

Matthew Lesson 10

Matthew Chapter 10

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Memory verses for this week: *1 Cor 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Introduction: In last week's lesson, we studied about Jesus healing the various people with afflictions from the palsy to issues of blood. He made the blind to see. We also saw Christ call Matthew from being a tax collector to be a disciple. God uses all kinds of people in the ministry. In Chapter 10 we see the calling of the 12 disciples and there is a prophetic view of messengers which will witness in the days after the Rapture and preceding the second coming of Christ. The chapter is very much in the context of the kingdom and Israel. The message for the disciples then (and perhaps during the Tribulation) was that the kingdom of heaven is at hand. In the latter portion of the chapter, Jesus continued to instruct and encourage His disciples on their upcoming ministry. Jesus also touches upon total dedication and future reward.

I. Twelve Disciples Instructed and Sent Forth

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matthew records the calling of the twelve disciples/apostles. Apparent is the immediate ministry of the disciples in Galilee. From other gospel accounts, we know that the disciples were called by Jesus before the Sermon on the Mount. However, Matthew at this point now details that call.

A disciple was a follower who had disciplined himself to follow a master. The Lord gave to these twelve men apostolic authority to perform miracles as well as to preach. The miracles evidently were to validate and authenticate their divine appointment.

Mat 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Mat 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Mat 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Jesus specifically chose these 12 men. If a person belongs in the ministry, there will be a call of the Lord in their life. These men were given special power to cast out unclean spirits and to heal all manner of sickness. Power here means they were given authority.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Christ names the twelve by name. Apostle means to be one sent forth. This is the first time that the followers of Christ were known as apostles. Until now, those called were known as disciples. Disciple means 'a follower.' It means much more when it comes to being a true disciple. We have to be dedicated, and live a consecrated and sanctified life if we want to be known as Jesus' disciple.

Although Judas Iscariot was one of the twelve, Jesus already knew he would be the one who would betray him.

Notice in contradistinction to verse 1, that the twelve are also called apostles. The word translated as **apostle** (apostolov *apostolos*) literally means a 'sent one.' Apostles were sent forth with divine authority. Each apostle was chosen directly by the Lord Himself and endowed with divine authority and power.

The ultimate qualification was that each apostle would be an eyewitness of the death, burial and resurrection of the Lord Jesus Christ. Some of the apostles are well known and mentioned elsewhere in the New Testament such as Peter, the brothers James and John, Andrew, Philip, Matthew, and Thomas.

Not so well known are Bartholomew, James the son of Alphaeus (at times known as James the less), and Lebbaeus surnamed Thaddaeus; also was known as Judas. See Luke 6:16 and Acts 1:13.

Simon the Canaanite is also known as Simon Zelotes in Luke 6:15.

Luk 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

Luk 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Judas Iscariot (or Judas of Kerioth) was the only disciple not from Galilee. Kerioth was in the region of Judea. Matthew notes that it was he “who also betrayed him.”

II. The Twelve Apostles Limited on This Journey

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mat 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

As we have studied many times, the Jews were God’s chosen nation. And Christ sends the apostles unto them first. The instructions were to go to the Jews, not to the Gentiles nor the Samaritans. The Samaritans were a half breed that originated from the northern kingdom of Israel while Judah and Israel were captive in Babylon.

Luke’s gospel records two occasions when Jesus sent forth His disciples to preach. The first is in Luke 9 and the second in Luke 10 wherein seventy disciples were sent forth. The word translated as **sent forth** is translated from the verb form of ‘apostle’ (apostellw *apostello*). These apostles thus were sent forth by Jesus Christ with His message.

The initial ministry of the disciples apparently was in the region of Galilee. Matthew’s account seems to parallel the account in Luke 9. On the one hand, Israel had hardened their hearts against the prophets and had largely rejected the message of God from Old Testament times onward.

On the other hand, Jesus saw the need of their hearts. They were lost. Like sinners today, though often hardened by sin, they really don't understand their hopeless condition. There is a lovely glimpse here into the heart of our Lord. Clearly, He had compassion on those lost in their sin.

In verse 7, we find their message was simple. *"And as ye go, preach, saying, The kingdom of heaven is at hand."* That apparently was the essence of the gospel of the kingdom. In the setting of the day, the Jewish King had already arrived and was offering to Israel the opportunity to establish their long-awaited kingdom. It was at hand. It was about to happen.

The Jews longed for the reestablishment of their nation as an independent state with the glory it once held among the nations. Sadly, Israel rejected their King and blindly missed His kingdom. There also is an apparent foreshadow, looking through the church age, to the days prior to Jesus' return. We, with the benefit of the completed New Testament, know that when the church is caught up at the sound of the trump, God will begin to fulfill His sovereign will pertaining to Israel. (The 70th week prophesied by Daniel). During the Tribulation, God will raise up two witnesses (See Revelation chapter 11).

J. Vernon McGee said this about verse 7.

How could it be "at hand"? It was at hand in the person of the King—He was in their midst.

At the turn of the century and at the conclusion of the Victorian era, there was a feeling of optimism throughout the so-called Christian world. All of the major denominations at that time took on the Herculean task of "building the Kingdom of Heaven" here on this earth. Each group thought that they had a contract from God to accomplish this purpose. Of course, the church was never called to build the Kingdom. The Lord Jesus Christ Himself will establish the Kingdom when He returns to the earth. The church is a called-out body from the world to manifest Christ and to preach His gospel throughout the world. Kingdom business is none of our business.

The Kingdom of Heaven is within us when we receive Christ.

III. The Twelve Apostles Instructed

Mat 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

The ministry of the twelve then was to perform obvious miracles validating their divine authority.

Jesus directed, "*Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*" They had freely received the gospel and God's gracious gift of salvation. Jesus now directed them to impart it to others.

Mat 10:9 Provide neither gold, nor silver, nor brass in your purses,

Mat 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

The apostles instructed to go. We as a church are commissioned to go unto all the world and preach the gospel.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Acts 8:4 Therefore they that were scattered abroad went every where preaching the word.

The apostles were to preach the gospel, although not all will hear. God chose this method to reach the lost of the world.

1 Cor 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Cor 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Cor 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made

foolish the wisdom of this world?

1 Cor 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1 Cor 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Cor 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Jesus further instructed, *"Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."* The mention of gold, silver, or brass refers to money in descending degree of value.

A **purse** of that day (zwnh zone) referred to what often was a 'money-belt' type of article. It would be similar in concept to a modern 'wallet.' The word translated as **scrip** (phra pera) refers to a leather bag which was common in that day. It would be equivalent to a modern, 'overnight' bag. Moreover, the disciples were not to take extra clothing or other travel accessories.

The implied thought may be of urgency. They were not to take the time to search and provide for the needs of their journey. Bear in mind that this refers to the urgency of that hour. The context reveals this to be entirely different than the instructions later presented concerning mission preparations.

What Jesus instructed here is not God's plan for the preparation and support of missions today though often mistaken for such. A corollary thought however likely was that of training His disciples to live by faith. God supplies the needs of His servants. He did so then and still does today.

The Apostle Paul would later quote Jesus, *"for the workman is worthy of his meat,"* as Scripture in I Timothy 5:18. Both there and in I Corinthians 9:7-14, the Apostle applied this principle that those in the ministry should be supported by the ministry.

Matthew Henry gave the following comments about the power given to the apostles.

He *gave them power, exousian, authority* in his name, to command men to obedience, and for the confirmation of that authority, to command devils too into a subjection. Note, All rightful authority is derived from Jesus Christ. All power is given to him without limitation, and the subordinate powers that be are ordained of him. Some of his honour he put on his ministers, as Moses put some of his on Joshua. Note, It is an undeniable proof of the fullness of power which Christ used as Mediator, that he could impart his power to those he employed, and enable them to work the same miracles that he wrought in his name. He gave them *power over unclean spirits, and over all manner of sickness*. Note, The design of the gospel was to *conquer the devil* and to *cure the world*. These preachers were sent out destitute of all external advantages to recommend them; they had no wealth, nor learning, nor titles of honour, and they made a very mean figure; it was therefore requisite that they should have some extraordinary power to advance them above the scribes.

(1.) He gave them power *against unclean spirits, to cast them out*. Note, The power that is committed to the ministers of Christ, is directly leveled against the devil and his kingdom. The devil, as an *unclean spirit*, is working both in doctrinal errors (Rev. 16:13), and in practical debauchery (2 Pt. 2:10); and in both these, ministers have a charge against him. Christ gave them power to cast him out of the bodies of people; but that was to signify the destruction of his *spiritual kingdom*, and all the works of the devil; for which purpose the *Son of God* was *manifested*.

(2.) He gave them power to *heal all manner of sickness*. He authorized them to work miracles for the confirmation of their doctrine, to prove that it was of God; and they were to work useful miracles for the illustration of it, to prove that it is not only faithful, but well *worthy of all acceptance*; that the design of the gospel is to heal and save. Moses's miracles were many of them for destruction; those Mahomet pretended to, were for ostentation; but the miracles Christ wrought, and appointed his apostles to work, were all for edification, and evince him to be, not only the great Teacher and Ruler, but the great Redeemer, of the world. Observe what an emphasis is laid upon the extent of their power to *all manner of sickness, and all manner of disease*, without the exception even of those that are reckoned incurable, and the reproach of physicians. Note, In the grace of the gospel there is a salve for every sore, a remedy for every malady. There is no spiritual disease so malignant, so inveterate, but there is a sufficiency of power in Christ, for the cure of it. Let none therefore say there is no hope, or that the breach is wide as the sea, that cannot be healed.

Mat 10:11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go

thence.

Mat 10:12 And when ye come into an house, salute it.

Mat 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Mat 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Mat 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

The apostles were to go from city to city. They were instructed that if the people would not hear their message, they were to shake off the dust from their feet. It is important to hear the word of God. One day, when the lost stand before God, they will regret not hearing the gospel.

Jesus directed the disciples to go where they were received and given provision. In a given city, upon receiving accommodations, they were not to seek other housing. They were directed to kindly greet (*salute*) a house if it received them. If a house or city rejected them, they were instructed to shake off the dust of their feet. The shaking off of the dust of one's feet was a Jewish custom of a nonverbal curse toward another.

The dust of the ground was considered unclean like a gentile. To shake off the dust of one's feet by a Jew to another Jew was to consider the other as if they were a gentile. That was a bitter curse to Jewish sensibility.

The spiritual significance of this prescribed action was linked to the message with which the twelve were sent. They came preaching the good news of the kingdom which essentially was that the Messiah/King had arrived and the kingdom was impending; Therefore, repent.

Those who received the disciples likely were sympathetic to that message, with hearts inclined particularly to repentance and faith. Those who rejected that message in effect already were rejecting their Messiah and King.

It was to these that Jesus directed the shaking off of the dust of their feet. In that context, Jesus warned, *"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city."*

Though Paul in his ministry at Antioch of Pisidia shook off the dust of his feet toward the rejecting Jewish leaders; in the main, it was a Jewish custom. The early apostles were instructed to so deal with communities of *Israel* who rejected the message of the King.

Communities which rejected the very concept of their Messiah and His impending kingdom could look forward to judgment worse than that which came upon Sodom and Gomorrha. That judgment may have been effected by Titus between A.D. 68 and 70 or possibly during the suppression of the Bar Kohkba revolt in A.D. 135.

Through the centuries since, many a Jewish town has suffered the ravages of war. For some, it very well may have been those to whom came the message of their King and they received Him not.

IV. The Apostles are Warned of Persecution to Come

Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Mat 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Mat 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Mat 10:19 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.

The counsel given by our Lord here is clearly prophetic of end time events as Jewish believers are arrested during the Tribulation in the land and hauled before local authorities, both religious and civil. As they will be brought to judgement, Jesus foretold them not to worry about how to respond. Rather, in that day, the Holy Spirit would put the words in their mouths.

Though there no doubt has been limited fulfillment of this by persecuted brethren down through the ages, the total fulfillment is yet to come for Jewish converts during the Tribulation.

Jesus warned His disciples of what lay ahead. Servants of Christ often go forth as sheep in a world of wolves. Their only protection is from on high. It therefore is incumbent upon us to be wise as serpents and harmless as doves. The lesson is simple. God's people need wisdom and discernment with the humility and meekness of a dove.

The early Christians suffered much persecution for their allegiance to Jesus Christ. But they were no greater than their Lord, and he suffered first. Christ sent them forth as harmless witnesses to the lost who were referred to wolves. But they were to go forth in wisdom and recognize what they were up against. By the power of the Holy Spirit, these were to speak the truth without fear of man.

Mat 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Mat 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

Mat 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Jesus further warned that in that day that His messengers would face fierce opposition from their own. The context clearly is of the persecution of Jewish believers by local Jewish authorities. The word translated as **councils** (sunedrion *sunedrion* or 'sanhedrin') refers to not only the national judicial body of Israel but also the local judicial councils in each town. Both the terms *sunedrion* and *synagogue* are characteristically a Jewish phenomena.

Clearly referred to are Jews in the land. There is no historical record of local sanhedrin raising up against Jewish believers in the first century A.D. Early believers then certainly were persecuted by both the synagogues and the secular civil authorities alluded to in verse 18.

These events did not happen as Jesus sent out the twelve across Galilee and Judea to preach (as noted here). The succeeding developing context clearly points to events which have yet to be fulfilled. The fulfillment likely points to Jewish believers during the Tribulation. This and the following context is the evidence leaning strongly to eschatological fulfillment.

The prevalence of the thought here likely continues to focus upon Jewish converts during the Tribulation. In that day, the internal turmoil in Israel will be great. Jewish family members will betray each other even unto death. The cause of such division evidently will be those who have turned to and trusted the Messiah, Jesus Christ.

Though there has been persecution against both Christians and Jews down through the ages, never will there be such intense hatred even within the family unit as in that day. Both Jew and Christian have been hated throughout history. But in that day there will be a hatred which will reveal the very depths of the wickedness of the human heart. The context clearly is of a time such has never before existed in human history. Nevertheless, those who so endure to the end (of the Tribulation) will be saved (i.e., delivered) at Christ's return.

The context clearly is of Jewish converts surviving the Tribulation. It has nothing to do with enduring through life and finally being saved (spiritually) when all is said and done.

Mat 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Mat 10:24 The disciple is not above his master, nor the servant above his lord.

Mat 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Mat 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Mat 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

The view quite evidently continues to be of the final days of the Tribulation in Israel. There does not seem to be any corresponding events in the recorded life of the apostles indicating this was fulfilled in their day. The view is of the last days in Israel during the Tribulation prior to the Lord's return.

Even as the Lord would be hated (verse 22), they could expect the same. They will receive no better reception than He. Beelzebub was a name of derision referring to Satan. It is of Aramaic origin and is an idiomatic combination of the thought 'lord of the house' and 'lord of the flies.' The name had come to be a name for Satan.

Jesus said in effect, if they have called me that, they will call you it as well. As our Lord was persecuted unto death, His followers could expect the same.

In verse 26, we find here is one of the many 'fear nots' in the Bible. Though the thought is mysterious, the context holds the key. In the midst of such ferocious persecution in that day, Jesus explained that anything they might seek to do to you, will be made known. Though Jewish believers in the Tribulation will be harshly persecuted, Jesus prophesied encouragement and to fear not in that day. Anything their tormentors would do would be made known in judgment.

In any event, Jesus in essence said, preach openly what I have taught you privately. There does not seem to have been any fulfillment of the disciples preaching from housetops in Jesus' day (though that is possible). Rather, the ultimate fulfillment of this will be during the Tribulation.

Many homes in Israel, even in this day, have flat roofs upon which one might stand and preach. For reasons not clear, Jesus directed preachers in that day to do so from housetops. They had heard the gospel privately (in darkness and whispered in their ears). Now preach it publicly, He said.

Islamic mullahs to this day rise to their minarets to announce prayer times even in Israel. It may be that Jesus will have His special preachers in that day do the same.

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Mat 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Mat 10:30 But the very hairs of your head are all numbered.

Mat 10:31 Fear ye not therefore, ye are of more value than many sparrows.

Christ warns them of what they will face, and that how God will be with them in that hour. He encourages them and promises that they are much more valuable than the sparrows. God knows all that happens, and nothing skips by him. He truly cares about you and I.

V. The 12 Apostles Encouraged to Remain Faithful

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

In light of God's gracious and powerful care; if we would wickedly fail to acknowledge Him before men, Jesus said that He in turn would not acknowledge us before His heavenly Father. Jesus is not implying a loss of salvation for such ungodliness, but rather a loss of recognition, commendation, and reward before Him someday. Though this principle undoubtedly is universal, the immediate context continues of the fierce persecution Jewish converts will face during the Tribulation.

Mat 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Mat 10:35 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.

Mat 10:36 And a man's foes shall be they of his own household.

The one thing God instructs us to do when we are saved is to confess Christ before others. We are commanded to be proud of our allegiance to Christ, and to be faithful to Him. Because Christ divides, he warns us that we may have our own families divided due to our becoming a Christian. Salvation changes a person, and our wants and desires change when we become a new creature. We will no longer want to run with those who are doing things that are against God, and they will not understand why we have changed. But by our Godly lives, we may reach them with the gospel.

As the message of Christ will go into particularly Jewish homes, some will believe and some will not. Jesus said that this would cause division in families. Again I say, the ultimate fulfillment of this prophecy will be during the Tribulation when persecution will be the most intense in history. Then, as members of Jewish families turn to Christ, there will be great persecution, even by one's own family.

This also has been true to a lesser degree among some gentile believers who have had family oppose them for turning to Christ. Jewish families even now consider it the ultimate betrayal for a family member to turn to Christ. These often are thereafter considered dead as far as the family is concerned. Jesus here warns His Jewish brethren of the intensity of the opposition they will face upon turning to Him especially during the Tribulation.

W. A. Criswell in the notes of the Believers Bible said this:

10:34 Jesus is not denying the personal peace which comes to those who have received Christ (Rom. 8:6). The history of Christianity has verified the claim of Jesus that men would be divided harshly, even within family units, over the gospel of Christ. No division is any more clearly drawn than that between holiness and sinfulness.

Mat 10:37 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.

Mat 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Our Lord sets forth a simple principle. Though family is the second most important matter in life, one thing is more important: Jesus Christ. To put even our family ahead of Him is to make Him second place. He always is to be first. This principle is certainly true today

Jesus continued to instruct His disciples before they embarked on their journey. To take up one's cross was a phrase well understood in the first century.

Crucifixion was a common Roman means of execution. The condemned usually was forced to take at least the cross member of his own cross to the place of crucifixion. In effect, Jesus was saying, if you are not willing to give your life for me, you are not worthy of me.

He sets forth here the simple but profound principle of total dedication to Him. In as much as He did that for us, should we not be willing to do the same for Him? Again, the principle surely extends through the church age. However, the overarching context pertains to Jewish believers in the Tribulation.

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mat 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Mat 10:41 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.

Mat 10:42 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.

Those who received Jesus' disciples ultimately were receiving the God who sent them. To likewise receive a prophet or a righteous man for His sake, was to receive their reward. To receive even a young believer was pleasing in God's sight. See Matthew 25:40. The greater lesson is to receive God's servants and God's people. There will be reward someday in eternity for such. That was true in Jesus' day. It is true today. It will remain especially so during the Tribulation.

God teaches that we are to love Him above all others. The person who does not follow Christ and be dedicated to His cause is not worthy of Jesus. All who faithfully follow Christ shall be rewarded to the judgment seat of Christ.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.