

10:24-25

The disciple is not above his master, nor the servant above his lord. 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?

9:34 But the Pharisees said, "He casteth out devils through the prince of the devils."

So they did say it about Jesus. In 10:25 Jesus says, "If they have called the master of the house the Prince of Flies," that's what Beelzebub means, and actually if you go right to the etymology of the word, it's the God of Dung, but typically it's short-handed to the Prince of Flies, "If they called Me, Jesus, the One who's casting out demons, 'the Prince of the One Who Dwells on Dung, that is flies'," what do you think they're going to say to you?" They're not going to roll out the red carpet for you when they've been calling your Lord "Satan".

1 Kings 17:9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. 10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there. The widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which He spake by Elijah. 18:1 And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

10:24

The disciple is not above his master. "For the next 40 years you're going to be chased from city to city and I will save you by coming on the clouds, by coming in judgment over Israel," verse 24, "and what would you expect?"

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master. It's enough. Isn't that something?

It is enough for the disciple that he be as his master. It should be. I'm going to give that some more thought. At another time probably. Probably shouldn't do it here in front of you.

And the servant as his lord. It's enough for the servant to be as his lord. Enough. I wonder if we understand what "enough" means.

If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 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. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Now that's a miracle. How does He possibly know every time a bird hits the ground? But He does.

But the very hairs of your head are all numbered. And we've all laughed about my head on that, so we'll move on.

Fear ye not therefore, ye are of more value than many sparrows. And the idea there is, "If I know when the bird hits the ground, I will know when you are feeling low."

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. 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. And a man's foes shall be they of his own household. 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. And he that taketh not his cross, and followeth after Me, is not worthy of Me. Jesus is not in any way passing on the buck of worth to His heavenly Father. He doesn't say, "If you don't leave these things, if you love mom and dad more than Me, you're not worthy of God. He that loves son or daughter more than Me is not worthy of God. He that takes not his cross and follows after Me is not worthy of God." He says, "Me." It's as if Jesus thinks a whole lot about Himself. As if He really does believe He is the only begotten Son of God. As if He really does believe that He is the only way to the Father. As if He really does believe that there is something to His cross. Away with the idea that Jesus did not feel like He was exclusively the way to the Father.

10:39

He that findeth his life shall lose it: and he that loseth his life for (not the Father's sake) My sake shall find it. So Jesus is incredibly fooled or incredibly deceitful, or incredibly correct.

He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. Well that's interesting. All of a sudden we're seeing that Jesus is the first apostle. Now I'm not the only one that uses that language. In Hebrews 3:1 Jesus is called the Great Apostle, the Great Sent One. John 20:21 ("As My Father hath sent Me, even so send I you.")

So, the only reason that Jesus has the authority (10:2, 5, 16) to say, "Go, go, go. I send you." The only way that He has the right to say in chapter 9:38, "Pray to the Lord of the harvest, the Master of the harvest, the Master of the fields, that He will send people. And oh, by the way, you are the sent ones," the only reason He can say that with such authority is because He has lived everything that He is stating in this passage. He loved the Father more than He loved His mother. He loved the Father more than He loved His brothers. He loved His Father more than He

loved the children He would have had if He lived long enough to have them. Even Isaiah 53 foresaw that because it says, “Who will declare His generation? For He was cut off out of the land of the living.” Jesus was killed before He could have children, from the human perspective. So Jesus loved His Father more than He loved even having sons and daughters. Now of course ultimately He has sons and daughters. We are it. We carry on His name. Psalm 22, at the end of the Psalm, it says, “They will be accounted to Him as a generation; a seed.” The people that He says, “I will stand in your midst and sing praises to God.”¹

So, this is very audacious. And now we understand why it will be more tolerable for Sodom and Gomorrah than for the Israelite cities (10:15-16). Sodom and Gomorrah never had the Son of God visit them. Sodom and Gomorrah never had a single gospel preacher. Maybe they should have, maybe Lot should have been, but He wasn't. And that's a discussion for a different time. If God knew what it would take to get somebody to repent, why didn't He go to that extent? And my goodness, that's a conversation I've had with people for as long as I can remember. Hasn't everyone?

It's one of those, “Why did God create the serpent?” and all those other hard questions that I don't have the answer to. Don't email me about it. I don't have the answer to it. The point is the serpent existed and here we are. And long before the serpent crawled into the garden, Jesus was foreordained by the Father to be our propitiation (1 Peter 1:20; Revelation 13:8).

10:40

I want to just make this really clear. When they reject the preacher they reject the Son of God. If the preacher is demonstrating that he's preaching Christ, you better not reject him. Now, he might be ugly, he might be out of shape, he might have a silly profile, he might say dumb things, but you cannot reject a speaker just because he's imperfect. You say, “I don't really like the way he doesn't look...” He's not paid to look at you a certain way. He's paid to represent Jesus. You say, “Well, I don't think Jesus would act like that.” Well it's interesting that you think Jesus would whine like you do. How can we hold the pastor up to the measuring stick of Jesus but not the person being critical all the time? Before you decide, “I don't want to go to that church,” or, “I don't want to stay in that church because the pastor...” just remember why the pastor is here. He's here to speak for Christ, and to reject that is to reject the Son. I did not make that up. **He that receives you receives Me.**

He that receives Me receives Him that sent Me. Away with the idea you can have a religion without Jesus. Now you might have a false religion, my dear friend, but I want to make something abundantly clear to you: God has a Son. You say, “Well, I serve the Creator.” Well then, your Creator has a Son.

10:41-42

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. When you see 11:9, you see He is talking about John the Baptist in the context. See, He wants them to see the ultimate prophet they should have received in His name, so it goes into talking about John the Baptist.

¹It's quoted in Hebrews 2.

He receives a prophet. A lot of modern translations say, “He that receives a prophet because he is a prophet.” But the problem is that’s not consistent. Let me please show you, if I could, in that same version, this won’t make any sense to you unless you have one of those versions; I’m not trying to get you to throw it out, but I would like you to look at Matthew 18.

Matthew 18:20 For where two or three are gathered together in My name, there am I in the midst of them.

It’s interesting those modern translations translate it “in My name” there but they don’t translate it that way in Matthew 10:40. It’s the same Greek phrase.

Matthew 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.

In other words, “Baptize these people as if you’re doing it on behalf of Father, Son, Holy Ghost.” It’s the same Greek phrase in all three places. So why some of these modern translations translate it as “receive a prophet because he is a prophet,” I don’t know.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. One comes in Christ’s name and therefore received, he is received because he comes in the name of Christ, the prophet and the righteous man. In other words, in verse 41 Jesus is saying basically, “He that receives a prophet in My name.” One thing is certain: whatever this phrase means, I get the reward of the person who’s being represented. I get the reward of the person who’s being represented. I’ve read no less than 50 commentaries on this verse and no one agrees. And so, as my dad would say, where people disagree that you respect a lot, you probably shouldn’t be very dogmatic.

1 Peter 5:1 The elders which are among you I exhort.

Peter’s giving instruction to the church about their elders to their elders.

I also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples (or examples) to the flock. And when the Chief Shepherd shall appear (that's Jesus), ye shall receive a crown of glory that fadeth not away.

Now, having read that and looking at Matthew 10:41, would you say that it’s a true saying that a prophet gets a crown of glory?

Consider 10:11: Would you agree that that person who receives the apostle is also receiving the message of the apostle? Is it fair to say that chapter 10 and verse 41 is a summary of that action? It seems like a person who is receiving the apostles into their home, receiving their message, those apostles sure enough will get a reward. Who else gets the reward? The one who receives them.

“Prophet” and “righteous man” in 10:41 are in parallel.

Matthew 23:29 Woe unto you, scribes and Pharisees, hypocrites! (Look here.) Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

Do you think that Jesus was saying that there's a difference between tombs and sepulchers? No. He's saying the same thing two different ways. So if tombs and sepulchers are the same thing then, you should see this whole parallel structure thing, righteous men and prophets are the same thing.

42 And whosoever shall give to drink unto one of these little ones And so, who, what is this? Is this, is this "little ones," is this kids? No, because in Matthew 25 He says, "When you gave unto the least of these My brethren, you did it unto Me": same word. So "little ones" doesn't mean kiddos. It's not like there was toddlers everywhere and He said, "Let Me talk to you about apostles, prophets, righteous men, and toddlers." That wouldn't make much sense would it, in the flow of context? He's talking about the ones that aren't worth much to you.

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. In addition to His twelve disciples there are these ladies and gentlemen. Gentleman that make up the seventy (Luke 10) that we read about in Luke and ladies that make up the group of women who attended to the needs of the ministry (Luke 8). They are considered **little ones**. And Jesus is very clear here that if you just so much as give them **a cup of cold water** in His name, in the name of a disciple even, if someone would just give a little one a cup of cold water, and they don't even really have even the perfect theology, they do it because they follow a disciple of Jesus! That tells me that the Lord sometimes rewards people and they don't deserve it. That goes back to chapter 6 where He "rains on the just and the unjust."

Are you frustrated because you are not a prophet? Are you frustrated because you feel like that you could do so much more if the Lord would just let you? Maybe you've never sat in the dark and thought, "I've wasted so many years." Are you feeling frustrated because you feel like there's no reward for you because you have calloused your heart through less than perfect decisions? You feel like you are no longer even eligible to be a star of the show? You feel like you can't hold a high enough office in the kingdom. This passage tells me that you don't actually have to be a prophet to get a prophet's reward. That's an encouragement! So little as **a cup of cold water** can actually count as "receiving a prophet, in the name of a prophet, and receiving a prophet's reward."

Just as sure as I would tell a twelve-year-old, "Don't waste your life. You'll have regrets forever," I would come over here to a fifty-five-year-old who's wasted their life and say, "You can still have a reward." I just want to extend a hand and say if you're breathing, you can do this. You can fill a cup and refresh someone. You can find a messenger of the Lord. You can find something to do in God's kingdom. It may not be the script you wrote, it may not be the way you pictured it, it may not be the way you would have planned it, but you can have a prophet's reward, a crown of glory that fades not away.

Are you feeling inferior because you have no great name of your own? Think about the apostles. They weren't supposed to go in their own name. He says in Matthew 5:

*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, **for My sake.***

Don't go out representing yourself. And I think sometimes we get frustrated because people don't recognize our contribution. Do you feel like maybe you've been given the short end of things because no one knows you or what you do? I want you to know that when you carry the name of Christ there is no higher calling. "You're gracious and loving and patient and kind," and then, if you're not careful, you're going to sit back one day and say, "Look what I got for being loving and patient and kind. I never got that position, and I never got that raise, and no one ever knew me." But I want you to know there's coming a day when everyone will know you. You will be rewarded publicly, the nature of the judgment seat of Christ.

Are you angry because the Lord has not given much to you to give to others? Are you shuffling around, feeling under-resourced? Do you sit sometimes and think, "I would give if I had more to give. I would do if I had more energy. I would think if I could. I would do this if I could." Look what you need, verse 42. If you're feeling low, if you're feeling broke, if you're feeling under-resourced, underestimated, underappreciated; look what you need to be a blessing: a cup of cold water. That's what you need.