

10:11-14

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go, away or, thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 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. Now, friends, I want to remind us what cities we're dealing with. These are not just every city. Verse 5 tells us what cities. Israelite cities. Cities that are in Canaan proper. Israelite cities. Israelite cities. Cities in Israel, and we need to make sure that we keep that in our minds this entire passage. If they will not **hear your words... shake off the dust of your feet.**

10:15

Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

10:16-23

I want you to see that we are actually, if by extension, required to make calculated risks in our ministries.

10:16

Behold, I send you forth as sheep in the midst of wolves: I don't think it's a mistake that He calls them sheep and they're going, in verse number 6, to reach what? Lost sheep. I think Jesus is saying, "Don't forget who you are. Don't forget one time you were lost. So, you're sheep going to find lost sheep but I'm sending you in the midst of wolves." You see, you have lost sheep and then you have wolves. You're not going after the wolves. You're not out there winning wolves. If you find someone and they don't think they're a lost sheep, well, that's not the one you're looking for.

I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. I don't think we ought to be repulsive people. Titus was told by Paul, "Let no man despise thee." They are going to hate your message enough; they don't need to hate us. They might hate us for our message. Let them hate us for our message and not for our attitude. I just think that a lot of Christians get that mixed up and they think that in order to stand for God you have to be a jerk, and you really don't. So we're supposed to make calculated risks.

10:17

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; There's no evidence that this ever happened before the death and resurrection of Jesus. There's plenty of evidence that it happened in the book of Acts. This should tell us that the scope of this passage is not just immediately these next several weeks because Jesus does rejoin them, and they do continue ministry together, and yet He's sending them out, verse number 16, "I send you forth." So He's sending them out but He's going to join them again, so He's obviously looking not just immediately, but also telescopically. There's going to be a time when you're going to be brought before councils and governors and kings.

10:18

...for a testimony against them and the Gentiles.

10:19

But when they deliver you up, Not, "They may deliver you up." Nope. **When they do,**

take no thought Now that's amazing. Here's a pep talk basically telling us that, "If you're made to speak, you don't need any sermon prep time in those situations."

... it shall be given you in that same hour what ye shall speak. I heard a preacher one time say that he used that as a proof text for why he didn't have to prepare a message, and he said that he preached for five minutes on, "Boy it sure is hot in here," and then had a seat. Realized that he should have prepared some remarks.

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.

10:20-23

For it is not ye that speak, but the Spirit of your Father which speaketh in you. 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. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: Now I've already shared with you that this is time sensitive stuff. I think it's safe to say, that when you're persecuted in such a city for preaching the Gospel, it is permissible at times to run. It's only possible to give your life once. So before we pick the hill for which to die, we need to remember that you don't get to do that twice. I'm not saying, "Don't die for something," I'm saying, "You can only die for one thing."

For verily I say unto you, ye shall not have gone over the cities of Israel, verse 23, till the Son of Man be come. Your newer translation might say, "You will not exhaust these cities before His arrival." Before His coming is probably a better way to say it. There are two different words in the Greek for coming and arrival.

So there's always more work to do. You're never going to reach the end of the work. That was the application we got to last week. We can rest when we die. We rest from our labor, the book of Revelation says. And we're getting to the idea that people will actually go to great extents to hurt you, given the right motivation. I mean we don't have to look very far to see that in the news, do we?

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. Son of Man is a very peculiar title because, if you want to get just really basic, we're all sons of men.

So Matthew 10:23 is pretty basic in that we understand that He is promising that the Son of Man will come. Now I want us to understand that the Son of Man is a title that has been used of Jesus twice, and if it just means "son of Adam," well then I guess we all are "sons of man." But you might remember the first time it's used is in Matthew 8, when a man wants to follow Him and Jesus says, "The Son of Man has nowhere to lay His head."

Then in chapter 9, He is healing a man who has been brought by his friends, the paralytic is brought by his four friends, and the Pharisees say, "Who can forgive sins but God only?" because Jesus looks at the man and says, "Your sins be forgiven you." And the man says, "Who can forgive sins but God only?" and Jesus responds, "What is easier for me to say, 'Your sins are forgiven,' or 'Get up and walk.'" And then He looks at the man and says, "But that you might know that the Son of Man has power on earth to forgive sins, get up and walk." That is the second time the title Son of Man is used.

So really, here's the third time: the coming of the Son of Man. It's the first time we find Matthew referring to the coming of the Son of Man and really, here's the challenge as we go through any New Testament book: "What does the writer Matthew expect his reader to know so well that he doesn't have to mention it?"

What would the reader have thought about the coming of the Son of Man? What did Matthew expect his reader to know so well that he didn't have to say it? That's a good question, isn't it? Because he's using the title "Son of Man" and he's using the term "the coming of the Son of Man." Here's the only Old Testament occurrence of the coming Son of Man.

Daniel 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: Then he wrote the dream, and told the sum of the matters. 2. Daniel spake and said, "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another. 4. The first was like a lion... 5. a second, like to a bear... 6. The third was like a leopard... 7. After this I saw in the night visions, and behold a fourth beast, dreadful...

Later on in this passage the four beasts are identified that the lion is a picture of Babylon, the bear is a picture of the Medo-Persian Empire, the leopard is a picture of the Grecian Empire under Alexander the Great, and this beast with ten horns is a picture of the Roman Empire. Important, but not important to what I need you to see. Verse 7:9,

I beheld till the thrones were cast down,

So the context is that all those kingdoms are gone. That's the context.

And the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. 10. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld...

Then verse 7:13, the night visions continue:

*...**One like the Son of Man came with the clouds of heaven, and came to the Ancient of days** and they, I don't know the antecedent to they exactly, but it looks like it's clouds. He came with the clouds of heaven, and came to the Ancient of days, and they brought Him, the Son of Man, near before Him, the Ancient of days. 14. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*

Please notice what it does **not say**. Verse 7:13

*I saw in the night visions, and behold, one like the Son of Man **came to Earth**.*

And the context is the defeating of a particular people, the judgment of a particular people. How do I know that? Verse 9, thrones are done away with, do you see that? "And the Ancient of days did sit." Now, I am not about to tell you that this happened in the time of Jesus, so don't be afraid. But I want us to be honest enough in our Bible study, to say that Matthew used certain terms on purpose to convey certain meaning to the people he was writing to.

There's one place in the Old Testament where the Son of Man is coming. It is Daniel 7, and it is when He is judging nations, and it is when He is coming to the Ancient of days. There's nothing that says that during this coming He comes to Earth.

But what I am saying is that Matthew 10 is very clear. Think of all the things Matthew could have said. "You will not finish these cities before the Son of God comes." He didn't say that. "You will not finish these cities before the Lord Jesus comes." That terminology is used in the New Testament. "The coming of the Lord Jesus Christ" is not what Jesus said. He used a particular title, and let's remember, the demons said He was the Son of God, the devil said He was the Son of God, and Jesus, Himself, when He said, "the coming of the Son of Man," He could have said, "Son of God," but He didn't. Why? Because He was trying to convey to those people listening to Him, the twelve apostles...; and Matthew recording it was trying to convey it to his reader: particular connections with the Old Testament.

Now, let's just remember that when the Son of Man comes, He does not have to come to Earth, and what is my proof text? Daniel 7. Don't tell me what is not on the page. I want you to see that this theme continues all through the Scripture.

Revelation 1. Let me just share with you that that title, "Son of Man," has not been used since Acts chapter 7 when Stephen said, "I see the heavens opened and the Son of Man standing at the right hand of God." "Son of Man" has not been used by any author, since then, until here.

Revelation 1:9 I John, who also am your brother, and companion in tribulation... 10. I was in the Spirit on the Lord's Day... And here's what I heard, 11. A great voice, as of a trumpet, saying, "I am the Alpha and Omega, the first and the last:" and, "What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

These are real churches, right? We've heard some teachers out there who say, "No, it's seven ages of the church." That's wonderful, but it doesn't say that.

*1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And look who John saw. 13. And in the midst of the seven candlesticks one like unto, **the Son of Man**. Clothed with a garment down to the foot, and girt about the paps... Or I think we can tell you that that is around the torso area... with a golden girdle. 14. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; 15. and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.*

It really looks like he's describing Him just like Daniel described the Ancient of days and the Son of Man in Daniel 7. And look, he calls Him the Son of Man. Isn't that interesting?

1:16 He had in His right hand seven stars: and out of His mouth went a sharp twoedged sword: and His countenance was as the sun shineth in His strength.

In the context, are we talking about the coming of the Son of God (Revelation 1:7), the coming of the Son of Man? Where do we get that? Revelation chapter 1.

*2:1 Unto the the church of Ephesus 4, Nevertheless I have somewhat against thee, because thou hast left thy first love. 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else **I will come unto thee quickly**, and will remove thy candlestick out of his place, except thou repent.*

Would you agree that if you are going to make the coming of verse 5 literal you have to make the candlestick literal? It seems like the Son of Man (1:12) is telling them, "I'm going to come, in a way, in sense, I'm going to come and remove your candlestick." Is He threatening, "If you don't behave I'm going to move My second coming even closer." Does that make sense? Let me get this straight, "You're threatening me with a second coming and "catching away rapture" if I don't shape up, and if I do shape up You're going to not come back?" Clearly this is not the second coming. This is a coming of the Son of Man to remove a candlestick.

*2:16 Repent; or else **I will come unto thee quickly**, and will fight against them, those people in your church that are not behaving, with the sword of My mouth.*

"Let me get this straight, Lord. The second coming will be delayed if we all behave?" That doesn't make sense, does it? Who's talking in the context? That's Jesus, who's known as the Son of Man, and He's saying He's going to come to the church of Pergamos. I think we could say, if it would be easier for you to

understand, and easier for us to accept, and kind of put it in a box so we can package it and talk about it, "He's going to come in judgment." But is He going to come to earth? It doesn't say that. Will He come to Earth one day? Yes. Is that what He's talking about here? No. That's two times now, right here in these seven churches.

Let me show you one more. Look at chapter 3:1.

*And unto the angel of the church of Sardis write, "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou has a name that thou livest, and art dead. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, **I will come on thee as a thief**, and thou shalt not know what hour I will come upon thee.*

Think that through. What happens if they misbehave? He'll come upon them as a thief? Did He come to Earth in the time period of this church? No. So it doesn't mean and it cannot mean that because the threat is, "I'll come on you unexpectedly." And in the context, it seems like he's saying (like to the first church) "I will come and remove your candlestick. I'll make you, I'll turn the lights out on you! You will not be a light to your generation."

I was reminded of how North Africa used to be almost entirely Christian. Augustine, Cyprian, Tertullian, Arius, all North Africa. 100s, 200s, 300s AD. Now for about a thousand years it's been completely overrun by Muslims. You know what happened? God removed some candlesticks of some liberal churches. Did Jesus come and step His feet on planet Earth? No. Did He come and remove their candlestick? Yes. Where do I get the authority to say that? Daniel 7 and Revelation 2-3.

Now, Matthew, we're going to read back into you in just a one moment, but one more opportunity to see what I'm talking about. Look at Revelation 14. We have not heard Jesus called the Son of Man since the letters to the seven churches now. It is eleven chapters later. It's chapter 14 and John has another vision. It is verse 14,

*And I looked, and behold a white cloud, and upon the cloud One sat like unto **the Son of Man**, having on His head a golden crown, and in His hand a sharp sickle. 15. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." 16. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20. And the winepress was trodden without the **city**, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

So, at least you can see the Son of Man comes, but He doesn't come to Earth, He comes on a cloud, in a vision, and what happens? There is much blood outside of a city.

So, Matthew 10:23, They are being sent out to preach to "the lost sheep of the house of Israel" (Matthew 10:5-6). What kind of cities are they supposed to flee to in verse 23? Cities of Israel. So what cities, verse 15, will suffer worse than Sodom and Gomorrah, in the context? Israelite cities.

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. And we all of a sudden realize that we have no Bible authority for believing that this verse means "when the Son of Man comes to Earth." We have zero authority to say that. Remember, we're not supposed to read back into it what we believe about

the second coming. We're supposed to let the Scripture teach us. And Scripture says that the first time the coming the Son of Man is used, Matthew doesn't tell us what it means. We're expected to know it as the readers. We find it in Daniel, and look all the way to the end of the Bible and we see it used there in the very same way. He comes, in a way, comes in judgment.

So, I think it's fair to say that Jesus is telling these people, "You're going to be preaching through Israelite cities, you're going to be persecuted from city to city, and then there will come an end. The end to that," verse 22, "if you reach it, if you just hang on, I'll save you from that persecution." How will He do it? Well, it seems like, based on what we know from Daniel 7, that the coming of the Son of Man will stop that persecution. And "the coming of the Son of Man" is shorthand once again, for His "coming in judgment."

So the question is, when did He judge the Israelites and their cities? 70 A.D. I am not saying that the rapture happened in A.D. 70. I am not saying that the resurrection of the dead happened in A.D. 70. I do not want to put myself with Hymenaeus and Philetus. I do not believe that Jesus came to earth in A.D. 70. Based on what I've showed you in these last few minutes, I believe He came in judgment upon Israel, in A.D. 70.

So what happened there? Josephus said the war which the Jews made with the Romans had been the greatest war known, not only of those that have been in our time, but in a manner of those that were unheard of. He furthermore said 1,100,000 Jews died just in Jerusalem between A.D. 66 and A.D. 70. A time, oddly enough, that covers three and a half years.

The big player, in this little saga, is Titus Vespasian. He was the general that was in charge of this Roman operation and later became emperor. Two people recorded what happened in A.D. 70. One of them is a Roman historian by the name of Tacitus; the other is a man by the name of Josephus. Josephus was a Jewish priest and general who was captured by the Romans and used to write the Jewish history.

And so here's what happens. In A.D. 66, the son of the Jewish High Priest in Jerusalem outlawed the Romans from offering their sacrifices to their many gods in the temple. Why did this effort last almost four years? Because Josephus was captured and the Romans thought that there would be a better way to do what they were going to do to Jerusalem, and they got the Jewish army's plans from the Jewish general they captured, named Josephus.

Also, the main effort leader changed. It was now Titus Vespasian. Siege warfare was employed. Siege warfare means that they surround the city, particularly Jerusalem, but also surrounding the surrounding cities making sure nothing can get in and nothing can get out.

In A.D. 69, Titus approaches the city with about 20,000 soldiers and surrounds it—using battering rams. In May of 70 A.D., the first battering ram strikes the wall. With the 10th legion providing covering fire with catapults that could hurl 100-pound stones into the wall, they breach the wall with the aid of siege towers. The surrounding cities had already been dealt with. Jerusalem was the last prize.

Over the next four days, this is the 2nd of June 70 A.D., the legions wore parades and full dress uniforms as Titus ceremoniously doled out the pay of every legionary. This was done in full view of the people in an attempt to awe the defenders into surrender, the ones on the wall defending Jerusalem. People crowded the walls and windows of the city to watch the process. Josephus was sent again to negotiate a surrender, but to no avail.

The starving within the city began resorting to cannibalism. Raiders entered the city, violently taking food from women, children, and aged while killing any who resisted. Jews seeking food outside the walls were whipped and crucified. Upwards of five hundred people a day were crucified until there were no more crosses to accommodate the victims.

After breaching the walls, they made their way to the altar in the Temple area, and started offering Jews and pigs on the altar. A single Roman soldier threw a firebrand into one of the Temple's windows starting a raging fire. Titus then committed what Daniel called the "Abomination Desolation." He offered a sow on the altar in remembrance of Antiochus Epiphanes, who did it for the Greeks.

So, if Matthew 10:23 says that Jesus is not talking about the second coming where He comes to Earth, well does that mean that there are no second coming passages? No.

All of a sudden we realize Matthew 10:22 is not a proof text for, “You got to hang on to be saved and go to Heaven.” No. “If you will keep running from city to city eventually you’ll be saved from that persecution.” Why? Because the Jews will be slaughtered in those cities.

*Matthew 10:15 Verily I say unto you it, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for **that city**.*

*Isaiah 1:9 We should have been **like Sodom**, and we should have been **like unto Gomorrha**.*

*Amos 4:11 As God overthrew **Sodom and Gomorrha**...*

So, here are two more prophets, in addition to Matthew, who speak of Jerusalem being threatened with the same fate of these two cities from Genesis 19. So the day of judgment, in the context, is the day when the Son of Man comes. In the context, it would make the most sense to these people listening to Jesus that it was in their lifetime. And we have Biblical authority for saying that it wasn’t Jesus coming to earth. It was Jesus coming in judgment and He came in judgment of the Israelites.

*Matthew 22:1 And Jesus answered and spake unto them again by parables, and said, 2. “The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3. and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4. Again, he sent forth other servants, saying, ‘Tell them which are bidden, “Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.”’ 5. But they made light of it, and went their ways, one to his farm, and another to his merchandise: 6. and the remnant took his servants, and entreated them spitefully, and slew them.” That was foretold in Matthew 10, “They will persecute you.” 7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and **burned up their city**.”*

What about that? The armies of Rome were the armies of the Lord. And that’s not new. God said that Nebuchadnezzar, and Babylon, that those armies were His armies. God said in Isaiah 45 that Cyrus was His “anointed.”

It is a common theme throughout Matthew that they are in the generation that will suffer worse than Sodom and Gomorrha. Never has a generation ever killed the Son of Man and said, “His blood be on us and on our children.”

How long would all this take? Do you remember Exodus’ account of Moses being raised in Pharaoh’s palace? He went out one day and saw a taskmaster of the Egyptians beating up an Israelite. Then, after he killed the Egyptian who was beating the Israelite, he went out the next day and saw two Israelites and said, “Why do you fuss with your brother?”

Do you remember what the man said? “Who made you a judge between us?” In other words, “We don’t need you calling the shots.” And Moses went to Midian for forty years.

*Luke 19:12. He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13. An he called his ten servants, and delivered them ten pounds, and said unto them, ‘Occupy till I come.’ 14. But his citizens hated him, and sent a message after him, saying, **‘We will not have this man to reign over us.’**”*

Jesus, the ultimate Moses, comes back forty years after His rejection from the Israelite nation—to those same people that said, “Who made you a ruler and a judge over us?” and destroys their city. And they take four years to perish. It was much worse for them than it was for Sodom and Gomorrha.

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".

10:26

Fear them not therefore. Now this is not new to us. Jesus said in John 6, "Take no thought for tomorrow. You know, don't be careful for anything." He said, "The lilies of the field, they don't clothe themselves; the Lord looks after them. And the sparrows of the air, they don't feed themselves; the Lord looks after them. Stop being afraid of tomorrow." Then you remember in Matthew 8 when they awake Him in the ship, what do they say? "Why are you so afraid?" Fear is definitely something that is not very Christian. Can I say that again? Fear is not Christian.

10:27

What I tell you in the darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops. And all of a sudden we realize that there's relatively little that is secret. And sometimes we wonder if we're fearing because of the secrets we're trying to hold. You know, fear is a crippling thing: it's fear of failure, fear of beginning, fear of ending, fear of starting, fear of stopping, fear of rejection, fear of misunderstanding, fear of being misused, fear of being underestimated, and so we see that fear can have a lot to do with what we hope to be secret.

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. That is wonderful! He basically says, "I'll give you a license to fear somebody. Just fear Me. After all, I'm the only one who can touch you after death."

10:29-32

Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before My Father which is in heaven.

10:33

But whosoever shall deny me before men, him will I also deny before My Father which is in heaven. I think it's safe to say, based on what we know of salvation, you don't get saved by telling everyone you are. So that is certainly not the message of this passage. I mean, what sense would it make to say, in verse 32, if you say you're saved then you really are. So that is not what gets you or keeps you saved. But, you should not expect a saved person to be ashamed of his Lord.

Romans 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

And people typically stop right there and say, "Yup, there you are. There's two things you've got to do to be saved. You have to confess with your mouth and believe in your heart." But the next verse has the key:

*10:11 For the Scripture saith, "Whosoever **believeth on Him shall not be ashamed.**"*

Ashamed of what? In the context, to confess. So confession comes from real belief, from Matthew 10:32 and 33. You confess because you are a believer. So if you deny, verse 33, knowing Christ you should probably not expect to be in heaven until you confess Christ. Now don't get bogged down there. The fact is, you get saved because the Son of Man came to seek and to save that which was lost.

Matthew 20:28 Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

So our salvation has everything to do with Jesus Christ giving His life a ransom for us.

10:34

Think not that I am come to send peace on earth: I came not to send peace, but a sword. Now that is not the meek and mild, sweet, longhaired, flip-flop wearing Jesus that I want to believe in. He just wants to talk about love and peace all the time. No! In His first coming He said, "I came to bring a sword."

10:35-37

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 house hold. He that loveth father or mother more than me is not worthy of me: And we should not be surprised that Jesus says this because in two short chapters they say to Him, "Your mother and your brothers and your sisters are outside," and He says, "You," as He points to His disciples, "Are my mother and my brothers and my sisters." So we're not surprised that Jesus says those who do the will of the Father are His family and beforehand says, "You need to love Me more than your family." Jesus did it. Jesus was willing to say to His mom at a marriage feast, "What are we talking about here? It is not my time. What do I have to do with your problem?"

10:38

And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.