

Alêtheia Christian Fellowship

June 16, 2019

Happy Father's Day!

"Discipleship 401"

8:00 ~ Service - Communion is for all Christians

9:30 ~ Fellowship & Adult Sunday school

10:30 ~ Service with the King's Kid's - Communion is for all Christians

NEWS

VBS June 17th to the 21st

Church Camp August 23rd to the 25th

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1) What does Jesus sending the Apostles to Israel exclusively show us?

2) Why is an allegorical interpretation dangerous?

3) What can we learn from the predicted opposition to the Apostles then?

MATTHEW 10:16-23 ~ ²¹NASB "Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

²²"You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. ²³"But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

Starting in verse 21, Jesus seems to be talking about a time far into the _____. Why? Because Jesus used _____ language.

Mark 13:1-24. Even though the Temple was destroyed in 70 A.D., this is clearly talking about the _____.
 Jesus' audience has not changed. Obviously, those 12 guys _____ long before the End of the World.

Jesus was in the process of sending the Apostles out on a mission to preach what _____, preached. What was the content of the preaching? (Matthew 4:17).

Repent is μετανοέω (mě-tä-nö-ě-ō), meaning to think differently and so to _____ direction. In this context it means to be _____ to what God has. It was a Message of preparation.

Since it was a new Message, there needed to be an _____ behind it. (Matthew 21:23, 28:18).

They were to replicate what Jesus was doing as His ambassadors and so, like Him, they would face the same _____ that He faced.

Even though Jesus momentarily thinks of the end of time, He's not talking about that. Eschatology is not His _____.

Is it possible that the passages are similar, but different? A difference in time, setting, purpose and scope? To force both passages to mean the same thing is to completely _____ Jesus.

Isaiah 14:12, Revelation 2:28

We don't always have to press words so literally that they require us to interpret them _____.

Jesus plainly said that the guys would not get through all the cities before "The Son of Man comes."

To make sense of that we either take it as non-eschatological, or we take, "Finish going through the cities of Israel" allegorically.

Jesus meant that before they ran out of Israeli cities, He would literally usher in a New Covenant thus ending the _____ Jewish mission of preparation.

The reference Jesus uses about Himself has its roots in Daniel 7:13&14 (Matthew 26:63-66 & 28:18).

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

The beginning of verse 23, “But whenever they persecute you in one city, flee to the next.” This isn’t about evangelism per se, it is about God’s _____ from the resistance to evangelism. (Matthew 28:19&20).

1) Jesus carefully fulfilled God’s promise to His chosen people...

2) We can have a legitimate interpretation that does not require taking the Bible allegorically...

3) Jesus suffered because of the Truth and we are in Him...

4) God will always be with us and we will never run out of places to flee before He saves us...

5) Our job is to trust in the Trustworthy One...

ὑπομένω (hü-pö-mě-nō) is the act of _____ to the end.

θλιψις (thlēps-ēs) is affliction, distress, tribulation, in particular _____.

Check all that apply – detach and place in the offering or the prayer box

_____ I want to talk with the pastor about _____

_____ I want prayer for _____

_____ I want to volunteer to _____

_____ I want more information about _____

_____ Other _____

Name _____ Address _____

Phone _____ Email _____

Alêtheia ~ Matthew 10d ~ 061619

Welcome Friends

THE GOSPEL ACCORDING TO
MATTHEW
A CLASH OF KINGDOMS

Alêtheia Christian Fellowship

Last week, we covered Matthew 10:16-20... Let me clarify a couple of things. In the first part of last week's sermon I said every Christian is called as an apostle with a little "a," and must preach.

I said, "You don't need a ministry degree; you just need to actively notice opportunities to share Jesus and then step out in faith." I implied that further education, experience, and preparation often function as excuses not to go and preach.

Later in the sermon... I said the idea that Christians should be uneducated and unprepared - just winging it

with a good anointing from the Holy Spirit was nonsense. I said we must strive to be educated, seek out experience and work hard to be prepared in order to preach.

Both are true. Don't let where you're at today, keep you from obeying the Lord's command today. Preach! Simultaneously, never quit learning, experiencing and preparing. Do both.

As you become more knowledgeable, more mature and more equipped, your ministry to others will change. It won't get better; it will get different. You'll be a different type of resource for the Lord.

God will honor your sincere obedience whatever your stage of development, so always preach.

God also honors your continued desire and effort to get to know Him better, and present Him more accurately, so always study as well. Do both. No one has perfect theology. God works with what He's got, but what He will not abide is someone who quits striving, because they think their theology is good enough. The fastest way to descend into heresy, cultic practice and outright

blasphemy is to assume that you no longer need to work at knowing God - that's what theology is.

Next, I said just share what Jesus means to you. I intended that to mean as a starting point. Every Christian, starting from the person saved yesterday, can do that. If you can do more - by all means, do more, as the Holy Spirit leads. The point? Always keep growing in your ability, but never let a lack of ability hinder you from obeying now.

HAPPY FATHER'S DAY



Perseverance through adversity is an act of faith



Matthew 10:21-23 ~ 21NASB“Brother will betray brother to death, and a father his child; and children will

rise up against parents and cause them to be put to death. 22“You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. 23“But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

Starting in verse 21, Jesus seems to be talking about a time far into the future.

I think I was able to show that there's no reason to demand a cryptic future meaning to anything up to our present passage. In other words, verses 1-20 easily apply to the mission of the 12, preaching repentance to the “Lost sheep of the house of Israel,” 2,000 years ago.

Verses 21-23 seem to be different. They smack of the Apocalypse. They seem difficult to place in the past of Jesus' earthly lifetime. They seem to be about the distant future.



Why? Because Jesus used apocalyptic, eschatological, “End times,” language.

Mark 13:9, 9NASB “But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them.” Does that sound familiar? Mark 13:11-13, 11NASB “When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. 12 “Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. 13 “You will be

hated by all because of My name, but the one who endures to the end, he will be saved.” That’s even more familiar.

What’s the setting in Mark - what’s the context?

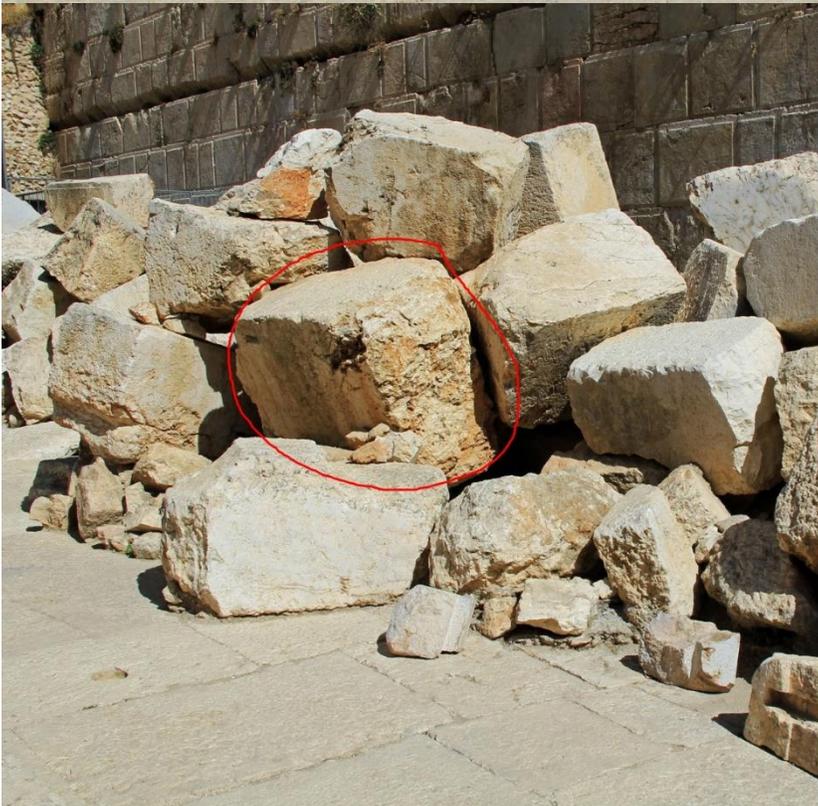
Mark chapter 13, records an exchange between Jesus and His Apostles just a few days before He was betrayed by one of them and crucified.



They had just left the Temple in Jerusalem and were climbing the Mount of Olives on the other side of the Kidron Valley (Mount Scopus, Valley of Jehoshaphat, Zion, Moria, Olives, Offence and the Hill of Evil Counsel).



His disciples marveled about the majesty of the Temple and Jesus said, “Not one stone will be left upon another which will not be torn down.”



They asked when this would happen, and Jesus said, "Many will come in My name, saying, 'I am He!' and will

mislead many. When you hear of wars and rumors of wars, do not be frightened; those things must take place; but that is not yet the end.” Jesus then gave the verses I read and then, moving to verse 24, Jesus continued, “But in those days, after that tribulation, **THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL BE FALLING** from heaven, and the powers that are in the heavens will be shaken. Then they will see **THE SON OF MAN COMING IN CLOUDS** with great power and glory.”



Even though the Temple was destroyed by Rome in 70 A.D., this is clearly talking about the final end of all

time. Jesus was quoting Apocalyptic Scripture from Isaiah, Ezekiel and Joel, just as the Book of Revelation does.

Because of this and other similar references, most people are locked in to seeing our Matthew passage as referring to the End Times as well.

When we take it that way, we run into an issue. Jesus said in the last half of verse 23, “Truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.”

That’s a problem. Jesus’ audience - they people He is directly addressing here has not changed in any way, shape, or form. He’s still talking to the 12 on the occasion of their commissioning. Obviously, those 12 guys died long before the End of the World.

So, people come up with different ways to fix the problem. Some are better than others, but they all require a little interpretive license.

I had a much different sermon written Saturday morning than the one I’m giving now. I spent the whole day yesterday completely rewriting this thing.

Last week I said this passage is widely misunderstood and therefore widely misapplied. It is controversial to say the least.

Normally, when there are multiple ways to look at a passage, I give the major ideas and tell you how and why I lean a particular direction.

I did that. It got so detailed and so technical that not only did it get boring, it got confusing. I obviously don't mind boring you, but I never want to confuse you.

If you want more information come to Sunday school, text or email me. I'm not skipping the information because I don't want to share it... I'm skipping it because I have more of it than most of you want.

So, for today, I'm just going to focus on what the passage means from a purely Biblical standpoint. In other words, what the words of the text mean contextually.



We start with the fact that the audience and the setting and so the purpose has not changed. Jesus is in the process of sending 12 guys out on a mission exclusively to preach what He, Himself, preached.

Remember that preaching is the act of proclaiming information in a way that encourages the audience to act. We could say exhort, urge, motivate, implore, compel, admonish and beseech.

Jesus also taught, which is distinguished as the explaining the information proclaimed and encouraged in a way the audience can understand. The two always go together.



What was the content of the preaching? From Matthew 4:17, the Message was, and continued to be, 17bNASB“Repent, for the kingdom of heaven is at hand.”

Repent is μετανοέω (mĕ-tă-nŏ-ĕ-ō [nous, neuro & meta]), meaning to think differently and so to change direction. In this context it means to be open and receptive to what God has. It was a Message of preparation for the Gospel as we now know it.



Since it was a new Message, there needed to be an appeal to an authority. That's precisely the question of the Jewish leaders asked Jesus in Matthew 21:23, 23bNASB "By what authority are You doing these things, and who gave You this authority?" At the end of the Gospel the Resurrected Jesus said, 18bNASB "All authority has been given to Me in heaven and on earth." (Matthew 28:18).

Jesus' death, Resurrection and Ascension proved His identity beyond question, but before that His authority was established as He healed the infirm, cleansed the unclean, freed the possessed and raised the dead.

The Apostles would need to do likewise.

They were to replicate what Jesus was doing as His ambassadors and so, like Him, they would face the same opposition that He faced. More on that later in the chapter.



In telling the guys about the opposition Jesus tells them that it will continue to increase just as the prophets of old foretold. Hence His apocalyptic language.

Even though Jesus momentarily thinks of the end of time, He's not talking about that. Eschatology is not His point. Jesus' point was that the guys would meet active

resistance and they needed to understand that just like in the End times, the child of God needs to persevere.

The Mark 13 verses I shared are clearly talking about the end, and because of the great similarity with our Matthew passage, most people assume it must be taken the same way. Taken to mean that Jesus' coming in our Matthew passage must be identical to be His coming in the Mark passage.



Is it possible that the passages are similar, but different? Clearly there is a difference in time, Mark's account is a few days before Jesus was crucified, whereas Matthew's account is at least a year earlier.

There is a difference in setting. They are in Galilee in Matthew's account, while they are on the Mount of Olives in Mark's. There is a difference in purpose. Mark's account has Jesus talking about the end in answer to a direct question about the end. Matthew's account is all about a temporary mission to minister to the local people. Perhaps the biggest and most important difference is the scope.

In Matthew, Jesus sends the 12 and only the 12 to the Jews and only the Jews. He sent them exclusively to the "Lost sheep of Israel," specifically telling them to avoid Gentiles and Samaritans (Matthew 10:5&6).

In the Mark passage there is a verse I did not read. Jesus said in Mark 13:10, "10NASBThe gospel must first be preached to all the nations." In Mark, Jesus specifically tells them that their mission field has expanded to encompass "All the nations" (Mark 13:10), and implies that there will be an untold number of people joining the mission.

What I'm asking you, my friends, is can we accept that the two similar proclamations were given by Jesus at different times, in different places, for different purposes and with an entirely different scope?

I not only think it's obvious that they do, I think to force both passages to mean the same thing is to completely misunderstand Jesus.

There are so many instances where two similar things do not mean the same thing. Isaiah 14:12, 12NIV How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! That is a reference to the King of Babylon being judged - Many Christians take it Allegorically for Lucifer. In Revelation 2:28, Jesus rewards the faithful, 28NIV "And I will give him the morning star." Does the "Morning star," mean the same thing in both places? Of course not.

While we must use the Bible to interpret the Bible, we must do so carefully.

Jesus mentioned the exponential future increase in opposition to encourage His guys to stay the course in the present. What I mean, is Jesus used the real future as a warning for the real present, that wouldn't fully include all of it happening in the present literally.



We commissioned and sent the Sheeran family as missionaries to a Muslim country. I could have said, we are sending you and you will encounter trial and tribulation, you will struggle with resistance, rejection and even persecution. “Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. You will be hated by all because of My name, but the one who endures to the end, he will be saved.”

Would I mean that all of that will literally happen to them? Because I mentioned that, does it mean I want them to focus on the end, or am I just showing them

that things will be bad, and they need to trust God and endure whatever happens?



We don't always have to press words so literally that they require us to interpret them allegorically.

I don't think Jesus, in telling those guys what he told them on that day, wanted people for the next 2,000 years to take His words allegorically and try to use them to focus on the end of the world. I think He would rather us focus on the task at hand because the end of the world will really come someday. Preach!

Jesus plainly said that the guys would not get through all the cities before “The Son of Man comes.”

To make sense of that we must either take “The Son of Man comes,” as non-eschatological or we have to reinterpret what it means to “Finish going through the cities of Israel” non-literally, i.e. allegorically.

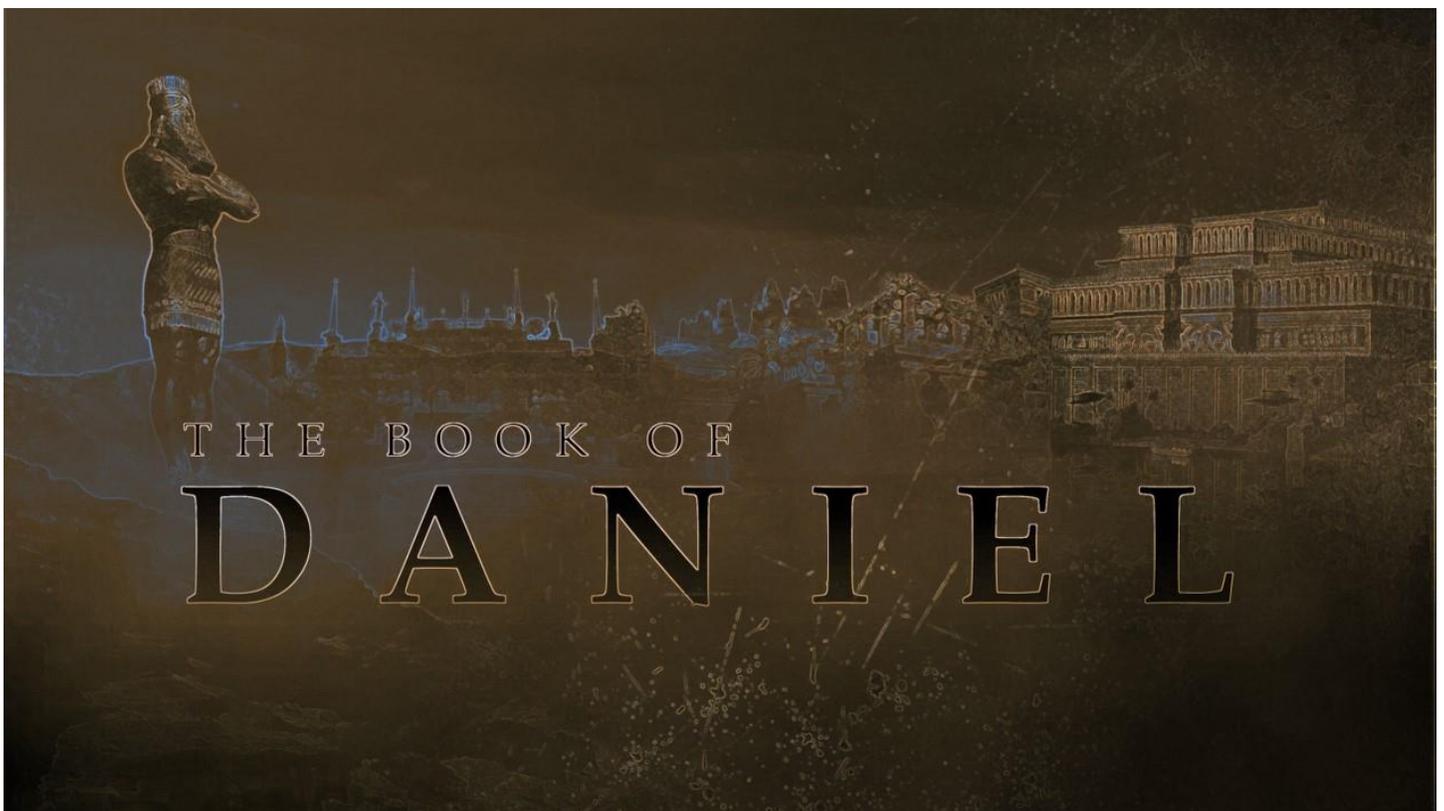
I choose the later and as I said for very good reasons that I’m happy to discuss at another time.



So, there is an element of a progressive idea that they would actually taste a bit of the end in the persecution they would endure on that mission. There is a bit of a

literal meaning that Jesus would launch out after them and would catch up to them before they got through all the places. Mostly though, it was for the dramatic effect of giving them a sense of urgency as well as a sense of gravity, along with exhortation to endure.

Jesus meant that before they ran out of Israeli cities, He would literally usher in a New Covenant thus ending the exclusive Jewish mission of preparation. The pregame show would end before the nachos were gone... You can take that allegorically.



There's just a bit more that tips the scales for me. The reference Jesus uses about Himself has its roots in

Daniel 7:13&14, 13bESV“Behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

From that foundation it's easy to see that the coming of the Son of Man is a coming to the Father to receive what is His, post Atonement. We already saw that in Matthew 28:18, where the Resurrected Christ said, “All authority has been given to Me in heaven and on earth.” It is what Jesus meant in His exchange with the High Priest recorded in Matthew 26:63-66, 63bNASBThe high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.” 64Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.” 65Then the high priest tore his robes and said, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the

blasphemy; 66what do you think?” They answered, “He deserves death!”

He said, “Hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.”

It is a mixture of Messianic passages, but the meaning is that the new Messianic Kingdom will be inaugurated.

It was! 2,000 years ago. We’re still waiting on the fullness of that Kingdom, but make no mistake it was inaugurated the moment Jesus was presented before the Ancient of Days after His perfect sacrificial death on a Cross.

While we associate that with Jesus returning once and for all - it really has to do with the beginning of the New, not the end of all.

His point to His guys was keep the faith.

COVENANT THEOLOGY

- Covenant of REDEMPTION
- Covenant of WORKS
- Covenant of GRACE

Note: Not all covenant theologians agree with the number and names of these theological covenants.

1. NT Priority over the OT (NT as lens for interpreting the OT; NT transcends/reinterprets the OT)
2. Non-literal fulfillments of OT texts
3. Typological Interpretation (OT as a whole viewed as types and shadows of greater NT realities)
4. OT promises are ultimately about Jesus not national Israel
5. Jesus as the fulfillment of Israel means that there is no reason to expect a literal fulfillment of promises with the nation Israel

1. Covenant is the overarching theme through which God's purposes should be understood.
 2. Covenant of Redemption: The members of the Trinity covenant together before time to save the elect with each member of the Trinity having a role in their salvation.
 3. Covenant of Works: With Adam salvation was based on works/merit. Adam failed this covenant. Jesus comes and fulfills the covenant of works on behalf of the elect.
 4. Covenant of Grace: After Adam salvation is still based on works but people can no longer be saved on their own efforts. The elect need to be saved by grace by believing in Jesus who fulfills the covenant of works on behalf of those who believe.
 5. Davidic/Messianic/Millennial Kingdom is in full operation in this age between the two comings of Jesus.
 6. The church is the new/true Israel that supersedes national Israel's place as the people of God.
 7. The Mosaic Law or aspects of the Mosaic Law are still in effect today. The moral aspects of the ML continue on or the ML merges into the Law of Christ.
 8. Belief in infant baptism in which non-saved children of believers are part of God's covenant community (although there are some who hold to covenant theology who believe in believers' baptism)
- Note: There is some variance among covenant theologians on some of these points.*

ISRAEL and the CHURCH:
There is no need for a restoration of national Israel since Jesus is "true Israel" and the church in Jesus is now Israel. "Israel" expands to include the gentile church.

KINGDOM of the MESSIAH:
There is no need of a future earthly reign of Jesus since this age is the era of fulfillment and Jesus' reign.

DISPENSATIONALISM

- 1. Antisocial
- 2. Calvinistic
- 3. Hebrew Covenantism
- 4. Pretrib
- 5. Law
- 6. Church
- 7. Millennium

Note: Not all dispensationalists agree with the number and names of the dispensations. Progressives say there are 4. Dr. Vlach says there is 8 or 9, adding tribulation and eternal state.

1. The starting point for understanding any Bible passage is the authorial intent of the author of that passage. (No passage has priority over any other passage)
2. Progressive revelation (including the NT) builds upon the literal and contextual meaning of earlier passages (no non-literal fulfillments of OT texts)
3. Historical-grammatical interpretation applied to all passages of Scripture.
4. Types and their implications should be understood on a case-by-case basis.
5. Jesus is linked with Israel as Israel's Corporate Head who restores the nation Israel.

1. Progressive revelation from the New Testament does not nullify, transfer, or reinterpret Old Testament passages in a way that violates or cancels the original authorial intent of the Old Testament writers as determined by historical-grammatical hermeneutics.
2. Types exist but national Israel is not a type that is superseded by the church.
3. Israel and the church are distinct, thus, the church cannot be identified as the new or true Israel.
4. There is both spiritual unity in salvation between Jews and Gentiles and a future role for Israel as a nation.
5. The nation Israel will be both saved and restored with a unique identity and function in a future millennial kingdom upon the earth.
6. There are multiple senses of "seed of Abraham," thus, the church's identification as "seed of Abraham" does not cancel God's promises to the believing Jewish "seed of Abraham."

SUMMARY OF UNIQUENESS: Passage priority and future national restoration of Israel.

Note: The rapture is an important issue but it is not at the heart of Dispensationalism. There are also post-trib dispensationalists, even though most are pre-trib.

ISRAEL and the CHURCH:
There will be a future restoration of national Israel to fulfill God's covenant promises given in the OT. Even though both Israel and the church are part of the people of God, they still remain distinct.

KINGDOM of the MESSIAH:
There will be a future earthly reign of Jesus, to fulfill the promise of the messiah ruling the nations from the throne of David.

HISTORICAL DIVISIONS

PRINCIPLES OF HERMENEUTICS

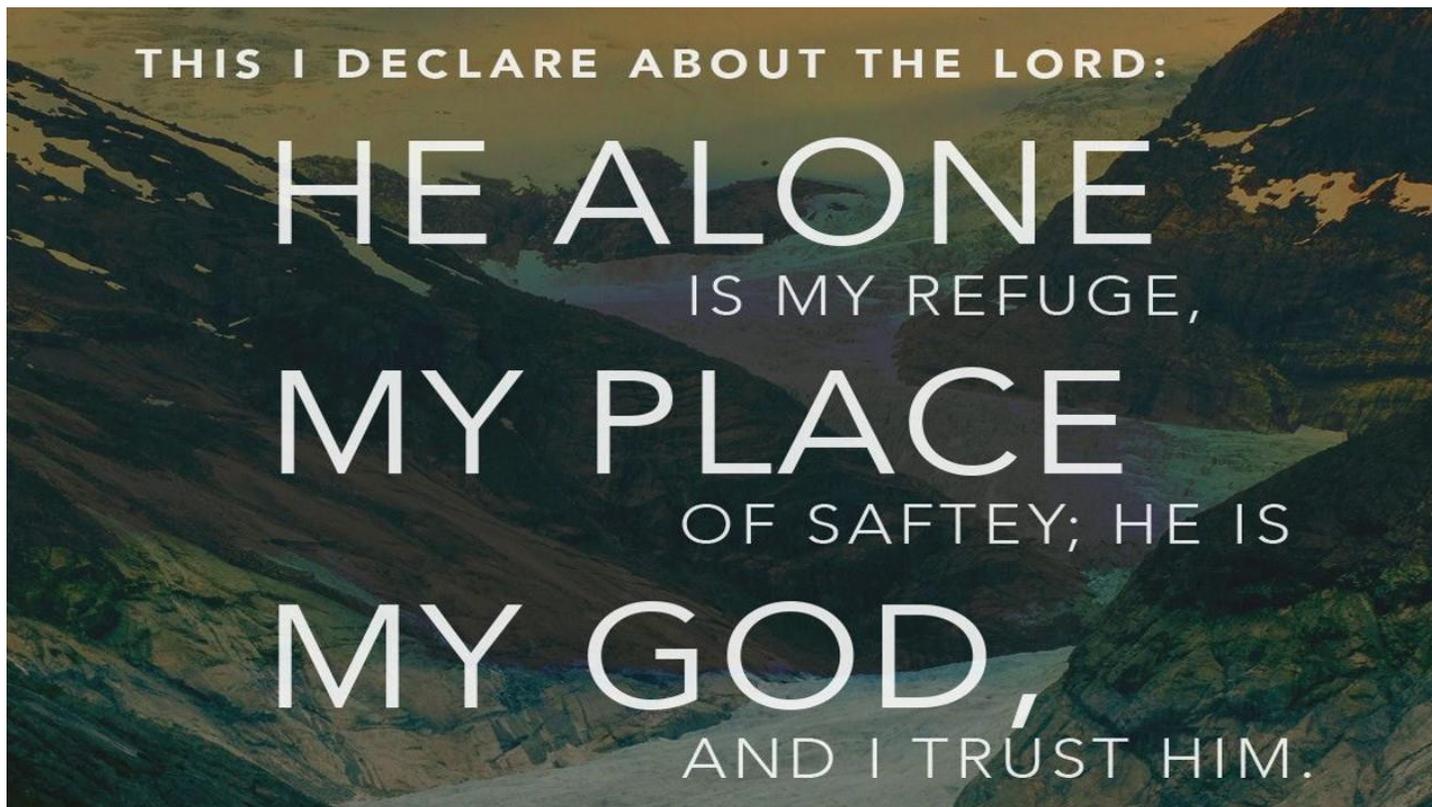
ESSENTIAL THEOLOGICAL BELIEFS

BIBLICAL STORYLINE

There is nothing to tell us that we need to put on our allegorical thinking caps. There is no call for a systematized theology that would force this passage into a meaning that those 12 guys could never have even guessed at, let alone understood.



Jesus was telling them that they would experience opposition and that, that opposition would dramatically increase in the future and continue to do so until the very end of time... So be ready... Get your mind right... As Peter wrote, in I Peter 4:12-14,
12NASBBeloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. 14If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.



As a final proof we have what is often overlooked. The beginning of verse 23, 23aNASB “But whenever they persecute you in one city, flee to the next.” That’s what precedes our troublesome phrase. It isn’t that they will not get a chance to preach in every city, it’s that they will not run out of places to flee persecution before Christ comes in power.

This isn’t about evangelism per se, it is about God’s protection from the resistance to evangelism. I think Jesus was telling them, there will be violent opposition, but My Message given by My apostles will survive until the very end.

I think it was an encouragement and a message of hope that is paralleled in new evangelistic call found in Matthew 28:19&20, 19NASB“Go therefore and make disciples of all the nations (no longer just a call for repentance, but discipling and no longer the “Lost sheep of Israel,” but all people), baptizing them in the name of the Father and the Son and the Holy Spirit (that’s initiating them into the Christian community - the church - the Body of Christ), 20teaching them to observe all that I commanded you (that makes it a command for future generations); and lo, I am with you always, even to the end of the age (the encouragement and the hope parallel).” (Matthew 28:19&20).

In specific reference to the last half of verse 23, I would say that Jesus had in mind the whole sweep of future events, but was literally speaking of the inauguration of Christianity.

The Jews would run out of time, before the Message carrying messengers would run out of places to run. Jesus would put an end to Judaism, at least for a time, while the floodgates were opened to the whole world.

What are we to glean from this?

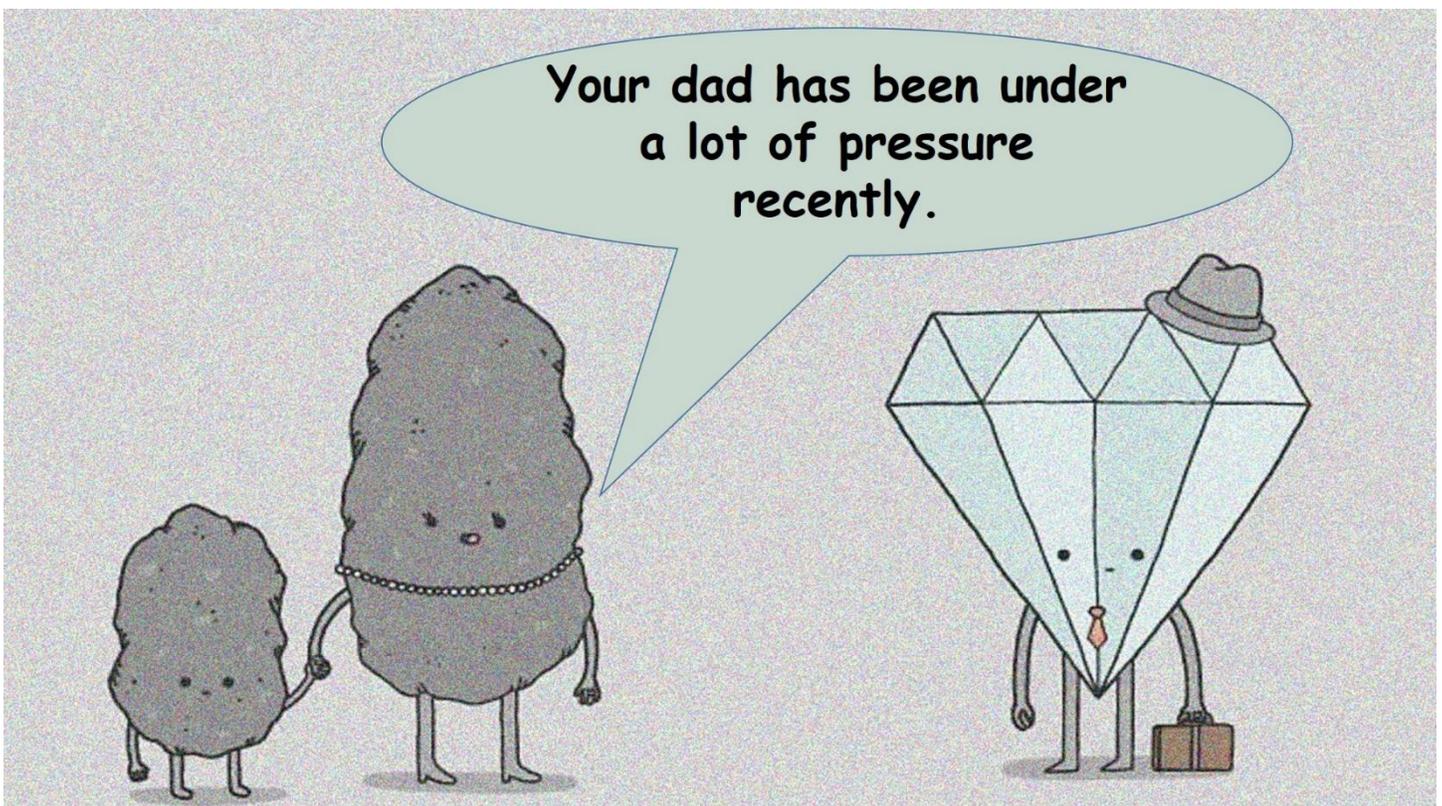


First, Jesus carefully fulfilled God's promise to His chosen people - Jesus and His guys limited their focus to the "Lost sheep." That is another proof that God is, as a primary characteristic, like a perfect Marine - in the sense that, He is always faithful. God fulfills His promises. How great to serve a God we can completely trust?

Second, we can have a legitimate interpretation that does not require taking the Bible allegorically, or use smoke and mirrors to hide a seeming inconsistency. We can trust the Bible and our ability to interpret it.

Third, Jesus suffered because of the Truth and when we look closely, we find that everyone who has ever stood firm on God's Truth has suffered for it. Why should we be any different? In fact, if we are not suffering because we stand firm on God's Truth, we must be doing something wrong.

Fourth, God will always be with us and we will never run out of places to flee before He saves us, because the Truth is, He has already saved us. In other words, we should never fear the things of this world, because He Who is in us has overcome the world.



Finally, our job is to trust in the Trustworthy One. We do

that through active endurance... ὑπομένω. (hü-pö-mě-nō) is the act of enduring to the end. It is perseverance or patient endurance...

Tribulation is θλίψις (thlēps-ēs). It is affliction, distress, trouble, tribulation, the various pressures that push us down... In particular opposition.

We submit to His plan and purposes and what is a given, is that it will include, “Tribulation” in our life.

So, ὑπομονή (hü-pö-mō-nā), the choosing to remain under the pressure rather than give in to the nearly overpowering urge to run. It is to stand fast, which shows our willingness to be conformed to the mold we are being pressed into.

Perseverance through adversity is an act of faith



More than that, it proves our trust in the Molder.