

Verse by Verse Matt 10:26

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[0 : 00] And if you remain, then let's get into the study of Matthew, the Gospel of Matthew, chapter 10. Congratulations for being responsible and setting your clocks ahead, or at least relying on your phone to do it for you.

But you got up. I hear you. I missed that hour. I could feel it when I got up. Something's not right. I have to move to Arizona to get away from the savings time.

But hallelujah, it's going to stay light a little bit now. I'll take that. That'll be nice. All right, we're in Matthew, chapter 10. And last week, we got down into verses 14, 15 in that range.

We'll pick it up there. And continue on. Matthew, chapter 10, verse number 14. And whosoever shall not receive you nor hear your words when you depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Now, remember, we're dealing with cities in Israel.

[1 : 21] And they are not any of the city of Samaritans from verse 5. They're not in any of the way of the Gentiles. These are the 12 that have been given power and instructed and commissioned to go out into Israel and preach the kingdom of heaven is at hand.

And the signs that would follow that message were healing the sick, cleansing the lepers, raising the dead, casting out devils. And these were all associated with the world to come, with the future kingdom that God has promised and Israel expects of God to come.

And so these men were out preaching. And in verse 15, some were going to reject their message. And it's the city that's not just individuals within the town, but it's the city or the town from verse 11 that they enter into that is going to be guilty in the future if they reject the message.

And what's interesting in this, I'd like to pull out of here and run a few verses on, is that it says, it shall be more tolerable for the land of Sodom and Gomorrah. Now, what happened to Sodom and Gomorrah?

I don't need to take you back there. I think you know the fire and the brimstone and the destruction of God upon those wicked cities. But it's going to be more tolerable for them in the day of judgment than for that city.

[2 : 36] So there's a future judgment coming. And there's, you might want to, I guess we could just say there's some degrees of punishment or judgment that's being handed out at this judgment.

I want to show you just a few thoughts here. Look at chapter 11. You'll see this similar thing, but something else is added to it. Chapter 11, and he is upbraiding in verse 20, more cities for their rejection of him and the message that's preached here.

Verse 20 of Matthew chapter 11. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in thee hath been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell.

For if the mighty works which were done in thee hath been done in Sodom, it would have remained unto this day. And again, now he repeats it. It shall be more tolerable for the land of Sodom, the day of judgment, than for thee.

[3 : 47] Specifically here, Capernaum. Where does he threaten Capernaum? Hell. Brought down to hell. Now, I don't know that Sodom and Gomorrah is going to be getting out of hell either.

But the point here that he says is that it's more tolerable for them than for you. So somebody's going to get it worse than somebody else does. Let's come to look at Matthew 23 while we're in the book.

And here's a statement toward Pharisees. As Christ accuses them, the scribes and the Pharisees, in verse 14, Matthew 23.

Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayer. Notice the last part of the verse. Therefore, ye shall receive the greater damnation.

So it seems as though there's degrees of damnation. Now, if you want to, we'll look at one verse here. Deuteronomy 32. Just some potential insight to this.

[4 : 50] Deuteronomy 32. In Proverbs 9. Well, I'll read that to you. I want you to catch Deuteronomy 32.

And I'm going to go to Proverbs 9. And verse number 18 says, He knoweth not that the dead are there and that her guests are in the depths, plural, the depths of hell.

The depths of hell. Now, Deuteronomy 32. And look at verse number 22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, and so forth.

The lowest hell. Now, there's not a lot I can say about the underworld, if you want to call it that, about hell and anything as far as chambers of it. Hell is like, has mentioned to bars and to gates.

And there's another one I can't think of. Another word just like that. It slipped my mind. But it seems as though there's degrees to suffering or to damnation.

[6 : 05] And in this context, Christ is telling them that it's going to be more tolerable for Sodom and Gomorrah. Which, you know how God felt about that one. And so somebody that rejects the Lord Jesus Christ and his message as he's standing there face to face, or rejects the signs and wonders that he empowered men to do in the kingdom of heaven, the preaching, they're going to suffer his punishment.

And in this case, it seems as though certain men, you always wonder these thoughts. Your mind tends to wonder, well, what about that person? What about someone who hasn't heard? What about, and you kind of come up with these ideas that just don't settle with your spirit about God's judgment against men.

And God is just. You can just relax and believe that. God is just, and he's a righteous God, and he judges righteously. And some people, he declares, are going to get it worse than others, it appears.

Now, that's about all I can comment on. I just bring that thought out, but I can't really go any further. So back in Matthew chapter 10, and verse number 16. Behold, I send you forth as sheep in the midst of wolves.

Now, remember, they're being sent not to the jungles of Africa, not to some pagan society who might capture and kill them cannibals.

[7 : 32] It's not that kind of setup. It's Israel. It's their own brethren. And the wolves. He already mentioned wolves back in chapter 7 being false prophets. And I send you forth as sheep to the nation of Israel that's going to reject you.

In the midst of wolves, notice four different animals in verse 16. Be ye therefore wise as serpents and harmless as doves. Now, one thing to comment here, as often as I can, is when Jesus Christ teaches, he teaches in terms that men can get, not just his present company, but you too.

And somebody in China today, and Taiwan, and Bolivia, and Peru, and Chile. And wherever he wants to take the word of God, these messages and these teachings can be understood, and they can be relevant to any man anywhere.

The way the word of God's written is not isolated to just Israel. As much as people want to proclaim it's hard to understand or it's a Semitic book or something, there's truth to it in some degrees.

And studying it, though, is all you need to do. Studying this book within the covers will just reveal all that you need to be revealed to you. And so illustrations are simple. Sheep in the midst of wolves, wise as serpents, harmless as doves, all relatable, all understandable, simple anecdotes and illustrations all the time that the Lord Jesus Christ used in his teaching.

[8 : 50] Now the relationship, the sheep and wolf, we already covered with these disciples or the false prophets back in chapter 7, and he mentions the tree and its fruit, if you remember that passage.

But consider that these disciples are just, they're green. They're six months in to a year at the very most, and he's sending them out.

And he's sending them out amongst wolves, amongst men that are not going to receive their message. They're going to, in some cases, I mean, eventually they're going to be put to death. And these guys are going out there with that.

This is your commission. It's going to be rough. But better to know that going out than it is to go out there and find it's rough and want to give up and quit and come back. And so these men are trained quickly, sent forth.

But there's a little more to it going on here. We'll get to that in a second as we continue in the passage. They're told to be wise as serpents and harmless as doves.

[9 : 52] And wisdom is always an essential for ministry and for going forth and proclaiming any kind of truth that's not already understood or received. Exercising wisdom is a big deal.

I've been beside, I don't proclaim to have any market on wisdom by any means in dealing with people, but sometimes it just, it helps you to see what not to do.

And you can learn from other people's foolishness and mistakes. I can think of a guy who I'd gone door knocking with who was a close talker, if you know what I mean. He gets in your personal space.

And you can't do that when you're trying to witness somebody on their porch. You can't be up in their face. And he just didn't get it though. He just kept getting in. They kept backing off. I thought, God, I mean, I wanted to grab him by his belt and pull him back and say, stop.

But, you know, that would have just disrupted it even more. And he had no concept of them looking at their watch or looking at their phone. You could tell they're done listening to you.

[10 : 51] But he had no, he just didn't see that at all. He's just programmed in his zone going forward. Didn't exercise any wisdom at all knowing when to just back off, when the Lord's not dealing with them at all, no discernment like that.

Exercising wisdom. It's something that ought to be done. Be wise as serpents and harmless as doves. Christ sends men to preach and they're harmless. They're just delivering a message.

They're not beating somebody over the head with it. As a matter of fact, to get a little bit more into history here, through the dark ages where the Roman Catholic Church was at its height of power, how did they proclaim their message or keep order in their kingdom?

They did it with the sword. There wasn't any harmless as doves with them. It was cutting your head off if you're not part of what we believe. It was kill you if you're not part of the church.

And they used the sword to maintain control. It sounds a lot like another religion of our day, Islam. A violent religion where peace is only achieved on their terms. And there's some mistake, things about Christianity, because of some of this Old Testament teaching of Christ or God sending his people in through Joshua and conquering and killing.

[12 : 03] And they want to call Christianity a bloody religion. And it's just their failure to study the Bible and see where we are today and what God's calling is today. But being harmless and ministering and preaching and proclaiming a message in a harmless fashion allows free will.

And it allows for men to choose and to receive or reject. But all your job is is just to preach or to proclaim the truth and to pray for the infidels, not punish them.

You leave that to God. And you can always tell a religion that's man-made because he'll use force to try to keep his way and keep his power. In Matthew chapter 10 verse 16, they're told to be wise as serpents and harmless as doves.

But then he says in verse 17, But beware of men, for they will deliver you up to councils and they will scourge you in their synagogues. And then we're going to step into something that's...

We're just going to have to step into it with caution. It's as if our feet here are on the brink of a swift current that could quickly take us out.

[13 : 06] And we need to get our bearings and realize where we are before we start reading through this next portion. And I've already kind of said it and reiterated in the introduction that these are 12 Jewish disciples that have a place in the future kingdom.

They have a throne, as we saw in Matthew chapter 19, that they're going to sit on, judging the 12 tribes of Israel. The message that they're taking is for Israel only. That's very clear in this chapter.

They're not evangelizing Gentiles. They're not preaching the gospel of the grace of God or the death, burial, and resurrection of Jesus Christ. There's even judgment that has been threatened to whole cities of Israel and the proclamation that they're not going to get into the kingdom.

Remember chapter 8 and verse 12 when Christ said, The children of the kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth. And so this is again being stated and reiterated in this statement as he's commissioning these 12.

So now let's step in a little bit into this passage. Let's read verses 18 to 23 and then we'll come back through and make some comments here because this is a tough passage. So I'll back up to 17.

[14 : 15] Beware of men, for they will deliver you up to councils. They will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak.

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, 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 you 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.

Now, first of all, there's no record of verse 18, them being brought before governors, kings for my sake, and a testimony against them and the Gentiles.

No record of that taking place in this ministry at that time, in the ministry of Jesus Christ while he was alive on earth. There's some things later on in the book of Acts that took place, but this commission here being sent to only the Israel, the 12 tribes of Israel, there's no record of them being scourged into synagogues or brought before governors and kings.

[15 : 37] Verse number 23 as well, there's no record of them fleeing cities and being persecuted. And it says in verse 23, ye shall not have gone over the cities of Israel till the Son of Man be come.

So if that's referring to Christ right here and then and him sending them before him and then him following after, there's no record of these kind of things taking place in these three and a half years that we know of as ministry.

Also, verse 21, nobody's being put to death. And that's what it says is going to happen. The brother shall deliver up the brother to death, the father, the child.

Dad's going to have his kids put to death. The children rise up against their parents, cause them to be put to death. That didn't happen either. So what happens?

This is not being fulfilled in Christ's ministry and this sending them forward to go about preaching the gospel of the kingdom in Israel. What accompanies that commission, some of that did not come to pass.

[16 : 42] Now, after Christ is killed and he resurrects and after he ascends back to heaven, there are records of counsels and persecutions through the book of Acts of these even disciples and there's records of Peter standing up before powerful men and preaching and it seems to match some of the language, but the truth is most of the time it's the apostle Paul and has nothing to do with this ministry of the gospel of the kingdom.

Look at Acts chapter 8 with me quickly. Acts chapter 8. Remember this commission says, Go not into the way of the Gentiles and into any city of the Samaritans, enter ye not.

Acts chapter 8, verse number 3. As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committing them to prison, and they that were scattered abroad went everywhere preaching the word outside of Israel.

What about Peter? Like we could say, okay, well they're being persecuted there, but not Peter, but look at the next verse, verse 5. Philip went down to the city of Samaria and preached Christ unto them.

So what's happening in Acts chapter 5 is not connected at all to the commission of Jesus Christ in Matthew chapter 10, else that's a violation of it.

[18 : 15] And so what I'm trying to get us to see is in Matthew 10, we're trying to nail down what this is. It is not being fulfilled in the book of Acts. It was not completely fulfilled here in Matthew or in the ministry of Jesus Christ.

Furthermore, in Acts chapter 11, take a look there, if you're still there, Acts chapter 11, and verse 19. Now they that were scattered abroad upon the persecution that arose about Stephen, that's back in chapter 8 we just read, traveled as far as Phenix and Cyprus and Antioch preaching the word to none but under the Jews only.

Well, they still got that thing kind of in their crawl, but they're way up there, way outside of God's land, and they're not preaching necessarily the same kind of thing as what's being done back there.

Things have spread outside of the land of Israel is what I'm saying. Okay, so back in Matthew chapter 10, and look at verse 23 in connection to this. Where did they go?

They went to these cities way up north, even though they're aiming at Jews and going into their synagogues. Come back to Matthew 10, and let's look at verse 23 again. But when they persecute you in this city, flee you into another.

[19 : 36] For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man become. So something's different here, because they are outside of Israel now in Acts, and they are preaching elsewhere.

And so that part wasn't fulfilled. So what we're coming into some, it is, it's tricky ground, and it's enough to throw people off, and we need to just get our bearings and know what this teaches, and the best way to do that is just study the scriptures with the scriptures.

So the early in the book of Acts has an initial appearance of Matthew chapter 10 and this commission. But it kind of, that thought falls apart and just disassembles because the Jews reject the message, Paul is raised up, and then plans shift.

And God's plans shift away from the Jews and toward Gentiles and opens things up, and a church age is birthed, a body of Christ is formed, and Christ is yet to return.

And all of these guys are dead. And something's going. Where does this fit then, is the question, because it wasn't fulfilled. It certainly wasn't fulfilled literally by any means.

[20 : 50] So we already, we see here, first of all, it has nothing to do, or it's not been fulfilled in the three and a half year ministry that Christ had where he sent out his disciples. It's not early Acts because of the change of things.

So where does it fit? Well, let's study the Bible a little bit. Stay in Matthew and look at chapter 24. And get Matthew 10 while you're there. Keep your hand on Matthew 10.

And we'll flip back and forth in a moment. Matthew 24, near the end of his ministry now, and coming closer and closer to his death.

Verse number 3. Matthew 24, verse 3. He sat upon the Mount of Olives, and so he's in an elevated position, overlooking an area, and his disciples came at him privately, saying, Tell us, when shall these things be?

Speaking of the temple being destroyed. And what shall be the sign of thy coming and of the end of the world? When's this stuff going to happen? In the future.

[21 : 55] Here's some answers that he gives them. And notice clearly, some of the wording matches directly to what we just read in Matthew 10. Verse number 9. Then shall they deliver you up to be afflicted, and shall kill you.

And you shall be hated of all nations for my name's sake. Verse number 13. But he that shall endure unto the end, the same shall be saved.

I missed number, I missed verse 10. Then shall many be offended, and shall betray one another, and shall hate one another. We read back there that the brother deliver up the brother to death. There's betrayal.

The father, the child, the children rise up against the parents, call them to be put to death. And verse 22 of Matthew 10. Be hated of all men for my name's sake. Said that again. And he that endureth to the end shall be saved.

Said that again. So what he commissioned in Matthew 10 was not fulfilled in this ministry. And he repeats it again in Matthew 24. And what is Matthew 24 talking about?

[22 : 56] Let's see. What else should we go to? Go to Luke chapter 21. Here's the same thing with a little more detail. So what we're dealing with is, remember in Matthew what he said in 24 was the sign of thy coming and of the end of the world.

What's the sign of your coming? Your return? They're looking for some evidence or the setup of the world when Jesus Christ comes back to establish his kingdom.

And he begins to give them some of the same information he gave them back in Matthew chapter 10 earlier, a couple of years. All right. Luke chapter 21. And let's start in verse 12.

He says, But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake. And I shall turn to you for a testimony.

Settle it therefore in your hearts not to meditate before what you shall answer. For I will give you a mouth and wisdom which all your adversaries should not be able to gainsay nor resist. And you shall be betrayed both by parents and brethren and kinsfolk and friends.

[24 : 07] And some of you shall they cause to be put to death. And you shall be hated of all men for my name's sake. So same context, same, really the same exact thing we've got going on here.

Now what is this, what is this whole thing? You follow this forward a little bit even in this chapter and you can't make it fit anywhere else but the tribulation just before the second coming of the king, the Lord Jesus Christ return.

Verse number 20 says, when ye shall see Jerusalem come past with armies, plural, armies, not what happened back in 70 AD when one army came in and destroyed them, but armies, then know that the desolation thereof is nigh.

And some mistakenly try to say this is a historical thing that took place. This is a future thing that's yet to take place. Then let them which enter Judea flee to the mountains. What about the people in Norway?

What about the people in Colorado? It has nothing to do with them. That's what about them. This is about Jews in Israel. And let them which are in the midst of it depart out and let not them that are in the countries enter there into.

[25 : 25] But these be the days of vengeance. Verse 22. And all things that are written may be fulfilled. Woe unto them that are with child, to them that give suck in those days. For there shall be great distress in the land and wrath upon this people.

And they shall fall by the edge of the sword and shall be led away captive in other lands. Jerusalem shall be trodden down on the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun and the moon and the stars upon the earth.

Distress of nations, perplexity, seas and the waves roaring, men's heart failing them. All of this stuff is showing you a sign of the second coming. Powers of heaven being shaken in verse 26. And verse 27.

Then shall they see the Son of Man coming in a cloud with power and great glory. Second coming. When these things begin to come to pass, look up, lift up your heads, your redemption draweth nigh. This is all prophecy of the second coming and the tribulation time, the terror on earth for that people before Christ returns.

Now all of that to say the timing of Matthew chapter 10 and his charge to these apostles before he sends them out and the commission, it all has the tribulation in view.

[26 : 35] It's probably the best way I could say that. It has the tribulation in view of what's going to take place, but it doesn't happen there. God puts a pause on his timetable for Israel and he opens the door up for Gentiles to get in and I like to picture this.

It's hard to really start, stop this stuff and if you like timelines and you can visualize these things, it's so hard to just put a line here and say church age, left or right, and then put a line here and say end of church age and start of tribulation.

It's not always as clear cut as that. I like to just, in my mind, put the church age in just a complete circle and just, I can pull it right out of the timeline and watch God's plan for Israel flow right through without any hiccups or anything.

And then church age, just kind of plug it in there where it fits in a round way. Things will maybe try to push into it or extend out of it. It's hard to really make it perfect, but God's plan for Israel, he's got it all in view here in Matthew 10 as he's commissioning them, as they're preaching this future kingdom, as it's ready to be established, kingdom of heaven's at hand, the king's there, there's some things that have to be taking place with his death, burial, resurrection, but the church age doesn't have to be in view, he's not preaching that to these men, and they're not starting a New Testament church either, they're preaching to Israel, and there's going to be some death coming right around the corner as well.

Now the question comes up, well, he's telling the disciples that someone will be put to death, and they were, but he also says that ye shall not have gone over the cities of Israel till the Son of Man become, and the thought comes up, does God resurrect the disciples to have them back there preaching this message, and I can't say that specifically is accurate, there's a little light to maybe suggest that, but there's also, you got Moses and Elijah in Revelation 11 showing up as two witnesses preaching, you've got 144,000 going on at this time, and so it's hard for me to nail it down, somebody wiser and a little bit more versed in this book would probably be able to give a little bit better detail about some of that, but I can tell you this much, Matthew chapter 10, where the word kind of starts to throw you off or derail you from what you understand, it's because there's something else in view, that tribulation is in view in his commission to these men, and it's not that easy, but it's not that hard either, so come back to Matthew 10, let's try to move forward a little bit through this, in verse number 19 and 20, he said, when they deliver you up, take no thought how or what ye shall speak,

[29 : 22] I don't know if you've ever heard this, I don't believe this has ever been the way in this pulpit, but I've heard guys through this thought out, you know, just get up there and God will fill your mouth, and let me tell you, anybody in here that ever gets up here, no, don't get up here and wait for God to fill your mouth, because he's not promising you that he's going to do that, as a matter of fact, they have already preached their message of the kingdom of heaven, and that message caused offense, and then they were taken and brought before the council, so the preaching and the message was prepared, that's not the case, so that's not what's, happening here, God's saying, tell the man of God just to get up in the morning, and that's not it at all, that's terrible advice for somebody to try to apply that verse to today, it's lazy preachers, and you know what happens, their mouth gets filled with the same message all the time, they run the same hobby horse and rabbit trail all the time, preaching and saying the same stories, and God help me never to fall into that where I'm just telling you the same stories all the time, or going to the same stuff all the time, but it's, the man's job is to labor in the word and in doctrine, and to spend his time be approved, show himself approved unto God by studying that book, and so nowhere are you commanded to just stand up and preach, and God will deal with the job and fill your mouth, and it's easier to be that way though, isn't it, just to think you got it, some guys are talented, some guys are just straight up smart, talented, and they're good speakers, they could, they could get an audience, not in church, but they could go anywhere and just, you know, talk on a topic and pique your interest because they're that good at speaking, so if they're that talented, they could do it behind a pulpit too, but don't be fooled by it, and don't be, give you some other advice with this same thought is don't be distracted or deceived by somebody who's got a good personality, somebody who's attractive and colorful in their wording, pay attention to the content and make sure you're prayed up before you come to church seeking the word of God and something to come out of the book to feed you because just coming to hear somebody speak, well,

I'll bore you pretty quickly, I'm sure of that, I'm not going to be colorful enough to keep your attention for too long, I don't have it, I'm not that gifted, and I've seen men that are, and I know when an evangelist that's got some flavor and some spunk and some all that stuff they come in, they can just wow everybody and they'll come back and they'll come back and they'll come back because wow, he's such a good speaker and I'm not trying to pull them down unless they don't deserve to be up there if they're not truly studying the word of God and preaching the word of God but rather just using their charismatic abilities to attract a crowd and their intimidation to get people to come down the altar or something like that.

Alright, let's get out of that, let's get out of there. So we got this commission to go to Israel to preach the kingdom, to heal, and attached with it is a warning that we've read.

It's not been fully fulfilled here. So let's pick up verse 24 and we'll finish this off here. He says here, the disciples 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, that would be Jesus Christ, they call him that more than once, how much more shall they call them of his household?

[32 : 54] So what he's saying, they're going to treat you worse and if they treat me bad, they're going to treat you worse. It's enough to be as his master. He's saying he's not going to be above his master but if you're equal to him, then that's really the most you'd be able to expect to be as a disciple of a particular master to get to his level but not better.

And if they're going to treat Jesus Christ this way, you can bet they're going to treat you worse or the same but at the best, they'll treat you the same but likely they'll think less of you than of him.

Now they call him Beelzebub back in chapter 9 verse 34. Notice this verse here. It says, the Pharisees said, he casteth out devils through the prince of the devils.

And so now that's a reference to that name. Look at chapter 12 verse 24. Matthew 12, 24, when the Pharisees heard it, they said, this fellow that doth not cast out devils but by Beelzebub, the prince of the devils.

And as I already taught you there, Christ says in verse 26, if Satan cast out Satan, he's divided against himself. And we've already studied that out.

[34 : 08] Back in Matthew chapter 10, we'll just close with this thought here.

This is simple. Verse 26, it says, fear them not for there is nothing covered that shall not be revealed and hid that shall not be known. Now this is not a deep doctoral thing I'm going to try to draw out at all.

This is just a simple thought of the King James Bible and of its use of parallelism in its wording and expounding upon itself. This is such a simple idea but you get it here and it's all over this book in between these covers.

The phrase here says, for there is nothing covered that shall not be revealed and hid implying there is nothing hid that shall not be known.

And if you line these phrases up, you have the word covered matching the word hid. Nothing deep there. We get that already. And we also have the words, there shall be, there shall, that shall not be revealed and the phrase that shall not be known.

[35 : 16] Lining them up, the word revealed and known are also paralleled and they're connected. And so this is such an elementary, the wording here, we don't need the Bible to tell us those words necessarily.

But you'll come to other places where there's more doctrinal terms or there's just, there's words that's tricky and somewhat isolated and the way to study it is to let the Bible teach itself.

And if it's, sometimes it's right there in a verse. Sometimes it's, sometimes like in the Proverbs, it's contrasted in the same verse, the positive and the negative. And when you put them together, the truth just comes to life.

But the one side by itself doesn't seem to do it. What I want to teach and just always put in front of you and get into your heart is that this Bible is fully capable of expounding itself and of teaching itself and its words.

You don't need a high education to learn and to sense and get the right reading and understand the definition of its words. And so here's just a little place that helps you to see it clearly how it uses parallel phrases.

[36 : 21] You can line them up and the one word replaces the other and they match and the teaching is the same. You're going to see that all over this Bible as you read it and study it and keep light of it. You find a word you're not sure, you can sometimes just search that entire passage and you'll find a key word that is the same that comes before that word.

In this case, it's so plain, that shall not be revealed. That shall not be known. And so some cases, we ran out of time.

I could give you a real good example of this that would give you some light. Maybe we'll start next week if I remember to show you an example of a couple words that are not super understood by all in the English language but within the passage of about 8 to 10 verses, there are about 3 other words or phrases that everybody knows and there's a key word before it each time that indicates these are the, I'm saying the same thing just with different words.

I'm saying the same thing, I'm saying the same thing and the Bible's, in other words, it doesn't need to be updated and it doesn't need to be rewritten and the words don't need to be changed to be brought up into some other, to be brought down, I should say, into today's English.

It's fully pure, it's fully capable of teaching itself. Okay, we gotta stop. Amen. Amen.

[38 : 23] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[43 : 23] Amen. Amen.

Amen.