

Confess Christ or He will Deny You

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[0 : 00] God will I bless all times, his face my mouth shall still express, my soul shall boast in God, the meek shall hear with joyfulness. Extol the Lord with me, let us exalt his name together. I sought the Lord, he heard, and did me from all fear deliver. They looked to him and lightened where, not shamed were their faces. This poor man cried, God heard and saved him from all his distresses.

The angel of the Lord encamps and round encompasses all those about that do him fear, and them delivereth. O taste and see that God is good, who trusts in him is blessed. Fear God his saints, none that in fear shall be with want oppressed. The lion's young may hungry be, and they may lack their food, but they that truly seek the Lord shall not lack any good. I can sing these verses. Psalm 34, from the beginning, six stanzas. God will I bless all times, his face my mouth shall still express.

My soul shall boast in God, the meek shall hear.

With joy, with joy, with joy, with fullness. Exow the Lord with me, let us. Exow the Lord with me, let us. Exow his name together.

I saw the Lord with me, let us. Exow the Lord with me, let us. Exow the Lord with me, let us.

[2 : 48] Exow the Lord with me, let us. Exow the Lord with me, let us. Exow the Lord with me, let us.

Exow the Lord with me, let us. Exow the Lord with me, let us. Exow the Lord with me, let us.

Exow the Lord with me, let us. Exow the Lord with me, let us. Exow the Lord with me, let us. The Lord is good, earth trust in His defense.

If all His sins and love can be, the Lord shall lead with all allem equipo Kelce'sakah.

The Lion's Trooper Company Let us join together in prayer. Let us pray. Gracious God, as we come into your presence with the words of the psalmist, upon our lips we give thanks that you encourage us to praise your name and that the praise of your people is a delight to you.

[5 : 24] That it would be true of us that we would be like the psalmist, our soul to boast in God. And we bless you and thank you that you have given us words by which to express such boasting.

We give thanks that we can lift our voices up in private if not in public.

And that we are joining with the host of heaven in singing your praises. We pray that you would remember your people world over as they engage in worship.

And we are thankful for every opportunity that is afforded us to gather around the throne of grace.

The diversity of your people is clearly set before us even within the scripture.

[6 : 29] You have told us in your word that you will take your people from every tribe and from every generation.

We give thanks that your word that you have a people that will praise your name and that they will do so to the world's end.

And that they will do so the endless ages of eternity. You have a name that is everlasting.

Your word tells us that your name will endure forever. And that men will be blessed in you.

And all nations shall call upon you. Even as you are in Christ Jesus. We give thanks for the gospel that speaks of him.

[7 : 42] That encourages men and women of all descriptions to put their trust in him. And that his work that he has accomplished on your behalf is such that any who will put their trust in him shall not perish but have everlasting life.

So bless us in his name today. Even that name that is above every name. And we pray that as we think of his name that we would see something of his grandeur and his wonder.

Even those who met with him in the world. When he took upon him the veil of our flesh.

Hiding his uncreated glory from sight. There are opportunities given where they glimpse that glory.

And where your servant speaks of him. As one who possesses a glory like no other. One who is co-equal with the Father.

[8 : 59] Who is eternal as the Father is internal. Who is spoken of in your word as one who like you is from everlasting to everlasting.

One with you in nature and one with you in glory. In the beginning we are told was the word. And the word was with God.

And the word was God. And the same was in the beginning God. And we give thanks for the way in which your word. It teaches us that not only did he possess that glory.

But it was the glory of a creator. Just as truly as the Father was active in creation. And so the spirit hobbled over the waters.

And he the son also bears the name creator God. And that his creature is accountable to him.

[10 : 03] And we bless you and thank you that the day will come from any way. Every knee shall bow. Every tongue shall confess that he is Lord. So hear our prayers this day.

Bless your church. And all who belong to it. Remember our congregation here. And all who form part of that. Your worshipping people. Those who worship you.

By the guiding of the spirit. While we are not able to meet as we would desire publicly. We can still meet with each other around a throne of grace.

So bless us as we gather. And may our minds hide. Dwell upon the glory of Christ. And the glory of his body here in the world. And all who are part of it that we know of.

Encourage us to look unto him. That he would add to the number of those who would put their trust in him. Do not allow us to despair of the fact that he can work. No, none can stay his hand.

[11 : 09] His hand is not shortened in that he cannot stay. His arm is not shortened in that he cannot save. And we can know that you will take to yourself each one.

Be it young or old. So pour out your spirit upon us. That we would know that you are at work. That those who are in darkness would cry out for light.

Those who are weak would cry out to the strength that is in God. Just as another cried out to the Lord as he passed by.

Seeking the son of David. That he would bless him. And heal him. And bring to him. The sight that he lacked.

Lord have mercy upon each one of us that we may not. Think that we have forgotten. That you have overlooked us.

[12 : 07] In your wisdom pour out your spirit upon the needy. Water the ground as the heavens open. And just as surely as the ground is sudden.

With the rain that comes from above. So may our souls be saturated with the spirit. That we might cry out for mercy.

And that we might cry out for healing. So remember those who are unwell. Remember those who need have been cared for within the home. Within hospital or care homes.

Remember the breathed and broken hearted way. And mindful again of the way that you come suddenly. And in ways that were not expected.

Taking not only the elderly. May to all intents and purposes be a death's door. But you visit also the middle aged and the young.

[13 : 07] And in various ways you come. And at the time appointed. Removed from the scene of time. We pray that you would sanctify such visitations to us all.

That we might know that you are nearby. And that Jesus is passing by in the gospel. So hear us in mercy. Bless our nation and those who govern us.

Bless the Queen and our family. Remember the nations of the earth with all their varying needs. Those who are impoverished may they be enriched with the gospel.

Those who hunger may they be fed with the manna from heaven. Those who are thirsty may they go to the well. Draw deeply from the source of water of life.

Hear our prayers on behalf of the sin-seek world. That the day of quickening may come. That your spirit may hover over us as he hovered over the creation.

[14 : 09] And that the product would be sin-seek soul seeking the physician that is able to heal. Go before us we pray. Blessing all that is done throughout in your name.

Remembering our denomination. Remembering our denomination. Remembering our denomination. Remembering our congregations. Those who are vacant. May they find guiding from above to bring them to the provision that you have made for them.

So hear us and pardon us. Go before us in Jesus. All we ask with forgiveness of sin in him. Amen. We're going to read from the scriptures of the New Testament.

We're going to read from the Gospel of Matthew chapter 10. And we can take up the reading at verse 16.

Matthew chapter 10. Verse 16. Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves.

[15 : 18] But beware of men. For they will deliver you up to the councils. And they will scourge you in the 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 that 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. And the children shall rise up against their parents. And cause them to be put to death. And you shall be hated of all men.

For my name's sake. But he that endureth unto the end. And the children shall be saved. But when they persecute you in this city.

[16 : 21] Flee ye into another. For verily I say unto you. Shall not have gone over the cities of Israel. Till the Son of Man be come. 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. Fear them not therefore. For there is nothing covered that shall not be revealed.

And hood that shall not be known. What I tell you in darkness. That speak ye in the light. And what ye hear in the ear. That preach ye upon the housetops.

And fear not them which kill the body. But are not able to kill the soul. But rather fear him which is able to destroy both soul and body in hell.

[17 : 26] 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 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.

But whosoever shall deny me before men. Him will I also deny before my father which is in heaven. Think not that I am come to send peace on earth.

I came not to send peace but a sword. For I am come to set a man at variance against his father. And the daughter against her mother. And the daughter-in-law against her mother-in-law.

And a man's foes shall they be of his own household. He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me.

[18 : 34] And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it.

He that looses his life for my sake shall find it. He that receiveth you receiveth me. And he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. And he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple. Verily I say unto you.

He shall in no wise lose his reward. Amen. And may the Lord add his blessing. To this reading of his word and to his name be the praise.

[19 : 41] I'd like us to turn to this passage that we have read. Matthew. The Gospel of Matthew chapter 10. and we can read again at verse 32.

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

But whosoever shall deny me before men, him will I also deny before my Father. Which is in heaven.

When we read through the scriptures, we sometimes find what seems to be contradictions or inconsistencies.

But these are more apparent rather than real. They are seeming contradictions.

[20 : 54] The word gospel itself speaks of good news. The message of the angels on the birth of Jesus Christ, as recorded in the gospel of Luke, states glory to God in the highest, and on earth peace, good will towards men.

Yet here in verse 34, Jesus states clearly, What does that mean?

Surely both statements cannot be right. In actual fact, both are. As far as the gospel is concerned, the coming of Jesus was all about securing peace.

Peace with God. You will remember the words of the Apostle Paul in his epistle to the Romans. The beginning of chapter 5, we read there, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.

Many today remain blissfully unaware of the danger they are in. They know nothing of the wrath of God, and they deny being anything but of a friendly disposition towards God.

[22 : 36] There is a problem with the former in that just because they are oblivious to their danger does not mean that it is not true. A little over a year ago, very few knew anything about COVID-19, but their ignorance was no protection.

In fact, it took many a long time to realise the danger that they were in. They had to be informed, and that information had to be drummed home.

Many today have little exposure to the preaching of the gospel, and as a result they are not aware of the danger that they are in. But just because they are not aware, does not make the danger go away.

And the laughter, the friendly disposition they supposedly have towards God, is a fiction. Once they are told what God has to say about them, their thin veneer of affability and geniality towards God and his representatives soon evaporates.

They do not share God's opinion about their total corruption because of sin, nor are they prepared to accept their accountability to him.

[23 : 58] Now Jesus is reminding his disciples of this, and wants them to realise the kind of world in which they live, and into which he has sent them as his witnesses.

There are three things in particular I would like to mention. First of all, First of all, it is incumbent upon God's people to profess his name in this world.

Secondly, those who do are assured of the greatest accolade. And thirdly, any who will deny God in this world will find that they are denied before God in the next.

First of all, the first thing there then, it is incumbent upon God's people to profess his name in this world.

Some might go so far as to say it has never been as important. I would disagree and say that there is never a time when the Lord's people are not to publicly profess his name.

[25 : 07] It may be that we have experienced as Christians occasions when we should have spoken out and nailed our colours to the mast as it were.

We would shamefully acknowledge that fact and are thankful that it is not the norm. As Christians, we know instinctively that we should.

If we know Christ, that we let people know about Christ and the fact that we do know him. I remember the struggle that I had as a new convert in the works canteen at a tea break.

It was always the practice that if there was a Christian there, they would say grace. And sometimes, if there were other Christians present, they would politely ask a fellow Christian to do that.

But sometimes, if the Christian was by themselves, they would have to take the initiative. And before they would take their tea or sandwiches or whatever, they would make a statement and say, we'll give thanks.

[26 : 35] And we'll say the grace. Say grace. Now, I remember being a new convert and even, I don't know if I had professed faith, and the difficulty I had in taking that initiative.

I didn't mind being asked, but it was so difficult to ask others to stop, to allow you to say grace.

Because just recently, you had been just as ignorant as many of them were, and just as careless about being thankful to God.

And I often found myself in that situation where I would rather shy away and wait until I knew some older Christian was present before I went for my tea.

And that was equally bad because I knew exactly what I was doing. It should have been a privilege to bear witness even in that occasion, in that place.

[27 : 52] But human weakness and shyness kept me back from doing that. And there were some, I know that, would never go into such a situation because they were afraid of what would be asked of them.

But what we have to remember is, maybe that's a trivial example. But if we fail in these things, then how can we expect to succeed when greater trials come?

The preacher Charles Price writes, through discipleship is unlikely to involve a comfortable cruise through life without misunderstanding, opposition, persecution and for some martyrdom.

you will have heard of many who were martyred for their faith in Christ. You may think that such a thing no longer applies.

Certainly it no longer happens in the United Kingdom. I cannot think of anyone who has been killed for their faith in our country.

[29 : 05] But there are many in other countries who have had that experience because of their faith in Christ. But there are many in our own country who have been persecuted for adhering to what they consider to be the Bible's teachings.

We find it repeatedly reported in Christian newspapers how open-air preachers are accused of various offences, charged or released without charge but with the threat of future prosecution hanging over their heads.

Their crime to proclaim Jesus Christ and him crucified as the only God-appointed way of salvation. At the heart of the response no matter how distressed up is this.

This gospel offends the unbeliever. Why is the unbeliever offended? Because it cannot but challenge their unbelief. The things of God are an offence to sinful people.

But we know this is not true. The Old Testament tells us that it's not new. That it's not something that has arisen.

[30 : 23] We have to remember that. The kind of world we live in is a world that has always experienced opposition to God and his word. The prophet Jeremiah states in chapter 6 verse 10 To whom shall I speak and give warning that they may hear?

Behold their ear is uncircumcised and they cannot hearken. Behold the word of the Lord is to them reproach. They have no delight in it. As you know, the same is true of what met the apostle Paul when he preached the gospel.

For Christ sent me not to baptise but to preach the gospel, not with the wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness. but unto us who are saved it is the power of God.

It may be the calling of only a few to preach the gospel, but it is the bound and duty of all believers to speak to any and all about Christ, no matter how it is received.

[31 : 39] Christian life is not meant to be lived in the closet, no matter. Catherine Booth wrote about the commission given to the early church and states, Satan has got Christians to accept what I call an ambi-pambi kid-glove kind of religion, of presenting the gospel to the people.

It seems to me this is utterly inconsistent and repugnant or antagonistic to the spirit of the early saints.

There is a cost and that is undeniable. Read again this chapter and Christ is reminding us that just as surely as they were opposed to the Lord, they will be opposed to those who follow him as Lord.

There is a cost and that cost is sometimes a great cost. There is an effect to our witness.

We do not deliberately set out to antagonise but sometimes that will be the result. In the gospel of Luke we read of the joy that was in the heart of some as Jesus made his way to Jerusalem.

[33 : 04] They fulfilled the scripture as he journeyed sitting on a colt. They were saying blessed be the king that cometh in the name of the Lord.

Peace on earth and glory in the highest. But the Pharisees are displeased and they want Jesus to rebuke his disciples. Do you remember what he said to these Pharisees?

I tell you if these should hold their peace the stones would immediately cry out. Some ask what stones? Was it the stones of the city wall or the temple?

That seems to be the burden of their questioning. But the truth is this, whatever the stones were, the meaning is that they would bear witness to him to him even if men did not.

The Son of Man was making his way to the cross and they were witness to that and they should not keep silence.

[34 : 09] Let's move on to the second thing more briefly. Whoever therefore shall confess me before men, him will I confess also before my Father that is in heaven.

Preacher David Dixon says, Those who confess Christ cannot honour him as much as he shall honour them who boldly do avow him.

He is of the opinion that whatever honour they put on Christ or give to Christ he will give greater honour to them and that may well be the case.

Whether it is or not we are reminded that we must all stand before the judgment seat of Christ. As Paul puts it that everyone may receive the things done in his body according to that he has done whether it be good or bad.

Jesus may not have that in mind at this point or in these words but they certainly encourage us to believe that there is more to our life than the here and now.

[35 : 29] I remember reading Derek Prime and he says something about Paul's words that may surprise some of us.

He further states only one thing guarantees our having our masters well done, making it daily our ambition to praise him.

There is no doubt that the scripture tells us that all will appear. Those who are righteous will receive the reward of the righteous, and that will be distributed by God at the behest of the Son.

Those who confess Christ acknowledge him as Lord. It is more than just saying, as he himself states, not everyone who calls him Lord will be acknowledged as one of his.

They must be doers of his word as well as hearers of it. They must be willing to speak much and speak often of the salvation that they enjoy at the hand of Christ to whosoever would listen to them.

[36 : 50] The final thing is this. It comes as the reverse. Verse 33. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Denial of Christ is a refusal to identify with him. To call him Lord. This is what the gospel does. You cannot sit on a fence.

There are some, and they believe that is what they are doing. And they have been doing it for years. But the reality of what they are doing is that they are denying Christ.

They are refusing his lordship. We mentioned David Dixon. He is in no doubt as to what it means. If men refuse to stand for Christ or for his truth or cause or for his servants troubled for his service, they deny Christ and in substance say they know him not.

It is made all the more plain by what Jesus says. Whosoever will confess me before men, I will confess.

[38 : 10] Whosoever will deny me, I will deny. Why does he not use the word confess both times? Because what they are doing is refusing to confess, which is a denial.

Plain and simple. Or as some translators have it, disowned. They have disowned Christ. And that is a solemn thought, especially for anyone who had the opportunity to come to Christ.

Just think what it will be like for the person who will hear the words, Depart from me, I never knew you. Do you think there will be such a person who will be surprised to discover that they have in reality denied Christ?

That they have been misled all their days, thinking that they have owned and honoured Christ as their Lord. Maybe it will be true of the hypocrite that that is what they have done.

I don't think that's right. The hypocrite knows exactly what they are doing. They are deceiving, purposely deceiving others that they are what they are not.

[39 : 26] We need to avoid any such surprise. We need to know where we stand with Christ.

We need to be sure of our relationship to him. And if we are not, then there is only one thing for us. To turn to him and bow the knee before him.

And ask him to give us that assurance that he is indeed our God and our Lord. Make sure you are his. And make sure that you let the world know that is where you stand.

That you have him as Lord. That you have him as Saviour. That you could not go on without that being so. May God in his mercy grant to each of us the desire to make known the truth concerning a relationship with Christ.

Let us pray. Most merciful God, we give thanks for the desire that you gave to your people. To speak out concerning Christ.

[40 : 42] That they know him and that he knows them. And that they love him and he loves them. And that they would desire that others would know him and love him.

As surely as they do. We pray your blessing upon your word. And all who have yielded their hearts to it may be blessed. And may still others find themselves desirous of proclaiming openly their love for Christ.

Hear us and pardon us. Go before us. And now may grace, mercy and peace from God the Father, the Son and the Holy Spirit be with you all now and always. Amen.