

The life of Christ, part 7

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- [0 : 00] Good evening. Welcome back. Here we are. Session, what is it, seven now?
- Something like that. Six or seven, so we're right in the middle of it. Okay. Last week we ended up with Matthew chapter 7, the Sermon on the Mount had come to a close, Jesus teaching about the entrance requirements to the coming kingdom, the requirements for righteousness.
- And we started with Beatitudes, and then he showed them how they were coming short in their interpretations and their practices. And then chapter 6 was modeling different aspects of righteousness, like prayer and fasting and so on.
- But then he ended that section with the parable of building your house either on the rock or on the sand.
- And so he sums up his teachings and says, he who hears and does. It's like him who builds the house on the rock.
- [1 : 35] And he who hears and does not obey is the one that's building on the sand. So now that's the divide.
- That's the point of decision that God always brings us to. So we learn, what am I going to do about it? And so here he's done it with the Jewish nation and maybe more specifically even with their leadership.
- It's brought them to a point of decision. And so they've witnessed many miracles, all the signs, and now very clear teaching and then illustrating at the end, bringing them to that point.
- And so from there we want to continue in Matthew 8. So again, why don't we just open in a word of prayer before we dig into new stuff.
- Father, we again thank you for the privilege of gathering. Thank you for seeing us through another week. Thank you for the interest, the desire that's here to grow and to learn.
- [2 : 56] And of course, Lord, we thank you for your word that we have so rich. Thank you, Lord Jesus, for modeling discipleship during your time here on earth and that we can glean and follow that even today.
- Father, we invite you to speak to our hearts tonight again as we go through this. In Jesus' name, amen. Amen. So in our section, it's been a long one.
- The overall title was the authentication of Christ or of the Messiah. So Jesus is showing that he is authentic, that he is the one that Israel has been waiting for.
- And we've been going through different points on that, different ways that he has shown this. So we have, we're on number 16. And in your books, it'll be page 9.
- And we have three points left there. And then we're going on to a new section. And so we'll start with number 16. And I'm going to pass this mic to Elliot.
- [4 : 26] You get to start today. All right.
- So Christ's authority recognized in Capernaum. And we'll read Matthew 8, 5 to 13. And when Jesus entered Capernaum, a centurion came to him, imploring him and saying, Lord, my servant is lying paralyzed at home, fearfully tormented.

Jesus said to him, I will come and heal him. But the centurion said, Lord, I am not worthy for you to come under my roof. But just say the word, and my servant will be healed.

For I also am a man under authority, with soldiers under me. And I say to this one, Go, and he goes. And to another, Come, and he comes. And to my slave, Do this, and he does it.

Now when Jesus heard this, he marveled and said to those who were following, Truly I say to you, I have not found such great faith with anyone in Israel. I say to you that many will come from east and west and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven.

[5 : 45] But the sons of the kingdom will be cast out into the outer darkness. In that place there will be weeping and gnashing of teeth. And Jesus said to the centurion, Go, it shall be done for you as you have believed.

And the servant was healed at that very moment. Okay, thank you. The account in Luke says that after he finished his teachings, he went back to Capernaum.

That's the account in Luke. Starts that way. The Sermon on the Mount. So after the hillside preaching, he goes back to Capernaum. And there he encounters this centurion pleading with him.

Now, what or who is a centurion? Yeah, he's a commander or leader of soldiers.

And centurion, I don't know if the word century would come out of that, a thousand, but he was definitely a commander of many.

[6 : 53] And what's notable is that a centurion is over the Roman army. So this guy is a Gentile.

He's not Jewish. And so he comes to Christ and pleads with him for his servant.

He's paralyzed, dreadfully tormented. And so as we look at this, we see here a few aspects of character.

We see the centurion recognizing authority. As he sees in Jesus, the authority over illness.

And he says, I'm not worthy. There's no need, Jesus, for you to come to my house to heal my servant. You need just to command and it will be done.

[8 : 00] And he says, I too am over people and I send this one and he does and so on. And so Jesus, you too can just give the command and it will be done.

Now, what does it take to say something like that? Faith. Absolutely.

Faith. Faith. And that's what this Gentile leader expresses here. An expression of faith. And Jesus comments on that.

And he says in verse 10, Surely I say to you, I have not found such great faith, not even in Israel or among the Jews.

I found, not even among the Jews have I found such faith. And so he, of course, gives the command that that it be done unto him.

[9 : 08] But then the comment that I say to you in verse 11 that many will come from the east and west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

So he's in Capernaum saying this. And what he is saying is to the Jews, there are many Gentiles who are going to go sit in Abraham's bosom before you.

And that that would have been blasphemy to the Jews. These Gentiles, Jesus saying, these Gentiles will be in heaven before us.

that was worthy of blasphemy and their thinking. So he he very, very much crushes their idealism.

Okay, but the sons of the kingdom, that's the Jews, will be cast out into outer darkness, weeping and gnashing of teeth, meaning hellfire.

[10 : 12] And why? Because of no faith. And so it all hinges on faith. Same as it does today.

Okay, so Jesus shows another aspect here of his authority in light of the moving rejection by the Jews. any questions or thoughts?

So he's up by the Sea of Galilee, by Capernaum, top of the Sea of Galilee. Jerusalem's down here. And he's he's spent his Galilean ministry is is basically a year and a half of his life and and he's focused, concentrated on that area.

Doing so much teaching and so many signs there. The next the next section 17, we're not going to bother reading it, we're going to skip over it.

But Christ authority recognized in Nain. And Nain is down here. So Capernaum is there. Nazareth and then Nain is here.

[11 : 35] And Jesus is going on his journeys. He's down in Nain and he encounters a widow and a funeral possession and her only son is has died and Jesus has compassion and raises the son from the dead.

And and he touches the the dead and as he leans into the coffin and touches him and and and the young man awakes and rises.

So he shows his authority there in Nain. And then we're going to end this section in 18. Christ commissions the 12 to preach.

and we're going to read in Matthew 9. And and and let's start with reading chapter 9 verse 35 to chapter 10 verse 1.

And villages of the area teaching in the synagogue and announcing the good news about the kingdom. and he healed every kind of disease and illness.

[13 : 17] When he saw a crowd he had compassion and on them because they were confused and helpless like sheep without a shepherd. He said to his disciples the harvest is great but the workers are few so pray to the Lord who is in charge of the harvest.

Ask him to send more workers into his fields. Jesus called out his 12 disciples together and gave them authority to cast out evil spirits and to heal every kind of disease and illness.

All right. Thank you. So we're going to read another section in Mark but just a few comments here. So after this he is it says he goes about cities villages teaching in their synagogues preaching the gospel of the kingdom healing sickness and every disease among the people.

And when he sees the multitudes he sees them as sheep having no shepherd. Now what kind of picture does that give us?

scattered chaos okay yeah so having no purpose no no order chaos and danger yeah and so Jesus sees the multitudes and realizes that the spiritual leaders among the Jews are not leading or guiding the sheep they're scattered they're in danger of all kinds of stuff and it says he is filled with compassion he's filled with Jesus' heart is moved for them so in a sense we could say they're his fellow countrymen he's a Jew as well in that sense as the Messiah he is to all of us as his creation but more specifically with the Jews and so he says he says the harvest truly is plentiful but the laborers are few and at this point there's basically no one going out and so he finishes therefore pray the

[15 : 52] Lord of the harvest to send out laborers into the harvest and now in verse one he then proceeds to send out the twelve on a missions trip and so he's introducing them now to their work that they will be continuing when he goes back to heaven later so they're getting a taste of that preaching and so on I thought it'd be good to maybe take a little bit of time let's turn to Mark six and read the passage there Mark six six to thirteen and he was amazed at their lack of faith then Jesus went around teaching from village to village calling the twelve to him he sent them out two by two and gave them authority over evil spirits these were his instructions take nothing for the journey except a staff no bread no bag no money in your belts wear sandals but not an extra tunic whenever you enter a house stay there until you leave that town and if any place will not welcome you or listen to you shake the dust off your feet when you leave as a testimony against them they went out and preached that the people should repent and they drove out many demons and anointed many sick people with oil and healed them okay thank you it's a

Matthew's version is somewhat longer more descriptive but basically Jesus sends them out two by two throughout the villages and they are to I think in Matthew it says they are to go to the Jewish people and to go out with the message of the kingdom to preach the kingdom of heaven is at hand and so why would they target the Jews first by the way Paul did that too did he not in Acts you guys are in Sunday school upstairs Henry did Paul usually do that yeah it was a practice but why okay but is it not it is not yeah but why them first before the

Gentiles okay yeah I think it's more because they are God's covenanted people yeah and and so he brought salvation to everyone through them and so of course he turned to them first not not that with that he was excluding but he started there and because they were they were the people group that he made all the covenants with to bring about salvation and so here too Jesus given them every chance to be first to here and yeah they were they were to not take extras to basically go as they were not to take a whole bunch of money and clothing and stuff but to go and to depend on those they were ministering to to provide they were to find somebody worthy to stay at their house and to stay in that place and if they were not received but rejected they were to shake off the dust of their feet and as a symbol that the gospel has come to your town and you have pushed it out and he says it will be more tolerable for

Sodom and Gomorrah than for you and we know Sodom and Gomorrah was destroyed because of their wickedness and yet here they have an opportunity to respond in faith to the Messiah and if they're pushing back saying no way the judgment will come okay go ahead okay yeah I believe I believe there comes a time when we back off they have heard they know sometimes it's even family and we present the gospel to them we show them and if there's push back push back sometimes we need to back off and just hand them over to the

Lord if they're responding in unbelief deliberately intentionally there's a time you know it's out of our hands right we've done what we've done what God has called us to do and yeah when it comes to loved ones there's always such a thing as pulling back and yet the prayer life continues I think that's more for us today interesting these the twelve including including Judas Iscariot was authorized and empowered to cast out demons anoint with oil those were sick to heal them so they did all kinds of wonders and signs during their short ministry and so they got a taste of the power of Christ the twelve and and they come back of course they'll come back excited at what what God has enabled them to do right later when he sends out the 70 and when they come back they they rejoice in that in that power and and

[22 : 59] Jesus reminds them rejoice in this that that yeah their names are written heaven and then he says and I saw Satan fall yeah and so he reminds them of that okay so that's I think this is the preparation for the twelve their first indication that there's an assignment ahead deeper than this and and we will notice that Jesus from now on spends more time alone with the twelve showing himself and empowering them and discipling them now from from here on not focusing on the whole multitudes now as much as on the twelve okay so from now on it's prep time yeah so having witnessed this and then maybe you know a year later they're on their way to Jerusalem for the for the final journey where Christ will die and and they're arguing who is the greatest and and here they've experienced the power of God and that they are just vessels through whom

God works and yet their their carnality flushes out and they're arguing who's going to be the greatest that's yeah that's that just describes us today yeah when we don't suppress our flesh okay so we're going to move on section five controversy over the Messiah and we have a section here on the rejection of John the Baptist and let's go back to Matthew chapter 11 starting in verse two and right through clear to 19 so if you want to split it up

Tess that's fine up to you now when John in prison heard of the works of Christ he sent word by his disciples and said to him are you the expected one or shall we look for someone else and Jesus answered and said to them go and report to John what you hear and see the blind receive sight and the lame walk the lepers are cleansed and the deaf hear and the dead are raised up and the poor have the gospel preached to them and blessed is he who keeps from stumbling over me and as these were going away Jesus began to speak to the multitudes about John what did you go out into the wilderness to look at a reed shaken by the wind but what did you go out to see a man dressed in soft clothing behold those who wear soft clothing are in kings palaces but why did you go out to see a prophet yes

I say to you and one who is more than a prophet this is the one about whom it is written behold I send my messenger before your face who will prepare your way before you truly I say to you among those born of women there has not arisen anyone greater than John the Baptist yet he who is least in the kingdom of heaven is greater than he now the kingdom of heaven suffer violence and the violent take it by force for all the prophets and the law prophesied until John and if you will receive it this is Elias which was for to come and he that hath ears to hear let him hear but but where unto shall I like in this generation it is like unto children sitting in the markets and calling unto their fellows and saying we have piped unto you and ye have not danced we have mourned unto you and ye have not lamented for

John came neither eating nor drinking and they say he hath a devil and the son of man came eating and drinking and they say behold a man gluttonous and a wine wine bebbber and a friend of publicans and sinners but wisdom is justified of her children okay thank you John is in prison and as far as I know so Herod is I'm going to go to this map the Herod Antipas which is one of the sons of Herod the great that was alive at Jesus birth but one of his sons he's ruling the green the light green here and so Galilee and Perea just across the Jordan where John was baptizing and he had a fortress here on the dead sea and that's where

[29 : 01] John was in prison he's right halfway down the dead sea and so that's that's where he's at Jesus is ministering mostly up here now and John is in prison has been for a while already and he sends his disciples to Jesus to ask are you the coming one or do we look for another now do you remember the beginning of our course John's statements when he was baptizing and he saw Jesus walking what did John say behold the lamb of God what else did he say I'm not worthy to do what untie sandals he will take the sin of the world and in

John he says he must increase and I must decrease and what has happened Jesus has increased in popularity or in his ministry and John is where in prison he has decreased big time and I don't know that John is necessarily having a pity party but maybe or second guessing whether he is the Christ we're not even sure whether John understands or realizes that the kingdom the kingdom for the Jews won't come right away and he too may be of the influence or of the teaching that Jesus is going to be the king of the coming kingdom and he is in prison wondering is that going to be this year yet and then

I will be released and so we don't know what's going through his head for sure how deep his understanding is of the church age because the Jews didn't see it coming and it wasn't directly prophesied that it would and so either way he sends two disciples asking him are you the one and Jesus answers tell him tell John what you see tell him what's going on about my ministry that's that's all he needs to hear but then he makes a very profound statement he says and blessed is he who is not offended because of me verse six that holds true to all mankind in the church today as well if we take up offense because of someone else then we're going down and when someone else is either lifted up or receives some recognition and I choose to take up offense woe is me

Jesus says blessed is he who is not offended John don't take offense that you're in prison don't let it happen is basically what he is saying any thoughts there or questions to me this is a huge one I have seen people go down because they picked up offenses or they shouldn't have and they chose to wallow in them and it took them down and John seems to be threatened without that

AB and verse he verifies of all the prophets, there's no one greater than John.

[35 : 21] But then he turns to the new. But anyone that now, how do you say that? Anyone in the kingdom of heaven is greater than he.

So anyone who now puts faith in Jesus Christ is greater than John. And he has just said that John was the greatest as far as the old goes.

But in the new, so everyone here tonight, each one of you, is greater in status than John the Baptist because of your faith.

If you're in the Lord, then you have risen to a greater status than John. You've been forgiven. You stand covered by the blood of Jesus.

And he's saying that is the ultimate. There is nothing greater than that, to be accepted by God. All right.

[36 : 23] Then the last part there. He does make a comment that, in verse 12, from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force.

It's referring to the Jewish nation and their treatment of Jesus and the kingdom message, and they're treating it with violence, rejecting, wanting to kill, do away with.

verifying that he is Elijah. But then, verse 16, what shall I liken this generation to?

It is like children sitting in the marketplace and calling to their companions and saying, we played the flute for you and you did not dance. We mourned to you and you did not lament.

For John came neither eating nor drinking, and they say he is a demon. And the Son of Man came eating and drinking, and they say, look, a glutton and a winebibber, a friend of tax collectors and sinners, but wisdom is justified by her children.

[37 : 35] And so the two comparisons, they're rejecting both. They're refusing to acknowledge. One commentary put it this way, that John's ministry is viewed as a mourning or a funeral dirge at the close of the end.

And so we mourn for you and you did not lament. John was a prophet. He did not eat or drink as he was under the Nazarite vow.

And Jesus came doing it all, and he represents new life and more of a wedding with mirth or with dancing.

And so, and they reject that as well. And so, the both extremes, right, are represented here, and yet, the Jews are saying, we want nothing of this.

All right. okay. Okay. B, the curse of the cities of Galilee. And we have three parts to that.

[39 : 04] Condemnation for unbelief and Matthew 11, verse 20 to 24. 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 you had been done in Tyre or 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 you, Capernaum, which are exalted unto heaven, shall be brought down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. All right. So, this rebuking of Christ of these towns, I'm going to go back to our map here.

[40 : 37] So, in his Galilean ministry, Chorazin is up here above the Sea of Galilee. Capernaum, Bethsaida is right there.

Tiberias isn't mentioned in the list, but those were the four main hubs in his day.

And Jesus has spent time ministering for the past year and facing rejection. And now, he says, woe unto them.

And then, he says, if the same works have been done in Tyre and Sidon, and these are Gentile cities on the coast, not on this map, I'll go here.

Tyre is here, and Sidon is up here, a little further. And so, he says, if they had witnessed and I had gone there for a year to do what you, what they would have repented.

[41 : 46] Woe unto you. It's interesting that, that Bethsaida and Chorazin, these two, their exact locations are not even, they can't even find them.

Capernaum, they, they, they think they know where it is, and today, there is a Catholic shrine there.

That's it. And, and Jesus' year here, that was the, the bustle and, and the, the thriving cities of the day. Cities meaning probably large towns in our, in our language.

but, at that time, the Bible would have called it cities. And, and so, Jesus cursed them and, lo and behold, they don't exist.

They're done. They're just not there anymore. Okay.

[42 : 55] number two, explanation of unbelief. verses 25 to 27. Matthew 11 there.

At that time, Jesus said, I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent and have revealed them to infants.

Yes, Father, for this way was well-pleasing in your sight. All things have been handed over to me by my Father, and no one knows the Son except the Father.

Nor does anyone know the Father except the Son, and to anyone whom the Son wills to reveal Him. Okay, thank you.

So, why this hardness? Why this unbelief? The Jews at large have turned their covenant with God, their law, and so on, into idol worship.

[44 : 09] They're basically turning into idols that they can control. And some, lots of it is based on Old Testament scripture, but they've turned it away from what God intended it and made it into something they can control and keep everybody under their thumb.

And so, Jesus says here, I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent and have revealed them to babes.

They don't get it. They're spiritually blind because of their turning away from God and God has hidden the truth from them and they're unable to grasp that truth.

First, there has to be a humbling. No different than today. And so, when we humble ourselves, God opens our eyes.

And he makes reference here that the truth is revealed to babes and babes or children, as in other scripture passages, speaks to a heart that is open to receive, a humbled heart.

[45 : 29] Because children are, young children are humble and they believe at face value. And he's saying that is the explanation for their unbelief.

Their hearts are not humbled. Okay? They profess to know the Father. They would swear that God is our Father and we are obeying Him.

And yet, they do not know the Son. They do not recognize the Son whom the Father has sent. And verse 27 says, All things have been delivered to me by my Father and no one knows the Son except the Father, nor does anyone know the Father except the Son and the one to whom the Son wills to reveal Him.

So Jesus is saying that you guys don't even know the Father. Because only I have been with the Father and only to those whom I will reveal will they know intimately the Father.

It's by faith. Because the Father and the Son are one. For them to say, God is my Father, we worship God and reject His Son, who is also God, is false.

[46 : 55] It's always false. the two are inseparable. And so if we say that God does not have a Son, then we're lying.

And we're not worshipping the true God. We're not understanding who He is. And so He's basically telling them, you are not worshipping the Father. Because if you did, you would worship Me as well.

And so again, very, very confronting here, as He explains their unbelief. And then He ends with an invitation to believe in the last three verses, 28 to 30.

Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

For My yoke is easy and My burden is light. Okay, what a beautiful passage. As it stands today, an invitation to come to Jesus.

[48 : 05] All those who labor and are heavy laden are burdened. You know, pressed down, burdened by life. Jesus says, come unto Me, and I will give you rest.

The word picture here is so beautiful. Take My yoke upon you, and I'll read it. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

For My yoke is easy and My burden is light. And ultimately, Jesus is inviting us, if we know what a yoke is, harnessing animals together, two animals in team, so that they're pulling together, and Jesus is inviting us, come alongside Me and get yoked with Me.

Come under the yoke with Me. We'll pull the burden together. He says, my yoke is easy, my burden is light. He's saying, I'm going to pull the load for you.

I'm going to teach you how to walk. some of you might know about yokes and animals, and often when they trained a new animal, a new ox or steer to pull, they would put it in yoke with an experienced one who would teach and train the young one.

[49 : 36] What a picture to come in yoke with Jesus and have Him teach me how to walk, how to live. And so, it is.

It's from the Master, right? Yeah. Yeah. I see myself as that steer that revolts and tries to get out of the harness there.

Once in a while. Okay, so, yeah, so renouncing the cities and then explaining why, why they're not getting it because of the hardness of their hearts, because of idol worship.

And then an invite to everybody, come unto me, whoever wants to. Whoever can humble themselves to come into yoke with Christ.

Christ. All right. C is reception by a sinner in Luke 7.

[50 : 57] We'll take the time to read it, I think. Luke 7, 36 to 50.

Then one of the Pharisees asked him to eat with him, and he went to the Pharisee's house and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at his feet behind him weeping.

And she began to wash his feet with her tears, and wiped them with the hair of her head. And she kissed his feet and anointed them with the fragrant oil. Now when the Pharisee who had invited him saw this, he spoke to himself, saying, This man, if he were a prophet, would know in what manner of woman this is who is touching him, for she is a sinner.

And Jesus answered and said to him, Simon, I have something to say to you. And so he said, Teacher, say it. There was a certain creditor who had two debtors, one owed five hundred denarii, and the other fifty.

And when they had nothing with which to repay, he freely forgave them both. Tell me, therefore, which of them will love him more? And Simon answered and said, I suppose the one whom he forgave more.

[52 : 19] And he said to him, You have rightly judged. Then he turned to the woman and said to Simon, Do you see this woman? I entered your house. You gave me no water for my feet, but she has washed my feet with her tears and wiped them with the hair of her head.

You gave me no kiss, but this woman has not ceased to kiss my feet since the time I came in. You did not anoint my head with oil, but this woman has anointed my feet with fragrant oil, and therefore I say to you, her sins, which are many, are forgiven, for she loved much.

But to whom little is forgiven, the same loves little. Then he said to her, Your sins are forgiven. And those who sat at the table with him began to say to themselves, Who is this who even forgives sins?

Then he said to the woman, Your faith has saved you. Go in peace. God bless. Okay, thank you. So a couple thoughts out of this as Jesus goes into a Pharisee's house, an unbeliever, and as he's asked to dine there, and I get the picture that there's more Pharisees gathered for the meal there.

But anyway, while they're in there, a woman, a sinful woman, woman, so we're kind of deduced to believe that she's probably a harlot, or at least down that line.

[53 : 45] And she comes in and breaks all levels of culture and tradition. Number one, a woman, it would have been improper for her to come into the presence of the men there as they gather, and, but she is bold and comes to Jesus and with her tears symbolizing her broken spirit, her humbled heart, recognizing that she's a sinner, washing his feet with her tears, drying them with her hair, and anointing with oil, just just symbolizing her condition.

And the Pharisees are offended because Jesus is allowing this woman to touch him. And if he knew who she was, he would chase her out.

But rather, Jesus does the opposite. And he brings in the parable about forgiveness with 50 or 500 denarii and the other 50, which one, if they're both forgiven, so those are days wages, 500 days of wage, that's two years.

You could say maybe 200 grand for us today or 150 versus 52 months. Right? And who would be more thankful? And the illustration is, you know, if we recognize I'm a sinner and I've done a lot of sins and I know I'm forgiven, who's going to be more thankful?

And Simon the Pharisee answers right, the one that has been forgiven more. And he's speaking in regard to this woman. Jesus does a few things here.

[55 : 46] He, he, first of all, elevates this woman who acknowledges her brokenness as a sinner, he elevates her to the highest level as forgiven.

From a, from whatever background of who or whatever to a child of God, your sins are forgiven you. He elevates her.

the Jews have looked down on and suppressed. And so in front of them, in society, she has risen from down in the dumps, in Christ's eyes being as high as you can go.

And that, that is what he has done for every believer, even here today. Today. Secondly, Jesus is showing that to the Pharisees that he is God.

And, and he pointedly tells, tells the woman, your sins are forgiven. And, your faith has saved you, go in peace.

[57 : 06] Verse 49, those who sat at the table with him began to say to themselves, who is this who even forgives sins? they are offended.

Because in order for Jesus to say, your sins are forgiven, means that he is God. So again, they take offense.

The hardness of their hearts, they cannot accept that Jesus could be God. So, again, illustrated over and over again.

is giving him so many opportunities to believe. All right, so the next section, we need to read the higher thing.

So let's start in Matthew 12. Matthew 12, 22 to 37.

[58 : 17] 37. 13...

then was 37. 38. Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.

And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? And if I, Beelzebub, cast out devils, by whom do your children cast them out?

Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a straw man's house and spoil his goods, except he first bind the straw man, and then he will spoil his house?

[59 : 34] He that is not with me is against me. He that gathereth not with me scatters abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Either make the tree good and its fruit good, or else make the tree bad and its fruit bad.

For a tree is known by its fruit. Broad is fruit of wipers. How can you, being evil, speak good things? For out of the abundance of your heart, the male speaketh.

A good man, out of the good treasure of his heart, bringeth forth good things, and an evil man, out of evil treasures, bringeth forth evil things.

[60 : 49] But I say to you, that for every idle word man speaketh, they will give an account of it in the day of judgment.

For by your words you will be justified, and by your words you will be condemned. Okay, thank you. It's a bit of a longer passage, but it's kind of the turning point in the ministry of Christ, and on his focus.

It starts off, one was brought to him who is demon-possessed, blind, and mute. So can't see, can't speak, and he has a demon, or, yeah, a demon living inside of him.

And it says he healed him, and so that he both spoke and saw this man, and the multitudes were amazed and said, could this be the son of David?

What is that term, or that phrase, the son of David? What does that mean, or what does that entail? entail? Yeah.

[62 : 13] Yeah, because that's the reference, right? The son of David is a reference to the Messiah, because he would come through the bloodlines of David, and and so it almost seems that that they're saying this, this couldn't be the son of David, could it?

As of as of a refusal to accept, because they've seen so many signs of rain, and here again, again, they're witnessing it, and and it's like they're saying it, but it can't be true.

And yet, everything points that way, and just a refusal to believe. It says, when the Pharisees heard it, they come up with the solution.

So this is the turning point. Jesus has been bringing them to a point of decision, and they have now made their decision. And they said, they tell Jesus, this fellow, referring to Jesus, he casts out demons, does not cast out demons except by Beelzebub, Beelzebub, the ruler of the demons.

So what are they saying? Yeah. They're ascribing everything Jesus has done and taught.

[63 : 47] to the devil. Jesus is a child of the devil. That is the, the Pharisees, the, the leaders of the Jews, that's their conclusion now.

This is their way out of bowing the knee to Christ. And blasphemy. That's blasphemy. Yeah, absolutely.

Totally. So they don't deny, they don't deny the miracles Jesus has done. They've seen them, but rather than, than being truthful, they're acknowledging, yes, they happened, but he did by the power of Satan.

And Jesus rebukes them and he gives three illustrations, excuse me, three points to refute their, their claim.

And the first one is, verse 25, every kingdom divided against itself is brought to destruction and every city or house divided against itself will not stand.

[65 : 06] So, if Jesus is casting out demons by the power of Satan, then he's working against his master.

And if Satan allows Jesus to cast out demons, Satan's kingdom will fall. So, he says, it's, it's illogical.

Like, if I belong to Satan, how would I work against Satan? Because I'm casting out his demons. Left, right, and center, right? So, that's the first argument Jesus makes.

Come on, guys, think. Secondly, verse 27, if I cast out demons by Beelzebub, by whom do your sons cast them out?

Therefore, they shall be your judges. Surely, if I cast out demons by the Spirit of God, but if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

[66 : 16] And so, Jesus is now making reference that the Jewish exorcists cast out demons, and they claimed by demonic ways there was Jewish, we could say, guys into witchcraft.

They were practicing this, but they were looked upon as having God's blessing or power on them by the Jews.

And going to the book of Acts again, we have examples there, right? Is it Simon the sorcerer? Yeah, and so they are highly esteemed, right, at the power they have.

Well, Jesus is now pointing to them in their midst and saying, so, he's saying, if your people are casting them out by the power of God, then by whom am I doing it?

So, where did Jesus get his power from if their own people, power came from God to cast out demons? demons. And Jesus says, if I am able to cast out demons, then surely the finger of God has come upon you.

[67 : 49] Because who else can conquer the demon world? Again, guys, think. Think what you're saying. And then thirdly, how can one enter a strong man's house and plunder his goods unless he first binds the strong man and then will plunder his house?

You know, he's saying, if you break into a house, you're first going to have to bind the strong person. And so, if I'm entering Satan's kingdom, I'll first have to bind Satan to cast out his people, his demons, is what he's saying.

So, if you're ascribing my power to the devil, well, I would have to have conquered Satan. Otherwise, he wouldn't give me room to cast out his agents.

So, that's what he's saying there. And then verse 30, he brings it to a head again. He who is not with me is against me, and he who does not gather with me scatters abroad.

Therefore, I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. The unforgivable sin that we often hear spoken about, and that is a refusal to believe.

[69 : 30] And in this context, it was ascribing the work of God to the power of Satan. The unforgivable sin, it's unbelief. So, the unforgivable sin never has to do with believers.

But it's always unbelievers who are seeing evidence of God and choosing to ascribe it to Satan. That's blasphemy of the Spirit.

It is? Yeah. Yeah, it is. And yet, he is confronting the Pharisees and saying, what you've just done is unforgivable.

Because you've seen it black and white. You've seen all the evidence for a year plus. And everything lines up with the Old Testament that I am the Messiah and you're ascribing it to Satan.

There's no hope for you. There's no hope for you. That's what he is saying. But years later I would go going to go and hear the water Yeah.

[71 : 31] Yeah. Yeah. Yeah. Well, it is on their part that they're baptizing their people in unbelief and not teaching them or not ensuring that they're in the faith before they're baptizing them, right?

Let's move on. The Pharisees ask for a sign. So after they're confronted, by the way, he calls them a brood of vipers here. It's very, very direct.

Verses 38 to 45. Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from you.

But he answered and said to them, An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

The men of Nineveh will rise up in the judgment with his generation and condemn it, because they repented at the preaching of Jonah, and indeed a greater than Jonah is here.

[72 : 59] The queen of the south will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and indeed a greater than Solomon is here.

When an unclean spirit goes out of a man, he goes through dry places seeking rest and finds none. Then he says, I will return to my house from which I came.

And when he comes, he finds it empty, swept, and put in order. Then he goes in and takes with him seven other spirits, more wicked than himself. And they enter and dwell there, and the last state of that man is worse than the first.

So shall it be with this wicked generation. All right. So their comeback from the Pharisees is, well, you need to show us a sign in order for us to believe.

And what are they asking for? What are they asking for?

[74 : 05] What other sign or wonder, miracle, than what Jesus has already done, could he do that would entice faith?

Fire coming down from heaven? Devouring them? No. What possibly could he have done? Every aspect from calming nature, the storms, to casting out demons, to healing leprosy, to waking the dead, like every aspect, every range in the spectrum of illness he dealt with.

He met. Show us a sign. And Jesus responds in verse 39, An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

And then, for Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. An adulterous and rebellious generation seeks after a sign.

Hard hearts. They're always looking for another sign instead of faith. And Jesus says, there's no more signs that I will do to you except like Jonah was in the fish for three days and nights.

[75 : 59] It's a reference to Jesus dying on the cross and on the third day coming back to life. And even though Jonah was a real story, it happened to him, he was tossed over the boat, God prepared a whale that was real, but it also symbolized what God would do through his Son.

And here he uses it, and he says, this is the last sign for you guys. And when I rise on the third day and you don't believe that, that's it.

And what did they do, by the way, on the third day? Matthew 27, 28, I think. 28.

28. They paid the guards money to keep the truth from going out. Instead, the disciples had stolen away.

That last sign, they bought off with money and silenced. Jesus says, there's nothing more I can do for you.

[77 : 22] And so, that's true today as well if we refuse to believe. That he is the Messiah. To give our life to him.

There's nothing more that Jesus can do for us. That's it. So we've hit a focal point where from now on, Jesus is turning, shifting gears and focusing on the coming kingdom now.

He's leaving the unbelief of the Jews kind of behind. So we have one more F here, rejection of the nation by Christ.

And I noticed your second scripture there was wrong. It's Mark 3, 31 to 35. There's a three missing there. some typos in my notes.

And I think it's important that we read this one as well. Matthew 12, 46 to 50. While he was still talking to the multitudes, behold, his mother and brothers stood outside seeking to speak with him.

[78 : 59] Then one said to him, Look, your mother and your brothers are standing outside seeking to speak with you. But he answered and said to one who told him, Who is my mother and who are my brothers?

And he stretched out his hand toward his disciples and said, Here are my mother and my brothers. For whoever does the will of my father in heaven is my brother and sister and mother.

Okay. So as Jesus again uses a physical illustration of his family coming to him, wanting to see him, he uses that to illustrate and what he is teaching here that in the kingdom of God, blood relations mean zero.

I am a son of Abraham of the bloodlines. I come from the tribe of Benjamin. Jesus saying that means zero.

You will not enter the kingdom. But whoever does my will by faith. So now he is on one hand telling the Jews that because you're born Jews will not give you entrance into the kingdom of God.

[80 : 20] but whoever does the will of God by faith, he, they are my brothers and sisters. They are my family. And so he's making a real statement here facing the Jews that being children of Abraham is not enough.

You need to be children of Christ or of God. and so brings it totally to a head. And it's interesting that God only has children.

There's no grandchildren. Is that right? Yeah. Our children, I come to faith, my children all have to make their own decision for God.

They don't get grandfathered in. We would sometimes like that, but we can't.

It's free will. God draws everyone and we have to respond from our hearts. Okay. Chapter, we have a few minutes left.

[81 : 46] We're going to take advantage of that. I'm going to start it. We have now a series of teachings where there are parables regarding the coming kingdom.

And Jesus now tells eight parables, stories, of what the kingdom of God will be like. And he is now introducing the kingdom as the intermediate kingdom as in the church age, the time that we're in right now.

And so Matthew 13, basically the whole chapter and Mark has a section there, 4, 1 to 20 and Luke 8.

They all, Matthew is the fullest, has all, most of them. The others have less of them. But, so we're going to focus on Matthew, looking at the kingdom, what it's like, different aspects of the kingdom.

And so the Jews have now rejected the kingdom for themselves. They've ascribed Jesus to Satan.

[83 : 08] And so now he is turning to those that are willing to believe. And the kingdom is like that. And so it's a, I think indirectly, he is teaching now that the coming kingdom for the Jews is officially postponed.

there's now going to be a gap. They have rejected it. See, the Jews are God's covenanted people, and God has said they will enter my kingdom.

God cannot lie. And we wonder, why are the Jews still there in the world, and why are they hanging on?

In fact, why is God with them, in spite of their unbelief? And God has a purpose, he's going to bring them into his kingdom, even after they ascribed to Beelzebub.

He's still going to bring some of them through, and bring them to faith, in the end. And so that's the purpose. So now, from the point where they officially denounce the kingdom for themselves, until the time comes after the seven-year tribulation period where they will turn to faith and enter the kingdom.

[84 : 39] Now we're talking about that intermediate kingdom known as the church age. And that's what chapter 13 now describes.

And he's introducing it first time. There's going to be a different type of kingdom. Okay?

The, it's the mystery that Paul speaks about in Ephesians 3. And I believe in, there's one other place, maybe Ephesians 2 as well.

But he talks, he talks to them in parables now. What is a parable? Inglickness.

Okay? That's a likeness. I'm not saying you're wrong, but yeah. So what's a parable? Yeah.

[85 : 44] Often it's an earthly story with a heavenly meaning or a spiritual meaning, spiritual application. And so it's an earthly story that the everyday people grasp and fully understand.

And out of that, there's a spiritual meaning that is illustrated and taught. And why did Jesus teach in parables? So people can understand.

Let's move ahead a little bit. Chapter 13, verse 10. Let's read 10 to 13.

Then the disciples came and said to him, Why do you speak to them in parables? He answered and said to them, Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

For whoever has to him more will be given, and he will have abundance. But whoever does not have even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

[87 : 07] Okay, let's read the next two as well. And in them the prophecy of Isaiah is fulfilled, which says, Hearing you will hear and shall not understand, and seeing you will see and not perceive.

For the hearts of this people have grown dull, their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts in turn, so that I should heal them.

Okay, thank you. So Jesus is speaking in parables in order that one group of people will hear and understand, and the other group will hear and not understand.

Who are the two groups? Okay.

so the believing and the unbelieving. And not that the believing side here had the Holy Spirit already on them or in them, but their hearts were open to believe, and they were listening.

[88 : 18] And the Pharisees who have just rejected, and many Jews, their hearts are hardened, so they get the earthly story, but their minds are incapable of grasping the spiritual meaning.

And yet, those that have opened their hearts by faith, they're getting it. And Jesus says, that is why I speak in parables, to hide the truth, the spiritual truth, from the unbelieving, those who don't want to believe.

We're shutting it out. And so as Jesus teaches all of chapter 13, the hardened Jews are not getting it.

It's going right over top. And it's 8.32. I thought we'd go a ways yet. That's an hour and a half.

I think we need to stop there to honor the time there, but yeah, it does. Feel free to, or I would encourage you to read the parables of the kingdom.

[89 : 34] It starts with the sower of the seed and so on. That's probably the most common one. And we're going to spend probably half of our time next class in the different parables. And the different types of parables are the different indications towards the kingdom that each one brings as its own aspect.

So, all right, that's it. Thank you for coming and being part of this and we are done. What do you to