

MATTHEW

Matthew
The Rejection of the Messiah
and the Change in His Ministry

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To Yeshua,
Creator, Judge, Messiah, Savior, King, Master,
Friend

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Contents

Introduction.....	7
Matthew 1:1. Theme and Main Proposition .	9
Matthew 4:23; 9:35. The Two Key Outline Verses.....	12
Matthew 1-10. Jesus' Ministry Before the Turning Point.....	13
Matthew 11-12. The Turning Point	17
Matthew 13-26. Jesus' Ministry After the Turning Point.....	22
Implications for Principles of Biblical Interpretation	26
Application.....	33
Matthew: Handout with Additional Info....	36
The Five Jewish Covenants: Handout	51

Introduction

All my books can be read online free at wayneodonnell.com. “Freely you have received, freely give” (Mt. 10:8).

This booklet is included in and comprises one section of my book *Physical and Spiritual Salvation: Justification, Sanctification, Glorification, the Messianic Kingdom, & Ezekiel’s Temple in Ezekiel 40-48, Matthew, Romans, & 1 John*.

Contrary to popular belief, the Jews of Jesus’ generation didn’t reject him because they were expecting a physical kingdom, while he offered a spiritual kingdom. Jesus’ offered a physical kingdom on earth just like they were expecting. Dan. 2 described the kingdom Jesus offered as “the kingdom of the God of heaven.” This can be shortened to “the kingdom of God,” or “the kingdom of heaven,” or just “the kingdom,” as in, “Thy kingdom come.”

The New Testament makes it clear the reason Israel rejected Jesus was because he rejected the rabbis’ oral law. “They asked him, saying, ‘Is it lawful to heal on the sabbath days?’ so that they could accuse him. And he said to them, ... ‘It is lawful to do well on the sabbath days.’ Then he said to the man, ‘Stretch forth your hand,’ ... and it was restored whole, like the other. Then the Pharisees went out, and held a council against him, how they could destroy him,” Mt. 12:10-14.

The salvation God provided in Jesus (Yeshua in Hebrew, which means ‘salvation’), is comprised of both spiritual and physical parts. Justification and sanctification are spiritual; but resurrection and glorification are physical. God’s workings with Israel are in the physical realm, the realm where

genealogies matter. “The book of the genealogy of Jesus Messiah, the son of David, the son of Abraham,” Mt. 1:1. Much misinterpretation of scripture, like that of Reformed Theology, is due to the felt need to leave the principle of literal interpretation of scripture because of the failure to differentiate between things like personal spiritual salvation and national physical salvation.

Jesus’ ministry changed after the rejection. It’s critical to understand this in order to understand the Gospel of Matthew. This shows that dispensationalism is true, and Reformed theology is false, since things haven’t always continued the same in all times, and not even in Jesus’ ministry.



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This is a survey of the gospel of Matthew and it's called, "The Change in Jesus' Ministry," because there was a change in Jesus' ministry in chapters 11 and 12 of Matthew, and it's important to know that to understand the gospel of Matthew.

Matthew 1:1. Theme and Main Proposition

Before we begin looking at the change in Jesus' ministry, let's consider the theme and main proposition of the book in verse 1. Whenever you study scripture, always give special attention to the first few verses of each book or passage, because the topic is usually stated in the first few verses, and that

will help you interpret the rest of the book or passage.

The theme of Matthew is God's salvation in the physical realm, and the setting up of the Messianic Kingdom on earth. The book of Matthew starts off, "The book of the genealogy of Jesus Christ," Mt. 1:1. So the book of Matthew is primarily about physical things, because genealogies are part of the physical realm, and only affect the physical realm.

Physical things are not as important as spiritual things, but they are still important. Joseph, the stepfather of Jesus, had spiritual justification, which is the most important thing to have; but Caiaphas, the high priest, an evil man, was the only one who could enter the holy of holies in the temple, and that was because of his genealogy.

The main proposition of the book of Matthew is that Jesus Christ is "the son of David, the son of Abraham," Mt. 1:1; that he is the one who fulfills the Davidic covenant and the Abrahamic covenant.

The Davidic covenant said that King David would have a descendant that would establish his house (dynasty), kingdom, and throne forever. In 2 Samuel 7:16, God told David, "Thine house, and thy kingdom, shall be established for ever before thee: thy throne shall be established for ever." According to 1 Chronicles 17:11-14, it will also be God's house, kingdom, and throne. "I will raise up thy seed after thee [Messiah], which shall be of thy sons, ... I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore." It will be David's house, kingdom, and throne; and also God's house, kingdom, and throne; and also Messiah's house, kingdom, and throne, because God, in the person of Messiah, a descendant of David will reign; and his kingdom will last forever because he himself is eternal.

And the Davidic covenant, in turn, is an amplification of one part, the nation part, of the Abrahamic covenant. God promised Abraham three things when he first announced the Abrahamic covenant: a land, a nation, and a blessing. Gen12:1-3, “Now the LORD had said unto Abram, Get thee out of thy country ... unto a land that I will shew thee [the land aspect]: and I will make of thee a great nation [the nation aspect], and I will bless thee, ... and in thee shall all families of the earth be blessed [the blessing aspect].”

The other two parts of the Abrahamic covenant are also amplified by subsidiary covenants. Just as the Davidic covenant amplifies the nation aspect of the Abrahamic covenant; the Land covenant, found in Deuteronomy 29, amplifies the land aspect of the Abrahamic covenant; and the New covenant, found in Jeremiah 31, amplifies the blessing aspect.

These four covenants, the Abrahamic, the Land, the Davidic, and the New, together make up the four unconditional Jewish covenants. They are called unconditional, because God is going to do these things for Israel regardless of how badly Israel behaves.

There is also one conditional Jewish covenant, the law. It's called the Old Covenant because it was replaced by the New Covenant. “I will make a new covenant with ... Israel and ... Judah: not according to the covenant that I made with their fathers in the day that I took them ... out of the land of Egypt [the law of Moses]; which my covenant they brake [it was conditional],” Jer31:31-32. And Paul says, “In that he saith, A new covenant [in Jeremiah], he hath made the first old,” Heb8:13. So for both Jewish and Gentile believers today, “ye are not under the law, but under grace,” Rom6:14, because Christ has blotted “out the handwriting of ordinances ...

nailing it to his cross,” Col2:14, and “hath broken down the middle wall of partition between us [Jews and Gentiles, not by adding the law to the Gentiles, but by] having abolished in his flesh ... the law of commandments contained in ordinances,” Eph2:14-15. “The law ... was [only temporarily] added because of transgressions till [only until] the seed [Yeshua] should come,” Gal3:19.

But the main proposition of the book of Matthew, is that Jesus will fulfill the Davidic covenant as Messiah and future king, and he will fulfill the nation aspect of the Abrahamic covenant, by establishing the kingdom, wherein he will rule over Israel, and Israel will rule over the Gentile nations.

Matthew 4:23; 9:35. The Two Key Outline Verses

Now we are ready to look at Jesus’ ministry, and first we will look at his ministry before the turning point, as described in chapters 1 through 10. There are two key outline verses that describe Jesus’ ministry before the turning point, and which also help us understand the structure of the book, which is probably why it was repeated twice.

The first verse is Matthew 4:23. “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”

So there are three parts to Jesus’ ministry: teaching, preaching and healing. Part 1, teaching, he taught “in their synagogues.” That meant that he taught the law, because they didn’t let you teach in the synagogues unless you taught the law. Part 2, preaching, he preached “the gospel of the kingdom.”

The word “preach” in the New Testament means “to make an announcement or a proclamation.” So he was announcing the “gospel,” the “good news” of the kingdom. Part 3, healing, he healed “all manner of sickness and all manner of disease.” So a good way to characterize his healing ministry, is that he healed “all.”

The second key outline verse is Matthew 9:35. “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” It sounds pretty much the same, doesn’t it? Teaching the law in the synagogues, announcing the good news of the kingdom, and healing all, “every sickness,” “every disease.”

Now we are going to look at those three parts of Jesus’ ministry before the turning point in more detail in chapters 1 to 10.

Matthew 1-10. Jesus’ Ministry Before the Turning Point

Preaching. In chapters 1 through 4, Matthew describes Jesus preaching ministry. And first we will look at Matthew 3:1. “In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.” That was the message John the Baptist announced, and it’s the same message that Jesus announced according to Matthew 4:17, “From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand.”

So when the outline verses said that he was “preaching the gospel of the kingdom,” that was a general description of the announcement he was making, but here are the actual words of the

announcement: “Repent ye: for the kingdom of heaven is at hand.”

The phrase “kingdom of heaven,” comes from Daniel chapter 2, about Nebuchadnezzar’s dream of an image made of gold, silver, brass, and iron, where God says that after the Babylonian, Persian, Greek, and Roman empires, in the time of 10 kings, he is going to set up a kingdom. It says that “in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed,” Dan2:44.

If “the God of heaven” sets up a “kingdom,” then what would be the name of that kingdom? Well, the full name would be “the kingdom of the God of heaven.” And that can be shortened. Matthew shortens it to “the kingdom of heaven.” Mark, Luke, and John shorten it to “the kingdom of God.” In the Lord’s Prayer, it’s shortened to “thy kingdom.” But it’s all the same kingdom, “the kingdom of the God of heaven.”

And this is a political kingdom that will be set up on earth, just like the other 4 kingdoms that were talked about in Daniel chapter 2, the Babylonian, Persian, Greek, and Roman kingdoms. And this is the kind of kingdom that the people of Israel were expecting, because there was so much detail about it provided by prophets like Isaiah, Jeremiah, and Ezekiel.

If Jesus was going to offer a different kind of kingdom than what the people were expecting, this would have been the place for him to say so, right here, but he gives no explanation of what the kingdom is, because he knew they already knew about the kingdom. They already had all that information through the prophets, and they were already expecting it. The missing piece of information was the timing, and now, as Jesus announced, it was “at hand.”

The good news was not that a new, unexpected kind of kingdom would be set up; but that the one they had been waiting for, for hundreds of years, was finally ready to be set up. The glad announcement he was making was that “the kingdom ... is at hand.” It was ready to be set up. And the requirement in order for it to be set up was repentance, “repent,” Mt4:17. Ok, so that is a little more detail on Jesus’ preaching ministry.

Teaching. Now let’s look at his teaching ministry in chapters 5 through 7. And if you have a red letter edition, chapters 5 through 7 are all in red, because Jesus spoke these words. And this discourse is often called “The Sermon on the Mount.” And this is a representative sample of Jesus’ teaching during this time.

Now usually he taught in the synagogues, but even when he taught on the mountain here, he still taught about the law. We know this because in verse 19 of chapter 5, it says, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” So we are not under the law today, but at this point in Jesus’ ministry he was teaching the law. He was saying they should keep the law and teach the law.

And this also comes out in verse 21, where he talks about one of the 10 Commandments. “Ye have heard that it was said by them of old time, Thou shalt not kill.” So that is one of the 10 Commandments, and he goes on to explain about it. And then in verse 27, “Ye have heard that it was said by them of old time, Thou shalt not commit adultery,” another of the 10 Commandments. So

Jesus was teaching the law at this point in his ministry.

Healing. Now, let's look at Jesus' healing ministry in more detail. This is found in chapters 8 through 10. The book of Matthew is arranged topically. He puts together, in these three chapters, a lot of different episodes of healing and miracles that Jesus did; the author puts them one after another.

And we will look at chapter 8 verse 16. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." Just like we saw in the two outline verses, Jesus healed "all."

And the purpose of this healing ministry is given in the next verse, verse 17, "That [in order that] it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." So Jesus did these miracles of healing in order to identify himself with the Servant of Jehovah in the book of Isaiah, who would be the one to bring in the kingdom. (Isaiah chapters 42 and 49-53)

The kingdom was prophesied to be a time of the absence of sickness and hunger; and Jesus proved he could heal all sickness, and miraculously provide food when needed. The kingdom was prophesied to be a time when the desert will blossom like a rose; and Jesus proved he could control the weather (Mt8:26-27); so he will be able to make the desert blossom like a rose (Is. 35:1). So these were 'messianic miracles' to prove that he was the Messiah, and that he could bring in the kingdom he was announcing. So that's Jesus' ministry before the turning point, before chapters 11 and 12.

Matthew 11-12. The Turning Point

Now we have the turning point, which we could also call, “The Rejection of Jesus’ Ministry,” because all three parts of Jesus’ ministry are rejected in chapters 11 and 12 by that generation of the nation of Israel.

Preaching. First of all, the rejection of Jesus’ preaching ministry is found in chapter 11. And we will look at verse 20. “Then began he to upbraid [that means “scold”] the cities wherein most of his mighty works were done, because they repented not.” Now we said that his preaching ministry was to preach “the gospel of the kingdom”: “Repent, for the kingdom of heaven is at hand.”(Mt. 4:17) And they didn’t repent. According to the end of this verse, “they repented not.”(Mt. 11:20) So they rejected his preaching ministry.

Also in the following verse, verse 21, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” So Jesus was looking for a “sackcloth and ashes” kind of repentance. He wasn’t just looking for the internal repentance of a few individuals. He was looking for whole cities to repent, an official repentance of the whole nation. He mentioned cities here: Chorazin, Bethsaida, Tyre, Sidon. And it would have taken the repentance of whole cities to bring in the kingdom for that generation. So they rejected his preaching ministry.

Teaching. Now let’s look at their rejection of his teaching ministry in the first part of chapter 12. And we will look at verse 9. “And when he was departed thence, he went into their synagogue. And, behold,

there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days?”

Notice the issue here is law and Sabbath. The Sabbath is a big part of the law. And the Pharisees of that time had added a lot of extra rules to God's Word about how to observe the Sabbath, which were called “the tradition of the elders.” And Jesus rejected the tradition of the elders. And because of this disagreement that he had with the Pharisees, and that they had with him over his teaching about the law and the Sabbath, they rejected his teaching, and they rejected him. They rejected the king, and that's why they couldn't have the kingdom.

So then we'll skip down to verse 13. “Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him.” So they rejected his teaching ministry to such an extent that, at this point in the gospel of Matthew, they decided to kill Jesus.

So you have probably heard that that generation of Israel rejected the kingdom because they were expecting a physical kingdom, but Jesus was offering a spiritual kingdom. That is not true. Jesus was offering a physical kingdom, exactly as they were expecting. But the biblical reason as to why that generation of Israel rejected the kingdom is right here.

They rejected Jesus' teaching about the law, especially about the Sabbath, and disagreed with him about the validity of the tradition of the elders. And so that was an irreconcilable difference between them. Of course, what they should have done, is to have accepted Jesus, and his teaching, and the word of God, and Jesus' ministry as a

prophet; and they should have thrown out the tradition of the elders. All right, so that's the rejection of Jesus' teaching ministry.

Healing. Now let's look at the rejection of Jesus' healing ministry in the second part of chapter 12. And we will look at Matthew 12:22. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." So here is a triple miracle. A demon possessed man, blind, and unable to speak.

And he healed him, and in verse 23, "All the people were amazed, and said, Is not this the son of David?" Now that was exactly the purpose of the miracles. It was to get the people to say he was the Messiah; to prove he was the Son of David.

But in verse 24, "When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Now the Pharisees couldn't deny that a miracle had taken place. In fact, all the miracles in the Bible are so obviously authentic, that no one in the Bible ever denies a miracle has taken place, unlike what we see on TV. They couldn't deny that a miracle had taken place, even though they were his enemies, and so all they could do was to deny the source of the miracle. So they said, "He is doing it through demonic power."

But Jesus actually did it through the power of the Holy Spirit of God. So when they said he did it through the power of the devil, they were calling the Holy Spirit the devil. So in verse 31 Jesus said, "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." In other words, at this point, that generation of the nation of Israel committed an

unpardonable sin. They had reached a point of no return.

Just like an earlier generation of Israel committed an unpardonable sin. God brought them out of the land of Egypt, to the edge of Canaan, and then they refused to attack and go into the land. And God said, “Ok, because you refuse to enter the land, this generation is going to die in the wilderness, and your children will enter the land.”

And the next morning they got up, and they put on their armor, and they said, “You know what? We see that we have sinned, and now we are ready to attack the land.” And Moses said, “It’s too late.” That generation of Israel had committed an unpardonable sin, so far as going into the land was concerned. And they tried to go in anyway, and were defeated in battle. (Num14:30-45) And they wandered in the wilderness for 40 years, and that generation died out, and the next generation went in and inherited the land, because the earlier generation had reached a point of no return. Changing their minds about it couldn’t help them after that point. Physical judgment was determined upon them.

In the same way, when the generation of Israel of Jesus’ day rejected this miracle of triple healing, that was the final rejection for them. They had rejected his preaching ministry, they had rejected his teaching ministry, and now they had completely rejected his healing ministry, so there was no more offer of the kingdom for that generation. But it’s still only a sin for that generation; a later generation of their children will inherit the kingdom. It’s only unpardonable for that generation. And this comes out in verses 38 through 45, where the term “generation” is mentioned four times.

In verse 39. “An evil and adulterous generation ...” Then in verse 41. “The men of Nineveh shall rise in judgment with this generation ...” And then in verse 42. “The queen of the south shall rise up in the judgment with this generation ...” And finally in verse 45. “Even so shall it be also unto this wicked generation.” So a future generation of Israel will accept the kingdom, but for that generation Jesus stops offering the kingdom, because they have already reached a point of no return.

Preaching, Teaching, and Healing. And there is a summary here of the rejection of Jesus’ ministry. First of all, in verse 38, we have the rejection of Jesus’ healing ministry. “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.” Well, they had just seen a triple sign; the demon possessed, blind, and dumb man healed.

So Jesus says, “You are not going to get any more signs. Now the resurrection is the only sign this generation will be given,” (Mt12:39-40). It’s not that he didn’t do any more miracles at all, but he didn’t do any more publicly for the nation.

And then we see the rejection of his preaching ministry in verse 41. “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” So Jonah went through the city of Nineveh and he announced, he preached, that Nineveh shall be destroyed in 40 days. The king made a decree, and all the people down to the lowest peasants put on sackcloth, and they even put it on the animals, and they fasted, and prayed, and were told by their leaders to repent from their evil ways. And God accepted their city-wide repentance, even though the repentance was certainly not genuine for every

individual, and he didn't destroy Nineveh. (Jonah 3:1-10)

This is the kind of organized, national repentance that was required of the nation of Israel. And this is the kind of organized, national repentance that Israel will provide at a future generation. This is described in the book of Zechariah where it says that in that day a fountain will be opened for the forgiveness of the sins of Israel, and they will look on him whom they pierced, and they will mourn for him as one mourns for his only son.

And it will be very organized because it says that the house of David will mourn apart, and their wives apart. The descendants of Nathan will mourn apart, and their wives apart, and so forth. (Zech12:10-13:1) Some day Israel will provide this kind of organized, national repentance, and at that time the kingdom will be set up.

And then they rejected Jesus' teaching ministry in verse 42. "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom [the teaching] of Solomon; and, behold, a greater than Solomon is here." So she had to travel a long way, and here, they didn't have to travel at all. And she only had Solomon to teach her; but Solomon's teacher, the creator of Solomon, came to them, and they rejected his teaching ministry.

Matthew 13-26. Jesus' Ministry After the Turning Point

Ok, now let's look at how Jesus' ministry changed after they rejected his ministry. All three parts of Jesus' ministry changed.

Teaching. First of all, we see the change in his teaching ministry in the first part of chapter 13. And we will look at Matthew 13:10. “And the disciples came, and said unto him, Why speakest thou unto them in parables?” They hadn’t heard Jesus speak in parables before this point.

And then in verse 34. “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.” Now before he had spoken unto them without parables. He had taught plainly about the law in the synagogues and elsewhere. But now his public teaching is only in parables. Why?

In verse 11, 13:11, “He answered and said unto them, Because it’s given unto you to know the mysteries of the kingdom of heaven, but to them it’s not given.” In other words, he wasn’t speaking in parables to make the truth easier to understand. He was speaking in parables so the people wouldn’t be able to understand what he was saying. And then privately (Mk4:34) he would explain to the disciples the keys (Mk4:13) to interpreting the parables, like the field equals the world, the birds equal the messengers of Satan, and so on.

So the disciples could hear Jesus’ teaching and understand it, but the crowds wouldn’t know what he was talking about. So instead of just stopping his teaching ministry, as a judgment upon the nation, he continued to teach the nation, but in a way they couldn’t understand.

And this is the judgment on the nation that was prophesied back in Isaiah. It says in verse 14, “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.”

Healing. Ok then, let's look at the change in Jesus' healing ministry. And this is found in Matthew 13:58, "And he did not many mighty works there because of their unbelief." So before, we found that Jesus, in the early part of his ministry, healed "all." Now he only heals 'some'. Now he heals only those that have faith, because the purpose of the miracles has changed.

Before he was doing the miracles to prove he was the Messiah, the Servant of Jehovah spoken of by Isaiah, to get the nation to accept him, so he could set up the kingdom. But since there is no more possibility of the kingdom for that generation, it doesn't make sense to try to prove you are the Messiah anymore. So now he is doing the miracles because of personal need, just for those who have faith. He is not healing "all" anymore.

Preaching. Now we will see that his preaching ministry changed also. We see this in Matthew 16:21. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." You see the phrase at the beginning of that verse, "From that time forth Jesus began ..."? That is parallel with 4:17 which we looked at earlier. It said, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Here it says, "From that time forth Jesus began" to talk about his death and resurrection.

Back in 4:17, he began to announce the gospel of the kingdom. Here in 16:21 he begins to announce the gospel of Jesus Christ. So he stops announcing the kingdom and its requirement of repentance, because it's not going to be set up for that generation, and he starts announcing his death and

resurrection. And the disciples hadn't heard this message before this point. That's why, in the next verse, "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

And, in addition to beginning to announce his death and resurrection, he also began to announce his return. Because since the kingdom was rejected by that generation of Israel, he would have to return and set it up for a future generation of Israel. So in verse 27 he says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Ok, then look at Matthew 21:43. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." So the kingdom of God was taken from that generation of the nation of Israel, because they did not repent, and they did not "bring forth therefore fruits meet for repentance," Mt3:8. And it will be given to another nation of Israel, a future generation of Israel that will repent, and will bring forth the fruits thereof.

And then in 23:39, it says, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." So a future generation of Israel will call upon the Lord. They will accept him as Messiah. And when they do, then he will return. Then they will see him, but not until that time.

Finally, when Yeshua was being tried by Caiaphas and the council, he said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Mt26:64. This is a reference to Daniel chapter 7.

We started off the book of Matthew showing how the phrase "kingdom of heaven" in Matthew 3:2

and 4:17 came from Daniel chapter 2, where the Babylonian king Nebuchadnezzar had a dream about a statue made of 4 metals, that represented the 4 world empires before the Messianic Kingdom: Babylon, Persia, Greece, and Rome.

Now we finish up Matthew with this reference to Daniel chapter 7, where the Babylonian king Belshazzar had a dream about 4 animals, that represented the same 4 world empires, before the Messianic Kingdom, when “one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,” Dan7:13-14.

So we saw that Jesus’ ministry changed. Before the rejection ... Preaching: He announced the gospel of the kingdom. Teaching: He plainly taught about the law. Healing: He healed all. After the rejection ... Preaching: He announced the gospel of Jesus Christ. Teaching: He taught in parables about the postponement of the kingdom and his future return. Healing: He healed only some. So all three parts of his ministry changed because of the rejection that took place in chapters 11 and 12.

Implications for Principles of Biblical Interpretation

1) Interpret the Bible in Context. I saw a website where the author stated in big red letters, “John preached repentance. Jesus preached repentance. And I preach, “Repent!” After hearing this survey of

Matthew, you know enough to identify why that statement is invalid.

John preached “Repent” in Matthew 3:2, and Jesus preached “Repent” in Matthew 4:17, because repentance was the condition upon which Jesus offered the kingdom to that generation of the nation of Israel. But Jesus stopped preaching “Repent,” after that generation of the nation of Israel rejected his ministry in chapters 11 and 12.

If you are going to preach like Jesus, are you going to preach like Jesus did during the first half of his ministry, or like Jesus did during the second half of his ministry? Like Jesus preached before the rejection, or like he preached after the rejection; because he did not preach the same message before and after.

We have to interpret each verse of scripture in the context of the passage it’s in, and each passage in the context of the book it’s in. Of course, this requires work and study, and when available, the help of teachers. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” 2Tim2:15.

2) Understand the Physical Realm in Scripture. The book of Matthew is largely about physical things, as we saw from Matthew 1:1, “The book of the genealogy.” Spiritual things are more important than physical things, but physical things are very important too.

God is going to redeem all parts of creation. He has given us justification of our spirits now, and he will give us glorification of our bodies and an inheritance in the kingdom in the future. He will not let Satan have victory in any realm, not even in the physical realm.

Now, physical things can also be spiritual, without ceasing to be physical. The manna that God provided for the children of Israel in the wilderness is called “spiritual food” in 1 Corinthians 10:3. But it was physical. It could be ground with a mortar and pestle, and it bred worms if kept overnight, except on Friday nights, Ex16:19-24; Num11:8. It was spiritual because its source was from God, not because it was not physical. Even ‘spiritual’ gifts belong to the changeable, physical realm, because they are ‘manifestations’ of the Spirit in the physical realm. “Now concerning spiritual gifts ... the manifestation of the Spirit’s given,” 1Cor12:1-7.

Jesus’ resurrected body was a spiritual body. “It’s sown a natural body; it’s raised a spiritual body,” 1Cor15:44. But it did not cease to be physical when it became spiritual. After his resurrection, Jesus said, “handle me, and see; for a spirit hath not flesh and bones, as ye see me have. ... And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them,” Lk24:39-43.

God often deals with physical nations, such as Israel, as a group; but for spiritual things, he has to deal with us as individuals. God can judge a whole nation for the sins of some, or reward a whole nation for the obedience of some. Joshua and Caleb had to wander in the wilderness for 40 years with the rest of the nation. This was not unfair to Joshua and Caleb because they could still know and serve God despite this additional physical hardship. And the whole generation of Israel of Jesus’ day, including the apostles, missed out on having the kingdom set up during their lifetime, because of the decisions of their national leaders. But in the spiritual realm, every man must stand before God individually for salvation, for rewards, and for judgment.

Spiritual things don't change. Righteousness and truth are always right, and sin is always wrong. But in the physical realm, it's appropriate that things change; even Jesus' Messianic Kingdom ministry.

3) Dispensationalism is Correct; Covenant Theology is Wrong. The change in Jesus' ministry shows that there are changes and ages during the working out of God's plan.

Even Jesus is not "the same yesterday, today, and forever," Heb13:8, in every way. He is unchangeable in the spiritual realm, in his righteousness, mercy, and power, yes! But even in his person, first he was God, then he became God and mortal man at the incarnation, and then he became God and immortal man at the resurrection. In the physical realm, first he was a small baby, and then he was an adult man. Sometimes he was thirsty; sometimes he was not. And his ministry changed, as we saw, and as the title of this survey emphasizes, "The Change in Jesus' Ministry."

There are ages and dispensations in God's plans in the physical realm. God told Adam he could only eat plants; then he told Noah he could eat all meats, anything that moves; then he told Moses he could eat only some meats. These are mutually exclusive laws for different ages relating to things in the physical realm that are neither right nor wrong in themselves, like eating meat or not eating meat, that God changes from age to age.

The question often arises as to what would have happened if that generation had accepted Yeshua as Messiah; where would the death of Jesus on the cross for our sins come in? The kingdom was 'postponed' because of the national rejection of Jesus by that generation of Israel, in the sense that it would not now be set up for that generation of

Israel; but that does not mean that God did not know from all eternity past that this national rejection is exactly what he would use to accomplish his plans, and to demonstrate on a very large scale, the sinfulness of man.

We know that God makes “all things work together for good to them that love God,” Rm8:28. But that doesn’t mean we should “do evil that good may come,” Rm3:8. The soldiers who crucified Christ accomplished God’s predetermined will; but they themselves are guilty because they crucified Christ. If those soldiers refused to crucify Yeshua, others would have done so. God could have accomplished his plan through others, who would have in turn been guilty, or through some means known only to him.

So, if that generation of Israel had accepted Jesus as Messiah and king, Judas would have betrayed Jesus to the Romans, the Romans would have crucified Jesus for insurrection, Jesus would have risen from the dead and ascended to heaven, the Antichrist would have arisen, the nations would have attacked Jerusalem and destroyed the temple, Jesus would have returned and saved the remaining people, and he would have set up the kingdom back then during that generation. The only difference is that things would have happened earlier, and you and I would have been born during the kingdom, when prophecy says birth rates will be increased.

4) Don’t ‘Spiritualize’ the Scriptures. There is enough scripture that is talking about purely spiritual things, and there is enough scripture that is talking about things we ought to do, to keep us busy, like 1 Thessalonians 5:16-18, “Rejoice evermore. Pray without ceasing. In every thing give thanks,” that we don’t also have to ‘spiritualize’ scriptures that are talking about physical things.

What sense would the book of Matthew be if we ‘spiritualized’ Israel to be the church here, like many Bible teachers do for Israel in the Old Testament scriptures? Using that method of interpretation, Jesus would have been offering justification (the ‘spiritualized’ kingdom of God) to those who are already in the church (the ‘spiritualized’ nation of Israel), who would have rejected Jesus and justification, when actually no one can be part of the church unless he has already accepted Jesus and justification.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” 2Tim3:16, but all scripture is not about me, and it can still be profitable to me, without being all about me, and without being all about the church.

For example, Matthew 10 cannot be about us. Jesus told his 12 apostles, which are specified by name in the chapter, not to take a suitcase, or change of clothes, or money with them when they travel; and not to preach the gospel to any of the Gentiles. Matthew 10:5-10, “Go not into the way of the Gentiles, ... provide neither gold, ... nor scrip for your journey, neither two coats.” You probably have a wallet in your pocket, and this passage certainly doesn’t apply to us, because we need to preach to the Gentiles. Even though it’s not about us, or binding on us, we can learn from the example of the apostles’ faithfulness.

5) Understand Israel. Your view of Israel will have a large impact on your interpretation of scripture, because so much of the Bible is about Israel. Dr. Arnold Fruchtenbaum wrote a thesis entitled, “Israelology: The Missing Link in Systematic Theology,” because a right

understanding of Israel is so crucial to rightly interpreting the Bible.

Israel and the church are not the same. The large majority of Israel has always been unsaved and unjustified. That's why the Israelites gave Moses, and even God, as it were, such a hard time in the wilderness. During Elijah's time, there were only 7000 believers in Israel. Most Israelites were natural men, enemies of God spiritually, without a new heart. So of course they didn't act like the church, whose members are all justified, regenerate, led of the Spirit, and who love righteousness by their nature as children of God.

6) Understand the Kingdom. The future kingdom will be a physical kingdom that will exist in the political, economic, educational, and other parts of the physical realm; but it will be spiritual because it will be set up by Christ, and ruled by Christ, in conformity to Christ.

Jesus would not have had to change his ministry if he had offered, and then gone on to provide, a 'spiritual' kingdom. If Jesus had offered a 'spiritualized' kingdom, the national rejection would have made the kingdom even more "at hand," Mt4:17, because it led to the cross and resurrection that supposedly established that kind of kingdom. And it would have been even more "at hand" after the rejection, than before, merely by the passage of time. But Jesus stopped announcing the kingdom was "at hand" after the rejection in chapter 12, because the physical kingdom he offered in the book of Matthew was no longer at hand for that generation.

Application

Look Forward to the Kingdom. A short time before the Kingdom is set up, we will be resurrected and glorified. This is our sure and certain hope. We “rejoice in hope of glory,” Rm5:2. And then in the kingdom, we will enjoy the rewards of our faithfulness and sufferings during this present time.

We are supposed to be looking forward to the kingdom. We are supposed to use our knowledge about the future kingdom to encourage ourselves to persevere through suffering and to motivate ourselves to labor harder during this present time. But how can our hope of the kingdom be an effective motivating force in our lives, if we don't even know what the kingdom is? Therefore we should learn and teach about the kingdom. But we don't hear much teaching or singing or conversation about the Messianic Kingdom now days, unfortunately; and we are really short-changing ourselves, to put it mildly.

The book of Revelation spends almost 19 chapters talking about the relatively short 7-year tribulation period, and then the only thing it says about the long kingdom period is that it lasts 1000 years. That's because the Old Testament, especially in books like Isaiah, Jeremiah, Ezekiel, the minor prophets, and Psalms, already give us a wealth of information about the Kingdom; and we should study those books and teach them. All Revelation added was the time factor.

Matthew 25:21 tells us a few things about the kingdom that we can use to encourage and motivate ourselves. First of all, it says that the kingdom will be a time of work. He says, “I will make you ruler over many things. You have been faithful in a few things.” So the Lord has a lot of responsibilities that

he wants to give out during the kingdom. But he can't give you those responsibilities in the kingdom if you don't show yourself faithful in the few things that we have been given to do during this present time.

And also it says, "Enter thou into the joy of thy lord." The kingdom will be a time of great joy. So don't be discouraged during the times of hardship and suffering we go through now, because we know about the joy that is coming in the kingdom.

Be Born Again. We need to keep in mind that, unfortunately, not everyone is going to be in the kingdom. And this is found in Matthew 8 verse 10. This is a passage about a Roman centurion who had demonstrated faith in the Lord. "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth," Mt8:10-12.

So the "children of the kingdom" are Jewish people, and the people that "come from the east and west" are Gentiles. It doesn't mean that no Jewish people will enter the kingdom. It means that many of the children will be cast out, because being Jewish alone won't get you into the kingdom. Going to church and being good won't get you into the kingdom either. As it says in verse 10, faith is the only thing that will get you into the kingdom.

As John said in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And he went on to say that the way to be born of the Spirit of God is by having faith in what Jesus did on the cross for us.

“For God so loved the world, that he gave his only begotten Son,” John3:16. God gave his Son on the cross as a substitute for us, for our sins. “That whosoever believeth in him,” has faith in him, and relies upon what he did for us. “Should not perish,” should not be cast out into outer darkness where there is weeping and gnashing of teeth. “But have everlasting life.” And part of having everlasting life is to be there in the future kingdom.

So we definitely want to have a part in that, and be there in the kingdom with Abraham, Isaac, and Jacob, and all those that put their faith in God and Christ. And if you haven’t already done so, call upon the Lord in your heart, and tell him that you trust him and what he has done for you. “Whosoever shall call upon the name of the Lord shall be saved,” Rm10:13.

Matthew: Handout with Additional Info

SURVEY OF MATTHEW - THE CHANGE IN YESHUA'S MINISTRY			
Ch 1-2 Intro	Key Verse: Mt 1:1, "the Son of David [King Messiah], the Son of Abraham [promised seed and heir]," fulfilling the Davidic and Abrahamic Covenants		
Outline Verses	Mt 4:23; 9:35, "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all"		
Ch 3-10 Before the Rejection	Ch 3-4 Preaching The Gospel of the Kingdom	Ch 5-7 Teaching The Law	Ch 8-10 Healing All
Ch 11-12 The Rejection	Ch 11 Rejected His Preaching: Didn't Repent	Ch 12a Rejected His Teaching: About the Sabbath	Ch 12b Rejected His Healing: Said Demon Possessed
Summary Ch 12c	"This generation," 12:41		"This ... generation," 12:43-45
Ch 13-28 After the Rejection	Ch 13a-28 Teaching The Second Coming	Ch 13b-28 Healing Only Some	Ch 16b-28 Preaching The Gospel of Messiah

CH 1-2. INTRODUCTION: THE SON OF DAVID, THE SON OF ABRAHAM

The Key Verse, Mt 1:1, says Yeshua is "the Son of David," meaning he fulfills the Davidic Covenant as David's descendent, King Messiah (1 Chr 17:14); and "the Son of Abraham," fulfilling the Abrahamic Covenant as Abraham's "promised seed and heir" (Gen 15:18).

Mt 1:1. The book of the genealogy of Yeshua Messiah, the **Son of David**, the **Son of Abraham**.

The Two Outline Verses say Yeshua's ministry consisted of Teaching, Preaching, and Healing.

Mt 4:23. Yeshua went about all Galilee, TEACHING **in their synagogues**, and PREACHING the **gospel of the kingdom**, and HEALING **all**.

Mt 9:35. Yeshua went about all the cities and villages, TEACHING **in their synagogues**, and PREACHING the **gospel of the kingdom**, and HEALING **every sickness**.

**PART 1: BEFORE THE REJECTION. CH
3-10**

**CH 3-4. BEFORE THE REJECTION
YESHUA PREACHED THE GOSPEL OF THE
KINGDOM**

The Greek word translated “preach” in the New Testament means “to make an announcement,” like if you were to make an engagement announcement. The Greek word translated “gospel” means “good news,” a good announcement.

The specific words of “the gospel of the kingdom” (Mt 4:23; 9:35) were “Repent, for the kingdom of heaven is at hand.” “At hand” meant it was time for the kingdom to be set up. Israel was required to repent as a precondition for the kingdom to be set up.

Mt 3:1-2. In those days came John the Baptist, preaching ... Repent: for the kingdom of heaven is at hand.

Mt 4:12, 17. When Yeshua had heard that John was cast into prison, he departed into Galilee. ... From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.

We know the “Kingdom of Heaven” is the same as the “Kingdom of God,” because Mt 4 and Mk 1 are parallel.

Mk 1:14-15. Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of God, ¹⁵ and saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.

The phrases the “kingdom of heaven” and the “kingdom of God” both come from Daniel 2, where it says the God of heaven will set up a kingdom. So the full name would be the “Kingdom of the God of Heaven.” Mark calls it the “Kingdom of God,” while Matthew calls it the “Kingdom of Heaven,” but it’s the same thing.

Dan 2:44. And in the days of these [ten] kings shall **the God of heaven set up a kingdom**, ... and it shall stand for ever.

Daniel 2 is about a dream about a stature that represented literal kingdoms on earth. The head of gold was Babylon, the chest of silver was Persia, the thighs of brass was Greece, and the legs of iron was Rome. So the Kingdom of the God of Heaven will also be a literal kingdom on earth, just like Babylon, Persia, Greece, and Rome were.

Therefore, the popular teaching, that the Jewish people rejected the kingdom because they were expecting an earthly kingdom, while Yeshua offered a heavenly kingdom, is FALSE. Yeshua offered a kingdom just like the Jewish people were expecting. We’ll see in later chapters, they rejected it because they rejected the Messiah, and they rejected the Messiah because they followed Rabbinic Law instead of the Law of Moses. If Yeshua *was* offering a different kind of kingdom than the kind they were expecting, this would have been the place for Matthew to say so, but he didn’t.

After the rejection, Yeshua stopped preaching the “gospel of the kingdom,” about “Repent, for the kingdom is at hand,” and started preaching the “gospel of Yeshua Messiah,” about his death and resurrection.

CH 5-7. BEFORE THE REJECTION YESHUA TAUGHT THE LAW

Yeshua kept and taught the Law. They wouldn't have let him be "teaching in their synagogues," per the outline verses (4:17; 9:35), unless he taught the Law. The "Sermon on the Mount" of Matthew 5-7 is a **sample** of what he taught everywhere before the rejection, even though it was taught on a mountain instead of in a synagogue. Yeshua provided the correct interpretation of the Law, that inward, not merely outward, purity is required. His standard was higher than the rabbis' standard. "You shall not kill," and "You shall not commit adultery," are two of the ten commandments; so Yeshua taught the Law before the rejection.

Mt 5:20. I say unto you, That except your righteousness shall **exceed the righteousness of the scribes and Pharisees,** you shall in no case enter into the kingdom of heaven.

Mt 5:21-22. You have heard that it was said, ... **You shall not kill;** and whoever shall kill shall be in danger of the judgment: ²² But I say unto you, That whoever is **angry** with his brother without a cause shall be in danger of the judgment.

Mt 5:27-28. You have heard that it was said, ... **You shall not commit adultery;** ²⁸ But I say unto you, That whoever **looks** on a woman **to lust** after her has committed adultery with her already in his heart.

After the rejection, Yeshua stopped teaching the Law in the synagogues; and started teaching about the two comings of Messiah: the 1st coming to die as the substitutionary Passover Lamb, and the 2nd to reign as King. Today, "you are not under the law," Rm 6:14.

CH 8-11. BEFORE THE REJECTION YESHUA HEALED ALL

Mt 8:16. When evening was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed ALL that were sick.

The PURPOSE of the miracles was to fulfill prophecy, to prove he's the Messiah. They were "Messianic Miracles."

Mt 8:16-17. He ... healed all that were sick, *that it might be fulfilled* which was spoken by Isaiah the prophet saying, Himself took our infirmities, and bore our sicknesses.

There are needy people in all ages and all places, but Yeshua healed only that generation and only in that place, so he didn't do it because of their need. When Yeshua fed 5,000 men and their families with 5 loaves of bread, and calmed a storm, in Matthew 14, he demonstrated he can control the weather for farming, and eliminate famine as prophesied for the Messianic Kingdom.

Is 35:4-6. God [via the Messiah] will come and save you. ⁵Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; ⁶then shall the lame man leap as a deer, and the tongue of the mute sing, for in the wilderness shall waters break out, and streams in the desert.

After the rejection, Yeshua stopped healing ALL for the purpose of proving he's the Messiah; and started healing ONLY SOME, out of compassion.

CH 11. THAT GENERATION OF ISRAEL REJECTED HIS PREACHING BY NOT REPENTING

The specific words of the “gospel of the kingdom” were “Repent, for the kingdom is at hand” (Mt 3:2, 17; 4:23; 9:35). But they didn't repent. Official, national repentance was required; not merely personal. Notice Yeshua held “the cities” responsible, not individuals.

Mt 11:20-22. Then began he to upbraid **THE CITIES** wherein most of his mighty works were done, because **they repented not.** ²¹Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, **they would have repented** long ago in sackcloth and ashes. ²² But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Israel's repentance needed to be an official, organized repentance, like that of Nineveh.

Jonah 3:6-7. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. ⁷ And he caused it to be proclaimed and published through Nineveh by the decree of **the king and his nobles,** saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

Israel will one day have that official, organized repentance.

Zech 12:10-12. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the

spirit of grace and of supplications: and they shall look upon **me whom they have pierced**, and they shall **mourn for him**, as one **mourns** for his only son. ... ¹² And the land **shall mourn, every family apart**; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.

CH 12A. THAT GENERATION OF ISRAEL REJECTED HIS TEACHING ABOUT THE SABBATH

The Pharisees laid a trap for Yeshua.

Mt 12:9-10. He went into their **synagogue**, ¹⁰ and, behold, there was a man which had his hand withered. And they asked him, saying, Is it **lawful** to heal on the **sabbath** days? **that they might accuse him.**

Yeshua didn't violate the biblical Law of Moses, but he rejected Rabbinic Law.

Mt 12:11-13. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? ... ¹³ Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and **it was restored whole**, like as the other.

Rabbinic law only permits medical treatment on the Sabbath for life-threatening conditions. "You must not ... set a broken bone [on the Sabbath]. If one's hand or foot is dislocated, he must not agitate it violently in cold water, but may bathe it in the usual way, and if it heals, it heals." Talmud, Tractate Shabbath. Maimonides (Rambam) said, regarding how to recognize the Messiah, "The Messiah ... must

... follow both the written and the **oral Torah**,” MT, Kings 11:4.

Their rejection of his teaching was absolute, to the point of planning to kill him.

Mt 12:14. Then the Pharisees went out, and **held a council against him**, how they might **destroy him**.

CH 12B. THAT GENERATION OF ISRAEL REJECTED HIS HEALING BY CLAIMING HE WAS DEMON POSSESSED

Yeshua performed a triple miracle (possessed, blind, mute), and the people were impressed, but non-committal.

Mt 12:22-23. Then was brought unto him one **possessed with a devil, blind, and dumb**: and he healed him, insomuch that the blind and dumb both spake and saw. ²³And all the people were amazed, and said, Is not this the son of David?

The Pharisees ruled Yeshua performed his miracles by the power of Satan.

Yeshua's miracles, like every miracle in the Bible, were so obviously genuine, that not even his enemies, could deny the miracles occurred, (unlike modern so-called miracles where everyone has valid reasons for questioning their authenticity), so they attacked the source of his miracles.

Mt 12:24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but **by Beelzebub** the prince of the devils.

“On the eve of Passover they hung [on a tree] Jesus of Nazareth **for sorcery** [doing miracles through the power of the devil] and leading Israel astray,” Talmud, Sanhedrin 43a (Munich).

They committed the “Blasphemy Against the Holy Spirit,” the “Unpardonable Sin.”

They said the Spirit of God was Satan. We can't commit this sin today, because we don't have perfect knowledge by personally witnessing his miracles. Currently, forgiveness is available until a person dies, (or until perfect knowledge is available again at the time of the “mark of the beast” during the tribulation period, Rev 14:6-11). It was a point of no return for the nation. The Messianic Kingdom would not be set up in their days.

Mt 12:31-32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the **blasphemy against the [Holy] Spirit shall not be forgiven** unto men, ... neither in this world, neither in the world to come.

CH 12C. SUMMARY OF THE REJECTION

Only that generation of Israel lost the opportunity to have the kingdom established in their days. A future generation of Israel, perhaps our own, will receive the kingdom (Mt 21:42-43; 23:38-39).

Summary of the rejection of his preaching.

Mt 12:41. The men of Nineveh shall rise in judgment with **this generation**, and shall condemn it: because they **repented** at the **preaching** of Jonas; and, behold, a greater than Jonas is here.

Summary of the rejection of his teaching.

Mt 12:42. The queen of the south shall rise up in the judgment with **this generation**, and shall

condemn it: for she came from the uttermost parts of the earth **to hear the wisdom** of Solomon; and, behold, a greater than Solomon is here.

Summary of the rejection of his healing.

Mt 12:43-45. When the **unclean spirit** is gone out of a man, he walks through dry places, seeking rest, and finds none. ... ⁴⁵ Then he goes and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto **this wicked generation.**

The end of that generation of Israel did act demon possessed. They rebelled against Rome twice, which resulted in the 70 AD destruction and the 135 AD diaspora. Rabbi Akiva proclaimed a man he called "Bar Kokhba," meaning "Son of the Star," to be the Messiah; a man who required each of his followers to cut off one of their own fingers to prove their loyalty, and tortured Jewish believers in Yeshua for refusing to follow him. The Talmud renamed him, "Bar Koziba," meaning "Son of the Lie." Maimonides said, "We ... find that Rabbi Akiba, the greatest sage of the Mishna, was willing to accept Bar Koziba ... as the Messiah until he was killed. ... It was only when he died that they realized ... that he was not the true Messiah," MT, Kings 11:4.

PART 3: AFTER THE REJECTION. CH 13-28

**CH 13A-28. AFTER THE REJECTION
YESHUA TAUGHT THE SECOND COMING
IN PARABLES**

Yeshua began teaching in parables. The disciples never heard Yeshua teach in parables before, so they asked him about the change.

Mt 13:3, 10. He spoke many things unto [the multitudes] in **parables**, saying, Behold, a sower went forth to sow ... And the disciples ... said unto him, **Why** do you speak unto them in **parables**?

The Greek word for “mystery” doesn’t mean hard to understand, but something previously hidden, now revealed.

Mt 13:11. He answered, ... because it is given unto you to know the **mysteries** of the kingdom of heaven, but to them it is not given.

The parables were a judgment upon Israel as prophesied in Isaiah. Since they rejected his teaching, he didn’t stop teaching them, but, even worse, started teaching them in a way they couldn’t understand. This prophecy of Isaiah is so important it’s in all four gospels, and also closes the book of Acts. The parables were not for explaining truth, but for hiding it. (He gave the keys to their symbolism to his disciples in private, Mk 4:13-14, 34).

Mt 13:14. In them is fulfilled the prophecy of Isaiah, which says, By hearing **you shall hear, and shall not understand.**

Yeshua stopped teaching the law in the synagogues.

Mt 13:34-35. All these things spake Yeshua unto the multitude in parables; and **without a parable spake he not unto them:** ³⁵That it might be fulfilled, ... I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

The secret now revealed is there are two comings of Messiah with a long period of growth in between.

Mt 13:30. Let both grow together until the harvest.

The two comings of Messiah are found throughout the Old Testament, but the timing was not clear before. For example, Israel's Spring Feasts represent Messiah's first coming, and the Fall Feasts represent his second coming, with a gap in between. As another example, Isaiah often talks about the first and second coming in order, but without a clear gap.

Is 61:1-2. **[First Coming:]** The Lord hath anointed me to preach good tidings unto the meek, ... and the opening of the prison to them that are bound; **[Second Coming:]**² to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

Rabbinic Law teaches there will be two Messiahs. The first, Messiah ben Joseph [son of Joseph], will wage war, die, and be resurrected by the second, Messiah ben David [son of David], who will then reign. Messiah ben Joseph is associated with the passages that describe Messiah's suffering and death, like Psalms 22 and 69, the pierced one of Zechariah 12, and Isaiah 53 before Rashi (1100 AD). Yeshua revealed there is only one Messiah, with two comings; the first to provide spiritual salvation, and the second to provide the Messianic Kingdom. "Jewish tradition [Rabbinic Law] speaks of two redeemers, ... Mashiach ben David and Mashiach ben Yossef," Moshiach 101, Appendix 2, Chabad.

CH 13B-28. AFTER THE REJECTION YESHUA HEALED ONLY SOME

Before the rejection Yeshua had healed ALL (Mt 4:23; 8:16; 9:35), for the purpose of proving he was the Messiah, and without requiring faith. After the rejection became final because of the “Blasphemy Against the Holy Spirit,” he only healed SOME, out of compassion, and he required faith.

Mt 13:54, 58. When he was come into his own country, he taught them in their synagogue, [last reference to his teaching in a synagogue] insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? ...
58 And **he did not many mighty works there because of their unbelief.**

After the rejection, Yeshua left Israel and ministered to Jewish communities just outside the land, like in Tyre and Sidon northeast of Israel (Mt 15:21), and in Caesarea Philippi, near Mount Herman north of the Golan Heights (Mt 16:13).

Yeshua continued to do some miracles outside the land so long as there were no religious leaders present.

On a Mountain Near (Probably East of) the Sea of Galilee (Mt 15:30-31). Great multitudes came unto him, having with them those that were **lame, blind, dumb, maimed, and many others,** and cast them down at Yeshua's feet; and he healed them; ³¹ ... and they glorified **the God of Israel.** [The phrase “The God of Israel” probably shows he was in predominantly Gentile territory.]

In Transjordan (Mt 19:2-3). Great multitudes followed him; and **he healed them there.** ³The

Pharisees also came unto him ... [and the miracles stopped].

On the way into Jerusalem to die at Passover, he healed two blind men, but called them aside.

Mt 20:32, 34. Yeshua stood still, and **called** them, and ... had **compassion** on them, and touched their eyes: and immediately their eyes received sight.

His triumphal entry into Jerusalem is an exception to his refusal to heal publicly after the rejection.

Mt 21:14. And the blind and the lame came to him **in the temple; and he healed them.**

CH 16B-28. AFTER THE REJECTION YESHUA PREACHED THE GOSPEL OF MESSIAH

Just like before the rejection, “from that time Jesus began to preach ... the kingdom” (Mt 4:17); after the rejection, **“from that time forth began Yeshua”** to preach the “Gospel of Messiah,” his death and resurrection.

Mt 16:21. **From that time forth** began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be **killed,** and be **raised again** the third day. (Also Mt 17:22-23; 19:18-19)

The apostles had never heard Yeshua preach (announce) this message before.

Mt 16:22-23. Then Peter ... began to **rebuke** him, saying, Be it far from thee, **Lord: this shall not be unto thee.**

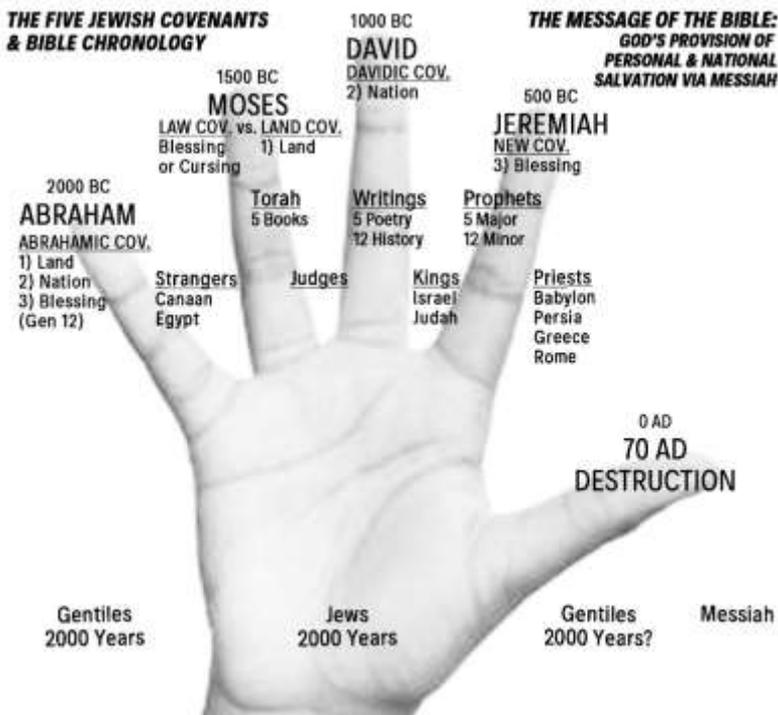
Like Paul, we need to continue to preach two messages; both the “Gospel of Yeshua Messiah” and the “Gospel of the Kingdom;” not that the kingdom is “at hand,” but that Yeshua will return and fulfill the 2nd coming prophecies literally, just like he did the 1st coming prophecies. These are the last verses of the historical books of the New Testament.

Acts 28:23, 31. He expounded and testified [1] **the Kingdom of God**, persuading them concerning [2] **Yeshua**, ... ³¹ preaching [1] **the Kingdom of God**, and teaching those things which concern [2] **the Lord Yeshua Messiah**.

Things pertaining to personal, spiritual salvation by faith are eternal and unchangeable; but things pertaining to national, physical salvation, and the Messianic Kingdom, change from age to age.

It is essential to keep the two distinct, and interpret all verses in context, to interpret the Bible correctly. “Yeshua Messiah, the same yesterday, and to day, and for ever” (Heb 13:8), regarding spiritual salvation; but regarding his person in the physical realm: he was born a babe, and became a man; he was sometimes thirsty, sometimes not; he had a mortal body that could die, that was raised an immortal body that can’t die, and even his ministry changed after the rejection. If Yeshua and his ministry could change, then so can all God’s dealings with men in the physical realm from people to people and age to age.

The Five Jewish Covenants: Handout



THE 5 JEWISH COVENANTS							
Date	2000 BC	1500 BC	1000 BC	500 BC	0	1948 AD	7777 AD
Person/Event	Abraham	Moses	David	Jeremiah	Yeshua	Israel	Day of the Lord
Unconditional Covenants	Foundation 1 ABRAHAMIC	More Information 3 LAND 4 DAVIDIC 5 NEW			Fulfillment		
Promises	LAND	Exodus	Gathering			1st Gathering	2nd Gathering
	NATION			Messiah's Kingdom			Messiah's Kingdom
	BLESSING			Forgiveness	Personal Forgiveness		National Forgiveness
Conditional Covenant		2 LAW					
Blessings / Cursings		Kingdom/ Scattering		Babynian Captivity	Diaspora		

1. ABRAHAMIC COVENANT

Unconditional Promises: Land, Nation, & Blessing. Gen. 12:1-2. The Lord ... said unto Abram, Get thee ... unto a **land** that I will shew thee,

and I will make of thee a great **nation**, and I will **bless** thee.

2. MOSAIC COVENANT / THE LAW

Conditional Blessing or Cursing: Kingdom or Scattering. Deut. 28:1, 15, 63-64. If thou shalt ... do all his commandments, ... the Lord thy God will set thee on high **above all nations**. ... But if thou wilt not ... do all his commandments, ... ye shall be plucked from off the land ... and the Lord shall **scatter** thee among all people.

3. LAND COVENANT

Land Promise: Scattering & Gathering. Deut. 29:1; 30:1-5. These are the words of the covenant which the Lord commanded Moses ... in ... Moab. ... God will ... **gather** thee from all the nations whither the Lord thy God hath **scattered** thee, ... and ... bring thee into the land.

4. DAVIDIC COVENANT

Nation Promise: Messianic Kingdom (Resurrection & Glorification). 1 Chron. 17:11-15. I will raise up thy seed after thee. ... I will settle him in mine house and in my **kingdom** forever, and his throne shall be established for evermore. Matt. 8:11, Many shall come ... and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven [**resurrection**].

5. NEW COVENANT

Blessing Promise: Forgiveness & Holy Spirit (Justification & Sanctification). Jer. 31:31-34. The days come, saith the Lord, that I will make a new covenant. ... This shall be the covenant. ... I will put my law in their inward parts [via the

indwelling **Holy Spirit**], ... I will **forgive** their iniquity. **YESHUA MESSIAH**

Individual Fulfillment: 0 AD. Matt. 26:27-28. He took the cup ... saying, ... this is my blood of the new covenant which is shed for many for the **remission of sins [justification]**. Acts 1:5, Ye shall be baptized with the **Holy Ghost**. Rom. 8:6, To be spiritually minded is life and peace **[sanctification]**.

National Fulfillment: 20?? AD. Day of the Lord. Zech. 10:8; 13:1; 14:1-9. I will ... **gather** them. ... There shall be a **fountain** ... **for sin**. ... The day of the Lord cometh. ... His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, ... and the Lord shall be **king** over all the earth.

LAW VS. PROMISE

LAW: Rom. 6:23a, The **wages** of sin is **death**. Rom. 2:5b-6, The righteous **judgment** of God, who will render to every man according to his deeds (**works**). Rom. 3:20, By the deeds of the law there shall no flesh be justified (**condemnation**). Gal. 2:16, By the works of the law shall no flesh be justified. Rom. 4:15, The law worketh **wrath**. Gal. 3:12, The law is not of faith, but the man that doeth them shall live in them.

PROMISE: Rom. 6:23b. But the **gift** of God is **eternal life** through Yeshua Messiah. Rom. 4:13-16, The promise ... is of **faith**, that it might be by **grace**. Rom. 3:28, A man is justified by faith without the deeds of the law. Gal. 2:16, A man is not justified by the works of the law, but by the faith of Jesus Christ. Rom. 4:3-6, Abraham believed God, and it was counted unto him for righteousness. ... To him that worketh not, but believeth on him that

justifieth the ungodly, his faith is counted for righteousness. ... God **imputes** righteousness without works.