

When the Pharisees were considering this question, “Who is Jesus and can He be the Messiah;” what alternatives did they have for their response?

- 1) The first option would be to proclaim Him to be the Jewish Messiah.

Why don't they want to do that?

As we have already seen, this option is unacceptable to them because He rejects their Pharisaic traditions as law.

- 2) The second option would be to simply reject His Messianic claims. However, that leads to another dilemma.

If they choose this option they will have to explain how it is possible for him to do these Messianic miracles (by their own definition) that have never been done before.

What do they choose to do?

Jesus defends himself against this charge by making four specific points. (Vs 25-29)

### ***The Judgement, Mark 3: 28-30; Matthew 12:30-37***

Now Jesus goes on to pronounce a judgement against Israel in Matthew 12:30 – 45. In the middle of His pronouncement He is interrupted by the scribes and the Pharisees who ask Him for a sign.

In order to have His whole judgement in mind, read Matthew 12:30-45.

**Ultimately, their sin is the wilful rejection of the person of Jesus while He was present with them offering Himself to them as their Messiah, on the grounds that His works and His words were from an evil spirit instead of the Holy Spirit.**

### ***The Unpardonable Sin Defined:***

The unpardonable sin is the national rejection by Israel of the Messiahship of Jesus while He was present on earth on the basis of them saying that He was demon possessed.

### ***The results of the unpardonable sin:***

1. First, the offer of the Messianic Kingdom was withdrawn from that generation thus it would not be established in their day, but it will be established in the future.

2. The judgement of AD 70 was certain, and nothing could alter it.

If we see the unpardonable sin clearly, we will also see its effects in the rest of His ministry on earth, in the story that unfolds in the book of Acts, in the letters of the apostles, and in the continuing history of the Jewish nation.

The importance of words:

In verses 33-37 Jesus points out that just as *the tree is known by its fruit, so the mouth speaks out of that which fills the heart.*

Therefore *in the day of judgement* the very words that they are speaking will be used as evidence of the nature of their hearts. And they will be justified or condemned on the basis of that evidence. Their justification or condemnation is actually determined by the condition of their hearts, but the condition of their hearts is revealed by the words they have spoken.

So Jesus is warning them as individuals that the words they have just spoken are an indication of the condition of their hearts and will have eternal consequences in the day of judgement!

## 62. Concerning Signs, Matthew 12:38-45

### a. *The Sign for that Generation*

Read Matthew 12:38 – 40.

### a. *The Judgement of that Generation*

Read verses 41-42.

Page 29 (continued from previous document)

### b. *Their final state*

Read verses 43 – 45.

## Revelation in view of Rejection, Sections 63 - 68

We will go through section 63 first, but this material really belongs in the middle of § 64.

In Section 64 Jesus tells first of all, public parables and then secondly, private parables....and the story of section 63 actually belongs in the middle of section 64 **between** the public and the private parables..... That's where it fits chronologically.

### **63. The Repudiation of all Earthly Relations, Mark 3:31-35; Matthew 12:46-50; Luke 8:19-21**

Is there any significance tied to Jesus' response in verses 48-50 and Luke 8:21 in relation to the teaching of the Pharisees?

#### **A crucial turning point**

As a result of the unpardonable sin the ministry of Jesus changes in four important areas.

1. Signs
2. Miracles
3. Proclamations
4. Message
5. Teaching Method

And the unpardonable sin is a pivotal event in that it also sets the stage for four other things:

1. The second half of His ministry
2. The Book of Acts
3. The Birth of the Church
4. Jewish History

### **64. The Course of the Kingdom Program in the Present Age, Mark 4:1-34; Matthew 13:1-53; Luke 8:4-18**

#### *(Jesus Teaches in Parables)*

Jesus gives three main reasons for the change in His method of teaching:

1. To illustrate truth for the disciples
2. To hide truth from the crowds
3. To fulfill prophecy

What does a "mystery" mean as the term is used in the NT?

What is a *parable* and what is its purpose?

### *The Parables of the Mystery Kingdom*

1. *The Parable of the Sower, Mark 4:1-9, 13-20; Matthew 13:1-9, 18-23; Luke 8:4-8, 11-15*
2. *The Parable of the Seed that is sown, Mark 4:26-29*
3. *The Parable of the Tares, Matthew 13:24-30, 36-43*
4. *The Parable of the Mustard Seed, Mark 4:30-32; Matthew 13:31-32*
5. *The Parable of the Leaven, Matthew 13:33*
6. *The Parable of the Hidden Treasure, Matthew 13:44*
7. *The Parable of the Pearl of Great Price, Matthew 13: 45-46*
8. *The Parable of the Dragnet, Matthew 13:47-50*
9. *The Parable of the Householder, Matthew 13:51-52*

**What is your Summary & Conclusion of these Kingdom Parables:**

### **65. Power over Nature, Matthew 8:18; Mark 4:35-42; Luke 8:22-25**

What did the disciples learn from this event?

### **66. Power over Demons, Matthew 8:28-24; Mark 5:1-20; Luke 8:26-39**

As you read this account, what do Demons know?

### **67. Power over Disease and Death, Mark 5:21-43; Matthew 9:18-26; Luke 8:40-56**

For the disciples the events in this section will be a lesson of Jesus' power. For the woman and Jairus it will be a lesson of faith.

## Ancient Rabbinic writing for curing a woman of a blood disease:

*Take of gum of Alexandria, the weight of a zuzee, and alum, the weight of a zuzee, and a crocus hortensis, the weight of a zuzee; let them be bruised together, and be given in wine to the woman that hath an issue of blood.*

*But if this does not benefit: take of Persian onions thrice three logs, boil them in wine, and give it to her to drink, and say, arise from your flux.*

*But this does not prevail: Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let someone come up behind her and scare her, and say, arise from your flux.*

*But if that does not do any good: take a handful of cumin and a handful of crocus; let these be boiled in wine, and give them to her to drink, and also say, arise from your flux.*

*If this does not help: then let them "Dig seven ditches, in which let them burn in them some cuttings of trees that have not yet been circumcised (meaning not yet four years old); and let her take in her hand a cup of wine, and let them lead her away to the first ditch and make her sit down over that, let them then remove her to the second ditch to sit down over, and all seven ditches, and say, arise from your flux. And then if there is no cure from that, there is no cure for ever.*

This woman may have undergone some of these treatments and spent all her money and suffered at the hands of many physicians.

But.....(contrast).....What happened when she touched the tassel of Jesus' garment?

Why did Jesus ask who touched Him?

What was the lesson that Jesus wanted to disciples to learn here? What were they to learn from Him at Jarius' house?

## **68. Miraculous Power over Blindness, Matthew 9:27-34**

- a. Two blind men
- b. A mute demon-possessed man

## **69. The Final Rejection in Nazareth, Mark 6:1-6a; Matthew 13:54-58**

Why did the people of Nazareth take offence at Jesus?

Why was He unable to do many miracles there?

## 70. Witness in view of Rejection, Mark 6:6-13; Matthew 9:35-11:1; Luke 9:1-6

Read Matthew 9:35-38.....How are they like sheep without a shepherd?

What is the plentiful harvest Jesus speaks about in verses 37 and 38?

1. The Ministry of the Twelve, Mark 6:7; Matthew 10:1; Luke 9:1-2
  
2. Practical Instructions for the Mission, Mark 6:8-11; Matthew 10:5-15; Luke 9:3-5
  - 1) To Jews Only
  - 2) *The Message*
  - 3) *Provisions*
  - 4) *Believers*
  - 5) *Unbelievers*
  
3. Instructions in View of the Coming Persecution, Matt. 10:16-23
  
4. Instructions in View of Rejection, Matt. 10:24-33
  
5. The Results of Rejection, Matt. 10:34-39
6. Rewards for Individuals Who Accept, Matt. 10:40-42
  
7. The Fulfilment, Mark 6:12-13; Matt. 11:1; Luke 9:6

## 71. The Death of the Herald, Mark 6:14-29; Matthew 14:1-12; Luke 9:7-9

John the Baptist had been in jail for almost two years. This was for a longer time than he had been in active ministry - which had been for 12 - 14 months. His total time for ministry was three years, just like Jesus.

What do you think about the timing of John's death as it relates to his message and purpose? John's role was to herald the King, to pave the way for Israel to accept Jesus as Messiah. Now that the nation had rejected Jesus and lost the chance to enter the Messianic Kingdom, at that point in time, John's mission was complete.

## **IV The Training of the Twelve by the King, Sections 72-95**

In the first three divisions of Jesus' life we saw:

### **1. The introduction of the King or the Coming of the King.**

Here we found the birth narratives, His infancy, baptism, and temptation.

This is God's official presentation of Jesus as the Messianic King.

### **2. The Authentication of the King.**

Jesus began to present Himself to Israel as the promised Messiah and authenticated Himself with miracles, signs, and wonders. He went from city to city and synagogue to synagogue, proclaiming His Messiahship and offering the Messianic kingdom to Israel.

However, He was opposed the Pharisees.

### **3. The Controversy over the King.**

The leadership of Israel officially rejected Him, because, while He kept the Mosaic Law perfectly, He rejected Pharisaic Judaism.

In response to His rejection, He changed the nature of His ministry radically.

**Now we come to the Fourth Division in our study:**

### **4. The Training of the Twelve by the King.**

Now He is training them for their future mission which we find recorded in the book of Acts. This training will continue until He journeys to Jerusalem.

### **72. The Feeding of the 5,000, Mark 6:30–44; Matthew 14:13–21; Luke 9:10–17; John 6:1–13**

He begins His training of the twelve in section 72 with the feeding of the 5,000.

What was the occasion for this miracle?

What were the apostles doing here?

Why does Jesus take the disciples away to a secluded place?

Why are the crowds following Him and how does He respond?

As an object lesson for the disciples:

1. They are responsible to feed the people (Luke 9:13).
2. They are incapable of doing it themselves (John 6:5-9).
3. They are responsible to distribute what He provides (Matthew 14:19).

### **73. Jesus' Rejection of the Galileans Offer to make Him King, Mark 6:45–46; Matthew 14:22–23; John 6:14–15**

Why does Jesus reject this attempt to make Him King?

### **74. The Training through the Storm, Mark 6:47–52; Matthew 14:24– 33; John 6:16–21**

Mark, in verse 48, says that seeing them in this situation, Jesus *came to them, walking on the sea; and He intended to pass them by.....* Notice that this is His response to their impossible situation and urgent need of help. He intends to come to them, *walking on the sea*, and to *pass them by*.

Why does He intended to pass them by?

What is Jesus' purpose in this miracle to teach His disciples?

### **75. The Reception in Gennesaret, Mark 6:53–56; Matthew 14:34–36**

### **76. Instruction Concerning the Bread of Life, John 6:22–71**

This section is the third of John's seven discourses, the discourse on the Bread of Life. It is also the first of the seven I AM's. In verse 35 he says "*I am the bread of life*".

In verses 41-42; How did they respond?

They were grumbling. This word is an onomatopoeia, (gongyzo) derived from the sound made when murmuring or muttering in a low and indistinct voice with the idea of complaint. It means murmuring, muttering, complaining, or grumbling.

Where have we seen this before?

In spite of the manna that God provided in the wilderness, the Israelites murmured. Now, God has provided heavenly bread, the bread of life, and still they murmur.

This correlation should not be missed.....Instead of believing, they are murmuring.

What is the spiritual reality represented by these elements?

1. Jesus already declared that He is the bread.
2. The act of eating the bread is the act of believing that He is the Messiah.

At this point in time, they do not have to believe that He died for their sins and rose again because that has not yet happened. But they do have to believe that He is the Messianic person, the very Son of God, their Savior that God sent to them and if they believe that then they will have this new kind of life He is offering.

3. And the outcome of eating the bread of life is that the one who eats will not die, but will live forever. He will have eternal life.

Do they understand?

Four times in this discourse Jesus used the words, *truly, truly, I say to you*, to focus the crowd's attention on what He was about to say.

1. The first one is in verse 26, where He begins by pointing out that their motivation for seeking Him. They are not seeking Him because they saw the signs that authenticate His Messiahship, but they are seeking Him because they ate the bread and were satisfied.

Then He points out that bread perishes, but the food the Son of Man provides endures to eternal life.

2. The second one comes in verse 32, where He says that true bread is given by the Father, gives life to the world, and is satisfying of both hunger and thirst.
3. The third one comes in verse 47, where He points out that those who believe have eternal life, and that He Himself is the one they must believe in.
4. The fourth one comes in verse 53, where He says that those who believe in Him will have eternal life and He will raise them up on the last day.

The key message of the discourse is that eternal life is given to those who believe in Him.

Furthermore, this is in fact the very purpose for which He was sent by the Father, a purpose that will be accomplished.

In spite of their unbelief, there will be those who believe and receive eternal life, and they who believe are secure in Him and will be raised up on the last day.

## **77. Instruction Concerning Defilement, Mark 7:1-23; Matthew 15:1- 20; John 7:1**

John's account points out that Jesus no longer walked in Judea because there were constant conspiracies

to try to kill Him. He now mostly stays in the Galilean area unless He travels outside the borders of the land, as He does in the next two sections.

In verse 5 the question is: *Why do Your disciples not walk according to the tradition of the elders?* And the evidence is: *they eat their bread with impure hands.*

Why is it *the traditions of the elders* that they are concerned about?

They do not have any reason to accuse Him of violating the Mosaic Law. He keeps it perfectly down to every jot and title. Therefore the only basis they have for accusing Him is the Mishnaic Law.

*Examples of their rules:*

1. It is better to walk 4 miles to find water to wash your hands than to incur guilt by neglecting hand washing. In other words if you want to eat even just a small seed and the closest body of water was 4 miles away, take a hike! Don't dare eat it until you wash your hands.
2. One who neglects hand washing is as bad as a murderer.
3. The one who neglects hand washing is as one who went into a prostitute.
4. To eat with unwashed hands is like eating non-kosher food, that is, not in accordance with the Mosaic dietary law.
5. One who eats without washing hands is to be uprooted.
6. Three sins bring poverty after them, one of which is neglecting hand washing. In other words if you don't want to die poor, make sure you wash your hands before you eat.

How does Jesus reply to them?

## **78. The Reception in Tyre and Sidon, Mark 7:24–30; Matthew 15:21–28**

This is the same area where Elijah was sent by the Lord when he left Israel and went to stay with a widow at Zarephath (1Ki. 17:9).....His popularity had also spread to this area which today is Lebanon.

What was Jesus' purpose in going to this region?

What is the request of the Syrophoenician woman? How does she change her request in verse 25?

## **79 The Reception in Decapolis, Mark 7:31–8:9; Matthew 15:29–38**

Jesus leaves the region of Tyre and travels south again; Read Mark verse 31, notice where He goes, and where He does not go.

Decapolis is a union of 10 Greek Gentile cities of which only one was on the west side of the Jordan, city of Scythopolis (Old Testament - Beth-Shan).

So Jesus remains in Gentile territory; this is His third withdrawal from the Jewish areas.

This section focuses our attention of two events, one a Jewish event and the other a Gentile event. Even though the Decapolis is a union of 10 Greek Gentile cities there were small Jewish communities within these cities.

### **80. The Rejection in Magadan, Mark 8:10-12; Matthew 15:39-16:4**

After feeding the four thousand, Jesus sends the crowd away, and He and His disciples return to Jewish territory at Magadan (in the region of Dalmanutha) which is probably near Gennesaret, south of Capernaum.

What is the sign of Jonah?

### **81. The Warning against Rejection, Mark 8:13-26; Matthew 16:5-12**

Now Jesus leaves the Pharisees and Sadducees at Magadan and crosses the Sea of Galilee again into Gentile territory. And on the way He gives them an important warning.

*Watch out and beware*

Read Matthew 16:5-12.....What happens here?

Whenever leaven is used symbolically it is always a symbol of sin. And within the gospels it is specifically the sin of false doctrine or false teaching.

*Three types of leaven*

And in this warning Jesus warns them about three types of leaven or false teaching. Matthew mentions the leaven of the Pharisees and the Sadducees, and Mark adds the leaven of Herod, or the Herodians. So He warns them about three kinds of leaven: that of the Pharisees, the Sadducees, and the Herodians.

Read Mark verses 22-26.....Why does Jesus take the man by the hand and lead him out of the village, so that He can heal him privately?

What is different about this healing by Jesus?

## 82. The Confession of Peter, Mark 8:27–30; Matthew 16:13–20; Luke 9:18–21

Now we come to another milestone in Jesus' ministry. It's exam time for the apostles, and we will see His questions and their answers, and what He says to them as a result.

And this section will also illustrate the “partial sight” of the disciples that was illustrated by the two-stage healing of the blind man in the last section.

1. Read Matthew 16:13-14 where we will find the first question and the apostles' answer.
2. This leads to the second question. Read verses 15 - 16.

Since they have passed the test, Jesus now tells Peter five things. Read verses 17 – 19

1. The Source of Peter's Knowledge
2. The Rock and the Church
3. The Gates of Hell
4. The Keys of the Kingdom
5. Binding and Loosing

## 83. Instruction Concerning the Death of the King, Mark 8:31–37; Matthew 16:21–26; Luke 9:22–25

Notice that it was *from that time* that Jesus began to teach His disciples about His coming death and resurrection. What time is Matthew referring to?

As we continue through the gospels we shall see that He will say this in more and more detail as the time for the cross draws closer.

We will also see that as much as He tells them, and as often as He tells them, and with all the detail that He gives them, they never understand what He is saying.

### *Four points*

1. He must go to Jerusalem.
2. There He must suffer and be rejected by the elders and chief priests and scribes.
3. He will be killed.
4. The third day He will rise again.

Then speaking to the Apostles as a group, He teaches them three lessons in discipleship. Read Matthew verses 24-26.....what are they?

1. Verse 24:

2. Verse 25:

3. Verse 26:

## **Instruction Concerning the Kingdom, Sections 84-85**

### **84. The Promise of Revelation, Mark 8:38–9:1; Matthew 16:27–28; Luke 9:26–27**

What does Jesus mean when He says that some of His disciples will not die until they see the glory He will have in His Kingdom.

When do you think this will be fulfilled?

### **85. The Transfiguration: The Revelation of the Kingdom, Mark 9:2–8; Matthew 17:1– 8; Luke 9:28–36a**

To see what happened here, please read this from all three gospel accounts.

If you are not already familiar with the term “*Shekinah*,” you might look it up this week.

While all three gospels tell of their appearance, only Luke tells us the content of the conversation which took place. What were they speaking about?

What does Peter understand and what does he misunderstand?

Read Zechariah 14:16–19:

*16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. 18 If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the Lord smites the nations who do not go up to celebrate the Feast of Booths. 19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.*

BTW: The words booths and tabernacles are interchangeable.

Do you see any theological implications of the transfiguration?

## **86. Instruction Concerning Elijah, Mark 9:9–13; Matthew 17:9–13; Luke 9:36b**

.....or the conversation coming down the mountain.

Review the connection between John and Elijah.

## **87. Instruction Concerning Faith, Mark 9:14–29; Matthew 17:14–20; Luke 9:37–43a**

We've been listening to their conversation as they come down the mountain where the transfiguration occurred. Now as they return to the other nine disciples, what will they find?

In verse 14, Mark notes two things that they find:

1. They find a large crowd round the other disciples..... And
2. They find there are scribes arguing with them.

It will be the scribes who instigated this argument. We can learn how this came about from the verses that follow. What happened?

Read verses 19-20 of Matthew's account.

*This mountain:*

Notice that it is not any mountain they should be able to move, but a specific one: this mountain. And the Greek is very emphatic. It literally says: the mountain – this one.

Question: Which mountain do you think He is referring to? Why?

## **88. Instruction Concerning the Death of the King, Mark 9:30–32; Matthew 17:22–23; Luke 9:43b–45**

What reason does Mark give for Jesus not wanting anyone to know about their presence?

Notice: This is the second time He makes a clear statement concerning His death and resurrection. And for the second time they do not understand.

This is another example of partial sight and partial blindness on the part of the disciples.