Part VI: The Ministry of Christ in Galilee (cont.)


SECTION 71: **Application and Conclusion** — Matthew 7:7-27; Luke 6:31, 43-49

SECTION 72: **Reaction of the Multitudes** — Matthew 7:28-29

SECTION 73: **A Certain Centurion’s Faith and the Healing of His Servant** — Matthew 8:1, 5-13; Luke 7:1-10

SECTION 74: **A Widow’s Son Raised at Nain** — Luke 7:11-17

SECTION 75: **John the Baptist’s Relationship to the Kingdom** — Matthew 11:2-19; Luke 7:18-35

SECTION 76: **Woes Upon Chorazin and Bethsaida for Failure to Repent** — Matthew 11:20-30

SECTION 77: **Christ’s Feet Anointed by a Sinful, but Contrite Woman** — Luke 7:36-50

SECTION 78: **A Tour with the Twelve and Other Followers** — Luke 8:1-3

SECTION 79: **Blasphemous Accusation by the Scribes and Pharisees** — Matthew 12:22-37; Mark 3:20-30

SECTION 80: **Request for a Sign Refused** — Matthew 12:38-45

MONEY: Matthew 6:19-24

PROHIBITION: 6:19-23

Amassing money is not our goal.

Rabbinical figure for generosity and vice versa

PRINCIPLE: 6:24

“Mammon:” common rabbinical word found throughout the Mishnah for all the things this world offers materially.

You cannot be a servant of God and a servant of the world.

ANXIETY: Matthew 6:25-34

PROHIBITION: 6:25

Do not be anxious

PRINCIPLE: 6:33

How to obey this command

Make the goal of your life God’s Kingdom and God’s Righteousness

Those who attain the righteousness that the Law demands will not have to be anxious about three things:

a. Food

b. Clothing

c. Roof over their head

These things automatically provided except for one exception.

During a period of persecution of the faith
ADDITIONAL INSIGHTS

Prayer and Humble Earnest Petition—Philippians 4:6-7
Trust God’s Love and Provision—Jeremiah 17:7-8
Realistically Appraise Your Situation—Luke 12:25-26
Cultivate Material Contentment—Hebrews 13:5-6
Foster Humility—1 Peter 5:6-7

JUDGING: MATTHEW 7:1-5

PROHIBITION: 7:1—DO NOT PRACTICE HYPOCRITICAL JUDGING.

PRINCIPLE: 7:2—BEWARE OF PERSONAL HYPOCRISY

Does not say we can’t judge under any circumstances.

Contradicts verses that say we sometimes must judge even to the excommunication of a brother -- Matt 18:15-17.

Sotah 1:7-8 contains similar statements

With what measure a man metes it shall be measured to him again … Samson went after (the desire of) his eyes—therefore the Philistines put out his eyes … Absalom gloried in his hair—therefore he was hanged by his hair …
CONTEXT: MESSIAH’S INTERPRETATION OF MOSAIC LAW VS. PHARISAIC INTERPRETATION

No right to set up our own standard and then judge others by our personal standards.

Pharisees were doing this with the Mishnah.

Word of God is the only standard of judging others.

No problem for a believer to set a standard or rules for himself and then living by them.

We all have to determine our own limits of conduct.

Legalism sets in when we demand that others live by our personal limits or standards.

Legalism occurs when we judge other believers spirituality by our man made standard.

No one has this right.

The Bible is the only standard.

HOLY THINGS: MATTHEW 7:6

PROHIBITION: 7:6A—BE CAUTIOUS WITH HOLY TREASURES

PRINCIPLE: 7:6B—NEVER ENTRUST HOLY THINGS TO UNHOLY PEOPLE

PRAYER: Matthew 7:7-11

PRINCIPLE: 7:7—CONSTANT ASKING

PROHIBITION—(IMPLIED: DON’T STOP PRAYING)

SUMMARY: Matthew 7:12; Luke 6:31

Yeshua is interpreting the standard of righteousness of the Law
Consistent with the Prophets interpretation

Very Jewish statement

Rabbi Hillel in Shabbat 31a
Do not do to your fellow what you hate done to you. This is the whole Law, entire; the rest is explanation. Go, learn.

Maimonides Hilket Ebel 14:1
Thou shalt love they neighbor as thyself. All the things that you wish that others should do to you do you to your brother. ¹

TWO WAYS: Matthew 7:13-14

Wide way allows for much and leads to destruction.

Narrow way allows for few and leads to eternal life.

Messiah’s interpretation is much narrower than the Pharisaic interpretation, but correct.

¹ (Moore G. F. - Judaism II page 87)
**TWO TREES: MATTHEW 7:15-20**

Point: sometimes only the fruit can cause you to see if something is right or wrong.

The false counterfeit looks very good.

Fruitfulness vs. fruitlessness is the key

**TWO PROFESSIONS: MATTHEW 7:21-23**

Notice what false prophets were able to do.

Outward manifestation proves nothing.

Test is:

a. personal relationship to Jesus

b. conformity to scripture

**TWO BUILDERS: MATTHEW 7:24-27**

He now gives the Jewish people the option of accepting or rejecting his teaching.

He has just contrasted Himself and Pharisaism.

They can build on Him or Pharisaism.

Building on Pharisaism is to build on a foundation of sand.

Building on His teaching is to build upon a rock, firm foundation in adversity.

Pharisaic Judaism had to be restructured following 70 AD by Rabbi Jochanon ben Zakki
REJOICE O YOUTH: AN INTEGRATED JEWISH IDEOLOGY
Rabbi Avigdor Miller

Pg. 44—The truth of Judaism stands on its traditions.

Pg. 193—... the truth is unknown to those who merely know the Scriptures. The only way to know the truth of the Scriptures is through the tradition.

Pg. 34—Today the only men who can recognize the Truth are those who have it by tradition.

Pg. 65—The truths of our history and the truths of the Universe are to be known today only from our tradition.

Pg. 66—Our tradition is the only reliable source of truth today.

Page 195—...the most vital part of the Torah is the Oral Tradition.

Pg. 66—The written tradition, in the form of the Scriptures, is then indeed the document of greatest reliability in the world, without anything even slightly resembling them in veracity, ...the written tradition comprises but a minor part of the Torah tradition, of which the greater part is in the Oral Torah.

WHY THE JEWS REJECTED JESUS
David Klinghoffer

Pg. 59—... Jesus did not see himself as a link in the chain of tradition. This was a repudiation of the very heart of rabbinic faith. Without tradition, either the cryptic text of the Pentateuch was locked forever, its true meaning indiscernible, or it was open to all to guess as their intellect or whim directed them—a free-for-all of scriptural interpretation where the Torah means whatever the reader wants it to mean.

JUDAISM AND THE INTERPRETATION OF SCRIPTURE
Jacob Neusner

Pg. 205—But the tradition progressively diminishes, as the failure of each generation to acquire mastery of the Torah equivalent to that of its predecessor exacts a cost through neglect and forgetfulness of the Torah. The disciples therefore have to bear a heavy burden of guilt for neglect of the Torah that they should acquire from their master, just as he bears that same burden of guilt for not learning what he should have learned from his.
SECTION 72: REACTION OF THE MULTITUDES—MATTHEW 7:28-29

CLEAR DISTINCTION

Marked difference twixt Messiah’s teaching and the Pharisees

Pharisees always taught from derived authority, quoting previous authority

Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Pg. 60-61

The crowds were used to the type of preaching which characterized the Scribes-Pharisees. Their procedure was to teach the Oral Law by citing the authorities from whom the speaker received the traditions being transmitted. Failure to do so was considered not only a display of arrogance but destructive of the system, breaking the continuum of the process.

TALMUD — MAS. BERACHOTH 2A—CHAPTER 1


In this sermon, Messiah quoted no one except the Mosaic Law itself.

That was his only authority.

He taught as one having authority, not as one with delegated authority.

The people see the difference.

Sermon on the Mount is Yeshua’s public rejection of the authority of the Mishnah.

The rejection of the authority of the Mishnah will lead to their rejection of his Messiahship.

TRADITION AND YESHUA

Yeshua was not against tradition by itself

He was against tradition 1) made obligatory and/or 2) biblically inconsistent

For example: the Passover Seder

Most of the Last Supper ceremonies are tradition

Jesus followed those traditions voluntarily.


CENTURION

Centurion: officer in charge of 100 men.

Not kind to subjugated people.

He is in charge of Capernaum.

Difference seen in concern 1) for slaves who were normally considered as property 2) love for Israel and the Jewish people

Recognizes he is a Gentile with no access to Messiah.

Sends intermediaries because he is “not worthy”

WORTHY FOR TWO REASONS

1. Loves our nation. A gentile with a Jewish heart even in the 1st century and a Roman - Amazing!

2. Built the synagogue.
UNDERSTANDS AUTHORITY

1. Under his commander - under authority.
2. Over 100 men - a man having authority.

His orders were carried out.

He recognizes Messiah’s ability to give a command, vs. 8.

Recognition of Messiah’s authority by a Gentile

PREVIEW

Preview of what will happen on a national scale

Pharisees: Jews sons of the Kingdom

All Israel has a share in the world to come. (Sanhedrin 10:1)

Gentiles questionable

Jesus says differently.

Gentile, like this centurion, are recognizing the authority of Messiah while the Jews are failing to do this

PROPER CONCLUSION

This is a very Jewish concept not restricted to the Roman army

MISHNAH BERACHOTH 34B.
IF ONE MAKES A MISTAKE IN HIS TEFILLAH (prayer) IT IS A BAD SIGN FOR HIM,
AND IF HE IS A READER OF THE CONGREGATION IT IS A BAD SIGN FOR
THOSE WHO HAVE COMMISSIONED HIM, BECAUSE A MAN'S AGENT IS
EQUIVALENT TO HIMSELF.

God the Son is the agent of God the Father

This position has been authenticated by miracles

The correct conclusion, based on Mishnah Berachothe 34B: God the Son is equivalent to God the Father
SECTION 74: A WIDOW’S SON RAISED AT NAIN—LUKE 7:11-17

INCIDENT

Nain is a town south of Nazareth.

Funeral procession

Widow

She lost the only person who could care for her in her old age.

Reduced to poverty

Compassion / resurrection

Only 6 verses cover this incident.

Note Nain: on north slope of the Hill of Moreh.

On the south slope of the Hill of Moreh Elisha raised a woman’s son back to life

On south slope is town of Shunem.

Moreh = teacher

The Teacher taught a great lesson at “Teacher Hill”

RESULTS

1. Fear of God

2. Recognition of Messiah’s prophetic office but not as Messiah, yet

3. Fame spreads even further

NORMAL OCCURRENCE

Normally touching the bier or the coffin rendered the person unclean, but how do you handle it when the person is raised to life?

Can you imagine the Pilpul reasoning this would generate?

Is this an example of Yeshua’s sense of humor?
SECTION 75: John the Baptist’s Relationship to the Kingdom—Matthew 11:2-19; Luke 7:18-35

JOHN’S STRUGGLE

The rejection of the Herald

John imprisoned.

Doubt sets in.

Sends disciples to inquire of Jesus

“Did John make a mistake and point out the wrong person?”

Messiah’s answer

They are to report

(1) His claim: he is teaching and claiming Messiahship and

(2) His works: miracles for the purpose of authenticating his claim.

(3) His words: conform to scripture

Yeshua quotes two Messianically applied passages: Isa 35:5-6 and Isa 61:1 (Edersheim)

Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Pg. 190

The healing of the infirm is one of the signs of the Messiah: (Lachs then quotes Midrash Tanhuma in support of his statement) “… not only this but all who suffer affliction will be cured in the world-to-come, all except the serpent, who is not cured, … That humans are to be healed, as it is written, Then shall the lame man leap like a hart (Isa. 35:6) and then shall the eyes of the blind be opened (Isa. 35:5).
THE KING’S EVALUATION

1. Not characterized by weakness
   John was strong in spirit

2. John not characterized by luxurious living.
   Clothes and food, very simple lifestyle

3. He is a prophet.
   He predicted and proclaims direct revelation from God.

4. More than a prophet.
   The forerunner of the Messiah fulfilling Mal. 3:1—NOT Mal. 4:5

5. One of the great O.T. saints.
   Equal to Abraham
   Equal to Moses
   Least member of the Body of Messiah is greater than John
   Hints that John will die before the Body of Messiah is established
   Receiving the Baptism of the Holy Spirit is a greater privilege
RELATIONSHIP BETWEEN JOHN AND ELIJAH

From the time of John, conflict with Pharisees over the Kingdom

Kingdom suffering violence

If you had been willing to receive the message of the kingdom by John, then John would have fulfilled the function of Elijah.

Elijah: to prepare the nation for the reception of the kingdom.

Offer rejected and so Elijah must sometime in the future come to fulfill that function.

John is not a failure.

His primary mission was to prepare a people for the reception of the Messiah.

The poor do accept the message of John

Opposition by the Pharisees

Why didn't the Pharisees accept the message by John?

REASONS FOR THE REJECTION

REAL REASON

The real reason: He didn't do it their way.

Neither John nor Jesus will support Mishnaic Judaism.

The will find excuses to reject him.

John's lifestyle (asceticism)

Jesus' lifestyle (eating and drinking)

STATED REASON

He is demon possessed.

What happens to the herald will happen to the King.

Still true today, Rabbinic quibbling—You have to do it our way!
SECTION 76: Woes Upon Chorazin and Bethsaida for Failure to Repent—Matthew 11:20-30

DENUNCIATION

Denunciation of 3 key cities for their unbelief

There are recorded miracles in Capernaum and Bethsaida but none recorded in Chorazin.

Three cities with majority of his miracles…Capernaum, Bethsaida, Chorazin

PRINCIPLE

There are degrees of punishment in the Lake of Fire based on the degree of light received and not responded to.

This negates annihilationism

Under annihilationism the punishment is the same for all—all cease to exist.

Here there are degrees of punishment

EXPLANATION

a. God’s sovereignty

God chooses who he will reveal himself to—God’s side

b. Teachability

Those who do NOT consider themselves wise receive from God.

Those who consider themselves wise will not be teachable.

Pharisees considered themselves very wise & knowledgeable about God.

Man’s side.

INVITATION

Invitation to belief and discipleship

Heavy-laden by Pharisaism

“Yoke” rabbinical term/idiom for going to school.

Become a disciple of the Messiah.
SECTION 77: CHRIST’S FEET ANointed BY A SINFUL, BUT CONTRITE WOMAN—LUKE 7:36-50

INCIDENT
Pharisees inviting Jesus to dinner
Motivation is not hospitality but fault-finding.
“Sinner”—euphemism for prostitute

INSTRUCTION
Inner thoughts: “Obviously he can’t be from God or he would perceive what kind of a terrible woman this is and would never allow her to touch him.”

Jesus shows Simon his deity and Messiahship by reading Simon’s mind

Isaiah 11:1-4
Soncino Books of the Bible (having already introduced Isaiah 11 as Messianic) His perception will be so keen it will be as though he smelled the facts—Ibn Ezra, Metsudath David

Talmud—Sanhedrin 93B—(as summarized by Dr. Alfred Edersheim, Life and Times of Jesus the Messiah, page 724):

“… it is inferred that the Messiah knew the thoughts of the heart, and it is added that, as Bar Kokhabh was unable to do this, he was killed.

Sanhedrin 93b
Raba said: He smells [a man] and judges, as it is written, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, yet with righteousness shall he judge the poor. (Bar Koziba reigned two and a half years, and then said to the Rabbis, ‘I am the Messiah.’ They answered, ‘Of Messiah it is written that he smells and judges: let us see whether he [Bar Koziba] can do so.’ When they saw that he was unable to judge by the scent, they slew him.)

Psalm 139:1-4
Psalm 94:11
Jeremiah 17:10
Jeremiah 20:12
PARABLE

PURPOSE: to show why this woman is so lavish in her love

Those who are forgiven much love much.
Those who are forgiven little love little.

CONTRAST

He points out the contrast between Simon and the woman in verse 44.
This shows Simon’s other motive rather than hospitality.
He didn’t extend to Jesus the common courtesies of the day.

1. Water: to cleanse dirty, gritty feet.
3. Oil: to anoint the head for refreshment.

The prostitute is doing all that Simon failed to do.

RESULT

The result: he forgives her sins and claims the prerogatives of deity to forgive sin.

“Forgive” in perfect tense—something brought to completion in the past but results are continuing to the present time.

Jesus makes it perfectly clear what saved the woman—not her works of anointing & washing & kissing him, but her faith.

Her faith was the means to the forgiveness of her sins and her salvation.

Her works were simply the expression of her faith.

Principle of James 2:26—faith without works is dead.

She had living faith because it expressed itself through her actions.

“Go” is in present tense—action.

Continually and constantly going in the present

Expanded translation: “Your faith completely saved you in the past and you remain in the saved state; continually go in peace.”
SECTION 78: A TOUR WITH THE TWELVE AND OTHER FOLLOWERS—LUKE 8:1-3

This is the third major preaching tour with the twelve; the first one was done alone.

Here we see how the Messiah’s preaching tour was financed.

Wealthy women financed Messiah’s preaching tour.

Principle of 1 Corinthians 9:7-14, Galatians 6:6 that those who make their living by the Gospel have the right to be supported by those who are ministered to.

Here these women, Luke says, had been healed of infirmities and demons, especially Mary Magdalene, who had been healed of seven demons.

These women who had received the benefits of Messiah’s ministry now supported and financed his preaching tour.
## APPLICATION

<table>
<thead>
<tr>
<th>THEME</th>
<th>PRACTICAL RESPONSES TO THE MESSIAH’S TEACHING</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>Material Wealth - Joanna, Mary and many others were ministered to by Jesus and then ministered to Him from their substance.</td>
</tr>
<tr>
<td></td>
<td>Anxiety - Jesus dealt with the anxiety of the widow from Nain who had lost her son and the anxiety of the former prostitute.</td>
</tr>
<tr>
<td></td>
<td>Judging - Simon the Pharisee had a judgmental attitude toward Jesus and the prostitute. Jesus met him head on and dealt with his attitude.</td>
</tr>
<tr>
<td></td>
<td>Prayer - To be among the greatest of the Old Testament prophets, John the Baptist had to be a man of prayer. He never saw the fulfillment of the Kingdom he heralded and Jesus strengthened his faith.</td>
</tr>
<tr>
<td></td>
<td>Golden Rule - The centurion lived this principle and Jesus brought much blessing into his life!</td>
</tr>
<tr>
<td></td>
<td>While all these people received personal attention from Jesus, they all had the choice in how to respond.</td>
</tr>
<tr>
<td></td>
<td>Remember, there are two ways to respond: Jesus taught of two gates, two trees, two professions, and two builders. We can either respond to Him or reject Him as did the cities of Chorazin, Bethsaida and Capernaum.</td>
</tr>
</tbody>
</table>

| **PERSONAL APPLICATION** | How will you respond to Jesus in the areas of your material goods, your anxieties, your attitudes towards others, your prayers? Will you choose to live by His golden rule? Write down the one area you are struggling with today. |

| **PLAN OF ACTION** | What is something practical you can do to respond correctly? |
SECTION 79: Blasphemous Accusation by the Scribes and Pharisees—Matthew 12:22-37; Mark 3:20-30

BACKGROUND

SANHEDRIN’S INVESTIGATION

Earlier we saw the rejection of the Herald

Now we come to the rejection of the king by the leaders.

Up to this time Yeshua has been undergoing the investigation by the Sanhedrin

The Sanhedrin has been pursuing the second stage of their examination—the stage of interrogation

They have reached a verdict

This section of the Messiah’s ministry deals with the unpardonable sin.

Here we will witness the initial rejection of the king

The initial rejection of the King will form the basis for the final rejection of the king.

TREMENDOUS CONTROVERSY

Climax is approaching.

“Something is wrong with him.”

VERDICT OF THE SANHEDRIN

This incident takes place in Galilee

Scribes from Judea coming with verdict

THE SINGLE MOST IMPORTANT EVENT IN THE LIFE OF THE MESSIAH APART FROM HIS DEATH AND RESURRECTION
THE REJECTION: MATTHEW 12:22-24

JEWISH DEMON EXORCISM

The Jewish ritual:

a. Communicate with the demon.

b. Learn its name.

c. Cast out demon using the name.

Life and Times of Jesus the Messiah, Pg.1045

“... the following may be quoted as a form of exorcism of demons: ‘Burst, curst, dashed, banned be Bar-Tit, Bar-Tema, Bar-Tena, Chashmagoz, Merigoz, and Isteaham!’

Rabbinic Commentary on the New Testament Page 164

Then Ben Temalion (a demon or a goblin) came to meet them. ... Thereupon he (Ben Temalion advanced and entered into the Emperor’s daughter. When R. Simeon arrived there he called out: “Ben Temalion leave her, Ben Temalion leave her”; and as he proclaimed this he left her.—B. Me’ila 17b

Jesus used this method—Mark 5:9 “Legion”

One kind rabbis were powerless against—the kind that caused the victim to be mute.

CATEGORIES

Any Man’s Miracles

Miracles performed by anyone empowered by the Holy Spirit

Messianic miracles

a. Healing a leper

b. Casting out a demon of muteness

c. Healing someone born blind

3 Fruchtenbaum, Dr. A. G., Life of Messiah Tape Series, Ariel Ministries
Reasoning

1. A demon of muteness is incurable.

2. However, in the Kingdom all disorders and afflictions will be healed.

   Is 35:5-6—Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. Then the lame will leap like a deer, And the tongue of the mute will shout for joy.

3. Therefore, the Messiah will have to heal all infirmities when he arrives and institutes the Kingdom.

Result

Correct question was raised.

Correct conclusion but afraid to acclaim him as such

Leadership complex

“If Jesus really is the Messiah, how come our rabbis don’t believe on him?”
Choice

a. declare him to be the Messiah.

b. reject his Messiahship and explain why he is performing miracles
   They themselves taught that only the Messiah would be able to do.

Mark 3:22: Pharisees are there specifically from Jerusalem to pronounce their verdict

Choose the second option—not the Messiah but performs messianic miracles

Because he is possessed by the prince of demons, Beelzebub

Hebrew for “the lord of the flies”, “lord of dung”, demon in charge of diseases

This is the basis of the Pharisaic rejection of the Messiahship of Jesus.

He is not the Messiah on the grounds of being demon-possessed.

**THE DEFENSE: MATTHEW 12:25-29**

1. The cannot be true because it would mean a division in Satan’s kingdom (Verse 26)

2. The gift of exorcism gift of God’s Spirit, even by Pharisees (verse 27)

3. Verse 28 authenticates his claim and message.

4. Verse 29 shows Messiah’s power over Satan.
THE JUDGMENT

UNPARDONABLE SIN—DEFINITION AND EXTENT:

1. Derived from the context

2. Definition:

   The national rejection of the Messiahship of Jesus while He was physically present on the grounds that He was demon possessed. (Footsteps of the Messiah, pg 300)

3. Extent:

   A. A national sin, not an individual sin
   B. Unique to the generation of Jesus’ day
      Cannot be committed today
   C. A physical judgment is set against that generation
      The Judgment cannot be alleviated, it is unpardonable.

   **The destruction of Jerusalem and the Temple in 70AD**

4. Point of No Return

   Other points of no return for Israel
   a. Numbers 13-14 Kadesh Barnea judgment—40 years of wandering.
   b. King Manasseh’s judgment—Babylonian captivity

   The turning point of His ministry

   Official rejection by the leadership of Israel

   Unpardonable judgment on that generation only—not today

   The Temple is doomed
THE PERSONAL RESPONSIBILITY OF THE LEADERS

MATTHEW 12:31-32

People are concerned about these verses because they are afraid they might commit the “Unpardonable Sin.”

CONTEXT

Yeshua is talking to the leadership of Israel in the First Century

They are exercising corporate – leadership responsibility

They are responsible to guide the nation to the affirmation of the Messiah.

They have failed to execute their corporate responsibility by telling the nation to reject the Messiahship of Yeshua

The nation will now suffer the destruction of the beloved city of Jerusalem and the beloved Temple.

The key to understanding all of this lies in remembering two ideas

1) the result of the leaders corporate rejection is a temporal, physical judgment against Jerusalem and the Temple.

2) the result of the leaders personal rejection of Yeshua will be personal, eternal, spiritual damnation

PERSONAL RESPONSIBILITY

In vs 30 Yeshua hones in on the leaders personal responsibility

Their corporate responsibility fades from view

Yeshua acknowledges that two sides have developed

Two decisions have been made

One side consists of affirming His Messiahship

The other decision consists of rejecting His Messiahship

There is no middle ground with Yeshua
He does not allow anyone to be a “fence-sitter”

C. S. Lewis (Evidence that Demands a Verdict, McDowell, pg. 103)

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse.

You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.

The Messiahship of Yeshua has just been proven through a Messianic miracle wrought through the power of the Holy Spirit.

Instead of glorifying God and affirming that a Messianic Miracle proving the Messiahship of Yeshua had occurred, the leaders attribute the miracle to Satan, to demon possession.

They are glorifying Satan instead of God.

What the Holy Spirit did to prove the divinity of Yeshua’s person and mission, the Pharisees turned into an argument to show that Yeshua was an impostor, and empowered by Satanic agency.

CONSEQUENCES

He is warning them, telling them to repent, to change their minds

The serious nature of this warning lies in the fact that the sin against the Holy Spirit is unpardonable because of its own nature.

It consists in the rejection of the Messiahship of Jesus, in opposition to the evidence

Their sin consists in continued impenitence and unbelief

It is not a onetime act, but a habitual mindset

It is the calm, determined, and persevering rejection of Jesus, as the Messiah, in opposition to all the testimony of His word and Spirit.

Unless this mindset is changed, this habit broken, they will suffer personal consequences as well.
This is Yeshua’s personal appeal to them to repent of their habitual mindset of rejecting Him.

Their corporate decision to reject Jesus has resulted in a judgment that cannot be alleviated.

The judgment set against the Temple will not be rescinded—it is unforgivable

In like manner if they continue in this sin, they face a judgment that will not be rescinded either

Once they pass out of this life they will find themselves in a state of judgment that will never be alleviated as well.

Purgatory

Rabbi Avigdor Miller: Rejoice O Youth, pg. 307

Those who are less corrupt, undergo a period of purification in Gehinom which removes the blemishes from the soul and makes it capable of enjoying the Afterlife.

Tosephta 13:3

The house of Shammai says, “There are three groups, one for eternal life, one for shame and everlasting contempt (Dan. 12:2)—these are those who are completely evil. An intermediate group go down (sic) Gehenna and scream and come up again and are healed …

wikipedia.org/wiki/Purgatory#Judaism

The view of purgatory can be found in the teaching of the Shammaites: "In the last judgment day there shall be three classes of souls: the righteous shall at once be written down for the life everlasting; the wicked, for Gehenna; but those whose virtues and sins counterbalance one another shall go down to Gehenna and float up and down until they rise purified;…

In Judaism, Gehenna is a place of purification where, according to some traditions, most sinners spend up to a year before release. … Regarding the time which purgatory lasts, the accepted opinion of R. Akiba is twelve months; according to R. Johanan b. Nuri, it is only forty-nine days.
RABBINIC MISCONCEPTION

These Pharisees could have very well been laboring under the misconception that the sinner gets a second chance to be forgiven.

They could have very well believed that they could be forgiven of their sins during their lifetime on Earth.

However, if that didn’t happen, not to worry, if you are an average sinner you will be purified by the fires of Purgatory

You will get a second chance.

I believe Yeshua is challenging that doctrine when he says

Matthew 12:32
“Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.

I believe He adds that statement “in the age to come” to teach them that there is no purgatory

There is no forgiveness for sin after death.

There is no second chance—no purgatory

SUMMARY

Due to the rejection of His Messiahship, by the nation Israel, while He was present, on the grounds of being demon possessed…

1) Yeshua has warned them of a temporal physical judgment now set against the Temple and Jerusalem that cannot be alleviated

2) Yeshua has warned them of an eternal spiritual judgment that will be set against them personally if they die in a state of unbelief.
SECTION 80: Request for a Sign Refused—Matthew 12:38-45

THE SIGN FOR THAT GENERATION: MATTHEW 12:38-40

No more signs but one: the sign of resurrection.

Purpose of his miracles changes

At first, signs for the nation to get them to come to a decision regarding him

They rejected him, consequently the miracles are now for the training of the twelve.

Only one sign for the nation, to come four times:

1. Lazarus’ resurrection
2. The resurrection of the recently dead believers
3. Jesus’ resurrection
4. Tribulation—resurrection of the two witnesses

THE JUDGMENT ON THAT GENERATION: MATTHEW 12:41-45

Note emphasis on this generation.

Two Gentile groups responded to a lot less light.

At the great white throne they will condemn this Jewish generation.

Words of judgment end with a story.

The point of the story is often missed

Point: the state of the man is worse at the end than at the first

In regard to the nation, the point is still the same.

The time frame Yeshua is referring to extends from John the Baptist until 70 AD

With John the Baptist the nation was swept and put in order

However, no new occupants entered the room

In 70 AD the Romans came and destroyed the Temple and the city of Jerusalem.

The state of the nation was worse at the end than at the first
### Application

<table>
<thead>
<tr>
<th>Theme</th>
<th>Personal Responsibility</th>
</tr>
</thead>
</table>
| **Biblical Application** | The masses are refusing to come to their own personal decision regarding Jesus and His claims.  
How do people today avoid personal responsibility? |
| **Personal Application** | Is there something in your life for which you need to take responsibility? |
| **Plan of Action** | What is something practical you could do to respond to God in this area of your life? |