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

SECTION 82: The Setting of the Parables — Matthew 13:1-3; Mark 4:1-2; Luke 8:4
SECTION 83: The Parable of the Soils — Matthew 13:3b-23; Mark 4:3-25; Luke 8:5-18
SECTION 85: The Parable of the Tares — Matthew 13:24-3
SECTION 86: The Parable of the Mustard Tree — Matthew 13:31-32; Mark 4:30-32
SECTION 87: The Parable of the Leavened Loaf — Matthew 13:33-35; Mark 4:33-34
SECTION 88: The Parable of the Tares Explained — Matthew 13:36-43
SECTION 89: The Parable of the Hidden Treasure — Matthew 13:44
SECTION 90: The Parable of the Pearl of Great Price — Matthew 13:45-46
SECTION 91: The Parable of the Dragnet — Matthew 13:47-50
SECTION 92: The Parable of the Householder — Matthew 13:51-52
SECTION 94: Healing the Gerasene Demonsiacs and Resultant Opposition — Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39
SECTION 96: Three Miracles of Healing and Another Blasphemous Accusation — Matthew 9:27-34
SECTION 97: Final Visit to Unbelieving Nazareth — Matthew 13:54-58; Mark 6:1-6
SECTION 98: Shortage of Workers — Matthew 9:35-38; Mark 6:6b

SECTION 100:  WORKERS SENT OUT — MATTHEW 11:1; MARK 6:12-13; LUKE 9:6

SECTION 101:  ANTIPAS’ MISTAKEN IDENTIFICATION OF JESUS — MATTHEW 14:1-2; MARK 6:14-16

SECTION 102:  EARLIER IMPRISONMENT AND BEHEADING OF JOHN THE BAPTIST — MATTHEW 14:3-12; MARK 6:17-29; LUKE 9:7-9

SECTION 103:  RETURN OF THE WORKERS — MARK 6:30; LUKE 9:10A
Part VII: The Ministry of Christ Around Galilee

SECTION 104: WITHDRAWAL FROM GALILEE — MATTHEW 14:13-14; MARK 6:31-34; LUKE 9:10B-11, JOHN 6:1-3

SECTION 105: FEEDING THE FIVE THOUSAND — MATTHEW 14:15-21; MARK 6:35-44; LUKE 9:12-17; JOHN 6:4-13

SECTION 106: A PREMATURE ATTEMPT TO MAKE JESUS KING BLOCKED — MATTHEW 14:22-23; MARK 6:45-46; JOHN 6:14-15

SECTION 107: WALKING ON THE WATER DURING A STORM AT SEA — MATTHEW 14:24-33; MARK 6:47-52; JOHN 6:16-21

SECTION 108: HEALINGS AT GENNESARET — MATTHEW 14:34-36; MARK 6:53-56

SECTION 109: DISCOURSE ON THE TRUE BREAD OF LIFE — JOHN 6:22-59

SECTION 110: DEFECTION AMONG THE DISCIPLES — JOHN 6:60-71

SECTION 111: CONFLICT OVER THE TRADITION OF CEREMONIAL DEFILEMENT — MATTHEW 15:1-20; MARK 7:1-23; JOHN 7:1

SECTION 112: MINISTRY TO A BELIEVING GENTILE WOMAN IN TYRE AND SIDON — MATTHEW 15:21-28; MARK 7:24-30

SECTION 113: HEALINGS IN DECAPOLIS — MATTHEW 15:29-31; MARK 7:31-37

SECTION 114: FEEDING THE FOUR THOUSAND IN DECAPOLIS — MATTHEW 15:32-38; MARK 8:1-9

SECTION 115: RETURN TO GALILEE AND ENCOUNTER WITH THE PHARISEES AND SADDUCEES — MATTHEW 15:39-16:4; MARK 8:10-12

The Messiah’s family accepted the explanation that He is beside Himself.

Yeshua prioritizes all earthly relation in favor of spiritual relations

This is a result of the rejection of His Messiahship

Significance for the nation lies in the fulfillment of prophecy

Hosea 1:2-2:1

There will be a period of time during which Israel will be “Lo-Ammi”—not my people

The “Lo-Ammi” period begins right here.

SECTION 82: The Setting of the Parables—Matthew 13:1-3a; Mark 4:1-2; Luke 8:4

CHANGES IN THE MESSIAH’S MINISTRY

1. Signs:

   Previously to authenticate Messiahship for the nation

   Now for training the twelve

2. Miracles:

   Previously performed for the masses

   Now only in response to personal need on the basis of faith, for individuals.

3. Message

   Previously proclaiming that he is the Messiah and offering the kingdom

   Now he says to the Jews, “Don’t tell anyone.”

   Peter’s confession—“See that no man knows it.”

   Healing—“Don’t tell anyone”
4. Teaching method

Previously clear propositional truth—the Sermon on the Mount.

From this point: Parables

The purpose of parables is to hide the truth from the masses.

BACKGROUND

Parable—Definition: A figure of speech in which a moral or spiritual truth is illustrated from analogies taken from everyday life

WHY PARABLES?

1. Result of the rejection of his Messiahship.

2. Illustrate the truth for the disciples (verse 11).

3. To hide the truth from the masses.
   
   The unpardonable sin causes him to deal only with individuals, not the nation as a whole (verses 12-13).

4. To fulfill prophecy and prove his Messiahship which has been rejected (verses 14-17).

KINGDOM OF GOD/HEAVEN

“Kingdom of God” and “Kingdom of heaven” are synonyms; no distinction is to be made.

Matthew: almost exclusively uses “Kingdom of Heaven”.

Mark and Luke exclusively use “Kingdom of God”.

Matthew writes to the Jews and is sensitive to using the name of God—never pronounced

Even today we don’t know for sure how to pronounce God’s name.

Orthodox does not write “God”, but “G-d”.

Matthew is being sensitive to Jewish sensitivities, so he writes “Kingdom of heaven”.

Mark was writing to the Romans, Luke to the Greeks.

There was no such problem, so they wrote “Kingdom of God”.
## Jewish Life of the Messiah: Lesson Six

### THE KINGDOM OF GOD/HEAVEN (God’s Rule)

<table>
<thead>
<tr>
<th>#</th>
<th>TITLE</th>
<th>DEFINITION</th>
<th>COMMENTS</th>
</tr>
</thead>
</table>
| 1. | The Eternal or Universal Kingdom           | God’s sovereign and providential rule over His creation.                     | 1. Eternal: stress -- time element: at no time does God ever relinquish His rule over all of creation.  
2. Universal: stress -- extent of God’s control: every single molecule of creation lies within His control.                                                      |
| 2. | Spiritual Kingdom                          | All individuals that have been born-again by the Holy Spirit in all time.    | This term refers to all who place their trust in God from Adam through the Messianic Kingdom: Matt. 6:33, 19:16, 23-24; John 3:3-5, Acts 8:12, 14:22, 19:18, 20:25, 28:23, Gal. 5:21, Eph. 5:5, Col. 1:13, 4:11, 1 Thess. 2:12, 2 Thess. 1:5, 1 Cor. 6:9-10 |
| 3. | Theocratic Kingdom                         | God’s rule over Israel through individual kings.                             | 1. Mediatorial form: God’s rule through mediators -- established by Moses and passed on to Joshua and the Judges.  
2. Monarchial form: God’s rule through Kings -- established from King Saul to King Zedekiah.  
A. Decline of Monarchial form -- prophets begin to tell of a new and better form to come (Messianic Kingdom)  
B. End of the Monarchial form -- Babylonian destruction – 586 bce |
| 4. | Messianic or Millennial Kingdom            | God’s literal earthly rule of the world through the personal Messiah.       | 1. Messianic: God’s rule through the personal Messiah  
2. Millennial: time emphasis -- 1,000 years, Rev. 20:2-7  
3. Rooted in the Davidic Covenant: 2 Sam. 7:10-17  
4. Reaffirmed to David’s descendant, Yeshua: Matt. 1:1, Luke 1:32  
6. Rejected when offered by John the Immerser and Yeshua: Matt. 12:22-50  
7. To be reoffered during the Tribulation: Rev. 7, 11, 12  
2. Not the Eternal Kingdom -- limited to the time between the First and Second Coming  
3. Not the Spiritual Kingdom -- includes believers and unbelievers  
4. Not the Messianic Kingdom -- the King is present during the Messianic Kingdom, the Messianic Kingdom was no mystery  
5. Not the Messiah’s Congregation (Church) --includes the Messiah’s Assembly (Church) and much more |
Key to Interpretation

Mark 4:13 And He said to them, “Do you not understand this parable? How will you understand all the parables?”

Section 83: The Parable of the Soils—Matthew 13:3b-23; Mark 4:3-25; Luke 8:5-18

The Parable of the Soils (Matt. 13:3-9) (18-23 Explanation)

This age is characterized by the sowing of the Gospel seed
Within this age are different kinds of soil = people’s hearts
Opposition from world, flesh, and Devil
Two different responses to the sowing of the Gospel seed: Belief and Unbelief
Difficult section to interpret: where is the line between belief and unbelief?

There are two positions

<table>
<thead>
<tr>
<th>STRONGER POSITION</th>
<th>WEAKER POSITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSON</td>
<td>EVIDENCE OF SALVATION</td>
</tr>
<tr>
<td>A. Unbelievers</td>
<td>Unbelief is clearly stated</td>
</tr>
<tr>
<td>B. Unbelievers</td>
<td>No fruit</td>
</tr>
<tr>
<td>C. Unbelievers</td>
<td>No fruit</td>
</tr>
<tr>
<td>D. Believers</td>
<td>Bear fruit</td>
</tr>
</tbody>
</table>

Point: Much sowing but limited response
SECTION 84: The Parable of the Seed’s Spontaneous Growth—
Mark 4:26-29

POINT: THE SEED SOWN WILL SPRING TO LIFE MYSTERIOUSLY OF ITS OWN ACCORD

Mystery of regeneration

In the 1st parable the seed = Gospel. Simple Gospel message has tremendous power

Unexplainably produced eternal life if appropriated and believed

Change eternal destiny from Kingdom of Darkness to the Kingdom of Light

Romans 1:16 – The Gospel is the power of God …

SECTION 85: The Parable of the Tares—Matthew 13:24-30

1. TRUE SOWING IMITATED BY COUNTERFEIT

This is not the same situation as parable #1.

This is seed of another kind

2. SIDE BY SIDE DEVELOPMENT AS A RESULT OF THE TWO SOWINGS

3. JUDGMENT AT END OF AGE WILL SEPARATE SOME FOR ENTRANCE INTO THE MESSIANIC KINGDOM AND EXCLUDE OTHERS.

4. THE ESSENTIAL CHARACTER OF EACH TYPE OF SOWING WILL BE PROVEN IN THE FRUIT THAT RESULTS = THE 4TH SOIL OF PARABLE #1

Tares: Wheat

Mature wheat bends low under the burden of fruit. Tares stand straight without fruit and are easily distinguished

Weeds (KJV: ‘tares’), probably darnel (Lolium tremulentum), a somewhat poisonous weed looking very much like wheat during its earliest stages. As a result of the resemblance, early separation from wheat is nearly impossible. This is further complicated by the fact that the roots of the two intertwine (Matt. 13:29). In the interpretation of the parable of the ‘tares’ (Matt. 13:36-43) the weeds represent unbelievers intermixed with believers either within the church (cf. ‘kingdom’ in v. 41) or among the nations of the world (cf. v. 38). The parable teaches that ultimately judgment is a divine prerogative alone. The parable of the net makes the same point (Matt. 13:47-50; cf. also Luke 9:51-56; 1 Cor. 4:5; Rom. 12:19). R.H.S.

SECTION 86: The Parable of the Mustard Tree—Matthew 13:31-32; Mark 4:30-32

Mustard seed grows into an abnormally large tree
Small beginning with huge outer proportion
Mystery Kingdom will have abnormal growth
Roost for birds, who are agents of Satan – parable #1
Christendom has denominations that adhere to the true Gospel but also cults who are agents of Satan

SECTION 87: The Parable of the Leavened Loaf—Matthew 13:33-35; Mark 4:33-34

Woman kneads leaven into 3 measures of meal (NIV: large amount)
Woman symbolically in a religious sense symbolizes introducer of false doctrine (Rev. 2:20, 17:1-8)
Leaven symbolic of sin
Especially false teaching
False religious system introduced into the Kingdom
Corruption doctrine
3 measures, 3 branches, Roman Catholicism – Eastern Orthodoxy – Protestant
Parables 1-5 spoken publicly with the masses
SECTION 88: The Parable of the Tares Explained—Matthew 13:36-43

Notice the parable of the tares was given publicly, but now it is explained privately.

This parable brings out the same basic points of the first parable.

Vs. 37—the age is characterized by the sowing of the Gospel seed.

Vs. 38—there will be 2 kinds of responses: belief and unbelief, wheat and tares.

Vs. 39—there will be opposition.

Vs. 40-43—the age will end in judgment with some included in the Kingdom of God and some excluded from the Kingdom of God.

Only Believers will enter the Messianic Kingdom (Sheep and the Goats Judgment — Matthew 25:31-46)

SECTION 89: The Parable of the Hidden Treasure—Matthew 13:44

Exodus 19:5, Psalm 135:4; Deuteronomy 4:20, 14:2, 26:18—Treasure is a symbol of Israel.

There will be Jews who will enter the Mystery Kingdom, the Faithful Remnant.
SECTION 90: The Parable of the Pearl of Great Price—Matthew 13:45-46

Nowhere in scripture are we told what the Pearl represents

Contrast previous parable

Pearl—Gentiles entering Kingdom

1 Peter 2:9

Titus 2:14

SECTION 91: The Parable of the Dragnet—Matthew 13:47-50

Age will end with the judgment of the Gentiles

Daniel 7, Isaiah 57:20—Sea represents Gentile world

Revelation 13 and 17—Sea represents the Gentile world,

Righteous enter the Kingdom of Heaven, the unrighteous excluded from the Kingdom of Heaven
SECTION 92: The Parable of the Householder—Matthew 13:51-52

**POINT:** SOME ASPECTS OF THE MYSTERY KINGDOM ARE SIMILAR TO PREVIOUS FORMS OF THE KINGDOM AND SOME ARE NEW

<table>
<thead>
<tr>
<th><strong>PARABLES OF THE KINGDOM</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aspect:</strong> Mystery Form of the Kingdom</td>
</tr>
<tr>
<td><strong>Time:</strong> Current Age (between 1st and 2nd Coming)</td>
</tr>
<tr>
<td><strong>Theme:</strong> The Course of the Kingdom during the Current Age</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PUBLIC PARABLES</strong></th>
<th><strong>Characteristics</strong></th>
<th><strong>Comments</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Sower</strong></td>
<td>The age is characterized by the sowing of the Gospel seed, but limited response</td>
<td>Evangelism</td>
</tr>
<tr>
<td><strong>2. Growing</strong></td>
<td>The Seed has an inner energy it will spring to life of own accord</td>
<td>Power of regeneration</td>
</tr>
<tr>
<td><strong>3. Tares</strong></td>
<td>There will be false counter-sowing</td>
<td>Opposition</td>
</tr>
<tr>
<td><strong>4. Mustard Seed</strong></td>
<td>The Kingdom will grow to huge outer proportions and experience direct attack by Satan's agents</td>
<td>Growth and persecution</td>
</tr>
<tr>
<td><strong>5. Leaven</strong></td>
<td>There will be inward doctrinal error</td>
<td>Error and disunity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PRIVATE PARABLES</strong></th>
<th><strong>Characteristics</strong></th>
<th><strong>Comments</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>6. Hidden Treasure</strong></td>
<td>Israel</td>
<td>Nevertheless; Jewish people will be saved</td>
</tr>
<tr>
<td><strong>7. Pearl</strong></td>
<td>Gentiles</td>
<td>Nevertheless; Gentiles will be saved</td>
</tr>
<tr>
<td><strong>8. Net</strong></td>
<td>The age will end with the judgment of Gentiles: the Unrighteous excluded and the Righteous taken in</td>
<td>Conclusion</td>
</tr>
<tr>
<td><strong>9. Householder</strong></td>
<td>Some aspects of the mystery kingdom are old and some are new</td>
<td>Israel: Treasure Old: Tenach New: Brit Chadashah</td>
</tr>
</tbody>
</table>

POWER OVER NATURE

New miracles follow

Only to teach disciples, not signs to nation

Nation has reached its decision regarding Him.

TIME—SAME DAY, IN THE EVENING

SITUATION—VERY SERIOUS

PURPOSE: TEACH THEM TO DEPEND ON HIM

When they plead to Him, He rebukes winds.

GREEK: muzzled the wind

Like a wild animal attacking the boat, He now made harmless

BRAVERY

Yeshua expects bravery from them

RESPONSE

A number of disciples were experienced fishermen.

They had gone through storms on the Sea of Galilee.

This was very different and His power was obvious.

Yeshua has become their leader in the area of courage

Men respect courage
The Galilee Boat at Kibbutz Ginosar


Crossan and Reed, *Excavating Jesus*, (HarperSanFrancisco) 2001, Page 170G
SECTION 94: Healing the Gerasene Demoniacs and Resultant Opposition—Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39

POWER OVER DEMONS

1st detailed description of demonized state
Up to now only told, “Had a demon”

DESCRIPTION

The one who accused of being demonized (the basis of his rejection) now is face to face with one in an extreme case of being demonized.

Messiah binding the lord of the false kingdom

If Yeshua had been demonized by Baal-zebub, He would have behaved in this manner.

LOCATION

Gadera: a region; Gergasa: a city in region
Gentile territory
**Demonic Knowledge**

1) They know who Jesus is

2) Their own doom

Jesus uses Jewish method of exorcism - asks name

**Legion**

Roman Legion: 3,000 – 6,000 soldiers

Minimum of 3,000 in man

** Abyss**

Abyss is temporary place of confinement for fallen angels.

Some there now to be released later

Some sent there now and confined.

Ask to be sent into a herd of swine – 2,000

**Abyss**: The Greek word abyssos (‘bottomless [pit]’, ‘deep’) appears 9 times in the NT. It is translated in RSV as ‘abyss’ (the abode of demons, Lk. 8:31; the place of the dead, Rom. 10:7) and ‘bottomless pit’ (the place of torment, Rev. 9:1–2, 11; 11:7; 17:8; 20:1, 3). LXX renders Heb. tê hôm, ‘deep place’, as ‘abyss’ (Gn. 1:2, etc.), with reference to the primitive idea of a vast mass of water on which the world floated, or to the underworld (Ps. 71:20). (*HELL*) J.D

**Permission**

Permission granted

Mass suicide

Why did Jesus give permission?

COMMON ANSWER: because owning pigs was not permitted under the Mosaic Law

Not true – Gentile territory

ANSWER: We don’t know.

---

RESPONSES

Herdsmen—Pig owners were unhappy and asked Jesus to leave

The Demonized Man—results of His ministry (see later)

Jesus says no.

He is a Gentile.

At this point they way is not yet open to the Gentiles

Rather He is to witness about Jesus.

The policy of the silence applies only to the Jews not the Gentiles.

He can’t become a disciple yet, but he can become a witness.

Mark 5:20: Decapolis – Confederation of 10 cities

DECAPOLIS. A large territory S of the Sea of Galilee, mainly to the E of Jordan, but including Beth-shean to the W. The Greeks had occupied towns like Gadara and Philadelphia as early as 200 BC. In 63 BC Pompey liberated Hippos, Scythopolis and Pella from the Jews. He annexed the cities to the province of Syria, but gave them municipal freedom. About AD 1 they formed a league for trade and mutual defence against Semitic tribes. Pliny named the ten original members as Scythopolis, Pella, Dion, Gerasa, Philadelphia, Gadara, Raphana, Kanatha, Hippos and Damascus. Ptolemy included other towns S of Damascus in a list of 18 cities in the 2nd century AD

Inhabitants of Decapolis joined the great crowds which followed Christ in Mt. 4:25. He landed in the territory at Gerasa (Mk. 5:1; Origen reads Gergesa, a site on the cliff). The presence of so many swine suggests a predominantly Gentile population who, on suffering economic loss through the miracle, requested Christ’s departure, despite the demoniac’s testimony. Christ revisited Decapolis when making an unusual detour through the Hippos area on a journey from Sidon to the E shore of Galilee (Mk. 7:31). The Jewish church retired to Pella before the war of AD 70.

BIBLIOGRAPHY.


POWER OVER DISEASE AND DEATH

LESSON #1: FOR THE DISCIPLES

LESSON #2: FOR THE WOMAN AND JAIRUS

LOCATION—UNKNOWN

INCIDENT

Jairus ruler of synagogue
Daughter sick and dies
Jesus moves to his home
Woman wants to touch His tzit-tzit
Touches healed (Mark 5:29)
Mark is not doctor
Luke is a doctor

LESSON FOR THE DISCIPLES

Not question of ignorance as Mark 5:32 shows—He does know.

Drawing attention of disciples so they will learn the lesson from this

This miracle is also for their benefit.

Picture Him pointing to Peter – His disciple – His student – and asking, “Who…”

Peter’s attention is caught.

He is somewhat exasperated – “Many touched you.”

“How can I tell you who touched you/”

Jesus – “Specific one touched me.”
LESSON FOR THE WOMAN

Corrects her theology

Faith, not touch, saved her

Power from Him, not clothing

LESSON FOR JAIRUS

Jairus observes—lesson to learn

As the woman believed, so Jairus must believe.

NEW POLICY

Policy of privacy

Not for masses -- individuals

Basis of faith in response to need

Only these are allowed to proceed with the immediate family.
SECTION 96: Three Miracles of Healing and Another Blasphemous Accusation—Matthew 9:27-34

BASIS OF REQUEST #1

Two blind men put forward a request, “Son of David”

Asking on basis of His Messianic character – been rejected

ANSWER

On those grounds –“No!”

Ignores them

BASIS OF REQUEST #2

Privately – basis: faith and personal need

Asks question

Messianic character –“No!”

Faith and personal need—“Yes.”

POLICY—REPEATED

MIRACLE— REPEAT OF MESSIANIC MIRACLE

RESPONSE— STILL VOICING BASIS FOR THE REJECTION – DEMONIZATION
SECTION 97: Final Visit to Unbelieving Nazareth—Matthew 13:54-58; Mark 6:1-6

Microcosm of the nation

Initial rejection in Nazareth—then a final rejection in Nazareth

An initial rejection by the nation—and final rejection by the nation

We learn a lot about Yeshua’s family from this part of Matthew and Mark

1. Guardian Joseph – carpenter (vs. 55)
2. Jesus – carpenter (vs. 3 Mark)
3. Half brothers – same mom (vs. 3 Mark)
4. None become believers till after the resurrection
5. Minimum of 2 half sisters (vs. 3 Mark)
6. Mary did not remain a virgin – 6 other kids by Joseph

Carpenter — an artificer in stone, iron, and copper, as well as in wood (2 Sam. 5:11; 1 Chr. 14:1; Mark 6:3). The tools used by carpenters are mentioned in 1 Sam. 13:19, 20; Judg. 4:21; Isa. 10:15; 44:13. It was said of our Lord, “Is not this the carpenter’s son?” (Matt. 13:55); also, “Is not this the carpenter?” (Mark 6:3). Every Jew, even the rabbis, learned some handicraft: Paul was a tentmaker. “In the cities the carpenters would be Greeks, and skilled workmen; the carpenter of a provincial village could only have held a very humble position, and secured a very moderate competence.”

SECTION 98: Shortage of Workers—Matthew 9:35-38; Mark 6:6b

Three Fold Ministry

1) Preaching kingdom
2) Teaching in Synagogue
3) Healing

Debate and confusion of masses over Jesus

Old shepherd or new shepherd—whom do we follow?

Those who pray for laborers must be willing to become laborers

---


SUMMONED AND SENT

In vs. 1 they become laborers

Sends out disciples for ministry, but this is specifically done in view of rejection

Sends them out

1. With delegated authority to authenticate the message through miracles
2. 2x2 – pairs
3. to preach Gospel of the Kingdom

PRACTICAL INSTRUCTION

1. Territorial Assignment—Jews only
2. Nature of the work
   Preach the message of the Kingdom
   Authenticated by miracles
   Without cost or obligation
3. Resources
   No concern, God provides
   Not principle for today
   Later rescinded – “take wallet – take coat” etc.
   Limited to the disciples
   When Jesus is again present, we will not have to worry about these things
   This order is limited to while He is present.
4. House of the worthy
   Emphasis on individual and their receptivity to the message
5. House of the unworthy
   Shake dust from shoes
   Symbol of witness against them and judgment
   Judgment will come upon that city

**INSTRUCTIONS IN VIEW OF COMING PERSECUTIONS**

Manner of meeting persecution

Wisdom: serpents—actions: dove

Warning of coming trials

Words during judgment against you

Scope of the persecution
   Family
   All men
   By cities

**INSTRUCTIONS WHEN REJECTED**

Basis: demon possession

Nevertheless, proclaim the message

Fear God not men

The issue for that generation: is Yeshua the Messiah?

Application for today: If you die an unbeliever – that is denying Yeshua – you will be denied by Yeshua at the Judgment seat.

**THE RESULTS OF REJECTION**

Division in the Jewish family

You will be forced to choose

Call to discipleship

Rewards to Individuals Who Believe
SECTION 100:  Workers Sent Out—Matthew 11:1; Mark 6:12-13; Luke 9:6

They now go out preaching repentance

What is repentance—not weeping and crying over your sins, but changing your mind about his Messiahship

Individual call to change your mind about rejecting Him as Messiah

**REPENTANCE** — There are three Greek words used in the New Testament to denote repentance. (1.) The verb 
metamelomai is used of a change of mind, such as to produce regret or even remorse on account of sin, but not necessarily a change of heart. This word is used with reference to the repentance of Judas (Matt. 27:3).

(2.) Metanoeo, meaning to change one’s mind and purpose, as the result of after knowledge. This verb, with (3.) the cognate noun metanoia, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised.

Evangelical repentance consists of (1) a true sense of one’s own guilt and sinfulness; (2) an apprehension of God’s mercy in Christ; (3) an actual hatred of sin (Ps. 119:128; Job 42:5, 6; 2 Cor. 7:10) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of his commandments.

The true penitent is conscious of guilt (Ps. 51:4, 9), of pollution (51:5, 7, 10), and of helplessness (51:11; 109:21, 22). Thus he apprehends himself to be just what God has always seen him to be and declares him to be. But repentance comprehends not only such a sense of sin, but also an apprehension of mercy, without which there can be no true repentance (Ps. 51:1; 130:4).


**JOHN the BAPTIST**

John the Baptist had an active ministry of 12-14 months and an inactive ministry in jail just under 2 years

The preaching of the previous paragraph causes word to get to Herod Antipas.

People recognize Jesus’ supernatural power

Herod’s guilty conscience causes him to conclude that it is John the Baptist.
BACKGROUND.

Herod the Great fathered a number of sons

Three of which were Phillip, Antipas, Aristobulus

Aristobulus was killed by his father

Aristobulus’ daughter was Herodias

She marries Philip her uncle

Left him and became the mistress to a step-uncle

Left him and married Antipas her uncle

They have violated Lev. 18:12-16 and 20:19-21 – adultery and incest.

SECTION 102: Earlier Imprisonment and Beheading of John the Baptist—Matthew 14:3-12; Mark 6:17-29

John is imprisoned for 2 years

Then a big banquet thrown by Herod Antipas

John is executed

NOTE: John arrested and killed for personal reasons, but according to Josephus, the charge was political (SEE FOOTNOTE: Robertson pg. 82)

WHAT WILL HAPPEN TO THE HERALD WILL HAPPEN TO THE KING

From this point on, Jesus moves with a view of his own coming death.

Jesus will be killed for private, personal reasons, but the public charge against Him will be political
JOSEPHUS, ANTIQUITIES Book 18, Chapter 5, Section 2

2. Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod and a mark of God's displeasure to him.

SECTION 103: Return of the Workers—Mark 6:30; Luke 9:10a
# APPLICATION

<table>
<thead>
<tr>
<th>Theme</th>
<th>Live by Faith in the Messiah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Application</strong></td>
<td>Jesus was teaching the disciples to depend on Him in every problem of life. They saw Him conquer:</td>
</tr>
<tr>
<td></td>
<td>1. Physical circumstances on the Sea of Galilee</td>
</tr>
<tr>
<td></td>
<td>2. They saw Him win spiritual battles as He cast out thousands of demons</td>
</tr>
<tr>
<td></td>
<td>3. They saw Him bring healing over sickness, life out of death and sight out of darkness</td>
</tr>
<tr>
<td></td>
<td>After this training, He sends them out to practically use this training as a witness to who He is.</td>
</tr>
<tr>
<td><strong>Personal Application</strong></td>
<td>Where are you learning to depend on Jesus the Messiah today?</td>
</tr>
<tr>
<td></td>
<td>1. Physical circumstances: Has a storm blown into your life?</td>
</tr>
<tr>
<td></td>
<td>2. Spiritual warfare: Are you facing a moral struggle today?</td>
</tr>
<tr>
<td></td>
<td>3. Is sickness or death invading your life today?</td>
</tr>
<tr>
<td></td>
<td>4. Has darkness come into your life? Are you confused about where to go and what to do?</td>
</tr>
<tr>
<td></td>
<td>After you have gone through this lesson, will you be willing to become a laborer for Him and tell others the things He has done for you?</td>
</tr>
<tr>
<td><strong>Plan of Action</strong></td>
<td>What could you do to learn to depend on Jesus the Messiah more and more?</td>
</tr>
</tbody>
</table>
PART VII: THE MINISTRY OF CHRIST AROUND GALILEE


FOURTH OF JOHN’S SEVEN SIGNS

COVERED BY ALL FOUR GOSPEL WRITERS

TIME: PASSOVER #3

LESSON TO BE LEARNED: THE DISCIPLES ARE PROVIDERS OF GOD’S RESOURCES

LOCATION

---

In spite of Sanhedrin’s verdict, there is interest by the masses but attitude/motivation wrong

In these verses, we see Messiah’s attitude toward the sheep

It is not the sheep’s job to search for food

It is the job of the shepherd to provide for the sheep.

The masses are like sheep without a shepherd.

They are still fighting the issue: do we follow the old shepherds or the new one.

CONVERSATION

Continuous conversation with disciples to teach them

Philip in particular

Why?

It is His territory

If anyone should know where to get food, He would.

1 denari = 1 days wage

200 denari = 200 days wages, 55% of your annual income

Teach the nature of ministry

Now physical - later spiritual

Three Lessons for the disciples

LESSON PLAN

1. Luke 9:13 - They are to feed the sheep/people

2. John 6:8-9 - They can’t do it on their own


COUNT

5,000 men only

Possibly up to 15,000-20,000 if you include women and children
SECTION 106: A Premature Attempt to Make Jesus King Blocked—
Matthew 14:22-23; Mark 6:45-46; John 6:14-15

RESULTS

1. Try to force Him to be king
2. Jesus rejects their attempt
   Why: three reasons
   a. Wrong motivation - physical only
   b. National rejection has occurred
      That generation is under judgment
      He has been rejected as king
   c. Teaching of the prophets
      Messiah to be crowned in Jerusalem not Galilee
      Messiah would occupy David’s throne in Jerusalem

YESHUA’S RESPONSE

1. He sends His disciples away from temptation toward Bethsaida
2. He immediately turns to the Father in prayer to combat this temptation
SECTION 107:  Walking on the Water During a Storm at Sea—
Matthew 14:24-33; Mark 6:47-52; John 6:16-21

LESSON:  DEPENDENCE ON MESSIAH

SITUATION:

1. Night
2. Middle lake
3. Nine hours in the storm
4. Helpless
5. See Jesus walking on water
   They see this apparition
   From their perspective, they probably thought it was the “Angel of Death”
   He responds with words of comfort - it is He not the angel of death

PETER’S ANSWER

Peter asks in faith

Eyes on Lord – imitates the Lord

However, several things happen to his faith

1. Eyes off Jesus (saw the wind)
2. Fear sets in
3. vs. 30 - beginning to sink - cries out

COMPARISON: MARK 6:52 AND MATT 14:33

They recognize who He is - the Son of God

However, they fail to learn the lesson of the feeding of the 5,000

They fail to learn how to depend on Him
APPLICATION

Example of — good theology — bad application

Cannot have bad theology with good application

You can have good theology with bad application.

Good theology — Yeshua is the Son of God

Bad application — they have not learned to depend on that fact

SECTION 108:  Healings at Gennesaret—Matthew 14:34-36; Mark 6:53-56

They arrive on the other side of the lake

The Disciples view of Jesus was in direct contrast with the men of Gennesaret.

When these men learned Jesus had arrived, they brought all their sick for healing.

Their touching His cloak recalls a hemorrhaging woman in that area who had touched His garment (9:20).

Though they acknowledged Jesus as a great Healer, they did not fully comprehend who He is.

The disciples, however, were growing continually in their comprehension of His true identity.¹

SECTION 109: Discourse on the True Bread of Life—John 6:22-59

THIS NEW KIND OF LIFE

1. Duration: Eternal—John 6:27
2. Source: God in Heaven—John 6:32-33
3. Description: Satisfying—John 6:35

INCIDENT

http://www.jewishencyclopedia.com/

Tiberias: City founded by Herod Antipas in the year 26 C.E., and named in honor of the emperor Tiberius; situated on the western shore of Lake Gennesaret, near certain hot springs, in the most beautiful region of Galilee. The population of the city was very heterogeneous, thus giving rise to various stories. For example, one legend was to the effect that after the building of the city had been begun human bones were found, whence the conclusion was drawn that the site must once have been a burial-place; so that the whole city was declared unclean. The pious were accordingly forbidden to dwell there, since the merest contact with graves made one unclean for seven days (Num. xix. 16; Oh. xvii., xviii.). Herod, being determined to people the city at all hazards, was, therefore, obliged to induce beggars, adventurers, and foreigners to come there; and in some cases he had even to use violence to carry out his will. The majority of the inhabitants, nevertheless, were Jews.
The multitude He fed the day before follows Him around

However, as we shall see their motivation is all wrong

**Motivation**

Real motivation - not that He was the Messiah, but because they were fed

They can understand the physical, but cannot appropriate the spiritual.

**Conversation**

John 6:27

Appropriate this life by setting proper priorities

Seek the eternal, not the temporal

John 6:28

They understand that He is telling them to appropriate the life

John 6:29

Jesus responds - salvation is not by works, but if you want to voice it in terms of work, it is the work of faith that saves.

Simply trust Him.

John 6:30

Demand a sign of authentication

He will give no sign to authenticate Himself

John 6:31-32

They are trying to manipulate Him into producing more free food

They couch the request in religious terms, “Be a second Moses and we will believe.”

Jesus corrects their argument

Moses did not give them bread, God did

Jesus will not be manipulated by these Galileans
John 6:33-35

He states He is the bread from Heaven

1st “I AM”

They don't believe Him

John 6:37-39

Here we come across the Interplay between a sovereign God and man’s free will

In spite of their unbelief, He will succeed in His purpose

The reason they don’t believe lies in the fact that they haven’t been given to Jesus by the Father

The ones that the Father selects will come to Jesus

I don’t view this as an arbitrary choosing by God

His selection of you is geared to your choice and attitude toward Him

I see this as simultaneous and cooperative event - you believe and God chooses

John 6:40

Those who do believe will be resurrected
Mishnah Avot 3:16 – Everything is foreseen but the right [of choice] is granted.

John 6:41-42

Notice: they don’t understand His true origin

They are laboring under the common misconception of the day that Jesus is the son of Joseph

John 6:44

Explains their unbelief - they have not been drawn by the Father

Yet there is an appeal to mankind to learn of and partake of The Bread of Life in verses 50-51

John 6:52

Again no comprehension
John 6:53-57

He continues in terms they don't understand

He is simply saying this:

Just as you must eat and drink to have physical life, in like manner you must appropriate Jesus in order to have spiritual life.

Not explaining the communion service

John nowhere mentions communion, but He seems to be anticipating it here

Some theologies teach that eternal imparted through communion - not through faith

John 6:58-59

A personal invitation

Faith in Him will produce eternal life

SECTION 110: Defection Among the Disciples—John 6:60-71

RESULTS

1. Departure of many disciples

Contrary to Jewish expectations

Literal words are repugnant to them

Parabolic form of teaching

2. Faith on part of 11 of the 12

3. Apostasy of Judas revealed

He was a devil from the beginning

He never was saved

He is a tare

The first tare heralding the coming and course of the mystery form of the Kingdom
SECTION 111: Conflict Over the Tradition of Ceremonial Defilement—Matthew 15:1-20; Mark 7:1-23; John 7:1

BACKGROUND

Turning point emphasized

Referring back to bread of life discourse

LOCATION—GALILEE

SITUATION

Religious leaders came from Jerusalem to Galilee

Attack is being instigated by religious leaders from Jerusalem.

ISSUE: MISHNAH’S AUTHORITY

Matthew and Mark cover this incident

Matthew is writing to Jews who would know what he is talking about so he doesn’t explain it in detail

Mark is writing to Romans and so he explains in detail the issue because they wouldn’t know what he is talking about.

Issue is the authority of Mishnah.

Mishnah became an equal or greater authority than Mosaic Law.

NOTE: Disciples are not accused of violating the Law of Moses

Torah didn’t require hand washing prior to every minor snack

However, Pharisaic Judaism was different than the Torah

Modern Orthodox Judaism and Mishnaic Judaism are the same

They will never be able to accuse Jesus of violating the Mosaic Law

Jesus will keep the Mosaic Law perfectly, but He continually violates the Mishnah.

They are looking for more accusations.

Demon possessed—previous accusation

Law breaker—current accusation
WHAT WAS THE EXTENT OF MISNAH’S AUTHORITY?

Talmud - Mas. Sanhedrin 88b
Mishnah. There is greater stringency in respect to the teachings of the scribes than in respect to the torah. [thus,] if one [a rebellious elder] says, there is no precept of tefillin, so that a biblical law may be transgressed, he is exempt. [but if he rules that the tefillin must contain] five compartments, thus adding to the words of the scribes, he is liable.4

Little box - T’fillin - containing scroll of several sections of the Mosaic Law

Morning - prayers - Donned

“No such thing” - against scripture

“5 division not 4” - against scribes

More punishable to act against the words of the scribes than Scriptures

Disciples are violating the Mishnah

TEFILLIN usually translated "phylacteries"; sing. tefillah—see Men. 4:1; Mik. 10:3), two black leather boxes containing scriptural passages which are bound by black leather straps on the left hand and on the head and worn for the morning services on all days of the year except Sabbaths and scriptural holy days (see below). In four passages of the Bible (Ex. 13:1–10, 11–16; Deut. 6:4–9 and 11:13–21) there occurs the almost identical passage requiring the Jew to put "these words" (of the Law) for "a sign upon thy hand and a frontlet between thine eyes." (Only in the first does "zikaron" "memorial" occur instead of totafot, "frontlets.") Both the passages of Deuteronomy state explicitly, "and thou shalt bind them" where the two passages in Exodus merely say "and they shall be."

The rabbis were aware of the fact that apart from these verses there is no explicit reference to this ceremony, or the manner in which it was to be fulfilled, in the Bible, and they regarded it as the classic example of a biblical law whose details are wholly "of the Scribes" and immutable (Sanh. 88b); it is, indeed, a perfect example of an injunction the method of whose performance is the result of the Oral Law. The Samaritans did not wear them (Men. 42b).

_Tefillin_ are mentioned once in the New Testament under the peculiarly inappropriate name of "phylacteries" (Gr. fulakthron, "amulet") and this name has been universally adopted as the English equivalent of the word. (For the meaning of the word, see later.) It is part of the diatribe against the Pharisees, "But all their works they do to be seen of men; they make broad their phylacteries" (Matt. 23:5). This charge of the demonstrative nature of the commandment is, in fact, confirmed by the rabbis, who interpret the verse "and all the peoples of the earth shall see that the name of the Lord is called upon thee" (Deut. 28:10) to refer to "the tefillin of the head" (Ber. 6a).

The _tefillin_ were worn by day, but not at night; it is even stated that "he who wears _tefillin_ at night transgresses a positive commandment" (TJ, Ber. 2:3, 4c) but it is doubtful whether they were generally worn all day. Both of Rabban Johanan b. Zakkai (Suk. 28a) and his disciple Eliezer b. Hycanus (TJ, Ber. 2:3, 4c) in Erez Israel, as well as of Ada b. Ahavah in Babylon (Ta'an. 20b) it is stated that they "never walked four cubits without wearing phylacteries," suggesting that this was an act of special piety. They were worn only by men, but according to a _baraita_ "Michal the daughter of the Cushite [i.e., Saul, cf. MK 16b] wore _tefillin_ and the sages did not protest" (Er. 96a).

**ORDER OF PASSAGES**

As stated, both the _tefillin_ of the hand and of the head contain the four paragraphs. Whereas, however, in the _tefillah_ of the hand they are written on one piece of parchment and in the order of their occurrence in the Bible, the _tefillah_ of the head is divided into four compartments, and the four paragraphs, each written on a separate piece of parchment and tied, are inserted in them. Only according to Rashi are they inserted in the order of their occurrence; according to R. Tam the passage from Deuteronomy 11:13–21 precedes that of Deuteronomy 6:4–9.

Under the influence of the Kabbalah the word _yVQ_ (Shaddai; Almighty) is represented on both _tefillin_. In the case of the _tefillin_ of the head by the letter _S_ inscribed on the box on both sides, that on the right having the normal letter with three strokes, that on the left with four. The knot is made in the shape of a _d_ while the _y_ is represented by the end of the strap. In the case of the hand _tefillah_ the strap is wrapped on the hand in the shape of the _S_ and the _r_ and the knot at the end is in the shape of the _y_.

The Talmud stresses the supreme importance of the _tefillin_. Even God dons them (Ber. 6a), hearing the verse, "who is like thy people Israel, one people on earth (I Chron. 17:21)" (Ber. 62). A person who does not put them on is a willful transgressor. God surrounded Israel with seven precepts, including "_tefillin_ on their heads, _tefillin_ on their arms," and "whosoever has the _tefillin_ on his head, the _tefillin_ on his arm, _zikz_ on his garment and the _mezuzah_ on his doorpost is fortified against sinning" (Men. 43b). Their sanctity was stressed by regarding them as "rendering the hands unclean" as is the case with the _Sefer Torah_ (Yad. 3:3) and if they are accidentally dropped the person responsible is obliged to fast for that day.

_[Louis Isaac Rabinowitz]_  
_Encyclopaedia Judaica CD ROM Edition_, (Jerusalem, Israel: Keter Publishing House Jerusalem Ltd.) 1972
RESPONSE

1. **THE TRUE CHARACTER OF THE Mishnah IS HYPOCRISY**

2. **Pharisaic Tradition Often Contradicts the Scripture**
   
   **A. Messiah’s Example — Corban**
   
   Mosaic Law said honor your mother and father
   
   Included in that is the doctrine of caring for aged parents
   
   Pharisees didn’t always like that obligation and developed the tradition of the Corban.
   
   Corban - Hebrew: “Devoted or given”
   
   Pharisaic teaching - when you declare something Corban, you can’t give it to anyone else for anyone else’s benefit.
   
   It does not mean that you turn it over to the temple
   
   2 options
   
   1. Keep for self
   
   2. Turn over to temple for use
   
   Only option he does not have is to give it away to someone else for their benefit.

**CORBAN** — a Hebrew word adopted into the Greek of the New Testament and left untranslated. It occurs only once (Mark 7:11). It means a gift or offering consecrated to God. Anything over which this word was once pronounced was irrevocably dedicated to the temple. Land, however, so dedicated might be redeemed before the year of jubilee (Lev. 27:16–24). Our Lord condemns the Pharisees for their false doctrine, inasmuch as by their traditions they had destroyed the commandment which requires children to honour their father and mother, teaching them to find excuse from helping their parents by the device of pronouncing “Corban” over their goods, thus reserving them to their own selfish use.⁵

**KORBAN** (κορβᾶν, (2878)) signifies (a) an offering, and was a Hebrew term for any sacrifice, whether by the shedding of blood or otherwise; (b) a gift offered to God, Mark 7:11. Jews were much addicted to rash vows; a saying of the Rabbis was, “It is hard for the parents, but the law is clear, vows must be kept.” The Sept. translates the word by dōron, a gift. See korbanas, under TREASURY, Matt. 27:6.⁶

---

B. ANOTHER EXAMPLE — A SABBATH DAY’S JOURNEY

Mosaic Law - you must not travel a Sabbath day’s journey on the Sabbath (1 mile)

Interfered with weekly activities

Tradition: What is your home?

Answer: Where your possessions are

Station slaves 1-mile apart (10 slaves - 10 miles)

Legal Fiction - still very much active concept in Jewish community today

This is what I was taught in relation to Passover - selling your leaven

3. THE TRADITIONS OFTEN RENDER THE LAW NULL AND VOID

PARABLE TAUGHT

To masses—parables: To disciples—exposition

DISCIPLES’ CONCERN

Disciples ask - He explains privately

MESSIAH’S RESPONSE

1. Source

Pharisaism is a plant not planted by God.

Don’t be overly concerned about offending them.

2. Validity—blind guides leading blind

3. Result— Both shall fall into a pit

   The pit of the judgment of A.D. 70 - the direct result of the unpardonable sin

PARABLE EXPLAINED

Peter spokesman - this is significant

Issue: Where does defilement originate according to the standard of righteousness of the Mosaic Law?

Pharisees: Act only, external

Mosaic Law: Internal

However, when you decide to eat that ham sandwich, that internal decision is the origin of sin.

Actions simply carrying out your internal decisions

If internal righteousness is there, then external righteousness will naturally come.

True of next dispensation of grace

Significant that Peter is spokesman

In Acts 10 he learns lesson again.

The sheet of foods/Cornelius - Acts 10

Therefore, we have seen Yeshua’s opinion regarding the necessity to wash hands.

He did not regard the tradition as obligatory.

Rather, He talked about the true source of defilement—inner uncleanness not outer uncleanness.

This section marks one of the major conflicts Yeshua has with the Pharisaic party.

This is a major conflict because of the importance the Pharisaic party placed on the tradition of hand washing

From their point of view to neglect hand washing was to be guilty of gross carnal defilement

They said, in the traditional writings, a number of things about hand washing.

First of all its omission would lead to temporal destruction (Sotah 4 b).

Its omission would lead to poverty (Shabbat 62b).

They said that bread eaten with unwashed hands was as if it had been filth

A rabbi who held the command to wash the hands in contempt was actually buried an outcast from the community—excommunicated from the community. 7

Finally, they felt that anything that comes from unwashed hands was dangerous and that a whole legion of demons stood ready to take advantage of such an oversight. 8

---

7 Edersheim, Dr. Alfred E., The Life and times of Jesus the Messiah, Revised Edition, pg. 480-481
They have already accused Jesus of being demon possessed.

We will see this charge come up again—remember it is a major issue between Jesus and the Pharisees.

It will be one of the issues that will lead to His crucifixion

**Talmud, Sotah 4B**

A person who despises the washing of hands before a meal is to be excommunicated.

Whoever eats bread without first washing his hands is as though he had sinned with a harlot.

Gaer, Joseph, Wolf, Rabbi Alfred, Our Jewish Heritage (New York, Henry Holt and Company) 1957, pg. 167

**Talmud - Mas. Shabbath 62B**

R. Abbahu said — others say, In a Baraita it was taught: Three things bring man to poverty. viz. …treating the washing of the hands with disrespect …

**Talmud - Mas. Berachoth 51A**

R. Ishmael b. Elisha said: Three things were told me by Suriel the Officer of the [Divine] Presence. … do not let water be poured over your hands by one who has not already washed his own hands, … because a company of demons (according to others, a band of destroying angels) lie in wait for a man and say, When will the man do one of these things so that we can catch him.\(^9\) Hands, Washing of

---

8 Edersheim, Dr. Alfred E., The Life and times of Jesus the Messiah, Revised Edition, pg. 1040
NETILAT YADAYIM

(Heb.; lit. "raising the hands"), rabbinic term for the obligatory washing of the hands. The rabbis made this ritual mandatory in the following instances:

1. upon rising from sleep (Ber. 60b; Sh. Ar., OH 4:1)
2. after the excretion of bodily wastes
3. after the paring of nails
4. after the removal of shoes
5. after the combing of hair or touching parts of the body that are usually covered
6. after leaving a cemetery or participating in a funeral
7. after sexual intercourse (Sh. Ar., OH 4:18)
8. before prayer and the recitation of the Shema (Ber. 15a; Sh. Ar., OH 92:4)
9. before eating bread (Hul. 105a; Sh. Ar., OH 158:1)
10. before reciting Grace (Hul. 105a; Sh. Ar., OH 181:1)
11. before eating the parsley at the Passover seder (Pes. 115a–6; Sh. Ar., OH 473:6)
12. the levites wash the hands of the kohanim before the Priestly Blessing (Sh. Ar., OH 128:6)

In all these instances the hands must be washed at least up to the third joint of the fingers, i.e., the junction of the phalanges and the metacarpus. Nevertheless, the rabbis considered it preferable to wash up to the wrist (Sh. Ar., OH 161:4). However, when washing before Grace, it is sufficient to wash only up to the second joint of the fingers (Sh. Ar., OH 181:4). A minimum of 1/4 log (approx. 1/2 pint) of water is poured over the hands from a utensil with a wide mouth, the lip of which must be undamaged (Sh. Ar., OH 159:1, 3; 160:13). The hands must be clean without anything adhering to them prior to the ritual washing, and no foreign object such as a ring may intervene between them and the water (Sh. Ar., OH 161:1–3). Upon rising from sleep, each hand must be washed three times (Sh. Ar., OH 4:2), but before partaking of bread, it is sufficient if they are washed once (Sh. Ar., OH 162:2). It is customary to hold the cup in the left hand and wash the right one first, and then to reverse the procedure (Mishnah Berurah to Sh. Ar., OH 158:1 n. 4). A benediction is only recited after washing the hands upon rising and before eating bread. Its text reads "... and commanded us concerning the washing of the hands." After rising, it is today recited as part of the preliminary Shaharit service, while before the meal it is recited prior to the drying of the hands (Sh. Ar., OH 158:11–12). [Editorial Staff Encyclopaedia Judaica]

SECTION 112: Ministry to a Believing Gentile Woman in Tyre and Sidon—Matthew 15:21-28; Mark 7:24-30

LOCATION

Goes north to gentile territory
Staying quiet because His emphasis is on training the 12

INCIDENT—THIS IS A GENTILE WOMAN

CONVERSATION

Basis of request: His Messianic character, which has been rejected—Answer, “No!”

He will not perform miracles based on His Messianic character because that has been rejected by Israel.

She continues—Answer, “No!”

The Messiah was sent to Israel
I will not perform miracles on that basis because Israel his rejected it.
He will perform miracles on the basis of faith in response to personal need
Now she comes to Him with personal need, “Lord help me.”
To make sure she understands
Children- Israel
Dogs (Term in Jewish literature for Gentiles)
Here a diminutive - “puppy” - pet
Reminder that on basis of Messianic character, He will not help her
The Messiah was sent to Israel.
He is not to give to Gentiles what was intended for Israel.

Her Response: (Her faith shines forth) “I’m not asking you to take what belongs to Jews and give it to Gentiles, let me receive that which overflows from Israel.

Answer: Yes!

In response to personal need on the basis of faith
SECTION 113:  Healings in Decapolis—Matthew 15:29-31; Mark 7:31-37

LOCATION

Gentile territory

Greek word Decapolis—10 united cities with some Jews living in them.

Someone comes—a Jew probably

Spittle considered medicinal by Jewish community

Takes Him aside privately - miracles are for individuals not the masses

Sign language for the deaf man - so that he would know what’s going on

Tell no one - instructions remain the same

Last time here healed the demoniac of legion - man sent to tell the others

This is the result of this man’s testimony - the Gentiles now come to hear Him

SECTION 114:  Feeding the Four Thousand in Decapolis—Matthew 15:32-38; Mark 8:1-9

INCIDENT

Miraculous feeding - 4,000 men only

Total—perhaps 10-16,000

MIRACLE

Continuous conversation with disciples to teach them the lesson

Depend on me, distribute what I provide - same lesson He taught previously

Additional lesson: Gentiles will benefit from Messiah’s coming
SECTION 115: Return to Galilee and Encounter with the Pharisees and Sadducees—Matthew 15:39 - 16:4; Mark 8:10-12

LOCATION—JEWISH TERRITORY

Mark says Dalmanutha

Four synonymous terms for the city: Magdala, Magadan, Dalmanutha, Taricheae

INCIDENT

Pharisees come again
Sign from heaven asked for
However, a sign from Hell is the conclusion they reach

RESPONSE

No more signs but one
Sufficient signs and evidence have already been given.
Again: for the nation there will be no more signs but one—the sign of the Prophet Jonah—the sign of His resurrection

REMEMBER—John 2:18-22

His resurrection will be the sign to Israel that they are asking for.

We want a sign - Destroy this temple and in 3 days I will raise it up.
### Application

<table>
<thead>
<tr>
<th>Theme</th>
<th>Messiah’s Lordship</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Application</strong></td>
<td>He kept driving home the point that to call Him Lord means that we must live our lives His way, not our way.</td>
</tr>
<tr>
<td></td>
<td>1. Disciples thought that feeding the 5,000 and the 4,000 was impossible until they did it His way; they submitted and were blessed.</td>
</tr>
<tr>
<td></td>
<td>2. The Galilean masses learned that He would not be king on their terms, they had to accept Him His way; they rejected His terms and lost out.</td>
</tr>
<tr>
<td></td>
<td>3. The Pharisees again got the message that He would not live His life their way in submission to the Mishnah, but He demanded of them that they live their life His way; they rejected His terms and lost out.</td>
</tr>
<tr>
<td></td>
<td>4. The Syrophoenician woman learned that He was Lord; she submitted and was blessed</td>
</tr>
<tr>
<td><strong>Personal Application</strong></td>
<td>Are you struggling against the Messiah’s Lordship in your life or are you submitting and being blessed?</td>
</tr>
<tr>
<td></td>
<td>Write down that area of struggle or that area of submission you are experiencing today: In the area of body, or soul or spirit.</td>
</tr>
<tr>
<td><strong>Plan of Action</strong></td>
<td>Write down how you could practically respond in this area of struggle.</td>
</tr>
</tbody>
</table>