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PART VIII: The Later Judean Ministry of Christ

SECTION 133: MIXED REACTION TO JESUS’ TEACHING AND MIRACLES —
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SECTION 116: Warning About the Error of the Pharisees, Sadducees, and Herodians—Matthew 16:5-12; Mark 8:13-21

THREE TYPES OF LEAVEN

1. Pharisees False Teaching - Jesus is not the Messiah on the grounds of being demon possessed
2. Sadducees False Teaching - he is against the temple
3. Herodians False Teaching - against the rule of Rome through the house of Herod

Disciples misunderstand

Think bread

For this Jesus reprimands them

Beware of false teaching - especially about His person and work.

They have not learned the lesson of the miraculous feedings

Jesus can provide in any situation

They are overly concerned in the physical and not spiritual

Matthew 16:12—They finally get it

Talmud - Mas. Berachoth 17a

... R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough (3) ...

Footnote (3): I.e., the evil impulse, which causes a ferment in the heart.

Galatians 5:7-9

You were running well; who hindered you from obeying the truth? This persuasion did not come from Him who calls you. A little leaven leavens the whole lump of dough.

1 Corinthians 5:6-8

Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
SECTION 117: Healing a Blind Man at Bethsaida—Mark 8:22-26

LOCATION: BETHSaida, JEWISH TERRITORY

MIRACLE

Note - out of village

Policy of privacy, not for the masses

Only miracle that is affected in two stages

1. Partial sight

2. Total sight

The miracle depicts the Disciples spiritual condition and Israel's spiritual condition

APPLICATION TO DISCIPLES

They now see partially

Next paragraph shows this—paragraph 118

The fact that they are also partially blind comes out of paragraph 119.

The total removal of their blindness will come at Pentecost when the Holy Spirit will be poured out

APPLICATION TO ISRAEL

Result of rejection of the Messiah - Romans 11 says that a partial blindness has befallen Israel

Today Israel is partially blind

Therefore, some Jews are coming to a saving knowledge of Jesus today.

Israel’s total blindness will be removed at the end of the Tribulation and as Romans 11 says; “All Israel shall be saved.”

Romans 11:25

For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;
SECTION 118: Peter’s Identification of Jesus as the Christ, and First Prophecy of the Church—Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21

LOCATION: CAESAREA PHILIPPI

GEOGRAPHY

Two important facts:

1. Gentile territory

2. Geography of Caesarea Philippi very important for what follows

Sits at foot of Mt. Hermon, the tallest mountain in the Holy Land

Overlooking town is huge sheer cliff rock

Overshadows the town

A stream flows out of this cliffs’ base—The Banyas

One of the sources of the Jordan River

Inside this stream are many small stones that have been broken off that huge cliff rock.

To understand what Jesus will say here, we must understand the geography of Caesarea Philippi.

There is a reason why we are told where this event takes place.

EXAMINATION

QUESTION 1

Matthew 16:13

Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, “Who do people say that the Son of Man is?”

The masses do see and understand the supernatural character of Jesus, but they are unwilling to come to the conclusion that He is the Messiah.
QUESTION 2

Yeshua - Greek emphatic - You, who do you say that I am?

Peter - Greek emphatic - You are the Messiah the Son of the God the living One

The lesson has been learned and they have become aware of three types of leaven.

Response: The confession is a result of Divine illumination given to him by the Father.

UNDERSTANDING MATTHEW 16:18

PETROS

Fulfillment of Messiah’s prophecy He made about Peter when Peter first became a disciple there.

He would have said speaking Aramaic, “You are Cephas” - “Rock”.

Next statement very important

Catholic Church says Peter is what the church is built on.

They are ignoring basic Greek grammar

Peter, you are Petros - meaning - small stone or pebble.

PETRA

Upon this rock - word is Petra - meaning a huge massive cliff rock

Petros - masculine - Petra - feminine

In Greek you can’t have a feminine modifying a masculine and vice-versa.

One thing Jesus cannot mean according to Greek grammar is that Peter is the rock that the church will be built upon.

Rock in scripture is always a symbol of the Messiah (e.g. Book of Daniel)

Hebrew: Petros - ehven - Petra - sola

Remember the importance of knowing that the statement is made in Caesarea Philippi.
INTERPRETATION

What he is saying, using the geography as a background is this.

You are Petros - you are like a little pebble - just like the little pebbles that come out of the stream that is at the bottom of this huge cliff rock, but it is upon the Petra - the huge massive cliff rock that I will build my church.

The huge massive cliff rock that overshadows Caesarea Philippi illustrates this.

Peter understands accurately who Yeshua is—the Messiah, the Son of God

Now Yeshua enlarges Peter’s understanding

Yeshua is also the foundation of the Church—I Corinthians 3:9-11


Physical death will not destroy the church

Not the Messiah’s death—not the Apostle’s deaths

Notice: I will build My church - future - Pentecost

Nullifies Covenant Theology, which teaches that the church has existed since Adam

It is not yet in existence - He will build it in the future.
THE KEYS OF THE KINGDOM

Peter is given the Keys

Keys open doors, and represent authority (Isaiah 22:20-24)

Peter will be responsible for opening the Gospel door to the three main groups of humanity that the New Testament mentions.

Acts 2 - Jews

Acts 8 - Samaritans

Acts 10 - Gentiles

Peter’s role is very important to understand as we look at the book of Acts.

Acts 8 - Philip preaches to the Samaritans

They become believers

Normally one accepts Christ and is immediately baptized by the Holy Spirit into the body of Christ

However, none of them receives the baptism of the Holy Spirit at this time because it is Peter who must open the door of the church to them.

Jerusalem Church sends Peter to them

Then The Spirit comes because Peter, not Philip, has the keys to the Kingdom.

Paul has yet to be chosen as the Apostle to the Gentiles

Acts 9 – Paul is saved, but he does not have the keys

Acts 10 - Peter opens the door to the Gentiles

Acts 13 - Paul becomes the Apostle to the Gentiles.

LOOSING AND BINDING

What is given to Peter is given to all the Apostles

Comes with Apostolic authority

Limited to that, not transferable

Authority to bind and loose common rabbinical terms

“Hittir” – loose or permit
“Assar” - to bind or prohibit

Pharisees took this authority upon themselves

Jesus gives to the Apostles 2 senses:

1. Judicial - bind for punishment - loose from punishment

2. Legislative – especially the sense that the Pharisees used the term “hittir” to loose - to permit

To bind – to forbid

Apostles use this authority in both senses

LEGISLATIVELY

In the epistles—Permit and forbid items

Used extensively by Pharisees – Mishnah

During the war of Vespasian they forbade (literally-“bound”) the crowns of the bridegrooms and the wedding drum. During the war of Titus, they forbade (literally-“bound”) the crown of the brides and that a man should teach his son Greek. In the last war the forbade (literally-“bound”) the bride to go forth in a litter inside the city; but our Rabbis permitted (literally-“loosed”) the bride to go forth in a litter inside the city.—Sotah 9:14

JUDICIALLY

Acts 5 - Ananias and Sapphira

Binds them for judgment

Smitten by the Holy Spirit

The only area that the church has authority like this today is church discipline – Matthew 18:15ff

This authority to bind and loose was not passed on in apostolic succession

Continuation of the policy of privacy

Paragraph 118 illustrates their partial sight
SECTION 119: **FIRST DIRECT PREDICTION OF THE REJECTION, CRUCIFIXION, AND RESURRECTION—MATTHEW 16:21-26; MARK 8:31-37; LUKE 9:22-25**

**SHOWS THAT THEY ARE STILL PARTIALLY BLIND**

First clear announcement of his program of death and resurrection

Peter’s confession marks His beginning to instruct them about His coming death and resurrection.

**OUTLINE OF HIS INSTRUCTION**

1. Go to Jerusalem
2. Suffer many things
3. Die
4. Raised from the dead

Peter now shows partial blindness

Rebukes the Lord

Jesus knows Peter’s name

Pointing out that Peter is under Satan’s influence in this area doing Satan’s work to keep Jesus from the cross.

**THREE LESSONS IN DISCIPLESHIP**

1. Identify with His rejection

   Not a call to suffering, it’s a call to commitment - suffering may or may not follow.

2. Be prepared for the worst case: martyrdom

3. If martyrdom comes, it will be worth it; your soul is far more valuable than all the material wealth this world contains
SECTION 120: Coming of the Son of Man and Judgment—

Emphasis of that generation, guilty of the unpardonable sin

Sign of Jonah will be given to that generation—the sign of resurrection

To be “ashamed” of Jesus is to reject Him (cf. 8:34-35a)

Many will reject the sign of resurrection

Many will retain allegiance to “this generation” because of unbelief and fear of the world’s contempt.

In return, when Jesus comes in glory as the awesome Judge, He will refuse to claim those as His own (cf. Matt. 7:20-23; Luke 13:22-30),

They will experience shame (cf. Isa. 28:16; 45:20-25; Rom. 9:33; 10:11; 1 Peter 2:6, 8).\(^1\)

He goes on to say that some of the apostolic group will not die before they see the glory He will have in His kingdom

Emphasis is on seeing His glory

Some will see His Kingdom Glory before they die.

Promise now fulfilled next paragraph – Section 121

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SECTION 121: Transfiguration of Jesus—Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36a

MATTHEW 17:1

The some are listed

Ascend a very high mountain

Mt. Hermon, not Mt. Tabor

Confession of Peter was at Mt. Hermon where Caesarea Philippi is located.

Matthew says - 6 days

Luke - about 8 days

About one week later

Luke perhaps includes confession and transfiguration along with the days of ascent.

PURPOSE - TO PRAY (LUKE 9:28)

MARK 9:3

The transfiguration

MATTHEW 17:2

LUKE 9:29

What’s happening here: The Shekinah shining through the veil of his body

Penetrating through

This is the glory He will have in the Kingdom

Revelation 1—description of His glory

The promise is fulfilled of seeing His glory.

The word used to describe this event is the basis for our word “metamorphosis”.

μεταμορφώθη (meta-mor-pho-they): to change into another form

Yeshua voluntarily denied Himself and added Humanity to deity, thereby veiling His glory - Philippians 2:6-11

Now He allows the Father to unveil His glory
The word is passive - the subject is acted upon or receives the action.

The Father unveils His Son’s glory and shows the disciples outwardly what Yeshua’s inner “being” is truly like.

Messiah’s glory shines right through His human body receiving the Deity He possessed.

With Him were two Old Testament individuals - Moses and Elijah

**LUKE 9:30**

Moses represents the Law

Elijah represents the Prophets.

The main burden of the Law and the prophets was the atonement that the Messiah would accomplish through His death.

The content of the discussion is His coming death.

**MATTHEW 17:4**

Peter usually castigated for this statement.

Peter is seeing the glory of the Son of Man in the Kingdom, but he does not yet understand the full program of the Messiah’s death and resurrection.

His assumption is that the Kingdom will now be established.

Peter knows about of the seven feasts of Lev. 23,

He knows that the prophetic significance of the Feast of Tabernacles is that the feast will be fulfilled by the coming of the Kingdom.

Zech. 14 says that the celebration of Tabernacles will be mandatory for all nations during the Kingdom.

Assuming that the Kingdom will now be established, He wanted to build the three tabernacles.

The response itself is proper.

The problem is that Peter doesn’t understand the **timing**.

He does not comprehend that Passover must be fulfilled prior to Tabernacles.

A death must come before the establishment of the Kingdom.

His **timing** is wrong.
MATTHEW 17:5

Message of the Father

Bright cloud - the glory cloud closely associated with the Shekinah in the Old Testament

Voice of the Father

Second time audible - Bat Kol voice

“You have heard Moses and the Prophets - it is now time to hear My Son.” (Heb. 1:1-3)

MATTHEW 17:6-8

When the cloud lifts Moses and Elijah gone

Jesus was the only one left

THEOLOGICAL SIGNIFICANCE OF THE TRANSFIGURATION (COMPILED BY ARIEL MINISTRIES)

1. Authenticates His Messiahship even though rejected by men

2. Anticipation of the earthly kingdom

   During the Kingdom His glory not be veiled - (2 Peter 1:16-18)

3. Guarantees fulfillment of all scripture (2 Peter 1:19-21)

4. Pledge of life beyond

   Moses did die represents resurrection of saints

   Elijah did not die represents the translated saints

5. Picture of what it cost Jesus to come

   He had to veil His glory twice

   1) At incarnation

   2) After transfiguration

6. Measure His love for us - He was willing to have His glory veiled again
<table>
<thead>
<tr>
<th>FEAST LEV. 23:4-44</th>
<th>PURPOSE</th>
<th>SEASON</th>
<th>MESSIANIC SIGNIFICANCE</th>
<th>SCRIPTURE</th>
<th>FOCUS</th>
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<tbody>
<tr>
<td>PASSOVER (Pesach) 14 Nisan</td>
<td>To remember Israel’s redemption from slavery in Egypt</td>
<td>Spring</td>
<td>Messiah’s substitutionary, sacrificial death</td>
<td>*1 Cor. 5:6-7</td>
<td>Messiah Yeshua</td>
</tr>
<tr>
<td>UNLEAVENED BREAD (Hag Hamatzot) 15-21 Nisan</td>
<td>To remember the haste with which the LORD brought Israel out of Egypt.</td>
<td>Spring</td>
<td>Messiah’s sinless life</td>
<td>*1 Cor. 5:8, Luke 22:19, 1 Peter 1:18-19, 2 Cor. 5:21, Hebrews 4:15, 1 Peter 2:22, 1 John 3:5</td>
<td>Messiah Yeshua</td>
</tr>
<tr>
<td>FIRST FRUITS (Yom Habikkurim)</td>
<td>To thank the LORD for the first produce of the barley harvest to come</td>
<td>Spring</td>
<td>Messiah’s resurrection</td>
<td>*1 Cor. 15:20-23</td>
<td>Messiah Yeshua</td>
</tr>
</tbody>
</table>

### Fifty Day/Seven Week Interval

| WEEKS (Pentecost) (Shavuot) 50 days/7 weeks after Firstfruits | To thank the LORD for the first produce of the wheat harvest to come | Spring | Birth of the Messiah’s body (Beginning of the age) | Acts 2:1-4 Eph. 3:6, 5:23 Col. 1:18, 24 | Messiah’s Assembly |
| Four month interval | A time of working in the fields | Summer | Current age | John 4:35-38 Matt. 28:18-20 Romans 1:16 | Messiah’s Assembly |
| TRUMPETS (Rosh Hashanah) 1 Tishrei | A sacred assembly during which the shofar is sounded | Fall | Rapture of the Messiah’s body (End of the age) | *1 Cor. 15:50-52, 1 Thess. 4:16-17 | Messiah’s Nation |
| YOM KIPPUR (Day of Atonement) 10 Tishrei | National cleansing of Israel’s sins | Fall | The Day of the LORD (Great Tribulation) and Israel’s national regeneration | Isaiah 13:6-9 Zech. 12:10 Matt. 23:37-39 Rom. 11:25-27 Zech. 13:8-9 | Messiah’s Nation |
| SUKKOT (Tabernacles) (Booths) 15-21 Tishrei | Remember the wilderness wanderings, God living among men, thanksgiving for the fall harvest. | Fall | God (Messiah Yeshua) living among men and reigning over the world from Jerusalem | Zech. 14:16-19 | Messianic Kingdom: Messiah’s Reign |
SECTION 122: Command to Keep the Transfiguration Secret—Matthew 17:9; Mark 9:9-10; Luke 9:36b

Yeshua is continuing to consistently apply the policy of secrecy that has been in effect since the rejection of His Messiahship.

He is training the 12, not proclaiming to the nation.

SECTION 123: Elijah, John the Baptist, and the Son of Man’s Coming—Matthew 17:10-13; Mark 9:11-13

John the Baptist and Elijah brought together here.

Disciples see the promise of the Kingdom, but do not understand the coming program of death and resurrection.

Pharisee’s teaching is correct in regards to Malachi 4

Elijah must come before the Kingdom

He confirms that the teaching of the scribes on this point is correct

However, there is another group of prophecies that must be fulfilled before Elijah.

The prophecies about His coming suffering and death

If Elijah came before the first coming, then the prophecies about His first coming would remain unfulfilled.

Malachi 4 is predicting the coming of Elijah before the Second Coming.

Order:

1. Coming of the Messiah first time
2. Coming of Elijah
3. Then coming of Messiah second time

In one sense Elijah has come

The ministry of John the Baptist
## Relationship of John the Baptist to Elijah

<table>
<thead>
<tr>
<th>JOHN THE IMMERSER AND ELIJAH THE PROPHET</th>
</tr>
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<tbody>
<tr>
<td><strong>PREVIOUS INFORMATION</strong></td>
</tr>
<tr>
<td>3. Had the Kingdom offer been accepted then John would have fulfilled the function of Elijah and would have restored all things, but the Kingdom offer was rejected and so John did not restore all things. The prophecy, Mal 4:5-6, remains unfulfilled</td>
</tr>
<tr>
<td>4. Yeshua said that Elijah will come, but before the 2nd coming not before the 1st coming. The Son of Man must first suffer many things before Elijah comes.</td>
</tr>
</tbody>
</table>

## Summary

<table>
<thead>
<tr>
<th><strong>SIMILARITY</strong></th>
<th><strong>EXPLANATION</strong></th>
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<tbody>
<tr>
<td>1. Both are forerunners (both comings of the Messiah require a forerunner):</td>
<td>-- John -- before the 1st coming fulfilling Mal. 3:1/Matt 11:7-10 -- Elijah -- before the 2nd coming fulfilling Mal. 4:5-6/Isa. 40:3</td>
</tr>
<tr>
<td>2. Both come with the same spirit and power</td>
<td>Luke 1:17</td>
</tr>
<tr>
<td>3. Both could potentially restore all things (Mal. 4:5).</td>
<td>-- John did not fulfill the function of restoring all things because Israel rejected the Messiah’s offer of the Kingdom at the Messiah’s first coming (Matt. 12:22-45). -- This set the stage for the sufferings that the Messiah was to endure (Isa 53). These sufferings fulfilled the Passover Festival (1 Cor. 5:6-8). -- Elijah will fulfill the function of restoring all things because Israel will accept the Messiah’s offer of the Kingdom (Zech. 12:10-13:9, Matt. 23:37-39). Yeshua will then return and set up the Messianic Kingdom (Isa. 63:1-6, Rev. 19:11-21). The Messianic Kingdom will fulfill the Feast of Tabernacles (Zech. 14:16-21).</td>
</tr>
</tbody>
</table>

LOCATION: DOWN MOUNTAIN - GENTILE TERRITORY, Scribes there

INCIDENT

Apparently instigated the situation - masses stirred up because of scribes

Problem that disciples can’t cast demon out

Note type of demon - dumb demon - demon of muteness

Scribes day you should be able to cast a dumb demon out

They fail - the nine left behind failed

DESCRIPTION OF DEMONIC STATE

Violent demon - extreme case

“Faithless generation” refers to that generation of Jews guilty of the unpardonable sin.

They are challenging His Messiahship

The argument, “If He is the Messiah, then you, His disciples, should be able to do Messianic miracles as well."

Should have said, “If you will." not “If you can.""
LESSONS

1. Insufficient faith
   Mountain symbol of King, Kingdom or throne
   Here is it literal or symbolic?
   Context allows for both
   Mt. Hermon or war with kingdom of Satan
   My preference is for the satanic kingdom because it answers the question that has been asked.
   
   1) “How come we couldn’t cast it out?” and
   2) It uses the Father’s faith as a lesson
      The Father of the boy had small faith, the size of a mustard seed, but when brought to Jesus, that faith was the tool Jesus used to cast out the demon

2. Improper method
   Note: Jesus confirms the pharisaic observation that some demons are unique
   This is why a dumb demon was classified as a messianic miracle
   Just a command, which is the normal method, won’t work - this type has to be 
   prayed  out.

SECTION 125:  Second Prediction of the Resurrection—
Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45

Moves from Gentile territory around Caesarea Philippi back to Jewish territory - into Galilee
Second announcement of His death
Training the 12 out of public eye
Clear announcement of His death
They do not comprehend
They understand the Reigning Messiah passages very well—Tabernacles
But they do not understand the Suffering Messiah passages—Passover
SECTION 126: Payment of the Temple Tax—Matthew 17:24-27

**SITUATION:**

Jewish tax collectors come to Peter with question

Payment based on Exodus 30:11-16

½-shekel coin each Jewish male was responsible for paying

Due at Passover – in the Spring

But this incident takes place at the time of the Feast of Tabernacles

Jesus is 6 months late

This is why they have come inquiring

Peter rashly answers – doesn’t ask Jesus but says yes he will pay the tax

Jesus uses current Roman tax laws to illustrate His position in relation to God

Roman citizens did not pay the tax to Rome

Citizens and sons of the Emperor exempt from taxes

Jesus applies to Himself and believers

No obligation – Yeshua is Lord of the temple and His followers are His sons.

Doesn’t want relativity unimportant issue to be an obstacle to belief in His Messiahship so He defers to the requirement

Today around Sea of Galilee there are restaurants that serve St. Peter’s fish

This is supposed to be the type of fish that Peter found the coin in

They are probably theologically correct

That fish is the only fish in the Sea of Galilee that has a mouth big enough to hold a ½-shekel coin

**THE LESSON:**

He is the Messiah/King and does not have to pay the tax

They are His “sons” so they don’t have to pay either

However, to avoid unnecessary stumbling by others, they go ahead and pay the tax.

EMPHASIS: BE CHILD-LIKE

SITUATION: WHO WILL BE THE GREATEST

THREE REASONS WHY THE CONTENTION COULD HAVE ARISEN

1. Jealousy
   - It follows the transfiguration
   - Peter and only two others had seen the transfiguration

2. Favoritism
   - The payment of temple tax by Jesus
   - Jesus paid only Peter’s tax

3. Ambition
   - They are expecting the Kingdom to be inaugurated immediately

RESPONSE OF JESUS: BE LIKE A LITTLE CHILD

1. Unconcerned about status, they know the parents rule the house
2. Repent and turn for forgiveness like a child does
3. Be humble like a little child
4. Be receptive and teachable
5. The means
   a. become the least
   b. become a servant
6. Like a child is dependent on his father, so we must have an attitude of dependence on God
SECTION 128:  Warning Against Causing Believers to Stumble—

EMPHASIS—RECEIVE THOSE WHO ARE CHILD-LIKE

Not of the inner 12
Feeling of exclusiveness and superiority
One can accomplish great things for Jesus without being in the inner circle
The smallest humble work will not go unrewarded

RETURNS TO THE PROBLEM OF CHILDREN

All causes of stumbling will be justly punished especially against children who believe.

PROPER RESPONSE TO STUMBLING BLOCKS

Normal Jewish exaggeration to make a point
To interpret this literally would mean eventual suicide
He is driving home the point that anything that causes stumbling in a believer’s life has to be dealt with and put away.
Not self-mutilation

BECOME “SALTY”

Salt is important in Judaism not only for food purposes, but also for its symbolic value.
Mark’s statement used is a Talmudic proverb for, “the impossible.”
It is impossible to make salt flavorful again
In Judaism every sacrifice was salted
The Temple sacrifices were salted using Dead Sea salt, which can lose its flavor
Salt is a symbol of the incorruptible and of that, which is higher
Compared with the soul, scripture and sharpness of intellect
Most important - salt was a symbol of God’s relationship - covenant with Israel
Salt: Preservative and a seasoning

Disciples ought to have inner salt

They ought to preserve the holiness of their own walk with God by dealing with the stumbling blocks that come into their lives

In addition, they ought to season the lives of others by not causing occasions for stumbling in others.

With this kind of attitude, there can be peace on with another.

FINAL THOUGHT REGARDING CHILDREN

Apparently all children have guardian angels.

No passage guarantees this for adults

Hebrews 1:14—All believers have guardian angels

Don’t know at what age the angel leaves only to return at their salvation

CRITICAL POINT

DO NOT EXHIBIT AN EXCLUSIONARY, SUPERIOR ATTITUDE TOWARD CHILDREN OF OTHER BELIEVERS

SALT

SALT: Considered the most common and essential of all condiments, salt plays an essential role in Jewish life, ritual, and symbolism. It was plentiful in Erez Israel with inexhaustible quantities being found in the area of the Dead Sea. Its first mention in the Bible is in reference to Lot’s wife turning into a pillar of salt (Gen. 19:26).

Salt was an essential requisite for all sacrifices. The possibility that the verse “with all thy sacrifices shalt thou offer salt” (Lev. 2:13) may, in fact, refer only to the meal-offering mentioned in the context, is denied by the Talmud (Men. 20a) which lays it down that the statement applies to all sacrifices. The significance of this injunction seems evident from the prohibition, in the same context, of honey and leaven to be used in sacrifices. Honey and leaven symbolize fermentation and subsequent decay and decomposition; salt is a preservative. The idea of permanence is the basis of the “covenant of salt” mentioned on various occasions in the Bible. The rights of the priests to their share of the offerings is “a due for ever, an everlasting covenant of salt” (Num. 18:19), and Abijah, king of Judah, assures Jeroboam, who had seceded from the House of David, that God has given the kingdom to the House of David by “a covenant of salt” (11 Chron. 13:5). It is in this sense that the passage in Ezra (4:14), in which the enemies of the returned exiles protest their loyalty to the king of Persia “because we eat of the salt of the
"palace" is to be understood as an expression of abiding loyalty to the palace, and not as the Authorised Version's "maintenance of the palace." The extent to which salt was used in the sacrifices may be seen in the statement in Josephus (Ant. 12: 140) that Antiochus the Great made a gift of 375 medimni (bushels) of salt to the Jews for the Temple service, and there was a special Salt Chamber in the Temple (Mid. 5:3).

The cleansing and hygienic power of salt is reflected in Elisha's act of purifying the bad waters of Jericho by casting salt into the springs (II Kings 2:20, 21), and in the custom of rubbing newly born infants with salt (Ezek. 16:4). On the other hand, it was known that salinity in soil caused aridity (Deut. 29:22; Job 39:6), and when Abimelech captured and destroyed Shechem, he "sowed it with salt" as a sign that it should not be rebuilt (Judg. 9:45).

The importance of salt as a condiment is also stressed in the Bible. Job asks rhetorically whether "that which hath no savor be eaten without salt" (6:6), and Ben Sira includes salt among the nine essentials of life (Ecclus. 39:26). Salt was an essential element of the Jewish table and it became customary to put salt on the bread over which grace before meals was recited. A Yiddish proverb has it that "no Jewish table should be without salt" which is in accordance with the homily that makes one's table "an altar before the Lord" (cf. Avot 3:4). The ability of salt to absorb blood (Hul. 113a) is the basis of the important laws of kashering meat so that all blood be removed (see Dietary Laws). Salt of Sodom (Melah Sedomit) was particularly potent, having an admixture probably of the acrid potassium chloride of the Dead Sea. Its presence in common salt ("one grain in a kor of salt"), and the harmful effect it might have on the eyes, caused the custom of mayim aharonim, the washing of one's hands after a meal, to be instituted, in addition to the statutory washing before meals (Hul. 105b). There is a difference of opinion as to whether this washing of the hands is obligatory or merely advisable. Tosafot (loc. cit.) lays it down that since salt of Sodom does not exist in France the custom of mayim aharonim did not obtain there. Despite this ruling, the retention of the custom is widespread today. Salt of Sodom was also an ingredient of the incense used in the Temple during the period of the Second Temple (Ker. 6a).

In modern Israel the custom has developed for the mayor of Jerusalem or the elders of the city, to greet distinguished visitors with an offering of bread and salt at the entrance of the city, and not with bread and wine as Melchizedek, king of Salem (Jerusalem), greeted Abraham (Gen. 14:18). There is no rabbinic authority for this practice. Philo (Jos. 35: 210), however, states that Joseph invited his brethren to a meal of "bread and salt" (cf. Gen. 43: 16, 31), and among the ancient Arabs it was the custom to seal a covenant with bread and salt.

[Louis Isaac Rabinowitz]  
SECTION 129: Treatment and Forgiveness of a Sinning Brother—Matthew 18:15-35

PROCEDURE FOR CHURCH DISCIPLINE

VERSES 15-16

1. The offended brother approaches the offender and they discuss the problem one-on-one

   Responsibility lays on the offended not the offender

2. If the offender does not respond then take 2 - 3 as witnesses.

VERSE 17

3. If still no response, then take before the church

4. Untouchable

   1 Cor. 5 - excommunicated - put outside the fellowship of the church

   No longer to be prayed for

   The sin onto death

VERSE 18

Binding and loosing—a rabbinic term used two ways

#1) Legislatively: to permit or deny

#2) Judicial: to express guilt or innocence

Previously Peter—Matt. 16:19—keys of Kingdom

Peter was given the legislative function

Here the church given judicial function

One form of binding and loosing given to the church—legislative

This has nothing to do with so-called spiritual warfare - binding, loosing Satan
CONTEXT: THE AREA OF CHURCH DISCIPLINE

After the 4th stage the excommunication will be honored in Heaven
1 Cor. 5:1-5
Put outside prayer protection of the church
Denied fellowship
Only physical—body turned over to Satan for destruction of the flesh
Normally Jesus puts believers to death (1 Thess. 4) in this case Satan is allowed to put him to death.

Note: (1 Cor 5:5) His spirit is still saved
Good passage for eternal security
Even though he is so rebellious as to be delivered to Satan - he is still saved.

VERSE 19

Context is important
Does not teach that is if two people happen to agree it will be answered
Church discipline is the context
The two are the two of vs. 16 & 17 who witness to the church that the brother has not responded
On their testimony the excommunication will be carried out
What is being done is church discipline - not any prayer request.
The decree of the church is being received in Heaven.
VERSE 20

**Not** the definition of a church

The 2-3 are the same 2 - 3 that are testifying against a sinning brother

Jesus will be in the midst of them authenticating their testimony.

Jesus through His Holy Spirit indwells all believers and is therefore always in the midst of them

This verse is a special encouragement to those 2 - 3 who are going through the painful procedure of church discipline

Remember it is on the basis of their testimony the excommunication will occur

They need special assurance that their painful responsibility has Christ’s sanction.

VERSE 21

Peter is generous

Pharisaism 3 times - Yoma 86b

Peter is responding from his background

Peter is offering twice as much +1.

VERSE 22

Do we take this at face value and teach that you forgive only 490 times?

Rather 7 is used in the sense or totality and completion in scripture

Better to take it to mean *continuous and perpetual forgiveness*

As often as a brother seeks forgiveness that many times he is to be forgiven.

However, forgiveness does not mean putting yourself “in harm’s way”

Or ignoring responsibility

The act of counting to 490 shows that there is a limit to your forgiveness and that it is external and not internal

Extending forgiveness shows your willingness to be reconciled

True forgiveness is unlimited and from the heart.
PARABLE OF THE UNFORGIVING SERVANT

1. Receiving unlimited forgiveness from God is the basis for giving forgiveness to a brother.
   
   God has forgiven us so much/uncountable - we can forgive others their relatively small offenses.

2. His children should imitate forgiving Father

3. An unforgiving person cannot expect to be forgiven himself.

VERSE 35

Not salvation forgiveness

Salvation forgiveness is received once and for all

Basis for receiving salvation forgiveness is believing the Gospel

Here he is talking about fellowship

Family forgiveness

Our sins break fellowship with our Father

This is a sanctification issue, a growth issue

PRINCIPLE

We restore the fellowship through confession, but there is no use confessing our sins if we have not forgiven our brothers

We must extend forgiveness when asked; otherwise we have no right to ask for it ourselves.

Notice - church discipline should be a rather rare occurrence because asking and giving of forgiveness should be the norm.

DANGER OF NOT FORGIVING

Hebrews 12:14-15

Lack of forgiveness can destroy families’ churches, businesses, and any and all relationships
SECTION 130:  Ridicule by the Lord’s Half-Brothers—John 7:2-9

OCCASION: FEAST OF TABERNACLES

CHALLENGE: MAKE YOURSELF KING IN JERUSALEM

From Zechariah 14—Jewish people know that the Feast of Tabernacles will be fulfilled by the Messianic Kingdom

They do not believe that He is the Messiah

This is mockery

RESPONSE

He will go up—but not in order to meet the challenge to make Him king.

The challenge emphasizes their lack of faith.

They won’t come to faith until after the resurrection.

Please note vs 6—He is not going to go to Jerusalem until His Heavenly Father gives the go-ahead


John’s account: He goes after His brothers leave Him (John 7:10)

Luke’s account: Chooses to go through Samaria

But rejected by Samaritans

Rejection stems from anti-Semitism

Samaritans hated Jerusalem and the worship there

Because He is heading for Jerusalem, they refuse Him passage.

Josephus - “Often the Samaritans would attack and kill Jews going to Jerusalem to worship.”  Josephus-Antiq. 20, 6, 1

Response of the disciples based on anti-Samaritanism

Jesus instead goes the long way around from Galilee to Judea - a 3-day journey

Jesus overlooks the offense

He is a living example of forgiveness
SECTION 132: Complete Commitment Required of Followers—
Matthew 8:19-22; Luke 9:57-62

LESSON 1: COUNT THE COST

- Problem with this disciple—to quick and hasty
- No assurance of comfort only the promise to meet our needs—not comforts
- So don't act too quickly.

Salvation vs. Discipleship - note difference
- Salvation: Only believe the Gospel - died for sins, buried, rose again
- Discipleship: Must do certain things - one of which count the cost

LESSON 2: DON'T DELAY

- Don't act too slowly either
- Problem—disciple too hesitating and too slow
- What about the burial?
- Pharisaism's definition of burying your father
  - Father not literally dead
  - Son stays at home until death of father
  - Then stay another year to say Kaddish—ritual mourner's prayer
  - Then become disciple of a Rabbi
  - This man's father will not die for many years
- Delaying discipleship for many, many years
- This disciple is laboring under Pharisaism

LESSON 3: THERE SHOULD BE NO DIVISION OF LOYALTY

- If he were to go back after making a commitment to discipleship, there would be the danger of the parents pulling him away from his commitment to discipleship.
- One must sever all ties that would hold one back from His commitment.
PART VIII: The Later Judean Ministry of Christ

SECTION 133: Mixed Reaction to Jesus’ Teaching and Miracles—John 7:11-31

BACKGROUND

His 3-day journey over with Jesus arrives at the feast of tabernacles

Three-month period of time from Feast of Tabernacles to Chanukah (December)

Only covered by John and Luke

John - emphasis: Jerusalem—the events in the city

Luke - emphasis: Judea—the events in the surrounding territory

Main feature—Masses will now begin to accept the Pharisaic evaluation of his Messiahship and begin to voice that he is demon possessed.

Key phrase—“There was a division"

This phrase describes the state of the masses as they begin to go over to the Pharisees’ position

JOHN’S USE OF THE TERM “JEW”

Context determines the usage

Three ways John uses the term “Jews” not always in the same sense:

1. In general all descendants of Abraham, Isaac, Jacob “salvation is from the Jews” (John 4)

2. Judeans vs. Galileans (John 6:41)

3. Jewish religious leaders - Pharisees (John 7:15)
SIGNIFICANT CEREMONIES OF THE FEAST OF TABERNACLES

1. Water Pouring Ceremony

Procession of people led by the priests from the Temple Mount down the valley of the Kidron to the pool of Siloam

Fill pitchers of water

Second procession back to the Temple mount

They would slowly ascend the 15 steps from over court to inner court as they ascend; they sing the Psalms of ascent

The procession would pause on each of these steps and sing psalms.

On the first step, they sang Psalm 120.

On the second step Psalm 121, and so on until Psalm 134.

Entering the inner court, they pour out the water onto the southwest corner of the Altar

Pouring out of the water onto the Altar was symbol in Judaism of pouring out of the Holy Spirit.

Jerusalem Talmud Sukkah 55a

Rabbi Joshua ben Levi interpreted the ceremony of drawing water on the Feast of Tabernacles: “Why was it called the place of drawing? Because from it they draw the Holy Spirit (prophetic inspiration), According to Isaiah 12:3: ‘Ye shall draw with joy from the fountains of salvation’"

This was followed by great rejoicing

Talmud Sukkah 51A & B

“Whoever has not seen the rejoicing at the drawing of the water has not seen rejoicing in all his life.”

Artscroll Mesorah Series Succos, pg. 62

“What form did this rejoicing take? Fifes were sounded; they played harps, lyres, and cymbals; whoever could play a musical instrument did so, and whoever could sing, sang. Others would stamp their feet, slap their thighs, clap their hands, leap or dance, each one to the best of his ability, while they recited songs and hymns of praise.”
2. Lighting of the lamp stands
   To be discussed at Section 136

THE DISCOURSE ON THE WATERS OF LIFE

The 4th of John’s 7 discourses

PART 1. MESSIAH’S AUTHORITY QUESTIONED (JOHN 7:11-15)

JOHN 7:11-12

Emphasis #1: The division in the people

They already know that the Jewish leaders have rejected Him.

JOHN 7:13-15

Emphasis #2: The questioning of His authority

Challenge,—“Where did this man get his training?

He has never studied in one of the rabbinical academies—Yeshivas

PART 2. MESSIAH’S EXPLANATION (John 7:16-24)

JOHN 7:16-18

1. Two-fold claim
   a. My teaching is God received—not my own
   b. I was sent by God to teach it

   2. Next He points out their own failure to keep the law shown by the intention to kill him

JOHN 7:19

Note: multitudes’ response

JOHN 7:20

Multitudes now voice the pharisaic position, “He’s demon possessed!”
3. Their problem is a misinterpretation of the meaning of the Sabbath

John 7:21-24

Sabbath rest included being healed. (vs. 23)

If circumcision was allowed on the Sabbath, and it is, certainly healing is permitted

PART 3. MESSIAH’S PERSON QUESTIONED

John 7:25-27

Problem: They do not know His Divine origin

PART 4. MESSIAH’S EXPLANATION OF THE ISSUE OF HIS PERSON

JOHN 7:28-29

They do know His human origin – but they don’t know His divine origin.

Pharisee’s response:

JOHN 7:30

NOTE: Through the instigation of Satan, there will be a number of attempts to have Jesus killed prematurely.

If Jesus had died at any other time than the Passover -

In any other way then crucifixion, there would have been no atonement.

It was not just His death that was required, but His death had to take place at a specific time, at the Passover,

And in a specific way, the crucifixion.

While Satan wants Jesus dead, he does not want Him dead at the Passover.

If only His death was needed, then God could have let Him die at age 2 when Herod slaughtered the children at Bethlehem.

JOHN 7:31

There is a response of faith on the part of some
SECTION 134: Frustrated Attempt to Arrest Jesus—John 7:32-52

PART 5 — THE RESPONSES

1. Faith on the part of some

John 7:32

2. Antagonism of Pharisees

Chief priests and Pharisees sent officers to take Him.

3. Christ’s declaration of His coming departure

John 7:33-36

Again: When He speaks to the masses He puts in terms they cannot understand

SUMMARY

1. Some believe

2. There is antagonism of the Pharisees

3. Jesus announces a coming departure.

PART 6 — MESSIAH’S INVITATION

John 7:37-42

1. Messiah’s response to ceremony of pouring out the water (vs. 37)

Jesus issues a call to individual salvation—“If any man come to Him.”

As in Judaism the pouring out of the water was a symbol of the outpouring of the Holy Spirit.

Speaking of unique ministry of the Spirit that will begin with the birthday of the church in Acts, Chapter 2

The Spirit was, of course, active in the Old Testament

There was a ministry of the Spirit among believers in the Gospels

However, the kind of ministry of the spirit that He is referring to here is the unique ministry that will begin at Pentecost.
That ministry would include,

First of all, the Baptism ministry of the Spirit, and

Secondly, the permanent indwelling,

Thirdly the universal indwelling of the Spirit

2. This only creates further division among the masses

Some of the multitude, we’re told to say one thing—Prophet

Others say another—Messiah

Still others say yet another, “Who could He be and from where?”

Our theme comes out in vs. 43.

Again, we see a failure of premature death in vs. 44

**PART 7 — PHARISAIC RESPONSE**

John 7:44-45

Pharisees had sent officers to have Jesus arrested.

When the officers came, they were so impressed with what Jesus had to say that they failed to arrest Him

They came back empty handed.

When the Pharisees demanded to know why - the officers answer

John 7:46-49

That raises the anger of the Pharisees.

They answer them, “Are you also led astray?” “Have any of the rulers believed on Him or the Pharisees?”

Standing among the Pharisees is a man named Nicodemus who has begun to move to faith.

But Nicodemus is not yet bold

His defense of Jesus is in a passive way as he reminds the Pharisees of what their own Pharisaic Law demands.
John 7:50-52

Nicodemus demands that his co-Pharisees adhere to their own law, and do not yet pass judgment.

However, his fellow Pharisees are so incensed that they make a statement showing they weren’t thinking.

“They answered and said unto him . . . Aren’t thou also of Galilee? Search and see that out of Galilee arises no Prophet.”

This is an overstatement because there were at least three Prophets that did come out of Galilee - Hosea, Jonah, and Elisha.

In fact Rabbi Eliezer, who lived around 90AD, said that no tribe failed to produce a prophet—B. Sukkah 27b (cited by D. A. Carson, The Gospel According to John, pg. 332)

Attitude toward Jesus and the multitude

Mishna - Mas. Avoth Chapter 2:5

HE (Rabbi Hillel) USED TO SAY: AN UNCULTURED PERSON IS NOT SIN-FEARING, NEITHER IS AN IGNORANT PERSON PIOUS
## APPLICATION

<table>
<thead>
<tr>
<th>THEME</th>
<th>Messiah’s Challenge to Discipleship (He asks us to move on from our salvation experience and become a disciple)</th>
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<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>We see The Twelve learning to be disciples:</td>
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<tr>
<td>1.</td>
<td>When they could not cast out the dumb demon they learned that their prayer life needed to mature</td>
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<td>2.</td>
<td>They needed to understand about Messiah’s person and work</td>
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<td>3.</td>
<td>They had to learn discernment about what issues are worth taking a stand for and which are not in the payment of the Temple tax</td>
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<td>4.</td>
<td>They had to learn to become childlike and</td>
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<td>5.</td>
<td>Humble and</td>
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<td>6.</td>
<td>Forgiving</td>
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<td>7.</td>
<td>They had to endure being rejected by the Samaritans and</td>
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<td>8.</td>
<td>They had to accept being the center of controversy at the feast of Tabernacles.</td>
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<td>Jesus required them to: first, count the cost; second, not to hesitate about their commitment to discipleship; and third, to follow through on their commitment.</td>
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<tr>
<th>PERSONAL APPLICATION</th>
<th>Where are you in relation to this issue of discipleship? First, are you saved? Have you committed yourself to the Messiah for forgiveness from your sins? If you are a believer, are you willing to become a disciple by:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Counting the cost of such a commitment</td>
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<tr>
<td>2.</td>
<td>Not hesitating to follow through on your commitment and</td>
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<tr>
<td>3.</td>
<td>By following through completely, not allowing distractions to sidetrack you.</td>
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<td></td>
<td>Write down where you are in relation to the issue of discipleship.</td>
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</tbody>
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| PLAN OF ACTION | What can you do to become a disciple? |