

**IX. THE PERIOD AFTER THE KING'S REJECTION
AND THE EVENTS THAT OCCURRED
(Matthew 13:53 - 20:34)
by Pastor Richard H. Jones**

A. DURING THE PERIOD AFTER JESUS WAS REJECTED HE VISITED NAZARETH A SECOND AND FINAL TIME (Matt. 13:53-58).

1. While He was there, Jesus taught in their synagogue and the people were astonished at His teachings. This led them to question where Jesus had received this wisdom and power for the mighty works He had done. Because of their unbelief they could not see beyond His earthly family association with Joseph and Mary and his brothers and sisters (Matt. 13:54-56).
2. We notice the Jews of Nazareth were offended by Jesus. Their reaction to His ministry was no different than before when He had visited them and rebuked them. They sought the first time to destroy Him (Lk. 4:16-30). This time they were not as violent toward Him but their hearts were filled with unbelief. Because of their unbelief Jesus gave them a certain proverb and principle and just as before He was not able to do mighty works there (Matt. 13:57,58). In other words, because of their familiarity with Jesus they lacked the faith in Him to see Him for who He really is - the Son of God with power and the Great Physician.

B. DURING THE PERIOD AFTER JESUS WAS REJECTED, HEROD MURDERED JOHN THE BAPTIST, NOTWITHSTANDING JESUS CONTINUED TO DO MIRACULOUS WORKS (Matt. 14:1-36).

1. When Herod heard of Jesus' fame among the people he thought Jesus was John the Baptist risen from the dead. His memory of how he had executed John had, no doubt, haunted him (14:1,2).
2. Matthew then gives an account here of an earlier event and how John the Baptist was beheaded by Herod. John had told Herod it was not lawful for him to live with his brother Phillip's wife, named Herodias. Because of what John said, Herod put him in prison and would have killed him but he feared the people who counted John as a prophet. On Herod's birthday Herodias' daughter Salome danced before Herod and pleased him so much that he promised to give her whatever she would ask. Her mother Herodias had instructed her to ask for the head of John the Baptist in a charger or platter. So Herod had John beheaded. Afterwards John's disciples came and buried his body (Matt. 14:3-12). Note because of what happened on Herod's birthday, this is the reason Jehovah Witnesses give for not celebrating the birthdays of their loved ones. We notice that John's disciples also went and told Jesus (Matt. 14:12). This gives us an example of what we are to do when we are comforted with persecutions or problems.
3. When Jesus had heard the news of John's death He retreated out of the city into a private place where multitudes followed Him. Mark records that Jesus taught them there (Mk 6:34) and Matthew states that He healed their sick (Matt. 14:14).

4. Matthew records after a whole day of teaching and healing Jesus' disciples came and told Him to send the multitudes away so they could go into a village and buy food. Jesus responded by telling His disciples to feed the multitude. When the disciple reported that they only had five loaves and two fishes Jesus commanded them to bring them unto Him. Then when He had prayed and blessed them He broke them and gave to His disciples to give to the multitude. As a result 5,000 were fed not counting women and children and 12 full baskets were taken up (Matt.14:20). Note while Matthew doesn't record it, the small amount of food was from a little lad's lunch (Jn. 6:9). From this miraculous event we should well learn the lesson "that little is much when God is in it," and that the Lord is able to multiply what we give to Him in manifold ways.
5. After feeding the five thousand Jesus instructed His disciples to go by boat to the land of Gennesaret while He sent the multitudes away. While Jesus retired to a mountain to pray alone His disciples were in a storm, but Jesus came to them walking on the water. During that experience Peter walked out to meet Jesus but when He had taken his eyes off Jesus he began to sink. Jesus saved him and calmed the storm. This led the disciples to worship the Lord Jesus (Matt. 14:32-33).
6. We are told after Jesus and His disciples came to Gennesaret and the people knew it, they brought many that were diseased and Jesus healed them (Matt. 14:34-36).

QUESTIONS WHICH APPLY TO OUR LIVES

1. What lesson on morality can we learn from Matt. 14:3,4?

2. How does Herodias show evidence that she was an unfit mother from Matt. 14:8?

3. How does Matt. 13:55,56 militate against the teaching of the Roman Catholic Church?

4. What can we learn from the miracle of Jesus feeding the five thousand?

5. What lesson can we learn from Peter's action in Matt. 14:30?

6. What does Matt. 14:24,25 teach us?

7. How does Jesus' reception in Gennesaret differ from His reception at Gadara (Matt. 14:35,36)?

C. DURING THE PERIOD AFTER JESUS WAS REJECTED HE WAS CONFRONTED BY THE PHARISEES OF GENNESARET (Matt. 15:1-20).

1. This confrontation concerned Jesus' disciples going against Jewish tradition (Matt. 15:1,2).

Apparently the Pharisees of Gennesaret had seen Jesus' disciples eating without first washing their hands. This had, no doubt, led them to try to find fault with Jesus. So they asked why did His disciples transgress what the Jewish elders had taught.

Notice this confrontation was similar to an earlier confrontation in which the Pharisees tried to find fault with Jesus' disciples when they ate grain on the Sabbath day (Matt. 12:1-8).

2. This confrontation gave Jesus an opportunity to expose the hypocrisy of the Pharisees (Matt. 15:3-9).

- a. Notice when the Pharisees asked Jesus this question He answered them with a question. This was how Jesus answered His unbelieving critics on other occasions (Matt. 21:24). So Jesus asked the Pharisees why they transgressed the commandment of God (Matt. 15:3).
- b. To expose the hypocrisy of the Pharisees Jesus pointed out how they had transgressed God's commandment by their traditions. Instead of honoring their mothers and fathers and giving to them when help was needed, the Jews had developed a tradition of giving a gift to the house of God which they called Corban and when it was given it relieved a person of his responsibility to help his parents (Matt. 15:4-6). Notice how Mark records this Jewish tradition and how Jesus condemned it (Mk. 7:1-13). To say this gift is Corban was to say, "I have dedicated what I have as a gift to God so that I can't use it to help my parents." Notice herein we can see how traditional things can become wrong when they conflict with the commandments of God.
- c. To expose the hypocrisy of the Pharisees, which was to break God's commandments by keeping their traditions, Jesus called them hypocrites and cited what Isaiah said about those of his day who worshipped God with their mouths and traditions but not with their hearts (Matt. 15:7-9).

3. This confrontation gave Jesus an opportunity to teach a spiritual lesson regarding what defiled a man and what didn't (Matt. 15:10-20).

- a. To teach this lesson Jesus called the multitude and told them it wasn't what went into a man's mouth that defiled him but what came out of a man's mouth (Matt. 15:10-11).
- b. At this time the disciples told Jesus that the Pharisees were offended by what He had said. Jesus responded by saying false believers would be rooted up as plants and to let them alone or pay no attention because they were blind leaders (Matt. 15:12-14). Notice how this describes unsaved church members who get offended

by the preaching of God's Word and then use what some preacher may have said to keep them out of church.

- c. We are told then that Peter wanted to know what Jesus meant by this parable of verse eleven. Jesus then explained it. What goes into a man's mouth, such as food and drink is naturally processed through his digestive system and discarded. Those things do not defile a man (Matt. 15:15-17).

Jesus went on then to explain what it is that does defile a man (15:18-20). Jesus pointed out that what man spoke expressed what was in his heart (Lk. 6:45). Thus, what was in a man's heart would be reflected by the things which he spoke. This is what the Pharisees could not see - it was not the outward things that defiled a man and needed to be cleansed, it was his heart that defiled him and needed to be cleansed.

QUESTIONS WHICH APPLY TO OUR LIVES

1. When can traditional practices become wrong?

2. What responsibility do we have to our mothers and fathers according to God's Word?

3. How do people show hypocrisy like that mentioned in Matt. 15:8,9?

4. What does Matt. 15:13 teach us about certain people?

5. What defiles a person before God and how is this expressed and evidenced before men?

D. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF TYRE AND SIDON WHERE HE CONTINUED TO DO MIRACULOUS THINGS (Matt. 15:21-39).

1. Matthew records how a certain woman besought the Lord's help (Matt. 15:21,22).

Mark states that this woman was a Greek and a Syrophenician by Nation (Mk 7:26). Notice being a Gentile this woman had nothing to commend her to the Lord. She was neither a Jew nor a proselyte to Judaism. Two things no doubt led her to seek the Lord. First, she had apparently heard of Jesus' miraculous works and secondly, she had a need.

2. Matthew records why this woman sought the Lord's help (Matt. 15:22).

This woman was burdened over her daughter who was vexed with a demon. She asked the Lord Jesus to have mercy on herself which demonstrated her identification with her daughter's plight. This no doubt involved her love and concern and illustrates the truth when we really love others their burdens become our burdens.

3. Matthew records how this woman found the Lord's favor (15:22-27).

- a. When the Lord Jesus refused to answer her immediately His disciples requested that He send her away (15:23).
- b. Notice when Jesus answered her that He was sent to the Jews only, the woman still came, worshiped Him, and asked for His help (15:24,25). In doing these things this woman demonstrated great faith and what it takes to please the Lord (Heb. 11:6). She believed that Jesus could help her and she was persistent to receive His help.
- c. When Jesus spoke a parable that expressed her lack of position and privilege, the woman replied with words of humility and a desire to gain His favor and receive whatever blessings she could (15:26,27).

4. Matthew records how this woman received her petition (15:28).

The Lord Jesus extolled this woman's faith and declared that what she was asking for would be hers. Matthew, then, records that the woman's daughter "was made well from that very hour." Notice how this woman received the Lord's favor and His mercy and grace concerning her daughter. She came calling upon the Lord Jesus believing that He could heal her daughter. She showed diligence and persistence in her request and she was willing to humble herself. Notice how these very things were demonstrated in others who received the Lord's blessings and had their needs met (Lk. 7:36-50; 18:9-14).

E. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED BACK TO A PLACE NEAR THE SEA OF GALILEE (Matt. 15:29-39).

1. While Jesus was there, great multitudes brought their sick ones to Him and He healed them. This caused them to rejoice and glorify God (15:29-31).
2. After the multitudes were with Him three days Jesus commanded His disciples to feed them. There was found only seven loaves and a few fishes among them, but when Jesus blessed them and broke them they were able to feed four thousand men, not counting women and children (15:32-38). Mark records that they took up seven baskets after they were all filled (Mk. 8:1-8). Note Matt. 16:8-10.

QUESTIONS WE MAY APPLY TO OUR LIVES

1. What do we learn from Jesus' response in verse 15:24?

2. What application is there for us in the woman's request in 15:22?

3. What dispensational truth do we learn from what Jesus said in 15:24,26?

4. From verses 15:21-28 what do we see that is required to obtain our own petitions?

5. What principles do we learn from the feeding of the 4,000?

6. What are some of the attributes which Jesus displayed in this chapter that speak to our hearts?

F. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF MAGDAN OR MAGDALA (Matt. 15:39).

1. Note that Magdala was situated on the west coast of the Sea of Galilee between Capernaum on the north and Tiberias on the south.
2. While at Magdala Jesus was confronted by the Pharisees and Sadducees of that city (Matt. 16:1-4).
 - a. The Pharisees and Sadducees came to test the Lord Jesus desiring that He would show them a sign from heaven (Matt. 16:1).
 - b. The Lord Jesus responded to these Jewish leaders by pointing out their hypocrisy. He said they could discern the face of the sky and knew when it signified fair weather or foul weather but they could not discern or understand the signs of the times (Matt. 16:2,3). The signs of the times, no doubt, referred to the prophecies of the Messiah which were being fulfilled in the person of Jesus Christ and authenticated by His marvelous and miraculous works. Another sign of the times was the rejection of the Messiah by His own people and the movement of the gospel to the Gentiles (Matt. 11:28; 12:21; 15:21).
 - c. Then, the Lord Jesus pointed out to these leaders their spiritual condition in their seeking a sign (Matt. 16:4). They would be given no sign except that of the prophet Jonah which He had given (Matt. 12:38-41). Notice it was a religious but wicked and adulterous generation which would crucify the Lord of Glory (Matt. 27:22,25). These blind guides were oblivious to what the sign of Jonah prophesied - that the Son of Man would be crucified and resurrected on the third day.

G. MATTHEW RECORDS THAT JESUS THEN LEFT THE PHARISEES AND SADDUCEES OF MAGDALA AND REJOINED HIS DISCIPLES ON THE EAST SIDE OF THE SEA OF GALILEE (Matt. 16:4,5).

1. Matthew points out something about Jesus' disciples which led Him to teach them a very important lesson. The Scripture says they had forgotten to take bread (Matt. 16:5).
2. Therefore, when Jesus mentioned for them to beware of the leaven of the Pharisees and Sadducees His disciples thought it was because they had forgotten to take bread (Matt. 16:6,7). It was evident from this account that the disciples were preoccupied with their physical needs rather than spiritual needs. They, no doubt, were thinking that Jesus was saying, "Don't get bread from the Pharisees and Sadducees." They were worried about a food shortage and therefore missed the meaning of what Jesus was teaching. The Lord Jesus then used this occasion to teach them two important lessons:

- a. Firstly, Jesus reminded them of the two miraculous times when He had fed them and the multitudes (Matt. 16:8-10). The point they needed to see was simply this - they didn't need to worry about food supply when they were personally associated with the One who is the very Sustainer of life (Col. 1:17); Acts 17:28).
- b. Secondly, Jesus pointed out to His disciples that He was not referring to bread when He mentioned the "leaven" of the Pharisees and Sadducees (Matt. 16:11). Then His disciples understood that He was warning them about the doctrine or teachings of the Pharisees and Sadducees (Matt. 16:12). Note in Luke 12:1 Jesus explained what this leaven was. The leaven of the Pharisees was hypocrisy. The leaven of the Sadducees was rationalism. They denied the resurrection of the body, the immortality of the soul, the existence of angels and spirits and also eternal punishment. Note Acts 23:6,8; Matt. 22:23.

Notice Jesus' use of the word "leaven" in reference to the teachings of the Pharisees and Sadducees points out a particular truth in Christianity. Just as leaven or yeast will permeate throughout bread, so will the teaching of liberals and their false doctrine.

EXPOSITORY NOTES

MATT. 16:9,10: Note that the word for baskets used in verse nine is kophinos and refers to the wicker baskets which the Jews carried when traveling.

The word for baskets in verse ten is spuris and refers to larger baskets made of rope or twigs which were used for storing grain or provisions. This is the type of basket Paul was put in and let down over the wall at Damascus (Acts 9:25).

Herein lies a principle concerning divine arithmetic. 5 plus 2 equals 12 (Matt.14:15-20). and 7 plus 3 equals 7 (Matt. 15:32-37). The less we have to give to the Lord the more the Lord provides.

QUESTIONS WHICH APPLY TO OUR LIVES

1. What is the present-day expression we use which relates to Matt. 16:2,3?

2. Why do you think a wicked and adulterous generation seeks a sign?

3. What is the sign of the prophet Jonah?

4. What can we learn about the word "leaven" as used in this chapter and other places in the Scriptures?

5. What is the great lesson we should learn and apply to our lives from verses 9 and 10?

6. What can we learn from the preoccupation of Jesus' disciples concerning food?

H. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAESAREA, PHILIPPI BACK TO GALILEE (Matt. 17:1-23).

1. Leaving Caesarea, Philippi, Jesus led His disciples after some six days up to a high mountain somewhere in Galilee (Matt. 17:1-8).

- a. It is significant to note what Jesus had said regarding His coming in Matt. 16:27,28). One should keep in mind that there is no break in what would follow on the mountain.
- b. The "some standing here" (Matt. 16:28) no doubt refers to Peter, James and John who went up on the mountain with Jesus (Matt. 17:1).
- c. Then while on the mountain Jesus was transfigured before His three disciples. They saw Him in His glory as He will come to establish His Kingdom (Matt. 17:2).

(1) Matthew records that Moses and Elijah appeared at that time with Jesus and talked to Him (Matt. 17:3). Luke 9:30,31 tells us that Jesus talked to them about His approaching death at Jerusalem.

(2) When Peter saw this sight he suggested making three tabernacles for the three of them. Upon this suggestion a glory cloud overshadowed them and God the Father spoke out of the cloud concerning His Son (Matt. 17:4,5). From this we should conclude that Jesus is not to be worshipped alongside others, He is to be given pre-eminence as Lord over all others. This is the mistake that certain groups make in putting Jesus on par with others.

- (3) Matthew records that the disciples were afraid and fell on their faces when they heard God's voice from the cloud (Matt. 17:6). Then, the Lord Jesus told them to arise and not be afraid. When they had risen they only saw the Lord Jesus (Matt. 17:7,8).
2. As Jesus and His disciples came down from the mountain He charged them about what they had seen (Matt. 17:9). He told them not to tell this vision until after He was risen from the dead. Apparently, it would serve no purpose to tell the Jews, who had rejected Him, about His Messianic glory. The day would come when they would see this for themselves (Matt. 24:29,30).

What the disciples had seen and heard prompted them to ask about the prophecy of Elijah (Matt. 17:10). Malachi had prophesied that Elijah would come before the Messiah would come (Mal. 4:5,6). Jesus mentioned that Elijah had already come in the person of John the Baptist (Matt. 17:11-13). Note that Elijah must first come again before the Messiah's Second Coming and Elijah may be one of the two witnesses mentioned in Rev. 11:3-6.

3. After coming down from the mountain Jesus was met by a Father who was burdened over his son (Matt. 17:14-21). This man's son was possessed by a demon which caused him to have violent seizures. He had taken his son to the disciples for help but they were powerless to help him. When Jesus cast the demon out of the boy His disciples wanted to know why they were unable to do the same. Jesus pointed out that it required prayer and fasting to cast out that kind of demon.
4. While yet in Galilee Jesus shared with His disciples once again how He would be killed and rise again (Matt. 17:22,23). Notice what He was saying was not consistent with what the Jews were looking for in their Messiah, but we see it was necessary for Him to die to provide salvation.

EXPOSITORY NOTES

Matt. 17:2 The word "transfigured" is the Greek word *metamorphoo* and means to change one's form from an earthly form to a supernatural form.

Matt. 17:15 The word "lunatic" comes from the Greek word *selene* and means "moonstruck". In Greek usage this referred to those with epilepsy whose symptoms were reportedly worse during certain lunar phases.

Notice this does not mean that everyone with epilepsy is a lunatic and possessed by a demon. It merely indicates that some who were possessed by demons were characterized with epileptic symptoms.

Matt. 17:21

This verse indicates that there are certain situations which require both prayer and fasting, meaning the abandonment of one's physical needs in one's diligent quest to receive answers to prayer.

QUESTIONS WHICH APPLY TO OUR LIVES

1. How did Jesus fulfill what He said in Matt. 16:27,28? _____
2. What two groups are typified in the persons of Moses and Elijah? _____

3. What was wrong with what Peter said in Matt. 17:4 and how is this error committed in our day?

4. What principle do we see demonstrated in leaving the mountain and being faced with these burdens?

5. What must our faith be based upon for us to claim verse Matt. 17:20? _____

I. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE MOUNT OF TRANSFIGURATION IN GALILEE BACK TO CAPERNAUM (Matt. 17:24-18:35).

1. While at Capernaum Jesus was confronted over the matter of temple tax (Matt. 17:24-27).
 - a. The collectors of tribute were probably those who collected the temple tax to help carry on the work of the temple such as caring for widows and etc. These came to Peter and asked if his master paid taxes. Peter replied that He did (Matt. 17:24,25).
 - b. When Peter went into the house where Jesus was the Lord posed a question to Peter. "Of whom do the Kings of the earth take custom or tribute? Was it "of their own children or strangers?" (Matt. 17:25) According to the background of the customs of that day, a king or ruler took taxes from his subjects over whom he ruled but not from his own family. Peter therefore answered - "of strangers." Jesus said, "then are the children free." The implication was - if the temple was God's house then God's Son was exempt.

- c. Jesus then did something to avoid offending those collecting the tribute money. He told Peter to go and catch a fish and he would find a piece of money in its mouth. He was to take it and pay the tribute for himself and for his master (Matt. 17:27). This coin was probably the silver coin called a "stater" which was equivalent to one shekel or the exact amount of temple tribute for two people. There's a great lesson here for us to learn. Jesus was willing to pay rather than to offend even when it did not involve moral issues. We would do well to follow the same example for the sake of Christ and His work.
2. While at Capernaum Jesus taught His disciples a lesson on humility (Matt. 18:1-6).
 - a. Matthew records at this time the disciples came to the Lord Jesus asking Him, "Who is the greatest in the Kingdom of heaven?" (Matt. 18:1).
 - b. Notice to answer this question Jesus called a little child and placed him in their midst. Then He pointed out that humility is connected with entrance into the Kingdom and also with greatness in the Kingdom (Matt. 18:2,3). To get into the Kingdom required humbling one's self in repentance and believing on the Lord Jesus just as a child would believe what he is promised. To be great in the Kingdom of heaven would involve humble service, putting others before oneself (Matt. 18:4). Note this principle in Mk 9:35; Lk 9:48).
 - c. Jesus then pointed out the blessing and the curse which would be upon those who would accept or offend one of His own humble followers (Matt. 18:5,6). The one who received one of Jesus' humble followers in Jesus name would be blessed and rewarded as if he had received the Lord Himself. Herein is a great principle - what a person does for one of the Lord's disciples is reckoned as done for the Lord. However, the one who offended or caused a disciple of the Lord to stumble or caused him to sin in some way would suffer grave consequences.
 3. While at Capernaum Jesus taught His disciples a lesson about offenses (Matt. 18:7-14).
 - a. The Lord Jesus said offenses would come. This was no doubt given to prepare His disciples in His service. Offenses would be inevitable because all men have a sin nature which leads them to sin and to hurt others but this doesn't mean the offenders would be absolved of their sins against the Lord's children (18:7).
 - b. Notice what Jesus said in Matt. 18:8,9 is similar to what He said in Mark 9:42-47 and needs to be understood as a solemn warning of where such conduct can lead. It is doubtful that Jesus said it to mean self-mutilation.
 - c. In verses 10-14 Jesus warns any who would hinder those little ones in character who had humbled themselves as little children. He pointed out how they have angels who are their guardians and He gives a parable of a lost sheep to illustrate God's concern and watchful care over them.

4. While at Capernaum Jesus taught His disciples how believers should deal with offenses against one another (Matt. 18:15-20).
 - a. A brother who was hurt in some way was to go to the one who hurt him and tell him his fault (Matt. 18:15). This is a matter of rebuking him for his wrong (Lk 17:3,4). If he would hear then he would be won to the offended brother's side and view.
 - b. Note if the offending brother would not hear the offended brother who told him his fault, then he was to take a witness with him and see the offending brother again (Matt. 18:16,17). If the offender would not hear them, then it was to be told to the church, or in this case, to the believers assembled and the offender was to be ostracized and shunned. A brother was not to take another to court before a secular judge to decide over matters (I Cor. 6:1-3).
 - c. From verses 18,19 it appears if this practice was carried out then what determination they gave would have heaven or God's approval and blessing. In verse 18 we see God's approval of their action when they were in agreement over a disciplinary matter. In verse 19 we see God's assurance of blessing when they were in agreement and prayed about a matter.
5. While at Capernaum Jesus taught His disciples a lesson on forgiveness (Matt. 18:21-35).
 - a. In verses 21,22 Peter asked the Lord Jesus how many times he should forgive a brother who sinned against him. Jesus' answer indicated that forgiveness should have no limits.
 - b. Jesus then told His disciples a parable to show that because we have been forgiven we should be forgiving toward others (Matt. 18:23-34).
 - c. Jesus then applied this parable and showed them how God would deal with them if they did not forgive others (Matt. 18:35).

EXPOSITORY NOTES

Matt. 17:27 Notice the miracle of the tribute money in the fish's mouth sets forth the omniscience of our Lord Jesus Christ. Jesus knew exactly where there was a fish with a piece of money in its mouth and He knew it would be the first fish that Peter would catch. He knew also how much the piece of money amounted to.

Matt. 18:17 Notice the word "church" (ekklesia) means assembly. This must mean disputes were to be handled by the believers assembled together at that time which became a practice for the church later on.

Matt. 18:6 The word "offend" (skandalon) carries the idea of "causing one to stumble" or "to go astray." Offenses denote an enticement to conduct whereby a person is trapped. It is concerned with behavior which can lead to ruin.

QUESTIONS WHICH WE MAY APPLY TO OUR LIVES

1. What great lesson do we learn about the Lord and His deity from this chapter?

2. What principle did Jesus set forth concerning offences when He was willing to pay the temple tax?

3. How should we regard taxes and what should be a guiding principle in paying them?

4. What lesson should we learn about greatness from this chapter?

5. How should we handle a situation, according to this chapter, when a brother has offended us in some way? _____

6. What consolation do we have according to Matt. 18:10-14 when others have offended us?

J. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAPERNAUM TO THE BORDERS OF JUDAEA (Matt. 19:1 - 20:16).

1. While in the borders of Judaea Jesus continued His Healing ministry (Matt. 19:1,2).

Matthew records that Jesus left Galilee and came to the borders of Judaea beyond the Jordan. This was probably somewhere on the east side of the Jordan in Perea. There great multitudes came to Him for healing and He healed them. Think about that! There was none who couldn't be healed and none went away disappointed.

2. While in Judaea Jesus was confronted by the Pharisees who came to test Him (Matt. 19:3-12).

- a. Notice that the Pharisees asked the Lord Jesus a question concerning divorce (3). This was intended to trap Him because there were two schools of thought concerning divorce. One group was liberal and held that one could get divorced for nearly any cause. The other group was very strict and held that only certain things were grounds for divorce.

To answer their question Jesus asked them a question concerning what was written about marriage and two becoming one flesh. Then He said man was not to put apart what God hath joined together (19:4-6).

- b. The Pharisees then asked the Lord Jesus a second question, no doubt, thinking they had trapped Him with a contradiction concerning what Moses had written (19:7). Why had Moses written that a man could give his wife a written statement and then put her away?

Jesus answered that Moses had allowed them to put away their wives because of the hardness of their hearts but that was not what God had ordained (19:8). Jesus then stated authoritatively that henceforth there would be only one justifiable reason for putting one's wife away and that would be unchastity or adultery (Matt. 19:9).

(1) Notice there are three opinions as to whom this sexual immorality refers. Some Bible scholars view the fornication here as referring to pre-marital fornication which is discovered after marriage (Dt. 22:13-21). A second group of Bible teachers view the fornication as referring to sexual immorality or adultery any time after a couple is married. A third group believes that the "exception clause" of sexual immorality refers to Jewish marriage customs only, since it is only mentioned in Matthew's gospel.

(2) Comparing other Scriptures however, such as I Cor. 7:12-16, it seems when an unbeliever would leave a believer and would depart to live with another it would be just grounds for divorce and the one deserted would not be "under bondage." That would constitute essentially the same thing mentioned in Matthew 19:9. Therefore the one deserted could be divorced and have the right to remarry. It seems when marriage is dissolved on the grounds of fornication the purpose for granting a divorce is so that the innocent party may have the right to remarry, otherwise separation and

no divorce would do just as well. This leads to the question - why should an innocent party have to suffer a life-time of celibacy, and hardship like a single mother would have, because of the sins of another?

(3) Another question concerns those who have committed adultery, given their spouse just cause for the divorce, and married another. Have they committed an "act" or are they living in a "state" of adultery? It seems evident that their sin constituted an act and not a state otherwise they would be continually sinning and the only way to correct the situation would be to divorce their partners. The Scriptures say those who have committed such sins may be forgiven and live a life of service for the Lord (I Cor. 6:9-11).

(4) For marriages where both partners are believers, the wife is not to separate from her husband (I Cor. 7:10). There may be a reason however for her to depart (separate). In such a case she is to remain unmarried or be reconciled to her husband (I Cor. 7:11). The believing husband is exhorted not to put away or divorce his wife (I Cor. 7:11). The only exception would be adultery (Matt. 5:32, 19:9).

c. Notice when Jesus' disciples heard His teaching on divorce, they questioned Him about it, concluding that it would, therefore, be better not to marry (Matt. 19:10).

The Lord Jesus responded by saying that no man could live a celibate life unless he was called to do it. He then gave them three types of eunuchs who were given this calling and discipline to live a continent life (Matt. 19:11). Some such eunuchs were those who were born without the power to reproduce. Other eunuchs couldn't marry and reproduce because they had been castrated and their power to reproduce was taken away. It was an oriental practice of some kings to castrate those who attended to the King's harem. There was a third group who had made themselves eunuchs for the kingdom of heaven's sake. These could marry but they had given themselves to the Lord so they could serve Him wholly. Jesus added only those given this power could receive this saying.

3. While in Judaea little children were brought to Jesus (Matt. 19:13-15).

When these were brought to Jesus His disciples rebuked their parents. The disciples saw little children as a burden or hindrance to the things in which Jesus was involved. But Jesus received them and blessed them. He stated "of such is the kingdom of heaven." Someone has said, "children do not have to become adults to be saved, but adults have to become like little children."

4. While in Judaea a rich young ruler came and questioned Jesus about eternal life (Matt. 19:16-22).

Notice this young man called the Lord Jesus "good master or teacher" putting Him on the same level as other great men but not recognizing and reverencing the Lord's deity. He came believing that eternal life could be obtained through "doing" instead of "receiving" as a gift. When Jesus questioned him about keeping certain commandments, instead of being convicted of his shortcomings he replied that he had kept them. But when Jesus asked him to prove that he loved his neighbor as himself, by giving away his possessions, he went away sorrowful. This showed that he really loved his possessions and not his neighbor. Jesus had used the law to show him his sin but he was blinded by his riches to see the poverty he was in. Note Gal. 3:10,11.

5. While in Judaea Jesus taught His disciples about riches and rewards (Matt. 19:23- 20:16).

- a. Notice that Jesus used the incident with the rich young ruler to teach His disciples about riches (Matt. 19:23-26). He pointed out it would be hard for rich men to enter into the kingdom of heaven because of their riches. When His disciples questioned this, He pointed out that it wasn't possible for men to save themselves.
- b. At this point Peter asked the Lord a question concerning their rewards for the sacrifices they had made and the service they had rendered (Matt. 19:27-30). Jesus sated in the "regeneration" meaning when the kingdom comes, they would sit upon 12 thrones judging the 12 tribes of Israel. Jesus stated further how those who made sacrifices would be rewarded in this life and hereafter with everlasting life.
- c. Jesus then gave a parable to illustrate how many that were first would be last and the last would be first (Matt. 19:30 - 20:16).
 1. This parable teaches that God is just. We see this in the farmer giving each laborer what he had agreed upon (Matt. 20:13,14).
 2. It also teaches that God is sovereign and can do whatever He desires to do (Matt. 20:15).
 3. Thirdly, it teaches that God is gracious and we see that grace is better than justice (Matt. 20:14). The ones hired at the eleventh hour didn't deserve as much but the farmer paid them just as much.

Verse 16 seems to indicate, as the parable has illustrated, many will be called into the service of the Lord as workers and they will work, but a few will be chosen for shorter length of service but even so they will be graciously rewarded for their service.

EXPOSTIORY NOTES

Matt. 19:3,7:

The question of the Pharisees was no doubt framed to entrap the Lord Jesus and create division over how He would interpret Dt. 24:1-5.

As for interpretation two schools of thought had developed. The strict school known as Shammai held that a man could only divorce his wife and put her away for shameful conduct. The liberal school known as Hillel taught that divorce was permitted for a wide variety of offenses.

Matt. 19:9:

The word translated "fornication" (porneia) is not just limited to premarital sex but covers and includes all kinds of sexual sins and so in the context of this verse it refers to the sexual sin of adultery.

Why is it considered adultery if a man puts away his wife and marries another? Because he is still married to his former wife in God's sight whom he put away without just cause.

And why is it considered adultery for a man to marry the wife who was put away without just cause? Because in God's sight he is marrying another man's wife.

QUESTIONS WE CAN APPLY TO OUR LIVES

1. What did Jesus state as the only grounds for which a couple may divorce?

2. What lessons do we learn concerning children from verses 19:13 - 15?

3. What was wrong with the rich young ruler's question in 19:16?

4. Why is it hard for rich people to be saved as mentioned in 19:23,24?

5. From the parable of 20:1-16 what can we expect concerning compensation for our service for the Lord?

K. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE BORDERS OF JUDAEA (PEREA) TOWARD JERUSALEM AND CAME TO JERICHO (Matt. 20:17-34).

1. On the way to Jerusalem, via Jericho, Jesus shared with His disciples what lay ahead for Himself (Matt. 20:17-19).

Matthew records that as Jesus and His disciples traveled on toward Jerusalem He took them aside, meaning from the multitude, and told them of His impending death and resurrection. Notice Jesus had shared this truth earlier with His disciples but they didn't fully understand (Matt. 16:21-23; Lk. 24:6-8; Jn. 20:8,9).

2. While at Jericho, Jesus responded to the request of the mother of James and John (Matt. 20:20-28).
 - a. Matthew recorded what their mother's request was (Matt. 20:20,21).

The mother of James and John wanted her two sons to set on the left side and the right side of Jesus when the Kingdom was established. It should be noted that this request savored of pride and runs counter to all of the Lord's teachings concerning service and exaltation. Note Matt. 18:1-4; 23:11; Phil. 2:3,4. Note also that Mark 10:35 records James and John made the request themselves.

- b. Matthew records how the Lord Jesus responded to this mother and her sons' request (Matt. 20:22,23).

The Lord Jesus responded by asking these two disciples if they were able to drink the cup He was about to drink, meaning His death. When they answered that they were, Jesus assured them that they would indeed give their lives for Him. History bears testimony that James was martyred and John was exiled on the isle of Patmos and lived a martyr's life.

The Lord Jesus sets forth a principle here concerning exaltation in the Kingdom and indicates that positions will be predicated upon one's willingness to suffer for Christ's sake. Note Rom. 8:17; II Tim. 2:12; 3:12; Rev. 20:4. Jesus then said this place was not His to give, but that the Father would determine that.

- c. Matthew recorded how the other disciples responded to their request (Matt. 20:24).

When the other disciples heard this request they were infuriated at James and John for their self-seeking efforts. In short, they were angry at them. Notice this kind of conduct happens all too often in the Lord's work in our day. It is evidenced in churches and other areas of Christian work as well.

- d. Matthew recorded how the Lord Jesus used this situation to teach the disciples an important lesson that is needed in His service (Matt. 20:25-28).

The Lord Jesus used the example of Gentile rulers and how they rule to point out the difference in the Lord's service. They were not to be like them. Then He pointed out what would determine one's greatness in the Kingdom and He used Himself as an example for them to follow.

3. While leaving Jericho, Jesus demonstrated, once again, His miraculous power to heal (Matt. 20:29-34).

- a. Matthew records that multitudes followed Jesus as He departed from Jericho (Matt. 20:19).
- b. Leaving Jericho, Jesus passed by two blind men who cried out for mercy (Matt. 20:30). From the accounts of Mark and Luke we learn that one of these blind men was named Bartimaeus (Mk. 10:46). Note the response of the multitude was to rebuke them (Matt. 20:31). What a lesson can be learned here about not following the multitude or the crowd!
- c. Matthew's record details how the Lord Jesus had compassion on these blind men and healed them (Matt. 20:32-34). Notice the response of those who were healed - they followed Him (20:34). There's a certain principle given here for those who have received spiritual healing as well (Jn. 10:4,5,27; Rev. 14:4). They should follow him.

EXPOSITORY NOTES

- Matt. 20:30,31** Matthew records the two blind men were healed as Jesus departed from Jericho (Matt. 20:29,30). Luke says Jesus healed them before He entered Jericho. Scofield gives two possible answers to clarify this supposed contradiction. He says the blind men could have entreated the Lord as He entered and were healed as He left. He gives another consideration. Herod, the Great, had built a second Jericho and this miracle could have taken place as Jesus left the old Jericho and entered into the new city built by Herod.
- Matt. 20:26** The word "minister" here and in verse 20:28 is *diakonos* and means a servant or helper and is the same word used of those in Acts 6 who waited on the widows who were being neglected.
- Matt. 20:27** The word "servant" here is *doulos* and means taking the part and role as a bond-slave to one's master.

QUESTIONS WHICH APPLY TO OUR LIVES

1. What was wrong with the request of James' and John's mother?

2. Name some examples of self-seeking today in the Lord's service?

3. What determines greatness in the Lord's service?

4. What is going to determine the positions of exaltation in the Kingdom of heaven?

5. How did the Lord's miracles differ from those supposedly done today?

6. What should identify and mark the lives of those who have been saved and transformed by the Lord Jesus? (34)

7. What two subjects are presented in this chapter that should characterize our lives in the Lord' service?
