

A Study of the Christ

Text

	Matthew	Mark	Luke	John
Jesus rebukes 3 cities	11:20-30			
Jesus eats with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	

Overriding Principles

- There is no excuse for rejecting Jesus, once He has been encountered.
- Jesus invites us to a relationship of friends so we might learn of Him.
- Humility and thanksgiving bring acceptance, pride and smugness prevent it.
- Beware! Self-manufactured religion will make us think God is the Devil!
- Blood is thicker than water, and Jesus' blood is thicker than ours.

Main Points

- Come to Me, all who are weary and heavy-laden, and I will give you rest; Take My yoke upon you and learn from Me ... (Matt. 11:28-29a).
- ... He who is forgiven little, loves little. (Lk. 7:47).
- ... An evil and adulterous generation craves for a sign; ... (Matt. 12:39).
- For whoever does the will of My Father who is in Heaven, he is My brother, and sister, and mother (Matt. 12:50).

Secondary Points of History, Culture, Words, and Grammar

- To whom much is given, much is expected (Matt. 11:20-24; Lk. 12:48b).
- Jesus' use of "wise and intelligent" in **Matthew 11:25-26**, is certainly not given to speak against true wisdom and intelligence. Jesus is dealing with worldly wisdom

and intelligence that inflate pride and blind men and women to their need for God (cf. I Cor. 1:20).

- The knowledge of God is necessary for salvation (**Matt. 11:27**; Jn. 17:3).
- It is a loving relationship Jesus would establish as the basis from which we might be taught in the ways of His nature (**Matt. 11:28-30**; compare with Matt. 10:34-39).
- Jesus is invited to dine with Pharisees on three occasions in Luke (**7:36-50**; 11:37-50; 14:1-24). On each occasion, they come to regret that they extended the invitation. The games people play are not games played by Jesus.
- Smug self-righteousness is as evil as anything we might imagine—it distorts the very essence of religion and bends the truth into the most offensive of errors (**Lk. 7:39-50**).
- Conversely, Humble, thankful hearts are precious in God's sight. "Politically correct" behavior is insufficient for the expressions of true love (**Lk. 7:44-50**).
- The Pharisee, Simon, questioned both the knowledge and the holiness of Jesus. The way of self-righteousness is grounded in a pride that will see all others, even Jesus, in an inferior light. Those who differ with the self-righteous must be discredited, whatever measures must be employed (**Lk. 7:39**).
- Women are highlighted by Luke as playing a significant role in the life of Christ (**Lk. 8:1-3**).
- True religious conviction and the life produced by such convictions are mistaken by the unenlightened for being craziness (**Mk. 3:20-21**; cf. I Cor. 1:18ff. ; 2:14).
- "Son of David" was a Messianic title. This undoubtedly set the religious establishment off (**Matt. 12:23**; cf. Mk. 12:35; Isa. 11:1-5; Jer. 23:5).
- Jesus knows our thoughts. This often proved embarrassing to those who were deceitful about speaking their true thoughts (**Matt. 12:25**; cf. Matt. 9:4).
- Jesus' miracles could not be denied or dismissed as not actually being what they seemed, what a contrast with the so called miracles of today (**Matt. 12:24**).
- Jesus' ability to use logic in a practical, common sense manner is a faith building characteristic of the Messiah (**Matt. 12:25-27**; cf. Mk. 12:35-37).
- The meaning of the word "kingdom" is essentially that of "the rule of God." While often referring to the church as the earthly manifestation of the Messianic Reign of Jesus, it can mean many things, depending on context. In **Matthew 12:28** the word "kingdom" is used to indicate that the Jesus' ability to work miracles by the

"Spirit of God" was a testimony to His acceptance by the Father. He could not have wielded God's power if He were in league with Satan.

- Jesus had access to God's power so as to be able bind Satan, the "strong man" and loot his house of its possessions (**Matt. 12:29**).
- There are two choices we can make regarding what we will do with Jesus; we can either serve Him or reject Him. To try to avoid making a decision is, in fact, to choose not to be for Him (**Matt. 12:30**).
- What is the sin against the Holy Spirit (**Matt. 12:31-37**)?
 - o Blasphemy against the "Son of Man" is forgivable.
 - o All *blasphemies* (blasphēmíw: "to injure one's reputation"), are forgivable save one—that which is against the Holy Spirit.
 - o The Holy Spirit had the role of verifying and authenticating that Jesus was the Messiah (cf. Matt. 12:28; Heb. 2:3-4).
 - o To reject such clear testimony would indicate a heart that was incapable of acknowledging God (**Matt. 12:33-35**; cf. II Tim. 4:1-2; Matt. 7:15-20; Lk. 6:43-45).
 - o Thus, the unpardonable sin is the one that rejects the irrefutable evidence given by the Spirit to the identity of Jesus (cf. Jn. 10:25, 37-38; 14:11; 15:24; Matt. 16:13-17).
 - o The particular sin Jesus references here might be one that was possible to commit only during the time of overwhelming miraculous activity attending the ministry of God's Christ. The discussion of Matthew 11:20-24 might lend support to this conclusion.
 - o Anyone who seeks to repent of any sin need not be concerned that they may have committed the unforgivable sin; a heart that can be reached can be forgiven.
- Words reflect the heart (Eph. 5:3-4, 12; Col. 3:17; Jas. 1:19; 3:1-12). Therefore, even words carelessly spoken and thought to be of little consequence are in fact of great significance because they reveal the heart. Windows into the heart are never small things (**Matt. 12:36-37**).
- The craving for signs that Jesus condemns in **Matthew 12:39** is not to be taken as a condemnation of the legitimate place for signs. Rather, He is speaking against those who can never see enough to convince them of God's truth. For some life is one excuse after another, one demand for more evidence after another,

one "almost, but not quite" after another. Such people will not be accommodated by God.

- The Resurrection from the dead would be the last and best sign for belief (cf. I Cor. 15:12-19; Acts 2:22-37).
- The term "three days and three nights" is a Jewish expression that need not be taken literally. Rabbinical thought taught that a day and a night made up an "onah." Additionally, a part of an "onah" was to be considered as the whole (Strack and Billerbeck: *Commentary on the New Testament from the Talmud and Midrash*, 1:649; cf. I Sam. 30:12-13; II Chron. 10:5, 12; Esth. 4:16; 5:1). This point shows that God has allowed colloquial and idiomatic wording to be part of the inspired text. He expects us to view the text of the Bible as being in keeping with the way people commonly communicated. The very type of Greek used in the New Testament is technically known as *Koine*, meaning, "common" (**Matt. 12:40**).
- The crux of the Pharisees' problem, and indeed the largest part of Judaism, was that of a heart void of God's spirit. They had been obsessive about cleaning up the cosmetic side of religion and of casting out the overt sins of life, but they had missed the point. They cleaned out the bad, but did not fill up the void with true good (cf. Eph. 4:17-32; Col. 3:1-17). A void will not long remain in its empty condition. If God's heart does not find place in a swept-clean-heart, things counter to God will soon arrive. The Jews became self-righteous and arrogant. A negative based religion is bound to end up that way (**Matt. 12:43-45**; cf. Matt.25:31-46).
- The ultimate family relationship is a spiritual one (**Matt. 12:46-50**).
 - o Jesus is graphic in His declaration of this truth (Matt. 10:34-39; Lk. 12:51-53).
 - o Kingdom ties are paramount (Matt. 6:33).
 - o Christianity is not a religion of convenience, or of compromise, or of rationalization, it is, at its heart, a religion of sacrifice and self-denial (Lk. 9:23; Rom. 12:1-2).
 - o God remains a jealous God (Ex. 20:4-6).

Relationship to the Church

- Christianity is a religion for those who will receive truth, no matter what.
- The church is a haven for the humble who, in their thanksgiving, wish to draw closer to Jesus.
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Who is Jesus?

- He is the one who seek out the meek for fellowship and life.
- He

BLOOD IS THICKER THAN WATER AND HIS BLOOD IS THICKER THAN
OURS
MATTHEW 12:46-50

INTRODUCTION

- THE BIBLE SPEAKS WITH GREAT CLARITY ON A NUMBER OF DIFFICULT TRUTHS.
- ONE SUCH OCCASION IS FOUND IN MATTHEW 12:46-50.
 - IT IS SAID, "BLOOD IS THICKER THAN WATER."
 - THE BLOOD OF THE CHRIST BINDS HIS PEOPLE TOGETHER IN A BOND STRONGER THAN THE BLOOD OF FAMILY.
 - MORE IMPORTANT EVEN THAN FAMILY, AND FAMILY IS VERY IMPORTANT, IS THE RELATIONSHIP FORGED IN BLOOD BY THE OBEDIENCE OF FAITH.

AN EAR GIVEN TO THE SCRIPTURES

- MATTHEW 12:46-50; MARK 3:31-35; LUKE 8:19-21
- MATTHEW 10:34-39; LUKE 12:51-53 (MATT. 10:39; 16:25; MK. 8:35; LK. 9:24; 17:33; JN. 12:25)
- MATTHEW 7:21-23; LUKE 6:46

BOUGHT WITH BLOOD

- I CORINTHIANS 6:19-20
- LUKE 22:20
- JOHN 19:1-5, 17-18, 31-34; 20:26-28
- ACTS 20:28
- ROMANS 3:25; 5:9
- I CORINTHIANS 10:16; 11:27
- EPHESIANS 1:7
- HEBREWS 9:22
- I PETER 1:19
- REVELATION 7:14; 12:11

THEREFORE

- ROMANS 6:3-4
- I JOHN 1:7
- I CORINTHIANS 11:26-27.
- ROMANS 8:31-39

