

I'm glad you follow the right doctrine -

Doctrine can be practical as well

The doctrine of eternal security - you don't have to worry about being rebaptized over and over again and losing your salvation.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

We don't go to James -

Faith is less a factor - the mid trib appearance

Works is needed - mark of the beast, Jews killed in public

We don't go to Acts -

Acts is also a transition book

Four different baptisms with the Holy Ghost (2,8,10,19) - all very different = confusion for today's church - different audiences - we had a course on Acts last year - Pastor - I'm not teaching it.

11 apostles in Jerusalem -> to 1 in Rome (peter is not found after 15)

the church starts in acts 2 but its unknown till acts 9. that's when Paul gets saved.

cults love acts 2 - says you need to be baptized to be saved

* tongues is always to an unbelieving Jew

NOT our doctrine - Acts was written by Luke

* We don't get our doctrine from Matthew either.

MATTHEW CHAPTER 11

Jesus and John the Baptist

John the Baptist's disciples ask a question on behalf of John to Jesus: are You really the Messiah (the Coming One)?

[[Matthew 11:1]] And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

It was the third tour of galilee.

'cities' -

Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

All the apostles are galilleans but judas iscarriot. He's from cariot? a half Jew - type of the antichrist.

Galilee is low to the Jew. - Another reason for the PERSECUTION!

Mark 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art [one] of them: for thou art a Galilaeen, and thy speech agreeth [thereto].

There is a Galilean dialect

John 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

[[Matthew 11:2]] Now when John had heard in the prison the works of Christ, he sent two of his disciples,

[[Matthew 11:3]] And said unto him, Art thou he that should come, or do we look for another?

speaking about Jesus. John isnt doubting the prophesies, but wondering if the coming Messiah is Jesus.

John and most prophets didnt see the crucifation and suffers of the Messiah, they are all looking for the kingdom. The apostles dint figure it out till after the resurrection. There was very little revelation on it.

'in the prison' - a clue to why John is asking these questions

John is thinking that if Jesus us the Messiah, what is he doing here in jail? After all it says in Isaiah (and he knew the old prophets) - concerning his current situation I found this -

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; *Jesus was doing these things.*

John didn't rightly divide the whole passage. The `;' separates the 2 comings.

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

This prophecy is also quoted in luke 17 -

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luke 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19 To preach the acceptable year of the Lord.

Luke 4:20 And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

and he closed the book and left out the things that apply to the second advent because at this point in time its just the first coming. What must be accepted first is the first part of the ministry before the second part can be fulfilled. Nothing for te Jew until they accept the one that came the first time under His conditions. The first half is being fulfilled now its up to Israel to accept the second part and John wont get out of jail until its fulfilled.

There is 2000 years in between in these passages.

Why did John, who previously recognized Jesus as Messiah (John 1:29-36), ask this question? Perhaps he himself had misunderstood the ministry of the Messiah, thinking that if Jesus was really the Messiah, He would be performing works connected with a

political deliverance of Israel - or at least the deliverance of John, who was in prison!

John faced martyrdom when he was boiled in a huge basin of boiling oil during a wave of persecution in Rome. However, he was miraculously delivered from death. John was then sentenced to the mines on the prison island of Patmos. He wrote his prophetic Book of Revelation on Patmos. The apostle John was later freed and returned to serve as Bishop of Edessa in modern Turkey. He died as an old man, the only apostle to die peacefully. But he had no comfort – that's in the millennium.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John 1:34 And I saw, and bare record that this is the Son of God.

John 1:35 Again the next day after John stood, and two of his disciples;

John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God

Jesus' answer to John the Baptist's disciples: tell him that prophecy regarding the Messiah is being fulfilled

[[Matthew 11:4]] Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The proof is what you hear. Christ was a friend of publicans and sinners (19). A phony wouldn't preach to the poor. God has nothing to lose and needs nothing from the poor. -> These are his credentials.

Deuteronomy 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Again He appeals to the Jews on the basis of His works. He came to finish what God had started. The Jews require a sign - [[Matthew 11:5]] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

A list of things they can hear and see (SIGNS). The spiritual and physical condition of Israel at the coming of the Messiah. They needed Him and His power. Healing is a sign to the Jew.

[[Matthew 11:6]] And blessed is [he], whosoever shall not be offended in me.

Like I said last week - There is an offense to the cross, an offense to the gospel. The gospel is first. Get right and then you'll get things. That's an offense to people. The cross says you are wicked and deserve to go to hell, so repent.

Your way / His way vertical-horizontal (the cross)

* Real Christianity is always an offense to people who love religion, science, money and the world. People who want to do it their way.

* You dont do it yourself, but by God's conditions.

* Christ offends some people and you must separate from them. Don't be offended by doing God's work or you won't be blessed.

Jesus wants to assure both John and his disciples that He is the Messiah, but - He also reminds them that His power will be displayed mostly in humble acts of service, meeting individual needs - not in a spectacular display of political deliverance. Jesus knows that this is offensive to the expectation of the Jewish people, who longed for political deliverance from Roman domination; but blessed is he who is not offended because of Me. (11:6)

Jesus' discourse about John

[[Matthew 11:7]] And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

The winds of opposition.

3 things - was John really doubting,
shaken with the wind,

was he dressed like the scribes and pharisees, fancy cloths.

God's ways are not our ways. He'll do it the way we don't think, to see if we are submissive to him. He doesnt let a man earn his own salvation, but God's way is equal for everyone.

1) The wind shakes some people -

Ephesians 4:14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

2) and its contrary to us.

an east wind is a bad wind – east is a bad direction in the Bible

Jeremiah 18:17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

any fisherman will say that

John isnt questioning him based on doubt, so Jesus defends John's ministry.

[[Matthew 11:8]] But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft [clothing] are in kings' houses.

'for' - because of

to see some man dressed in fancy cloths?

Zechariah 13:4 And it shall come to pass in that day, [that] the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

They wanted to hear someone worldly in robes. Rev. Ike

Christ and the disciples didn't wear soft raiments like the Pope, who doesn't take stands like Christianity does.

[[Matthew 11:9]] But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Verse 10 explains it.

[[Matthew 11:10]] For this is [he], of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

A quote from isa and mal 3:1

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

A quote from isa 40 and mal 3.

39 chapters and the nt starts in isa 39

isa 66 matches the 66th book in the bible

John's ministry is to prepare the way for the Messiah.

You prepare the way for Jesus by getting a guy right beforehand.

[[Matthew 11:11]] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Positionally, dispensationally, not morally, someone in the KOH during the millenium is in better shape than John the baptist. He was, however, very pure. If the Jews would have accepted they would be in a better position than John the Baptist right then.

[[Matthew 11:12]] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Talks about people trying to force the kingdom in. He wasn't about to be made a king by force. These people wanted peace at any price except the price of repentance and humiliation. They were trying to bring in the kingdom by force. It was established on principles of righteousness and they try to take it by force.

A person gets saved by 'receiving' Christ. You don't take the kingdom by force either. Violence is a mark of devil possession. (mar 5).

Shows the diff between the KOG and the KOH. The KOH is a literal, physical kingdom with a literal king on the throne (Christ). The KOG is a spiritual kingdom which exists within you and can't be taken from you by force. Maybe the Pharisees were trying to force a kingdom.

[[Matthew 11:13]] For all the prophets and the law prophesied until John.

10 words in this verse.

The dispensation of the law technically ends in John's ministry. What they do with John's message and ministry leads the way for what they will do with Christ. John's baptism was to manifest the Messiah. If they don't accept John's preaching and teaching than they don't accept the Messiah. Either they will go into Daniel's 70th week or the whole thing is going to be put off.

Luke 16:16 The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it.

The end of the legal dispensation. The apostles continue his ministry (acts) but the legal dispensation ends somewhere in John's life. A transition period takes up next. It can go a number of ways depending on whether or not the Jew accepts. 70th week and the millenium or transition to the church age and the Gentiles. For a Jew to be baptized was to admit he was unclean. The scribes and the pharisees had a hard time identifying with John's ministry and a Gentile dog.

[[Matthew 11:14]] And if ye will receive [it], this is Elias, which was for to come.

The kingdom offer.

'it' - John's prophesying and his ministry and the kingdom under those conditions

'this' - referring to John, was Elias, which was for to come.

Malachi prophesied that Elijah and Moses would come before the great day of the Lord. But they don't have to literally. If somebody would take their place and fulfill their ministry, it would come in anyway.

We spoke before about Christ would fill the ministry of Moses. Christ fulfills a prophet like unto Moses.

In Elijah's place to represent the prophets would be John.

God had set up a perfect opportunity for Israel to get right, then Christ fulfills a prophet like unto Moses (as a witness to the Law).

In Elijah's place to represent the prophets would be John (as a testimony to the prophets). That would have fulfilled Malachi 4. In the spiritual sense John would have

fulfilled his ministry and would have manifested the prophets. There must be a witness to both the law and the prophets to bear testimony to the Messiah. Christ as a prophet fulfills that, He came to fulfill the law. John bears witness to the prophets (see Romans 3).

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Christ witnessed to His own righteousness as a man like Moses. John witnessed as a righteous one. He was pretty clean.

Since Israel rejected and John dies, when the Messiah is crucified and comes back to heaven then Mal 4:2 will come true literally.

It will be Moses and Elijah (rev 11). But Moses and Elijah could have been replaced by Jesus and John had Israel accepted at the first coming. Acts would have been different if they accepted after John is dead and Christ is gone back.

Its possible that there, since they are acceptting in Acts after John is dead and Christ is gone back to heaven then Moses and Elijah could have been sent back and literally be? there.

But if before the crusifction they had accepted it would have been Christ and John the Baptist as the 2 witnesses. (complicated) John looks just like Elijah. Christ is like Moses, a baby born to die. One was under the sentence of death of Pharoah, the other of Herod. Paralell ministries.

John is a type of Elijah -

Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

he would suffice to fulfill Elijah's ministry. The contradiction is John himself says he is not Elijah. But he was never intended to be unless to fulfill the ministry of Elijah had the Jews accepted. That explains the contradiction. The kingdom conmditions must be met first. Then the substition of who fulfills the ministries becomes true.

[Matthew 11:15] He that hath ears to hear, let him hear.

Israel never ha ears to hear. They constantly rejected Him. They must receive the king and the conditions of the kingdom (mat 5-7) before He can come. Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.

they have uncircumcised ears - not separated from the flesh. That's the condemnation of Steven against them in acts 7 -

Luke 14:35 It is neither fit for the land, nor yet for the dunghill; [but] men cast it out. He that hath ears to hear, let him hear.

circumcised - the heart is after spiritual things - the heart and the ears have been cut away from the flesh. The lusts of the flesh. That's the only kind of ear that will hear.

Jesus reminds the people that John is God's chosen herald of the Messiah, not a man-pleaser or a self-pleaser.

Jesus reminds the people that John was more than a prophet; he alone had the ministry of serving as the Messiah's herald; for that, he is the greatest of prophets and the greatest of men. There is a sense in which John is a "male Mary"; each were in a sense privileged to "bring" Jesus into the world.

Yet, he who is least in the kingdom of heaven is greater than he; though John was great, he was not (having lived and died before the completion of Jesus'. work at the cross and empty tomb) born-again; he did not enjoy the benefits of the New Covenant (1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:6-13).

1Corinthians 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

2Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:7 For if that first [covenant] had been faultless, then should no place have been sought for the second.

Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Hebrews 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead

them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Hebrews 8:10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Hebrews 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Hebrews 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Hebrews 8:13 In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

Jesus' reference to violence refers to both the intensity of spiritual warfare surrounding the ministry of Jesus and His herald, and to the intensity required to persevere in following God and "taking" the kingdom into our hearts.

Jesus sees an era ending with John; all the prophets and the law anticipated John and his ministry as a herald; there is a sense in which he speaks for every prophet who heralded Jesus' coming.

John may also be seen as Elijah, in a partial fulfillment of [Malachi 4:5](#); John is not actually Elijah, but he ministers in the same in spirit and power of Elijah, thus fulfilling his "office" ([Luke 1:17](#)). Elijah did come in fact during Jesus' ministry ([Matthew 17:3](#)), but will come again before the second coming of Jesus, likely as one of the two prophets of [Revelation 11:3-12](#).

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Revelation 11:3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Revelation 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Revelation 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 11:8 And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Revelation 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Revelation 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Jesus rebukes those who refuse to be pleased by either John the Baptist's or Jesus' ministry

[[Matthew 11:16]] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

16 on - He's getting ready to make fun of them

'generation' - that rejects

'like' - in the sense of the way that its rejecting

2 things that generation is likened to

'market' - they buy and sell - interested in money

'childeren' - not men - capricious, inconsistent, unstable

[[Matthew 11:17]] And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

'piped' - you didn't dance to our tune

'danced' - that's their retort to John the baptist -

Matthew 14:1 At that time Herod the tetrarch heard of the fame of Jesus,

Matthew 14:2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Matthew 14:3 For Herod had laid hold on John, and bound him, and put [him] in prison for Herodias' sake, his brother Philip's wife.

Matthew 14:4 For John said unto him, It is not lawful for thee to have her.

Matthew 14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matthew 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

John wouldn't plat their tune.

'lamented' -

Matthew 9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

A reference to Christ. John and Jesus would not submit unto the children in the marketplace and their message. They expected the children to submit unto their message.

[[Matthew 11:18]] For John came neither eating nor drinking, and they say, He hath a devil.

They wanted him to dance their dance and compromise to their tune.

[[Matthew 11:19]] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Jesus rejected also.

Inconsistent children, they didn't like either man God sent them. They don't like anything they don't want. They are not willing to submit to God and his authority.

The Jews reject both John and Jesus on trumped up charges that are lies. God sent 2 men whose ministries were opposite, the message the same, and they are both rejected.

'wisdom' - wisdom personified is Jesus Christ.

Proverbs 4:4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Proverbs 4:5 Get wisdom, get understanding: forget [it] not; neither decline from the words of my mouth.

Proverbs 4:6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Proverbs 4:7 Wisdom [is] the principal thing; [therefore] get wisdom: and with all thy getting get understanding.

Proverbs 4:8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

Christ was justified by His disciples. A good tree brings forth good fruit, Their wisdom is wrong because of what they produce. Wisdom is justified of her children. 'Look at My disciples'.

Those who have a heart to criticize, will find something to criticize; many wouldn't be pleased with either John or Jesus.

However, the wise man is shown by his wise actions (her children), such as the wisdom to accept both Jesus and John for what they were and what were called to be.

The condemned and the accepted

Jesus rebukes the cities that did not repent in light of both John the Baptist's ministry and Jesus' own ministry

Woe on Unrepentant Cities

[[Matthew 11:20]] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

He is through funning with them. To whom much is given, much is expected. They saw that works and the message, but wouldn't accept either one.

[[Matthew 11:21]] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

'Chorizan' - sea of gallilee - north shore

'Bethsaida' - same area

He could prove that by the book of Jonah. Tyre and Sidon are close to Niniveh. The preaching in Nineveh got them right. If Nineveh repented at the preaching of Jonah, a prophet who didnt even want to go, why didnt these 2 towns repent under Jesus ministry when you consider how much greater Jesus was than Jonah? Thats why they are going to receive the greater damnation.

[[Matthew 11:22]] But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Thats the judgement of the nations in mat 25. Ruckman makes it the final judgement, but at that judgment Christ doesnt judge cities, but individuals. It all leads up to mat 25. The judgment thats going to come up if the Jews accept, Daniel's 70th week.

[[Matthew 11:23]] And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

People exhalted it.

Matthew 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

[[Matthew 11:24]] But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

'land' - not people, but countries, places

There is a degree of punishment. Both are going to be punished but one more tolerable than the other. That's consistent with bible revelation. There are different degrees of punishment.

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

In any judgment there is damnation to all the losers but the degree of it is different. In the OT they talk about the lowest hell.

Since countries are being judged, this is not the Great White Throne judgment, but the judgment of the nations in mat 25.

It's going to be more tolerable for others who didn't have the revelation they had. given - expected

Because most of His mighty works were done in these cities, they experienced a greater light - which required a greater accountability. Of course, how great is the accountability of the United States and its people as individuals; we have had an access to the gospel that no other society has, yet we are in desperate need of repentance.

When Jesus says that it will be more tolerable for certain cities in the Day of Judgment, He implies that there are in fact different degrees of judgment; some will be punished more severely in the final judgment than others.

God's judgment was fulfilled against these cities; each one of them has been desolate for generations upon generations.

Jesus praises those who do receive His message

Rest for the Weary

[[Matthew 11:25]] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou

hast hid these things from the wise and prudent, and hast revealed them unto babes.

the only place in His earthly ministry where Jesus ever rejoiced in the spirit.

Luke 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

God shows things to humble people. People who think they are wise and prudent, God doesnt show them anything. Get smart by realizing that you wouldn't know anything unless God gave it to you.

'wise' - worldly wisdom

James 3:15 This wisdom descendeth not from above, but [is] earthly, sensual, devilish.

'prudent' - a thinker like the guy sitting on top of the world. The philosophers. God hides things from the wise men of the world and reveals them to tiny babes. How?

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.

Isaiah 28:10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

Isaiah 28:11 For with stammering lips and another tongue will he speak to this people.

Isaiah 28:12 To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: yet they would not hear.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

line upon line, precept upon precept. The wise and prudent are never willing to humble themselves.

The Father must reveal the Son from heaven (mat 16)

They reveal each other. You receive either one, you get the other one.

The Father reveals the Son by signs to the Jew and by wisdom to the Gentile.

1Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

If the Gentile will admit he is stupid nad seeks after wisdom, he will find the gospel.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

seek and you shall find - ask and it shall be given to you. If a person will admit they dont know it and they need it then the Lord will reveal Jesus Christ to the sinner.

[[Matthew 11:26]] Even so, Father: for so it seemed good in thy sight.

[[Matthew 11:27]] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him]. /* TRINITY THEME */

the Son reveals the Father -

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?

in the sense of when youv'e met Jesus, youv'e met the Father.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

If you find one, youv'e found the other, because they are one.

If we do respond to Jesus, it is because the Father has revealed these things to babes like us.

As well, the Father can only be known through the Son, as He chooses to reveal the Father to us.

Jesus' invitation

[[Matthew 11:28]] Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.

Psalms 38:4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

Isaiah 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

'rest' - comes from sin forgiven. People that are bearing a load of sin don't have any rest. As long as you have sin you will be laden.

[[Matthew 11:29]] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

'rest' - you find rest by getting your sins lifted (28). You found additional rest in following Jesus (29).

Dispinsationally, up to this point, the message has been pretty much cooperate, to Israel. All of a sudden, here at the end of chapter 11 it becomes personal and individual.

He knows the national will reject, so now He is going to find individual jews to bless. He's getting away from the coporate promises and blessings to Israel because of their rejection. He is getting more individual, more personal.

[[Matthew 11:30]] For my yoke [is] easy, and my burden is light.

'yoke' -

1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and [his] doctrine be not blasphemed.

the yoke of a servant - work not pleasure

a preacher is likened to an oxen in 1ti 9

either you have the yoke of sin or the yoke of Christ on

you

his yoke is easy - the yoke of sin is heavy - and the Lord never puts anything on you too heavy.

'of' - learn of

subject - object - when you learn about Him, He is the subject and the object is learning. When you are learning from Him then the learning is the subject and He is the object.

the love of God - either way depending on the context of the passage. This can interpret a passage correctly.

from or about - either way

when you get into His yoke you can learn from Him - He will show you things - he has already done it. You can learn about Him and from Him when you take His yoke.

'of' and 'for' - 2 of the hardest words in scripture.

'lowly'

Phillipians 2:2 Fulfill ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind.

Meek - not proud - to get into Christ's yoke you must be willing to sacrifice and be humble.

1Corinthians 9:19 For though I be free from all [men], yet have I made myself servant unto all, that I might gain the more.

It's your choice to take the load of sin off by receiving Christ and to get in or not get in the yoke, which is there for every Christian. People don't want Christ's yoke because it's connected with the meek and lowly in heart. Meekness is like charity; it's not puffing yourself up, it's the quality whereby you'll help people no matter what their position in life is. Be with publicans and sinners and enjoy it.

lowly in heart -

Psalms 51:17 The sacrifices of God [are] a broken spirit: a broken and a c

te heart, O God, thou wilt not despise.

- not sad but broken-hearted, cast down - because of the condition of people. Christ was broken-hearted over the sin of people and how it destroyed them. Being a Christian beats going to hell.

Jesus makes an offer: that we would take My yoke upon you and learn from Me; we must come as disciples to learn, willing to be guided by His yoke - not merely to "receive" something.

Jesus summarizes this wonderful call when He declares My yoke is easy and My burden is light; the yoke is light and the burden is easy because He bears it with us. When training a new animal to plow, they would often yoke it to an older, stronger, more experienced animal who would bear the burden and guide the protégé through

his learning. If your yoke is heavy and your burden is hard, then it isn't His yoke or burden, and you aren't letting Him bear it with you.