

1/27/18

## Matthew 11

Jesus having performed many miracles, preached the gospel to all and sent out His twelve disciples, telling them of their rejection and persecution, is encountered with opposition, rejection and persecution in chapters eleven and it will continue in twelve.

### 11:1-15     The disciples of John came to Jesus.

11:1     The ongoing ministry of Jesus.

1) This should be the last verse of chapter 10 as Jesus commissioned the twelve, he would follow and meet them, “Now it came to pass, when Jesus finished commanding His twelve disciples.” vs. 1a

\* The phrase, “When Jesus finished” appears five times closing each of the five major discourses. Matt. 7:28; 11:1; 13:53; 19:1; 26:1

2) Jesus left, “that He departed from there to teach and to preach in their cities.” vs. 1b

a) Jesus would meet them later. Matt. 10:23

b) Jesus continued to teach and preach to the people.

11:2-6     The disciples of John came to enquire of Jesus.

11:2-3     The nature of the question.

1) The news of Jesus had come to John, “And when John had heard in prison about the works of Christ, he sent two of his disciples.” vs. 2

a) Matthew is the only one who tells us John was already in prison. Matt. 4:12

b) Herod Antipas had put John in the fortress of Machaerus, south of Jerusalem on the east side of the Dead Sea, 13 miles southeast of the Herodium. Lk. 7:18-23

c) He was in prison because he rebuked Herod for taking his brother’s wife and divorcing his wife. Matt. 14:3-4; 14:3-4; Lk. 3:19-20

d) John had heard of the work of Christ “Christos” Messiah and they didn’t seem to align with his message of judgment. Matt. 3:10, 12

1)) John knew Jesus was the Christ, the promised Messiah from the Father at His baptism. Matt. 3:17; Mk. 1:11; Lk. 3:22

2)) After the temptation of Jesus John affirmed he believed Jesus to be the Messiah, “The next day John saw Jesus coming toward him, and said, “Behold! The **Lamb of God** who takes away the sin of the world!” Jn. 1:29

- 2) John asked if there was another coming after Him, “and said to Him, “Are You the Coming One, or do we look for another?”. vs. 2
- a) The word another “heteron”, means different than Jesus.
  - b) Some commentators believe John was doubting who Jesus was and attribute it to being in prison, disillusioned and depressed, but this is sheer speculation!

**11:4-5** The response of Jesus to the disciples of John.

- 1) Jesus told them to simply go and report to John the things they were hearing and seeing, “Jesus answered and said to them, “Go and tell John the things which you hear and see.” vs. 4
  - a) John was expecting a conquering Messiah, waiting for Jesus to set up the Kingdom.
  - b) The disciples of Jesus were also expecting Him to destroy the power of Rome as He headed to Jerusalem and set up the Kingdom Age. Lk. 19:11
  - c) In fact just before Jesus ascended to heaven His apostles still believed Jesus was going to set up the Kingdom. Acts 1:6
- 2) Jesus described the very things they were observing, “The blind see and *the* lame

walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up”, which alluded to the miracles during the Kingdom Age spoken by Isaiah. vs. 5a-c

\* This is an allusion to the miracles in the Kingdom Age now present at the arrival of the kingdom of heaven. Is. 35:5-6

- 3) Jesus quotes Isaiah again giving the key and direct fulfillment of the arrival of the Kingdom of heaven through the Messiah, “the poor have the gospel preached to them”, by quoting Isaiah. vs. 5c
  - a) Jesus will quote the same passage of Isaiah as a direct fulfillment when he reads out of the scroll of Isaiah in the synogogue at Nazareth. Is. 61:1; Lk. 4:16-21
  - b) The poor here are the same poor of the Beatitudes. Matt. 5:3

**11:6** The words of Jesus were to encourage John, not to rebuke him.

- 1) This is the first beatitude since the Sermon on the Mount, “And blessed is he who is not offended because of Me.” vs. 6
- 2) The word blessed “markarios”, means happy, true lasting happiness that comes from believing, trusting and resting in Jesus to be faithful and true.
  - \* There will be other beatitudes. Matt. 13:16; 16:17; 24:46

- 3) The word offended “skandalizo”, means a stumbling block causing a person to begin to mistrust and desert one whom he ought to trust and obey.

\* Jesus told John, you are unhappy because you misunderstand now and what I am doing, “My ways!”

**11:7-15** The response of Jesus to the crowds.

**11:7-9** The words of Jesus defended John as a man of faith to the unbelieving crowds.

- 1) Jesus waited till the disciples of John had departed, then addressed the multitudes with three rhetorical questions, “As they departed, Jesus began to say to the multitudes concerning John.” vs. 7a-b
- 2) The first rhetorical question asked if John was a fearful weak man easily swayed, “What did you go out into the wilderness to see? A reed shaken by the wind?” vs. 7c-d
  - a) Reeds were common on the shore of the Jordan River in the wilderness where John preached and baptized.
  - b) The metaphor indicated the nature of a reeds, flimsy, weak and blown every way by the wind. The correct answer is NO!
  - c) The crowds were thinking in their minds and heart that John was now doubting who Jesus was, being weak, easily intimidated and vacillating like a reed.

**11:8** The second rhetorical question.

- 1) The second rhetorical question Jesus asked was if John was a wealthy aristocrat living in comfort, “But what did you go out to see? A man clothed in soft garments?” vs. 8a-b
  - a) The description was totally contrary to John, he did not have soft garment, the correct answer is NO!
  - b) John wore a garment of camel’s hair. Matt. 3:4
  - c) The crowds were thinking in their minds and heart that John was not in prison, but in the palace of Herod Antipas like a wealthy politician that could not be trusted.
- 2) Jesus declared, “Indeed those who were soft *clothing* are in kings’ houses.” vs. 8c
  - a) But John was in prison for confronting Herod Antipas about his seduction of his brother’s wife, divorcing his own wife and marrying his brother’s wife.
  - b) He was a man of the wilderness waiting on God.

**11:9** The third rhetorical question.

- 1) The third rhetorical question Jesus asked if John was a messenger from God like all in the past, “But what did you go out to see? A prophet? vs. 9a-b
- 2) Jesus declared the correct answer aloud this time, “Yes.” vs. 9c

- 3) Jesus declared the ultimate authority on John, “I say to you, and more than a prophet.” vs. 9d
- a) The word more “perissoteros” means exceeding, supremely surpassing all the past prophets.
- 1)) John inaugurated the New Era of the Kingdom of heaven.
  - 2)) John was the forerunner of Messiah.
  - 3)) John witness the arrival of Messiah.
- b) The people in their minds and heart were thinking John had failed as a prophet or was a false prophet.

**11:10-11** The words of Jesus gave high tribute to John.

- 1) Jesus declared John was prophecied in the Scriptures, “For this is *he* of whom it is written: ‘Behold, I send My messenger before Your face, Who will prepare Your way before You.’” vs. 10
  - a) The prophet was the last prophet, Malachi, 420-397 B.C. Mal. 3:1
  - b) The prophecy concerned being the forerunner of the Messiah, Jesus.
  - c) John was six months older than Jesus, as well as being His cousin. Lk. 1
- 2) Jesus declared John was the greatest one born. vs. 11
  - a) The declared Assuredly “amen”, indicates something of great importance is going

- to be stated, it is absolutely true and reliable. vs. 11a
- b) The authority of Jesu is absolute and final, “I say to you.”” vs. 11b
  - c) The revelation of truth was the high honor given to John, “among those born of women there has not risen one greater than John the Baptist.” vs. 11c
    - 1)) Greater than any person born in the past, this included Abraham, Moses and David, for John was the one used by God to break the 400 year silence of the prophets.
    - 2)) John was the closest prophet in time to the Messiah and the forerunner of the Messiah.
    - 3)) Yet, John never did one miracle that we know of, interesting.
  - d) The revelation of truth was that the believer is greater than John, “but he who is least in the kingdom of heaven is greater than he.” vs. 11d
    - 1)) Because the believer understands clearer the reality of the finished work of Jesus on the cross, the resurrection and the outpouring of the Spirit on the day of Pentecost, let alone the incredible work of grace to sinners.
    - 2)) Because every believer has a better understanding the kingdom will not be set up till after the church age,

John thought the kingdom was going to be set up.

**11:12-15** The words of Jesus regarding the nature of the Kingdom of heaven.

- 1) Since John preached the gospel there had begun a great spiritual warfare, been great opposition, but regardless many have entered eagerly, despite the opposition, “And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. vs. 12
  - a) This is said to be a difficult verse to interpret, some believe it is the Kingdom of heaven is suffering violence in opposition, others that the kingdom of God is making it way violently, stil others that people enter the kingdom.
  - b) The phrase, suffer violence “biazo” means to inflict hostile force, an indictive present middle voice, indicating against the kingdom of heaven. Lk. 16:16
  - c) The word violent “biastes”, means to exert strong forfulness and qulified by the word force “harpazo”, suddenly, violently snatched away, an indicative preesent active, constanly, the same word for the rapture of the church.
  - d) I believe the text means that regardless of the violent opposition against the

kingdom of heaven by the preaching of the gospel, sinners are being saved by the power the Holy Spirit. Lk. 16:16

- 2) John was the culmination of fhe Old Testament prophets, “For all the prophets and the law prophesied until John.” vs. 13
  - a) This verse distinguishes the two eras. vs. 12-13
  - b) The law was a schoomaster to bring us to Christ.
  - c) The Messiah had arrived to save by grace throught faith.
- 3) John was the fulfillment of prophecy, he came in the spirit and power of Elijah, the short-term fulfillment of the prophecy of Malachi, “And if you are willing to receive *it*, he is Elijah who is to come.” vs. 14
  - a) The short-term fulfillment, “He will also go before Him in the **spirit** and **power** of Elijah, ‘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.” Lk. 1:17
  - b) The long-term fulfillment, “Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.” Mal. 4:5-6

- 4) The command to take heed is to all these truths, “He who has ears to hear, let him hear!” vs. 15
- a) Those having an ear to hear are both in the present active, having the ability to hear are commanded to consider and believe what has been said.
  - b) These people hearing had the greater light than others in the past, therefore the greater responsibility and accountability.
  - c) They had heard the forerunner of the Messiah, John the Baptist, proclaim His coming, confirmed His office at His baptism and pointed people to Jesus.
  - d) Yet they were disbelieving and opposing Jesus and the gospel.

**11:16-24 The sharp rebuke of Jesus to the faithless generation.**

**11:16-17** The clear picture of the fickleness of the people.

- 1) Jesus turns from the character of John to the people of the day. vs. 16  
\* The word But “de” marks their sharp contrast to John.
- 2) Jesus gives a little parable. vs. 16-17
  - a) Jesus said, “to what shall I liken this generation?” vs. 16a
  - b) Jesus gives the correct answer, they were like little children entertaining themselves

easily, “It is like children sitting in the marketplaces and calling to their companions. vs. 16b

- c) Jesus described them as playing wedding and funeral as immature, being easily distracted, bored and fickle wanting their own way, “and saying: ‘We played the flute for you, And you did not dance; We mourned to you, And you did not lament.’” vs. 17  
\* Having no contentment or satisfaction. Lk. 7:31-35

**11:18-19** The application of the little parable to the present generation.

Jesus said John came as an ascetic, “For John came neither eating nor drinking, and they say, ‘He has a demon.’” vs. 18

- a) John was unable to eat certain things or drink wine being a Nazarite, concluding he had a demon.
- b) Matthew omits “bread” and “wine” but it is found in Luke. Lk. 7:33
- 2) Jesus said about Himself, “The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’” vs. 19a-e  
\* The expression “a glutton and winebibber”, is found only this time in the New Testament.

- 3) Jesus hits them with the punch-line, the application, “But wisdom is justified by her children.” vs. 19f
- a) Time would reveal they were not very wise by their unbelief and rejection of John and Jesus.
  - b) Those believing were the true wise people and this is true of every person regarding Jesus and the things of God.

**11:20-24** The severe judgment Jesus declared to the unrepentant cities.

**11:20-22** The judgment over the city of Chorazin and Bethsaida.

- 1) Jesus rebuked the cities that had the greater privilege, “Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent.” vs. 20
  - a) Three quarters of the ministry of Jesus was around the Galilee.
  - b) To those that much is given, much is required. Lk. 12:48
  - c) Their response should have been to “repent”, seeing the lostness and need of salvation through Jesus.
- 2) Jesus “Woe to you, Chorazin! Woe to you, 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.” vs. 21

- a) In Matthew the word Woe “ouai” is always in the dative, expressing painful displeasure expressing the judgment of God. vs. 21
- b) The city of Chorazin was two miles north of Capernaum, this is the only time it is mentioned in Matthew.
  - 1)) Luke mentions it once also. Lk. 10:13
  - 2)) Excavations of synagogue found a stone chair corresponding to “The seat of Moses”. Matt. 23:2
- c) The city of Bethsaida is believed to have been in that region also.
  - 1)) Peter, Andrew and Philip were from Bethsaida.
  - 2)) The two cities were known for their wickedness.
- d) Jesus declared Tyre and Sidon, two of the most wicked cities would of repented long ago in sackcloth and ashes, if the very same works had been done in them, the sign and evidence of true repentance.
  - 1)) Tyre was a famous seaport of the ancient world, 20 miles south of Sidon on an island 3/4 miles from the mainland.
  - 2)) Sidon was a Phoenician city 20 miles north of Tyre.
- e) The judgment of Chorazin and Bethsaida would be more severe, “But I say to you, it will be more tolerable for Tyre and

Sidon in the day of judgment than for you.” vs. 22

- 1)) The ultimate authority, “But I say to you.”
- 2)) The word tolerable “anektoteros”, means bearable for those two wicked cities.

**11:23** The judgment over the city of Capernaum.

- 1) The high privilege, “And you, Capernaum, who are exalted to heaven.” vs. 23a-c
  - a) Capernaum was on the northwest shore of Sea of Galilee.
  - b) The city had been exalted “hupsoo” raised to the very summit in the highest privilege, due to the Messiah having it as His headquarters for ministry. Matt. 4:13; 8:5; 9:1; 17:24
  - c) Peter had a home.
- 2) Capernaum would be brought down to the lowest place of abasment to Hades, “will be brought down to Hades.” vs. 23d
  - a) The word Hades identifies the place where departed spirits for rejecting the greater light.
    - \* Jesu spoke about the Lazarus and the rich man who died. Lk. 16
  - b) The reason, “for if the mighty works which were done in you had been done in

Sodom, it would have remained until this day” vs. 23e-f

- c) The implication being, they would have repented. Matt. 10:15

**11:24** The judgment of Capernaum would be very severe.

- 1) The authority again is the highest, the words of Jesus, “But I say to you.”
- 2) The judgment over Sodom would not be as severe, “that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”
  - a) The greater judgment is based on the great privilege and spiritual light.
  - b) The word tolerable again “anektoteros” means more bearable.

**11:25-30** The revelation and invitation of salvation declared by Jesus.

**11:25-27** The revelation regarding salvation.

- 1) The phrase, “At that time Jesus answered and said”, looks back to all that precedes in chapter 11. vs. 25a
- 2) The words of Jesus is a prayer of thanking to His Father, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and have revealed them to babes.” Vs. 25b-e

- a) The word thank “exhomologeo”, means to acknowledge openly and joyfully gratitude and praise. vs. 25b
  - b) The Father is identified as the Creator of heaven and earth. vs. 25c-d
  - c) The act of having hidden “apokrupto”, means to conceal the understanding of the gospel, as a consequence of their own hardened hearts against Jesus, God is not the one hindering them from seeing and believing. vs. 25e
    - \* “For the **hearts** of this people have grown dull. Their ears are **hard** of hearing, And their eyes they have closed, Lest they should see with *their* eyes and hear with *their* ears, Lest they should understand with *their hearts* and turn, So that I should heal them.” Matt. 13:15
  - d) The reason being that the wise and prudent identify the natural man who depends on his intellect and right to understand God, the “babes” are the saved. vs. 25e
    - \* Zachariah was told about the birth of his son John by Gabriel. Lk. 1:21-24
  - e) The babes are the poor in spirit who open their hearts to God seeing themselves in need of salvation. 1Cor. 1-2
- 3) The good pleasure and delight of the Father to save those open and receptive to the gospel,

“Even so, Father, for so it seemed good in Your sight.” vs. 26

- 4) The intricate oneness of the Father and the Son, “All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.” vs. 27
  - a) The Father has delivered and entrusted to the Son all things. vs. 27a
  - b) No one knows the Son in His complete person, except the Father. vs. 27b
  - c) No one knows the Father except the Son, in His complete person. vs. 27c
    - \* “I and *My Father* are **one**.” Jn. 10:30
  - d) The Son is the only one that can reveal the Father to sinful man, “to whom the Son wills” is based on a person’s repentance. Jn. 1:1, 14, 18; Acts 4:12; 1Tim. 2:5

**11:28** The invitation regarding salvation.

\* Verse 28-30 are found only in Matthew.

- 1) The invitation excludes no one, “Come to Me, all *you* who labor and are heavy laden.” vs. 28a-b
  - a) Jesus invites all to “come” who are laboring and are heavy laden with trying to merit their righteousness before God, as the Pharisees to come and be a disciple of Jesus through repentance.

- b) The word labor “kopiao”, means to the point of exhaustion by wearisome efforts under to the volumes of religious interpretations. Matt. 23:4
  - c) The phrase heavy laden “ogirtuzi”, describes the result of the “labor”, ending up under an unbearable wieght.
- 2) The promise follows, “and I will give you rest.” vs. 28c
- a) Through repentance, Jesus just rebuked and prounced judgment over the generation and cities that refused to repent.
  - b) Repentance bring about spiritual justification before God for their sin and contentment coming to know the Son and the Father, being one with them.
  - c) The word rest “anopauo”, means to cause to cease from any more endeavor to merit salvation and rest in the “righteousness and peace” of God

**11:29** The process to grow as a disciple of Jesus.

- 1) The personal responsibility to grow as a disciple is revealed, “Take My yoke upon you and learn from Me.” vs. 29a
- a) The word yoke “zrgos” describes what was place on the neck of an ox to bring him under submission to plough as one.

- b) When two oxen were joined together they plough as one, not two.
  - c) The disciple joins himself to Jesus having repented takes yokes himself to Jesus to follow, grow and mature in the knowledge of His word to be more like Jesus.
- 2) The reason is given, “for I am gentle an lowly in heart.” vs. 29b
- a) The word gentle “proaos”, means mild, meek, the idea being compassionate piting lost man, Jesus came to save man from his sins, not to condemn.
    - \* “A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory. And in His name Gentiles will trust.” Is. 42:1-4
  - b) The word lowly “ta[eomps”, means humble in heart “kardia”denotes the center of all physical and spiritual life, in contrast to man, “above all things is deceiful and despartely wicked.” Jer. 17:9
- 3) The promise, “And you will find rest for your souls.” vs. 29c
- a) The learning about Jesus in the word of God results in growth, development and maturity spiritually
  - b) The promise is “and you will find rest for your souls.”

- 1)) The word souls “psuche” refers to the the seat of our emotions, intellect and will, agreeing with His word.
- 2)) The word find “heurisko”, means to come upon after searching the thing sought, peace with God as a disciple lives out his life of easy or difficulty with the peace of God.

**11:30** The personal experience to live as a disciple of Jesus.

- 1) The nature of His yoke, “For My yoke *is* easy.”
  - a) The yoke of Jesus being easy refers to the submission of the disciple due to the proper fit, seeing the love and goodness of God.
  - b) The word easy “chrestos”, means fit and useful, with the idea of being good and virtuous, wholesome.
  - b) The yoke had to fit the ox perfect so as not to injure his neck and sholders, Jesus a carpenter was keenly aware of this.
  - c) The demands of a godly life are accompanied with the ability to obey by the power of the Holy Spirit. having love for Jesus.
- 2) The manner of the burden, “My burden is light.”

- a) The burden of Jesus being light refers to the demands of His word to obey, it is light.
- b) The word light “elephros” simply means ligh weight, not a heavy burden like the demands of the Pharisees and Scribes.
- c) Again Jesus enables us in contrast to the law we are incapable of obeying having no ability.