

2/4/18

Matthew 12

Those who are not believing and rejecting Jesus now comes into open conflict, particularly regarding the Sabbath day.

12:1-14 The Pharisees accused the disciples and Jesus of breaking the Sabbath.

* The parallel passages. Mk. 2:23-28; Lk. 6:1-5

12:1-8 The plucking of wheat on the Sabbath.

12:1-2 The confrontation for breaking the Sabbath.

- 1) The occasion is stated, “At that time Jesus went through the grainfields on the Sabbath.” vs. 1a
 - a) Luke tells us it was the second Sabbath after the first. Lk. 6:1
 - b) Remember Matthew is not concerned with the chronology.
- 2) The situation was of human need, “And His disciples were hungry, and began to pluck heads of grain and to eat.” vs. 1b-c
 - a) The purpose was to satisfy their hunger.
 - b) They plucked “eillo” to tear off from the stock and the husk in order to eat it.
- 3) The objection was from the religious rulers, “And when the Pharisees saw *it*, they said to Him, “Look, Your disciples are doing what

is not lawful to do on the Sabbath!” The law permitted it for human need.” vs. 2

- a) The accusation was not based on the law, but rather their traditions that Jesus that often were contrary to God’s word. Matt. 5-7
- b) The law permitted what Jesus and the disciples had done as they walked through the field, as long as they did not take a sickle to it and carry it out. Deut. 23:25
- c) The Sabbath was holy and to be observed and is one of the Ten commandments, punishable by death. Ex. 20:10; Deut. 5:14; Ex. 31:14-15; Num. 15:32-35; Ex. 31:16

12:3-5 The clarification about the Sabbath.

- 1) Jesus confronted the Pharisees with the case of David that clearly contradicted the demand of the Pharisees, “But He said to them, “Have you not read what David did when he was hungry, he and those who were with him.” vs. 3
 - a) The occasion was when David was fleeing from Saul and lied to Ahimelech the priest that he was on a secret mission for the king. 1Sam. 21:1-6
 - b) The key is the David and his men were “hungry”, just like Jesus and His disciples.

- 2) Jesus declared David and his men both ate the bread in the tabernacle that was prohibited them, “how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?” vs. 4
- a) The priest placed two stacks of six breads on the table to the right at the entrance of the tabernacle.
 - b) The priest would change them at the end of the week and eat the old bread.
- 3) Jesus confronted the Pharisees with a second case, that of the priest that served in the tabernacle, “Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?” vs. 5
- * The priest would offer two lambs, along with their drink offerings and bread for the memorial ever Sabbath. Num. 28:9-10; Lev. 24:8

12:6-8 The supreme authority over the Sabbath.

- 1) Jesus declared He was superior to the temple, “Yet I say to you that in this place there is *One* greater than the temple.” vs. 6
 - a) The authority is the highest, His “Yet I say to you.”
 - b) The location and time was unmistakable, “that in this place”.

- c) The superior contrast was stated, “One greater than the temple”, the One who gave the pattern for the tabernacle and temple and sanctified them both.
- 2) Jesus rebuke the Pharisees for their lack of knowledge of the word, “But if you had known what *this* means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.” vs. 7
- a) The word but “de” marked the sharp contrast for the love of their traditions over the word of God.
 - b) The quotation is from Hosea and the context is God’s compassion over Ephraim unfaithfulness, not wanting to judge her. Hos. 6:6

* Jesus quoted the same verse to the Pharisee when they faulted Him for eating with sinners and tax collectors. Matt, 9:13
 - c) If the Pharisees would of understood the compassion of God, they would not of condemned the guiltless, Jesus and His disciples.

* They were uncompassionate, critical legalists looking to find fault in view of their traditions. Rom. 14; Col. 2
- 3) Jesus proclaimed He was the ultimate authority over the Sabbath, “For the Son of Man is Lord even of the Sabbath.” vs. 8

- a) The word Lord “kurios” is at the beginning of the sentence making it emphatic, Jesus is the Master of the Sabbath day.
- b) Mark tells us Jesus said, “The Sabbath was made for man, not man for the Sabbath.” Mk. 2:27
- c) The title “Son of Man”, indicates His Incarnation, His humanity, as God became man. Jn. 1:1-14

12:9-14 The healing of the man with the withered hand on the Sabbath.

* The parallel passages. Mk. 3:1-5; Lk. 6:6-11

12:9-10 The questioning of Jesus about healing on the Sabbath.

- 1) Jesus left the wheat-field as He is travelling through Galilee, “Now when He had departed from there, He went into their synagogue.” vs. 9
 - a) Their synagogue indicated the Pharisees.
 - b) Luke says Jesus was teaching. Lk. 6:6
- 2) The occasion once again was of someone in need, “And behold, there was a man who had a withered hand.” vs. 10a
 - a) The word withered “xeros”, mean dry, it was paralyzed and unable to be used.
 - b) The man would be find it most difficult to work and earn a living with one hand.
- 3) The provocation was stated, “And they asked Him, saying, “Is it lawful to heal on the

Sabbath?”--that they might accuse Him.” vs. 10

- a) The question is a loaded question to set Jesus up, asking Him is it was lawful to heal on the Sabbath? vs. 10a
- b) The reason is stated, “That they might accuse Him”, of breaking their traditions. vs. 10b

12:11-12 The revealing of their blindness and lack of compassion.

- 1) This passage is unique of Matthew.
- 2) Jesus answered their question with a question, “Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?” vs. 11
 - a) Their attempt to set Jesus up, but it backfired on them and Jesus set them up.
 - * Luke says Jesus knew their thoughts. Lk. 6:8a
 - b) The punch-line is, “will not lay hold of it and lift it out?”, the right answer by the Pharisee is “yes”, having them give the correct answer to the question they asked Him, if it was lawful to heal on the Sabbath?
- 3) Jesus exposed their uncompassion and legalism, “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.” vs. 12

- a) He accused the Pharisees and Scribes of placing greater value on a sheep, than a man.
- b) He new they only allowed minimal care to maintain someone on the Sabbath, but not to help them recover.
- c) He affirmed it was right to heal a person in need on the Sabbath because doing good always takes precedence over law and tradition.

12:13 The healing of the man with the withered hand by Jesus.

- 1) The command was given by Jesus, “Then He said to the man, “Stretch out your hand.” vs. 13a-b
 - a) “And when He had looked around at them with anger, being grieved by the hardness of their hearts.” Mk. 3:5a-b
 - b) The man had no capacity to do what was commanded by Jesus.
 - c) Luke says they were “filled with rage”. Lk. 6:11a
 - d) The command seemed to be not only an impossible command, but seemingly insensitive.
- 2) The obedience of the man, “And he stretched *it* out, and it was restored as whole as the other.” vs. 13c-d
 - a) Yet the man was obedient and was enabled by Jesus to obey.

- b) The word restored “apokathistemi” refers to the former state like his other hand.
- 3) The wicked response of the Pharisees and Scribes, “Then the Pharisees went out and plotted against Him, how they might destroy Him.” vs. 14
 - a) They had no compassion for the people.
 - b) They had no love for Jesus, they had to get rid of Him.
 - c) The opposition is intensifying, Mark says they plotted with the Herodians, the political party of Rome. Mk. 3:6

12:15-37 The accusations and hostility increases against Jesus.

12:15-21 The servant of Yahweh, Jesus.

12:15-16 The withdrawal of Jesus from the open hostile opposition.

- 1) Jesus removed Himself being very aware of the danger to His life, “But when Jesus knew *it*, He withdrew from there.” vs. 15a-b
 - a) Jesus lived out in humility and wisdom.
 - b) Knowing that popularity based on man can hinder God’s work. Mk. 3:7-12; Lk. 6:17-19
- 2) Those who believed in Jesus followed Him, “And great multitudes followed Him, and He healed them all.” vs. 15c-d
 - a) Not every one was against Jesus, but certain it was the few for Him. vs. 15c

- b) They put their trust in Jesus and He healed them all. vs. 15d
- 3) Jesus did not want public notoriety, he repeated this many times as He healed someone to no avail. “Yet He warned them not to make Him known,” vs. 16
 - a) Jesus did not want to be taken as a political deliever.
 - b) Jesus had a mission to complete, death on the cross.

12:17-21 The prophetic Scripture fulfilled.

- 1) All that Jesus did was prophetic, the first of five Servant Song, “that it might be fulfilled which was spoken by Isaiah the prophet, saying.” vs. 17
 - * This is key phrase for Matthew as he is writing to the Jews for this gopel about their promised Messiah.
- 2) The prophecy is from Isaiah identifies the Servant. vs. 18
 - * Is. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12
 - a) He is the Father’s Servant, “Behold! My Servant whom I have chosen.” vs. 18a
 - b) He always pleases the Father, “My Beloved in whom My soul is well pleased!” vs. 18b
 - c) He is endowed with God’s Spirit without measure, “I will put My Spirit upon Him.” vs. 18c

- d) He provide justification for the Gentiles, “And He will declare justice to the Gentiles.” vs. 18d
 - * The people sat in darkness and seen a great light. Matt. 4:16-17
- e) He is humble and meek, not voictress or agumentative, “He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.” vs. 19
- f) He is gentle and compassionate for the broken and life giving, “A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory.” vs. 20
- g) He is will provide atonement for the Gentiles also, “And in His name Gentiles will trust.” vs. 21

12:22-23 The deliverance and healing of a demon possessed man.

- 1) The possession had impaired his sight and speeh, “Then one was brought to Him who was demon-possessed, blind and mute.” vs. 22a-b
 - * Not all physical infirmities are related to demon possesion, only when indicated.
- 2) Jesus set him free and make him whole, “and He healed him, so that the blind and mute man both spoke and saw.” vs. 22c-d
 - a) We have no idea how long he was blind and deaf, but one can only imagine the

delight and joy of seeing and hearing once again or maybe for the first time?

b) Without doubt this individual trusted Jesus for salvation.

3) The response of the crowds, “And all the multitudes were amazed and said, “Could this be the Son of David?” vs. 23

a) Amazed “existemi”, to throw out of position, dumbfounded in wonderment. vs. 23a

b) They were not quite convinced Jesus was Messiah by the expression, “Could this be the Son of David?”. vs. 23a

* This was the title for the Messiah!

12:24-37 The Pharisees accuse Jesus of doing miracle by Satan.

12:24-30 They exposed their accusation to be a spiritual contradiction.

1) The Pharisees falsely accused Jesus, “Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.” vs. 24

a) Beelzebub means “lord of the house or flies”. Matt. 9:34

b) It is one of the names used for Satan in the Scriptures, once in Mark and three times in Matthew and Luke.

2) The simple principle Jesus stated destroyed the false accusation of the Pharisees, “But

Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.” vs. 25

a) Jesus knew their thought, the evil hatred in their hearts towards Him.

b) Unity, power and control can not exist under division this is a universal principle for all things.

3) The presupposition of the Pharisee was illogical, “If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?” vs. 26

a) Satan would be destroying his own kingdom.

b) The statement was irrational and theologically unsound.

4) Their accusation against Jesus equally charged Jews of the same practice, “And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.” vs. 27

a) The sons of Sceva, a Jewish chief priest attempted to cast out an evil spirit and the spirit said, “Jesus I know, and Paul I know; but who are you?” Acts 19:13-15

* The possessed man leaped on them and overpowered them, they ran out naked.

- b) Their own judged their accusation as false, only God can cast out Satan!
- 5) The concluding frightening reality the Pharisees had to deal with is stated, “But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.” vs. 28
 - a) The Spirit of God alone can cast out domons.
 - b) They denying the arrival of the kingdom of God and fighting against God.
- 6) The One casting demons, God, is more powerful than Satan. “Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.” vs. 29
 - a) The one plundering is God.
 - b) The strong man is Satan.
 - c) The word bind “deo”, means to tie or fasten and is often taught as authority to restrict the activity of Satan using the text in Matt. 18:18, but it is out of context, vested authority for church discipline.
 - d) Binding and loosening means allowing and disallowing or permitting and prohibiting refering to the decisions made according to Scripture in the church as two or three are gathered, but is usually is taught out of context as two or three agreeing in prayer.

- e) The phrase is found one other time when Jesus gave the “keys of the kingdom of heaven”. Matt. 16:19
- d) The first church council is a perfect example permitting and prohibition the circumcision to be saved. Acts 15
- 7) There are two camps only God’s and Satan’s, “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.” vs. 30
 - a) “With Me” means one born again, saved.
 - b) “Against Me” means not born again.
 - c) “Gather or scatter” probably refers to sheep.

12:31-32 The blasphemy of the Holy Spirit.

- 1) The proclamation of the unpardonabke sin, “Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men.” vs. 31
 - a) The word therefore “dia” indicates the conclusion of what precedes, attributing the work of Jesus by the Spirit of God to Satan and an ongoing attitude of rejection the Spirit’s conviction to save.
 - b) The authority is the final one, “I say to you.”
 - c) All manner of sin and blasphemy will in the future be foregive, except the

blasphemy of the Spirit will not be forgiven.

- 1)) In the Old Testament there was sinning with a high hand. Num. 15:30
- 2)) In the New Testament, the sin unto death. 1Jn.5:16
- 2) The explanation on the unpardonable sin, “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.” vs. 32
 - a) The Holy Spirit illuminates the need of being save and sets a person free.
 - b) This sin can be committed in this age of Grace and the one to come, the Millennium.
 - 1)) If you think you have committed the sin of blasphemy, you have not or you would not be concerned about it.
 - 2)) If you die without repenting you have committed it.
 - 3)) Many say it cannot be committed now in contradiction to the words of Jesus.

12:33-37 The fruit of a tree confirms its quality.

12:33-34 The source is the heart.

- 1) The Pharisee and Scribes had to choose their eternal destiny, “Either make the tree good and its fruit good, or else make the tree bad

and its fruit bad; for a tree is known by *its* fruit.” vs. 33

- a) To turn to God or reject God.
- b) The tree will be known by its good or bad fruit.
- 2) Jesus called them out on their hypocrisy, “Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.” vs. 34
 - a) The problem is the heart of man. Prov. 4:23; Jer. 17:9
 - b) The things that come out of the mouth defile a man, for they come from the heart, evil thought, murder, adulteries, fornication, etc. Matt. 15:18-19
- 3) Jesus affirms the source of all things is the heart, “A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.” vs. 35
- 4) The warning about personal accountability to God at the final judgment, “But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.” vs. 36
 - a) The word idle “argos”, describes that which was not meant to produce.
 - b) Careless, restless, thoughtless. Ja. 3
- 5) The evidence will speak for itself, “For by your words you will be justified, and by your words you will be condemned.” vs. 37

12:38-50 The petition for a sign from Jesus.

12:38-40 The religious ruler continue to challenge the authority of Jesus.

- 1) The ongoing request for Jesus to prove He was the Messiah, “Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” vs. 38
 - a) The scribes were the lawyer of the law.
 - b) The Pharisees the ritualist and ceremonialist.
 - c) They wanted another a sign “semeion”, a miracle, as if healing the deaf, blind and possesses were not miracles.
 - * The Pharisees and Sadducees with ask for a sign from heaven. Matt. 16:1-4
- 2) Jesus rebuked them for their unbelief and rejection of Him, “But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.” vs. 39
 - a) He charged these Jews with spiritual unfaithfulness, calling them an evil and adulterous generation.
 - b) He refused to give them a sign the sign of Jonah.
- 3) The sign of His resurrection, “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be

three days and three nights in the heart of the earth.” vs. 40

- a) A portion of a day is counted as a full day.
- b) Jesus descended to Hades and preached to those there and transferred those saved to the heaven. 1Pet. 3:19-21

12:41-42 The more severe judgment over the present generation.

- 1) The Ninevites will be a witness against them, “The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.” vs. 41
 - a) The Ninevites repented on a maybe.
 - b) The audulerous generation rejected Jesus who is greater than Jonah, the greater light, so they will condemn it.
- 2) Sheba will also be another witness againgt them, “The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.” vs. 42
 - a) She will also condemn them for rejecting the greater person and light than Solomon. 1Kings 10:1-10

- b) She came seeking from a long distance, they were in the land the Messiah lived.

12:43-45 The nature of unclean spirits.

- 1) An unclean spirit needs a human body to possess, “When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.” vs. 43
- a) The spirit at time may leave the unbeliever, never a believer.
- b) The spirit goes looking for others to possess and may not find anyone.
* Parallel passage. Lk. 11:24-26
- 2) The unclean spirit will return when he finds no other body to possess, “Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds *it* empty, swept, and put in order.” vs. 44
- a) He finds no other spirit has occupied his previous house.
- b) He finds the person in control of their life.
- 3) The unclean spirit brings back company with him, “Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation.” vs. 45
- a) Seven more spirits, more wicked than himself to possess the person.

- b) The new condition of the person will be considerably worse than the previous.
- c) The unbelieving, rejecting and hostile generation their latter end would be considerably worse than their beginning evil state.
- 1)) Generation rejecting the gospel and Jews.
- 2)) An individual.
- 3)) A demon possessed man.

12:46-50 The mother and brothers of Jesus ask for Him.

- 1) The family of Jesus made themselves present, “While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.” vs. 46
- a) Jesus had been ministering having no time to eat and they were coming to rescue Him thinking He was out of His mind. Mk. 3:20-21
- b) The other two synoptic gospels record their coming also. Mk. 3:30-35; Lk. 8:19-21
- 2) Their presence was made known to Jesus, “Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.” vs. 47

- * Perhaps at Peter's house, they could not approach Jesus because of the crowds. Mk. 3:31-35; Lk. 8:19-21
- a) His mother was Mary the one He was conceived by the Holy Spirit in her virgin womb, who was born of parents with sin nature, therefore she also had sin nature and called Jesus her Savior. Lk. 1:47
 - b) His brothers were not believers, they did not believe Jesus was the Messiah, until after the resurrection. Jn. 7:5; Acts 1:14
 - c) The names of His half-brothers and sisters are given to us. Matt. 13:55; Mk. 6:3
- 3) The response of Jesus was consistent with His teaching, "But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" vs. 48
- * "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his *own* household.' "He who **loves father** or mother more than Me is not worthy of Me. And he who **loves** son or daughter more than Me is not worthy of Me." Matt. 10:34-37
- 4) Jesus declared a spiritual relationship is superior to a blood relation, "And He

- stretched out His hand toward His disciples and said, "Here are My mother and My brothers!" vs. 49
- a) Those born again are in the family of God.
 - b) Those in the family of God will become closer to us than family member that are not born again.
- 5) Jesus declare obedience confirms our family relationship, "For whoever does the will of My Father in heaven is My brother and sister and mother." vs. 50
- a) Able to understand the will of God through the Scriptures.
 - b) Willing to do the will of God regardless of the person cost.
 - c) The will of God is the acid test of spiritual relationship.