

**MATTHEW 11:1-13:52 IN HIS NAME SHALL THE GENTILES HOPE (28:19 Baptizing in the Name)**

<b>MATTHEW 11:1-13:52 JESUS AND A WORLD DIVIDED IN TWO</b>	
<b>11:1-12:14, PART I JESUS' WORKS (ESV)</b>	<b>12:15-50, PART II JESUS' SPIRIT (ESV)</b>
<p><b>1. JESUS' IDENTITY DEMONSTRATED, 11:1-6</b> </p> <p><b>A. EVIDENCE FOR JESUS' IDENTITY, 11:1-5</b> Jesus finished instructing his twelve disciples and he went from there to teach and preach in their cities. John sent his disciples to ask Christ if he were the one they awaited. Jesus told them to tell John about all Jesus' miracles and that the poor have the gospel preached to them.</p> <p><b>B. AN ENCOURAGEMENT REGARDING JESUS' IDENTITY, 11:6</b> "... and blessed is the one who is not offended by me."</p>	<p><b>4. JESUS' IDENTITY PROPHESED, 12:15-21</b></p> <p><b>A. HEALED PEOPLE ORDERED NOT TO IDENTIFY JESUS, 12:15-16</b> <i>15 Jesus, aware of this, withdrew from there. And many followed him, and he healed them all 16 and ordered them not to make him known.</i></p> <p><b>B. PROPHECY REGARDING JESUS' IDENTITY, 12:17-21</b> <i>17 This was to fulfill what was spoken by the prophet Isaiah: 18 "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. 19 He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; 20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; 21 and in his name the Gentiles will hope."</i></p>
<p><b>2. WORDS AGAINST JOHN AND JESUS, 11:7-19</b> </p> <p><b>A. JESUS IDENTIFIES JOHN, 11:7-15</b> Jesus asked the crowds concerning John if they had gone out into the desert to see something shaken or something soft. Did they go to see a prophet? He was more than a prophet. He was the prophesied messenger who would go before the Lord. There is no one greater than John born of women but the least in the kingdom is greater than John. Since John's days the kingdom has been treated violently by violent men. John was the last of the Law and Prophets and he is the Elijah who was to come. Mind my words!</p> <p><b>B. UNWISE AND UNJUSTIFIED WORDS, 11:16-19</b> <i>"But to what shall I compare this generation?" That generation wanted everything their way. John did not eat or drink and they said he had a demon. The Son of Man ate and drank and they called him a glutton and drunkard, a friend of sinners. "Yet wisdom is justified by her deeds."</i></p>	<p><b>5. WORDS AGAINST JESUS AND THE HOLY SPIRIT, 12:22-37</b></p> <p><b>A. JESUS IDENTIFIES THE HOLY SPIRIT 12:22-32</b> Jesus healed a demon-possessed man who was blind and mute. In amazement the people asked if Jesus were not the Son of David. But the Pharisees charged Jesus with casting out demons by Beelzebub, the prince of demons. Jesus then asked them how Satan's kingdom could stand if he cast himself out. A kingdom divided cannot stand. If Jesus cast out demons by the Spirit of God then the kingdom of God had come upon them. By binding the strong man Jesus could plunder his house. Whoever was not with Jesus was against him and whoever did not gather with Jesus scattered. Any sin or blasphemy, even against the Son of Man would be forgiven but not blasphemy against the Holy Spirit, neither now nor in future.</p> <p><b>B. JUDGED BY OUR WORDS, 12:33-37</b> <i>33 "Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. 34 You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. 35 The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. 36 I tell you, on the day of judgment people will give account for every careless word they speak, 37 for by your words you will be justified, and by your words you will be condemned."</i></p>
<p><b>3. CITIES DENOUNCED, CHILDREN RELIEVED, 11:20-30</b> </p> <p><b>A. DENUNCIATION OF UNREPENTANT CITIES, 11:20-24</b> Jesus denounced the cities where he did his mighty works, because they didn't repent. Chorazin and Bethsaida are condemned. Tyre and Sidon would have repented at seeing Jesus' works, and their judgment would be more tolerable. Capernaum would not be exalted to heaven but brought down to Hades. Sodom would have survived if it had seen Jesus' works. It would be more tolerable for Sodom on the day of judgment.</p> <p><b>B. REVELATION AND REST FOR BABES, 11:25-30</b> <i>25 At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; 26 yes, Father, for such was your gracious will. 27 All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. 28 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light."</i></p>	<p><b>7. A WORSENING GENERATION CONDEMNED, 12:38-45</b></p> <p><b>A. CONDEMNATION FOR AN EVIL AND ADULTEROUS GENERATION, 12:38-42</b> Some scribes and Pharisees asked him for a sign. But Jesus told them an evil and adulterous generation looks for a sign and none will be given except that of Jonah. Just as Jonah was in the stomach of the huge fish so will the Son of Man be buried for 3 days and nights. Nineveh and the queen of the south will condemn this generation at the judgment, for Nineveh repented at Jonah's preaching and the queen came to hear Solomon's wisdom, and something greater than Jonah and Solomon is here.</p> <p><b>B. NO REST AND WORSENING STATE FOR THIS EVIL GENERATION, 12:43-45</b> <i>43 "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. 44 Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order. 45 Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation."</i></p>
<p><b>4. THE "GUILTLESS" DISCIPLES, 12:1-14</b> </p> <p><b>A. WHAT IS LAWFUL TO THE PHARISEES (THE WILL OF THE PHARISEES), 12:1-8</b> As Jesus and his disciples went through the fields on the Sabbath they plucked ears of corn and ate. The Pharisees said they were doing the unlawful on a Sabbath. Jesus reminded them of how when David and his men were hungry they ate the bread of the Presence which was only lawful for the priests to eat. The priests in the temple also profane the Sabbath and are guiltless (i.e. Possibly referring to circumcising on the Sabbath). Something greater than the temple is here. God desires mercy, not sacrifice so do not blame the guiltless. Besides Jesus is Lord of the Sabbath.</p> <p><b>B. WHAT IS LAWFUL TO JESUS (THE WILL OF JESUS), 12:9-14</b> <i>9 He went on from there and entered their synagogue. 10 And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"—so that they might accuse him. 11 He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? 12 Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath." 13 Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other. 14 But the Pharisees went out and conspired against him, how to destroy him.</i></p>	<p><b>8. THE FAMILY OF DISCIPLES, 12:46-50</b></p> <p><b>A. THE "WILL" OF JESUS' NATURAL FAMILY 12:46-47</b> <i>46 While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. 47 (And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee [ASV].)</i></p> <p><b>B. THE WILL OF JESUS' SPIRITUAL FAMILY (THE WILL OF GOD) 12:48-50</b> <i>48 But he replied to the man who told him, "Who is my mother, and who are my brothers?" 49 And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! 50 For whoever does the will of my Father in heaven is my brother and sister and mother."</i></p>

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**13:1-35 PART III JESUS' SECRETS (ESV)**

**13:36-52 PART IV JESUS' TREASURES (ESV)**

**9. JESUS TOLD PARABLES, 13:1-9** 

**A. A PARABLE, 13:1-3a**

That day when Jesus left the house, and sat down by the shore. Such huge crowds gathered he got into boat and the people stood on the shore. He spoke to them about many things in parables.

**B. A SOWER, SEED AND GROUNDS, 13:3b-9**

Look, a planter went out to plant. Some seeds fell by the path, and the birds ate them. Some fell on stony ground, where there wasn't much earth and sprang up quickly. Because the soil was thin when the sun rose, they were burnt. Rootless, they withered away. Some fell in thorns; and the thorns and choked them. Other landed in good ground, and bore fruit, a hundredfold, sixtyfold, and thirtyfold. If you've got ears, listen.

**10. THE MYSTERIES OF THE KINGDOM OF HEAVEN, 13:10-23** 

**A. GIVEN AND NOT GIVEN 13:10-17**

The disciples asked him, Why tell them parables? He answered them, Because you are given the mysteries of the kingdom of heaven, but they are not. Whoever has, will be given more, and more abundantly: but whoever doesn't have, even what he has will be taken. So I speak to them in parables: because seeing they don't see; and hearing they don't hear, nor understand. In them is fulfilled the prophecy of Isaiah, Hearing, you will not understand; and seeing you won't perceive: This people's heart is waxed gross, and they are hard of hearing, and they have closed their eyes; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them. But blessed are your eyes, for they see, and your ears, for they hear. Truly, many prophets and righteous people wanted to see what you see, and didn't; and to hear what you hear, and did not.

**B. UNFRUITFUL AND FRUITFUL, 13:18-23**

So listen to the explanation of the parable of the sower. When any one hears the word of the kingdom, and doesn't understand it, the wicked one comes, and steals what was planted in his heart. This one is the person who received seed by the side of the path. But the person who received the seed in stony places is the person who hears the word with joy; but he is rootless in himself, and doesn't last long, because when trouble or persecution appears because of the word, he's upset quickly. He also who received seed among the thorns is the one who hears the word; but worldly anxieties, and the deceit of riches, gag the word, and he doesn't bear fruit. But the one who received seed in the good ground is the one who hears the word, and understands; and produces fruit, some a hundredfold, some sixty, some thirty.

**11. THE DESTINIES OF THE GOOD SEED (WHEAT) AND THE TARES, 13:24-30** 

Another parable he set before them, The kingdom of heaven is like a man who planted good seed in his field. However, while people slept, his enemy planted tares among the wheat. But when the plants sprang up, and produced fruit, then the tares appeared. So the landowner's workers came and said unto him, Boss, didn't you plant good seed in your field? So why the tares? He said to them, An enemy has done this. The workers said to him, Do you want us to collect the tares? But he said, No, in case you uproot the wheat with the tares. Let them come up together until harvest, then I'll tell the reapers to collect the tares first, tie them in bundles to burn, and collect the wheat into my barn.

**12. GROWTH ACHIEVED AND SECRETS UTTERED, 13:31-35** 

**A. GROWTH, 13:31-33**

Jesus told another parable. The kingdom of heaven is similar to a tiny mustard seed, which a man planted in his field. It is the smallest seed: but when it grows, it is the largest of the herbs, and becomes a tree, so that the birds come and lodge in its branches. He shared another parable. The kingdom of heaven is like leaven, which a woman hid in three measures of dough, till it was all leavened.

**B. SECRETS, 13:34-35**

Jesus said all these things to the crowds in parables; and he did not speak to them without a parable: fulfilling the prophecy, "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."

**13. JESUS EXPLAINED PARABLES, 13:36-43**

**A. A DECLARATION (EXPLANATION), 13:36**

Jesus sent the crowds away, and entered the house: and his disciples came and said, Explain (KJV, "expound" or "declare," *fradzo*, Textus Receptus, source: Eloquent program; NIV, "explain," *diasáfaysohn*, source: *The New Greek English Interlinear NT*) the parable of the tares, so he explained.

**B. THE SOWER IS THE SON OF MAN ..., 13:37-43**

The Son of man plants the good seed. *The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one ....* The devil is the enemy who planted them. *The harvest is the end of the age, and the reapers are angels.* Just as the tares are collected and burned; so it will be at the end of this world. The Son of man will send his angels, and they will separate from his kingdom everything offensive, and those who commit iniquity; and he'll throw them into a furnace: they will grieve and grind their teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has listening ears, listen.

**14. THE VALUE OF THE KINGDOM OF HEAVEN, 13:44-46**

**A. HIDDEN AND FOUND; SOLD AND BOUGHT, 13:44**

The kingdom of heaven is like a treasure buried in a meadow; which when a man has found it, he hides it, and excited no end, he sells all that he has, and purchases that field.

**B. SOUGHT AND FOUND; SOLD AND BOUGHT, 13:45-46**

So too the kingdom of heaven is like a business person, looking for valuable pearls: who, when he found a pearl of countless price, sold all that he had, and bought it.

**15. THE DESTINIES OF THE GOOD AND THE BAD, 13:47-50**

Then too, the kingdom of heaven is like a net that was cast into the sea, and hauled in every species. When it was full, they drew it to shore, and sat down, and collected the good into containers, but threw away the bad. It will be like this at the end of the world: the angels shall come forward, and sever the wicked from the just, and shall throw them into the furnace of fire: there will be weeping and grinding of teeth.

**16. UNDERSTANDING ATTAINED AND TREASURES BROUGHT OUT 13:51-52**

**A. UNDERSTANDING, 13:51**

Jesus asked them, Did you understand all these things? They answered, Yes, Lord.

**B. TREASURES, 13:52**

Then he said to them, So then every scribe trained in the kingdom of heaven is like the owner of a wealthy mansion, who brings out of his fortune things new and old.

## **MATTHEW 11:1-13:52 IN HIS NAME SHALL THE GENTILES HOPE (28:19 Baptizing in the Name)**

### Notes:

1. Matthew 12:21 tells us that in his name would the Gentiles trust. This part of Matthew says again and again that the world is being divided into two groups, as some put their trust in his name and others do not. Chapter 13 recounts the parables in which there are two grounds, the productive and the unproductive.
2. Jesus and John were meek (This does not mean they weren't tough, as John was neither a reed waving in the wind nor someone living a soft life in a palace); allowing God to work his great power through them; not using God's power against those who did them violence to either rescue themselves or punish their enemies; but using it to call people to repentance and heal the sick, raise the dead and preach the gospel to the poor.

John the Baptist accused Herod of adultery and was imprisoned and eventually beheaded, but John did not use the influence he had to assassinate Herod for either his adultery or for putting him (John) in prison. Jesus supported John but neither rescued John from Herod's prison nor assassinated Herod.

What does the above say to us about what Christians can or cannot do under a persecuting Roman Caesar, an inquisition or a homicidal dictator?