

# The Irreversible Rejection of the King

📖 Matthew 12:9-21

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In Matt 12 we are well on our way to the climactic rejection of the King and His kingdom. Jesus has already revealed the beginning of the rejection as early as 11:20-24 when He began pronouncing woe on whole cities of Israel. In light of the rejection 11:25-30 is Jesus' call to the believing remnant of the nation to separate from the Pharisees entirely, enter into His school of discipleship, learn the new truth about the kingdom, namely that its arrival will be postponed, and to learn the new way of spiritual life during the postponement that will prepare them for reigning in the kingdom to come. In 12:1-8 the conflict between Jesus and the Pharisees is drawn out into the open. Matthew illustrates the growing conflict by citing the differences between Jesus' view of the Sabbath, as taught by the OT, and the Pharisees view of the Sabbath, as taught by their tradition. Jesus' refusal to follow the Pharisees tradition of the Sabbath must have severely angered them. Yet His arguments clearly showed that it was they who had violated the OT teaching of the Sabbath by all their rules and regulations.

In 12:1, Jesus and His disciples were walking through grainfields on the Sabbath and His disciples became hungry because they had been intensely following Him. As such they began to pick the heads of grain and eat them. This involved at least two sins according to rabbinic tradition of the Sabbath. Hence, in 12:2, the moment they began to pick and eat the Pharisees accused them of breaking the Sabbath. In 12:3 Jesus began to defend them. He does so by powerfully interweaving four arguments. First, in 12:3, had they not read in their Ivy League education what David, the king in rejection, had done when he became hungry with his small band of followers? In 12:4 he had entered the tabernacle at Nob and he ate the showbread that was not lawful for him nor for those with him to eat but for the priests alone. Jesus' example is pointing out that the preservation of physical life takes priority over ceremonial procedures and that when the king in waiting is present but in rejection nothing is holy except him, and thus those things once holy are validly consumed by those who follow the rightful king. Second, in 12:5, had they not read in the Torah the part where it says that on the Sabbath the priests in the temple break the Sabbath and are innocent? The Torah stated explicitly that the priests could break the Sabbath with their priestly work because it was necessary for worship. The implication is that Jesus' disciples were engaged in worshipping Him and so eating grain to sustain their continued worship was permissible. This is clear in 12:6 when He proclaims Himself to be greater than the temple. If He were greater than the Temple then

He was the object of worship. The real question was not why are they picking and eating grain but why aren't you worshipping Him? The example shows that worship of the King takes priority over Sabbath procedures and if they needed grain to sustain that worship then it was completely valid. Third, in 12:7, if they had known what this OT passage from Hosea meant, "I desire compassion, and not sacrifice," they would not have condemned Jesus' innocent disciples. The heart intent of the Law was compassion toward others, not strict observance. If they had learned the true intent of the Law they would not have condemned the innocent disciples. The example shows that mercy takes priority over strict religious observance. Fourth, in 12:8 Jesus claims that He is the Son of Man. This meant that He was both God and man and as God and man the King of Israel. As the King He was the Lord of the Sabbath. The example shows that He takes priority over the Sabbath. How then did the Pharisees dare accuse those who were picking and eating grain in order to sustain their worship of the King in rejection? The pericope is an important example of the importance of being able to understand when one command might take priority over another. It is also a powerful revelation of the Person of Jesus as the true King of Israel and how He takes priority over everything when present. As such the Pharisees should have laid aside their accusations, joined His disciples and followed and worshipped Him. Instead they became infuriated at Jesus' able refutation of their traditions.

The second illustration also comes from the Sabbath in 12:9-21. Matthew may have been able to use a number of illustrations but he used the Sabbath because of its importance to the Pharisees. His Jewish audience would already understand the Pharisaic traditions of the Sabbath and its importance in their religious system. In contrast the OT taught that the Sabbath was a day of rest from one's normal work in order to worship and serve God. It also gave priority to the preservation of life and priestly worship on Sabbath over keeping Sabbath so that there was a perfect harmony between keeping Sabbath, preserving life and enjoying rest in order to worship God.

In 12:9 **Departing from there, He went into their synagogue.** The parallel account in Luke 6:6 indicates that this event occurred on a different Sabbath, not the same Sabbath. The Sabbath days seem to have become a day when the Pharisees particularly targeted Jesus in order to accuse Him of breaking their traditions of the Sabbath. On this Sabbath we are told **He went into their synagogue.** J. Vernon McGee says "Notice that "he went into their synagogue"—not *ours* but *theirs*. He said something similar regarding the temple. At first it was *God's* temple, but He finally said, "*Your* house is left unto you desolate."<sup>1</sup> The **synagogue** likely developed during the Jews exile to Babylon since the Temple lay in ruins. By the NT times the average Jew went to their synagogue to receive instruction from the scribes and Pharisees. Jesus commonly went into synagogues and taught. On this Sabbath **He went into their synagogue.**

In 12:10 we read, **And a man was there whose hand was withered.** The man's hand had been damaged by disease or some other cause and therefore over time **withered** due to lack of use of the nerves and muscles controlled by the nerves. It was a pitiful sight. The parallel in Luke 6:6 adds that it was his "right hand." Most

people are 'right-handed.' In Jewish culture the right hand was the hand of skill, necessary to earn a living (Ps 137:5). To lose its use was comparable to being unable to speak (Ps 137:6). A question the text begs us to ask is, "Why was the **man...there**? Many commentators think the **man was there** because the Pharisees planted him there. The BKC says, "**they** undoubtedly planted this man in the synagogue to create an incident."<sup>2</sup> The purpose clause at the end of the verse might support this, **so that they might accuse Him**. They were seeking an opportunity to accuse Him and it seems valid to interpret the situation as having been "set-up." The parallel of Luke 6:7 adds that "the scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath." In other words, they knew two things about Jesus that made them "set-up" the situation in this way. The two things are significant revelations about Jesus made inadvertently by His enemies. First, Jesus had the power to heal. The Pharisees never questioned whether Jesus was able to heal people. They saw Him heal people and the healings themselves were never challenged as to their genuineness. It was clear to all Israel that Jesus was actually healing people with maladies that had previously been considered unhealable. This is why people kept coming to Him to be healed and this is why the Pharisees planted this man in their synagogue on the Sabbath; they knew Jesus had the power to heal. Second, Jesus had compassion. The Pharisees had seen helpless people laid in His pathway and knew that He would be moved by compassion to heal them, even on the Sabbath. This is why they planted this man in their synagogue on the Sabbath. Jesus had compassion because He saw the effects of sin on the creation and it led Him to want to remedy the situation. The fact that Jesus had both power and compassion are two fantastic admissions by His enemies. Yet they were not believing in Him. Instead they were setting up a situation that played on these well-known characteristics. It is clearly an attempt to ambush Jesus.

In 12:10, now that the ambush has been laid and Jesus has walked into the trap they ask, "**Is it lawful to heal on the Sabbath?**" This was the trigger on the trap because the text says they asked this **so that they might accuse Him**. If He answered in the way they expected then they would catch Him in the trap so that they had grounds to take Him before the Sanhedrin and put Him on trial. The parallel in Luke 6:8 adds that "He knew what they were thinking..." He probably knew this from simple human knowledge due to His previous interactions with the Pharisees and the growing conflict. It is not necessary to appeal to His divine omniscience to explain how "He knew what they were thinking..." Jesus knew that they were trying to trap Him.

In 12:11, as is common in Jesus' responses, He answers a question with a question. His question lays a counter-trap. **And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?"** Jesus appeals to a common practice on Sabbath among Jews. Their own Talmud discussed the right to help an animal on Sabbath when clearly such help would be an act of work. Yoma 8:6 says, "He who has a pain in his throat—they drop medicine into his mouth on the Sabbath, "because it is a matter of doubt as to danger to life. "And any matter of doubt as to danger to life overrides the prohibitions of the Sabbath."<sup>3</sup> On that principle the animal could be helped out of a pit. Shabbat 18:3 adds, "They do not deliver the young of cattle on the festival, but they help out."<sup>4</sup> There may be an argument as to how much "help" one could give an animal but Jesus overrides all those questions and goes straight to the real issue.

In 12:12, **How much more valuable then is a man than a sheep!** Jesus commonly appeals to the man-nature distinction in His arguments. Only man is made in the image and likeness of God! He is not a part of nature but a steward of nature. Hence man is more valuable than an animal. Earlier in Matt 6:25ff, while discussing negatively the storing up of provisions such as food and drink and clothing Jesus says, "Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?" Logically, if God provides for the birds of the air how much more will He provide for you? Man is the *imago dei*, the image of God and hence far more valuable than any part of nature. He makes the same argument relative to the provision of clothing by saying, "Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you?" People are more important than flowers. There is a man-nature distinction that Jesus firmly held to, and the Pharisees admitted. Then in Matt 10:31, in the context of the tumultuous times that precede the kingdom's arrival, Jesus says, "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father...So do not fear; you are more valuable than many sparrows." The argument has the same presupposition undergirding it and that is the presupposition that man is the only creature made in the image and likeness of God and therefore this indelible imprint makes him more valuable than any part of nature. This same line of argument is employed in Matt 12:12; if they would help a sheep out of a pit on Sabbath how much more valuable is a man's life than a sheep? Barbieri in the BKC concludes, "Jesus thus removed any possible objection to what He was going to do, for Scripture did not forbid it and His logic was flawless."<sup>5</sup>

Jesus then overrules any objection to degree of help one might offer on Sabbath since the man with the withered hand's life was not in danger by turning to the more basic issue of doing good. He says, "**So then, it is lawful to do good on the Sabbath!**" Constable says, "Neither the sheep in the illustration nor the man in the synagogue was in mortal danger. Jesus cut through the Pharisaic distinctions about how much help one could give to the more basic issue of doing good."<sup>6</sup> They had tried to ambush Him but with this statement He ambushed them. Every conceivable objection was already answered. They could not object to the argument that a man was more valuable than a sheep because of the man-nature distinction. They could not object to the argument that doing good on the Sabbath was more valuable than possibly giving too much help to someone in need because doing good outweighed the distinctions in amount of help. The man's right hand was unusable. Anything that would help him, regardless of what day it was, would be lawful because **it is lawful to do good.** Isn't to see an opportunity to do good and neglect it, evil? Yet they could not even see this basic truth. The later NT agrees in Gal 5:22-23 that doing good is lawful, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." Such things are always lawful, no matter the day of the week. They should have known this but their strict traditions got in the way. The NT authors refer to this as keeping the letter of the Law and not the spirit of it. We run the same risk

when we are so insistent on every detail that we mercilessly rake people over the coals without consideration for their circumstances. All this does is manifest the log in our own eye while we try to remove the speck from our brother's eye. What an incongruity and yet it seems to dominate in legalistic circles. It is nothing more than Pharisaism; keeping the letter of the law but not the spirit thereof.

In the parallel in Mark 3:4 it states that they had no response to Jesus but "kept silent." They had planted this man in their synagogue in order to play off Jesus' public credentials of having power to heal and compassion to do so but he completely turned the tables on them. They were silenced. Mark 3:5 also adds that Jesus looked "around at them with anger." The Greek word translated anger is *οργη* and refers to "wrath." Jesus was furious at them for their obvious lack of compassion, contradictions, short-sightedness, and any number of poor characteristics. His anger was justifiable since they were the religious leadership of the nation! Mark 3:5 adds further that He was "grieved at their hardness of heart." All men are born inherently sinful but "hardness of heart" is something developed, not inherent. Jesus was grieved at what had become of the Pharisee's hearts due to the rigor of following their traditions. They could not even see that **it is lawful to do good on the Sabbath**. Jesus' grief was justifiable because they were the religious leadership of Israel, they studied the law and yet did not keep it.

So after challenging them with no response, peering at them with fury and being grieved over them in Matt 12:13 He says **to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other**. Several things are worthy of comment. First, the verb **restored** indicates that his hand had once been in a **normal** condition, so the withering was not congenital but onset due either to a disease or accident which caused damage. Second, the healing was accomplished by the spoken word. He simply said **"Stretch out your hand!"** and it was restored. "The healing confirmed the power of His word, a power that God demonstrated in creation and that marked Jesus as God's agent."<sup>7</sup> Creation is a speech miracle. Many of Jesus' miracles are creation miracles. He merely speaks and something comes into existence out of nothing. Third, if He did not say it specifically **to the man** we may imagine that all who heard and stretched out their hand would have been restored. Thus, the power in these types of miracles is focused and controlled. Fourth, the miracle was complete. The verb **He stretched it out** indicates a full stretching out of the arm's length. This was impossible as a withering hand folds in on itself. The added expressions **normal** and **like the other** indicate a full restoration was achieved in a moment of time. No tools, no medicine and no reparative therapy were necessary. The nerves and muscles were fully regenerating and functioning as if the damage had never occurred. Fifth, the healing did not occur in conjunction with the man's faith, or at least it is not mentioned, though he did stretch out his hand. The point is that not all the miracles Jesus did required faith on the part of the recipient. Some did, some did not so it was not a necessary precondition. What the miracle actually confirmed is not the man's faith but Jesus' lordship over the Sabbath. Constable says, "This miracle confirmed again Jesus' lordship over the Sabbath (v. 8) and His authority to forgive sins (9:1-8). Notice that Matthew made no reference to the healed man's faith."<sup>8</sup> Sixth, and most importantly, as we will learn in the coming verses, Jesus did not do the miracle out of His divine

nature but the Holy Spirit did the miracles through Jesus as He depended upon Him. The quote in verse 18 where it says, "I will put My Spirit upon Him" is indicative of this as is verse 31 where the unpardonable sin is stated to be blasphemy against the Spirit. Without going into lengthy explanation of the unpardonable sin at this time, the crux of the sin is that it is claiming that a miraculous work done by the Holy Spirit through Jesus was done by Satan. It was a national sin committed by the national leaders of Israel that represented the nation Israel and resulted in that nation being temporarily set aside during the postponement of the kingdom program. Seventh, the parallel in Luke 6:11 says that "they were filled with rage." Jesus had made a mockery of them and their traditions. It filled them with fury.

12:14 notes the outworking of this fury. **But the Pharisees went out and conspired against Him, as to how they might destroy Him.** McGee says, "This marks the break between the religious rulers and Jesus. Here is where they made the decision to destroy Him."<sup>9</sup> Kingsbury says, "Given this narrative comment, the reader knows that the leaders' repudiation of Jesus has now become irreversible."<sup>10</sup> From this point forward there is only one aim; to kill Jesus. Toussaint says the phrase **conspired against** "means to come to a conclusion, rather than to deliberate whether or not."<sup>11</sup> They had already decided that they needed to kill Him. "The only question now was how to accomplish His destruction." The parallel in Mk 3:6 adds that they "conspired with the Herodians against Him." The Herodians were a sect of Jews that sided with the Herod's. This was viewed by the Pharisees as treason against the Jews. The Herodians and Pharisees were enemies. Their banding together to destroy Jesus shows that they were more His enemies than each other. The word **destroy** is *απολλυμι* and in this context means "to kill." Pentecost says, "they began to plot His death (Matt.12:14). They wanted to kill the One who rejected their traditions."<sup>12</sup> Constable says, "They wanted to kill Jesus because they understood Him to be making messianic claims that they rejected."<sup>13</sup>

As a side note the Pharisees characteristics are strikingly opposite of Jesus'. Jesus has power to heal with a word and compassion to do good; they have to determine a secretive course of action in order to kill and conspire to do evil. The contrast could not be starker. This is the formal break between the religious establishment and Jesus.

12:15, **But Jesus, aware of this,** or knowing this, **withdrew from there.** Why did He **withdraw**? Later He would face head on a cohort of soldiers that came to arrest Him. But at this time He **withdraws**. Why? Because it was not yet His time. In light of the rejection He still had to explain the new truths of the kingdom to His faithful followers. This truth relates to the postponement of the kingdom. If this truth is not explained then they will not understand what is happening in God's plan for history. Further, he still had to train his faithful followers in the new spiritual life that will be necessary during the period of postponement in order to prepare properly for the kingdom when it does come. These necessities meant that it was not time for His death and departure and therefore he **withdrew from there.** We are then told that **Many followed Him, and He healed them all...** This is consistent with what we have seen before, both His power to heal and His compassion to do so because of the

abnormalities caused by living in a fallen world. The expression **many followed Him** refers to both Jews and Gentiles. Though we are not told explicitly by Matthew that Gentiles followed Him Luke says they did and the quote from Isaiah a few verses later indicates that they did. The expression **He healed them all** indicates that there was nothing too hard for Him to **heal**. The range of possible abnormalities is seemingly boundless among both Jews and Gentiles but more boundless than them all is His power and compassion.

12:16 introduces an interesting statement that was only mentioned before in the thematic section of Matt 8:1-11:1 (cf 8:4 and 9:30). Both earlier instances did not occur chronologically before this one but later after the rejection had taken place and so this is really the first time Jesus says anything like this. It is an expression that relates exclusively to His ministry after the national rejection has taken place. There is no turning back as of verse 15. The national leadership are on a course to destroy Him. Because of that He **warned them not to tell who He was**. Earlier in 11:25 He praised the Father for hiding these things from the Pharisees and revealing them to babes. His followers were the babes. They were not to reveal His identity to the Pharisees. At this point the King is clearly withdrawing in order to minister to the remnant. From here forward Toussaint says, "This is the pattern of His ministry until His final and open rejection in chapters twenty-one to twenty-seven—opposition, withdrawal, and continued ministry."<sup>14</sup> Jesus still had more to do. In the main this relates to His ministry to prepare His followers for the interadvent age. As He engages in this ministry He will sometimes face opposition but will withdraw in order to continue preparing His followers. Comments like, "do not tell this to anyone else" become more commonplace.

In 12:17 Matthew says **This was to fulfill what was spoken through Isaiah the prophet**. Matthew's use of the verb **fulfill** is broad as we learned in Matt 2 where he used it in four different ways. It can mean "to fill out, to complete, to bring to an end." The sense is often difficult to understand. What is clear is that he quotes Jesus' withdrawal from opposition and further ministry in verses 15 and 16 as predicted by **Isaiah** and vindications of His messiahship. The quote comes from Isaiah 42:1-4. Constable observes that "This is the longest Old Testament quotation in the first Gospel."<sup>15</sup> In 12:18 Matthew says "**BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES**. At times the servant in Isaiah is the nation Israel but in this passage the servant is very clearly the Messiah. He is the One who is the chosen servant of God with whom God is **WELL-PLEASED**. He is the One whom God **PUT HIS SPIRIT UPON** in order to accomplish mighty miracles, such as healing the man with the withered hand. He is the One who **SHALL PROCLAIM JUSTICE TO THE GENTILES**, indicating the universal extent of His ministry in light of the rejection. Jesus will now do what Israel was supposed to do with respect to the Gentile world; proclaim to them justice and give them the hope of salvation. It is interesting to note a rudimentary concept of the Trinity is found in this OT passage. The pronoun My refers to the Father, the Servant refers to the Son and the Spirit to the Spirit. Some have gone so far as to say that the Trinity is explicitly taught here and in other OT passages. However, it is doubtful that they were not reading back their later knowledge into earlier revelation. It is safer to say that God was viewed as having a diversity within Himself.

In 12:19 Matthew says of the Messiah, **“HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS.”** Matthew viewed the words He will not quarrel, nor cry out, as having been fulfilled by Jesus’ when He withdrew from the opposition of the Pharisees in this passage. He viewed the words “nor will anyone hear His voice in the streets as fulfilled by Jesus when He withdrew to a more private ministry.

In 12:20 Matthew continues saying, **“A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY.”** Matthew viewed the words **A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT** as fulfilled in Jesus’ gentle ministry to others. This would characterize the age **UNTIL HE LEADS JUSTICE TO VICTORY** at the second advent when He finally destroys His enemies and establishes the kingdom for those who followed Him.

In 12:21 He predicts that in light of the nation Israel’s rejection **“...IN HIS NAME THE GENTILES WILL HOPE.”** An age of Gentile salvation will soon begin. Before He said, “Go not in the way of the Gentiles, nor any road of Samaria, but only to the lost sheep of the house of Israel.” Soon He will say, “Go into all nations and make disciples...” The change is understood only when the kingdom offer-kingdom rejection theme is understood. Jesus’ ministry now takes on a more universal scope. Toussaint says, “In the face of rejection by the nation of Israel Matthew, by Messianic prophecies, prepares his Jewish reader for the proclamation of a universal Savior.”<sup>16</sup>

The floodgates of salvation are going to open up to Gentiles and Matthew is preparing us for that. Pentecost concludes, “Matthew observed these peoples who came from the surrounding nations to Christ. Matthew listened as He taught them and watched as he performed miracles to heal and deliver them. Matthew could not escape the truth that this One was God’s approved Messiah in whom God delighted. This One was doing God’s work as God Himself would do it. The nations of the world would benefit from Messiah’s compassionate, gentle, merciful ministry.”<sup>17</sup>

In conclusion, in 12:9, on another Sabbath, Jesus went into their synagogue, not our synagogue. In 12:10 they had planted a man there whose hand was withered due to some disease or damage. They knew that Jesus was both able to heal and compassionate to do so, even on a Sabbath. And they questioned Him, asking, “Is it lawful to heal on the Sabbath?” The purpose of this ambush was that they might be able to accuse Him in a court of Law. Jesus then responded to their ambush in 12:11-12 with one of His own. “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable then is a man than a sheep!” Jesus’ argument transcends the Law by going to the man-nature distinction and yet even they permitted helping an animal in danger on Sabbath. “So then,” Jesus concludes, “it is lawful to do good on the Sabbath.” Rather than argue what degree of help one could give an animal on the Sabbath He overrode it with something more basic, doing good is lawful. It is never unlawful to do good, not even on the Sabbath. Mark 3:4 says that they could not answer Jesus’ questions. He looked at them with fury and grieved at their hardness of heart. They had great concern for the letter of the law but had missed the spirit of it. In 12:13 He said to the man, “Stretch out your hand!” He stretched it out, and it was restored to normal, like the



other. This was a creation miracle that was done by the Spirit through the Son at the discretion of the Father as later verses indicate. The Pharisees, according to Luke 6:11, were enraged. In 12:14 the Pharisees had decided against Him. Mark 3:6 adds that they joined with the Herodians to determine how to kill Him. In light of the opposition in 12:15 Jesus withdrew from there and many followed Him, both Jew and Gentile and He showed great power and compassion by healing them all. The miracles continued to authenticate His person as the Messiah in whom men should place their trust and hope. In 12:16 He warned them not to tell who He was in order to remain out of more intense opposition until the time came for Him to die for the sins of the world. In 12:18 the opposition, withdrawal, universal ministry pattern was interpreted by Matthew as fulfillment of Isa 42:1-4 where the Messiah was predicted to be the Father's chosen servant who would be empowered by the Spirit and would proclaim justice to Gentiles. In 12:19 He would not oppose those aggressors but would rather withdraw. In 12:20 He would be gentle in His ministry to others and this would continue until the end of the age when He leads justice to victory in the kingdom. In 12:21 Gentiles would find their hope in Him.

By application what can we learn? First, the character of our Savior, Jesus Christ. He has power to heal and compassion to do so. He is firm in His logical argument but not openly aggressive. It's important to think through His character as we desire to see it reproduced in us by the Spirit. Second, the kingdom program is being postponed, not transformed into a new form. The kingdom is an earthly, political, spiritual, theocratic rule of the house of David from Jerusalem. It had been destroyed by the Babylonians and could have been restored at this time. However, in light of the rejection this kingdom was being postponed until a generation of Israel receives Jesus as the theocratic ruler from the house of David. The kingdom was not going to be transformed into a new form that is either identified with Jesus's rule within people's hearts or concurrent with the Church age or equated with the Church. The kingdom retains its original character and is something entirely future that the world still awaits. Presently we live in the times of the Gentiles when Gentile politics, economics, military and law prevail. The Church is the body of Christ scattered throughout Gentile nations from every tribe, tongue and nation. We have a unique spiritual life that we must learn to live in preparation for reigning in the kingdom to come.

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<sup>1</sup> J. Vernon McGee, *Thru The Bible: Matthew through Romans*, p 67.

<sup>2</sup> Louis A. Barbieri, Jr., "Matthew," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 45.

<sup>3</sup> Jacob Neusner, *The Mishnah : A New Translation* (New Haven, CT: Yale University Press, 1988), 278.

<sup>4</sup> Jacob Neusner, *The Mishnah : A New Translation* (New Haven, CT: Yale University Press, 1988), 201–202.

<sup>5</sup> Louis A. Barbieri, Jr., "Matthew," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 45–46.

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<sup>6</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:11.

<sup>7</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:11.

<sup>8</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:11.

<sup>9</sup> J. Vernon McGee, *Through The Bible, Matthew through Romans*, p 67.

<sup>10</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:14.

<sup>11</sup> Stanley Toussaint, *Behold the King*, p 160.

<sup>12</sup> Dwight Pentecost, *The Words and Works of Jesus Christ*, p 168.

<sup>13</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:14.

<sup>14</sup> Stanley Toussaint, *Behold the King*, p 161.

<sup>15</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 12:18.

<sup>16</sup> Stanley Toussaint, *Behold the King*, p 161.

<sup>17</sup> Dwight Pentecost, *The Words and Works of Jesus Christ*, p 169.