

SURVEY OF MATTHEW - THE CHANGE IN YESHUA'S MINISTRY			
Key Verse 1:1	"Son of David [King Messiah, Davidic Cov.], Son of Abraham [Heir of the Promises, Abrahamic Cov.]"		
Outline Verses	Mt 4:23; 9:35, "TEACHING in their synagogues, ANNOUNCING the gospel of the kingdom, and HEALING all"		
1-10 Before	Ch 3-4 Announcing Gospel of the Kingdom	Ch 5-7 Teaching The Law	Ch 8-10 Healing All
11-12 THE REJECTION	Ch 11 Rejected His Announcing Didn't Repent	Ch 12a Rejected His Teaching About the Sabbath	Ch 12b Rejected His Healing Said Demon Possessed
Summary 12c	"This generation," 12:41	"This generation," 12:42	"This ... generation," 12:43-45
13-28 After	Ch 13a Teaching Second Coming In Parables	Ch 13b-16a Healing Only Some	Ch 16b-28 Announcing Gospel of Messiah

*** THE MOST IMPORTANT THING TO UNDERSTAND ABOUT THE GOSPEL OF MATTHEW IS THAT IT'S BUILT AROUND 'THE REJECTION' IN CHAPTERS 11 AND 12. ***

PART 1: BEFORE THE REJECTION. CH 1-10

CH. 1-4. ANNOUNCING BEFORE THE REJECTION: THE GOSPEL OF THE MESSIANIC KINGDOM

Key Verse and Topic. Mt. 1:1, “The book of the genealogy of Yeshua Messiah, the **Son of David** [will fulfill Davidic Covenant (1 Chr. 17:14)], the **Son of Abraham** [will fulfill Abrahamic Covenant (Gen. 15:18)].” Genealogies are physical. The genealogy right at the beginning of Matthew shows the book is about physical things.

Two Outline Verses. Jesus Ministry Was Comprised of Teaching, Announcing, and Healing. Mt. 4:23, “Yeshua went about all Galilee, TEACHING in their synagogues, and ANNOUNCING [κηρύσσω, kyrusso] the gospel of the kingdom, and HEALING all.” Mt. 9:35, “Yeshua went about all the cities and villages, TEACHING in their synagogues, and ANNOUNCING [κηρύσσω, kyrusso] the gospel of the kingdom, and HEALING every sickness.” ‘Kyrusso,’ mistranslated ‘preaching,’ in the KJV means ‘announcing,’ like a wedding announcement, not teaching, or modern ‘preaching.’

The specific words of the gospel of the kingdom. Mt. 3:1-2, “In those days came John the Baptist, announcing ... ‘Repent, for the kingdom of heaven is at hand.’” Mt. 4:12, 17, “From that time Jesus began to preach, and to say, ‘Repent, for the kingdom of heaven is at hand.’” If Jesus was announcing a different kind of kingdom than the one they were expecting (spiritual vs. physical), this would have been the place to say so. The national repentance of Israel was the prerequisite for the Messianic Kingdom to be set up.

The ‘Kingdom of Heaven’ is the same as the ‘Kingdom of God.’ The parallel to Mt. 4:12, describing the same event, is Mk. 1:14-15, “Yeshua came into Galilee, announcing the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand! Repent, and believe the gospel [of the kingdom].’”

The phrases the ‘kingdom of heaven’ and the ‘kingdom of God’ both come from Daniel 2. Dan. 2:44, “And in the days of these [ten] kings the God of heaven will set up a kingdom, ... and it will stand for ever.” So the full name is the ‘Kingdom of the God of Heaven.’ Mark calls it the ‘Kingdom of God,’ Matthew calls it the ‘Kingdom of Heaven,’ and sometimes it’s just called the ‘kingdom,’ as in “thy kingdom come,” (Mt. 6:10). It’s a physical kingdom like the kingdoms it replaces: Babylon (head of gold), Persia (chest of silver), Greece (thighs of brass), and Rome (legs of iron) in Daniel 2.

At his trial in Matthew 26, Jesus broke his silence to answer one question. Mt. 26:63-64, “The high priest ... said, ... ‘I

adjure you by the living God, that you tell us whether you are the Messiah, the Son of God.’ Yeshua said to him, ‘Thou hast said: nevertheless I say unto you, hereafter you will see the Son of man ... coming in the clouds of heaven.’” He was quoting Dan. 7:13, “I saw... one like the Son of Man came with the clouds of heaven, ... and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which will not pass away, and his kingdom that which will not be destroyed.” Different “people, nations, and languages” can only exist in a physical “kingdom.”

Repentance involves good works. Mt. 3:8-10, “Bring forth ... fruits meet for repentance. ... Every tree which doesn’t bring forth good fruit is ... cast into the fire.” The parallel passage in Luke goes on to say, “He that has two coats, let him give to him that had none. ... Do violence to no man, neither accuse any falsely” (Lu. 3:8-14).

CH 5-7. TEACHING BEFORE THE REJECTION: THE LAW IN THE SYNAGOGUES

Yeshua taught the Law. They wouldn’t have let him “teach in their synagogues,” (Mt. 4:17; 9:35) unless he taught the Law. The ‘Sermon on the Mount’ of Matthew 5-7 is a sample of what he taught everywhere before the rejection, even though it was taught on a mountain instead of in a synagogue. Yeshua taught they should keep and teach the Law. Mt. 5:19-20, “Whoever ... will break one of these least commandments, and will teach men so, he will be called the least in the kingdom of heaven; but whoever will do and teach them, the same will be called great in the kingdom of heaven. For I say to you, that unless your righteousness will exceed the righteousness of the scribes and Pharisees, you will in no case enter into the kingdom of heaven.” Also, Yeshua taught a higher standard than the rabbis, and the correct interpretation of the Law, that inward, not merely outward, purity is required. Mt. 5:21-22, “You have heard that it was said, ... **‘You shall not kill,’** and ‘whoever will kill will be in danger of the judgment.’ But I say to you, that whoever is **angry** with his brother without a cause will be in danger of the judgment. Mt. 5:27-28, “You have heard that it was said, ... **‘You shall not commit adultery.’** But I say to you, that whoever **looks** on a woman **to lust** after her has committed adultery with her already in his heart.”

CH 8-11. HEALING BEFORE THE REJECTION: ALL UNCONDITIONALLY

Mt. 8:16, “When evening was come, they brought to him many ... and he ... healed **ALL** that were sick.”

The PURPOSE of the miracles was to prove he’s the Messiah. They were ‘Messianic Kingdom Miracles.’ Mt. 8:16-17, “He ... healed all that were sick, **that it might be fulfilled** which was spoken by Isaiah the prophet saying, ‘[Behold my Servant (Is. 52:13)] himself took our infirmities and bore our sicknesses (Is. 53:4).’” There are needy people in all ages and all places, but Yeshua healed only that generation and only of Israel, so he didn’t do it because of their need. He fed 5,000 families with 5 loaves of bread and calmed a storm to show he can eliminate famine and control the weather as prophesied for the Messianic Kingdom. Is 35:4-6, “God [via the Messiah] will come and save you. Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped; then the lame will man leap as a deer, and the tongue of the mute sing, for in the wilderness waters will break out, and streams in the desert.” If the kingdom was spiritual, there would have been no reason to exclude the Gentiles from Messiah’s ministry. Mt. 10:5-8, “Don’t go to ... the Gentiles, ... but go rather to ... Israel, and as you go, announce ... ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out devils.”

The physical healing part of Isaiah 53 was FULFILLED by Yesua’s pre-rejection healing ministry. Mt 8:16-17, “He ... healed all that were sick, **so that it would be fulfilled** which was spoken by Isaiah the prophet, saying, ‘Himself took our infirmities, and bore our sicknesses.’” The healing provided by his suffering is spiritual healing. Is. 53:4-5, “Surely he has borne our infirmities [physical Mt.8:16 before the rejection], and carried our sicknesses [physical Mt. 8:16 before the rejection], yet we esteemed him stricken, smitten of God, and afflicted [at the crucifixion]. But he was wounded for our transgressions [spiritual], he was bruised for our iniquities [spiritual], the chastisement of our peace [spiritual] was on him, and with his scourging we are healed [likewise, spiritually].” Spiritual sickness was the problem that Isaiah began his book with. Is. 1:4, “Ah sinful nation, a people laden with iniquity, a seed of evildoers, ... from the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Physical healing isn’t provided or guaranteed to believers through Messiah’s suffering.

PART 2: THE REJECTION. CH 11-12

CH 11. THE REJECTION OF HIS ANNOUNCING: THAT GENERATION OF ISRAEL DIDN'T REPENT

The specific words of the 'gospel of the kingdom' were "Repent, for the kingdom is at hand" (Mt. 3:2, 17; 4:23; 9:35). But they didn't repent. An official, national, external, sackcloth-and-ashes repentance was required; not individual, internal, personal repentance. Notice Yeshua held "the cities" responsible, not individuals. Mt. 11:20-22, "Then he began to upbraid **THE CITIES** wherein most of his mighty works were done, because they **repented not**. 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."

Israel will one day have that official, organized, national repentance. Zech. 12:10-12, "I will pour on the house of David and on the inhabitants of Jerusalem the spirit of grace and of supplications, and they will look on **me whom they have pierced**, and they will **mourn for him**, as one **mourns** for his only son. ... And the land **will mourn every family apart**: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart, [etc.]."

CH 12a. THE REJECTION OF HIS TEACHING: THAT GENERATION OF ISRAEL REJECTED HIS SABBATH TEACHING BECAUSE THEY FOLLOWED THE 'ORAL LAW'

The Pharisees laid a trap for Yeshua. Mt. 12:9-13, "He went into their **synagogue**, and, behold, there was a man which had his hand withered. And they asked him, ... 'Is it **lawful** to heal on the **sabbath** days,' so that they might accuse him." And he said to them, 'What man will there be among you, that will have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?' ... Then he said to the man, 'Stretch forth your hand.' And he stretched it forth, and it was restored whole, like as the other. Then the Pharisees went out, and **held a council against him**, how they might **destroy him**."

Rabbinic Judaism is based on the Talmud (including the Mishnah), which is the ~200 AD recording of the Oral Law of Jesus' time. The Oral Law permits medical treatment on the Sabbath only for life-threatening conditions. TALMUD: "You must not ... set a broken bone [on the Sabbath]. If one's hand or foot is dislocated, he must not agitate it violently in cold water, but may bathe it in the usual way, and if it heals, it heals." Talmud, Tractate Shabbath. Maimonides (Rambam) said, regarding how to recognize the Messiah, "The Messiah ... must ... follow both the written and the **oral Torah**," MT, Kings 11:4.

Therefore, the popular teaching, that the Jewish people rejected the kingdom because they were expecting an physical kingdom, while Yeshua offered a spiritual kingdom, is biblically false. Yeshua offered a physical kingdom just like the Jewish people were expecting, but they rejected him and his teaching because they followed Rabbinic Law.

CH 12b. THE REJECTION OF HIS HEALING: THAT GENERATION OF ISRAEL CLAIMED HE WAS DEMON POSSESSED

Yeshua performed a triple miracle (possessed, blind, mute). Mt. 12:22-24, "Then was brought to him one **possessed with a devil, blind, and dumb**; and he healed him, inasmuch that the blind and dumb both spake and saw. And all the people were amazed, and said, 'Isn't this the son of David [the Messiah]?' But when the Pharisees heard it, they said, 'This fellow doesn't cast out devils except **by Beelzebub** the prince of the devils.'"

Yeshua's miracles, like every miracle in the Bible, were so obviously genuine, that not even his enemies, could deny the miracles occurred, unlike modern so-called miracles, like supposedly healing one leg being shorter than the other, where everyone has valid reasons for questioning their authenticity. So they attacked the *source* of his miracles. TALMUD: "On the eve of Passover they hung [on a tree] Jesus of Nazareth **for sorcery** [doing miracles through the power of the devil] and leading Israel astray," Talmud, Sanhedrin 43a (Munich).

Those Pharisees committed the 'Blasphemy Against the Holy Spirit,' the 'Unpardonable Sin.' They said the Spirit of God was Satan. We can't commit this sin today, because we don't have perfect knowledge by personally witnessing his miracles. Currently, forgiveness is available until a person dies, (or until perfect knowledge is again available at the time of the "mark of the beast" during the tribulation period, Rev 14:6-11). It was a point of no return for the nation. Now the Messianic Kingdom would not be set up in their days. Mt. 12:31-32, "Wherefore I say to you, all manner of

sin and blasphemy will be forgiven to men, but the **blasphemy against the Holy Spirit will not be forgiven** to men, ... neither in this world, neither in the world to come.”

CH 12c. SUMMARY OF THE REJECTION

Only that generation of Israel lost the opportunity to have the kingdom set up in their days. A future generation of Israel, perhaps our own, will receive the kingdom. Mt. 21:43. “The kingdom of God will be taken from you and given to a nation [the church isn’t a nation] bringing forth the fruits thereof. Mt. 23:39. You won’t see me again until you will say, “Blessed is he that comes in the name of the Lord.”

Summary of the rejection of his ANNOUNCING. Mt. 12:41, “The men of Nineveh will rise in judgment with **this generation**, and will condemn it, because they **repented** at the **announcing** of Jonah, and, behold, a greater than Jonah is here.” **Israel’s repentance needed to be an official, organized, external repentance like that of Nineveh.** Jonah 3:6-7, “Word [of Jonah’s announcing] came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of **the king and his nobles**, saying, ‘Let neither man nor beast, herd nor flock, taste any thing; let them not eat, nor drink water.’” Not every individual in Nineveh genuinely repented, but God accepted their official NATIONAL repentance.

Summary of the rejection of his TEACHING. Mt. 12:42, “The queen of the south will rise up in the judgment with **this generation**, and will condemn it, for she came from the uttermost parts of the earth **to hear the wisdom** of Solomon, and, behold, a greater than Solomon is here.

Summary of the rejection of his HEALING. Mt. 12:43-45, “When the **unclean spirit** [they claimed he healed via demon possession] is gone out of a man, he walks through dry places, seeking rest, and finds none. ... Then he goes and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so will it be also to **this wicked generation.**”

The end of that generation of Israel did act demon possessed. They rebelled against Rome twice, which resulted in the 70 AD destruction and the 2000-year long, 135 AD diaspora. Rabbi Akiva proclaimed a man he called ‘Bar Kokhba,’ meaning ‘Son of the Star,’ to be the Messiah; a man who required his followers to cut off one of their own fingers to prove their loyalty, and tortured Jewish believers in Yeshua for refusing to join him. The Talmud later renamed him, ‘Bar Koziba,’ meaning ‘Son of the Lie.’ Maimonides said, “We ... find that Rabbi Akiva, the greatest sage of the Mishna, was willing to accept Bar Koziba ... as the Messiah until he was killed. ... It was only when he died that they realized ... he was not the true Messiah,” MT, Kings 11:4.

BLOODSHED AND IDOL WORSHIP RESULTED IN THE 70-YEAR BABYLONIAN CAPTIVITY, BUT REJECTION OF THE MESSIAH RESULTED IN THE 2000-YEAR DIASPORA

The Bible Says the 70-Year Babylonian Captivity Happened Because Of 1) Idol Worship, 2) Bloodshed, and 3) Rejecting the Prophets

1) Idol Worship. 2 Kings 21:1-16, “Manasseh worshipped all the host of heaven, and served them, ... and he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, ... and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, ‘Because Manasseh king of Judah hath done these abominations, ... and has made Judah also to sin with his idols, therefore ... I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies.’”

2) Bloodshed. 2 Kings 24:1-4, “In Jehoiakim’s days Nebuchadnezzar king of Babylon came up, ... against Judah to destroy. ... Surely at the commandment of the Lord this came on Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did, and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.”

3) Rejecting the Prophets. 2 Chron. 36:15-17, “The Lord God of their fathers sent to them by his messengers, rising up

betimes, and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Babylonians.”

But Rabbinic Judaism Says the Babylonian Captivity Happened Because of Baseless Hatred

The Gemara asks: And in the First Temple era was there really no baseless hatred? ... It was only the leaders of the nation who harbored baseless hatred for each other; the people of the nation as a whole did not hate one another.

Yeshua Prophecied the 70-AD Destruction and the Diaspora would happen because of rejecting the Messiah.

Mt. 21:33-46. Hear another parable: There was a certain householder, which planted a vineyard, ... and rented it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. ... Last of all he sent to them his son, saying, ‘They will reverence my son.’ But when the husbandmen saw the son, ... they caught him ... and slew him. When the lord therefore of the vineyard comes, what will he do to those husbandmen? They said to him, ‘He will miserably destroy those wicked men.’ And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.” Mt. 24:1-2, “Jesus disciples came to him to show him the buildings of the temple. And Jesus said to them, “Don’t you see all these things? ... There will not be left here one stone upon another, that will not be thrown down.” Lu. 21:24, “They will fall by the edge of the sword, and will be led away captive into all nations, and Jerusalem will be trampled down by the Gentiles until the times of the Gentiles be fulfilled.” Lu. 19:37-44, “And when he was ... at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, ‘Blessed be the King that comes in the name of the Lord!’ ... And when he was come near, he beheld the city, and wept over it, saying, ‘If you had known, even you, at least in this your day, the things which belong to your peace! But now they are hid from your eyes. For the days will come on you, that your enemies will cast a trench around you, and surround you, ... and will raze you even with the ground, and your children within you, and they will not leave in you one stone on another, because you didn’t recognize the time of your visitation.”

But Rabbinic Judaism Says the Diaspora Happened Because of Baseless Hatred

Talmud, Yoma 9b, “Considering that the people during the Second Temple period were engaged in Torah study, observance of mitzvot, and acts of kindness, and that they did not perform the sinful acts that were performed in the First Temple, why was the Second Temple destroyed? It was destroyed due to the fact that there was baseless hatred during that period. This comes to teach you that the sin of wanton hatred is equivalent to the three severe transgressions: 1) idol worship, 2) forbidden sexual relations and 3) bloodshed.”

Talmud, Gittin 55b, “Rabbi Yoḥanan said: What is the meaning of that which is written: ‘Happy is the man who fears always, but he who hardens his heart will fall into mischief,’ (Proverbs 28:14)? Jerusalem was destroyed on account of Kamtza and bar Kamtza. ... There was a certain man whose friend was named Kamtza and whose enemy was named bar Kamtza. He once made a large feast and said to his servant, ‘Go bring me my friend Kamtza.’ The servant went and mistakenly brought him his enemy bar Kamtza. ... The man who was hosting the feast came and found bar Kamtza sitting at the feast. The host said to bar Kamtza. ... ‘You are my enemy. ... Arise and leave.’ Bar Kamtza said to him: ... ‘I will give you money for the entire feast; just let me stay.’ The host said to him: ‘No, you must leave. Finally, the host took hold of bar Kamtza ... and put him out. [After this Bar Kamtza gets revenge by getting the Romans to attack Jerusalem.]

The Morning Prayers, Amidah 91, Machzor Yom Kippur Ashkenaz, “And for the sin we committed before You by baseless hatred.”

Tisha B’av. Jewish tradition says both temples were destroyed on the 9th day of the 5th month, even though 2 Kings says the 7th and Jeremiah says the 10th for the first temple, and Josephus says the 10th for the second temple. Talmud, Taanit 29a, “It is impossible to say that the Temple was burned on the seventh of Av, as it has already been stated, in Jeremiah, that it was destroyed on the tenth. And it is also impossible to say that the Temple was burned on the tenth of Av, as it has already been stated that it was destroyed on the seventh, in II Kings 25:8–9.” The Talmud’s solution is the Roman armies breached the walls on the 7th, started the fire late in the 9th, and it finished burning on the 10th. But the Rabbis did the same kind of thing for the Fast of Tammuz. The Babylonian Talmud, agrees with the Bible, that the Babylonians

breached the walls on the 9th day of the 4th month, but the Jerusalem Talmud says they breached them on the 17th of the 4th month to match the day the Romans breached them.

Rabbi David Fohrman says, “Nobody goes around hating people for no reason, and then we congratulate ourselves on getting rid of a sin we never had.” <https://www.alephbeta.org/playlist/baseless-hatred-sinat-chinam> (can only watch 30 minutes free per month). But in subsequent videos he says the ‘baseless’ part hating out of proportion to offences, having more hatred than an offence merits, which we all do. But this can’t be the cause of the diaspora because the violence that helped bring the Babylonian Captivity certainly included unmerited hatred against innocent. And hatred plus murder is worse than hatred alone, so if that was the cause the Babylonian Captivity should have been 2000 years and the Diaspora 70. But the sin of rejecting the prophesied Messiah is the worst sin the nation could possibly commit which resulted in the 2000-year diaspora, while Israel keeps repenting of the wrong thing.

PART 3: AFTER THE REJECTION. CH 13-28

CH 13a-28. TEACHING AFTER THE REJECTION: THE SECOND COMING IN PARABLES INSTEAD OF THE LAW IN THE SYNAGOGUES

Yeshua stopped teaching plainly and began teaching in parables. Mt. 13:3, “He spoke many things to [the multitudes] in **parables**, saying, ‘Behold, a sower went forth to sow, [etc.]’” This is the first mention of the word “parable,” used 15 more times afterwards in Matthew. The disciples never heard Yeshua teach in parables before, so they asked him about the change. Mt. 13:10, “The disciples ... said to him, ‘**Why** do you speak to **them** in **parables**?’” He answered, ... ‘Because it is given to **you** to know the **mysteries** of the kingdom of heaven, but to **them** it is not given.’” The Greek word for ‘mystery’ doesn’t mean something hard to understand, but something previously hidden, now revealed.

The parables were the judgment on Israel prophesied in Isaiah. Since they rejected his teaching, he didn’t stop teaching them, but, even worse, started teaching them in a way they couldn’t understand. This prophecy of Isaiah is so important it’s in all four gospels, and also closes the book of Acts. The parables were not for explaining truth, but for hiding it. Mt. 13:14, “In them is fulfilled the prophecy of Isaiah, which says, ‘By hearing **you will hear and will not understand.**’” He gave the keys to the parables’ symbolism to his disciples in private. Mk 4:14-34, “He said to them, ‘Don’t you understand this parable? And how then will you understand all parables? The sower sows the word [etc.] ... He didn’t speak to the crowds without a parable, but when they were alone, he expounded all things to his disciples.’”

Yeshua stopped teaching the law in the synagogues and started teaching about the two comings of Messiah: the 1st coming to die as the substitutionary Passover Lamb, and the 2nd to reign as King. Today, “you are not under the law,” (Rm. 6:14). Mt. 13:34-35, “All these things spoke Jesus to the multitude in parables, and without a parable he didn’t speak to them, so that it would be fulfilled, ... ‘I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world.’ The secret now revealed is there are two comings of Messiah with a long period of growth in between. Mt. 13:30, “Let both [wheat and tares] grow together until the harvest.”

The two comings of Messiah are found throughout the Old Testament, but the timing was not clear before. For example, Isaiah often speaks about the first and second coming in order, but without a clear gap. Is. 61:1-2, “[**First Coming:**] The Lord has anointed me to announce good tidings to the meek, ... and the opening of the prison to them that are bound; [**Second Coming:**] to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” Another example, Israel’s Spring Feasts prophecy Messiah’s first coming, and the Fall Feasts prophecy his second coming, with a gap in between. Spring Feasts [First Coming]: Passover [Messiah’s Substitutionary Death], Unleavened Bread [Messiah’s Sinlessness], First Fruits [Messiah’s Resurrection], Lag BaOmer [The Church]. Fall Feasts [Second Coming]: Rosh Hashanah [The Rapture], Yom Kippur [The Tribulation Period], Tabernacles [The Messianic Kingdom]

The Talmud teaches there will be two Messiahs. The first, Messiah ben (son of) Joseph, will wage war, die, and be resurrected by the second, Messiah ben David, who will then reign. “Jewish tradition [Rabbinic Law] speaks of two redeemers, ... Mashiach ben David and Mashiach ben Yossef,” Moshiach 101, Appendix 2, Chabad. Messiah ben Joseph is associated with the passages that describe Messiah’s suffering and death, like Psalms 22 and 69, the pierced one of Zechariah 12, and Isaiah 53, before Rashi (1100 AD). Yeshua revealed there is only one Messiah, with two comings; the first to provide spiritual salvation, and the second to set up the physical Messianic Kingdom.

The Talmud teaches there are two ways the Messiah can come. Talmud, Sanhedrin 98a, “Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction between two depictions of the coming of the Messiah. It is written: “There came with the clouds of heaven, one like unto a son of man...and there was given him dominion and glory and a kingdom...his dominion is an everlasting dominion” (Daniel 7:13–14). And it is written: “Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey” (Zechariah 9:9). Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey.” Almost right. Yeshua entered Jerusalem riding on a donkey the first time because the nation didn’t merit the kingdom via repentance, but he will come in the clouds the next time after the nation merits the kingdom via repentance over having rejected him.

The Talmud teaches there are two times for Messiah’s coming. Talmud, Sanhedrin 98a, “Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction in a verse addressing God’s commitment to redeem the Jewish people. In the verse: “I the Lord in its time I will hasten it” (Isaiah 60:22), it is written: “In its time,” indicating that there is a designated time for the redemption, and it is written: “I will hasten it,” indicating that there is no set time for the redemption. Rabbi Alexandri explains: If they merit redemption through repentance and good deeds I will hasten the coming of the Messiah. If they do not merit redemption, the coming of the Messiah will be in its designated time.”

The Talmud teaches Israel will eventually repent. Talmud, Sanhidrin 97b, “Rav says: All the ends of days that were calculated [in the book of Daniel about the coming of Messiah] passed, and the matter depends only upon repentance and good deeds. When the Jewish people repent, they will be redeemed. ... The Gemara notes: This dispute is parallel to a dispute between tanna’im: Rabbi Eliezer says: If the Jewish people repent they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? Rather, the Holy One, ... will establish a king for them whose decrees are as harsh as those issued by Haman, and the Jewish people will have no choice but to repent, and this will restore them to the right path.”

CH 13b-28. HEALING AFTER THE REJECTION: ONLY SOME CONDITIONALLY INSTEAD OF ALL UNCONDITIONALLY

Before the rejection Yeshua had healed ALL (Mt. 4:23; 8:16; 9:35), for the purpose of proving he was the Messiah, and without requiring faith. After the rejection because of the ‘Blasphemy Against the Holy Spirit,’ he healed only SOME, out of compassion, and he required faith. Mt. 13:54, 58, “When he had come into his own country, he taught them in their synagogue, [last reference to his teaching in a synagogue] insomuch that they were astonished, and said, “From where has this man this wisdom and these mighty works?’ ... And he did not many mighty works there because of their unbelief.”

After the rejection, Yeshua left Israel and ministered to Jewish communities just outside the land, like in **Tyre and Sidon** northeast of Israel (Mt. 15:21), and in **Caesarea Philippi,** near Mount Herman north of the Golan Heights (Mt. 16:13). **On a previously unvisited Mountain Near the Sea of Galilee,** Mt. 15:30-31, “Great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them; ... and they glorified the God of Israel [meaning this was a predominantly Gentile area].” In Transjordan, Mt. 19:2-3, “Great multitudes followed him, and he healed them there. The Pharisees also came to him ... [and the miracles stopped].” **On the way into Jerusalem to die at Passover,** he healed two blind men, but called them aside privately. Mt. 20:32, 34, “Jesus stood still, and called them, and ... had compassion on them, and touched their eyes, and immediately their eyes received sight.”

His triumphal entry into Jerusalem was an exception because it was prophesied and had to happen. Lk. 19:40, “I tell you that if these should hold their peace the stones would immediately cry out.” Mt. 21:14, “And the blind and the lame came to him in the temple and he healed them.”

CH 16b-28. ANNOUNCING AFTER THE REJECTION: THE GOSPEL OF MESSIAH INSTEAD OF THE GOSPEL OF THE KINGDOM

Just like before the rejection, “from that time Jesus began to preach ... the kingdom” (Mt. 4:17); even so after the rejection, **“from that time forth Jesus began”** to preach the ‘gospel of Messiah,’ his death and resurrection. Mt. 16:21, **“From that time forth Jesus began to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”** (Also Mt. 17:22-23; 19:18-19.) The apostles had never heard Yeshua announce this before. Mt. 16:22-23, “Then Peter ... began to rebuke him, saying, ‘Be it far from you, Lord. This will not happen to you.’” Mt. 11:5, “The poor have the gospel preached to them [Is. 61:1],” was the last announcing of the gospel of the kingdom in Matthew.

Jesus also stopped announcing, “Repent!” Mt. 1-12:8 times. Mt.13-28: 3 times, but not preached. E.g. Then Judas ... repented himself, ... saying, ‘I have sinned in that I have betrayed the innocent blood,’ ... and went and hanged himself.” Paul wrote a whole treatise about justification in Romans 3 and 4 and never mentioned “repent.” Rom. 3:28, “A man is justified by faith without ... deeds.” John wrote a whole gospel about how to be justified and never once mentioned “repent.” Jn. 20:31, “These are written so that you can believe, ... and so that believing you can have eternal life.” Don’t contaminate the purity of the gospel message of salvation by faith by mixing works into the gospel - that’s not good news. You don’t need to clean up your life, be willing to clean up your life, or be sorry your life isn’t clean to be justified. Don’t use verses about Jesus’ announcing repentance to the NATION of Israel as a prerequisite to setting up the PHYSICAL Messianic Kingdom to try to say we need to preach repentance as part of the gospel of Messiah as a prerequisite for PERSONAL, SPIRITUAL justification.

CONCLUSION

JESUS COULDN’T HAVE BEEN OFFERING A SPIRITUAL CHURCH KINGDOM INSTEAD OF THE PHYSICAL MESSIANIC KINGDOM

If Jesus had been offering a spiritual kingdom, instead of a physical kingdom, when he announced, “Repent, for the kingdom of heaven is at hand,” then he wouldn’t have had to change his message and stop announcing “repent,” after the rejection, because the spiritual aspect of the kingdom was even more “at hand” after, and because of, the rejection than before, because it led to his death and resurrection. But because Jesus offered that generation of Israel the exact physical kingdom they were expecting based on the bulk of Old Testament prophesy, like in Isaiah, Jeremiah, Ezekiel, Zechariah, etc. Jesus had to change his message after the rejection to reveal there would be a gap of time and then a SECOND COMING when a later generation of Israel would receive the Messianic Kingdom, which would also bring in the resurrection of all God’s saints. Rom. 11:15, 25, “For if the [temporary] casting away of the Jewish people be the reconciling of the world, what will the [future] receiving of them be, but life from the dead? ... For I wish not, Gentile brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that [partial blindness] blindness IN PART has happened to Israel, [temporary blindness] UNTIL the fulness of the Gentiles are come in.”

Jer. 31:35, “Thus says the Lord which gives the [physical] sun for a light by day and ... the [physical] moon and ... stars for a light by night, ... if those ordinances depart from before me, ... then [and only then] the [physical] seed of Israel will also cease from being a [physical] nation before me for ever, ... [and] I will also cast off all the seed of Israel because of all that they have done.” The sun, moon, and stars are still there, and the Jewish people haven’t been cast off. Rom. 11:2, “[Paul said,] I am [not was] ... an Israelite ... of the tribe of Benjamin. God hasn’t cast away his people which he foreknew [replacement theology Calvinists love ‘foreknowledge’]. ... As concerning the gospel, they are enemies, ... but as touching the election [replacement theology Calvinists love ‘election’], they are beloved ..., because the gifts and calling [replacement theology Calvinists love ‘calling’] of God are without repentance.”

So what would have happened if that generation of Israel had accepted Yeshua as Messiah? Titus would have been the antichrist and Josephus the false prophet. Judas would have betrayed him to the Romans, the Romans would have crucified him, he would have risen from the dead and ascended to heaven, just as it happened. But instead of the armies of Titus it would have been the armies of the antichrist surrounding Jerusalem 40 years later in 70 AD. Yeshua would have returned in 70 AD to save Jerusalem from the Gentile armies, like in Zechariah 14, and that generation would have received the Kingdom in their days. You and I would have been born during the Messianic Kingdom, when birth rates will be increased. People born during the Kingdom will still have to choose whether to believe in God and Yeshua.

SPIRITUAL THINGS ARE ETERNAL AND UNCHANGEABLE BUT PHYSICAL THINGS PERTAINING TO ISRAEL AND THE MESSIANIC KINGDOM CHANGE FROM AGE TO AGE

In the spiritual realm, Abraham was saved the same way we are, “Abraham believed in the Lord, and the Lord counted it to him for righteousness” (Gen. 15:6). But in the physical realm, Adam could eat “every green plant” (Gen. 1:30), Noah could eat “every moving creature” (Gen. 9:3), Moses could eat only some meats (Lev. 11), and Paul says we “may eat all things” Rom. 14:2. You can’t obey all these commands to different people at the same time. Hebrews 13:8 says “Yeshua Messiah, the same yesterday, and to day, and for ever,” regarding spiritual salvation; but in the physical realm: he was born a babe, and became a man; he was sometimes thirsty (Jn. 4), sometimes not; he had a mortal body that could die, that was raised an immortal, unglorified body that can’t die, and now has a glorified body; and his ministry changed after the rejection. If Yeshua himself and his ministry could change, then so can all God’s dealings with men in the physical realm from people to people and age to age. You can’t understand half the Bible if you don’t understand the difference between Israel in the physical realm and the church in the spiritual realm.

YOU CAN’T REJOICE IN HOPE PROPERLY IF YOU DON’T UNDERSTAND WHAT OUR HOPE IS, OUR PHYSICAL GLORIFICATION. Jesus’ tomb was empty: Jesus ate some fish to prove his resurrected body is physical. Our physical salvation - bodily resurrection, glorification, and the Messianic Kingdom - comprises one third of our salvation. Rom. 5:1-2, “[1) JUSTIFICATION: PAST SPIRITUAL EVENT] Therefore having been justified by faith, we have peace with God through our Lord Jesus Messiah, by whom also we have had access by faith into [1) SANCTIFICATION: PRESENT SPIRITUAL PROCESS] this grace wherein we stand, and [3) GLORIFICATION: FUTURE PHYSICAL EVENT] rejoice in hope of the glory of God.” You can’t rejoice in the hope of something that you don’t even know what it is, and this also has serious implications for our fruitfulness and sanctification.