

MATTHEW 11 vs 1

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¹ And it happened when Jesus made an end of commanding His twelve disciples, He departed to preach in the cities and to teach there.

The word is: **logos**; when He had finished these words. Most people do not know that Matthew clearly organized his gospel in 5 sections or divisions... always concluding with this repetitious phrase when His early ministry and sermon on a mountainside concluded, chapter 7:28: **Matthew was an eyewitness to Jesus.**


We find this expression here, where Matthew shows us a sample of Jesus' ministry around the Galilee of the nations; in chapter 13:53, when we observe the work of the Messiah, and some parables of the kingdom of God are in focus; chapter 19:1, as confrontations with religious leaders increase, Matthew tells us He departed to regions beyond Jordan in preparation to enter Jerusalem with much acclaim; **and in chapter 26:1**, where we discover Jesus is to give... His life a ransom for many,



² Now when John heard in the prison the works of Christ, he sent two of his disciples / when John heard what the Messiah was doing; clearly, 2 of his most trustworthy, faithful followers, willing to risk their life to identify with John were sent; and was John concerned more for them than for himself?

³ And said to Him, Are You He who should come, or do we look for another?

⁴ Jesus answered and said to them, Go and show John again those things which you hear and see / so they spent the day among the crowd that gathered around Jesus; and being sent back to John... are reminded the beautiful prophecy from the LORD God... Jesus the good Teacher knowing... their ears and eyes and minds would be able to retell all the powerful words and works being done in the Father's Name:

 **⁵ The blind received sight, the lame walked, the lepers were cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them /** tell John **all Isaiah repeatedly told us would happen, is happening** -- **Isaiah 61.**

⁶ And blessed is he who does **not stumble over what I am doing /** like a post script to good news.

⁷ And as they departed Jesus began to say to the multitudes concerning John, What did you go out to the wilderness to see? A reed shaken with the wind? / and probably, overwhelmed with great joy; God our Father is so generous; notice, as the 2 are going, Jesus continues to speak kindly of John,

⁸ But what did you go out to see? A man clothed in refined apparel? behold, they that wear fine clothing are in kings' houses.

⁹ But what did you go out to see? A prophet? yes, I say to you, and more than a prophet.

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10 For this is he, of whom it is written, Behold, I send My messenger before your face, who will prepare Your way before You / and John had faithfully done his part, Malachi 3.

11 Truly I say to you, Among those born of women there has not risen any greater than John the Baptizer / the old way was fading fast; from Noah, and Abraham, and Moses to the present... with John heralding the coming of the Lord, none was greater and as the 2 returning to John... vanished from view... Jesus seamlessly adds:

nonetheless he who is least in the kingdom of heaven is greater than he / where God our Father effectually rules; where His will is done... in that place, the smallest, or the least significant... is greater.

12 And from the days of John the Baptizer until now the kingdom of heaven suffers violence, and the violent take it by force / by the way, we don't kiss our way into the kingdom; it's a life and death matter; and here, we learn the ruffians and rabble rousers, and the unwelcome and undesirable; among the poor and leprous, the fatherless and foreigners... they gathered around Jesus, and heard He was disturbing the order; it is interesting: not one woman in the NT was at odds with Jesus, only men were.

13 For all the prophets and the law prophesied until John.

14 And if you will receive it, this is Elijah, who was to come.

15 He who has ears to hear, let him hear / if you have ears, use them! Listen to what He said!

16 But to what will I liken this generation? / how do I compare this generation? **It is like children sitting in the marketplace, calling to the peevish neighborhood kids,**

17 And saying, We piped to you, and you have not danced / and they hollered back... **we mourned to you, and you have not lamented** / said differently, we played the happy music: and you didn't want to play; well, we played the sad music: and you didn't want to play; we played the fast music, you played the slow; the classics; the contemporary you couldn't make up your mind.

18 For John came neither eating nor drinking, and they say, He has a demon / he's the crazy guy in the desert; now, they knew he wasn't, but John was disturbing their ideas of reality... their traditional images and patterns of thinking were incorrect; so instead of name calling... how about redo the thinking.

19 The Son of man came eating and drinking, and they say / many things, starting with:

Behold a gluttonous man / now, they knew he wasn't a glutton; but Jesus probably enjoyed lunch time with those who gathered; name calling is always the last act of desperate losers; Jesus was disturbing them,

and a winebibber / Jesus actually drank wine; but they knew He wasn't a wino; and we know the night He was betrayed, He even announced that they will one-day drink of the fruit of the vine... in His Father's house; Jesus knows how to upset all our man-made traditions,

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and a friend of publicans and sinners / criticism of Jesus continued: Matthew knew He loved even the tax collectors.. / can you imagine; in this very broken, imperfect world Jesus loved sinners!! and can't you hear the borderline irrational, insane lovers of their artificial traditions; Jesus associated with sinners because there weren't any righteous to be found; sadly the religious clowns didn't know they were sinners, too.

But wisdom is justified by her children.

20 Then He began to upbraid the cities wherein most of His mighty works were done, because they did not reconsider / in Greek this word is: **meta = change + noeo = mind**. Jesus chose His words well... as any good teacher would. In His first-grade class... Jesus said: **reconsider**... because Jesus knows... that **without a changed mind**... there will be **no** changed heart:

21 Woe to you, Chorazin / how terrible it will be to you, the city on the hillside!

woe to you, Bethsaida / how terrible it will be to you, the city on the shoreline! **for if the mighty works, which were done in you, were done in Tyre and Sidon, they would have reconsidered long ago in sackcloth and ashes.**

22 But I say to you, It will be more tolerable for Tyre and Sidon / more bearable to endure, for the southern and northern Phoenician cities, **at the day of judgment than for you.**

23 And you, Capernaum who are exalted to heaven / you along the coast of Galilee had an inflated image of their importance; like those of the 21st century, and Jesus is going to burst their bubble too,

you will be brought down to hell / the place of the lost; Dr. Dallas Willard, philosophy professor asked: have you ever thought about what it means to be lost? Have you ever lost the keys to your car? Wherever they are, they are in the wrong place, and of no use: **for if the mighty works, which were done in you, were done in Sodom, it would have remained to this day.**

24 But I say to you, it will be more tolerable / meaning: more bearable to endure **for the land of Sodom in the day of judgment... than for you** / whatever these words mean, it does seem that along with the Queen of Sheba -- from modern day Arabia, **these people in Sodom will also rise in the judgment**... and have something to say,

25 At that time Jesus answered and said, I thank you, O Father, Lord of heaven and earth, because You hid these things from the wise and practical, and revealed them to babies / the children singing: **Jesus loves me, this I know**... is always so precious, isn't it?

26 Even so, Father: for it seemed good in Your sight / Jesus likes His Father a lot, doesn't He?

27 All are delivered to Me by My Father: no one really knows the Son, but the Father; and no one really knows the Father, but the Son, and the one to whom the Son will reveal him.

28 Come to Me, all who labor and are heavy burdened, and I will give you rest.

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29 Take My yoke upon you, and learn of Me;

Dr. Dallas Willard states: when Jesus lived among us, He demonstrated He was the greatest thinker, leaving us his love and peace. Paul says: we are called to transform our thought life by taking on the mind of Christ: to replace the loveless, addictive, unrealistic advertisements peddled down here, with His ideas, His images, His information, His patterns of thinking -- not a few words, but whole passages; to **change our thinking**, opens the door. Romans 14: [The kingdom of God is not eating and drinking, but of doing things right, of peace and joy in the Spirit.](#)

Regarding idol worship – **which is replacement of God's word with our images**... any image used to experience and be slave to the covetous power of blind feelings; since we are powerless to directly resist with will-power and conquer feelings; we often adopt the strategy: choosing to surrender... and thus lose the battle. Regarding feelings, the major area of self-deception is the momentary exhilaration found in the human heart.

To continue to be mastered by feelings both thrilling and depressing which include: anger, fear, sexual attraction, desire for food, desire for looking good... and so many more feelings... is to evidence a wounded life shaped in a cold, heartless, abusive, often violent world.

Typically people who believe these feelings must be satisfied... choose to selectively resist some feelings... instead of either not having those feelings, or simply replacing them. As a result, they honor their feelings... and, in fact, make their feelings (so they make their self) ... god in their little world. Often their god is their belly... or some other anatomy.

To discover my identity beyond being slave to my thrills and depressions, entails strongly wanting what I do not want now, and not wanting what I do want now.

This is not sitting being passive; it is not necessarily to avoid sin; but it is to avoid temptation = which means: **to reconsider**, to turn God's way. That begins to happen when Jesus Christ is center and in focus.

Paul says, [that Christ be formed within you](#)... and this is primarily not an external matter; it is internal – it is a spiritual matter, a non-physical matter: a matter of the heart. And we are speaking not merely of a transformation of the spirit, but a transformation [by the Spirit of God](#)... who comes to help;

Come to Me, all who labor and are heavy burdened, and I will give you rest.

29 Take My yoke upon you, and learn of Me / He has the vital, powerful information we need to know;

learn of Me, for I am meek and lowly in heart: and you will find rest for your souls.

30 For My yoke is easy, and My burden is light.

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