

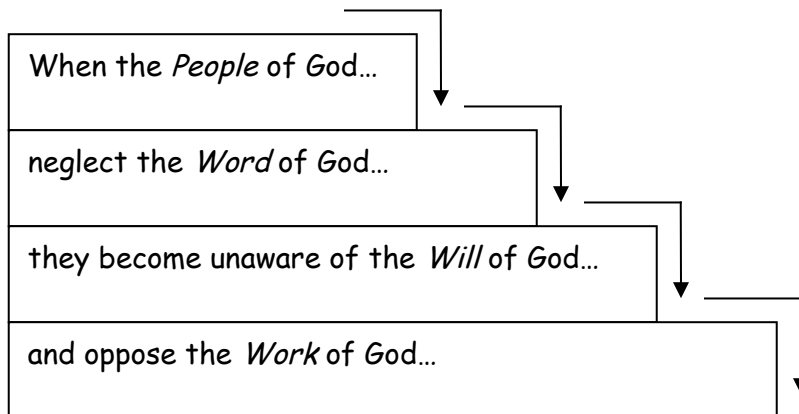
SESSION 8: THE PRESENTATION AND REJECTION OF MESSIAH JESUS

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I. Prayer

II. Purpose of Today's Class: to understand...

- A. [Show schedule, timeline]
[..\01 the mystery of the jews\israel 02 01 schedule.doc](#)
[..\01 the mystery of the jews\israel 02 01 timeline.doc](#)
- B. ...Jewish expectations in the New Testament for a political king were based on a normal understanding of Old Testament promises, the same promises we've been studying
- C. ...but overlooked passages which indicated He would suffer and die
- D. ...Jesus made a bona fide offer of the promised kingdom to the nation of Israel. (The subsequent guilt of the nation requires the offer to have been bona fide.)
- E. ...the Jewish leaders and the people rejected the King leading to a postponement of the geopolitical aspect of the kingdom for His second coming and the establishment of a new entity: the church
- F. ...an important principle to *avoid* from history, the opposition of God's work by His people



III. Expectations

[israel 02 08 stages of rejection.doc](#)

- A. The Scriptural "dilemma:" is Messiah a *suffering servant* or a *victorious king*? (Or can He be *both*?)
 - 1. A **suffering** servant

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- a) Isa. 52:13-53:12
 - (1) 52:14, visage **marred** more than any man and His form more than the sons of men
 - (2) 53:3, **despised** and **rejected** by men, a man of **sorrows**, acquainted with grief
 - (3) 53:4, stricken, smitten by God, afflicted
 - (4) 53:6, Lord laid on Him the iniquity of us all
 - (5) 53:7, oppressed, afflicted, led to the slaughter
 - (6) 53:8, **cut off** from the land of the living
 - (7) 53:10, bruised, put to grief, an offering for sin

2. A victorious king

- a) Ps. 2:7-12
- b) Ps. 110
- c) Dan. 7:14
- d) Isa. 9:6-7

B. Solutions to the Riddle

1. Christian: *one* Messiah who comes *twice*.

2. Judaism: Two Messiah View

- a) "The Messiah,... must die before his mission is completed, but he also must live in order to sit on the throne of David in Jerusalem. Therefore, two Messiah's must appear, one after the other."²
- b) "When the death of the Messiah became an established tenet in Talmudic times, this was felt to be irreconcilable with the belief in the Messiah as the Redeemer who would usher in the blissful millennium of the Messianic age. The dilemma was solved by splitting the person of the Messiah in two: one of them, called Messiah ben Joseph, was to raise the armies of Israel against their enemies, and, after many victories and miracles, would fall victim to Gog and Magog. The other, Messiah ben David, will come after him (in some legends will bring him back to life...), and will lead Israel to the ultimate victory, the triumph, and the messianic era of bliss..."³
- c) "According to an old tradition, the Messiah was perfectly prefigured in Moses. But Moses died before he could lead the Children of Israel into the

² Raphael Patai, *The Messiah Texts* (Detroit, MI: Wayne State University Press, 1979), xxiii.

³ Patai, 166.

Land of Promise. Consequently, for the parallel to be complete, the Messiah, too, had to die before accomplishing the great task of ultimate Redemption. Since, however, the Messiah would not be the True Redeemer of God if he did not fulfill that ultimate task, the only solution was to let one Messiah, like Moses, die, and then assign the completion of the work of Redemption to a second Messiah...."⁴

d) Mashiach ben Joseph (Messiah, son of Joseph)

- (1) "He will achieve many signal victories, but his fate is to die at the hands of Armilus [Antichrist] in a great battle in which Israel is defeated by Gog and Magog."⁵
- (2) "Scholars have repeatedly speculated about the origin of the Messiah ben Joseph legend and the curious fact that the Messiah figure has thus been split in two. It would seem that in the early legend, the death of the Messiah was envisaged, perhaps as a development of the Suffering Servant motif. A prophecy of Daniel, written about 164 B.C.E., is the earliest source speaking of the death of a *Mashiah* ("Anointed") sixty-two (prophetic) weeks after his coming and after the return and the rebuilding of Jerusalem (Dan. 9:24-26;...). While it appears that Daniel had a temporal ruler in mind, whom he calls *Mashiah Nagid* ("Anointed Prince"), some two centuries later, the author of 4 Ezra unmistakably refers to the Messiah, belief in whom had developed in the meantime, when he puts words in the mouth of God to the effect that after four hundred years (counted from when?), *My son the Messiah shall die....*"⁶

e) Mashiach ben David (Messiah, son of David)

- (1) "Messiah ben Joseph himself is killed by Armilus, and his body remains unburied in the streets of Jerusalem for forty days. But then he comes to life. The legend tells us that Messiah ben David appears, and as one of the first of his Messianic acts, he resuscitates him.... Messiah ben David,... nears the end of his ministry with his victory over the armies of Gog and Magog and over their satanic master Armilus, whom he kills with the breath of his mouth [Rev. 19:15,20!].... [The annihilation of Armilus] would be brought about by a breath from the pure mouth of the Son of David, the elect of God, the Messiah."⁷

⁴ Patai, 166-167.

⁵ Patai, 17.

⁶ Patai, 166.

⁷ Patai, xxxiii-xxxiv.

- C. Expectations include a *literal, physical kingdom*?
 - 1. Why? Because *God said so plainly in the OT.* (Ps. 2; Isa. 9:6-7, etc.)
 - 2. Reiterated by Gabriel, Luke 1:31-33
- D. Those close to God saw *both sides* 'of the coin or prophecy,' including the predicted *suffering*.
 - 1. Simeon, Luke 2:15-35
 - a) V. 35 - prophecies Mary's coming grief
 - 2. Anna, Luke 2:36-38
 - a) V. 38, spoke of Jesus to all who looked *for redemption*

IV. Preaching the 'gospel' of the *kingdom*

- A. Mark 1:14-15 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "**The time is fulfilled**, and the kingdom of God is at hand. Repent, and **believe in the gospel.**"
- B. gospel = good news! But what news?
- C. 'the kingdom is at hand'
 - 1. Mat. 3:2, John the Baptist
 - 2. Mat. 4:17, Jesus (*from that time*)
 - 3. Mat. 10:5-7, Apostles to preach 'The kingdom of heaven is at hand.'
- D. Trust in the blood of Christ and His sacrifice?
What gospel was being preached? There is no mention of blood sacrifice, no mention of the blood of Christ or the cross, and *the disciples did not yet understand that Jesus was to die.*
 - 1. What did Peter know?
 - a) Mat. 16:15-22
 - (1) V. 21, *from that time* Jesus began to show...
 - (2) V. 23, get behind Me Satan!
 - b) Mark 8:31-32
 - (1) V. 31, And he *began to teach*...
 - (2) V. 32, Peter rebuked
 - 2. What did the disciples know?
 - a) Luke 9:44-45 "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." **But they did not**

understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

E. presented to whom?

1. Mat. 10:5-6, the lost sheep of the house of Israel
2. Mat. 15:24, the woman of Canaan (*Gentile*), the *children's* (Israel's) bread

V. The Rejection

A. unpardonable sin (Mat. 12:22-37; Mark 3:20-30)

1. exorcism of man both blind *and dumb* (Mat. 12:22)
 - a) impossible to ascertain the name of the demon
2. multitude recognizes the significance, is He the 'Son of David?'
3. Pharisees attribute Jesus' work by the Spirit to demon possession (Mat. 12:24)
 - a) Mark 3:28-30 "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; **but he who blasphemes against the Holy Spirit never has forgiveness**, but is subject to eternal condemnation" -- **because they said, "He has an unclean spirit."**
4. Messiah in their midst doing the works of Messiah, works empowered by the Holy Spirit, but attributed to Satan
5. The special responsibility of the generation of His coming: "this generation"
 - a) The principle: to whom much is given, much is required (Luke 12:47-48)
6. An explanatory aside...
 - a) Regeneration is the work of the Holy Spirit
 - b) There is only *one way* to miss salvation, by failure to believe in Christ. This does not teach *two ways* to lose salvation.
7. public rejection by Jewish leaders, blasphemous accusation
8. the die was set
 - a) "We venture to assert that this accounts for the whole after-history up to the Cross.... To regard every fresh manifestation of Christ's Power as only a fuller development of the power of Satan, and to oppose it with increasing determination and hostility, even to the Cross: such was henceforth the natural progress of this history."⁸
9. principal of history: as go the leaders, so goes the nation!

⁸ Alfred Edersheim, *The Life And Times Of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 1993), 1:575.

- a) Jesus is through giving signs to the religious leaders (except for the sign of Jonah)
- b) He will still be giving signs to those who are responding to him (calming the storm, walking on the water, to fulfill OT passages which point to His identity)

VI. Mysteries of the Kingdom

A. The Course of the Kingdom in the Present Age

- 1. "the kingdom of heaven is like..."

B. utilization of parables⁹

- 1. the parables themselves

- a) parable of the soils (Mat. 13:3-23; Mark 4:3-25; Luke 8:5-18)
- b) seed's spontaneous growth (Mark 4:26-29)
- c) tares (Mat. 13:24-30)
- d) mustard seed (Mat. 13:31-32; Mark 4:30-32)
- e) leavened loaf (Mat. 13:33-35; Mark 4:33-34)
- f) hidden treasure (Mat. 13:45-46)
- g) pearl of great price (Mat. 13:45-46)
- h) dragnet (Mat. 13:47-50)
- i) householder (Mat. 13:51-52)
- j) (many others follow)

- 2. elements to notice within the parables of the kingdom

- a) a period of time for growth (seed on various soils, mustard seed, leaven)
- b) a future time of harvest (or fish gathered), the end of the age (Mat. 13:41)
- c) new information (Mat. 13:35, cf. Ps. 78:2)
- d) treasure in a field [the world] and a pearl of great price
- e) a *delay* in the kingdom program as it relates to the prophecies of an earthly, geopolitical kingdom on earth (cf. Acts 1:6-7)¹⁰

⁹ The sequence presented here follows Robert L Thomas and Stanley N Gundry, *A Harmony Of The Gospels - NASB* (San Francisco, CA: Harper Collins Publishers, 1978).

¹⁰ Even in the NT, it becomes clear that the kingdom on earth is yet future: Mt 6:2; Mt 7:21-22; Mt 19:28; Mt 25:31; Mt 26:29; Mr 14:25; Lu 11:2; Lu 19:11; Lu 19:15; Lu 21:31; Lu 22:16-18; Lu 22:29; Lu 22:30; Lu 23:51; Ac 14:22; 1Co 15:24; Heb 2:8; 2Ti 4:1; Re 3:21; Re 12:10; Re 11:15; Re 11:17; Re 19:20

C. reason for parables

1. to provide truth for those with eyes to see while hiding it from others (Mat. 13:10-15; Mark 4:11-12; Luke 8:10)
2. *new revelation* concerning the kingdom
 - a) to utter things kept secret from the foundation of the world (Mat. 13:35-36)
 - b) Matthew 13:51-52 Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord." Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things **new** and **old**."
3. **KEY PRINCIPLE: to continue to harden those already in rejection while revealing Himself to seekers (Mat. 13:12)**
 - a) We each must ask: which side of this coin are *we* on?
 - b) Does the Bible appear to be a confused, contradictory, irrelevant document to me when in fact it is divinely crafted in numerous details?
 - (1) 1 Corinthians 2:14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

VII. The Presentation of the King

A. Timing of presentation [discussed in the previous session]

1. The presentation as King (fulfilling Zec. 9:9)
 - a) predicted, Dan. 9:24-27
 - b) fulfilled, Luke 19:28-44
 - (1) importance: recorded in all four gospels (Mat. 21:1-11,14-17; Mark 11:1-11; Luke 19:28-44; John 12:12-19)

B. The delay in the geopolitical kingdom explained *prior* to the presentation (Luke 19:11-26)

1. Jesus wept *before* the rejection took place, knowing the prophetic certainty and that the die was cast from the perspective of the rulers from the incident of the 'unpardonable sin.'

VIII. The Crucifixion

A. Jesus before the Sanhedrin

1. "Tell us if You are the Christ, the Son of God!"
 - a) Jesus agrees and cites Dan. 7:13 (Mat. 26:64) concerning a *yet future* event
 - (1) "Hereafter you will see..."

(2) Dan. 7:14, *Then to Him was given dominion...*

B. The Choice of the nation: Between Two Sons of Two Fathers

1. Jews picked *Barabbas* over Jesus (Mat. 27:15-26)
 - a) *bar* = son of
 - b) *abba* = father
 - c) *Barabbas*, a son of his father Satan, accepted
 - d) Jesus, the only begotten Son of God, rejected!
2. God asserts His **innocence** through Pilate (a Gentile!) (Mat. 27:24)
 - a) Jews took a curse on their own offspring!
 - (1) Matthew 27:25 And all the people answered and said, "His blood be on us and on our children."
 - b) Special responsibility, timing, works, Messiah in their midst
3. God asserts His **identity as King** through Pilate (a Gentile!)
 - a) John 19:19-22 Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews."'" Pilate answered, "What I have written, I have written."
 - b) A king crowned with the same thorns which caught the head of the ram offered for Isaac (Gen. 22). The same thorns introduced by the fall of man (Gen. 3:15). He bore *our sin* (Isa. 53:6,11-12).

IX. The Delay of the Geopolitical Kingdom

A. The New Testament steadfastly maintains a future political kingdom on earth.

1. Matthew 19:28 So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.
2. Matthew 25:31 "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.
3. Mark 14:25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."
4. Luke 21:31 "So you also, when you see these things happening, know that the kingdom of God is near.

5. Luke 22:29-30 "And I bestow upon you a kingdom, just as My Father bestowed one upon Me, "that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."
 6. 2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:
- B.** The geopolitical aspect of the kingdom awaits the future and is not instituted by earthly means (see Daniel 7).
1. John 18:36-37 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."
- C.** The Apostles maintained this expectation prior to the ascension (Luke 1:6-7)
1. Jesus indicates their understanding of the timing is incorrect. The kingdom *will* be restored to Israel, but a new program of God is to intervene between the advents.
 2. The promise of the Father, the coming of the Holy Spirit [discussed next session]
 3. The baptism of the Holy Spirit forming the body of Christ, the church
- X.** Jewish Expectations (Beyond the First Coming of Jesus)
- A.** Jewish "proofs" presented against Jesus as Messiah¹¹
1. Among the many "proofs" presented by Jews that Jesus cannot be Messiah are the many predictions of scripture which were not fulfilled in the coming of Jesus (e.g., Isa. 2:4; Isa. 60:12; Eze. 38:22; Eze. 39:28; Zec. 14:4).
 2. The flawed logic: Jews admit of only a single coming, but Messiah comes twice! The aforementioned passages are related to His *second* advent.
 3. Many other passages (neglected in the list of "proofs") apply to the *first* advent (e.g., Ps. 22; Isa. 9:6; Isa. 53; Mic. 5:2; Zec. 9:9).
 4. related to his *second coming* which were not true at the time of his *first coming*.
- B.** Calculating His coming¹²
1. 1352 or 1478 A.D. (Rashi, 1040-1105)
 2. 1210 A.D. (Maimonides, 1135-1204)
 3. 1403 A.D. (Nahmanides, 1194-1268)

¹¹ Patai, 333-338.

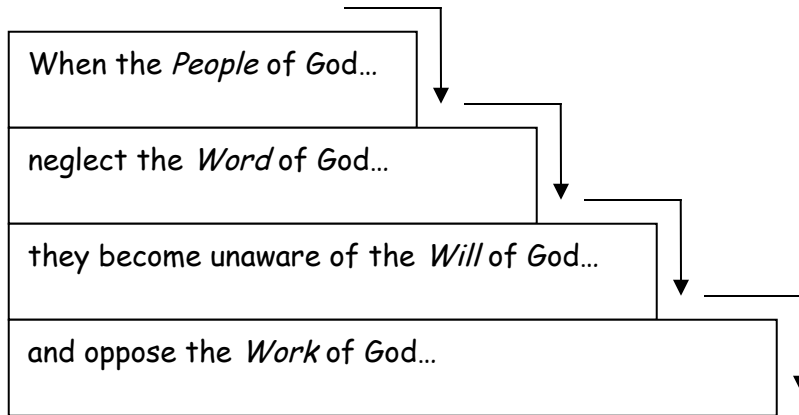
¹² Patai, 55-56.

4. 1300, 1306, 1324, 1334, 1340, 1608, and 1648 A.D. (R. Moses de Leon, author of the Zohar, 1240-1305)
 5. 1648, 1713, 1725 A.D. (estimates by 17th century Jews)
- C. False Messiahs
1. Shabbatai Zevi (1626-76), the greatest of all false Messianic movements.
 2. Jacob Frank (1726-91)
- D. Israel's ongoing problem
1. Eric Sauer
"Israel must, indeed, be dumb if one asks them today: Tell me, pray: How can it be that the Eternal sent the fathers out of their land into captivity in Babylon for only seventy years, on account of all the abominations and idolatry by which they for centuries defiled the Holy Land:--and now Israel has been dispersed among all peoples for over eighteen hundred years, and Jerusalem, the city of the great King, is trodden down by the nations until this day? What, then, is the great and terrible blood-guiltiness which perpetually prevents you from dwelling in peace in the land of your fathers?--But Israel is not willing to know! And yet it is precisely its sin against its Messiah that is indeed the root of Israel's misery."¹³

XI. Implications

- A. ...Jewish expectations in the New Testament for a political king were based on a normal understanding of Old Testament promises, the same promises we've been studying
- B. ...but overlooked passages which indicated He would suffer and die
- C. ...Jesus made a bona fide offer of the promised kingdom to the nation of Israel. (The subsequent guilt of the nation requires the offer to have been bona fide.)
- D. ...the Jewish leaders and the people rejected the King leading to the prophesied postponement of the geopolitical aspect of the kingdom for His second coming and the establishment of a new entity: the church
- E. ...an important principle to *avoid* from history, the opposition of God's work by His people

¹³ Erich Sauer, *The Dawn Of World Redemption* (Grand Rapids, MI: Eerdmans Publishing Company, c1964, 1951), 118-119.



XII. Prayer

- A. John 1:11-13 He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.