

# *Jesus On Purpose: The Path Of A Resurrected Heart*

## **SERMON 13: JESUS FORMS THE HEART HE IS REQUIRING**

Texts: Matthew 8-12; Luke 7-11

### **Prelude:**

#### **- The Big Picture (This Is Powerful)**

Before Jesus ever teaches the parables...

He **demonstrates** every possible response to Him:

- Faith
- Doubt
- Offense
- Worship
- Rejection
- Pride
- Hunger
- Hardness
- **There are a series of 12 events that the bible describes happening from Jesus walking on water to when He starts with the parables.**

### **So What Story Are These Events Telling?**

**They are separating hearts.**

They show:

- What receives the Kingdom
- What resists the Kingdom
- What starts well but falls away
- What never understands at all
- **These stories Lead Directly Into Matthew 13**

Making the parables make sense:

**The Sower isn't new teaching**— It's an explanation of everything they just witnessed.

- The centurion = **good soil**
- The crowd wanting signs = **rocky soil**
- The religious leaders = **hardened path**
- The distracted followers = **thorny soil**

### **I. Faith That Trusts Authority (Centurion)**

***<sup>8</sup>But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. <sup>9</sup>For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." (Mt 8:8-8)***

The heart Jesus cultivates through the centurion's example is one oriented toward surrender to divine authority rather than the need for control or visible proof.

The transformation begins with the centurion's understanding of authority.

He recognized something that many around Jesus still could not see.

As a man under authority himself, he understood how true authority works. He knew that authority is not proven by noise, emotion, or spectacle—it is proven by the power to speak and have reality obey.

That is why he says:

*"I also am a man under authority..."*

The centurion understood chains of command.

When a higher authority speaks, the lower authority responds.

And this is what he discerned about Jesus:

Jesus was not merely speaking for God—He was operating in the authority of God.

When Jesus speaks, heaven speaks.

When Jesus commands, creation obeys.

When Jesus wills, sickness, demons, nature, and even death must submit.

The centurion did not need to see Jesus physically come to his house.

He did not need proof.

He did not need touch.

He did not need spectacle.

He trusted the Word.

### **Resurrection Heart Begins with Surrendered Trust**

- The centurion says: *"Just say the word..."*
- He understands authority without needing proof.

#### **Human Heart:**

- Needs signs, control, and certainty before trusting

## **II. Compassion That Interrupts Death (Widow's Son)**

*'When the Lord saw her, He felt compassion for her, and said to her, "Do not weep." (Luke 7:13)*

Resurrection Heart Feels What God Feels; Jesus is moved with compassion and raises the dead son.

- This miracle reveals something fundamental about the nature of resurrection life—not as abstract power, but as feeling that compels action.

Christianity has shallowed faith so much that it limits Jesus' power to a formula for us to act, and we see the empathy and compassion burns deep with a Bridegroom for us.

- Compassion means to feel a deep love at the center of one's emotions, and it involves not merely sorrow for another's condition but a desire to help—stepping into their situation and doing whatever is possible to assist.

Do we really think that most people would want to do this. We have a society that makes us just want to go home and not have a care in the world. We have no time for your issues, I have enough of my own.

- The Hebrew understanding deepens this further. The word for compassion derives from "womb," reflecting how God feels toward his people as a mother feels toward her unborn child—with tender longing and willingness to die for protection, moving him to respond to our cries for help. When Jesus encounters the widow, his compassion isn't a detached observation; it's visceral engagement with her pain that interrupts the funeral procession itself.

**\*\*This is when Resurrection life begins when your heart stops revolving around you !**

## **III. Offense at Jesus' Method (John the Baptist)**

*<sup>2</sup>Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?" Mt 11: 2-19*

This story about John the Baptist illustrates the collision between **what we anticipate God should do** and what **He actually does**. This tension reveals whether our faith rests on God Himself or on our blueprint for how He should operate.

John the Baptist did not expect the Jesus he encountered and mistrust took root in his confusion.

- Rather than offering verbal confirmation, Jesus pointed to visible evidence of kingdom compassion—healing the sick, raising the dead, preaching good news to the poor—demonstrating that He was fulfilling Isaiah’s prophecies, though most expected ruling political power instead
- Jesus essentially told John: “I’ve blown your expectations, but according to Scripture, the Messiah comes first as a healer, not a conquering King. You’ll have to be patient”

\*\*\* The critical difference between a “resurrected heart” and a “human heart” lies in the response to this gap.

The resurrected heart recognizes that refusing to take offense when God doesn’t act according to expectations is the pathway to genuine trust. This is indeed death to expectation—not the death of hope, but the death of demanding that God conform to our timeline and methods.

\*\*This is **death to expectation**

#### **IV. Love That Flows from Forgiveness (Sinful Woman)**

<sup>38</sup>*and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume. (Lk 7:38....)*

Jesus says: *“She loves much because she was forgiven much”*

The very parts of her body she used to sin, eyes of lust, lips to seduce are now surrendering. She is now giving her hair, tears, kisses, and costly perfume at Jesus’s feet, she relinquished the shame and self-condemnation that had defined her existence, and through this act of total self-offering, she received complete forgiveness.

\*\*This is **death to pride**

#### **V. Devotion Over Distraction (Women Who Follow)**

*....Mary who was called Magdalene, from whom seven demons had gone out, 3and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who were contributing to their support out of their private means. Luke 8:1-3*

What emerges from these accounts is a portrait of discipleship that was radically different from the cultural expectations of that time.

In a world where women were often overlooked, diminished, or treated as secondary, Jesus did the opposite.

-He never dishonored women.

-He never exploited them.

-He never treated them as lesser.

Instead, He restored dignity, showed compassion, and welcomed them into the life and mission of the Kingdom.

And something remarkable stands out in the Gospels:

**Women consistently respond to Jesus with faith, devotion, and surrender, while it is often men who resist, reject, challenge, or oppose Him.**

That does not mean women were sinless—it means these accounts highlight something profound:

**they often embodied the kind of heart Jesus was looking for.**

A heart that:

- receives grace
- responds with love
- serves without needing status
- follows without demanding control

These women did not remain mere recipients of healing or compassion.

They were transformed.

What began as an encounter with Jesus became a complete reorientation of life.

Their priorities changed.  
 Their resources changed.  
 Their loyalties changed.  
 Their purpose changed.  
 They moved from asking:  
**“What can Jesus do for me?”**

to living:

**“How can my life now serve Him?”**

**\*\*This is death to divided loyalty**

## **VI. Misidentifying Jesus (Beelzebub Accusation)**

*<sup>22</sup>Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw. <sup>23</sup>All the crowds were amazed, and were saying, “This man cannot be the Son of David, can he?” <sup>24</sup>But when the Pharisees heard this, they said, “This man casts out demons only by Beelzebul the ruler of the demons.” <sup>25</sup>And knowing their thoughts Jesus said to them, “Any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand. <sup>26</sup>If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? <sup>27</sup>If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges. <sup>28</sup>But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. <sup>29</sup>Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man? And then he will plunder his house. (Mt. 12: 22-30)*

- The Pharisees’ accusation against Jesus reveals a fundamental spiritual blindness rooted in resistance to God’s work. They clearly misidentify Jesus’ power and accuse Him of using demonic power just because they were in opposition to Him.
- Jesus responded by exposing the logical absurdity of their position: if Satan were casting out Satan, his kingdom would be divided against itself and unable to stand.

But the deeper issue transcended logic. Words reveal what is hidden in the heart, and what dwells there determines character, conduct, and destiny.

**\*\*\*Please take note: Your words do reveal your character, conduct and your destiny.**

- The Pharisees’ accusation exposed something darker—they were making a statement about God’s nature itself, essentially claiming God would permit suffering on the Sabbath while Satan would provide healing, inverting the truth about both God and the devil.
- This explains the gravity of the unforgivable sin. Jesus acknowledged that honest disagreement about his identity—even direct opposition—could be forgiven, since the resurrection would vindicate his claims. However, to possess full awareness that Jesus embodies God’s will and that the Spirit energizes his every action, yet deliberately reject him, constitutes the one unforgivable sin

Before we get to the blasphemy of the Holy Spirit lets recap this story.

### **Resurrected Heart:**

- Discerns God rightly

### **Human Heart:**

- Twists truth to protect its own position

**\*\*This is death to spiritual blindness**

## **VII. Blasphemy of the Spirit**

*<sup>31</sup>“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. <sup>32</sup>Anyone who speaks a word against the Son*

*of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. (Mt 12:31-32)*

- To understand **blasphemy against the Holy Spirit**, we first have to understand what it actually is.

Jesus is not describing a random sinful act, a careless phrase, or one moment of weakness.

He is describing a **heart posture**.

- Blasphemy against the Holy Spirit is the persistent, willful rejection of the Spirit's testimony about who Jesus is—even while being confronted with the evidence of God's power.
- In the immediate context, the Pharisees were not confused.
  - They saw Jesus heal.
  - They saw divine power.
  - They witnessed what only God could do.

And instead of humbling themselves, they called the work of God the work of Satan.

This was not ignorance! This was a **hardened heart that had become so resistant to truth that it refused to call light "light" even when standing in front of it.**

- **Why this matters in your resurrection-heart framework**

The Holy Spirit's primary work is to:

- reveal Christ
- convict of sin
- draw hearts to repentance
- awaken people to life in God

To blaspheme the Spirit is to **persistently reject the very One sent to bring you to resurrection life.**

- **And this is where death becomes the final key**

A person may resist God for years...

but as long as there is breath, there is still opportunity to repent.

However—if a person dies having **persistently refused to acknowledge Christ, rejected the Spirit's witness, hardened their heart, and denied Jesus' Lordship**, that rejection becomes final.

Death seals what the heart chose.

- **This is the terrifying warning**

Blasphemy against the Holy Spirit is not simply:

"I said the wrong thing."

It is:

“I have so resisted the Spirit that I no longer want what He is offering.”

**The human heart says:**

- “I will define truth myself.”
- “I will resist surrender.”
- “I will reinterpret what God is doing.”
- “I will not bow.”

**The resurrected heart says:**

- “Open my eyes.”
- “Convict me.”
- “Show me Christ.”
- “I surrender.”

- **The sobering final truth**

In that sense, yes—death becomes the final moment of confirmation.

Because if a person spends their life rejecting Christ, resisting the Spirit, and refusing to bow... they die in the posture they chose.

And what could have been healed in life becomes fixed in eternity.

**\*\*This is the point of no return warning**

## VIII. Demand for Signs (Sign of Jonah)

*<sup>38</sup>Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” <sup>39</sup>But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup>For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup>The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. <sup>42</sup>The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (Mt 12:38-42)*

- Jesus refused to give them the kind of sign they demanded because their problem was never a lack of evidence—it was a lack of surrender.

They had already seen miracles, healings, deliverance, and the power of God at work, yet their hearts remained closed. So Jesus points them to only one sign—the **sign of Jonah**—His death, burial, and resurrection.

This is profound because Jesus is essentially saying:

**The ultimate sign God will give humanity is not spectacle, but resurrection.**

Not another wonder.

Not endless proof.

Not a cosmic display to satisfy curiosity.

The final and greatest sign is this:

## **Jesus will go into death... and come out alive.**

And the implication is weighty because this sign sits at the center of everything—and ultimately at the end of all things.

The resurrection is not just proof that Jesus is who He says He is; it is the sign that declares:

- death does not win
- judgment is real
- eternity is coming
- and the Kingdom of God is breaking into history

This means the resurrection is not simply something to admire after the fact—it is something that should confront our hearts **before that final day comes.**

The men of Nineveh repented with less light. The Queen of the South traveled far for lesser wisdom. Yet people standing in front of Jesus could not recognize the One greater than both.

And this is the loving warning:

### **It is possible to see God's work and still miss God Himself.**

A heart that keeps demanding more proof may not actually be seeking truth—it may be resisting what God has already revealed.

Because Jesus makes it clear:

### **The main sign is His resurrection.**

And if resurrection is the sign, then the question becomes:

### **What does that sign demand of my heart now, before I stand before Him then?**

Resurrection faith is not built on endless reassurance or constant spectacle.

It is built on a heart humble enough to respond now—because the empty tomb is not just proof of His victory...

**it is a warning that history is moving toward a final moment, and every heart must decide what it will do with the risen Christ before that day arrives.**

This is **death to spectacle-based faith**

### **IX. Temporary Change (Unclean Spirit Returns)**

*<sup>43</sup>“When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. <sup>44</sup>Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. <sup>45</sup>Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation.” (Mt 12:43-45)*

- The core issue involves what happens when spiritual cleansing remains incomplete. Jesus brings not just release but re-creation and renewal—a transformation that goes beyond eliminating what is harmful. When someone experiences deliverance without filling that void with genuine commitment to God, the situation deteriorates catastrophically. The devil departs, but Christ does not enter, leaving the person vulnerable to something far worse than the original condition.

This is **death to fake change**

## X. Redefining Family

*<sup>46</sup>While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. <sup>47</sup>Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.”<sup>48</sup>But He answered and said to the one who told Him, “Who is My mother and who are My brothers?” <sup>49</sup>And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! <sup>50</sup>For whoever does the will of My Father in heaven is My brother and sister and mother.” (Mt. 12:46-50)*

- This passage centers on one of the deepest questions of identity:

### Who truly belongs to Jesus?

When Jesus’ mother and brothers arrive looking for Him, His response sounds shocking at first:

*“Who is my mother, and who are my brothers?”*

But Jesus is not dishonoring His family—He is revealing something greater.

He uses this moment to redefine kinship in Kingdom terms.

Physical relationships, family heritage, religious background, and proximity to Jesus are not what ultimately place someone in the family of God.

Instead, Jesus says:

*“Whoever does the will of My Father...”*

That is His family.

- This is a profound warning and invitation.

Because Jesus is showing us that **closeness to sacred things is not the same as belonging to Him.**

You can:

- grow up around faith
- know the language of religion
- be near Jesus culturally
- even have connection to spiritual things

...and still not truly belong to Him.

Why?

Because the Kingdom is not entered through:

- bloodline
- tradition
- familiarity
- association

It is entered through:

- repentance
- faith
- surrender
- obedience to the Father

- **The Resurrection Heart**

The human heart often finds identity in:

- family
- heritage
- status
- tradition
- who we are connected to

But the resurrected heart finds identity in one thing:

**Belonging to Jesus through surrender to the Father's will.**

- And that is the deeper implication of Jesus' words:

He is lovingly warning us that **relationship with Him cannot be inherited—it must be chosen.**

Not because your parents believed.

Not because you grew up in church.

Not because you know about Him.

But because your heart has responded to Him.

- **The Loving Warning**

Jesus is preparing hearts for the reality that on that final day, the question will not be:

“Who were you related to?”

“What tradition did you come from?”

“How close were you to religious things?”

The question will be:

## Did you truly belong to Me?

**\*\*This is death to false identity**

### **XI. The Lamp of the Body**

*<sup>33</sup>No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light. <sup>34</sup>The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness. <sup>35</sup>Therefore take heed that the light which is in you is not darkness. <sup>36</sup>If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light.” (LK 11:33-36)*

- Jesus begins by describing His own ministry as a lamp placed out in the open.

A lamp is not hidden.

Light is not concealed.

Truth is not being withheld.

Jesus is making something very clear:

**God has not hidden Himself from humanity.**

The light has come into the world, and it has been placed where all can see.

This means the problem is not a lack of evidence.

The problem is often the condition of the one looking.

- Jesus shifts from the lamp to the eye.

The eye represents spiritual perception—how a person sees, interprets, and receives what is in front of them.

If the eye is healthy, the whole body is filled with light.

But if the eye is distorted, darkened, or corrupted, then even while standing in the presence of truth, a person can remain blind.

This is the deeper warning:

**The issue is not whether light has come.**

**The issue is whether our hearts are capable of receiving it.**

- Luke presses this even further. Discipleship is not partial.

Jesus does not call us to have a little light with a few dark corners hidden away.

He calls for the whole life to be **flooded with light**.

***This is an all-or-nothing invitation.***

Because darkness tolerated in the heart distorts vision, and distorted vision keeps us from seeing Christ clearly.

- This is why Jesus calls for repentance.

To repent is to:

- turn from sin
- reject darkness
- surrender what corrupts the heart
- and allow the light of God to flood the soul

- **The Resurrection Heart**

The human heart often says: “I need more proof.”

But Jesus says:

**The light is already shining—examine your eyes.**

The real question is not: “Has God revealed enough?”

The real question is:

**“Have I allowed His light to fully enter me?”**

- And this points us toward resurrection itself.

Just as Jesus rose from the dead in glory, those who belong to Him are called to be filled with that same life and light.

Not from within ourselves—

but by receiving the light of Christ and the filling of the Holy Spirit, like a floodlight shining upon us until no dark corner remains.

**\*\*This is death to distorted perception**

## **XII. The Six Woes (Religious System Exposed)**

***Woe to the Pharisees and Lawyers***

***<sup>37</sup>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.***

***<sup>38</sup>When the Pharisee saw it, he marveled that He had not first washed before dinner.***

***<sup>39</sup>Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. <sup>40</sup>Foolish ones! Did not He who made the outside make***

*the inside also? <sup>41</sup>But rather give alms of such things as you have; then indeed all things are clean to you.*

*<sup>42</sup>“But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. <sup>43</sup>Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. <sup>44</sup>Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them.”*

*<sup>45</sup>Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”*

*<sup>46</sup>And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. <sup>47</sup>Woe to you! For you build the tombs of the prophets, and your fathers killed them. <sup>48</sup>In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. <sup>49</sup>Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’ <sup>50</sup>that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, <sup>51</sup>from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.*

*<sup>52</sup>“Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”*

*<sup>53</sup>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, <sup>54</sup>lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him. (Lk 11:39-54)*

- Jesus’s six woes expose something far deeper than religious failure—they reveal a **heart that looks alive on the outside but is dead on the inside**. Sounds like Sardis in **Rev. 2???**

The Pharisees and lawyers had mastered appearance, but neglected the inner life.

They were meticulous in outward religion, yet empty where it mattered most.

They tithed herbs down to the smallest detail, but ignored the weightier things of God:

- justice
- mercy
- humility
- love
- truth

They cared deeply about how they looked before people, but very little about who they were before God.

- Jesus exposes several spiritual diseases at work in them:

They loved:

- position
- recognition
- titles
- public honor

**\*\* this saddens me because it sound so much like the American church at large\*\***

They burdened others with religion instead of leading them to life.

They presented themselves as guides, yet had lost sight of the very God they claimed to represent.

And most dangerously—they not only missed the truth themselves, they stood in the way of others finding it. **The Greatest Sin for a Leader and one Paul says will be dealt harshly**

- At the root of all of this was one common disease: **hypocrisy born from pride.**

Religion had become **performance**. Holiness had become **image management**. Righteousness had become **something external, meant to impress people rather than please God.**

- And this is what Jesus is lovingly warning us about:

**It is possible to become outwardly religious while inwardly resisting God.**

That is why His woes are not merely words of anger—they are words of grief.

This is not hatred from Jesus. It is sorrow.

A loving Jesus exposing diseased hearts before it is too late.

- The Pharisees believed holiness came from external conformity.

Jesus teaches the opposite:

**Defilement and holiness both begin in the heart.**

What is inside eventually reveals itself outside. And their deepest tragedy was not that they misunderstood rules— *it was that they resisted the very God standing in front of them.*

- **The Loving Warning**

A heart can:

- know Scripture
- practice religion
- hold position
- look righteous
- teach others

...and still be far from God.

Because God is not ultimately examining appearance. He is searching the heart.

**\*\*This is death to religious illusion**

**In Conclusion:**

Before Jesus explains the condition of the heart in parables...  
He shows it in people.

The events before Matthew 13 reveal that the resurrected heart is not about what you see Jesus do—  
it's about how your heart responds to Him.