



MATTHEW 11:1-11
MESSIAH ON A MISSION (PART 21)
"OVERCOMING DISAPPOINTMENT WITH JESUS"

How can one be disappointed with Jesus? He is perfect and his ways are just. This is all true and yet there is latent dishonesty in anyone who says they have never been disappointed with Him. He is God and His ways are higher than our ways and yet that somehow does not insulate us from disappointment. Jesus as God sees the will of His kingdom as paramount to all things and will execute His will with perfect determination and that will leave us at times "offended" by His plan.

*Can one be offended by the will of God
and also be obedient to the will of God?*

As Jesus preached His message of the Kingdom to the Jewish people of Galilee, He received mixed responses.

Beginning with John the Baptist's questions about Jesus, the student of scripture hears various responses, from the very negative responses of Jewish leaders in Galilee (12:1–45) to the positive responses of those who do “the will of Jesus' Father” and so are considered Jesus' family (12:46–50). We can expect varied responses of our own to the will of God for our lives.



Matthew 11:3

Are you the one who is to come?

In previous images of John, he speaks in harmony with Jesus' principles (3:1-17). Yet, here in chapter 11 John cannot help but wonder with acute disappointment whether Jesus is the Messiah, this is indicative of John's offense that Jesus is not acting in ways reconcilable with Messianic expectations.

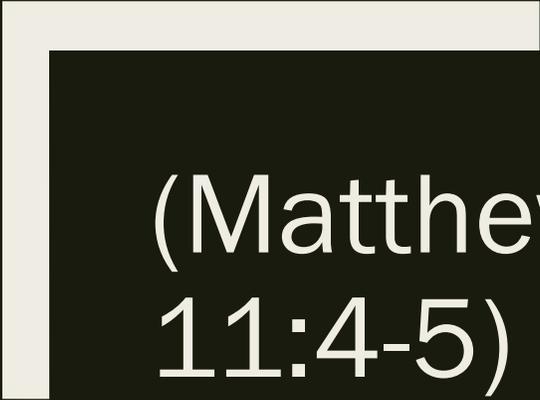
Most People Who
Are Obsessed
With Feeling Good
Do So At The
Expense Of
Thinking Right.

I don't go to Jesus to feel good; I go to Jesus to think right. If I am thinking right, I will feel good in time and obedience to His will. However, if I am thinking right, I will have joy in even the most trying of circumstances.

Jesus was in the will of God on the cross and He hated every minute of that experience while enduring it. However, through his obedience to the cross He was able to extract joy from the outcomes while despising the experience.

*"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."
(Hebrews 12:2)*

"Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right." (1 Peter 4:19)



(Matthew
11:4-5)

Jesus Fulfills the Messianic Expectations in Unexpected Ways.

The Messiah was expected to throw the chains of slavery and governmental oppression as in accordance with Psalms 2 and Isaiah 11. When Jesus responds to the question about his identity by allusion to Isaiah 35:4–6; 61:1. Both of these passages in Isaiah picture a day of restoration for Israel. Isaiah 61 draws on the image of the Servant of the Lord empowered by the Spirit of the Lord (from Isa. 42:1). Jesus fulfills Isaiah's vision of restoration in ways that are unexpected. He does so in a spiritually liberating way that is about the truth of God's covenant and not just more deliverance from man but rather from the spiritual oppression as well.



(11:6) Jesus pronounces a blessing on “anyone who does not stumble on account of me.” Why would Jesus say this if there is nothing disappointing or offensive about Himself?

Jesus understands that the unexpected way that he heals rather than overthrows is a shock that could cause people to literally be offended by Him. Jesus pronounces a blessing on “anyone who does not stumble on account of me.” The term “stumble” translates *skandalizō*, a word used at key points by Matthew to indicate a negative response to Jesus and his ministry.

"Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts."

(Malachi 3:1 NASB)

“As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.” (1 Peter 1:10-12 NASB)

This text is an insight into true spirituality over sentimentality. The Prophets and Seers had great insight, but John saw what they could only talk about. The Christian who possesses the Holy Ghost is greater than John because what he saw we possess.

*“The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”
(Haggai 2:9)*

The “glory of the latter house” is only greater through the presence of God (cf., 2 Cor 4:6; Hebrews 1:1-2). The point is more about “who” is in the latter house, and He who is in the house is greater than the Temple itself (Matt. 12:6). Jesus was the incarnate word of God and was sitting in the Temple daily teaching (Matt. 26:55). Even the Jews admit the several divine glories were missing, i.e., the ark, Urim and Thummim, and fire from heaven- But He was there, the Lamb of God. Even after the cross, the gospel was preached in the temple by the apostles, “all the words of this life” (Acts 5:20). In the temple Jesus Christ was preached daily (Acts 5:42). This was indisputably more glorious than the Law and the first Temples (2 Cor. 3:9-10).

Footnote: First-Century Messianic Views

Within first-century Judaism there was no single view of the Messiah. In addition to conceptions of the Messiah as a royal figure, there are Jewish writings that sketch a picture of a priestly Messiah (e.g., Qumran's "Messiah of Aaron" mentioned in 1QS 9:11; CD 12:23). And the Jewish writing 1 Enoch pictures a heavenly, exalted figure based on Daniel's vision of "one like a son of man" who takes on messianic features (e.g., 1 En. 48:1–5; cf. Dan. 7:13–14). One prominent strain of messianic expectation, drawn from Israel's prophetic writings, was a Davidic king who would reign on Israel's throne and bring about Israel's restoration (e.g., Isa. 11:1–9; Jer. 23:5–6; Mic. 5:1–9; see also Zech. 9:9–13). Within this configuration, the Messiah would confront and defeat Israel's enemies. So messianic expectations in the first century could have easily included the confronting and overthrowing of Israel's Roman occupiers. As the writer of Psalm of Solomon 17 prays (ca. 70 to 45 BC), See, O Lord, and raise up for them their king, the son of David, at the time which you chose, O God, to rule over Israel your servant. And gird him with strength to shatter in pieces unrighteous rulers, to purify Jerusalem from nations that trample her down in destruction, in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel, to shatter all their substance with an iron rod, to destroy the lawless nations by the word of his mouth. (17:21–24 NETS)