

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 *The Rejection of the King.*

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Jesus was born KING of the Jews – that is He came as the Jewish Messiah. The Messiah, as prophesied in the OT, would be both God and Man in one Person. He would be both deliverer and ruler over God’s people. The Messiah would come and bring in the kingdom and rule forever.

The issue for the Jewish religious leaders was WHO Jesus claimed to be as Lord-God. They had a problem with His Lordship claims. When He claimed to be able to forgive sins they considered this to be blasphemy because they realized that ultimately it is God ALONE Who can forgive the penalty of sin. They were right in understanding that only God can forgive sins, but they were wrong in the charge of blasphemy because in fact Jesus is Lord-God (cf. Mt. 9:1-6).

When Jesus claimed to be Lord of the Sabbath the Pharisees rightly saw this as a claim to be Lord-God for in fact God alone is Master over the Sabbath. Jesus proceeded to demonstrate that He was Lord over the Sabbath by healing a man with a withered hand on the Sabbath saying that it is “**lawful to do good on the Sabbath**”. The response of the Pharisees was to then to plot how they might destroy Jesus (cf. Mt. 12:1-14).

We pick up the story there at Matthew 12:15.

Matthew 12:15–23 (NKJV)

15 But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

With the hostility and opposition of the religious leaders rising to a murderous level Jesus withdrew from the area of Capernaum. And as He did so massive crowds followed Him, and once again we see the emphasis that He healed them all.

If you can heal everyone you won't lack for a crowd. People love “healing” and understandably so. However, at this point the multitudes while fascinated by His healing power still did not really understand WHO He was. And that was the MAIN POINT!

They missed the point. Jesus was not merely healing for healings sake; rather His healing ministry was a SIGN ministry pointing out the reality of Who He was the divine-human Messiah who had the authority to do KINGDOM miracles showing that He was indeed the promised Messiah offering the kingdom to Israel on the condition of repentance.

But why did Jesus withdraw from the area? He was not afraid of the plotting of the Pharisees, but He did realize He was on God's timetable, and it was not yet time for Him to die. When opposition grew intense Christ's pattern often was to withdraw from that context of hostility (cf. Mt. 4:12; 12:15; 14:13; 15:21; 16:5).

Slide # 2

John 7:8 (NKJV)

8 You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come.”

Jesus as the God-Man during His earthly ministry was here as God's servant. He set aside the independent use of His divine attributes doing only the will of God in His role of humility. As God He could have wiped out any and all opposition at any point, but yet the will of God was that in humility as a man He endure Satanic and human opposition in keeping with the purposes and sovereign will of God.

As a human this meant at certain points avoiding the heightened tensions with the religious leaders. However, when the time was right, He set His face like a flint to go to Jerusalem where He would be crucified (cf. Isa. 50:7; Lk. 9:51). But it was not that time yet!

The time to die, however, was not yet, not there in Capernaum, and not by the Pharisees' method of stoning. – **John Phillips**

God is sovereign over the days of our lives and yet as Jesus instructed, His children sent out as sheep in the midst of wolves are to be "wise as serpents and harmless as doves" (Mt. 10:16). In Matthew 10:23 He instructed the apostles, "When they persecute you in this city, flee to another." Jesus is here modeling that reality. When He was soundly rejected by the religious leaders He moved on to another area.

And as Jesus withdrew from where the religious leaders were, great throngs followed Him and He healed them ALL (cf. 4:23; 8:16; 9:35; 12:15).

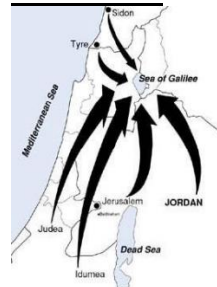
Slide # 3

Mark 3:7–8 (NKJV)

7 But Jesus withdrew with His disciples **to the sea**. And a great multitude from Galilee followed Him, and from Judea

8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

Slide # 4



This is the pattern of His ministry until His final and open rejection in chapters twenty-one to twenty-seven – opposition, withdrawal, and continued ministry. – **Stanley Toussaint**

16 Yet He warned them not to make Him known,

There is a CONTEXT to this statement consistent with prophetic Messianic prophecy. The CONTEXT was rising hostility on the part of the religious leaders and so Jesus tells His followers not to make Him known with the goal of preventing a further escalation of conflict with the Pharisees.

If these crowds continued to fan the flames of Messianic fever surrounding Jesus it would only seek to exacerbate the tensions with the religious leaders. Thus, Jesus sought to deescalate the tensions.

Jesus, while NEVER compromising the TRUTH about Himself did not come looking for trouble or conflict. He came with a very gracious ministry. And in fact, when things became very intense – He backed off from it time and time again (cf. Mt. 8:4; 9:30; 12:16; 16:20; 17:9).

At His first coming Jesus did not come with a take over movement but rather presented a movement of APPEAL. This aspect of the Messiah was not clearly understood.

Slide # 5

John 3:17 (NKJV)

17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

This behavior of withdrawing was not what the average Jew expected out of the Messiah, yet as shown it was in perfect harmony with Messianic prophecy seen in Isaiah.

The Jews expected when the Messiah came He would come blowing the opposition away. They expected Him to come as a conquering KING forcefully having His way with His enemies.

So when Christ came in a very gracious and non-provocative manner – wanting to avoid trouble; that didn't make sense to how they envisioned the Messiah would come.

The Jews did see certain Messianic texts in the OT that spoke of a humble suffering Messiah, but they also saw Messianic texts emphasizing a strong ruling Messiah. And which one do you suppose got most of the attention: The suffering Messiah or the reigning Messiah? The reigning Messiah of course.

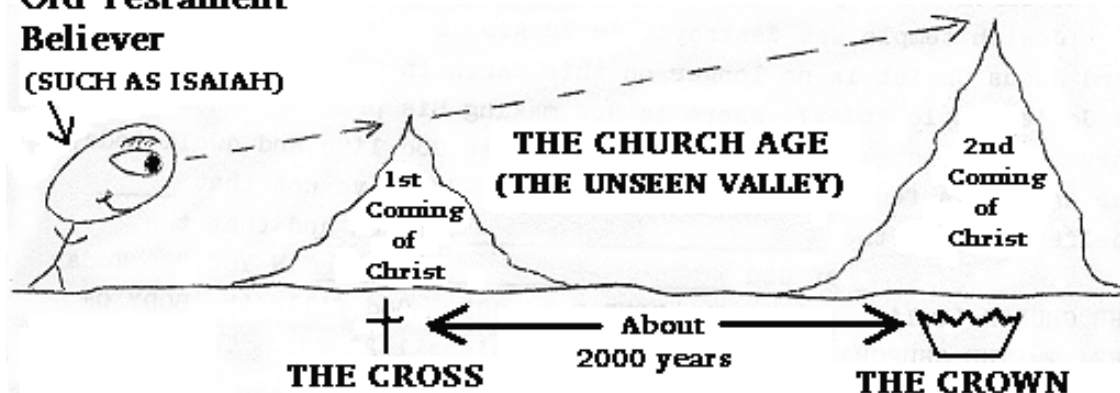
So this withdrawing demeanor that says don't make Me known was hard for them to understand. It didn't fit their profile of the coming Messiah. After all they were looking for political deliverance from Rome and this would require VICTORIOUS Messianic leadership.

Yes, they understood that in bringing in the kingdom the Messiah would heal but they also expected Him to forcefully set up His kingdom. Jesus just didn't seem to fit the strong/victorious idea of the coming Messiah.

What the Jews fail to see, and fail yet to this day to see, is that there are NOT two Messiahs, but two separate comings of the ONE true Messiah – Who is the Lord Jesus Christ. Once you understand that the prophetic Scriptures align perfectly.

Slide # 6

**Old Testament
Believer**
(SUCH AS ISAIAH)



The non-provocative ministry of Christ is then shown to be completely consistent with Messianic prophecy as seen in Isaiah 42:1-4 which is loosely quoted in Matt. 12:18-21.

There are 4 KEY Messianic Servant passages in Isaiah (cf. Isa. 42:1-9; 49:1-13; 50:4-11; 52:13-53:12).

Slide # 7

Descriptions of the Messiah

Messiah as Servant

- The lengthiest description of the Messiah as **servant** is in Isaiah, most clearly drawn in four passages called the **Servant Songs**:
 - **Isaiah 42:1-4**
 - **Isaiah 49:1-6**
 - **Isaiah 50:4-9**
 - **Isaiah 52:13 – 53:12**
 - called by Polycarp [69-115 A.D., Bishop of the ancient Greek city of Smyrna, martyred by Rome] the “**golden passionate of the Old Testament evangelist**,” a prophecy of Jesus’ passion

Slide # 8

Matthew 12:18 (NKJV)

18 “Behold! My Servant whom I have **chosen**, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.



Isaiah 42:1 (NKJV)

1 “Behold! My Servant whom I uphold, My **Elect** One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Early Jewish Scribes before the time of Christ would consistently reference the Isaiah Servant passages as referring to the Messiah. However, after the Jews rejected Christ, they then came to the position that all the servant passages must refer to Israel.

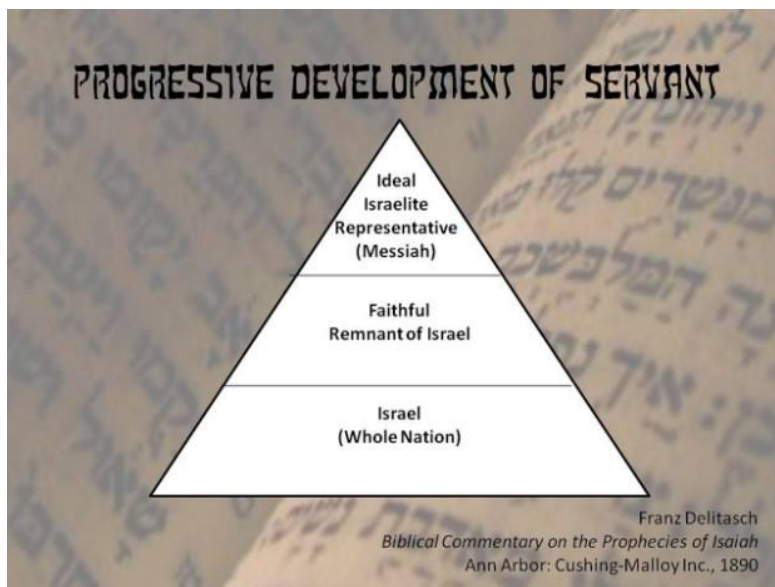
It is somewhat confusing because both Israel and the Messiah are in various places called God's servant (cf. Isa. 41:8; 42:19).

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The connection between the Servant (the nation of Israel) and the Servant (the Person, the Messiah) has frequently been compared to a pyramid, with the base being the whole nation; the middle section being Israel not merely after the flesh, but after the Spirit; and the summit being the person of the Messiah arising out of Israel.

– **Merrill Unger**

Slide # 10



Clearly there is a close link in the Servant motif regarding Israel and the Messiah and yet there are also clear distinctions.

The NT consistently applies the Messianic Servant passages to Jesus (cf. Mt. 12:17-21; Lk. 2:32; 4:16-18; Acts 8:30-35; also cf. Mt. 20:25-28; 23:11; Mk. 9:35, 10:43-45; Acts 3:13, 26; Acts 4:27, 30).

Yes, Israel is God's servant too, but the Servant in view here is clearly unique and clearly Messianic. And as is common in Isaiah, Isa. 42:1-4 intermingles aspects of Messiah's first coming with that of His second coming. Verse 1 characterizes His calling and the outcome of His mission.

When God says, “*Whom I have chosen*” that is translated as “**My Elect One**” in Isa. 42:1. The word *Elect* simply means chosen. The Messiah is God special chosen One. He has a unique calling that is different from all others. He is uniquely God’s Servant called by God, “*My Servant*”. He is uniquely chosen by God the Father to serve as the God ordained Messiah.

Note the exclamation point after “**Behold!**” This is intensive! God wants to get our attention. This is worthy of high-definition attention because it is all important. This is the main attraction of the whole of Scripture! This is about the most important person in history – the KEY figure in all the Bible – God’s chosen Messiah!

He is the Father’s “**Beloved**” in Whom His soul is well pleased. He pleases God supremely because He is the perfect Servant. His obedience was 100% all the time. He did nothing but please the Father in His role of humility. As Jesus said in John 8:29, “*I always do those things that please Him.*” There was no exception. He never sinned. The Fathers delight in His Servant was expressly stated at His baptism (cf. Mt. 3:16-17; Mk. 1:10; Lk. 3:22, Jn. 1:32-33); and on the Mount of Transfiguration (cf. Mt. 17:5).

And He is the One upon Whom God uniquely put His Spirit. The Spirit came upon Jesus at the time of His Baptism in the form of a dove (cf. Mt. 3:16). John 3:34 says that God gave Him the Spirit without measure – meaning He was fully endowed the Spirit’s power and fully controlled by the Spirit in full measure (cf. Acts 10:38).

Note the **Trinity** is represented here in Matthew 12:18 which is a quote of Isa. 42:1. And there are “echoes” of the Trinity in at least four places in Isaiah.

Slide # 11

Trinitarian References in Isaiah

- Isa. 42:1 “I,” “My Servant,” and “My Spirit”
- Isa. 48:16 “the Lord GOD,” “I,” and “His Spirit”
- Isa. 61:1 “the LORD,” “Me,” and “the Spirit of the Lord GOD”
- Isa. 63:7-10 “the LORD,” “the Angel of His presence, and “His Holy Spirit”

The KEY point in context is that this ONE – this KIND of Messiah being presented was God ordained. It was according to prophecy clearly spelled out in the OT. The Messiah would come as God’s Servant. He would come – NOT forcefully – but rather with gentleness and graciousness – with a message of APPEAL – not blowing people away.

Note that here in this introductory statement of the “Servant Songs” from Isaiah as quoted here by Matthew that the Messiah Servant would “**declare justice to the Gentiles.**” The sense of justice is righteousness or what is RIGHT. The Messiah comes declaring how people can be RIGHT with God through the Messiah and how that in His kingdom Messiah will make all things RIGHT. This is the ultimate message of the prophets, it has application for all people, and is certain to be fulfilled.

The sense here is that the Messiah does not come with a political agenda but rather comes with a message of RIGHTNESS that even has application for the Gentiles.

Slide # 12

His ministry would reach beyond the confines of Israel; He would **declare justice to the Gentiles.** This latter note becomes more dominant as Israel’s “NO” grows louder. – **William MacDonald**

Yes, the Messiah comes to ultimately straighten out the Gentiles (as the Jews expected) but not initially as they expected.

19 He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.

The point here is that the Messiah would not come as expected – as the rabbis currently taught. He would not come with political or military force – not the first time. They should have read more carefully as Jesus repeatedly said to them, “Have you not read...?” (cf. Mt. 12:3, 5).

The Messiah would not come as a “revolutionary”. He was not looking to take over in a hostile or military fashion. He was not looking for a fight. He would not be a rabble-rouser in the streets stirring up revolutionaries to follow Him. He wasn’t leading a mob to riot and take over.

The prophecy was clear...

Slide # 13**Isaiah 42:2 (NKJV)**

2 He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.

The picture here is of a gentle and humble Messianic figure. He was not forcing things in a fleshy manner. His quiet withdrawal in the face of hostility was in perfect keeping with this portrayal.

Contrary to general expectations the Messiah was not to come as a WARRIOR-KING – not the first time. It is for this reason that Jesus did not want the fact of His Messiahship published or promoted in the wrong way. The general populous just didn't get it – including the multitudes that were currently following Him.

The Messiah's mission at His first coming was a non-violent mission. He came in a gentle and gracious manner. He did not engage in public haranguing or demagoguery. He came graciously offering the kingdom – not forcing the issue. This was the time of a grace-invitation. As John 1:17 says, "***grace and truth came through Jesus Christ.***"

The Messiah came as One "gentle and lowly in heart" who ultimately entered Jerusalem in His official presentation to the nation "lowly and sitting on a donkey" (Mt. 21:5). Thus, His approach and presentation was completely out of sync with what the Jewish populace expected of the Messiah and yet it was in perfect fulfillment of prophecy as seen in Isaiah 42.

Matthew 12:20 (NKJV)

20 A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory;

A **reed** is a "tall, slender-leaved plant of the grass family that grows in water or on marshy ground".

Slid # 14

A reed is delicate to start with, so a bruised reed is in a very weak position. A bruised reed is “wounded”, but Christ did not come to totally break it. In other words, the tenor of His ministry would be that He would deal gently and mildly with people. He would not be harsh and rough with the weak. Rather, He would show mercy as He had told the religious leaders they needed to learn (cf. Matt. 12:7; Ps. 72:2,4).

Jesus did not show up like “a bull in a China closet”. No, he invites the wounded and heavy laden to come to Him for rest (Mt. 11:28).

Flax threads were commonly used as wicks in oil lamps. The smoking flax wick is one that is about burned out. This represents a person that is down and depressed and ready to lose hope. This person is about burned out. Jesus would not snuff out this person’s smoldering wick out. He didn’t come to blow people away. That is not the Jesus way! He deals gently with people.

The Messiah did not come in a forceful or harsh manner! He came full of grace, but I want you to see that applies only to HIS first advent! Note the little word “*Till*” in the middle of verse 20. He didn’t break people or snuff them out at His first coming – rather the evidence of Who He was and the grace invitation to BELIEVE on Him went forth far and wide. This was not the time for harsh judgment.

And Christ knew it all along.

Early in His ministry He went back to His hometown of Nazareth and as He went into the synagogue they presented Him a scroll and He turned to Isa. 61 and read from there.

Slide # 15

Luke 4:18–21 (NKJV)

18 “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

19 To proclaim the acceptable year of the LORD.”

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

What is amazing is that if you turn back to Isaiah 61 from where Christ was quoting and applying it to Himself you will find that He stopped quoting MID SENTENCE.

Slide # 16

Isaiah 61:1–2 (NKJV)

1 “The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

2 To proclaim the acceptable year of the LORD, -**CHRIST STOPPED RIGHT HERE** And the day of vengeance of our God; To comfort all who mourn,

Christ came to proclaim an acceptable time when people can get right with God through faith in Jesus as the Messiah.

Christ stopped right before it says, “***And the day of vengeance of our God***”. It wasn’t time for vengeance. It wasn’t time for judgment. That relates to His Second Coming when He will establish justice on the earth.

The first coming was all about the offer of grace and Christ comes humbly with great mildness and gentleness. The second time He will come forcibly with power and great glory bring judgment and vengeance on all those rejecting Him.

Slide # 17

Matthew 13:30 (NKJV) [The wheat and the tares grow together]
Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ’ ”

This is the age of GRACE where God says, “In an acceptable time I have heard you...Behold now is the accepted time; behold, now is the day of salvation.” (2 Cor. 6:2).

But there is coming the time when things will be different as indicated by the word “***Till***”. “***Till***” denotes the Second Coming when He will “***send forth justice to victory***”. What is RIGHT according to God will then be forcibly brought to bear on the whole world and the Messiah will champion justice in victory! In the end justice will be victor under Jesus! God’s justice will triumph under the Messiah!

And at that time Jesus will break the world with a rod of iron. That is different than His first coming. If the world won't respond to His invitation of GRACE they will get His ROD OF IRON.

Slide # 18

Psalm 2:8–9 (NKJV)

8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.

9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.' ”

Revelation 19:15 (NKJV)

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

This is a case of rightly dividing the Word of truth. If you don't make a distinction between Christ's first coming in grace and His second coming in judgment the Scriptures won't make proper sense.

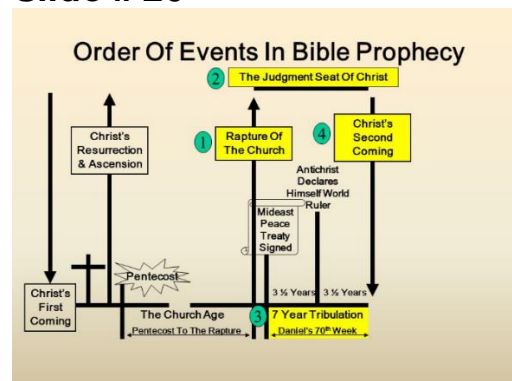
The reason the world is “getting away” with their chronic blasphemy at the moment is purely because of the GRACE of God. This is the age of GRACE. Ever since Christ came the first time GRACE has been extended.

Slide # 19

2 Peter 3:9 (ESV)

9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

Slide # 20



The Church Age is often referred to as “the Age of Grace”. When the Church Age is completed the WRATH of God’s judgment will come upon the world. According to Christ this will be the worst time in the history of the world as seen in Matt. 24:21 (cf. Jer. 30:7; Dan. 12:1). These are the judgments described in the book of Revelation.

How GRACIOUS is God not to have brought judgment on the entire world yet at this point. He is more than 2000 years GRACIOUS. We keep wondering how long He is going to wait before judgment falls – and He keeps surprising us by showing us the EXTENT of His amazing grace!

But someday that will come to a halt...

Slide # 21

Acts 17:30–31 (NKJV)

30 Truly, these times of ignorance God overlooked, but **now commands all men everywhere to repent,**

31 because He has **appointed a day on which He will judge the world in righteousness** by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

21 And in His name Gentiles will trust.”

This is now the second time the Gentiles (sometimes translated as “nations”) are mentioned. God’s plan definitely includes the Gentiles. And in context the sense is that the nation of Israel was rejecting their Messiah, but in contrast there would be a great RESPONSE on the part of the Gentiles. Many of them would come to TRUST (or hope) in the PERSON of the Messiah.

His name is His PERSON. Gentiles in saving faith come to trust in Jesus for WHO He is as Lord and Savior! We believe in Him as our Lord-God and as our Savior from sin. This is what the Jews as a nation failed to do, and yet there was a remnant. God always has a remnant (cf. Rom. 11).

Slide # 22

John 1:11–12 (NKJV)

11 He came to His own, and His own **did not receive Him.**

12 But as many as **received Him,** to them He gave the right to become children of God, to those who **believe in His name:**

We know from Romans 11:11 that through the conversion of the Gentiles God's plan is to provoke the Jews to jealousy through the salvation of the Gentiles. Indeed, relatively FEW Jews have come to faith in the age of grace, but MANY Gentiles have. We have a whole church full of you here today.

The point is this: This KIND of Messiah presented prophetically in the Scriptures – a Messiah Who comes with a gracious ministry of APPEAL – would be EFFECTIVE! He would be EFFECTIVE in reaching MANY Gentiles who come to trust in Him. That is has proven true! While to this point in history MOST Jews have rejected Jesus as the Messiah, MANY Gentiles have come to trust in Him. How true! It has proven true in history!

Slide # 23

The indication of a future ministry to Gentiles is also very important. In the face of rejection by the nation of Israel Matthew by Messianic prophecies, prepares his Jewish reader for the proclamation of a universal Savior. The Gentiles shall hope in His name.

– ***Stanley Toussaint***

And it has happened! MANY Gentiles have come to HOPE in the Person of Christ of which I am one! Yes, the Church consists of both Jew and Gentile who have come to faith in Christ, but Church is MOSTLY made up of Gentiles (by background), so much so, that Paul refers to the completion of the Church in Romans 11:25 as when “the fullness of the Gentiles has come in.”

22 Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

This man had an inter-related threefold problem that was most severe. He was demon-possessed, and the sense is that this condition caused him to be blind and mute. He couldn't see and he couldn't talk which made any and all communication very difficult.

This was an especially difficult case, but it was no problem for Jesus. The text simply says that Jesus “***healed him, so that the blind and mute man both spoke and saw.***” The healing was instantaneous, and complete. There was no refuting it and even Christ's enemies did not deny it.

23 And all the multitudes were amazed and said, “Could this be the Son of David?”

And all the multitudes were amazed saying, “Could this be the Son of David?” Son of David was a common Messianic designation going back to God’s promise to David that God would establish the throne of his kingdom forever through his son (cf. 2 Sam. 7:12-16; see Matt. 9:27; 15:22; 20:30; 21:9, 15).

But in the Greek there is a fine nuance here we don’t see in the English. And that is that the grammar here expects a negative answer.

Slide # 24

It expects the negative answer. They were saying, “This can’t be the Messiah, can it?” Thus their inquiry, while indicating a faint possibility of belief, indicated that their amazement was primarily in unbelief.

– ***Stanley Toussaint***

They got it that the Messiah would come doing great unprecedented healing miracles. Indeed, when He comes to usher in the kingdom prophecy shows that will be a time of great HEALING as seen for example in Isaiah 35.

But in context their problem seems to be that they thought of David as a WARRIOR-KING and believed that the Son of David would be a great liberator in that same mold.

Thus, they struggled with how to understand these unprecedented miracles such as healing a demon possessed blind and mute man. It seemed like this is kind of thing that only the Messiah would be able to do, but He didn’t seem like a WARRIOR-KING like David.

Thus, He didn’t fit the Messianic profile they had been taught to expect. They were amazed but skeptical. And into that context came the Pharisees with an explanation that was so blasphemous as to be unforgivable. As we will see next time, they didn’t deny Christ did this, they just claimed He did it by the power of the devil.

One of the great proofs for the truth of Jesus being the prophesied Messiah was the very NATURE of His ministry. He came doing nothing but good and being very gracious and gentle in the process. This is not like the DEVIL. In the Bible we consistently see devil doing nothing but that which is deceptive and harmful. He never does anyone good!

What a contrast! The demon or demons (Satan's angels) were responsible for this man in Mt. 12:22 being blind and mute. That is the devil's work. In contrast Jesus HEALED Him. That is God's work. As the prophecy of Isa. 61:1 indicates Jesus came to set the captives free – and indeed He did.

Slide # 25

Acts 10:36–38 (NKJV)

36 The word which God sent to the children of Israel, preaching peace through Jesus Christ—He is **Lord of all**—

37 that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who **went about doing good and healing all who were oppressed by the devil,** for God was with Him.

Acts 10:43 (NKJV)

43 To Him all the prophets witness that, through His name, **whoever believes in Him will receive remission of sins.**”

The ultimate question is this: Have you believed in Him?

Isaiah 55:8-9 is very clear that God's ways are NOT our ways. They are infinitely ABOVE our ways. God's ways can only be known by God's revelation. We never figure out God on our own. He doesn't do it the way we think He would.

No one would expect the infinite eternal Creator to become a man – but He did. The Jews did not expect the Messiah to come in gentleness but rather as an overwhelming conqueror. They did not expect the Son of David to come as humbly as a lamb – the Lamb of God Who takes away the sin of the world; rather they expected Him to come as a LION!

We sing at Christmas time...

How should a King come? (***Christmas Carol***)

Even a child knows the answer of course,
In a coach of gold with a pure white horse.
In the beautiful city in the prime of the day,
And the trumpets should cry
and the crowds make way.

But that's not how Jesus came at His first coming. He came in a spirit of great humility, with amazing grace, in meekness and lowliness of heart.

He came with a ministry of APPEAL – not on a take over mission! He appealed to the HEART, He worked through conviction, and called for repentance. The whole focus is an “internal focus” – changing people from the inside out.

But I would remind us that the FIRST COMING is only part of the story. There is a sequel. There is a SECOND COMING in which He will come with power and great glory!

And just as sure as the humble/gentle part of the prophetic story was fulfilled to the letter, just as sure will yet be the glory and power part of the story. There are TWO parts to the story – there are TWO comings. There is ONE Messiah – but TWO comings! First Jesus came as the Lamb of God to take away the sin of the world, but He is going to return a second time, but this time He is coming as KING of kings and LORD of lords.

In His NAME Gentiles will trust! Are you among them?

Do you know Him? Be ready! Live ready!

Believe on the Lord Jesus Christ and you will be saved!