

SURVEY OF MATTHEW - THE CHANGE IN YESHUA'S MINISTRY			
Ch 1-2 Intro	Key Verse: Mt 1:1, "the Son of David [King Messiah], the Son of Abraham [promised seed and heir]," fulfilling the Davidic and Abrahamic Covenants		
Outline Verses	Mt 4:23; 9:35, "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all"		
Ch 3-10 Before the Rejection	Ch 3-4 Preaching The Gospel of the Kingdom	Ch 5-7 Teaching The Law	Ch 8-10 Healing All
Ch 11-12 The Rejection	Ch 11 Rejected His Preaching: Didn't Repent	Ch 12a Rejected His Teaching: About the Sabbath	Ch 12b Rejected His Healing: Said Demon Possessed
Summary Ch 12c	"This generation," 12:41	"This generation," 12:42	"This ... generation," 12:43-45
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ИССЛЕДОВАНИЕ МАТФЕЯ - ИЗМЕНЕНИЕ В ИЕШУА СЛУЖЕНИЕ			
Ch 1-2 Введение	Матфея Представлять Иешуа В Виде Царь Мессия. Mt 1:1, "Сына Давидова [Царь Мессия], Сына Авраамова [Обещал Семя И Наследника]," Исполнение Давидийский и Авраамовский Пакты		
Схема Verses	Матфея 4:23; 9:35, "уча в синагогах их и проповедуя Евангелие Царствия, и исцеляя всякую болезнь"		
Ch 3-10 До Отвержение	Ch 3-4 Проповедуя Евангелие Царствия	Ch 5-7 Учил В Синагогах	Ch 8-10 Исцеляя Всякую Болезнь
Ch 11-12 Отвержение	Ch 11 Отверг Его Проповедь: Не Покаялся	Ch 12a Отвергнуто Его Преподавание: О Субботе	Ch 12b Отвергнутый Его Исцеление: Сказал Что Он был Демоны
Резюме Ch 12c	"Этого поколения," 12:41	"Этого поколения," 12:42	"Этим злым поколением," 12:43-45
Ch 13-28 После Отвержение	Ch 13a-28 Учил Их Притчами Второе Пришествие	Ch 13b-28 Исцеляя Только Некоторые	Ch 16b-28 Проповедуя Евангелия Иисуса Христа

CH 1-2. INTRODUCTION: THE SON OF DAVID, THE SON OF ABRAHAM

The Key Verse, Mt 1:1, says Yeshua is "the Son of David," meaning he fulfills the Davidic Covenant as David's descendent, King Messiah (1 Chr 17:14); and "the Son of Abraham," fulfilling the Abrahamic Covenant as Abraham's "promised seed and heir" (Gen 15:18).

Mt 1:1. The book of the genealogy of Yeshua Messiah, the **Son of David**, the **Son of Abraham**.

Матфея 1:1. Родословие Иисуса Мессия, **Сына Давидова**, **Сына Авраамова**.

The Two Outline Verses say Yeshua's ministry consisted of Teaching, Preaching, and Healing.

Mt 4:23. Yeshua went about all Galilee, **TEACHING in their synagogues**, and **PREACHING the gospel of the kingdom**, and **HEALING all**.

Матфея 4:23. Ходил Иешуа по всей Галилее, **УЧА в синагогах их** и **ПРОПОВЕДУЯ Евангелие Царствия**, и **ИСЦЕЛЯЯ всякую** болезнь.

Mt 9:35. Yeshua went about all the cities and villages, **TEACHING in their synagogues**, and **PREACHING the gospel of the kingdom**, and **HEALING every sickness**.

Матфея 9:35. Ходил Иешуа по всем городам и селениям, **УЧА в синагогах их**, **ПРОПОВЕДУЯ Евангелие Царствия** и **ИСЦЕЛЯЯ всякую** болезнь.

PART 1: BEFORE THE REJECTION. CH 3-10

CH 3-4. BEFORE THE REJECTION YESHUA PREACHED THE GOSPEL OF THE KINGDOM

The Greek word translated “preach” in the New Testament means “to make an announcement,” like if you were to send an engagement announcement. The Greek word translated “gospel” means “good news,” a good announcement.

The specific words of “the gospel of the kingdom” (Mt 4:23; 9:35) were “Repent, for the kingdom of heaven is at hand.” “At hand” meant it was time for the kingdom to be set up. Israel was required to repent as a precondition for the kingdom to be set up.

Mt 3:1-2. In those days came John the Baptist, preaching ...
Repent: for the kingdom of heaven is at hand.

Матфея 3:1-2. В те дни приходит Иоанн Креститель и проповедует ... ²покайтесь, ибо приблизилось Царство Небесное.

Mt 4:12, 17. When Yeshua had heard that John was cast into prison, he departed into Galilee. ... From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Матфея 4:12, 17. Услышав же Иешуа, что Иоанн отдан [под стражу], удалился в Галилею. ... С того времени Иешуа начал проповедывать и говорить: покайтесь, ибо приблизилось Царство Небесное.

We know the “Kingdom of Heaven” is the same as the “Kingdom of God,” because Mt 4 and Mk 1 are parallel.

Mk 1:14-15. Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of God, ¹⁵ and saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.

Марка 1:14-15. После же того, как предан был Иоанн, пришел Иисус в Галилею, проповедуя Евангелие Царствия Божия ¹⁵ и говоря, что исполнилось время и приблизилось Царствие Божие: покайтесь и веруйте в Евангелие.

The phrases the “kingdom of heaven” and the “kingdom of God” both come from Daniel 2, where it says the God of heaven will set up a kingdom. So the full name would be the “Kingdom of the God of Heaven.” Mark calls it the “Kingdom of God,” while Matthew calls it the “Kingdom of Heaven,” but it’s the same thing.

Dan 2:44. And in the days of these [ten] kings shall the God of heaven set up a kingdom, ... and it shall stand for ever.

Даниил 2:44. И во дни тех [десять] царств Бог небесный воздвигнет царство, ... а само будет стоять вечно.

Daniel 2 is about a dream about a stature that represented literal kingdoms on earth. The head of gold was Babylon, the chest of silver was Persia, the thighs of brass was Greece, and the legs of iron was Rome. So the kingdom of the God of heaven will also be a literal kingdom on earth, just like Babylon, Persia, Greece, and Rome were.

Therefore, the popular teaching, that the Jewish people rejected the kingdom because they were expecting an earthly kingdom, while Yeshua offered a heavenly kingdom, is FALSE. Yeshua offered a kingdom just like the Jewish people were expecting. We’ll see in later chapters, they rejected it because they rejected the Messiah, and they rejected the Messiah because they followed Rabbinic Law instead of the Law of Moses. If Yeshua *was* offering a different kind of kingdom than the kind they were expecting, this would have been the place for Matthew to say so, but he didn’t.

After the rejection, Yeshua stopped preaching the “gospel of the kingdom,” about “Repent, for the kingdom is at hand,” and started preaching the “gospel of Yeshua Messiah,” about his death and resurrection.

CH 5-7. BEFORE THE REJECTION YESHUA TAUGHT THE LAW

Yeshua kept and taught the Law. They wouldn't have let him be "teaching in their synagogues," per the outline verses (4:17; 9:35), unless he taught the Law. The "Sermon on the Mount" of Matthew 5-7 is a **sample** of what he taught everywhere before the rejection, even though it was taught on a mountain instead of in a synagogue. Yeshua provided the correct interpretation of the Law, that inward, not merely outward, purity is required. His standard was higher than the rabbis' standard. "You shall not kill," and "You shall not commit adultery," are two of the ten commandments; so Yeshua taught the Law before the rejection.

Mt 5:20. I say unto you, That except your righteousness shall **exceed the righteousness of the scribes and Pharisees**, you shall in no case enter into the kingdom of heaven.

Mt 5:21-22. You have heard that it was said, ... **You shall not kill**; and whoever shall kill shall be in danger of the judgment: ²² But I say unto you, That whoever is **angry** with his brother without a cause shall be in danger of the judgment.

Mt 5:27-28. You have heard that it was said, ... **You shall not commit adultery**; ²⁸ But I say unto you, That whoever **looks** on a woman **to lust** after her has committed adultery with her already in his heart.

Матфея 5:20. Говорю вам, если праведность ваша не **превзойдет праведности книжников и фарисеев**, то вы не войдете в Царство Небесное.

Матфея 5:21-22. Вы слышали, что сказано, ... **не убивай**, кто же убьет, подлежит суду. ²² А Я говорю вам, что всякий, **гневающийся** на брата своего напрасно, подлежит суду.

Матфея 5: 27-28. Вы слышали, что сказано, ... **не прелюбодействуй**. ²⁸ А Я говорю вам, что всякий, кто **смотрит** на женщину **с вожделением**, уже прелюбодействовал с нею в сердце своем.

After the rejection, Yeshua stopped teaching the Law in the synagogues; and started teaching about the two comings of Messiah: the 1st coming to die as the substitutionary Passover Lamb, and the 2nd to reign as King. Today, "you are not under the law," Rm 6:14.

CH 8-11. BEFORE THE REJECTION YESHUA HEALED ALL

Mt 8:16. When evening was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed **ALL** that were sick.

Матфея 8:16. Когда же настал вечер, к Нему привели многих бесноватых, и Он изгнал духов словом и исцелил **ВСЕХ** больных,

The PURPOSE of the miracles was to fulfill prophecy, to prove he's the Messiah. They were "Messianic Miracles."

Mt 8:16-17. He ... healed all that were sick, **that it might be fulfilled** which was spoken by Isaiah the prophet saying, Himself took our **infirmities**, and bore our **sicknesses**.

Матфея 8:16-17. Он ... исцелил всех больных, **да сбудется реченное** через пророка Исаию, который говорит: Он взял на Себя наши **немощи** и понес **болезни**.

There are needy people in all ages and all places, but Yeshua healed only that generation and only in that place, so he didn't do it because of their need. When Yeshua fed 5,000 men and their families with 5 loaves of bread, and calmed a storm, in Matthew 14, he demonstrated he can control the weather for farming, and eliminate famine as prophesied for the Messianic Kingdom.

Is 35:4-6. God [via the Messiah] will come and save you. ⁵ Then the eyes of the **blind** shall be opened, and the ears of the **deaf** shall be unstopped. ⁶ Then shall the **lame** man leap as a deer, and the tongue of the **mute** sing, for in the wilderness shall **waters** break out, and **streams in the desert**.

Исаия 35:4-6. Бог [via the Messiah] ... придет и спасет вас. ⁵ Тогда откроются глаза **слепых**, и уши **глухих** отверзнутся. ⁶ Тогда **хромой** вскочит, как олень, и язык **немого** будет петь, ибо пробьются **воды** в пустыне, и **в степи--потоки**.

After the rejection, Yeshua stopped healing ALL for the purpose of proving he's the Messiah; and started healing ONLY SOME, out of compassion.

PART 2: THE REJECTION. CH 11-12

CH 11. THAT GENERATION OF ISRAEL REJECTED YESHUA'S PREACHING BY NOT REPENTING

The specific words of the “gospel of the kingdom” were “Repent, for the kingdom is at hand” (Mt 3:2, 17; 4:23; 9:35). But they didn't repent. Official, national repentance was required; not merely personal. Notice Yeshua held “the cities” responsible, not individuals.

Mt 11:20-22. Then began he to upbraid **THE CITIES** wherein most of his mighty works were done, because **they repented not**. ²¹ Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, **they would have repented** long ago in sackcloth and ashes. ²² But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Матфея 11:20-22. Тогда начал Он укорять **ГОРОДА**, в которых наиболее явлено было сил Его, за то, что они **не покались**. ²¹ горе тебе, Хоразин! горе тебе, Вифсаида! ибо если бы в Тире и Сидоне явлены были силы, явленные в вас, то давно бы они во вретнице и пепле **покались**, ²² но говорю вам: Тиру и Сидону отраднее будет в день суда, нежели вам.

Israel's repentance needed to be an official, organized repentance, like that of Nineveh.

Jonah 3:6-7. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. ⁷ And he caused it to be proclaimed and published through Nineveh by the decree of **the king and his nobles**, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

Иона 3:6-7. Это слово дошло до царя Ниневии, и он встал с престола своего, и снял с себя царское облачение свое, и оделся во вретнице, и сел на пепле, ⁷ и повелел провозгласить и сказать в Ниневии от имени **царя и вельмож его**: 'чтобы ни люди, ни скот, ни волы, ни овцы ничего не ели, не ходили на пастбище и воды не пили.

Israel will one day have that official, organized repentance.

Zech 12:10-12. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon **me whom they have pierced**, and they shall **mourn for him**, as one **mourns** for his only son. ... ¹² And the land **shall mourn, every family apart**; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.

Захария 12:10-12. А на дом Давида и на жителей Иерусалима изолью дух благодати и умиления, и они воззрят на **Него, Которого пронзили**, и **будут рыдать о Нем**, как **рыдают** об единородном сыне. ... ¹² И **будет рыдать** земля, **каждое племя особо**: племя дома Давидова особо, и жены их особо.

CH 12A. THAT GENERATION OF ISRAEL REJECTED YESHUA'S TEACHING ABOUT THE SABBATH

The Pharisees laid a trap for Yeshua.

Mt 12:9-10. He went into their **synagogue**, ¹⁰ and, behold, there was a man which had his hand withered. And they asked him, saying, Is it **lawful** to heal on the **sabbath** days? **that they might accuse him**.

Матфея 12:9-10. Вошел Он в **синагогу** их. ¹⁰ И вот, там был человек, имеющий сухую руку. И спросили Иисуса, **чтобы обвинить Его**: **можно** ли исцелять в **субботы**?

Yeshua didn't violate the biblical Law of Moses, but he rejected Rabbinic Law.

Mt 12:11-13. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? ... ¹³ Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and **it was restored whole**, like as the other.

Матфея 12:11-13. Он же сказал им: кто из вас, имея одну овцу, если она в субботу упадет в яму, не возьмет ее и не вытащит? ... ¹³ Тогда говорит человеку тому: протяни руку твою. И он протянул, и **стала она здорова**, как другая.

Rabbinic law only permits medical treatment on the Sabbath for life-threatening conditions. “You must not ... set a broken bone [on the Sabbath]. If one's hand or foot is dislocated, he must not agitate it violently in cold water, but may bathe it in the usual way, and if it heals, it heals.” Talmud, Tractate Shabbath. Maimonides (Rambam) said, regarding how to recognize the Messiah, “The Messiah ... must ... follow both the written and the **oral Torah**,” MT, Kings 11:4.

Their rejection of his teaching was absolute, to the point of planning to kill him.

Mt 12:14. Then the Pharisees went out, and **held a council against him**, how they might **destroy him**.

Матфея 12:14. Фарисеи же, выйдя, **имели совещание против Него**, как бы **погубить Его**.

CH 12B. THAT GENERATION OF ISRAEL REJECTED YESHUA'S HEALING BY CLAIMING HE WAS DEMON POSSESSED

Yeshua performed a triple miracle (possessed, blind, mute), and the people were impressed, but non-committal.

Mt 12:22-23. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. ²³ And all the people were amazed, and said, Is not this the son of David?

Матфея 12:22-23. Тогда привели к Нему бесноватого слепого и немого; и исцелил его, так что слепой и немой стал и говорить и видеть. ²³ И дивился весь народ и говорил: не это ли Христос, сын Давидов?

The Pharisees ruled Yeshua performed his miracles by the power of Satan.

Yeshua's miracles, like every miracle in the Bible, were so obviously genuine, that not even his enemies, could deny the miracles occurred, (unlike modern so-called miracles where everyone has valid reasons for questioning their authenticity), so they attacked the source of his miracles.

Mt 12:24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Матфея 12:24. Фарисеи же, услышав [сие], сказали: Он изгоняет бесов не иначе, как [силою] веельзевула, князя бесовского.

“On the eve of Passover they hung [on a tree] Jesus of Nazareth for sorcery [doing miracles through the power of the devil] and leading Israel astray,” Talmud, Sanhedrin 43a (Munich).

They committed the “Blasphemy Against the Holy Spirit,” the “Unpardonable Sin.” They said the Spirit of God was Satan. We can't commit this sin today, because we don't have perfect knowledge by personally witnessing his miracles. Currently, forgiveness is available until a person dies, (or until perfect knowledge is available again at the time of the “mark of the beast” during the tribulation period, Rev 14:6-11). It was a point of no return for the nation. The Messianic Kingdom would not be set up in their days.

Mt 12:31-32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the [Holy] Spirit shall not be forgiven unto men, ... neither in this world, neither in the world to come.

Матфея 12:31-32. Посему говорю вам: всякий грех и хула простятся человеку, а хула на Духа не простится человеку; ... не простится ему ни в сем веке, ни в будущем.

CH 12C. SUMMARY OF THE REJECTION

Only that generation of Israel lost the opportunity to have the kingdom established in their days. A future generation of Israel, perhaps our own, will receive the kingdom (Mt 21:42-43; 23:38-39).

Summary of the rejection of his preaching.

Mt 12:41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Матфея 12:41. Ниневитяне восстанут на суд с родом сим и осудят его, ибо они покаялись от проповеди Иониной; и вот, здесь больше Ионы.

Summary of the rejection of his teaching.

Mt 12:42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Матфея 12:42. Царица южная восстанет на суд с родом сим и осудит его, ибо она приходила от пределов земли послушать мудрости Соломоновой; и вот, здесь больше Соломона.

Summary of the rejection of his healing.

Mt 12:43-45. When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none. ... ⁴⁵ Then he goes and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Матфея 12:43-45. Когда нечистый дух выйдет из человека, то ходит по безводным местам, ища покоя, и не находит. ... ⁴⁵ Тогда идет и берет с собою семь других духов, злейших себя, и, войдя, живут там; и бывает для человека того последнее хуже первого. Так будет и с этим злым родом.

The end of that generation of Israel did act demon possessed. They rebelled against Rome twice, which resulted in the 70 AD destruction and the 135 AD diaspora. Rabbi Akiva proclaimed a man he called “Bar Kokhba,” meaning “Son of the Star,” to be the Messiah; a man who required each of his followers to cut off one of their own fingers to prove their loyalty, and tortured Jewish believers in Yeshua for refusing to follow him. The Talmud renamed him, "Bar Koziba," meaning "Son of the Lie." Maimonides said, “We ... find that Rabbi Akiba, the greatest sage of the Mishna, was willing to accept Bar Koziba ... as the Messiah until he was killed. ... It was only when he died that they realized ... that he was not the true Messiah.” MT, Kings 11:4.

PART 3: AFTER THE REJECTION. CH 13-28

CH 13A-28. AFTER THE REJECTION YESHUA TAUGHT THE SECOND COMING IN PARABLES

Yeshua began teaching in parables. The disciples never heard Yeshua teach in parables before, so they asked him about the change.

Mt 13:3, 10. He spoke many things unto [the multitudes] in **parables**, saying, Behold, a sower went forth to sow ... ¹⁰ And the disciples ... said unto him, **Why** do you speak unto them in **parables**?

Матфея 13:3, 10. Поучал их [the multitudes] много **притчами**, говоря: вот, вышел сеятель сеять; ... ¹⁰ И ... ученики сказали Ему: **для чего притчами** говоришь им?

The Greek word for “mystery” doesn’t mean hard to understand, but something previously hidden, now revealed.

Mt 13:11. He answered, ... because it is given unto you to know the **mysteries** of the kingdom of heaven, but to them it is not given.

Матфея 13:11. Он сказал ... для того что вам дано знать **тайны** Царствия Небесного, а им не дано.

The parables were a judgment upon Israel as prophesied in Isaiah. Since they rejected his teaching, he didn’t stop teaching them, but, even worse, started teaching them in a way they couldn’t understand. This prophecy of Isaiah is so important it’s in all four gospels, and also closes the book of Acts. The parables were not for explaining truth, but for hiding it. (He gave the keys to their symbolism to his disciples in private, Mk 4:13-14, 34).

Mt 13:14. In them is fulfilled the prophecy of Isaiah, which says, By hearing **you shall hear, and shall not understand.**

Матфея 13:14. И сбывается над ними пророчество Исаии, которое говорит: слухом **услышите--и не уразумеете.**

Yeshua stopped teaching the law in the synagogues.

Mt 13:34-35. All these things spake Yeshua unto the multitude in parables; and **without a parable spake he not unto them:** ³⁵ That it might be fulfilled, ... I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Матфея 13:34-35. Всё сие Иешуа говорил народу притчами, и **без притчи не говорил им,** ³⁵ да сбудется реченное ... отверзу в притчах уста Мои; изреку сокровенное от создания мира.

The secret now revealed is there are two comings of Messiah with a long period of growth in between.

Mt 13:30. Let both grow together until the harvest.

Матфея 13:30. Оставьте расти вместе то и другое до жатвы.

The two comings of Messiah are found throughout the Old Testament, but the timing was not clear before. For example, Israel’s Spring Feasts represent Messiah’s first coming, and the Fall Feasts represent his second coming, with a gap in between. As another example, Isaiah often talks about the first and second coming in order, but without a clear gap.

Is 61:1-2. **[First Coming:]** The Lord hath anointed me to preach good tidings unto the meek, ... and the opening of the prison to them that are bound; **[Second Coming:]**² to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

Is 61:1-2. **[First Coming:]** Ибо Господь помазал Меня благовествовать нищим, ... и узникам открытие темницы, **[Second Coming:]** ² проповедывать лето Господне благоприятное и день мщениа Бога нашего.

Rabbinic Law says there will be two Messiahs. The first, Messiah ben Joseph [Son of Joseph], will wage war, die, and be resurrected by the second, Messiah ben David [Son of David], who will then reign. Messiah ben Joseph is associated with the passages that describe Messiah’s suffering and death, like Psalms 22 and 69, the pierced one of Zechariah 12, and Isaiah 53 before Rashi (1100 AD). Yeshua revealed there is only one Messiah, with two comings; the first to provide spiritual salvation, and the second to provide the Messianic Kingdom. “Jewish tradition [Rabbinic Law] speaks of two redeemers, ... Mashiach ben David and Mashiach ben Yossef,” Moshiach 101, Appendix 2, Chabad.

CH 13B-28. AFTER THE REJECTION YESHUA HEALED ONLY SOME

Before the rejection Yeshua had healed ALL (Mt 4:23; 8:16; 9:35), for the purpose of proving he was the Messiah, and without requiring faith. After the rejection became final because of the “Blasphemy Against the Holy Spirit,” he only healed SOME, out of compassion, and he required faith.

Mt 13:54, 58. When he was come into his own country, he taught them in their synagogue, [last reference to his teaching in a synagogue] insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? ... ⁵⁸ And **he did not many mighty works there because of their unbelief.**

Матфея 13:54, 58. Придя в отечество Свое, учил их в синагоге их [last reference to his teaching in a synagogue], так что они изумлялись и говорили: откуда у Него такая премудрость и силы? ... ⁵⁸ И **не совершил там многих чудес по неверию их.**

After the rejection, Yeshua left Israel and ministered to Jewish communities just outside the land, like in Tyre and Sidon northeast of Israel (Mt 15:21), and in Caesarea Philippi, near Mount Herman north of the Golan Heights (Mt 16:13).

Yeshua continued to do some miracles outside the land so long as there were no religious leaders present.

On A Mountain a Mountain Near (Probably East of) the Sea of Galilee (Mt 15:30-31). Great multitudes came unto him, having with them those that were **lame, blind, dumb, maimed, and many others,** and cast them down at Yeshua's feet; and he healed them; ³¹... and they glorified **the God of Israel.** [The phrase "The God of Israel" probably shows he was in predominantly Gentile territory.]

In Transjordan (Mt 19:2-3). Great multitudes followed him; and **he healed them there.** ³**The Pharisees also came** unto him ... [and the miracles stopped].

On the way into Jerusalem to die at Passover, he healed two blind men, but called them aside.

Mt 20:32, 34. Yeshua stood still, and **called** them, and ... had **compassion** on them, and touched their eyes: and immediately their eyes received sight.

His triumphal entry into Jerusalem is probably an exception to his refusal to heal publicly after the rejection.

Mt 21:14. And the blind and the lame came to him **in the temple; and he healed them.**

On A Mountain, Probably Northeast, of the Sea of Galilee (Матфея 15:30-31). И приступило к Нему множество народа, имея с собою **хромых, слепых, немых, увечных и иных многих,** и повергли их к ногам Иисусовым; и Он исцелил их; ³¹ так что народ дивился, ... и прославлял **Бога Израилева.** [The phrase "The God of Israel" probably shows he was in predominantly Gentile territory.]

In Transjordan (Матфея 19:2-3). За Ним последовало много людей, и **Он исцелил их там.** ³**И приступили** к Нему **фарисеи** ... [and the miracles stopped].

Матфея 20:32, 34. Иешуа, остановившись, **подозвал** их и ... ³⁴**умилосердившись,** прикоснулся к глазам их; и тотчас прозрели глаза их.

Матфея 21:14. И приступили к Нему **в храме** слепые и хромые, и **Он исцелил их.**

CH 16B-28. AFTER THE REJECTION YESHUA PREACHED THE GOSPEL OF MESSIAH

Just like before the rejection, "from that time Jesus began to preach ... the kingdom" (Mt 4:17); after the rejection, "from that time forth began Yeshua" to preach the "Gospel of Messiah," his death and resurrection.

Mt 16:21. **From that time forth** began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be **killed,** and be **raised again** the third day. (Also Mt 17:22-23; 19:18-19)

Матфея 16:21. **С того времени** Иешуа начал открывать ученикам Своим, что Ему должно идти в Иерусалим и много пострадать от старейшин и первосвященников и книжников, и быть **уби́ту,** и в третий день **воскреснуть.** (Also Mt 17:22-23; 19:18-19)

The apostles had never heard Yeshua preach (announce) this message before.

Mt 16:22-23. Then Peter ... began to **rebuke** him, saying, Be it far from thee, **Lord: this shall not be unto thee.**

Матфея 16:22-23. Петр начал прекословить Ему: будь милостив к Себе, **Господи! да не будет этого с Тобою!**

Like Paul, we need to continue to preach two messages; both the "Gospel of Yeshua Messiah" and the "Gospel of the Kingdom;" not that the kingdom is "at hand," but that Yeshua will return and fulfill the 2nd coming prophecies literally, just like he did the 1st coming prophecies. These are the last verses of the historical books of the New Testament.

Acts 28:23, 31. He expounded and testified [1] **the Kingdom of God,** persuading them concerning [2] **Yeshua,** ... ³¹preaching [1] **the Kingdom of God,** and teaching those things which concern [2] **the Lord Yeshua Messiah.**

Acts 28:23, 31. Он от утра до вечера излагал им [учение] о [1] **Царствии Божием,** приводя свидетельства и удостоверяя их о [2] **Иисусе** ... проповедуя [1] **Царствие Божие** и уча о [2] **Господе Иисусе Христе.**

Things pertaining to personal, spiritual salvation by faith are eternal and unchangeable; but things pertaining to national, physical salvation, and the Messianic Kingdom, change from age to age.

It is essential to keep the two distinct, and interpret all verses in context, to interpret the Bible correctly. "Yeshua Messiah, the same yesterday, and to day, and for ever" (Heb 13:8), regarding spiritual salvation; but regarding his person in the physical realm: he was born a babe, and became a man; he was sometimes thirsty, sometimes not; he had a mortal body that could die, that was raised an immortal body that can't die, and even his ministry changed after the rejection. If Yeshua and his ministry could change, then so can all God's dealings with men in the physical realm from people to people and age to age.