

Jesus And Unrepentant Cities

Matthew 11:20-27

Intro:

- A. **Jesus described His generation.**
 - 1. They are like children playing. **V.16-17**
 - 2. He cited two favorite games of children.
 - 3. Life is not a game! Many act as though it were, never learning what is important.

- B. **This illustrated their attitude toward those who preach and teach the truth.**
 - 1. Everything must be aimed at their own personal gratification. (you don't play fair).
 - 2. Truth is not important, the behavior of the prophet is all important.
 - 3. What will happen to the generation Jesus describes here?

I. Jesus Rebukes The Cities.

- A. **"Then began he to upbraid the cities wherein most of his mighty works were done, Because they repented not." V.20**
 - 1. upbraid = ονειδιζω = "to reproach," "to chide."
 - 2. mighty = δυναμις = "inherent power"
 - 3. repented = μετανοεω = "to change one's mind and purpose" "to change for the better"
 - 4. They may have admired Jesus and told Him of their needs but this is not repentance.

- B. **Two cities specified for rebuke. V.21-22**
 - 1. Chorazin, Bethsaida, these towns were not far from Capernaum. Bethsaida was the home of Philip, Andrew, and Peter, John 1:44.
 - 2. The statement of Jesus concerning two other cities, Tyre and Sidon.
 - 3. These were cities of Phoenicia. They were Gentile cities. He stated that they would have repented, "long ago = παλαι = "much, much quicker." If this is true why did Jesus go to them? Did He not have a soul-winners heart? Would He not do anything to see sinners saved? Jesus was bound by the same

command as His Apostles. (10:5-6) Matthew 15:21-28, vs.24 "I am not sent but unto..."

4. Jesus did not go to Samaria to call the people to repentance but as the most direct route to another place, (John 4:1-43) to Galilee. Jesus testified to the woman at Jacob's well, she repented and believed. Many Samaritans believed and besought Him that he would stay. He stayed two days. His mission was to the lost sheep of Israel.
5. tolerable = ανεκτος = "bearable," "endurable" "supportable." The cities of Tyre and Sidon will have a more supportable defense than Chorazin and Bethsaida at the judgment of cities! Why? Because they did not have the "mighty works" of Jesus as a witness!

C. An exalted city rebuked. V.23

1. A city on the northwest corner of the Sea of Tiberias. Matthew 9:1 calls it, "his own city." He spent much of His 3 years of ministry here.
2. exalted = υψωω = "to raise high", "to elevate" "to make high above"
3. This was a beautiful and wealthy city. This could only be true if God was not blessing it because of its goodness and obedience, or so it seemed to the Jew.
4. It shall be brought down to destruction.
5. Why? "...for if the mighty works, which have been done in thee, had been done in Sodom."
6. "...that city would have survived unto now." - Wey
7. The worst Gentile city in Jewish history would have repented!

D. It shall be more tolerable, "supportable", for Sodom in the day of judgment than Capernaum!

1. This city of Sodomites would have responded to the signs done in Capernaum.
2. The city of Capernaum would not repent, even with this great light!

II. Jesus Defends These Facts.

- A. These truths are that, facts. No doubt His disciples were having some problems with His**

upbraiding these cities. V.25

1. answered = αποκρινομαι = "to give a judicial answer," "to reply to a question" "to answer charges."
2. hid= αποκρυπτω = "to hide away from anyone," κρυπτω = "to cover, "to cloak," "keep secret"
3. wise = σοφος = "clever," "skilled," by nature
4. prudent = συνετος = "putting together n mind," "discerning", "sagacious," esp. by nature
5. revealed = αποκαλυπτω = "to remove the veil," "to expose to open view"
6. babes = νηπιος = "a babe without the power of speech," "an infant", "a minor". Here Jesus uses this word to describe His Apostles. They do not know because of natural ability but because He taught them all things.
7. This may be puzzling to them, but it is good in God's sight."
8. good = εγενετο = "it became" + ευδοκια = "good pleasure," "gracious purpose."
9. "...for such has been Thy gracious will..."

B. God is the source of His teaching.

1. "All things are delivered unto me of my Father:" v.27
2. delivered = παραδιδομι = "to deliver over"
3. "...and no man knoweth the Son, but the Father: neither knoweth any man the Father save the son.
4. knoweth = γνωσκω = "to obtain a knowledge or insight into." "Precise and exact knowledge."
5. "and he to whomsoever the Son will reveal Him."
6. "And those to whom the Son may choose to reveal him" - NEB
7. These "babes" could know the Father because the Son chose to reveal Him to them.

