

THE LAST WEEK OF THE LORD JESUS ON EARTH

IVj. Jesus' Final Day of Public Teaching (cont.)

Jesus Proclaims Truth (Part 10 First Evening c. 3:00-6:00 P.M.)
Wed., 12th Nisán (April 1), A.D. 33 : The Reproof of Fatal Rebuke (1)
c. 4:15 P.M. - Mt. 23:13; Gal. 2:15,16

Introduction: We have been considering the lessons which The Lord Jesus Christ taught along the way to and in The Temple on Wednesday two days before His Crucifixion

A. Lessons Taught on the Way to The Temple (c. 5:50 to 7:15 A.M.).

The Lord Jesus and His disciples spent the night on the south west end of The Mount of Olives. On their way to The Temple, Jesus taught them three Lessons on Faith, Prayer, and Forgiveness.

B. His Ministry in The Temple (c. 7:30 A.M. to c. 6:00 P.M.).

Jesus entered The Temple early in the morning and began teaching and evangelizing. The religious leaders (chief priests, scribes, and elders) approached Him and inquired of Him about His authority. Jesus challenged them by answering with a question of His own about John the Baptizer. After refusing to answer His question of them about John the Baptizer, Jesus told parables and began teaching lessons in eight categories: **Faithful Service**, **Fatal Wrath**, **Financial Responsibility**, **Future Living**, **False Religion**, **Fallible Recognition**, **Fatal Rebuke**, and **Faithful Giving**.

1. The Lesson on Faithful Service (c. 9:00 A.M.).

This parable indicated two kinds disobedience: Blatant Resistant Disobedience and Reserved Disobedience which is implied consent to do what the father ordered but failed to comply.

The Prevailing Principle is that all sinners who repent and persistently obey The Father God's will and commands shall pass on and enter into The Kingdom of The God before religious hypocrites, who do not live up to what they claim is their relationship to The God. They shall not enter The Kingdom of The God but shall be punished eternally by perishing in The Lake of Fire.

2. The Lesson on Fatal Wrath (c. 10:00 A.M.) - Two Parables

a. The Parable of the Housemaster and the Fruit of his Vineyard.

This parable teaches that we all shall be called into account for complete obedience to all four of The Lord Jesus Christ's Commands and thereby render to Him the fruits of their work of discipleship. But failure to render the fruits of the vineyard to The Housemaster results in **Fatal Wrath of Eternal Destruction**.

b. The Parable of the Wedding Feast (c. 11:00 A.M.).

This parable teaches that failure to respond to the invitation to The Wedding Feast and wear the provided Wedding clothing results in **Fatal Wrath** by being cast into outer darkness, suffering in anguish forever with weeping and gnashing of teeth in The Lake of Fire.

3. The Lesson on Financial Responsibility (c. 1:00 P.M.)

Because they were angered at Jesus and His parables to illustrate their Fatal Wrath, the Pharisees, chief priests, and scribes consulted together with the Herodians to plan to trap Jesus in His speech. **Early afternoon (c. 1:00 P.M.)** they sent a delegation of spies to confront Jesus with a pretended, sincere inquiry about paying tax so as to secure proof to convict Him before **Pohntéohs** Pilate for execution by crucifixion. Their question, "Is it lawful to give poll tax to **Kaísahr** (Caesar), or not?" Jesus responded with a question followed by an example and another question which He turned into a visual aid

to teach The Truth that it is equally important in the eyes of The God to render to each authority over us that which rightfully belongs to each.

The prevailing principle in this lesson is that is both Jews and Gentiles are: firstly legally obligated horizontally to pay tax to the ruling human government(s) over them and secondly every regenerated person is legally obligated vertically to be financially responsible to The God to see that He, through gifts to His True Church (which replaced Judaism), receives the proper proportion (the tithe, 10%) of gross income plus additional percentage(s) to The Lord God and His Beloved Son as love gifts in response to His great love for us and for all the blessings that The Godhead pours out upon us daily.

After the spies that the Pharisees and Herodians sent to trap Jesus failed in their mission, certain of the Sadducees, who deny both the resurrection and the existence of angels, approached Him with a question that had puzzled them in their ignorance because of error in their doctrine that had been expounded by their teachers.

4. The Lesson on Future Living (c. 2:00 P.M.)

Their question was, “Therefore in the resurrection, whenever they will rise again, whose wife of them will she be? For the seven had her as a wife” (v. 23). The answer that Jesus gave to the Sadducees incriminated them because they had been led astray from the doctrine handed down by Moses and the true prophets that The God had sent.

The prevailing principle in this lesson is that The God expects every human to live in the light of life after death and the resurrection which follows. Every human must face The Judgment Throne of The God whether or not that one believes it and permanently commits trust to The Lord Jesus Christ. There is on the one hand The Resurrection of Absolute Life in union with The Lord Jesus Christ and on the other hand the resurrection for judging to Eternal Damnation. The tremendous cost of denying resurrection and failing or refusing complete persistent obedience to The Lord Jesus Christ results in the resurrection for judging to Eternal Damnation of agonizing pain and suffering in The Lake of Fire according to one’s works. We must live so as to avoid that tremendous cost and to face life after death.

5. The Lesson on False Religion (c. 2:45 P.M.)

The Lesson that The Lord Jesus taught on False Religion covers four segments: Futile Resolve, Faulty Reflection upon Scripture, Fallible Recognition), and Fatal Rebuke.

a. The Reproof of Futile Resolve.

Five times the efforts by the Jewish religious leaders failed to trap The Lord Jesus as they purposely intended so that they could deliver Him over to **Pohntéeohs** Pilate for execution by crucifixion. In the last instance a lawyer and scribe challenged Him with a question, Which sort of commandment in The Law is great and first of all? The answer that The Lord Jesus gave indicated that We must sovereignly prefer The Godhead **FIRST** in all things and put all that concerns Him **FIRST** before all earthly desires and ambition!

Then c. 3:00 P.M. after Jesus answered the lawyer, “while the Pharisees (including the scribes) were gathered together, Jesus questioned them, by repeatedly saying, “What do you suppose concerning The Christ? Whose Son is He?”

b. The Reproof of Faulty Rendering of Scripture (c. 3:00 P.M.)

There were four areas of Faulty Rendering of Truth which needed to be reproofed and corrected; concerning: the resurrection, the impact and priority of The Law and the priority of love; Theology, especially

Christology; and which Commandment of The Law was great.

The Lord Jesus Christ, knowing full well their thoughts and their faulty reflection on Scripture, questioned them repeatedly asking the same question, “What do you suppose concerning The Christ? Whose son is He?” (Mt. 22:41 APT). The answer He expected was readily given, David’s. But His next two questions called for proper reflection upon this Scripture Truth and revealed their ignorance of three doctrines: higher Theology, Messianic Truth, and the paradox of the true natures (plural) of The Messiah, The Son of The God, both His human and spiritual or Divine natures.

We carefully examined and explained the two meanings of ‘Lord’ and the two aspects of His Sonship. It was pointed out that The Lord Jesus Christ is David’s Lord and Supreme Master and at the same time He also is Jehovah ‘**LORD**,’ David’s Redeemer, The Second Person of The Godhead. In this way His Lordship is twofold.

Firstly, He is The Son of The God. Secondly, He is The Son of Man (lit.: The Human), born of woman with the attributes of The Father but not in His position in glory nor in His wealth. And as Son of The Human He is the son of David by genealogy. In this way The Lord Jesus Christ was David’s son as well at the same time He was The Son of The God.

6. The Lesson on Reproof of Fallible Recognition (c. 3:45 P.M.).

Then in mid First evening (c. 3:45 P.M.), The Lord Jesus warned the crowds and His disciples against seeking Fallible Recognition from fellow humans, and described the various ways the Pharisees used to obtain special recognition. He taught, the great crowd and His disciples as recorded by Matthew, their intense desire for fallible recognition and avid attention in three serious categories: Lives Inconsistent with their Teachings, Insolent Appearance, and Intentness that their Status Be Honored. Although all these things may not be present at the same time, many of them are present in the lives of constituents and proponents of various religions of today, even in those who claim to be Christian.

(1) Lives Inconsistent with their Teachings (Mt. 23:1-4).

As The Lord Jesus warned His disciples and the great crowd of the intense desire of the scribes and Pharisees for fallible recognition, He emphasized that they say, but they themselves are not doing what they teach. They taught rules and regulations which they required others to comply with and obey, yet they themselves did not fully carry out in their own lives all of what they taught. They placed over upon the shoulders of, and bind heavy burdens upon humans, but will not wag or move them with a finger. In other words their lives are inconsistent with their teaching of The Law. This is a good way to discern whether the prophet, preacher, or religious teacher of Scripture is true or false. Are their lives consistent with their teaching? If not, they are false! Are they demanding special religious recognition? If so they are false religious leaders.

(2) Insolent Appearance (Mt. 23:5; Mk. 12:38,39; Lk. 20:46).

A second indication of the intense desire for fallible recognition is their attempt to get public attention through their insolent appearance by disregarding the normal apparel generally worn by the majority. Instead they dressed differently and insisted upon their adherents and proselytes to wear and include eighteen garments to make up their outfit (see *Sketches of Jewish Social Life* by Alfred

Edersheim, Wm. B. Eerdmans Publishing Co., 1987. pp. 216-224).

The motive of the scribes' and Pharisees' works, Jesus said, is to get people to gaze upon them with rapt attention. To get such attention, in addition to their distinctive dress, they modify, enlarge, and emphasize the special means of identification which The LORD God gave to the Israelites in The Law, using enlarged phylacteries (equivalent to amulets or charms) and fringes (greatly enlarged) to remind themselves of The God, of His Laws, and of their identification with Him throughout the part of the day that they are awake. Both of these were described in our last lesson.

In addition to their insolent appearance and distinctive dress, The scribes and Pharisees insisted that their status be honored.

(3) Intent that their Status Be Honored (Mt. 23:6-12).

The third indication of the scribes' and Pharisees' intense desire for fallible recognition and avid attention is their determined intent that their status be honored. The Lord Jesus pointed out three prominent areas of pride in which their fondness is prominent:

- a. fond of favored seating in order to be noticed, especially to be given the foremost reclining lounge at the dinners and the prominent benches in the synagogues;
- b. fond of long, involved ceremonial greetings in the marketplaces:
and
- c. fond of being titled '**Rahb-bée, Rahb-bée.**' This title means 'O great one, O great one.' It elevates the Pharisee above others, thus adding to the fallible recognition of which they are fond and acknowledgment of **their** religious system and their status be recognized and honored.

Then The Lord Jesus denounced the scribes and Pharisees for exalting themselves and forbade others to participate in exalting them by the use of Irreverent Titles (Mt. 23:8-12). He commanded His disciples and the great crowd not to use nor to be titled by such wrong irreverent titles. If it was wrong for His disciples to accept titles that belong to The Lord Jesus Christ such as O Great One and Leader or Father or Reverend (which title is The God's Name cf. Ps. 110:9) and any of the hundreds of (500 +) other titles given to The Lord Jesus Christ which are recorded in Scripture, it is also wrong for The God's people, disciples and saints of today to call other humans and even The God's servants and ministers by such titles which belong to The Persons of The Godhead alone. But this is consistently practiced today by people of all walks of life and even by those who claim to know The Lord Jesus Christ and by doing so demean and blaspheme The Name of The Godhead which He highly exalted (Ps. 8:1; 148:13; 138:2).

In conclusion of His reproof of fallible recognition especially in seeking honor, The Lord Jesus stated a vital Truth. Later He indicated how that humbling shall be executed: in The **Géh-ehnnah**, Eternity in The Lake of Fire being tormented forever (Mt. 23:33).

After stating that those who exalt themselves shall be humbled, The Lord Jesus Christ pronounced seven woes upon the hypocrites, scribes, and Pharisees.

7. The Lesson of Reproof by Fatal Rebuke c. 4:15 P.M. (Mt. 23:13-36).

The next lesson The Lord Jesus gave the great crowd and His disciples in The Temple on that final day of public teaching **c. 4:15 P.M.** was the lesson on Fatal Rebuke. He pronounced eight Woes upon hypocrites, scribes, and Pharisees for being engaged in these eight

areas of damnable deeds: a. Prohibiting Oppression, b. Pretentious Praying, c. Persevering Proselytizing, d-g. Perverted Interpretation in Inconsistency four areas: Conformity in relation to The Scriptures, Stewardship in relation to Tithing; Ceremonial Cleansing; and Righteous Living, and h. Persecution of The Lord's Prophets. Here The Lord Jesus is repeating and reemphasizing four of the six Woes He pronounced upon the Pharisees after He ate breakfast with one of them, who invited Him, five months before this back in mid-Heshvon (early November), A.D. 32 (Lk. 11:37-53) on His journey with His disciples from **Baythah-néeah** to **Baythahbahráh**. Now He adds four more Woes upon them.

The Greek word translated 'woe' is **Οὐαί** (ouwah-ée). It is an interjection which means "Alas! A woe! or a calamity!" which is "a lasting state of deep distress and affliction." In the context in which The Lord Jesus used the term, it refers to the judgment to The **Géh-ehnnah**, the place of fiery torment for Sin (Mt. 23:33 APT). Thus these seven woes multiply seven times the intensity of woe that The Lord Jesus Christ pronounced upon these religious Pharisees and all religious people who are guilty of the same sins. All shall receive this same condemnation to The **Géh-ehnnah** according to the severity of their of their works.

a. The First Woe! Prohibiting Oppression c. 4:15 P.M. (Mt. 23:13).

"¹³But woe to you[&], O hypocrites, scribes and Pharisees! because you[&] shut the Kingdom of the[&] Heavens in front^[before the. face of] of the humans^[generic]. For you[&] yourselves do not enter, neither do you[&] permit to enter the ones attempting to ^[conative imperfect]enter" (Mt. 23:13 APT).

The first woe that The Lord Jesus pronounced upon the hypocritical scribes and Pharisees before the face of His disciples (including Judas Iscariot, who was a hypocrite) was because of their oppression upon the people prohibiting them from committing trust unto Him by shutting off the way to The Kingdom of The Heavens.

"¹³But woe to you[&], O hypocrites, scribes, and Pharisees! because you[&] shut the Kingdom of the[&] Heavens in front^[before the face of] of the humans^[generic]. For you[&] yourselves do not enter, neither do you[&] permit to enter the ones attempting to ^[conative imperfect]enter" (Mt. 23:13 APT).

The Pharisees sought to keep people from entering The Kingdom of Heaven by proclaiming the substitution of 'works,' in order for them to be intently gazed upon by humans (cf. v. 5), instead of emphasizing 'repentance and faith,' which The God requires (Gal. 2:15,16).

"¹⁵Ourselves, Jews by nature and not sinners of^[source] the Gentiles^[nations], ¹⁶being aware that a human^[generic] is continually not being justified^[declared: righteous, freed of: blame, guilt, and / or penalty] by means of ⁰works of ⁰law, except by means of Jesus Christ's ⁰faith^[committed trust], even we ourselves committed trust unto Christ Jesus, in order that we be justified^[declared: righteous, freed of: blame, guilt, and / or penalty] by means of Christ's ⁰faith^[committed trust] and not by means of ⁰works of ⁰law, for the reason that all flesh shall not be justified^[declared: righteous, freed of: blame, guilt, and / or penalty] by means of ⁰works of ⁰law." (Gal. 2:15,16 APT).

To fully comprehend the full impact of this pronouncement of woe by The Lord Jesus, we must first understand the way Scriptures portray and use the term The Kingdom of Heaven.

(1) The New Testament use of the term The Kingdom of Heaven. The

first mention of and introduction to the Kingdom of Heaven in The New Testament is by John the Baptizer (Mt. 3:1-3 cf. Mal. 3:1). The gospel he proclaimed was preparation for The Messianic Kingdom and in order to prepare the way for The Messiah (Mt. 3:1-12). It is true that Mark recorded that John preached The Gospel concerning The Kingdom of The God (Mk. 1:15). Both Kingdoms have many similarities and The Gospel concerning both was preached before Jesus died on the cross. The Messianic Kingdom contains both Kingdoms until the end of time. However there is a distinct separation when the Lord Jesus Christ comes in the air for His redeemed and The Regenerated Church until He returns to Earth with her. And there is a distinct difference between The Gospel of The (Messianic) Kingdom of Heaven and The Gospel of The Lord Jesus Christ proclaimed after The Death, Burial, and Resurrection-Ascension. Actually there are five different gospels mentioned in Scripture: The Gospel of The Lord Jesus Christ (Rom. 1:16), The pre-gospel of Faith to Abraham (Gal. 3:8 APT), The Gospel of the Kingdom (Mt. 3:1-3; 4:12,17), another gospel of a different kind (Gal. 1:6-9; 2Cor. 11:4,13:5); The Eternal (Everlasting) Gospel (Rev. 14:6,7); So when you hear, "The gospel is preached," ask yourself, "Which gospel?"

(2) The means of Entrance to both Kingdoms:

(A) The Kingdom of Heaven - two possibly three requirements:

- (a) Baptism unto Repentance in anticipation of Messiah's reign (Mt. 3:2) and
- (b) Be converted and become as a little child in faith (Mt. 18:3,4 cf. 19:14),
- (c) Jesus spoke of self-righteousness as a possible means of entrance into the Kingdom of Heaven by alluding to the righteousness of the scribes and Pharisees {who are noted for their self-righteousness. True righteousness must exceed theirs} (Mt. 5:10,20).

n.b. A final thought: it is possible to breach or break one of the least commandments and even teach other humans to do so and still be in The Kingdom of Heaven, but not in The Kingdom of The God (Mt. 5:19,20)

(B) Entrance into The Kingdom of The God requires these acts of Faith:

- (a) Regeneration - must be born-again by The Holy Spirit (Jn. 3:3,7 cf. 1 Pet. 1:23);
- (b) Repentance and personal persistent committed trust in The Lord Jesus Christ (Acts 3:19; 17:30; 20:21);
- (c) Confession of identification in union with The Lord Jesus Christ (Rom. 10:9-11); **and**
- (d) Exchange of Masters and taking up the yoke of persistent discipleship (Mt. 11:28-30; Rom. 6:11-19; Mt. 28:19).

(3) Differences Between The Kingdom of The God and The Kingdom of Heaven -- Please refer to the accompanying chart which compares the two Kingdoms, (which can also be found on our website @ www.happyheralds.org or .com under charts) along with a detailed explanation and a colored time-line chart.

Now back to the pronouncement of Woe by The Lord Jesus.

Because of this dastardly deed of keeping others out of The Kingdom of The Heavens by proclamation of false doctrine and by refusing to enter into The Kingdom themselves, the calamity of eternal punishment lasting forever in The **Géh-ehnnah**, the place of

fiery torment for Sin shall certainly come upon those hypocrites, scribes, and Pharisees at the end of time, unless they repent and turn to The Lord Jesus Christ and commit personal, persistent trust unto Him. This is exactly what some Pharisees did after the Lord Jesus Christ's death by crucifixion, resurrection-ascension, and sending The Holy Spirit on Pentecost to abide in humans who do what is required for Salvation and thus become regenerated. This began The Kingdom of The God **and** The New Covenant under which The Church exists.

So it is today, this same condemnation awaits all who refuse to enter themselves and / or seek to bar or hold back those who attempt to enter The Kingdom by whatever Satanic means, especially false teaching. Such a terrible end for religious but not righteous people, who mean well but do not yield to nor understand The Truth! Unless we truly believe this Truth and totally commit to proclaim it everywhere to religious but not righteous people as well as to lost sinners, we shall be held accountable and be judged for assisting Satan in his propagation of his damnable heresy to deceive people into thinking **Géh-ehnnah** really will not happen to them, but some how their good works, charity, and or church attendance will count for something to enable them to escape such an horrible eternity, when anything short of total persistent committed trust and obedience shall not suffice.

Now note The Progression of Truth that The Lord Jesus Christ taught in The Temple on that Wednesday.

Firstly, He taught complete persistent obedience to The God's Word and the failure to enter The Kingdom of The God by those who claim to be obedient to The God's Word and put on a front that they are obedient ones, but actually are not. These The Lord Jesus Christ called religious hypocrites, all of which shall not enter the Kingdom of The God.

Secondly, then The Lord Jesus taught that The God expects His vineyard to bear fruit and render the fruits thereof in due season and be rendered to Him. He holds both the leaders and the workers accountable and will call every one individually to give account of the results in severe judgment for failure and great rewards in Eternity for fulfilling each one's role acceptably.

Thirdly, The Lord Jesus taught that all people of all nations are invited to the marriage feast which The Father provided for His Son. Those who respond to the invitation of The Gospel, and willingly wear the wedding garment, which The Father provides, will spend Eternity with His Son. But those who refuse to wear the provided wedding garment, The Robe of Righteousness, shall face Fatal Wrath by being cast into the outer dark and shall suffer in anguish forever with weeping and gnashing of teeth in The Lake of Fire.

Fourthly, The Lord Jesus taught that in addition to those under The Old Covenant, all are financially responsible to render, to every government over them, the taxes assessed by each governing body and at the same time all are equally legally obligated to be financially responsible to The God to see that He receives the proper proportion (the tithe, 10%) of all gross income plus other additional tithes to The Lord God as stated in The Law. This dual financial obligation also applies to those who have committed trust to The Lord Jesus Christ under The New Covenant (Testament) to be sure that His True Church that has spiritually qualified leaders (deacons) being spiritually guided in handling The God's finances

is properly distributed to His bondslave ministers for the spread of The Gospel as well as the care for the poor committed disciple-saints through offerings in addition to the **tithe (10%)**.

Fifthly, The Lord Jesus taught that The God expects every human to live in the light of life after death and the resurrection which follows and which every one must face whether or not that one believes it. There is on the one hand The Resurrection of Absolute Life in union with The Lord Jesus Christ and on the other hand the resurrection for judging to Eternal Damnation. The tremendous cost of denying resurrection and failing or refusing to persistently obey The Lord Jesus Christ and live for Him and not for self, results in the resurrection for judging to Eternal Damnation of agonizing pain and suffering in The Lake of Fire according to one's works (Jn. 5:28,29 cf. 3:17,18; Rev. 20:11-13). On the other hand repentance, confession, and persistent obedience and persistent personal faith committed to The Lord Jesus Christ results in Resurrection of Absolute Life with Him forever.

Sixthly, The Lord Jesus taught that it is absolutely necessary to sovereignly prefer The Godhead **FIRST** in all things and put all that concerns Him **FIRST** before all earthly desires and ambition!

Seventhly, He taught that all are to be aware of Faulty Rendering of Scripture in areas of Theology, especially Christology: He Himself is The Lord of All, David's Lord and Son, and at the same time He is The **LORD, Jehovah**, Who is The Messiah, both **LORD** and Lord.

Eighthly, He taught the need to perceive fallible recognition in hypocrites in three ways: a. by means of lives inconsistent with their teachings and proclamations; b. by seeking attention by means of distinctive dress and outward appearance; and c. by seeking attention positively by use of irreverent titles for themselves and others of their religious system indicating acknowledgment thereof and gaining attention negatively by use of irreverent titles for fellow humans which names belong to The Godhead alone.

And today **ninthly**, He reinforced and reemphasized His pronouncement of **woe**, 'a lasting state of deep distress and affliction' upon those who teach false and misleading ways, prohibiting people from Salvation by the substitution of 'works' in place of 'repentance and faith' as that which will appease the anger and escape the impending fearful Judgment of The God. Then they refuse to enter themselves.

Conclusion: Today we continued our study of the third day of The Last Week in The Life of The Lord Jesus Christ on Earth. In mid first evening (c. 3:45 P.M.) Wednesday, 12 Nisán (April 1), A.D. 33, after five attempts to trap Jesus had failed miserably, He warned the crowds and disciples of fallible recognition intently and avidly desired by the scribes and Pharisees. It is vitally important that every disciple-saint be alert to false teachers and proponents of false doctrine and refrain from becoming entangled in their false religion lest we also shall receive the same fatal end of more abundant judgment as that which awaits them.

Application:

What will you do beginning **today** to insure that you will properly discern hypocrites, false prophets or false preachers or false ministers of The Gospel or false teachers in order that the unity of The Spirit in Truth shall not be disrupted ?

Dr. Fred Wittman

For next week: Read and meditate upon: Jesus' Final Day of Public Teaching (early first evening c. 4:45-5:10 P.M.): **The Reproof by Fatal Rebuke:** b. Preentious Praying (Mt.23:14; Mk.12:40; Lk.20:47;18:11; Ezek.22:25).