

## THE LAST WEEK OF THE LORD JESUS ON EARTH

### IVd. Jesus' Final Day of Public Teaching (cont.)

Jesus Proclaims Truth (Part 4: Mid Morning c. 10:00 A.M.)

Wednesday, 12<sup>th</sup> Nisán (April 1), A.D. 33

Mt. 22:1-14

#### Introduction:

During the weeks before the observance of The Christ's Resurrection we were studying each day of the last week in the physical life of The Lord Jesus Christ on Earth. Since it was impossible to adequately expound all of the teachings by The Lord Jesus Christ during one day in one lesson, we postponed expounding the remainder of His Teachings on Wednesday, 12<sup>th</sup> Nisán, April 1, A.D. 33 until we covered the rest of the days through out the week and considered The Day of Resurrection. Most of His Teachings used parables to illustrate The Truth that He intended to communicate. It was noted that to properly interpret parables requires explanation and observance of specific guidelines before undertaking to accurately understand them. Therefore we shall briefly study the parables to interpret them only by obtaining the particular reference and the prevailing principle of each. Then at a later date we shall study the parables with more involved teaching. We already considered the first session in which He taught the disciples in the early morning watch before dawn on the way to the Temple from before 6:00 to c. 7:30 A.M.

#### A. Lessons Taught on the Way to The Temple (Mk. 11:20-26):

1. The Lesson on Faith - persistent total commitment of personal trust (Mk. 11:20-26).
2. The Lesson on Prayer (Mk. 11:24-26).
3. The Lesson on Forgiveness (Mk. 11:25,26).

#### B. His Ministry in The Temple, (c. 7:30 A.M.-6:40 P.M.) (Mk. 11:27-12:44; Mt. 21:23-23:39; Lk. 21:1-21:4 )

After Jesus entered The Temple early in the morning, He was "teaching and evangelizing" (Lk. 20:1), when the religious leaders (chief priests, scribes, and elders) approached Him c. 8:00-8:15 A.M.) and inquired of Him about His authority to do things He was doing in The Temple the day before (He cleansed The Temple of its merchants and merchandise and later compassionately healed the helpless). Jesus challenged them by answering with a question about John the Baptizer (Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8).

After refusing to answer His question about John the Baptizer, about 9:00 A.M. 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. (Mt. 21:23-32).

Religious Leaders of Israel Questioned Jesus' Authority. They all claimed to be serving The God, but they were hypocritically doing so by strictly adhering to their own brand of religion (Mt. 21:23). Who were they? Pharisees and scribes, Sadducees and priests - religious leaders who refused to believe in The Resurrection, and Elders.

These religious leaders, Pharisees, scribes, Sadducees, priests, and elders, who claimed to be sons of God The Father, questioned Jesus' authority for purging The Temple of the merchants and their merchandise which did not belong there, which purging He did the

day before. These were members of the Sanhedrin and had the jurisdiction of the Temple and its surroundings. Jesus in turn asked them about the source of John's baptism, whether from Heaven or from humans. This implied their acceptance or denial of the determined will of God The Father by all children who claim to belong to Him by means of absolute, persistent obedience to all His commands **or not**. If not persistently absolutely obeying they are hypocrites without repentance. They answered very cautiously because they knew they were put into a precarious trap with a serious reaction by the people whichever way they answered. So they decided not to answer. In return neither did Jesus answer them. But instead He launched into telling the parable of Faithful Service illustrated by a father who told his two sons to work in his vineyard today! This parable indicated two kinds of disobedience: Blatant Resistant Disobedience and Reserved Disobedience - implied consent to do what the father ordered but failure to comply.

- a. The Particular Reference is the answer Jesus gave to the religious leaders, Pharisees, scribes, Sadducees, priests, and elders, who claimed to be sons of God The Father, but were living as religious hypocrites that condemned tax collectors and harlots whom they considered to be sinners and outcasts. The application that Jesus made placed the Jewish leaders in a more demeaned category than the outcast condemned sinners because these outcast sinners committed trust in the message of John the Baptizer and the Jewish leaders in their hypocrisy did not commit trust in what John said, nor did they consider him a genuine prophet according to their own admission in their recent answer to Jesus' question.
- b. The Prevailing Principle is that all sinners who repent and persistently obey The Father God's will and commands shall pass on before the religious hypocrites, who do not live up to what they claim in relationship to The God, enter into The Kingdom of The God. Religious hypocrites shall not enter The Kingdom of The God but shall be punished eternally by perishing in The Lake of Fire.

After giving the application to **The Parable of Two Children whose Father asked them to Work in his Vineyard**. At c. 9:00 A.M. Jesus presented two parables illustrating Fatal Wrath, the first of which was The Parable of The Housemaster and the Fruit of His Vineyard.

## 2. **The Lessons on Fatal Wrath** (c. 9:00-9:55 A.M. (Mt. 21:33-22:14; Mk. 12:1-12; Lk. 20:9-19).

Only Matthew recorded both of these parables concerning Fatal Wrath. But all three of The Synoptic Gospel writers (Matthew, Mark, and Luke) recorded the Parable of the Householder and the Fruit of his Vineyard which The Lord Jesus told in The Temple. Jesus used both of these parables, which He told in The Temple, to illustrate His **Lesson on Fatal Wrath of Everlasting Destruction** as follows.

- a. **The Parable of the Housemaster and the Fruit of his Vineyard** (Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19). This was told to the chief priests (Sadducees) and Pharisees c. 9:00 A.M. Failure to render the fruits of the vineyard results in **Fatal Wrath of Everlasting Destruction**.
  - (1) The Particular Reference is that the vineyard was recognized by the Jews as the nation of Israel, while the vineyard keepers are the religious leaders who killed the prophets and were about to take and kill The Housemaster's Son, who was speaking to them. They shall

be dashed to pieces, utterly flailed, scattered like chaff, and utterly destroyed (caused to perish) by The Son when He returns to set up His Kingdom. We shall be called into account for obedience to The Commands of The Lord Jesus Christ's command to go and proclaim The Gospel, make disciples, and teach them to fulfill His commands as well and thereby render to Him the fruits of the work of discipleship. Unless and until then, any claim to be His disciple-saints is false, misleading, and hypocritical.

(2) The Prevailing Principle in this parable is that since The God's Vineyard whether of The Old Testament (Israel) or The New Testament (The Church) has been abundantly provided with all that is needed to produce and render the fruits of it to Him, He expects His vineyard to bear fruit and be rendered to Him and He holds the leaders (O.T.: Priests, Scribes, Rabbis, and elders; N.T. Pastors, Teachers, Evangelists, Missionaries, elders, and deacons accountable and as well, hold all disciple-workers accountable. There are severe consequences for true or false leaders and for His children who are not productive and do not render the fruits that He expects them to produce and render to Him. Therefore it behooves each one of us to carefully and diligently search His Word to learn all that He expects His true believers (disciple-saints) to learn and apply in order to fulfill what He has provided for each of us to appropriate and utilize to accomplish His Building, His Church (1 Cor. 3:9; 9:7).

[At this point in his record, Matthew recorded two parables, while Mark and Luke recorded only one. However Luke recorded that four months earlier in Kislev (early December), A.D. 32, The Lord Jesus told another similar parable in the house of a ruler of the Pharisees, who invited Him and others to eat a bread loaf on a Sabbath day on His journey to Jerusalem (two days journey, about 40-50 miles away). That parable concerned a certain human who made a great dinner and invited many. But this parable recorded in The Temple by Matthew involves a king who made a marriage feast for his son. Only Matthew records the two parables on **Fatal Wrath of Everlasting Destruction**.

b. **The Parable of the Wedding Feast** (c. 10:00 A.M.) (Mk. 12:12; Mt. 22:1-14).

(1) The Details of the Parable

(A) The Kingdom of the Heavens is likened to a human king who made a marriage feast for his son after sending the first invitation to the guests. When everything was ready, he sent his bondslaves to summon the previously invited guests, all of whom were determinedly willing **not** to come (Mt. 22:2,3).

(B) This summons was neglected or ignored by the previously invited guests. So the king sent other bondslaves to those same guests to urge them, "Come now to the marriage feast." Again they neglected it and the farmer went to his field and the merchant to his merchandise. But the remaining ones abducted, degraded, and brutally treated some and killed others. Matthew records two reasons why the invitation was rejected: earthly possessions and earthly ties (Mt. 22:4-6).

(C) The response of the invited guests angered the king and provoked him to send his troops to destroy the murderers and burn down their city. And at the same time, he sent his bondslaves out with a broad invitation to all (the wicked ones and the beneficially good ones) that they could find in the thoroughfares (the ways going through and out of the city) to come to the feast (Mt. 22:7-8).

- (D) Evidently an opportunity was given to all in and out of the city to escape the destruction before the city was burned. The marriage feast was filled with guests. Since it was a royal marriage in a palace, all guests would be supplied with wedding clothing upon entrance (Mt. 22:9,10).
- (E) However one guest refused to be properly clothed. When the king viewed his guests and noted the one improperly clothed, he inquired, Why? When the guest would not or could not answer, the king commanded that he be bound hand and feet and cast him into the outer dark, where he would burn in the fire in loud weeping and gnashing of teeth (Mt. 22:11-13).
- (F) The concluding statement by The Lord Jesus Christ (Mt. 22:14).  
 “<sup>14</sup>For many are summoned ones, but few are elect ones” (Mt. 22:14 APT).
- (G) The Reaction of the Pharisees (Mt. 22:15).  
 “At that time the Pharisees journeyed and took consultation together how they could entrap Him in speech” (Mt. 22:14 APT). After departing away from The Temple court where they could consult privately, they consulted together and later connived with the Herodians to send a coterie to challenge Jesus.

**(2) Interpretation of The Parable of the Wedding Feast**

**(A) The Particular Reference**

The context in which this parable is couched is the same as the previous parable that Jesus told to the Jewish religious leaders earlier on Wednesday morning in The Temple. The particular reference is to the religious leaders of the Jews who beat, stoned, and killed the prophets that The Father sent to the nation to obtain repentance, to rebuke hypocrisy, and to prepare the way for The Messiah, Who was presently standing before them, to come and set up the Kingdom for which they waited in anticipation for so long, but at this time would not receive Him.

- (a) The king who made the marriage feast for his son in this parable is God The Father of The Lord Jesus Christ.
- (b) The king’s bondslaves who were degraded and killed are the Old Testament prophets, John the Baptizer, and This One, Who was The Father’s Son, His Bondslave and The Promised Prophet to come (Isa. 42:1; 52:13; 53:11; Zech. 3:8; Deut. 18:15,18,19; Ps. 118:26). He was recognized publicly just a few days earlier as The Prophet by the children and a great host of adult Jews (Mt. 21:9-11,15). So there was no excuse for the religious leaders to reject Him except their own stubbornness to acknowledge The Truth.
- (c) The invited guests are the national Jews.
- (d) The bondslaves who were sent out to the thoroughfares to gather the wicked and the beneficially good the ones are disciple-bondslaves of The Lord Jesus Christ who spread The Gospel everywhere.
- (e) The ones in the thoroughfares are poor Jews **and** Gentiles.
- (f) The guest who refused to wear wedding clothing represents all those who seek to attend the marriage feast in their own way without appropriating the the required provision that The Father has made and freely offered.
- (g) The wedding garment The Father provides is the robe of righteousness in fine linen (Isa. 61:10 cf. Rev. 19:8).

Thus the particular reference is to the religious leaders of Israel, who determinedly willed to kill their Messiah as the religious leaders throughout the centuries did to the prophets who warned of the impending destruction to the nation and prophesied of The Promised Messiah. They also prophesied as to how to recognize Him. All of those qualifications were demonstrated as fulfilled by The Lord Jesus Christ, Who stood before them and Who was teaching them presently. This final warning was being given to them two days before these same leaders cried out for and successfully obtained His crucifixion by the Romans.

(B) The Prevailing Principle.

The prevailing principle in this parable is that The God has prophesied of The Messiah's coming to provide Salvation for all nations. Out of those who **do** respond He will establish a new nation (Mt. 21:43; 1 Pet. 2:9), The Church composed of Jews and Gentiles, which will replace the vineyard of Israel that will produce and render the fruits to Him in due season (1 Cor. 3:9; 9:7). All people of all nations are invited to the marriage feast which The Father provided for and through His Son. Those who respond to the invitation, The Gospel, and willingly wear the wedding garment, which The Father, The King of Kings and Lord of Lords provides, will spend Eternity with His Son. But those who refuse to respond and to wear the provided wedding garment will face Fatal Wrath by being cast into the outer dark and will suffer in anguish forever with weeping and gnashing of teeth in The Lake of Fire.

(C) Now note The Progression of Truth that The Lord Jesus Christ taught in The Temple on that Wednesday. First 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 truly obedient. These The Lord Jesus Christ called religious hypocrites.

Then 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, 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, The Gospel, and willingly wear the wedding garment, which The Father, The King of Kings and Lord of Lords provides, will spend Eternity with His Son. But those who refuse to wear the provided wedding garment will face Fatal Wrath by being cast into the outer dark and will suffer in anguish forever with weeping and gnashing of teeth in The Lake of Fire.

**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 the morning, Wednesday, 12 Nisán (April 1), A.D. 33. The Lord Jesus Christ began teaching in The Temple by teaching Lessons on Faithful Service first, c. 7:30 A.M., by

telling the parable of two sons that their father asked to work in his vineyard. This parable indicated two kinds of disobedience: Blatant Resistant Disobedience and Reserved Disobedience - implied consent to do what the father ordered but failure to comply. Then c. 9:00 A.M. He began teaching two lessons on Fatal Wrath: The Parable of the Housemaster and the Fruit of his Vineyard, in which the vineyard keepers refused to render the fruits gleaned from the vineyard and as a result suffered Fatal Wrath. He followed that parable with another parable c. 10:00 A.M., The Parable of the the Wedding Feast.

It was learned that this parable likened The Kingdom of the Heavens to a human king who made a marriage feast for His Son and invited His people the Jews and their religious leaders to come. But they refused to come. Some bondslaves they grabbed and degraded, and other bondslaves they even killed. Out those who do respond, The Father will establish a new nation (Mt. 21:43; 1 Pet. 2:9), The Church, composed of Jews and Gentiles, which will be another vineyard that will produce and render the fruits to Him (1 Cor. 3:9; 9:7). All people of all nations are invited to the marriage feast which The Father provided for His Son. Those who respond to the invitation, The Gospel, and willingly wear the wedding garment, which The Father, The King of Kings and Lord of Lords provides, will spend Eternity with His Son. But those who refuse to wear the provided wedding garment will face Fatal Wrath by being cast into the outer dark and will suffer in anguish forever with weeping and gnashing of teeth in The Lake of Fire.

**Application:**

What will you do beginning **today** to take advantage of His abundant provision of The Gospel Feast and the provision of the wedding garment to be worn at the Marriage Supper (Feast) of The Lamb?

**For next week: Read and meditate upon: Jesus' Final Day of Public Teaching: Financial Responsibility (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26).**