

THE LAST WEEK OF THE LORD JESUS ON EARTH

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

Jesus Proclaims Truth (Part 11 First Evening c. 4:45-5:10 P.M.) Wed., 12th Nisán (April 1), A.D. 33 : The Reproof of Fatal Rebuke (2)

Mt. 23:14; Mk. 12:40; Lk. 20:47; 18:11; Ezek. 22:25

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 they refused to answer His question, 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 and 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.)** a delegation of spies confronted Jesus with a pretended, sincere inquiry about paying tax so as to secure proof to convict Him before **Pohntéohs** Pilate for execution by crucifixion. 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 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.

4. The Lesson on Future Living (c. 1:45 P.M.)

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. We must live so as to avoid that tremendous eternal cost and to face life after death.

5. The Lesson on False Religion (c. 2:30 P.M.)

This Lesson on covers four segments: Futile Resolve, Faulty Reflection upon Scripture, Fallible Recognition, and Fatal Rebuke.

a. The Reproof of Futile Resolve (c. 2:30 P.M.)

Five times the efforts by the Jewish religious leaders failed to trap The Lord Jesus as they purposely intended. In the last instance a lawyer and scribe challenged Him with a question, Which sort of commandment in The Law is¹ great and⁰first of all? The answer Jesus gave indicated that we all must sovereignly prefer The Godhead **FIRST** in all things and put all that concerns Him **FIRST** before all earthly desires and ambition if we are to fulfill The God's Commandment!

b. The Reproof of Faulty Rendering of Scripture (c. 3:15 P.M.)

There were four areas of Faulty Rendering of Truth which needed to be reproved 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.

Knowing full well their thoughts and their faulty reflection on Scripture, Jesus questioned them repeatedly asking the same question, "What do you suppose concerning The Christ? Whose son is He?" The expected answer 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: 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 and at the same time He is The Son of The God.

6. The Lesson on Reproof of Fallible Recognition (c. 3:30 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. In conclusion of His reproof of fallible recognition especially in seeking honor, The Lord Jesus stated a vital Truth: (Mt. 23:12). 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. 3:45 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. 4:45 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. Prohibitive 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**. Then He added four more Woes upon them.

a. The First Woe! (c. 4:00 P.M.) Prohibitive Oppression (Mt. 23:13).

It was noted that the Greek word translated 'woe' is **Ὀὤαί** (ouwah-ée). It is an interjection which means "Alas! A woe! or 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 the severity of these eight Woes multiplies seven times plus four more times (Lk. 11:42-46) the intensity of Woe that The Lord Jesus Christ pronounced upon these religious Pharisees and all religious people, guilty of the same sins. All shall receive this same condemnation to The **Géh-ehnnah** according to the severity of their of their works.

The first Woe that The Lord pronounced upon the hypocritical scribes and Pharisees before the face of His disciples (including Judas Iscariot, who was a hypocrite) was because of their prohibitive oppression upon the people to keep them from committing trust unto Him by shutting off the way to The Kingdom of The Heavens (Mt. 23:13).

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).

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.

We noted the first mention of and introduction to the Kingdom of Heaven in The New Testament by John the Baptizer and the gospel that he proclaimed, which was preparation for The Messianic

Kingdom and in order to prepare the way for The Messiah in fulfillment of the prophecy by Malachi (3:1). It was noted that The Gospel of The Kingdom of The God was first introduced by Mark (1:14,15). Both Kingdoms are mentioned in Matthew alone but only The Kingdom of The God were recorded in Mark and Luke. Many similarities are observed 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 between them 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: Thus when you hear that a 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: Regeneration -- must be born-again by The Holy Spirit; Repentance and personal persistent committed trust in The Lord Jesus Christ; Confession of identification in union with The Lord Jesus Christ **and** 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 were noted -- Please refer to the 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.

Because of this dastardly deed of keeping others out of The Kingdom of The Heavens by proclamation of false doctrine,, especially substituting works and church attendance instead of Repentance and Faith in The Lord Jesus Christ as the means of obtaining Salvation, 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.

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, especially substituting works and church attendance instead of Repentance and Faith in The Lord Jesus Christ as the means of obtaining Salvation. 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.

b. The Second Woe! (c. 4:15 P.M.) Pretentious Praying (Mt. 23:14; Mk. 12:40; Lk. 20:47).

“¹⁴Woe to you[&], O hypocrites, scribes and Pharisees! because you[&] devour the dwellings^[metonymy: property, means] of the widows and for a pretence^[pretended reason] |are| ones praying⁺ long⁻ ones; because of this you[&] shall receive more severe judgment” (Mt. 23:14; Mk. 12:40; Lk. 20:47 APT).

First of all concerning the text, it is interesting to note that the New International Version (NIV) omits this verse and claims, “some MSS add verse 14” but includes it in Mark and Luke. Therefore the translators blame the copyists of the other manuscripts for adding while in fact the copyists of the manuscripts they translate have in fact have omitted it. Yet more than 90% or over 4500 Manuscripts agree to its valid presence in the canon of Scripture.

There are two reasons why this woe was pronounced: (1) For Devouring that which Belonged to Widows and (2) For Pretentious Praying.

(1) For Devouring that which Belonged to Widows;

The Greek word translated ‘dwellings’ in this verse is **οικίας** (oikéeahs). It is the accusative plural of **οικία** (oikéeah) and means ‘dwelling’ with the metonymical meaning of ‘household, goods, property, and means.’ It was not just the houses of the widows that the scribes and Pharisees were devouring but also their means of livelihood.

There were two ways that scribes and Pharisees could be accused by The Lord Jesus to be the so-called devourers of the widows.

(A) To be Appointed Executors of a recently deceased husband’s estate. Because throughout the orient in those days women had no rights and were denied the right to buy, sell, or own property. So if the husband died without leaving an adult heir to care for the administration of the deceased’s affairs for the recent widow and offspring, she resorted and appealed to the respected hypocritical leaders (scribes and Pharisees) to become one’s executor to handle the affairs at great loss and detriment to the widow and great gain to the appointed acting executor and guardian of orphaned children as well as offer comfort in her sorrow. The general custom was stated in the following excerpt:

“Most women selected a priest or a religious man to discharge the sacred trust. As women led secluded lives, most widows

found it difficult to know whom to trust. They therefore observed the prayer practice in the . . . synagogue and made a choice from those who prayed longest” [George M. Lamsa, “False Prayers,” *Gospel Light From The Aramaic and Unchanged Eastern Customs* . . . (Phila.: A. J. Holman Company, 1939). pp. 130,131.]

This ploy is verified in the prayer of one of their own Pharisees, who claimed to be different than the others, related by The Lord Jesus Christ recorded by Luke:

“¹¹The Pharisee was standing and was praying these things- to^[the face of] himself, O The God, I give thanks to You^s that I am not even as the[&] rest^[remaining ones] of the humans^[generic], greedy plunderous⁺ ones, unjust⁺ ones, adulterers, or even as this /tax collector” (Lk. 18:11 APT).

This indictment is also substantiated by The LORD Jehovah to Ezekiel and recorded by him among six other indictments of Israel’s apostasy in c. 591 B.C.

“*There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof*” (Ezek. 22:25).

(B) To be Honored at Sumptuous Feasts. Also at times pious widows would provide sumptuous feasts for these respected hypocritical leaders in order to obtain their intercession on behalf of themselves and their children in lieu of their deceased husband.

Thus the scribes and Pharisees, hypocrites, and false teachers were in the process of devouring the widows dwelling or household in these two ways and persist in using their religion as a means of increasing their own coffers while decreasing those of the widows, thus profiting from their religion and religious teaching.

(2) For Pretentious Praying.

This is the second facet of condemnation in the second woe The Lord Jesus pronounced upon the scribes and Pharisees.

“and for a pretence^[pretended reason] ^[are] ones repeatedly-praying⁺ long-things; because of this you[&] shall receive more severe judgment” (Mt. 23:14b).

The Greek noun translated pretense is *πρόφασις* (prófhahsis) in the anarthrous dative of advantage case. It means primarily ‘a pretended reason’ or secondarily ‘fair show or pretext’ i.e. ‘assuming an appearance in order to cloak the real intention’). Thus they assumed the appearance of desiring to intercede with pretentious prayers for grieving widows in order to extract or extort worthy presents from them.

The Greek word translated ‘prayers’ in these contexts of The Gospels in the Authorized Version and other versions is *μακρά* (mahkráh), an accusative plural neuter noun. However the other four Greek nouns related to three other aspects of prayer: supplication, intercession, and plea are all feminine nouns. Therefore what the scribes and Pharisees are praying are not prayers but as The Lord Jesus said above (Lk. 18:11) were nothing more than long sessions of prattle to themselves in public and in a sanctimonious tone. They prayed for the purpose to be heard and revered. Such were the prayers of the scribes and Pharisees in the time that The Lord Jesus ministered on Earth.

Let us learn from this, that long repetitious public praying before

others was condemned by The Lord Jesus Christ Himself as was the selfish prayers of The Pharisees. Long praying may attract and impress humans and glorify and be heard by the god of this world, but is not even noticed by The God and Father, Who does not hear sinners praying except for mercy and Salvation from Sin (Jn. 9:31; Ps. 66:18; Isa. 59:2). Therefore we should make our praying in public brief, sincere, and to the point fervently and reverently. And we should reserve our long supplication and intercession for our private times with The Lord.

Let us also learn from this lesson that false preachers, teachers, and false pastors are in their profession for the money under false pretenses. Their lot is cast with the historic scribes, Pharisees, and prophets under the curse and woe pronounced by The Lord Jesus Himself. Therefore let us beware of such like ones and refrain from listening to them lest we be deceived into embracing their false doctrine and end up with them in The Eternal Lake of Fire in torment. And let us be ever so careful not to be taken in with their false teaching and doctrine by persistently engaging and learning more Truth to enable us to quickly recognize false doctrine and let us also warn others to avoid such teachers and propagators.

(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. Jesus called them 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.

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.

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 and the substitution of 'works in place of 'repentance and faith' as that which will appease the anger and impending fearful Judgment impending of The God and then refuse to enter themselves.

And today **Tenthly**, The Lord Jesus further extended His pronouncement of **woe**, 'a lasting state of deep distress and affliction' upon those pharisaical hypocrites who were known for their praying long prayers in public places, not from their hearts, but rather as a pretense of being religious. For these two reasons, oppressing the widows and pretentious praying with pretended reasons, The One Who shall be their Judge in the final day, said to them two days before His crucifixion, "You shall receive more severe judgment."

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 first evening (c.4:50 P.M.) Wednesday, 12 Nisan (April 1), A.D. 33, He warned the scribes and Pharisees of the severe and more abundant judgment that which awaits them for their oppression to the widows and their pretentious praying and warned the others to discern their hypocrisy and avoid hypocrites.

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. 4:30-5:30 P.M.): **The Reproof by Fatal Rebuke: (2) Persevering Proselytizing** (Mt. 23:15).