PART IX: THE MINISTRY OF CHRIST IN AND AROUND PEREA (CONT.)


SECTION 179: Parable of the Landowner’s Sovereignty — Matthew 20:1-16


SECTION 181: Warning Against Ambitious Pride — Matthew 20:20-28; — Mark 10:35-45


SECTION 184: Parable to Teach Responsibility While the Kingdom is Delayed — Luke 19:11-28

PART X: THE FORMAL PRESENTATION OF CHRIST TO ISRAEL AND THE RESULTING CONFLICT

SECTION 185: Arrival at Bethany — John 11:55-12:1

SECTION 186: Mary’s Anointing of Jesus for Burial — Matthew 26:65-13; Mark 14:3-9; John 12:2-11


SECTION 188: Cursing of the Fig Tree Having Leaves but No Figs — Matthew 21:18-19a; Mark 11:12-14

SECTION 189: Second Cleansing of the Temple — Matthew 21:12-13; Mark 11:15-18; Luke 19:45-48

SECTION 190: Request of Some Greeks and Necessity of the Son of Man’s Being Lifted Up — John 12:20-36a

SECTION 191: Departure From the Unbelieving Multitude and Jesus’ Response — John 12:36b-50
SECTION 192:  Withered Fig Tree and the Lesson on Faith —  
Matthew 21:19b-22; Mark 11:19-25[26]  

SECTION 193:  A Question by the Chief Priests, Scribes, and Elders —  

SECTION 194:  Faithful Discharge of Responsibility Taught by Three Parables —  

SECTION 195:  A Question by the Pharisees and Herodians —  

QUESTION OF THE RICH YOUNG RULER

Member of the Sanhedrin

Pharisaic teaching—Rich=divine favor=guaranteed entrance into kingdom.

Something missing

Ran shows urgency

Question about eternal life

RESPONSE OF JESUS

Liberals use this to say Christ never claimed to be God

Being Jewish, Christ answers questions with other questions.

Jesus’ question is really answering the rich ruler’s question.

Yeshua is responding to the 1st half of the statement

a) Why call me good? Only God is good.

If ruler had answered, I am calling you good because you are God that would have answered his question.

To call Jesus God is to have eternal life.

b) Silence is his reaction

Now Yeshua moves on to the second half of the statement.

Jesus responds to the rich young ruler’s silence

Refers to Mosaic Laws—cites commands that control relationship of man to other men.

Deliberately chooses these, ignores others.

Concerning his relationship to other men, the rich young ruler answers in vs. 20

He has kept these

Notice Yeshua’s reaction to that truth—He loved him—a form of Agape
He is a sincere, compassionate, kind, moral, honest man, etc. etc.

However, he does have a problem.

He has failed to keep commandments that deal with relationship to God.

Problem is wealth

Trusting in wealth, not in God, because of pharisaic theology

**REACTION OF THE RICH YOUNG RULER**

Goes away, unable to break from trusting wealth

Problem not with wealth itself

Wealthy Christians, okay.

Real problem is the trust in that wealth

Problem comes if wealth taken away and a Christian is not used to trusting God to meet his needs.

Poverty is a great training opportunity.

Prosperity can be very detrimental to our walk with God

Disciples amazed

Due to the Pharisee’s teachings about wealth—if a rich man can’t make it, who can?

Jesus continues

Needle – Difference between Mark/Matthew in contrast to Luke

Matthew and Mark – Greek word for sewing needle

Luke (Vs. 25) – surgeon’s needle

Here we see Luke’s medical background appearing

No matter which needle is mentioned the point is still the same

The point of the Messiah’s comment is the impossibility of the task
THREE PROMISES

1. Applicable to the Disciples alone

   In the Millennial Kingdom the Disciples will sit on thrones with authority over specific tribes

2. Application To all Believers

   There is going to be restoration in this life for our losses for the faith

   Notice Jesus does not promise a rose garden of ease and comfort

3. There will be a restoration in this life of our losses for the faith but they will also be accompanied with persecutions.

   The walk of the believer will have its troubles and struggles along with its joys.

THEME REPEATED: THE LAST SHALL BE FIRST AND THE FIRST LAST

SECTION 179: PARABLE OF THE LANDOWNER’S SOVEREIGNTY—MATTHEW 20:1-16

PURPOSE: ILLUSTRATE THE THEME OF THIS SECTION

PRINCIPLE: REWARD IS NOT BASED ON SENIORITY

   The length of time you have been a Believer does not guarantee a greater reward.

   The reward of eternal life is the same for every man no matter how long he has been laboring for the gospel.

   Those who have been laboring all their lives cannot expect to receive anything more than those who were just as willing to labor but who had less of an opportunity.

   The reward of eternal life is the same to all.

   This parable is mentioned here by Jesus to illustrate the theme of this section.

THEME: THE LAST SHALL BE FIRST AND THE FIRST LAST
SECTION 180: THIRD PREDICTION OF THE RESURRECTION—
MATTHEW 20:17-19; MARK 10:32-34; LUKE 18:31-34

INSTRUCTION CONCERNING HIS DEATH

Final journey to Jerusalem

There is a feeling of dread.

Fulfillment of prophecy

Third declaration of His program of death and resurrection—9 points

1. He must go to Jerusalem.
2. He will fall into the hands of priests and scribes.
4. Jews turn Him over to Gentiles.
5. Gentiles mock Him.
7. Gentiles scourge Him.
8. Gentiles kill Him.
9. He will then be resurrected!

Most detailed account of His program of death and resurrection to date.

They still do not comprehend.

This plays strongly in next incident.
SECTION 181: WARNING AGAINST AMBITIOUS PRIDE—MATTHEW 20:20-28; MARK 10:35-45

Mother asks for sons to sit on the right and left hand of throne.

This question obviously comes from a lack of understanding the program of suffering that will come before the kingdom is set up.

Jesus’ reply: Those that are closest to the King must reach it the way He did, by means of suffering.

It is interesting to note the subsequent fate of the two brothers.

James first of twelve to die, a Martyr

John, last of twelve to die—died of old age on the Island of Patmos, an exile

They both did indeed drink the same cup of suffering that Jesus drank.

Jesus says only the Father has right to appoint those that will sit next to King.

Jesus says rulership and greatness attained by becoming a servant.

Jesus crosses the Jordan River; and enters Judea again

The next scene is in Jericho

He is now under the authority of the Sanhedrin again.
SECTION 182: HEALING OF BLIND BARTIMAEUS AND HIS COMPANION—
MATT. 20:29-34; MARK 10:46-52; LUKE 18:35-43

LOCATION

Matt. and Luke differ

Matt 20:29 — “Going out of Jericho”


Critics use this for a case against inspiration.

Lesson on Biblical geography solves the problem

Time of Yeshua there were two Jerichos… separated by a mile and a half.

One was the site of Old Testament Jericho

The other was N.T. Jericho built by Herod the Great

Therefore, both statements of Luke and Matt. are true.

You can be walking out of one Jericho and walking toward the other Jericho.

Between the two Jericho's the incident occurs.

JERICHO — place of fragrance, a fenced city in the midst of a vast grove of palm trees, in the
plain of Jordan, over against the place where that river was crossed by the Israelites (Josh. 3:16). Its site was near the 'Ain es-Sultan, Elisha’s Fountain (2 Kings 2:19–22), about 5 miles west of Jordan. It was the most important city in the Jordan valley (Num. 22:1; 34:15), and the strongest fortress in all the land of Canaan. It was the key to Western Palestine.

This city was taken in a very remarkable manner by the Israelites (Josh. 6). God gave it into
their hands. The city was “accursed” (Heb. herem, “devoted” to Jehovah), and accordingly (Josh. 6:17; comp. Lev. 27:28, 29; Deut. 13:16) all the inhabitants and all the spoil of the city were to be destroyed, “only the silver, and the gold, and the vessels of brass and of iron” were reserved and “put into the treasury of the house of Jehovah” (Josh. 6:24; comp. Num. 31:22, 23, 50–54). Only Rahab “and her father's household, and all that she had,” were preserved from destruction, according to the promise of the spies (Josh. 2:14). In one of the Amarna tablets Adoni-zedec (q.v.) writes to the king of Egypt informing him that the ‘Abiri (Hebrews) had prevailed, and had taken the fortress of Jericho, and were plundering “all the king’s lands.” It would seem that the Egyptian troops had before this been withdrawn from Palestine.

This city was given to the tribe of Benjamin (Josh. 18:21), and it was inhabited in the time of
the Judges (Judg. 3:13; 2 Sam. 10:5). It is not again mentioned till the time of David (2 Sam. 10:5). “Children of Jericho” were among the captives who returned under Zerubbabel Ezra 2:34; Neh. 7:36). Hiel (q.v.) the Bethelite attempted to make it once more a fortified city (1 Kings 16:34). Between the beginning and the end of his undertaking all his children were cut off.
In New Testament times Jericho stood some distance to the south-east of the ancient one, and near the opening of the valley of Achor. It was a rich and flourishing town, having a considerable trade, and celebrated for the palm trees which adorned the plain around. It was visited by our Lord on his last journey to Jerusalem. Here he gave sight to two blind men (Matt. 20:29–34; Mark 10:46–52), and brought salvation to the house of Zacchaeus the publican (Luke 19:2–10).

The poor hamlet of er-Riha, the representative of modern Jericho, is situated some two miles farther to the east. It is in a ruinous condition, having been destroyed by the Turks in 1840. “The soil of the plain,” about the middle of which the ancient city stood, “is unsurpassed in fertility; there is abundance of water for irrigation, and many of the old aqueducts are almost perfect; yet nearly the whole plain is waste and desolate … The climate of Jericho is exceedingly hot and unhealthy. This is accounted for by the depression of the plain, which is about 1,200 feet below the level of the sea.”

There were three different Jerichos, on three different sites, the Jericho of Joshua, the Jericho of Herod, and the Jericho of the Crusades. Er-Riha, the modern Jericho, dates from the time of the Crusades. Dr. Bliss has found in a hollow scooped out for some purpose or other near the foot of the biggest mound above the Sultan’s Spring specimens of Amorite or pre-Israelitish pottery precisely identical with what he had discovered on the site of ancient Lachish. He also traced in this place for a short distance a mud brick wall in situ, which he supposes to be the very wall that fell before the trumpets of Joshua. The wall is not far from the foot of the great precipice of Quarantania and its numerous caverns, and the spies of Joshua could easily have fled from the city and been speedily hidden in these fastnesses.¹

REQUEST BY BEGGAR

Asking on basis of messianic character which has been rejected

He ignores the request.

Notice that he again says, “Son of David have mercy on me.”

Jesus ignores the request.

Remember since his rejection, Jesus will heal in response to personal need, on the basis of faith

Then Jesus calls him to Himself so it is a private matter.

He’s going to respond to personal need.

He asks a question

He knows their need – obviously, they are blind

Need must be stated also, because He responds on basis of faith

Therefore, in response to personal need, based on faith they are healed.

SECTION 183: SALVATION OF ZACCHAEUS—LUKE 19:1-10

Emphasis is on Individual Jewishness

Not dealing with nation

Jesus enters into Jericho—New Testament Jericho

Zacchaeus was a Chief Tax collector—meaning he had other Tax collectors working under him.

Zacchaeus is short—under 5’4”

Zacchaeus is up in a tree

Jesus says, “I need to lodge in your house.”

This creates a stir because this man is a publican.

Nevertheless, this leads to Zacchaeus’ conversion to the point of committing himself to restoring fourfold anything he has extorted


Salvation: This is not salvation through the Law.

Obedience to the Mosaic Law was the practical expression of faith, the content of faith, a this time

NOTE: A Son of Abraham

“A” emphasis on individual Jewishness

Since rejection, He works with Jews individually, not as a nation.

“Son of man came to seek and to save that which is lost.”

So individual Jews will now be saved, but the nation as a nation will not.
SECTION 184: PARABLE TO TEACH RESPONSIBILITY WHILE THE KINGDOM IS DELAYED—LUKE 19:11-28

PARABLE - PURPOSE

1. Proximity to Jerusalem

2. The Disciples assume Jesus is going to set up the Kingdom
   He has to correct that misunderstanding
   Result of rejection, Kingdom will not be set up at this time.

PARABLE TEACHES

1. The King, Yeshua, will leave

2. The servants are left behind and will carry on the ministry
   Notice they each get an equal amount of money
   They each get an equal opportunity to work for the furtherance of the Gospel.

3. The citizens reject His reign—a reference to Israel as a nation

4. Messiah returns

5. Judgment of the servants;
   The parallel here is the Judgment of the saints; described in 1Cor. 3:10-15

   Basis for the rewards: based upon the work of furthering the Gospel

   Purpose for their rewards—to determine their position of authority in the kingdom

   Purpose of judgment not to recall the issue of sins

   Now, today there is no condemnation: Roman 8:1

   Purpose of judgment to determine authority in the Kingdom

   Some believers will have much, some will have less

   Moreover, some believers will have no authority at all in the Kingdom

6. Judgment of the citizens—reference to the Tribulation, Jacob's Trouble
PART X: THE FORMAL PRESENTATION OF CHRIST TO ISRAEL AND THE RESULTING CONFLICT

SECTION 185: ARRIVAL AT BETHANY—JOHN 11:55-12:1

PLACE: BETHANY

DATE: ONE WEEK BEFORE PASSOVER, 30 AD

This is the third Passover expressly mentioned

If the feast mentioned in John 5:1 is also Passover, we surmise the ministry was approximately three and one-half years in length

Jewish date: Eighth of Nisan, 30 AD

RESPONSE: REJECTION OF THE FIRST SIGN OF JONAH

Official Pharisaic rejection is filtering down to the masses

We see the nations response of first sign of Jonah—resurrection of Lazarus

The word is out to seize Yeshua on sight
SECTION 186: MARY’S ANOINTING OF JESUS FOR BURIAL—
MATTHEW 26:65-13; MARK 14:3-9; JOHN 12:2-11

LOCATION: BETHANY IN THE EVENING AT SIMON THE LEPER’S HOUSE

Healed by Jesus probably

He would not be allowed to be in a house by Jewish law if Simon were still a leper

OCCASION

Mary uses ointment for Jesus’ feet & head

Very expensive ointment—1 years wages

1. All grumble against her, Judas leads the complaint

2. Mary understands what will happen to Jesus

   Disciples do not understand what is happening

   No indication Judas was a believer

   Judas was not concerned for the poor but he was an embezzler—group treasurer

3. Mary is honored

   Mary understands more that the disciples

   She prepared him for burial according to John 12:7 and Matt. 26:12

   She has been listening more closely than the others have—Matt. 26:13

   The incident means for Mary a position of honor – and of course, the incident has been recorded for eternity in the Bible.

   In the John account we learn that the meal became to the attention of many

4. Many respond correctly—BELIEVED

   However, Leaders respond illogically

   They respond by plotting to kill Jesus and eliminate Lazarus who is the living evidence that Jesus is indeed the Messiah – blind / hard / illogical hearts.

   Absolutely denying the evidence
SECTION 187: TRIUMPHAL ENTRY INTO JERUSALEM—
MATTHEW 21:1-11, 14-17; MARK 11:1-11; LUKE 19:39-44;
JOHN 12:12-19

DATE: 10th of Nisan

PASSOVER LAMB

Being the tenth, the Triumphant entry is significant

Exodus 12:3-6—Passover lamb set aside from the 10th of Nisan until the 14th day of Nisan

During this time it is examined and tested, to make sure it was without spot or blemish

Triumphant entry is the setting aside of the Lamb of God

Then follows a period of testing for Jesus during which He will be proven to be without spot

Therefore worthy to be the Passover sacrifice

Triumphant entry official presentation of the King to the nation

Will lead to official rejection

They leave Bethany for Mount of Olives—in between is Bethpage

Jesus instructs disciples to go into Bethpage to get colt.

Miracle—because a colt that has never been ridden will buck

The colt did not buck when Christ sat on it

Rather it submitted to the authority of its creator

The colt knew that the Messiah sat upon its back—even if Israel’s leaders would refuse to acknowledge that fact

Reminds me a little of Balaam and his talking ass.

Masses now congregate.

RECOGNIZING: Messianic movement

RECOGNIZING: Zechariah’s prophecy—Zech. 9:9
RESPONSE OF THE MASSES

Declaration of masses show they are expecting kingdom to be set up at this time

The breaking of the palm branches is in response to Lev. 23:40

Leviticus 23:40
Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before the LORD your God for seven days.

Breaking of the palm branches is an event for celebration of Feast of Tabernacles

Zech. 14—Feast of Tabernacle fulfilled by the establishment of the kingdom

Their actions and crying shows expecting kingdom

“Blessed is He that cometh in the name of the Lord.” is according to Rabbinical teaching a Messianic reading—Psalm 118:25-26

Messianic Psalm—Rabbis’ taught this is how Israel is to greet the Messiah when He comes.

They are proclaiming Jesus as Messiah

RESPONSE OF THE PHARISEES

Pharisaic response is just the opposite

We might be tempted to think things may change

However, the Unpardonable Sin has happened

In spite of the proclamation of the masses, Christ proclaims judgment.

Jerusalem is under judgment

This will be fulfilled literally in 70 AD

Evidently all understood something significant happening.

As He comes into Jerusalem—Pharisaic opposition

Jesus accepts acclamation of masses which shows that He is the Messiah

On this day there must be an official testimony that the Messiah has come

If mankind would not proclaim it, then nature would have
## Application

<table>
<thead>
<tr>
<th>Theme</th>
<th>The Arrivals of the King</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Application</strong></td>
<td>Rich young ruler → Response: Rejection</td>
</tr>
<tr>
<td></td>
<td>Zacchaeus → Response: Salvation and discipleship</td>
</tr>
<tr>
<td></td>
<td>Blind beggars → Response: Healing</td>
</tr>
</tbody>
</table>
|             | Jerusalem → Response: Proclamation by many  
|             | Rejection by many |
| **Personal Application** | Has Jesus the King arrived in your life? |
|             | What is your response to Him? |
|             | Will you reject Him or will you accept Him? |
|             | If you have accepted Him, will you go on to discipleship as Zacchaeus did; will you let Him heal the hurts in your life the way the blind beggars did; and will you proclaim Him to friends and neighbors as the masses did? |
| **Plan of Action** | |
| | |
SECTION 188: CURSING OF THE FIG TREE HAVING LEAVES BUT NO FIGS — Matthew 21:18-19a; Mark 11:12-14

THE AUTHORITY OF THE KING

Date: Monday 11\textsuperscript{th} of Nisan, 30 AD

Critics ask, “What right did Jesus have to curse the fig tree because of the season?

Figs will not be grown for six more weeks

Conclusion—no reason to curse

ANSWER

The answer lies in the nature of the fig tree

At the time the tree begins to put out its leaves it does mean that the figs themselves are still about 6 weeks away

However, at the same time the leaves come forth it does produce edible nodules that are a sign that the fig tree’s fruit is yet to come

Therefore, when this tree didn’t have nodules—but had leaves—it wasn’t fruitful

It was making a profession it didn’t have

Hence, that generation is cursed

The nation is under a curse – unfruitful for an age or dispensation—until some future time.

Note: Also here the intertwining of the Messiah’s humanity and Deity

Vs. 18 of Matthew – He hungered shows His humanity

Vs. 19 of Matthew – He has authority to curse the tree, which shows His Deity.
SECTION 189: SECOND CLEANSING OF THE TEMPLE—MATTHEW 21:12-13; MARK 11:15-18; LUKE 19:45-48

Manner in which Jesus begins His ministry is the way He brings His ministry to a close

Entered Temple compound on the 1st Passover and overthrew money changers

Last Passover—He does the same thing

PROBLEM

He sees two problems

1. Sellers of sacrificial animals
2. Money changers

Other Jewish sources—See Pesachim 57A, and Josephus (Antiquities XX, 9, 2-4)

Pharisees disliked this practice too.

Temple compound and functions controlled by the Sadducees in those days.

Main Sadducee high priest Annas

This was his private, family business venture.

Rabbi’s title: “the Bazaar of the Sons of Annas”—not a compliment

Rabbi Shaul of Jerusalem said:

Annas was the high priest, sons of Annas were treasurers, sons-in-law of Annas were assistant treasurers

Josephus says the High Priest of his day (circa 70AD) was Ananius, the son of Annas of the New Testament; he goes on to describe him as:

A hoarder of money who despoiled the common people by open violence²

He also despoiled the other common priests by open violence

² Josephus, Antiquities XX, 9, 2-4
Two problems are happening here:

1. The sellers of sacrifice

   Mosaic Law—inspected your lamb, you paid an inspection fee.
   Invariably yours failed—so you were faced with two choices
   
   a. Go get another lamb
   
   b. Buy one from Annas—at an inflated price—Annas very rich.

2. Money changers

   Pay temple tax
   Had to use special coinage, not Roman
   Service charge for the exchange

   Of course the service charge went to Annas—more money in his pockets

**Priest’s response**

Conspired to do away with Him

Afraid because of masses

Later Judas gives opportunity
SECTION 190: REQUEST OF SOME GREEKS AND NECESSITY OF THE SON OF MAN’S BEING LIFTED UP—JOHN 12:20-36A

THIRD EVENT ON MONDAY

QUESTION

These Greeks are Gentile converts to Judaism

Came to Phillip

Phillip asks Andrew, they come to Jesus

Jesus will answer, “No, Gentiles cannot come to me at this time.”

Then Jesus spells out death and resurrection program so that they will know exactly why they must wait for a short while longer

ANSWER

1. By his death, He will produce life

2. By his death, He says He will judge this world

3. By His death, He will also defeat Satan

4. By His death, He will draw all men to Himself

After crucifixion Gentiles can freely come to Him

CONCLUSION

Conclusion of his explanation is key to the Greek proselyte’s question

Gentiles are not free to see Jesus at this time

Only after His lifting up will this occur.
INVITATIONS

1. Invitation to salvation

   Emphasis: Individual invitation

   Jesus prays at this time

   Then in vs. 28 comes the Father’s response

   Audible voice from heaven for the third time:

   1st baptism

   2nd transfiguration

   3rd now.

   The response of the multitude comes in vss. 29-34

2. Invitation to embrace the Light

   In response to their confusion, He extends another invitation

   Invitation to walk and accept the light while it is still here

   John’s sub-theme light and darkness—John 12:34-36
SECTION 191: DEPARTURE FROM THE UNBELIEVING MULTITUDE AND JESUS’ RESPONSE—JOHN 12:36B-50

SUMMARY OF THE MESSIAH’S MINISTRY

SUMMARY CONCERNING ISRAEL

Israel can be characterized by willful disobedience

This is brought out in 2 points

a. Most did not believe the signs

   John has completed giving us the seven signs

b. Those who did believe were afraid because of the Pharisees

SUMMARY CONCERNING JESUS

1) He testified of the Father

2) Sent by the Father

3) He is the Light

   Vs 46—Again John’s sub theme of conflict between light and darkness

4) Acceptance of Him will result in salvation

5) Rejection of Him will result in judgment by the Father

Thus, ends Monday the 11\textsuperscript{th} of Nisan
SECTION 192: Withered Fig Tree and the Lesson on Faith—Matthew 21:19b-22; Mark 11:19-25[26]

Next Day—Tuesday 12th of Nisan, 30 AD

Withered Fig Tree

They came by the fig tree again and the tree had withered

We see from the paragraph the proof of His Deity

His power to curse fig tree is proof of His authority

Disciples impressed

Matthew puts in the word “immediately” to emphasize how quickly the withering occurred

Lesson in Prayer

Christ uses this as lesson for prayer

Prayer answered under two conditions

First condition - Faith in God that He could answer that prayer

Second condition – Prayer will be answered on the condition that we have forgiven the brethren

We have no right paying for family forgiveness for ourselves nor do we have the right to make requests unless we have first forgiven any brother we have something against.

Note: family forgiveness not salvation forgiveness
SECTION 193:  A QUESTION BY THE CHIEF PRIESTS, SCRIBES, AND ELDERS—

THE TESTING OF THE LAMB BY THE PRIESTS AND ELDERS

Passover Lamb to be tested between the 10th and 14th day of Nisan

Various groups of leaders begin the testing

PURPOSE OF THE ATTACKS

1) Try and turn the people against Him

2) Look for a specific charge

   First attack by Priests and Elders

   Question His authority, attack comes as He was teaching

FIRST ATTACK — AUTHORITY

Pharisaic Theology—Authoritative teaching required previous Rabbinic Authorization

“Who is it that gave you this authority?”

Jesus answers question in typical Jewish fashion with a question.

Baptism of John was it simply a human action or was he sent from God?

The leadership problem is in Luke 20:5-6

They refuse to answer

Jesus refuses to give authority He has

THE ANSWER — THREE PARABLES

1. TWO SONS

Application to Pharisees, they are like the son who said he would obey did not

Publicans and prostitutes are like the son who obeyed and entered the kingdom.

Result: Publicans & prostitutes will enter the Kingdom while the religious leader would not enter.

2. THE HOUSEHOLDER

Householder: God the Father
Vineyard: Isaiah 5—Israel
Husbandmen: Pharisees

Three sets of servants sent out:
First set—prophet's of the pre-exilic period
Second set—prophet’s of the post-exilic period
Third set—John the Baptist and his disciples

All mistreated.

God sends Son.

They kill the Son.

What will householder do?

Give Vineyard to unto others.
APPLICATIONS

PHARISEES

Yeshua quotes Psalm 118:22

The rejected Son is yet to become the headstone of Israel

Parable has an individual and national application

NATIONAL APPLICATION

Kingdom removed from the Pharisees of that age and given to another generation of the nation of Israel

Does not apply to the Church, because the Church is not a nation

The Church is made up of people from every tribe, tongue, and nation

It is not a nation in and of itself

Neither is any other nation in view here

The United States is not in view here

The nation in view here is Israel

The nation of Israel will be given to another Jewish generation

That generation will be the generation alive at the end of the tribulation

INDIVIDUAL APPLICATION

Stumbling is the stumbling of unbelief as Romans 9 brings out

If the unbelief persists then eventually the stone will arise and the stone will then crush that individual

The Pharisees clearly understand that the parable applies directly to them.

3. THE WEDDING

Of those that are bidden, the Pharisees will not partake, while the others will

Marriage feast ready

Nation bidden by John the Baptist

Two sets of servants were sent out;
First set—ministry of twelve,

Second set—ministry of seventy

To them Jesus gave a warning of rejection and rejection came.

Vs. 7—Preview of what happened 70 A.D.

Parable says others will partake of wedding feast

**JEWISH PRACTICE**

You put on a wedding garment provided by the host

When this man was brought into the wedding he refused the wedding garment that had been offered to him

Refusal of garment was why he was thrown out

The garment is an illustration of salvation

Salvation for those who wish to enter the kingdom, problem is of refusing that which is offered by God.

<table>
<thead>
<tr>
<th>Parables Compared</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Soils</strong></td>
</tr>
<tr>
<td>A. Road (Unbelievers)</td>
</tr>
<tr>
<td>B. Shallow Soil (Unbelievers)</td>
</tr>
<tr>
<td>C. Thorny Soil (Unbelievers)</td>
</tr>
<tr>
<td>D. Good Soil (Believers)</td>
</tr>
</tbody>
</table>
SECTION 195: A QUESTION BY THE PHARISEES AND HERODIANS—
MATTHEW 22:15-22; MARK 12:13-17; LUKE 20:20-26

SECOND ATTACK — POLITICS

Normally these two wouldn’t join hands on anything
They are at opposite ends of the political spectrum
Reason they’re both there is because of nature of question
Come to Jesus to try to frame him and give him a charge of sedition against Rome
Background: Pharisaic teaching; to give tribute to Caesar is to own Caesar as king and
to disown The LORD
If He answers, “Yes” Pharisees will accuse him of disowning God
Lose credibility with the people
If He answers, “do not pay”—Herodians will charge Him with sedition against Rome
Christ answers; “show me the tribute money.”
These are observant Jews had none so they went and got some; a coin.
Reason they did not have it is by Jewish Law they could not carry anything with an
inscription on it of an image.
Tribute had image of Caesar on it.
By Jewish law that kind of coin could not be used for purpose of Temple money

THE ANSWER

With this answer Jesus effectively silences both the Pharisees and the Herodians.
The Pharisees are silenced because the fact that the coin and an image on it means that
according to Pharisaic law they could not use it for anything themselves.
When a Pharisee received a Roman coin he could not use it himself and so ended up
giving it back to Rome
They could not accuse Jesus of loyalty to Caesar and disloyalty to God because by their
own law they had to give back to Caesar what was Caesar’s already.
They would never say that they disowned God as their King by that act.
Jesus effectively silences the Herodians because they cannot accuse Him of withholding taxes from Rome

We also see in this statement the principle of the separation of religion and state

So Jesus has successfully parried the first two attacks that have come His way

Next we will study a third and a fourth attack.

<table>
<thead>
<tr>
<th>THEME</th>
<th>THE FIRST TESTING OF THE KING</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>Jesus exerts His authority and is immediately attacked.</td>
</tr>
<tr>
<td></td>
<td>He meets the attacks and emerges unbowed.</td>
</tr>
<tr>
<td><strong>PERSONAL APPLICATION</strong></td>
<td>Are you being attacked for your faith at home, at work, at school?</td>
</tr>
<tr>
<td></td>
<td>Will you stand on God’s authority to meet these attacks?</td>
</tr>
<tr>
<td></td>
<td>Is your faith being attacked by other means—depression, job loss, illness, injury, etc?</td>
</tr>
<tr>
<td></td>
<td>How?</td>
</tr>
<tr>
<td></td>
<td>Write down area where your faith is being attacked.</td>
</tr>
<tr>
<td><strong>PLAN OF ACTION</strong></td>
<td>What could you do to stand on the authority of the Bible and meet these attacks?</td>
</tr>
</tbody>
</table>