

THE LIFE OF JESUS CHRIST

WEEK EIGHT - THE PASSION WEEK BEGINS

After nearly three years of ministry, Jesus leaves region between Galilee and Samaria and begins His final journey to Jerusalem for the Passover. Upon His arrival, the final week of Jesus' earthly life and ministry begins with a 'Triumphal Entry'. The first half of the week will see a second clearing of the Temple, His body prepared for burial and a final confrontation with the Pharisees and Scribes.

1) Jesus teaches on the coming of His Kingdom – Luke 17:20-37

The Jews of Jesus day had set expectations of the Messiah that brought all of the major OT Covenants together. Emil Schurer, a 19th century historian, summarizes those expectations:

1. The coming of the Messiah would be preceded by a time of tribulation
2. In the midst of this tribulation an Elijah-like prophet would appear, heralding the Messiah's coming
3. The Messiah would establish his glorious Kingdom and vindicate his people
4. The nations would ally themselves against the Messiah and fight him
5. Messiah will destroy those nations
6. Jerusalem will be restored and be made glorious
7. The Jews who were scattered throughout the world will be gathered back into the Land
8. Israel will be the center of the world and all nations will be subject to her and Messiah
9. Messiah will establish his worldwide Kingdom which will last forever

The people were not looking for a spiritual Kingdom or Messiah. They did not see themselves as needing spiritual redemption.

- a) The question asked by the Pharisees was a taunt, not a sincere desire to seek truth. There is sarcasm being directed at Jesus.
- b) Jesus, as usual, hits at the real issue. The Pharisees are looking for this physical Messiah and Kingdom. Jesus points out that the Kingdom available to them at that moment was a spiritual kingdom, which was eternal. This is salvation through Saving Faith in Jesus. When this salvation is experienced, inner transformation takes place as the Triune God takes up residence within the Believer. (vs.21)
- c) The characteristics of the Lord's Return – vs. 22-37
Jesus then turns His attention away from the Pharisees and to His disciples. The following seven characteristics come from John MacArthur.
 1. The followers of Jesus will desire His return. But despite this desire, His return will be delayed, and will happen on the Father's timetable. vs. 22
 2. Jesus' coming will be globally visible – vs.23-24
 3. Jesus' coming will be delayed by Israel's rejection, resulting in a 'second coming'. vs. 25
 4. Jesus' coming will be unexpected. The world will be living normal lives, unaware of the imminent return of Christ. vs. 26-30
 5. Jesus' coming will leave no time for gathering possessions – vs. 31-33
 6. Jesus' coming will lead some to judgement and others to the Kingdom – vs. 34-36
 - This is not referring to the Rapture, but to the Second Coming. The person left will enter the Kingdom, while the person taken away will be taken to their judgement.
 7. Jesus' coming and people's destiny are permanent – vs. 37

2) Jesus teaches the about prayer and humility – Luke 18:1-14

- a) Prayer was a major part of Christ's life. In verses 1-8 Jesus encourages us to make it a central part of ours. The primary theme of this particular prayer is for the return of Jesus (vs. 8) the principle of consistent and faithful prayer applies to anything and anyone we are praying for.

1. The purpose of this parable is to teach us to always pray and not **'lose heart'** – become discouraged or despondent and give up. Luke lays this out as an either/or: we either pray or we will lose heart.
2. The judge in Jesus' story is totally corrupt and immoral. He is not moved by justice, compassion or reverence for God. This makes this man to polar opposite of our Heavenly Father!
3. A widow in the first century had no real way to care for herself. She was dependent on her sons (if she had any), family (if they were willing to help her) or money and land accumulated by her husband before his death. In asking for **'justice against her adversary'** it appears someone has cheated her or stolen from her, leaving her in a desperate situation.
4. The widow's persistence pays off, as the judge decides to help her so she will not 'wear him out' – to beat black and blue. Her persistent requests were 'beating him up'.
5. The focus of the prayer Jesus is referring to is for His return. 'When the Son of Man comes will He find faith?' points to when He returns. Will Jesus find His followers looking for His return and not growing discouraged with the seeming delay? The Apostle John gives an example of this in Revelation 22:20 – 'Amen. Come Lord Jesus' (Maranatha)
6. This principle of faithful and consistent prayer applies to anything we are praying for and waiting for God to answer.

b) Jesus moves to the theme of Humility, using a parable picturing two men praying in the Temple. vs 9-14

1. Jesus addresses this parable to **'some who trusted in themselves that they were righteous, and treated others with contempt.'** The Pharisees undoubtedly recognized that they are being targeted.
2. The audience would have seen the two men, a Pharisee and tax collector as polar opposites. The Pharisee being one of the most respected men and the tax collector one of the most despised.
3. While standing while praying was an acceptable position, this Pharisee was probably standing so he would be seen and heard by others. In addition, his prayer said nothing about God, but is focused on himself. Finally, his prayer is self-serving and prideful, showing confidence in his own righteousness to gain acceptance with God. That is why he is 'praying to himself' and not to God.
4. In contrast to the Pharisee the tax collector is standing off to the side, away from anyone else. He is unable to look up, but looking down he asks for God to be merciful to him, a sinner. **'Beating his breast'** – was a visible expression of deep sorrow and grief. **'Mercy'** – to make satisfaction or to appease. This is one of two places in the NT where this Greek word is used, the other being Hebrews 2:17. This is a plea for God to provide salvation or atonement for him.
5. Jesus declares that it is the tax collector who will be **'justified'** – to be permanently justified; declared not guilty. This would have been the opposite of what the crowd would have assumed. The key is the tax collector's humility that leads to his entrance into God's Kingdom (**will be exalted**).

3) Jesus interacts with Zacchaeus – Luke 19:1-10

Still moving towards Jerusalem, Jesus and His followers enter Jericho, located some 15 miles northeast. It is here Jesus meets and transforms the life of a tax collector named Zacchaeus.

- a) Tax collecting in and of itself was not unbiblical. What made these men so unpopular and reviled was that most of the taxes went to Rome and funded the occupation and they charged people excessive amounts of money and pocketed the extra for themselves. Zacchaeus was not an ordinary tax collector, but as chief was in charge of every tax collector in the region. Receiving a percentage from every tax collector made him a rich man.
- b) As Jesus invites Himself to the home of Zacchaeus the crowd grumbles. Even after three years, they see Jesus' spending time with 'sinners' as a disgrace. Some would have even felt this made Jesus a sinner, guilty by association.
- c) Responding to the teaching of Jesus, Zacchaeus places faith in Him as Savior. Zacchaeus then demonstrates 'fruit worthy of repentance' as he pledges to give a financial gift to the poor and repay everyone he had defrauded four times what he had received (the maximum amount required in The Law). The transformation is striking – he has gone from being a white collar thief to a philanthropist. Jesus confirms his new salvation. (vs.9)
- d) Jesus declares that this is why He has come – to seek and save the lost. **'Lost'** – to be ruined or destroyed. It is not people who seek God, but God Who seeks people.

4) Jesus tells the parable of the ten minas – Luke 19:11-27

“As they heard these things” in verse 11 refers to the words in verse 10 – ‘The Son of Man came to seek and save the lost’. Jesus continues to teach the crowd of pilgrims on the significance of this statement.

- a) As they begin to approach Jerusalem, the people begin to anticipate the appearing of God’s Kingdom, which they hoped Jesus was going to do. **‘Appear’** – Refers to something becoming visible on the horizon and meant something that was about to happen.
- b) The key characters and items are:
 - King – Jesus
 - Servants – People who profess to be followers of Christ
 - Citizens who hate the king – Israel as well as others who reject Jesus and His Gospel
 - Minas – Equal to three month’s wages
- c) The theme of the parable is working wisely and diligently for our King Jesus while we await His return. The king gives 10 servants a minas and tells them to do business/invest it while he is gone.
- d) **‘Went to a far country’** – Refers to Jesus’ ascension back to the Father. This answers the hope the crowd had that Jesus was about to establish His kingdom during that Passover. He is letting them know there will be a delay. At the appropriate moment He will return.
- e) The faithful servants are rewarded with additional responsibility under the king. This scene picture the Bema (Judgement) seat of Christ, where Believers will be rewarded for what they have done for Jesus (1Cor. 3:11-15; 2Cor. 5:9-10). Note the humility of the servants (vs.16).
- f) The word **‘another’** – mean another of a different kind. This clearly distinguishes them from the faithful servants. Their action displays a disregard for their king and a relationship driven by fear, not love. This is not a true follower of Jesus, but one who professed faith but whose actions indicate it was not true. It echo’s the words of Jesus in Matthew 7:21-23.
- g) The judgement described in verse 27 refers to the Judgement at Christ’s second coming in Revelation 19:11-21.

5) Mary anoints Jesus (Saturday) – John 12:1-11

Jesus and His Disciples arrive in Bethany on either Friday night or Saturday morning. Jewish days are counted sundown to sundown. The dinner being held in Jesus’ honor takes place in the home of Simon the Leper, a man who undoubtedly had been healed by Jesus.

- a) As was her nature, Martha takes the role of hostess, serving the guests. Lazarus joins Jesus, probably at the honored position to His right.
- b) The perfume was used on the feet of the most honored guests. It is also possible that Mary, the one who sat at the feet of Jesus listening intently to His teaching understood that he was going to Jerusalem not to climb onto a throne but onto the cross. Jesus has been telling His closest followers about His coming death and resurrection for several months.
- c) Judas rebukes Christ for the wasted money, not out of sympathy for the poor, but because he was embezzling funds from the group’s money bag. Also, Judas had probably joined with Jesus anticipating He would establish His kingdom and they would all serve in important positions. The determination of the Jewish leaders to kill Jesus had left this dream in ashes, and Judas is determined to at least get some money for the three years he wasted following Jesus. It is possible he knows of the offer of money the leaders had made for to anyone willing to betray Jesus into their hands, and is contemplating the betrayal that will take place in five days.
- d) The response of Jesus is that her act of worship is appropriate. They will have plenty of opportunities to help the poor. The opportunity to be with Him physically were numbered.

6) The Triumphal Entry (Sunday) – Luke 19:28-44

This is one of the best known stories in the Gospels. This is the closest Jesus will come to a 'coronation' at His First Coming. Up to this moment Jesus had never allowed an open, public declaration that He was Messiah. He does so now.

- a) The Disciples are told to go into Bethany and secure the use of a small donkey. 'The Lord has need of it' would have been enough, for this is where Jesus had raised Lazarus from the dead. Jesus is well known and respected here.
- b) Riding the donkey fulfilled the prophecy in Zechariah 9:9. Also, when a king wanted to display his power he rode on a horse. When he wanted to communicate that he was coming in peace, he rode a mule or donkey. Jesus was coming with humility to be the Savior. When Jesus returns in Revelation 19 to establish His Kingdom He will ride a great white horse.
- c) As Jesus approaches the city, the crowds with Him are hoping He is going into the city to establish His Kingdom over Rome, and the excitement builds until it breaks out into adoration. **'Spreading their cloaks on the road'** was an expression of eager submission to Him, symbolically placing themselves under His feet as their king.
- d) As they come over the crest of the Mount of Olives people from Jerusalem come out to greet Him and join the procession. They combine to make a huge throng, some in front of Jesus and some following behind Him. The **Palm branches** symbolized victory, joy and celebration. They also praise God for all of the mighty miracles they have seen Jesus do. This would have included the recent raising of Lazarus from the dead.
- e) *"The crowd was not pleading for salvation from sin, but from the oppression of Rome and for the establishment of the promises related to Messiah's reign. That hope led them to cry, 'Blessed is the coming kingdom of our father David' (Mark 11:10), which they fully expected to appear."* John MacArthur
- f) This parade fulfills the Jewish leader's worst nightmare! They know they cannot stop the people, so they plead with Jesus to stop what they saw as Blasphemy (vs. 39). They also are fearful that this great crowd will get the attention of Rome, and lead to their removal from power. Jesus refuses, for this is not blasphemy, but the legitimate worship of Him as the Son of God and Messiah.
- g) Verses 41-44 show a revealing contrast between the joy of the people in the moment and the sorrow in the heart of Jesus. He knows that many in this crowd would turn on him in just a few days, and demand His crucifixion. This rejection would unleash a series of events that would culminate in the Roman's destroying the city and Temple in AD70. The response of Jesus to this coming rejection is not anger but tears. His response to the judgement facing the city is not satisfaction but sorrow. The word **'wept'** in verse 41 is the strongest word in the Greek language for weeping. It pictures Jesus sobbing loudly.
- h) In Mark's account of the Triumphal entry Jesus enters the Temple but quickly leaves for Bethany, for it was close to dark. He will return to the Temple the next day.

7) Jesus clears the Temple (Monday) – Luke 19:45-48

This is the second time Jesus does this, the first was during the first Passover of His ministry. This action would have shocked the people, for instead of attacking the hated Romans, Jesus attacks the revered leaders at the Temple! However, Jesus had not come to deal with political issues, but with spiritual ones. This bazaar on the Temple grounds, with its inflated prices, had turned this House of Prayer into a den of thieves. Instead of a place where people prepared to worship God, it was a place where the chief priests used the people to gain personal wealth.

8) Jesus interacts with the people around the Temple (Monday) – John 12:20-50

It is probable that the conversations and teaching recorded in these verses took place on Monday after Jesus cleared the Temple. In them, Jesus clarifies the cross, and the offer of salvation that will be made to Jew and Gentile alike.

a) Some Greeks ask for an audience with Jesus – John 12:20-26

1. These were undoubtedly either proselytes to Judaism or God-fearers who were exploring the Jewish religion. They would have been in the area of the Temple cleared by Jesus. They want to get to know this Jesus, whom they may have been seeing for the first time.
2. Jesus first teaches about His coming death.
 - **‘My hour has come’** – This is the first time Jesus refers to His hour as having come. The Cross looms just a few days ahead of Him. While to people the cross seems like a defeat, it will actually result in Christ’s glory.
 - Jesus then teaches that because He is going to the cross to die many will become His fruit through salvation. That will include Gentiles like the Greeks who asked to speak to Him. Vs. 24
3. Jesus then moves to discipleship and being His follower – vs. 25-26
 - One must be willing to deny their own will and agendas and follow the will and kingdom agenda of Christ. This will lead to eternal life.
 - His followers must be willing to follow Him, living as He lived. Earlier, Jesus had said His followers must deny self, take up their cross and follow Him. (Matt. 16:24)
 - As a result of following Jesus, we will enjoy being with Him and will be honored by the Father.

b) Jesus is affirmed by The Father – vs. 27-36a

1. Jesus did not approach the cross mechanically and without emotion. In fact, Jesus says **‘Now is my soul troubled’**. Troubled pictured deep spiritual agitation, being deeply troubled and unsettled. The tense of the verb indicates this was an ongoing condition of His heart.
2. In response to this troubled heart, Jesus says rhetorically, ‘Should I ask my Father to save me from the cross? Of course not, the cross is the very reason I have come!’ Jesus then turns to the Father in prayer – ‘Father, glorify your name’. This echoes His coming prayer in Gethsemane – ‘Father, not my will but your will be done’.
3. For the third time in His ministry, Jesus hears God’s audible voice – ‘I have glorified it, and I will glorify it again’. We can paraphrase this – ‘Your life has glorified me, and so will your death and resurrection’.
4. The crowd is not willing to say the voice was God’s, so they say it was a natural occurrence (thunder) or an angel. Jewish tradition said God frequently used angels to communicate to people. They are unwilling to say God would speak directly to Jesus.
5. Jesus responds by preaching the Gospel – He will be lifted up on a cross, and will draw people to Him through faith. His coming death is the way to salvation. (vs. 30-33)
6. In verse 34 the people show they are not willing to accept that Messiah was to die. They understood Messiah was coming to establish an eternal Jewish Kingdom. **‘Who is this Son of Man’** – They refuse to believe Jesus is Messiah – the inference is ‘You are not!’
7. Jesus then issues a call to respond to Him and His Gospel (vs.35-36)

c) The people refuse to believe – vs. 36b-43

1. Jesus then leaves the Temple area and hides Himself from the crowd. It has only been 24 hours since the Triumphal entry, but the many people have already rejected Him. They want a victorious Messiah who will deliver their nation. They reject a spiritual Messiah who had come to save them from their sin.
2. The prophet Isaiah had predicted this rejection some 700 years earlier (Is. 53:1; 6:10).
3. There were some Pharisees who believed in Jesus, but were afraid to publically identify with Him. Nicodemus and Joseph of Arimathea were among these men. After His crucifixion and death they take the step of publically identifying with Christ.

d) Jesus makes a final appeal to believe in Him as Messiah and Savior – vs. 44-50

This section summarizes what Jesus has been preaching to the people during His ministry:

- Jesus has come into a spiritually dark world to bring spiritual light. To believe in Him is to believe in the Father.

- Jesus did not come to judge those who will reject Him, but to offer salvation. The judgement for rejection will come on the last day, when Jesus returns.
- Jesus did not come preaching His own words, but the words of The Father. It is the Father Who determined that salvation would come through the cross and faith in Christ as Savior.

9) The Jewish leaders challenge the authority of Jesus (Tuesday) – Matthew 21:23-22:14

Tuesday, Jesus reenters Jerusalem and goes to the Temple. There the Leaders confront and the authority of Jesus. This challenge rises primarily because of His clearing the Temple market...again! Jesus responds with a question and three parables.

- a) **The question – vs. 23-27** - Jesus enters the Temple courts and once again begins to teach. He is confronted by the Chief priests and Elders. This group may have included Annas and Caiaphas, who served as High Priest concurrently for several years. It also included Pharisees, Scribes and Sadducees, some of whom were members of the Sanhedrin. They demand that Jesus tell them where His authority to teach and clear the Temple came from. Jesus answers with a question of His own, backing them into a corner on the issue of John the Baptist. John had announced that Jesus was the Messiah. If the Leaders said his ministry came from God then their rejection of Jesus made no sense. If they said he was not from God the people would have turned against them, since the crowd saw John as a prophet. As a result they remain silent.
- b) **The parable of the two sons – vs. 28-32** – As the Leaders stand silent Jesus tells them a parable.
 1. The first son in the parable gave the appearance of obeying the father but in the end does not. The second son at first refuses to obey his father, but later repents and does his bidding. Jesus asks which one did the will of the father. The answer is obvious.
 2. Jesus then connects them with the first son and the tax collectors and sinners with the second son. Their refusal to believe John and to reject Jesus was like the actions of the first son. They gave the appearance of wanting to please and obey God, but in the end they had refused to accept Jesus, even though the ministry of John had clearly come from God. The tax collectors and sinners whom they looked down on had at first refused to obey and walk with God, but had believed the testimony of John and had received Jesus as Messiah. They, not the self-righteous Leaders would enter the Kingdom.
- c) **The parable of the talents – vs. 33-46** – To emphasize His point, Jesus tells a second parable.
 1. The owner of the vineyard had taken great pains to prepare it for working. This included planting it, protecting it with a fence, building a winepress and a tower where watch could be kept, tools stored and the workers could rest out of the sun. He then gave it over to tenants who agreed to a percentage of the crop they would pay as rent. The rest they could keep. Greedy, the tenants decide to mistreat and kill first the owner's servants and then his son. Their plan was to keep the vineyard for themselves.
 2. Jesus then uses a well-known technique of Rabbis – He invited the Leaders to finish the story, and they do. The evil tenants deserve to die and their place taken by others who will serve the owner properly.
 3. Jesus then connects them to the story – they are the tenants! God the Father is the owner, the OT Prophets, including John were the servants sent to collect the rent and Jesus is the owner's son. The Leaders have pronounced judgement on themselves.
 4. Jesus is the cornerstone of The Kingdom. The cornerstone, once set, guided the rest of the building. They had rejected Jesus but He was still the cornerstone. In time they would be judged for their rejection, and a new group of people, the Church would be used by God instead.
 5. The Leaders are furious, but powerless to arrest Jesus on the spot in fear of the crowds who believed Jesus to be a prophet.
- d) **The parable of the wedding feast – Matthew 22:1-14** – As Jesus moves to this third parable, He provides an introduction, so the crowd knows exactly what He is talking about: **'The Kingdom of Heaven can be compared to...'** This would have gotten immediate attention, for the Jews felt only they would enter God's Kingdom, so this story must be about them.
 1. Any wedding feast was a major event. However, the wedding of the King's son would be the event of the year and would have lasted multiple weeks. The festivities were kicked off with a formal banquet. To be invited to this particular banquet would be the honor of a lifetime.

2. When the time had come, the King sent out his servants to gather the invited guests. To the amazement of the people listening in on the story, the guests are indifferent and refuse to come. The benevolent nature and patience of the King is seen as he sends his servants out again. The mistreating of the servants showed a disrespect and disregard for the King.
3. Enraged, the king sends his troops to destroy those who had refused to come. It is clear the invited guests was the Jews; the king is God the Father; the son is Jesus Christ; the servants are John the Baptist, Jesus Himself during His ministry and the Apostles who establish the foundation of the church. The nation of Israel will be judged for their rejection in AD 70 as General Titus kills 1,100,000 Jews in and around Jerusalem along; destroys the Temple and city and puts thousands more Jews to the sword throughout Palestine.
4. The king's instruction to go **'to the main roads and invite as many as you find'** echoes the Great Commission given by Jesus. vs. 9-10
5. When one arrived at a wedding such as this one they were provided with wedding clothes to wear. These picture the salvation we receive from God through faith in the finished work of Jesus Christ. Many of Jesus' hearers would have thought of Isaiah 61:10. The man who has no garment is one who tries to enter God's Kingdom wearing his own righteousness instead of putting on the righteousness provided by God through Jesus Christ.

10) Jesus teaches on our responsibility to God and government (Tuesday) – Matthew 22:15-22

In response to the three condemning parables, the Pharisees huddle and develop a plan to trap Jesus. They would ask Jesus about the hated poll tax paid each year to the Romans. If Jesus said it was right to pay it the people would abandoned him, and the Leaders could then arrest Him and put Him to death. If Jesus said not to pay it the Roman authorities would consider Him an insurrectionist and would kill Him themselves.

1. They send their disciples so they wouldn't be recognized by Jesus. These men are joined by the Herodian's, who were closely aligned with both Herod and the Romans. If Jesus said not to pay the tax they would serve as excellent witnesses.
2. After letting the men know He saw through their charade, Jesus asked for a coin. It would have had an image of the emperor's head on one side and one of the emperor sitting on a throne, dressed in priestly robes on the other. He was considered the High Priest of Rome, and worthy of being worshipped.
3. Jesus then said to give Caesar what is Caesar's (taxes) and to God what is God's (worship). The men marvel at His answer and walk away.

11) Jesus is questioned about the resurrection by the Sadducees (Tuesday) – Matthew 22:23-33

After watching the Pharisee's plan fail, the Sadducees take their turn trying to entrap Jesus. Throughout Jesus' ministry they have not interacted with Him much. Now however Jesus has again torn down their market in the Temple and His following was a threat to their position of power.

1. As indicated by Matthew, the Sadducees did not believe in life after death. Their story of the seven brothers is designed to show how foolish belief in life after death is. Moses had commanded that if a married man died, his unmarried brothers were to take his wife. How would Jesus sort this one out?
2. In reply, Jesus teaches that there is no marriage in heaven, but people remain as angels do...unmarried.

12) Jesus gives the Great Commandment (Tuesday) – Matthew 22:34-40

The Pharisees now give it one more try! They ask Jesus, 'What is the greatest commandment? Their goal is to trap Him in some sort of heresy or error.

- a) Jesus recites the Shema, found in Deut. 6:4-9. This is still the most well-known Scripture in Judaism, much like John 3:16 is to Christians. In Jesus' day every faithful Jew said the Shema twice a day.
- b) We are to **'Love God with all of our heart, soul and mind:'**
 - **'Love'** - In the Hebrew, love comes primarily from the mind and will and determines to care for the welfare of someone else. It is the Hebrew equivalent of Agape.
 - **'Heart'** – Refers to the core of our being, including our personality
 - **'Soul'** – Most closely relates to our emotions and desires

- **'Mind'** – Refers to our intellect and our will

c) The emphasis of these words is that we are to love God with all of our being.

d) Then Jesus follows with a second but related command – **'Love your neighbor as yourself'**

e) Every command in the Bible can be placed under one of these two commands, for they summarize them all.

13) Jesus asks the Pharisees what they believe about the Christ (Messiah) (Tuesday) – Matthew 22:41-46

Jesus now turns the tables a bit and asked the Pharisees whose son the Christ is. His purpose in asking the question is to reveal their incomplete understanding of the Messiah.

- a) **'The son of David'** is their answer. The key to understanding their answer is that they believed the Messiah to be just another man. They did not see that he would be much more than just a descendent of King David.
- b) Jesus then quotes Psalm 110:1, where David refers to the Messiah as his Lord. In the Psalm, the quote is, 'Yahweh said to my Adonai'. Jesus point is that the Messiah is much more than just a man, he is in fact God. The Pharisee's understanding of Messiah was incomplete at best.

14) Jesus pronounces seven woes on the Scribes and Pharisees (Tuesday) – Matthew 23:1-39

These verses record the last public sermon of Jesus. They also serve as the climax of this last confrontation with the Jewish leaders that has been taking place over the course of the entire day. Jesus warns the people against following the Pharisees. He then condemns them with seven statements.

a) Jesus starts by addressing the crowd of people and his Disciples about the Pharisees (vs. 1-7):

1. **They sit on Moses' seat** – This referred to them being in a position of authority. They were to be respected. And as they taught the Scriptures, they were to be obeyed.
2. **Do not do what they do** – They are hypocrites, and do not do what they teach
3. **They tie heavy burdens** – They lack compassion for the people
4. **They do their deeds to be seen by others** – They are attention seekers
5. **They love the place of honor** – They are prideful, lacking humility

b) Jesus then addresses those who are true spiritual leaders (8-12)

These words were undoubtedly directed at Jesus' 12 Apostles. However they are very applicable to all spiritual leaders.

1. True leaders are to avoid elevated titles and positions (vs. 8-10)
2. True leaders are to accept lowly service (vs. 11-12)

c) Jesus then directs His attention to the Pharisees and Scribes (vs. 13-36)

In the following verses Jesus uses two important words:

- **Woe** – This is more a guttural sound than an actual word. It communicated deep anger, pain, and dissatisfaction. When used against a person it communicated sorrow and judgement. Jesus is declaring divine judgement on these men who are miss-leading the people looking to them for leadership.
- **Hypocrites** – This word originally referred to actors playing a part. In time it came to mean a person who was pretending to be one thing while actually being something else.

Jesus now directs seven words of judgement against them:

1. For them keeping others from entering the Kingdom – vs. 13
2. For making their followers worse than themselves – vs. 15
3. For perverting God's truth – vs. 16-22
4. For failing to focus on God's priorities – vs. 23-24
5. For focusing on outward appearances instead of inner transformation – vs. 25-26
6. For being full of sin in the inner person – vs. 27-28
7. For being worse than their ancestors who killed the prophets. – vs. 29-36

d) Jesus' final words to the nation of Israel – vs. 37-39

Jesus repeats the words spoken while entering Jerusalem, lamenting over their rejection and coming judgement.

15) The Olivet Discourse: Jesus teaches on the signs of His return – Luke 21:5-37

It has been a very long day. After the many confrontations regarding His authority and claims, Jesus watches a humble widow place her pennies in the offering box, turns towards the gate and walks away from the Temple for the final time. As they leave the magnificent complex one of them comments on its beauty. Jesus replies that it will be completely destroyed. They in turn ask when this will happen, and what the sign of His return (Matt. 24:3). What follows is the longest recorded reply of Jesus to a question. Jesus focuses on the Tribulation, the seven years between the Rapture of the Church and Christ's Second Coming.

