

The Sufferings of Christ from Matthew's Gospel – The Last Week

-with glimpses of Judgment revealed in the parables.

TIMETABLE OF EVENTS LEADING UP TO CHRIST'S ARREST

PART I

- I. Matt. 20: 17- Christ Instructs His Disciples Regarding His Betrayal, Suffering & Death.
- II. Matt. 21 – Christ's Triumphal entry in Jerusalem and His weeping over her.

In this chapter, we see: A Prophecy & Parables depicted the last week.

- a) Cursing of the Fig Tree
- b) Questions on Christ's Authority
- c) Parable of the Vineyard
- III. Matt. 22 – Additional Parable, Conflict and a Prophecy
 - a) Parable of the Marriage Feast
 - b) Conflict with the Pharisees and then Sadducees
 - c) The Greatest Commandment
 - d) Prophecy of Psalm 110 -The Son of David

PART II

- IV. Matt. 23 – Christ's strongest Woes against the Pharisees
- V. Matt. 24 – Signs of the Destruction of the Temple, Jerusalem and End of the World.
- VI. Matt. 25 – Parable of the Ten Virgins and Talents; Judgment Scene: Sheep and Goats
- VII. Matt. 26 – The Passover/Last Supper, Gethsemane, Peter's Denial

TIMETABLE OF EVENTS FROM HIS ARREST TO HIS DEATH

- VIII. Matt. 26:47-57 – Christ's arrest in Gethsemane by Judas and the mob.
- IX. Matt. 26:57-27:33 – Christ's Trial and Condemnation.
- X. Matt. 27:34-50 – Christ's Dying /Death on the Cross.
- XI. Matt. 28:2-4 – Christ's Resurrection.
- XII. John 20:17 (Ps.24:7-10) >> Christ's private Ascension to heaven to see His Father.

PART I

Leading into the last week –

- Matthew 20:17-19 – Christ instructs Disciples
[with a greater definiteness than ever before –DA 547]
He opened to them His betrayal and sufferings

spirit of
self-exaltation
vs. spirit of
self-sacrifice

- “ 20:20-28 –Instruction about ambition with clear
references to His suffering and death.

Principle of Service – Golden Rule based on Love commandment

Principle of
Christ's Kingdom
-Humility and
Service

"Let him be your minister"

"Let him be your servant"

"Even as the Son of Man came to minister and to give His
life a ransom for many"

- **Matthew 21:1-11 – Prophecy foretold that Christ was to be hailed**
as "King" before His life work was to meet conclusion. **It was His desire**
to call attention to His sacrifice to crown His mission to a fallen world.

*"The burden of humanity He must bear until His life was given for the
life of the world." -DA 571*

This triumphal entry was a prelude to the suffering and death of the Messiah,
but also a "dim foreshadowing" of his coming in the clouds of heaven.

In Keeping with the
Law of Humility

- **Matthew 21:18-22 – Cursing of the Fig Tree**

*"The fig tree flaunted its flourishing branches in the very face of Justice;
but when Christ came to look for fruit, He searched ...and found nothing. It
is fruit [from his people] that He hungers for; fruit He must have." -CG 435.4*

Vs.19 – And when He saw a fig tree in the way, He came to it and found
nothing thereon, but leaves only, and said unto it, 'Let no fruit grow on
thee hence forward forever.'

Similar to this account is the parable of the "Barren fig tree" recorded in
Luke 13:6-9.

*"Christ in his teaching linked with the warning of Judgment the
invitation of mercy. (Luke 9:56 & John 3:17). His mission of mercy
in its relation to God's justice and judgment is illustrated in the
parable of the barren fig tree. -COL 212*

God delighted in mercy – no pleasure in the death of the wicked (Eze. 33:11)
– The work of denunciation of Judgment and destruction is a "strange work"
(Isa 28:21).

**[But it is in mercy and love that Christ lifts the veil from
the future and reveals the results of a course of sin.]**

Vs.21 -Truly, I say unto you, If ye have faith, and doubt not, ye shall
not only do this to this fig tree, but also say to this mountain, 'Be
Thou removed' and it shall be cast into the sea.'

Acted illustration of
the Investigative
Judgment

The Irrevocable
Sentence

Christ links
mercy with the
warning of
Judgment

In Christ's
mission of
mercy, we
see humility.

*"Through most wonderful workings of divine providence,
mountains of difficulty will be removed, and cast into
the sea." -PM 386.4*

Preamble of
what will happen
under the 'Loud
Cry'

-when the 3rd
Angel's Mess
goes forth with
power.

These "wonderful workings" of **divine providence** involve the **faith of Jesus** in cooperation with the human agent in **laying the glory of man in the dust**.

Coming to the fig tree 'hungry' illustrates Christ's hunger to find in His people "the fruits of righteousness".

*He longed to see in them self-sacrifice and compassion,
zeal for God and a deep yearning of soul for the salvation
of their fellow men." -DA 583.2*

All things ye ask in prayer, **believing**, ye shall receive. –Matt 21.22

➤ Matthew 21:23-27 – Questions on Jesus Authority

-Ultimately deals with **Faith** and **Unbelief**

Vs.28-32 -Parable of two Sons

"Son, go work today in my vineyard"

Also deals with faith, but further it reveals **Judgment** tying the prior question on authority (vs.23-37) to this parable.

Comment vs.28
"Son, go work today in my
vineyard"
*How compassionate, yet withal
how urgent! His invitation to
work in the vineyard is also a
command. -FE 366.2*

Indicates those who accept
the way of righteousness
thru **faith** and **repentance**
enter into the Kingdom.

Light comes to souls and what they do with it determines their position before God. The "publicans and harlots" through **their faith that works** entered into the Kingdom before the Pharisees.

This is what gave them favour with God and thus would enable them to pass the judgment, being judged by their works.

An examination of the books of record must occur before the blotting out of sin can be finalized. This examination determines who through **repentance of sin and faith in Christ** are **entitled** to the **benefits** of **His Atonement**. – GC 421

This parable shows the importance of obedience – COL 284.1

In the parable of the vineyard (the next in the sequence), Christ shows **the rich blessings bestowed** upon Israel (His people today) and in these it thus showed God's claim to their obedience. -ibid

➤ Matthew 21:33-44 – The Parable of the Vineyard

In vss.34-37 *Mercy* is being extended to Israel, though their probation is nearly expired.

Christ set before Israel the glory of God's purpose which through obedience they might have fulfilled. But unveiling the future "He showed how, by failure to fulfill His purpose, the whole nation was forfeiting His blessing and bringing ruin upon itself. - COL 284.1

Vs.40 - Indicates a day of Judgment was to come – "What will [the Lord of the vineyard] do to those "wicked husbandman" (vs 41)?

What is revealed in type re. Christ's efforts to "save" Israel while their probation was still open shows that He extends *mercy* (granting *light to shine* a little longer), even while it is being rejected still. At various stages however, Christ is actually withdrawing the light that last week of His life: The cursing of the fig tree, the cleansing of the temple, the departure from one stage of the temple precincts to another those last few days—all indicate the 'light' was being withdrawn that had been so graciously granted to Israel for 1500 years, culminating in the Messiah Himself appearing for 3 1/2 years, only to be rejected and crucified in the midst of the 70th week of Daniel's prophecy. But even yet, the *light* was still extended to "the children". This 'withdrawing' of the light is a key aspect also of the process of the "investigative judgment" right before probation closes on the world. It happens in stages, the *light* is withdrawn.

Vs. 42 - "Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Being this 'Cornerstone' He "builds the temple of the Lord", corporately and individually.

In vs.42 we see a beautiful picture arise. Jesus elevates the Scriptures by quoting from the Psalms (118:22, 23) a prophecy of His life and death [the builders rejecting the cornerstone in his incarnation and throughout His life, leading up to His death]. But we also discern that He will "build the temple of the Lord" (Zech. 6:12,13) for it "is the Lord's doing". To those *who appreciate it*, (this truth), it is "*marvelous in our eyes*." It will be marvelous in the eyes of all heaven as well as each recipient to cooperate in the "building of His temple".

➤ Matthew 22:1-14 –Parable of the Marriage Feast

COL 307-319

*The marriage represents –the union of humanity and divinity
The wedding garment –the character all must possess who shall
be 'accounted fit' guests for the wedding.*

This parable illustrates—The gospel invitation

- a) its rejection by the Jewish people
- b) and the *call of mercy* to the Gentiles

Difference between these two parables:

[Great Feast parable] – *Householder's invitation* -regarded with indifference.
[Marriage Feast “ ”] – *King's invitation* -met with insult and murder.

Both are provided with guests – but the parable of the marriage feast shows that there is a preparation to be made by all who attend. – COL 309

Three calls made:

- 1 – By disciples to the Jewish nation (*before Crucifixion*)
- 2 – Message given by apostles to Jewish nation (*after Crucifixion*)
- 3 – By apostles and others converted to the Gentiles
“Go into the highways and as many as ye find, *bid* to the marriage, both bad and good.”

Vs. 11 – “When the King came in to view the guests” the real character of all was **revealed**.

“to view” the guests,
indicates God's
examination during the
final phase of the
“Investigative Judgment”

For every guest >> **a wedding garment** has been provided.
>> This garment was a gift from the King.
>> **By wearing it** the guests showed respect for the Giver of the feast.

But those who neglect or refuse to wear the garment (*provided at great cost*) refuse the preparation required by the King and thus *insult* their Lord.

“Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.” - COL 313

Truth is to be implanted
in the *heart* -COL 314
It is to control the mind
and regulate the
affections. -ibid

The test of character in the Judgment will be God's great standard of Righteousness, His Holy Law.

*“The *perception* and *appreciation* of truth, He said depends less upon the mind than upon the *heart*. Truth must be *received* into the soul; it claims the homage of the will.” - DA 455*

➤ **Matthew 22:15-22 – Conflict with Pharisees and Herodians**

*The disciples of the Pharisees were sent out,
“young men, who were ardent and zealous” - DA 601*

Vs.15 – how they “might entangle Him”

The words “We know that Thou sayest and teachest rightly” (Luke 20:21) “were spoken to deceive, nevertheless their testimony was true.” – DA 602

The Pharisees knew Christ taught rightly and by their own testimony will they be judged. -ibid

The Saviour’s words, “Render ...to God the things that are God’s” were a sever rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power.

In Christ’s rebuke, the principle—a great principle—was clearly defined >> Limits man’s duty to civil gov’t
>> exhorts man’s duty to God

This vexing question was settled in the minds of many. – DA 602-603

Light was shining in the answer of Christ that clearly set forth this principle.

Even in this conflict [which showed that Israel was still suffering under the Judgment of God for not “faithfully” fulfilling their obligations to God as a nation.]

Mercy is granted and many embraced this truth and “ever after held to the right principle. - DA 603

➤ **Matthew 22:23-33 - Conflict with the Sadducees**

Vs. 23 – The Sadducees came with “their artful questions.”

They denied —the existence of angels
—the resurrection of the dead
—the doctrine of a future life - DA 603

In essence, the Pharisees taught the commandments of men above the commandments of God, making void the law of God.

Whereas the Sadducees had doctrinal error.

Matt.12:37 – “By thy words thou shalt be justified and by thy words thou shalt be condemned.”

JUDGMENT

Which involves
“Religious Liberty”

They rejected the
teaching of Christ
Why?

Because He was animated by a spirit they would not
acknowledge >> They denied that the Spirit of God
works through human efforts
(Thus they lacked his power in their lives.)

In His answer, Christ showed that knowledge must be brought home
to the heart, by the enlightenment of the Holy Spirit.” --DA 605-6

“Christ called upon them to open their minds to those sacred truths
That would broaden and strengthen the understanding.” -ibid

➤ Matthew 22:34-40 - The Greatest Commandment

Looking for
something they
could use against
Him.

(Asked by a scribe who had been prompted by the Pharisees to ask
Him a question.)

These legalizers try to find something against the “Law Giver” they can
condemn Him with, Incredible!

They had charged Him with exalting the last six commandments above
the first four.

Why did the
Pharisees come to
this conclusion?

Because Christ had “shown the people their great deficiency,
and had taught the people the necessity of good works,
declaring that they tree is known by its fruit.”

The Pharisees had greatly failed in >> “practical godliness”



So Christ stressed this to what
appeared to them the neglect
of the first four commandments.

The first cannot be
kept and the second
broken, nor the
second kept and the
first broken!

*If we would love the Lord our God with all “thy heart, soul and mind
(the whole man) --Love to God supremely, it is then possible to love
our neighbor impartially (to love him as we love ourselves) --DA 607.1*

*When God has the rightful place on the throne of the heart, the right
place will be given to our neighbor. --ibid*

*The scribe’s readiness to acknowledge the correctness of Christ’s reasoning by
a decided and prompt response before the people, manifested a spirit entirely
different from that of the priests and rulers. --DA 608.1*

➤ Matt 22:41-46 – The Son of David

–the title prophecy had given to the Messiah --DA 608

A prophetic picture
unrolling the scroll
of the merciful
Judge (at Father's
right hand) while
bringing Judgment
to his enemies at
close of DOA.

But though many had called Him, the Son of David, {Matt.15:22; 21:9} they did not recognize His Divinity. They did not understand that the Son of David was also the Son of God (DA 609).

When Christ quoted Ps. 110:1 –

The Lord (Father) said unto my Lord (Son) Sit Thou at my right hand, until I make thine enemies thy footstool."

Could it be He was planting seeds for inquisitive minds?

"Sit Thou at My right Hand" until I make Thine enemies Thy footstool.

References the finishing of His ministerial or intercessory role as our High Priest (on Day of Atonement) thus signifying the close of probation.

As the Son of David (one with us, showing mercy to us in our humanity)
we see mercy.

As the Son of God (we see justice and judgment being meted out)
in the expression

A verse by verse analysis of Psalm 110 follows:



The theme of the whole chapter (Ps.110) is that of the closing scenes in the Day of Atonement/Judgment.

vs.2 – He will send the rod of His strength out of Zion (Mt of Deliverance)

vs.3 – God's people will be willing in the day of His power (latter rain)
[the beauties of holiness] from the womb—God's character
reproduced in His people "the dew"—the Spirit will cover and
fill them.

vs.4 – Christ's High Priestly Ministry is a description of vs.1 culminating
"until I make Thy enemies thy footstool", when probation closes
and God strikes

vs.5 – thru kings in the day of His wrath.

vs.6 – He will judge the heathen.

Ref. His High Priestly
Ministry

Mercy and
Judgment
Combined

Implies
Judgment

Judgment language
mingled with God
unleashing a
perfected people out
of Zion in the day of
His power

End of Part I - In Part II, focus will be on Matthew 23-25