



The withered fig tree and teaching in the temple.

Three days prior to the Passover: 10th – 11th of Abib

Matt. 21:18 – 22; Mark 11:20 – 26

- **Mark 11:20 NKJV** “In the morning, as they went along, they saw the fig tree withered from the roots.”

The Gospel of Mark gives us a definite timeline, as he outlines each time Jesus and the disciples go back and forth from Bethany to Jerusalem. It is now Sunday morning on the 10th of Abib, three days prior to the Passover meal. As Jesus and the disciples are traveling from Bethany to Jerusalem, they pass the fig tree that Jesus cursed the day before. The tree was dried up from the roots (**Mark 11:20**). Now, the account in Matthew gives the impression that the tree was cursed and withered on the same day, but it doesn't specifically say that. The King James Version uses the word 'presently,' which is the Greek word 'parachrema.' Yes, according to the definition, we can easily assume that the tree withered on the same day. However, one of the basic premises of the Bible is that it does not contradict itself. One of the definitions of this Greek word is 'soon.' As we also know, soon is a relative term which could mean something other than instantly. Mark's account gives us a specific time line as he separates the action of the cursing and the withered tree being noticed by the disciples.

- **G3916 = parachrema** (par-akh-ray'-mah) at the thing itself, that is, instantly: -- forthwith, immediately, presently, straightway, soon.

Peter draws the attention of everyone by speaking to Jesus regarding the withered fig tree (**Mark 11:21**). The rest of the disciples marveled at how the fig tree withered so soon (**Matt. 21:20**). Jesus responds with a message about having faith in God, and not doubting. “*Whatever things you ask in prayer, believing, you will receive. And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses.*” (**Matt. 21:22; Mark 11:25–26**) Here, Jesus, knowing He is only a few days from His death, is still taking time to teach His disciples regarding the things of God. How many of us would have the focus and desire to continue in our mission, knowing that we are about to suffer and die?

This is not the only teaching that Jesus does on this day. Actually, the rest of the day is spent teaching in and around the temple, but not before the chief priests and elders question the authority of Jesus (**Matt. 21:23; Mark 11:27; Luke 20:1**). During this time, many of the parables we have come to know are taught to those who have gathered.

Parable of the tenants (Matt. 21:33 – 44; Mark 12:1 – 12; Luke 20:9 – 19)

“Then He began to speak to them in parables: “A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country. ² Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers. ³ And they took *him* and beat him and sent *him* away empty-handed. ⁴ Again he sent them another servant, and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated. ⁵ And again he sent another, and him they killed; and many others, beating some and killing some. ⁶ Therefore still having one son, his beloved, he also sent him to them last, saying, ‘They will respect my son.’ ⁷ But those vinedressers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ ⁸ So they took him and killed *him* and cast *him* out of the vineyard. ⁹ “Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others. ¹⁰ Have you not even read this Scripture: ‘The stone which the builders rejected Has become the chief cornerstone. ¹¹ This was the LORD’s doing, And it is marvelous in our eyes’?”

The parable concerns itself with the Jews rejecting the Messiah. They have been handed this earth to work and to subdue while Yehovah is away. After a time, the Master sends His Son, who is killed. The LORD is seeking those who will worship Him in spirit and truth. This is basically the story of the Jewish religious leaders denying Jesus as Messiah and being harshly dealt with by Yehovah.

Parable of the wedding banquet (Matt. 22:1 – 14)

And Jesus answered and spoke to them again by parables and said: ² “The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants to call those who were invited to the wedding; and they were not willing to come. ⁴ Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.” ’ ⁵ But they made light of it and went their ways, one to his own farm, another to his business. ⁶ And the rest seized his servants, treated them spitefully, and killed them. ⁷ But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. ⁸ Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go into the highways, and as many as you find, invite to the wedding.’ ¹⁰ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. ¹¹ “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. ¹² So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. ¹³ Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ ¹⁴ “For many are called, but few are chosen.”

This parable is a veiled message regarding the nation of Israel, as the initial guests who were called to this event. But they paid no attention to the invitation. The people in the highways and byways are the Gentiles who are willing to

receive the invitation to the wedding. All but one of these Gentiles put on the wedding garment of salvation and entered in, but the one man did not prepare himself properly (changed his garment from defiled to salvation) so he paid the ultimate price of being cast into utter darkness. This entire parable is a call to salvation, first for the Jews and then for the Gentiles. The alternative is to be cast away from the LORD God Almighty for eternity.

Paying taxes to Caesar (Matt. 22:15 – 22; Mark 12:13 – 17; Luke 20:20 – 26)

Then the Pharisees went and plotted how they might entangle Him in His talk. ¹⁶ And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. ¹⁷ Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" ¹⁸ But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? ¹⁹ Show Me the tax money." So they brought Him a denarius. ²⁰ And He said to them, "Whose image and inscription is this?" ²¹ They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." ²² When they had heard these words, they marveled, and left Him and went their way.

This parable is spoken to drive home the point that the kingdom of God can co-exist with the laws of the physical realm to a certain extent. We are to be in submission to the authorities that are placed over us and to follow their direction as long as it doesn't conflict with the issues of spirituality, morals and ethics. Once the decrees of authoritative leadership start compromising what the Scriptures declare as true, right and just, we are to follow the direction of the Lord.

Marriage at resurrection (Matt. 22:23 – 33; Mark 12:18 – 27; Luke 20:27 – 39)

²³The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, ²⁴saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. ²⁵Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶Likewise the second also, and the third, even to the seventh. ²⁷Last of all the woman died also. ²⁸Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." ²⁹Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. ³⁰For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. ³¹But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³²'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." ³³And when the multitudes heard *this*, they were astonished at His teaching.

This parable is really interesting as the Sadducees don't believe in a resurrection. So, why would they even ask this question, other than to try and trap Jesus with their flawed view of the Law. The message is to know the Scriptures so that you are not easily deceived.

The greatest commandment (Matt. 22:34 – 40; Mark 12:28 – 34)

³⁴ But when the Pharisees heard that He had silenced the Sadducees, they gathered together. ³⁵ Then one of them, a lawyer, asked *Him a question*, testing Him, and saying, ³⁶ “Teacher, which is the great commandment in the law?” ³⁷ Jesus said to him, “‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ ³⁸ This is *the* first and great commandment. ³⁹ And *the* second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments hang all the Law and the Prophets.”

The Pharisees, scribes and Sadducees were bound and determined to catch the Lord Jesus in a trap. This, again, is a trap to try and get the Lord to choose one commandment over the others. As He has done throughout His ministry, Jesus gives an answer that doesn't specifically answer the question, but does provide the perfect answer. His first response to “**love the Lord with all you heart, with all your soul, and with all you mind**” encapsulates the first four of the 10 Commandments, while the second response to “love your neighbor as yourself” covers the other six commandments. It's the perfect answer to a baited question.

The widow's offering (Mark 12:41 – 44; Luke 21:1 – 4)

⁴¹ Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. ⁴² Then one poor widow came and threw in two mites, which make a quadrans. ⁴³ So He called His disciples to Himself and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; ⁴⁴ for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

This parable is all about how to give, not just giving. Giving without purpose or intent is an empty offering. Giving because your heart is involved is a gift the Lord values greatly. Giving is often a matter of obedience as well. Giving out of your abundance is easy to do, but giving when there is a lack of finances to cover your existing needs is an act of faith and an expectation of the Lord to move on your behalf.

Sin of the Pharisees (Matt. 23:1 – 12)

Then Jesus spoke to the multitudes and to His disciples, ² saying: “The scribes and the Pharisees sit in Moses' seat. ³ Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. ⁴ For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. ⁵ But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. ⁶ They love the best places at feasts, the best seats in the synagogues, ⁷ greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ ⁸ But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. ⁹ Do not call anyone on earth your father; for One is your Father, He who is in heaven. ¹⁰ And do not be called teachers; for One is your Teacher, the Christ. ¹¹ But he who is greatest among you shall be your servant. ¹² And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

Jesus' instruction to the masses was to honor the authority over them but do not necessarily follow their example. The scribes and Pharisees were notorious for wanting to be noticed and exalted by the people. **Matthew 6** talks about the hypocrites who, when either giving or praying, want to be noticed in the synagogues or in the streets for what they do. Also, this same chapter says that they think they are heard for their many words during prayer. The Lord emphatically says to not be like them. Honor and obey the authority over you, but seek the Lord daily for direction in your life.

Seven Woes (Matt. 23:13 – 36)

"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in. ¹⁴ Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. ¹⁵ "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. ¹⁶ "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*' ¹⁷ Fools and blind! For which is greater, the gold or the temple that *sanctifies the gold?* ¹⁸ And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*' ¹⁹ Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? ²⁰ Therefore he who swears by the altar, swears by it and by all things on it. ²¹ He who swears by the temple, swears by it and by Him who dwells in it. ²² And he who swears by heaven, swears by the throne of God and by Him who sits on it. ²³ "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. ²⁴ Blind guides, who strain out a gnat and swallow a camel! ²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. ²⁶ Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. ²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness. ²⁸ Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. ²⁹ "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, ³⁰ and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' ³¹ "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers' *guilt.* ³³ Serpents, brood of vipers! How can you escape the condemnation of hell? ³⁴ Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, ³⁵ that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you

murdered between the temple and the altar. ³⁶ Assuredly, I say to you, all these things will come upon this generation.

The seven woes referred to in this parable are found in **Matthew 23:13, 14, 15, 23, 25, 27, and 29**. Each start out as “Woe to you, scribes and Pharisees . . .” and then deliver a stinging rebuke for who these religious leaders actually are. The Lord is never happy or tolerant of people who pretend to be something they are not, especially when it comes to the Word of God. It’s a wonder that the chief priests and religious leaders haven’t killed Him before this final week of Jesus’ earthly life. The cursing of the fig tree was all about this very subject. (See previous section.)

Signs of the end of the age (Matt. 24:1 – 35; Mark 13:1 – 31; Luke 21:5 – 36)

Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ² And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.”

At this point, Jesus (as **Matthew 24:1** tell us) departs from the temple with His disciples and continues to teach them regarding the end of times as they sit on the Mt. of Olives.

The Signs of the Times and the End of the Age

³ Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?” ⁴ And Jesus answered and said to them: “Take heed that no one deceives you. ⁵ For many will come in My name, saying, ‘I am the Christ,’ and will deceive many. ⁶ And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. ⁸ All these are the beginning of sorrows. ⁹ “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. ¹⁰ And then many will be offended, will betray one another, and will hate one another. ¹¹ Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, the love of many will grow cold. ¹³ But he who endures to the end shall be saved. ¹⁴ And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

We will receive signs of the time when the return of Jesus could happen. But as indicated further into this chapter, no one knows of the day or hour when the Lord will come to either rapture His church or return to set up His millennial reign upon the earth. Only God, the Father, knows and He has purposed for it to not be known by anyone, not even Jesus.

The Great Tribulation

¹⁵ “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), ¹⁶ “then let those who are in Judea flee to the mountains. ¹⁷ Let

him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. ²² And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. ²³ "Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. ²⁴ For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. ²⁵ See, I have told you beforehand. ²⁶ "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. ²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ²⁸ For wherever the carcass is, there the eagles will be gathered together.

This reference is talking about the time after the church is raptured from the earth and the Antichrist takes his place to rule and reign over the earth for seven years.

The Coming of the Son of Man

²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

This portion of the Scriptures is referring to the Second Coming of the Lord Jesus Christ, which takes place after the seven – year tribulation. Jesus will return to the earth and, according to **Revelation 1:7**, "**every eye will see Him, even those who pierced Him. And all the tribes of the earth will mourn because of Him.**"

The Parable of the Fig Tree

³² "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. ³³ So you also, when you see all these things, know that it is near—at the doors! ³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³⁵ Heaven and earth will pass away, but My words will by no means pass away.

The Day and Hour unknown (Matt. 24:36 – 51; Mark 13:32 – 37)

³² "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Take heed, watch and pray; for you do not know when the time is. ³⁴ *It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. ³⁵ Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at*

the crowing of the rooster, or in the morning—³⁶ lest, coming suddenly, he find you sleeping. ³⁷ And what I say to you, I say to all: Watch!"

This particular parable is pretty well self – explanatory. Nobody knows the day and hour for Jesus to come on the clouds and meet His bride in the air. Only God, the Father, knows and He is not telling anyone. Yes, we can know the signs of His coming and the seasons, but the specific day and hour is not now, nor ever will be forecast before it actually happens.

Parable of the 10 virgins (Matt. 25:1 – 13)

"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Now five of them were wise, and five were foolish. ³ Those who were foolish took their lamps and took no oil with them, ⁴ but the wise took oil in their vessels with their lamps. ⁵ But while the bridegroom was delayed, they all slumbered and slept. ⁶ "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' ⁷ Then all those virgins arose and trimmed their lamps. ⁸ And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ⁹ But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' ¹⁰ And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. ¹¹ "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' ¹² But he answered and said, 'Assuredly, I say to you, I do not know you.' ¹³ "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

The parable of the ten virgins represents believers who are awaiting the return of the Lord Jesus Christ to come and rapture us out of the world. The time of His coming is unknown and will be at an unexpected time. All believers must be constantly evaluating their own spiritual well – being, pressing in to the Lord and dying daily to self so that the plan and purposes of God can be carried out in us. Failure to be in a personal relationship with the Lord at His return means being excluded from His presence and kingdom. This parable emphasizes that the return of the Bridegroom (Jesus) will be when we all least expect it, therefore requiring us to be diligent to seek Him daily, regardless of our circumstances; to always be ready and available, full of the Holy Spirit (oil for our lamps).

Parable of the talents (Matt. 25:14 – 30)

"For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. ¹⁵ And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. ¹⁶ Then he who had received the five talents went and traded with them, and made another five talents. ¹⁷ And likewise he who had received two gained two more also. ¹⁸ But he who had received one went and dug in the ground, and hid his lord's money. ¹⁹ After a long time the lord of those servants came and settled accounts with them. ²⁰ "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' ²¹ His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will

make you ruler over many things. Enter into the joy of your lord.' ²² He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' ²³ His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' ²⁴ "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. ²⁵ And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours*.' ²⁶ "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. ²⁷ So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. ²⁸ So take the talent from him, and give *it* to him who has ten talents. ²⁹ 'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. ³⁰ And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

The parable of the talents is all about stewarding what God, the Father, has given to each of us. According to **1 Corinthians 12**, we are all given gifts through the Holy Spirit, as He (God) has wills. In **Romans 11:29**, we find that the gifts and calling of God are irrevocable. In **Romans 12:6**, we find that the gifts given differ according to the grace that is given to each of us, in other words, we are all uniquely different and the Lord has empowered each of us accordingly with the gifts that will work specifically through our uniqueness. So, this parable is instructing us that the Master will someday call for an accounting of how we administered/used our gifts for the glory of His kingdom. Our reward in heaven will be partially based upon this testimony. Since our givings are different, the reward given to each person will be the same, based upon whether we used the givings or not. Otherwise, the Lord would be showing partiality to some people over others through the giving of gifts, thereby violating the Scriptures that say He does not show partiality (**Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17**).

Parable of the sheep and the goats (Matt. 25:31 – 46)

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³² All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. ³³ And He will set the sheep on His right hand, but the goats on the left. ³⁴ Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵ for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ³⁶ I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' ³⁷ "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? ³⁸ When did we see You a stranger and take You in, or naked and clothe You? ³⁹ Or when did we see You sick, or in prison, and come to You?' ⁴⁰ And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.' ⁴¹ "Then He will also

say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴²for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' ⁴⁴"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' ⁴⁵Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.' ⁴⁶And these will go away into everlasting punishment, but the righteous into eternal life."

The parable of the sheep and the goats is a picture of judgment. The timing of this judgment is thought, by many, to be at the end of the tribulation period, but before the beginning of Christ's millennial reign on the earth from Jerusalem. In other words, those who made it through the seven – year tribulation period. The Lord will separate the people as a shepherd separates the sheep from the goats. The sheep, those who followed the Shepherd, will be on His right side and the goats, those who did not acknowledge the Shepherd, will be on His left side. Those on the right side will enter into the eternal kingdom of the Lord, while those on the left side will spend eternity away from the Father, suffering in the Lake of Burning Sulphur.

Jesus, on this day, has just taught the entire message of His life, along with the outcome. It is the complete gospel message in parable form. The patience and persistence of Jesus to be teaching, knowing that His death is only a few days away, is something to behold. The examples He is using are the exact events the disciples have actually been experiencing. Can you imagine the passion in His teaching, along with the compassion in His eyes for all those who are listening?

Luke's account confirms that Jesus would come to Jerusalem each morning during His last week upon the earth, and then would retreat to the Mt. of Olives, where Bethany is located on the eastern slope (approximately 2 miles away – **John 11:18**).

Prophecy & Fulfillment

The Messiah would be a teacher.

Prophecy

Jeremiah 32:33 NKJV "And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction."

Fulfillment

Matt. 21:23 KJV "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

Luke 20:1 – 2 KJV "And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?"