

Matthew Series

Lesson #146

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Oy!! Jesus Condemns the Pharisees—

Part 2

Matthew 23:16–28

**VI. Jesus is presented to Israel as her
Messianic King and rejected (21:21–25:46)**

- A. Jesus is publicly presented to Israel as
her Messianic King, 21:1–17**
- B. Jesus the Messianic King is rejected by
the nation, but not all of the people,
21:18–22:46**
- C. Jesus rejects the nation and
announces eight (7) WOES on the
religious leaders, 23:1–39**

**Religion = Man doing the work.
God blessing and validating
human effort.**

**Christianity = God doing all of the work.
Man receiving it by faith.**

Matt. 23:13, “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.”

οὐαί *ouai* Interjection woe!

וָאֵי וֹאֵי Particle interj woe!

**ὑποκριτής *hupokritēs*
actor; hypocrite**

Matt. 23:33, “Serpents, brood of vipers!”

“the seed of serpents.”

Gen. 3:14, “So the LORD God said to the serpent: ...

Gen. 3:15, “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

Matt. 15:7, “Hypocrites! Well did Isaiah prophesy about you, saying:

Matt. 15:8, “ ‘These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me.

Matt. 15:9, “ ‘And in vain they worship Me, teaching as doctrines the commandments of men.’ ”

Matt. 23:13, “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.”

The OTHER Woe

Matt. 23:14, “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.”

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Mark 12:40, “who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

The Third Woe, Matt. 23:16–22

Pronouncement of the woe, 23:16a

Matt. 23:16, “Woe to you, blind guides, who say,”

The Third Woe, Matt. 23:16–22

The reason for the woe: The Pharisees made artificial distinctions in order to avoid being held to the oath.

Matt 23:16b, “ ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ ”

Matt. 23:18, “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.’ ”

The Third Woe, Matt 23:16-22

Temple

ναός naos (inner sanctum)

Gold of Temple

Altar

Sacrifice on the altar

Temple

He who dwells there

Heaven

Throne of God

The Third Woe, Matt. 23:16–22

Two questions to expose these superficial distinctions:

Matt. 23:17, “Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?”

Matt. 23:19, “Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?”

The Third Woe, Matt. 23:16–22

Concludes with three positive statements:

Matt. 23:20, “Therefore he who swears by the altar, swears by it and by all things on it.

Matt. 23:21, “He who swears by the temple, swears by it and by Him who dwells in it.

Matt. 23:22, “And he who swears by heaven, swears by the throne of God and by Him who sits on it.”

Matt. 15:7, “Hypocrites! Well did Isaiah prophesy about you, saying:

Matt. 15:8, “ ‘These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me.

Matt. 15:9, “ ‘And in vain they worship Me, teaching as doctrines the commandments of men.’ ”

Matt. 15:14, “Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”

Matthew 23:16, “blind guides.”

Matthew 23:17, “fools and blind.”

Matthew 23:19, “blind.”

Matthew 23:24, “blind guides.”

Matthew 23:26, “You blind Pharisee.”

Titus 1:2, “in hope of eternal life which God, who cannot lie, promised before time began,”

1 Sam. 15:29, “And also the Strength of Israel will not lie nor relent. For He is not a man, that He should relent.”

The Fourth Woe, Matt. 23:23–24

Majoring on the minors while ignoring the major issues.

Matt. 23:23, “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.

Matt. 23:24, “Blind guides, who strain out a gnat and swallow a camel!”

The Aramaic words for “gnat” (ܩܠܡܐ, *qalmā*)
sounds much like the Aramaic word for
“camel” (ܓܡܠܐ, *gamlā*).

Mic. 6:8, “He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?”

The Fifth Woe, Matt. 23:25–26

Matt. 23:25, “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.

Matt. 23:26, “Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.”

Matt. 12:43, “When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

Matt. 12:44, “Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order.

Matt. 12:45, “Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation.”

The Sixth Woe, Matt. 23:27–28

Matt. 23:27, “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.

Matt. 23:28, “Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.”

Conclusion

- 1. First, there must be an internal transformation, from unclean to clean. This compares with the transformation from blind to receiving sight.**

John 9:5, “As long as I am in the world, I am the light of the world.”

John 9:35, “Jesus heard that they had cast him out; and when He had found him, He said to him, ‘Do you believe in the Son of God?’

John 9:36, “He answered and said, ‘Who is He, Lord, that I may believe in Him?’

John 9:37, “And Jesus said to him, ‘You have both seen Him and it is He who is talking with you.’

**John 9:38, “Then he said, ‘Lord, I believe!’
And he worshiped Him.”**

2. Second there must be an experiential internal transformation.

Rom. 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

3. Both are based on grace, not the obedience to external morality.

Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

Eph. 2:9, “not of works, lest anyone should boast.”

Titus 3:5, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,”