

Chapter 23

23 Then Jesus spoke to the multitudes about those who had questioned him in all of chapter 22. and to His disciples, ² saying: ^a“The scribes and the Pharisees sit in Moses’ seat. ³ Therefore whatever they tell you ¹ to observe, *that* observe and do, but do not do according to their works; for ^b they say, and do not do. ⁴ ^c 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 ^d be seen by men. They make their phylacteries broad and enlarge the borders of their garments. ⁶ ^e They love the ² best places at feasts, the best seats in the synagogues, ⁷ greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ ⁸ ^f But you, do not be called ‘Rabbi’; for One is your ³ Teacher, ⁴ the Christ, and you are all brethren. ⁹ Do not call anyone on earth your father; ^g for One is your Father, He who is in heaven. ¹⁰ And do not be called teachers; for One is your Teacher, the Christ. He says it twice in three verses. ¹¹ But ^h he who is greatest among you shall be your servant. ¹² ⁱ And whoever exalts himself will be ⁵ humbled, and he who humbles himself will be ⁶ exalted.

¹³ ^j “But ^j woe to you, He is done talking about them and is now turned to them and speaks to them. 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. This first distress pronounced on these people is for their confusing of the way to Heaven for others.

¹⁴ ⁷ **Woe** awful distress. This should be seen with the backdrop of the opening verses of Matthew 22 and should be instructive to the awful fate awaiting that group of people: the burning up of their city and the destruction of a nation, but then came all the questions from those who were really not seeking illumination or inspiration or information; they were seeking to trap a man to kill Him—and they do so some 72 hours later. They were wanting God to approve of their current condition—both they and their temple and its system. **to you**, There are 8 **woe** statements

^a Deut. 33:3; Ezra 7:6, 25; Neh. 8:4, 8; [Mal. 2:7]; Mark 12:38; Luke 20:45

¹ NU omits *to observe*

^b [Rom. 2:19]

^c [Matt. 11:29, 30]; Luke 11:46; Acts 15:10; Rom. 2:17–24; [Gal. 5:1; 6:13; Col. 2:16, 17]

^d [Matt. 6:1–6, 16–18]

^e Mark 12:38, 39; Luke 11:43; 20:46; 3 John 9

² Or *place of honor*

^f [2 Cor. 1:24; James 3:1; 1 Pet. 5:3]

³ Leader

⁴ NU omits *the Christ*

^g [Mal. 1:6]; Matt. 5:16, 48; 6:1, 9, 14, 26, 32; 7:11

^h Matt. 20:26, 27

ⁱ Job 22:29; Prov. 15:33; 29:23; Luke 14:11; 18:14; James 4:6; 1 Pet. 5:5

⁵ put down

⁶ lifted up

^j Luke 11:52

⁷ NU omits v. 14.

in this passage. scribes and Pharisees, hypocrites! ^kFor 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 ⁸hell as yourselves.

¹⁶ "Woe to you, ^lblind guides, who say, ^m"Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it." You can promise, but don't mention the temple treasury.

¹⁷ Fools and blind! For which is greater, the gold ⁿor the temple that ⁹sanctifies 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! He calls them this three times in four verses. For which is greater, the gift ^oor the altar that sanctifies the gift? ²⁰ Therefore he who ¹swears by the altar, swears by it and by all things on it. ²¹ He who swears by the temple, swears by it and by ^pHim who ²dwells in it. ²² And he who swears by heaven, swears by ^qthe throne of God and by Him who sits on it.

²³ "Woe to you, scribes and Pharisees, hypocrites! ^rFor you pay tithe of mint and anise and cummin, and ^shave 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! ^tFor you cleanse the outside of the cup and dish, but inside they are full of extortion and ³self-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! ^uFor 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.

^k Mark 12:40; Luke 20:47; [2 Tim. 3:6; Titus 1:10, 11]

⁸ Gr. *Gehenna*

¹ Matt. 15:14; 23:24

^m [Matt. 5:33, 34]

ⁿ Ex. 30:29

⁹ NU *sanctified*

^o Ex. 29:37

¹ Swears an oath

^p 1 Kin. 8:13; 2 Chr. 6:2; Ps. 26:8; 132:14

² M *dwelt*

^q Ps. 11:4; Is. 66:1; Matt. 5:34; Acts 7:49

^r Matt. 23:13; Luke 11:42; 18:12

^s [1 Sam. 15:22; Hos. 6:6; Mic. 6:8]; Matt. 9:13; 12:7

^t Mark 7:4; Luke 11:39

³ M *unrighteousness*

^u Luke 11:44; Acts 23:3

^{29 v}“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and ⁴adorn 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.’ The parable in chapter 22 was about them and they assure their listeners that they would never have killed **the prophets**. “Give me the chances my dad had and I would have done better.”

³¹“Therefore you are witnesses against yourselves that ^wyou are sons of those who murdered the prophets. ^{32 x}Fill up, then, the measure of your fathers’ *guilt*. This very week they will do what they could not at the tower of Babel (Genesis 11); they will reach into Heaven and strike down God. ³³ **Serpents, ^ybrood ⁵of vipers! How can you escape the condemnation of hell?** This seems a little more Christ-like than the often coined “If you died today are you 100% sure you would go to Heaven?” He was so disturbed over what they had brought on themselves that He assumed **damnation** for them.

^{34 z}**Therefore, indeed, I send you prophets**, Did you get that? Jesus is claiming to be Jehovah. He is claiming to be the one that sent these to them. **wise men, and scribes: ^asome of them you will kill and crucify, and ^bsome of them you will scourge in your synagogues and persecute from city to city, ^{35 c}that on you** same as “this generation” (verse 36). That is to say, the entirety of the nation’s stored wrath will be dumped on the generation that was living in Jesus’ day. **may come all the righteous blood shed on the earth, ^dfrom the blood of righteous Abel to ^ethe 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.**

^{37 f}“**O Jerusalem, Jerusalem**, This bemoaning is nothing more than spawning from sheer terror. “For years I have tried to keep you from this moment, but you didn’t want me.” He still speaks as Jehovah for there is no chance Jesus is speaking of three years of ministry. No, rather you have God speaking out of a dreadful fear of His Own wrath and His Own character demanding said justice. **the one who kills the prophets ^gand stones those who are sent to her! How often ^hI wanted to gather your children together, as a hen gathers her chicks ⁱunder her wings, but you were not willing!** ³⁸ **See! Your house** the temple in which they are standing.

^v Luke 11:47, 48

⁴ decorate

^w Matt. 23:34, 37; [Acts 7:51, 52]; 1 Thess. 2:15

^x Gen. 15:16; [1 Thess. 2:16]

^y Matt. 3:7; 12:34; Luke 3:7

⁵ offspring

^z Matt. 21:34, 35; Luke 11:49

^a John 16:2; Acts 7:54–60; 22:19

^b Matt. 10:17; Acts 5:40; 2 Cor. 11:24, 25

^c Rev. 18:24

^d Gen. 4:8; Heb. 11:4; 1 John 3:12

^e 2 Chr. 24:20, 21

^f Luke 13:34, 35

^g 2 Chr. 24:20, 21; 36:15, 16; Neh. 9:26; Matt. 21:35, 36

^h Deut. 32:11, 12; Matt. 11:28–30

ⁱ Ps. 17:8; 91:4; Is. 49:5

He did indeed leave the house as was seen in the absence of God's glory behind the veil (27:51). **is left to you desolate; ³⁹ for I say to you, you shall see Me no more till you say, ^j*Blessed is He who comes in the name of the LORD!***” Isaiah 1:1-7, Jeremiah 25:2-9, Ezekiel 5:5-8, Micah 1:1-4, and Zephaniah 4:1-4 show God speaking as Himself in the human armies coming against Jerusalem. However, they also use language of the Lord coming out of His place. These in Jesus' day should have acknowledged God's working in the days of their fathers. For He would do it again (Matthew 22:7).

Mark 13:1, 2; Luke 21:5, 6

24 Then ^aJesus went out after just pronouncing utter distress and “woe” upon those living in His day. **and departed from the temple, and His disciples came up to show Him the buildings of the temple.** So they are moving towards the “Mount of Olives” (23:3) after having pronounced an empty house (23:38). ² **And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, ^bnot one stone shall be left here upon another, that shall not be thrown down.”**

The Disciples' Two Questions

Mark 13:3, 4; Luke 21:7

³ **Now as He sat on the Mount of Olives, ^cthe disciples came to Him privately, saying, ^d“Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?”**

Mark 13:5–23; Luke 21:5–24

⁴ **And Jesus** “started telling them about things—after an entire chapter of pronouncing distress and judgment on a people living in His time period (not on an ethnicity)—that they nor their children or grandchildren or great grandchildren or great great...etc., would not see”—or so the modern dispensational perspective on this chapter would lead us to believe. You mean Jesus has been spending two chapters promising judgment on those people in that time, and then He continues with information that will not affect them for 100 generations!?!? Come now. All of the “you” references in the verses to follow should alert us to the fact that Jesus has not changed His perspective. Bishop Ussher in his book “Annals of World History” says that 1.3 million Jews died around 70A.D. It seems like a person would call that “Great Tribulation” (24:21). Then, to top it off, Jesus said that all these things mentioned in these verses would indeed take place to those people living at that time giving us our second of two fantastic bookends (23:36; 24:34).

^j Ps. 118:26; Matt. 21:9

^a Mark 13:1; Luke 21:5–36

^b 1 Kin. 9:7; Mic. 3:12; Luke 19:44

^c Mark 13:3

^d [Matt. 24:27, 37, 39; Luke 17:20–37; 1 Thess. 5:1–3]