

Final Teaching in the Temple

Sermon 66 in the Matthew Series

There are 4 natural divisions in this chapter.

v. 1-3 – The context and setting

4-12 -- The sins of the Scribes and Pharisees

13-36 – Seven woes directed to the Scribes and Pharisees

37-39 -- The compassion of our Lord Jesus Christ

I. The Context and Setting 23:1-3a

They sit in Moses seat.

They were those responsible as leaders.

The Example from the Apostle Paul -- Acts 22

II. The Sins of the Scribes and Pharisees 23:3b-12

A. These “Law Experts” Fail in Three Ways

1. Sincerity – They were Hypocrites – v. 3b

v. 13 – “Woe to you, Scribes and Pharisees, hypocrites.

Justice, mercy and faith can be found in the law – when the law is understood properly.

2. Empathy – They cannot relate to the people. They simply look down on them.

John 7:40-52

John 11:47-53

3. Humility – They despised the people, and elevated themselves.

The parable of the Pharisee and the Publican

Luke 18:14 – I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be **exalted.**”

B. Titles of Honor -- 7-12

Obviously, it is not wrong to be called a “teacher” or a “father”.
What Christ is teaching.

III. The Compassion of the Lord Jesus Christ 23:37-39

In Proverbs, Wisdom personified is Christ. Proverbs 1:24-26

Because I have called and you refused,
I have stretched out my hand and no one regarded,
²⁵ Because you disdained all my counsel,
And would have none of my rebuke,
²⁶ I also will laugh at your calamity;
I will mock when your terror comes,

- We know that all judgment has been given to the Son.
- Yet, here is Christ, broken hearted for what will happen to so many.

The answer is found in the two natures of the God-man.

He’s God – the righteous judge.

He’s man – and as such loves his fellow countrymen.

Weeping over Jerusalem -- Richard Barcellos

The Second London Confession of Faith of at 8.7 -- “Christ in the work of Mediation acts according to both natures, by each nature doing that which is proper to itself...” This is a carefully formulated doctrinal assertion concerning the work of our Lord in his mediatorial vocation. It seeks to protect the integrity of the two natures of our Lord as we contemplate his actions. In the work of mediation, our Lord acts according to both natures, since persons act according to nature. But in his acts according to either nature, each nature does what is proper to itself... This orthodox Christological formulation helps us think through various aspects of our Lord’s state of humiliation. It should be a filter through which all of our contemplations upon the earthly life and ministry of our Lord are sifted.