

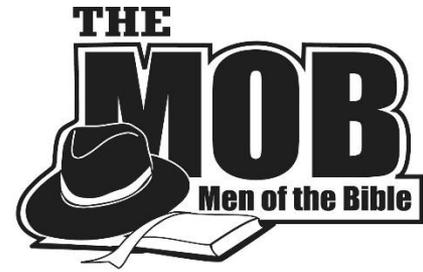
WELCOME TO THE MOB!

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17



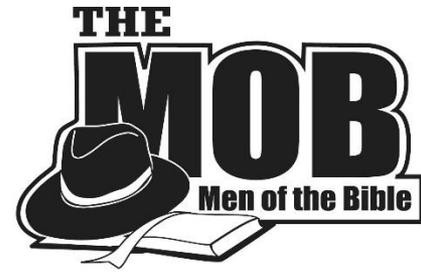
Announcements



- Welcome To The MOB!
- Info & Resources always available at www.ibcmob.net
- [The Cripplegate Conference: Sanctification, IBC Atrium, June 12-14, 2020, Get More Info & Register Online, \\$35.00](#)
- Invocation – Please join with me for an opening prayer...



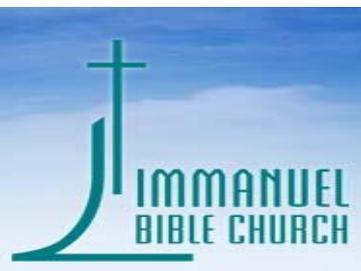
Memory Verse



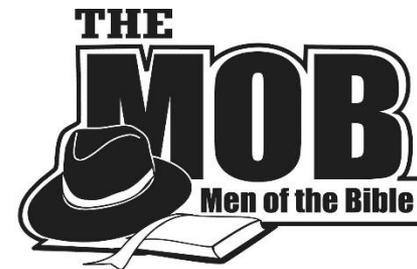
Matthew 23:12 (ESV)

Whoever exalts himself will be humbled, and
whoever humbles himself will be exalted.

Matthew 23:12 (ESV)



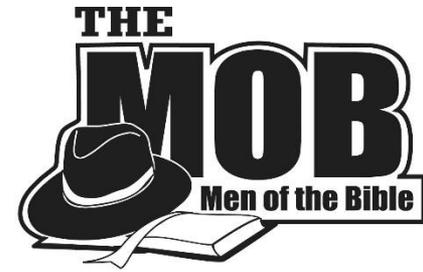
The Gospel According to Matthew Schedule



<u>Date</u>	<u>Meeting No.</u>	<u>The Gospel According to Matthew – Readings & Topics</u>	<u>Host Sm Grp</u>
Mar 24	24	Matthew 22:1-46 Parable of Wedding Feast, Paying Taxes, Sadducees ask about Resurrection, The Greatest Commandment, Whose Son is the Messiah Mark 12:13-27,35-37 ; Luke 20:20-44 ; <i>Constable pp.496-515</i>	E
Mar 31	25	Matthew 23:1-39 7 Woes to Scribes & Pharisees, Lament over Jerusalem Mark 12:38-40 ; Luke 20:45-47 ; <i>Constable pp.515-534</i>	A
Apr 7		Spring Break – No MOB	
Apr 14	26	Matthew 24:1-51 Jesus Foretells Temple Destruction, End of Age Signs, Abomination Desolation, Son of Man Coming, Fig Tree Lesson, Date Unknown Mark 13:1-37 ; Luke 21:5-36,12:41-48 ; <i>Constable pp.534-566,690-691</i>	B
Apr 21	27	Matthew 25:1-46 Parables of the Ten Virgins & Talents, Final Judgement <i>Constable pp.566-584,690-691</i>	C
Apr 28	28	Matthew 26:1-75 Plot to Kill, Anointed at Bethany, Judas' Plan, Passover, Institution of Lord's Supper, Jesus Foretells Peter's Denial, Prayer in Garden, Betrayal & Arrest, Trials: Caiaphas & Council, Peter Denies; Mark 14:1-72 ; Luke 22:1-65 ; John 12:2-8,31:21-22,37-38,18:1-27 ; <i>Constable pp.584-621</i>	D
May 5	29	Matthew 27:1-66 Pilate Trials, Judas Hangs, Crowd chooses Barabbas, Pilate delivers Jesus, Jesus Mocked, Crucifixion, Death, Burial, Tomb Guard Mark 15:1-47 ; Luke 23:1-5,17-55 ; John 18:28-40 ; <i>Constable pp.621-655</i>	E
May 12	30	Matthew 28:1-20 Resurrection, Guard's Bribe, The Great Commission Mark 16:1-8 ; Luke 24:1-11 ; <i>Constable pp.655-667</i>	F
May 19	31	Matthew 1-28 Review & Summary; <i>Constable pp.668-689,692-667,697-700</i>	A



Our Study of Matthew



Last Meeting:

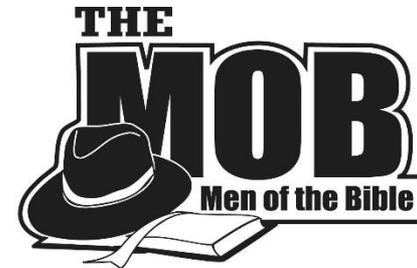
- [Matthew 22:1-46](#) Parable of the Wedding Feast, Paying Taxes, Sadducees ask about the Resurrection, The Greatest Commandment, Whose Son is the Messiah?
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 496-515](#)

This Meeting:

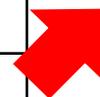
- [Matthew 23:1-39](#) Seven Woes to the Scribes & Pharisees, Jesus' Lament over Jerusalem
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 515-534](#)



The Gospel According to Matthew



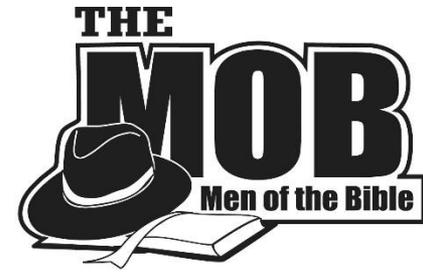
Focus	Offer of the King			Rejection of the King			
Reference	1:1 – 4:11	4:12 – 7:29	8:1 – 11:1	11:2 – 16:12	16:13 – 20:28	20:29 – 27:66	28:1 – 28:20
Division	Presentation of the King	Proclamation of the King	Power of the King	Progressive Rejection of the King	Preparation of the King's Disciples	Presentation & Rejection of the King	Proof of the King
Topic	Teaching the Throngs			Teaching the Twelve			
	Chronological		Thematic	Chronological			
Location	Bethlehem & Nazareth	Galilee			Judea		
Time	cir. 4 B.C. – A.D. 33						





Matthew 23:1-39

Overview



- Jesus' confrontation with the religious leaders is over, but His description of and teaching about them is not
- The importance of these "teachers" in Jewish life back then cannot be overstated
- Since we don't see Jesus leaving in the text ([Matthew 22](#)), we have to assume He is still in the temple area
- Dr. Constable says its Wednesday of Passion Week
- Jesus delivers 7 woes about the Scribes and Pharisees
- Many find a contrast with the teaching here to [Matthew 5-7](#)
- His last words in the chapter are a lament over Jerusalem

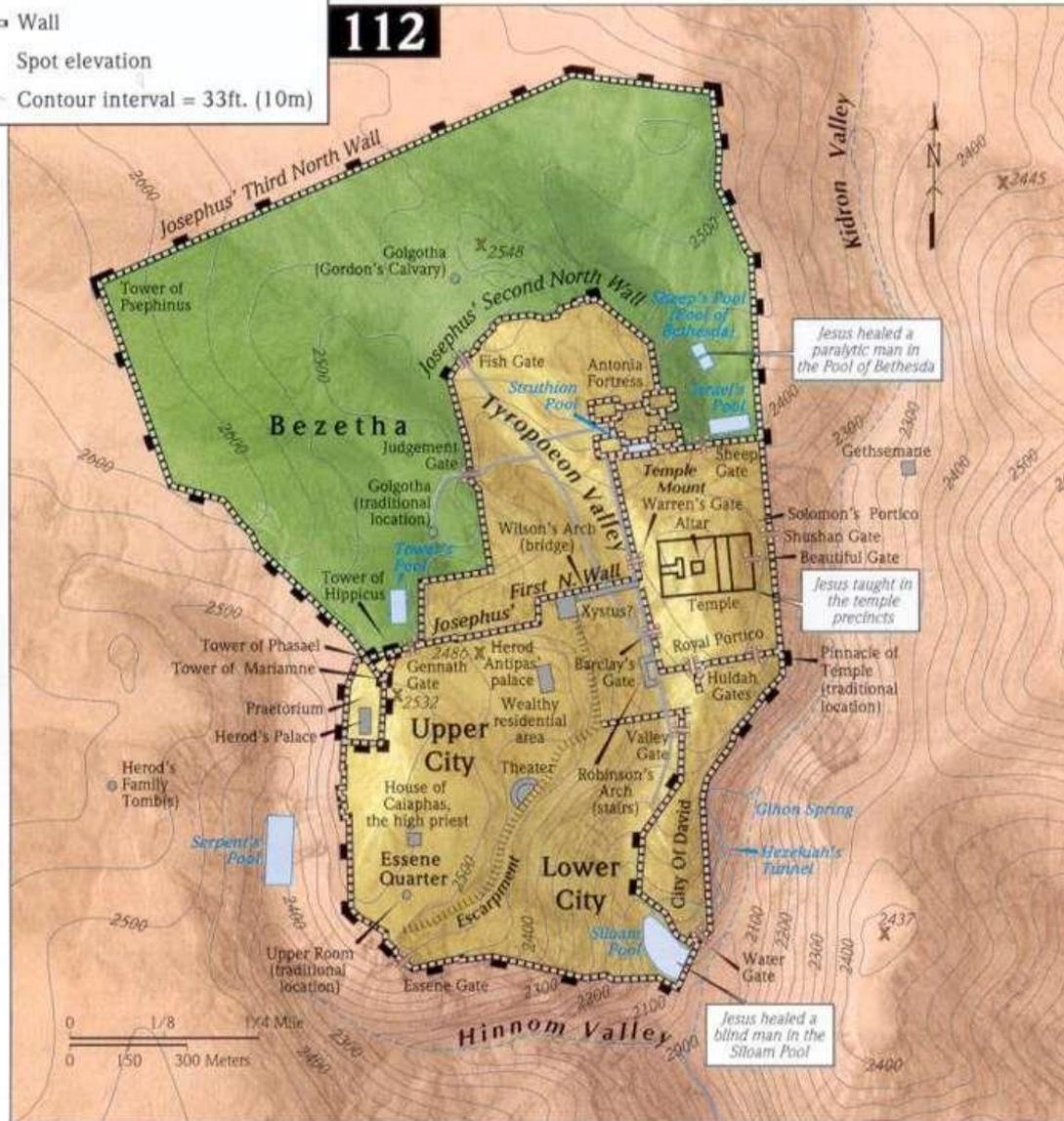
Matthew 23:1-39

Location: Jerusalem

JERUSALEM IN THE NEW TESTAMENT PERIOD

-]] Gate
- Tower
- ▬ Wall
- x Spot elevation
- 2400- Contour interval = 33ft. (10m)

112

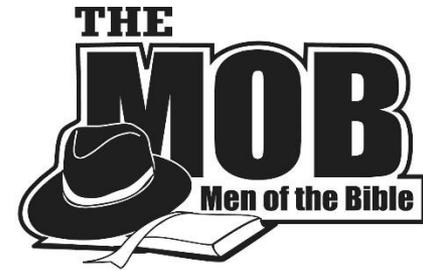


Mt. of Olives





Matthew 23:1-39



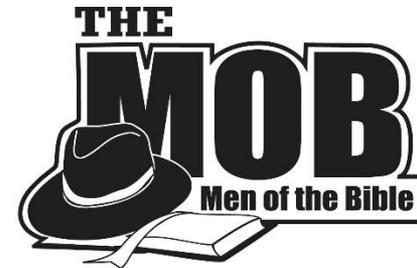
¹Then Jesus said to the crowds and to his disciples, ²“The scribes and the Pharisees sit on Moses' seat, ³so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. ⁴They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.

Observation & Interpretation:

- This teaching of his disciples, and crowds, has been going on for over two years. This ends His teaching to the crowds
- The Scribes were the real teachers of the Law in Israel at this time and the Pharisees were a sect with some being Scribes ([Matthew 2:4](#))
- “Moses’ seat” most likely refers to a stone seat at the front of the synagogues from which the teaching was done ([Constable, p.518](#))
- In some ways, we owe a lot to the Scribes due to their fastidiousness in their care for the Scriptures, but by this time they had added so much tradition ([Mark 7:13](#)), that it only placed burdens on the people
- Dr. Constable uses the term “ironical” here in Jesus’ teaching in that they should listen to their teaching, but not follow the Scribes’ and Pharisee’s actions



Matthew 23:1-39



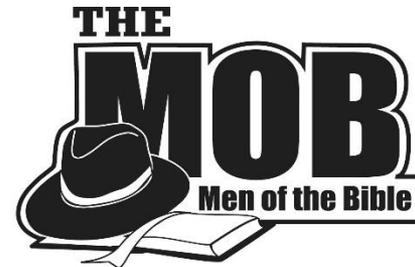
⁵ They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, ⁶ and they love the place of honor at feasts and the best seats in the synagogues ⁷ and greetings in the marketplaces and being called rabbi by others. ⁸ But you are not to be called rabbi, for you have one teacher, and you are all brothers. ⁹ And call no man your father on earth, for you have one Father, who is in heaven. ¹⁰ Neither be called instructors, for you have one instructor, the Christ. ¹¹ The greatest among you shall be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Observation & Interpretation:

- It was all a show for the religious leaders, outward versus inward ([Mt 9:20](#))
- Christ is our ultimate Teacher and we are all brothers in Him
- All the titles belong to Jesus
- We are His servants and thus serve others ([Matthew 20:26](#))
- True exaltation comes only from Him ([1 Peter 5:6](#))



Matthew 23:1-39



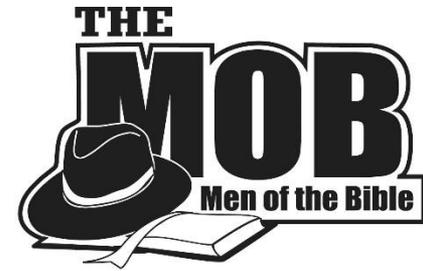
¹³ “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. ¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

Observation & Interpretation:

- The 7 “woes” begin, 8 if you have [v.14](#) in your version (e.g., KJV, NKJV)
- The New Living Translation replaces “woe” with “what sorrow awaits you”
- Jesus maybe angry with the leaders, but overall He is sad as He pronounces judgement. Sadness really shows up in the end of this chapter.
- These final denunciations of the Scribes and Pharisees are the strongest Jesus has used. “Hypocrite” is used over a dozen times in this gospel.
- Their actions not only affect them, but others also ([Matthew 18:6-7](#))
- The term “child of hell” is only used here in the NT



Matthew 23:1-39



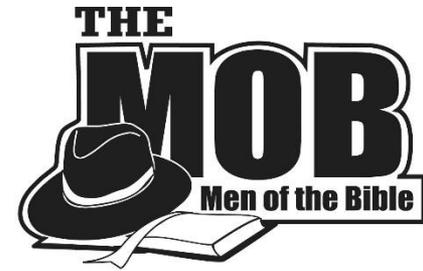
¹⁶ “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ ¹⁷ You blind fools! For which is greater, the gold or the temple that has made the gold sacred? ¹⁸ And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ ¹⁹ You blind men! For which is greater, the gift or the altar that makes the gift sacred? ²⁰ So whoever swears by the altar swears by it and by everything on it. ²¹ And whoever swears by the temple swears by it and by him who dwells in it. ²² And whoever swears by heaven swears by the throne of God and by him who sits upon it.

Observation & Interpretation:

- The next five woes speak specifically to Scribe’s and Pharisee’s character
- What a great description: “blind guides” ([Matthew 15:14](#))
- It is clear these “blind guides” were teaching how to get out of oaths
- Jesus teaches in [Matthew 5:33-37](#) to not make oaths



Matthew 23:1-39



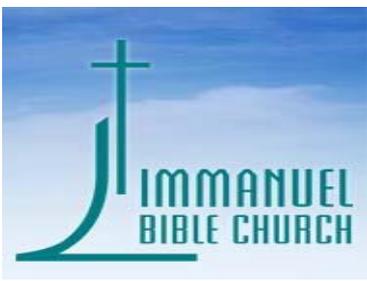
²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. ²⁴ You blind guides, straining out a gnat and swallowing a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence.

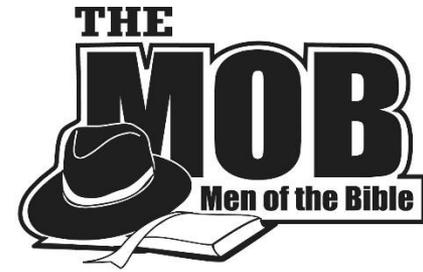
²⁶ You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

Observation & Interpretation:

- The fourth woe is not saying tithing was not required, but that there are more important things they were ignoring ([Micah 6:8](#))
- Dr. Constable points out that the spelling of gnat and camel are very similar, but is part of the hyperbole Jesus is speaking ([Constable, p.526](#))
- The fifth woe is an example of how the Pharisee would emphasize ritual purity versus internal purity, but Jesus even calls them out with their internal greed and self-indulgence



Matthew 23:1-39



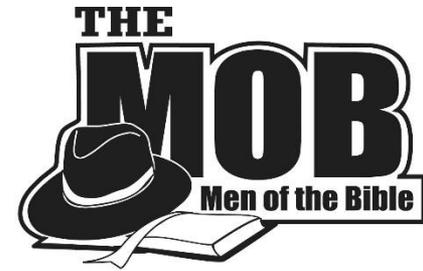
²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. ²⁸ So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

Observation & Interpretation:

- The sixth woe is again comparing outward appearances to what was inside
- Jesus not only makes the comparison to whitewashed tombs being full of dead bones, but compares their righteousness to hypocrisy and lawlessness



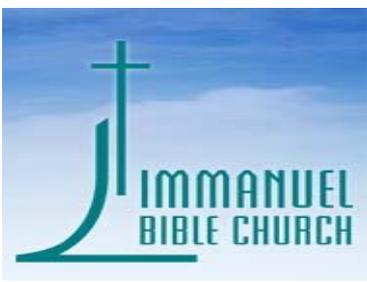
Matthew 23:1-39



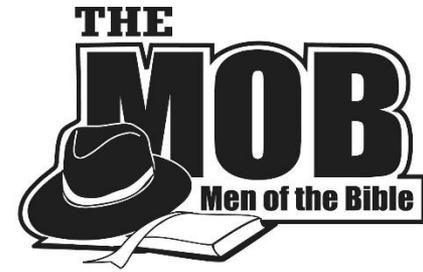
²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ ³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers. ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, ³⁵ so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly, I say to you, all these things will come upon this generation.

Observation & Interpretation:

- The seventh woe brings up the fact that God’s prophets had always been rejected and this generation was no different than the past ones, even though they made over the prophet’s tombs pretending they were not like those in the past who killed the prophets
- Besides the names Jesus was giving them, He is pronouncing judgement on them, which most think happened in [70 AD when the Romans besieged and destroyed Jerusalem](#)
- In v.35 above, [Luke 11:51](#) only mentions Zechariah. Dr. Constable, [p. 530](#), has a possible explanation and the MacArthur Study Bible says Jesus is correct in identifying the first and last martyrs in the OT relating this to [2 Chronicles 24:20-22](#)



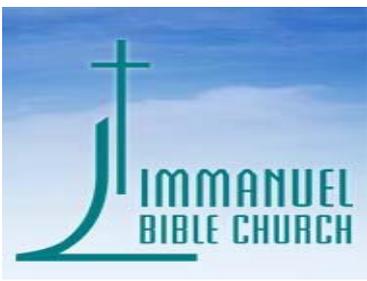
Matthew 23:1-39



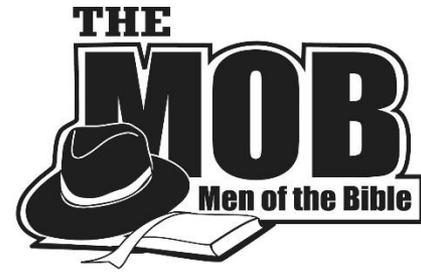
³⁷ “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Observation & Interpretation:

- It is impossible to miss the passion in this lament over Jerusalem
- From 70 AD until 1948 the house of Israel was left desolate
- During the triumphal entry in [Matthew 21:9](#), the crowds were shouting the words of [Psalms 118:26](#), “Blessed is he who comes in the name of the Lord”
- Jesus’ public ministry is over; He will be teaching just His disciples until He is arrested toward the end of [Matthew 26](#)



Next Meeting

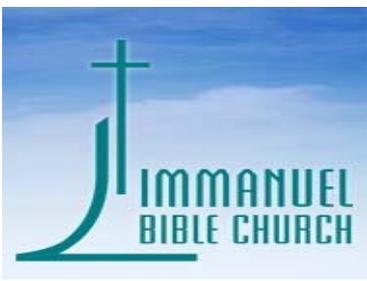


Review:

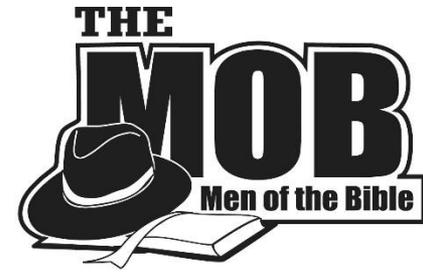
- [Matthew 23:1-39](#) Seven Woes to the Scribes & Pharisees, Jesus' Lament over Jerusalem
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 515-534](#)

Study:

- [Matthew 24:1-51](#) Jesus Foretells Temple Destruction, End of Age Signs, Abomination Desolation, Son of Man Coming, Fig Tree Lesson, Date Unknown
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 534-566, 690-691](#)



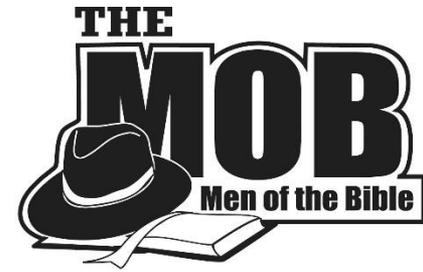
Discussion & Application



1. Why did Jesus finally come down so hard on the Scribes and Pharisees?
2. What do you think of the descriptions and judgements Jesus is using and making?
3. Where is the line for you that inward and outward attitudes clash? Does this make us hypocrites?
4. How would you describe spiritual pride today? Is it still a problem today?
5. Why do you think that Jesus may be sad in the last verses of this chapter? Why wouldn't He just save Jerusalem?
6. What is your impression of Jesus' time in Jerusalem thus far since His "triumphal entry"?



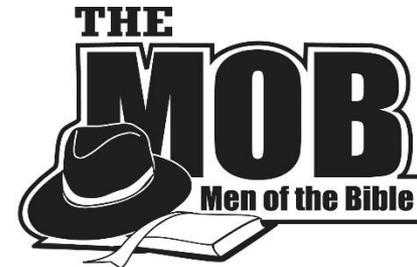
Closing



- Questions
- Benediction
- Small Groups



Bible Study



Inductive Bible Study Approach:

- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: [The Holy Bible](#)

Secondary Reference / Commentary: [The Holy Bible](#)

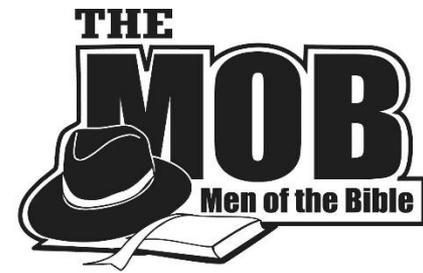
Additional References: [Precept Austin Bible Study Resources](#)

- [Dr. Constable's Notes on Matthew \(Full Commentary - FREE pdf download\)](#)
- [Grace to You](#) - John MacArthur's sermons on Matthew (audio files & transcripts)
- [IBC Sermons on The Gospel According to Matthew](#)
- [What is the Gospel of Jesus Christ?](#) & [What We \(IBC\) Teach \(Basic Doctrine\)](#)



Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.

MINISTRY OF JESUS

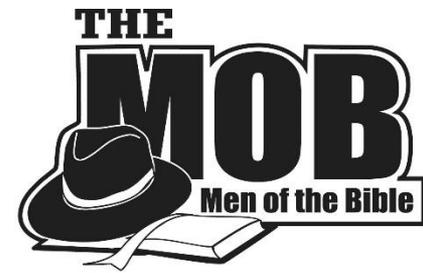
Chronologically speaking, it is not possible to sequentially arrange the events in the life of Christ in any definitive way; none of the New Testament Gospels follows an overtly chronological pattern. Accordingly, the arrangement here follows a geographic order, basically proceeding from north to south on the map. Because the Gospel of Matthew most frequently contains information cited here, and because it is the most geographically particularistic Gospel, synoptic passages are keyed to the book of Matthew, except where they are unattested there or where more pertinent information about the event cited is available in another Gospel.

- (A) *Region of Tyre*: Gentile woman's daughter healed (Mt 15:21-28)
- (B) *Caesarea Philippi*: Peter's great declaration (Mt 16:13-20)
- (C) *Mt. Meron/Mt. Tabor/Mt. Hermon*: (1) possible location of Transfiguration (Mt 17:1-13); (2) demon-possessed boy healed nearby (Mt 17:14-21)
- (D) *Cana of Galilee*: (1) water changed to wine (Jn 2:1-11); (2) Capernaum official's son healed (Jn 4:46-54)
- (E) *Gennesaret*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) many healings (Mk 6:53-56)
- (F) *Area of Korazin*: (1) judgment pronounced on the cities of Korazin, Bethsaida, and Capernaum (Mt 11:20-24); (2) possible area of Sermon on the Mount (Mt 5-7)
- (G) *Capernaum*: (1) catch of fish (Lk 5:1-11); (2) evil spirit cast out (Mk 1:21-28); (3) Sermon on the Mount (Mt 5-7); (4) Peter's mother-in-law healed (Mt 8:14-15); (5) Roman officer's servant healed (Mt 8:5-13); (6) paralyzed man healed (Mk 2:1-12); (7) woman with a hemorrhage healed (Mk 5:25-34); (8) Jairus's daughter raised (Lk 8:40-56); (9) two blind men healed (Mt 9:27-31); (10) a mute, demon-possessed man healed (Mt 9:32-34); (11) the twelve apostles sent out (Mt 10:1-15); (12) man with deformed hand healed (Mt 12:9-13); (13) another demon-possessed man healed (Mt 12:22-37); (14) Temple tax provided (Mt 17:24-27); (15) Bread of Life discourse (Jn 6:22-59)
- (H) *Bethsaida*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) blind man healed (Mk 8:22-26)
- (I) *Sea of Galilee near Bethsaida*: walking on water (Mt 14:22-33)
- (J) *Sea of Galilee*: storm quieted (Mt 8:23-27)
- (K) *Gergesa/Gadara*: possible location of casting out demons, which enter pigs; the pigs then rush down a steep bank and drown (Lk 8:26-39)
- (L) *Nazareth*: (1) childhood home (Mt 2:19-23); (2) rejected by townspeople (Lk 4:16-30)
- (M) *Nain*: widow's son raised (Lk 7:11-17)
- (N) *Region of Galilee*: (1) leper cleansed (Mk 1:40-45); (2) post-resurrection appearances to the disciples (Mt 28:16-20)
- (O) *Decapolis (Region of Ten Towns)*: many healings (Mt 15:29-31; Mk 7:31-37)
- (P) *Region between Galilee and Samaria*: (1) refused entry into village (Lk 9:51-56); (2) ten lepers healed (Lk 17:11-19)
- (Q) *Sychar*: woman at the well of Samaria (Jn 4:1-42)
- (R) *Ephraim*: enters into seclusion with the disciples (Jn 11:54)
- (S) *Region of Perea*: (1) teaching on marriage (Mt 19:1-12); (2) possible location of healing of woman with infirmity (Lk 13:10-13); (3) possible location of healing of man with swollen limbs (Lk 14:1-6); (4) possible location of healing of the rich young ruler (Lk 18:18-30)
- (T) *Jericho*: (1) Bartimaeus healed (Mk 10:46-52); (2) Zacchaeus converted (Lk 19:1-10)





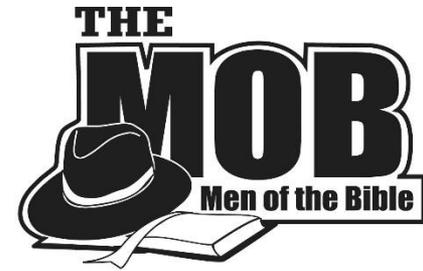
Matthew 23:1-39



¹Then Jesus said to the crowds and to his disciples, ²“The scribes and the Pharisees sit on Moses' seat, ³so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. ⁴They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. ⁵They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, ⁶and they love the place of honor at feasts and the best seats in the synagogues ⁷and greetings in the marketplaces and being called rabbi by others. ⁸But you are not to be called rabbi, for you have one teacher, and you are all brothers. ⁹And call no man your father on earth, for you have one Father, who is in heaven. ¹⁰Neither be called instructors, for you have one instructor, the Christ. ¹¹The greatest among you shall be your servant. ¹²Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.



Matthew 23:1-39

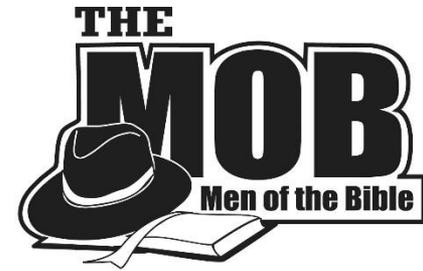


¹³ “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. ¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

¹⁶ “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ ¹⁷ You blind fools! For which is greater, the gold or the temple that has made the gold sacred? ¹⁸ And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ ¹⁹ You blind men! For which is greater, the gift or the altar that makes the gift sacred? ²⁰ So whoever swears by the altar swears by it and by everything on it. ²¹ And whoever swears by the temple swears by it and by him who dwells in it. ²² And whoever swears by heaven swears by the throne of God and by him who sits upon it.



Matthew 23:1-39



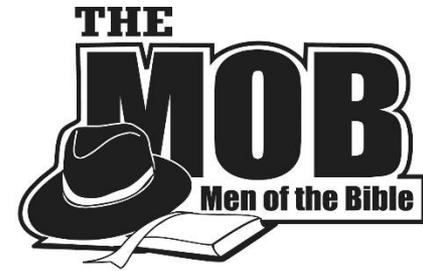
²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. ²⁴ You blind guides, straining out a gnat and swallowing a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. ²⁸ So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.



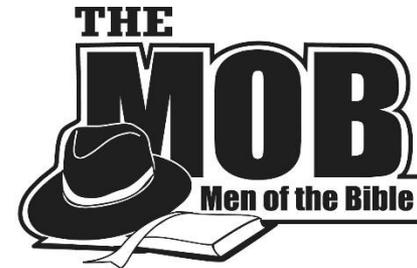
Matthew 23:1-39



²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ ³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers. ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, ³⁵ so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly, I say to you, all these things will come upon this generation.



Matthew 23:1-39



³⁷ “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”