



Extended Cut: Israel's Judgment Day

Key idea:

Jesus pronounced final judgment upon the leaders and people of Israel for the willful, persistent refusal to receive God's messengers, culminating in their rejection of Him as their Messianic King.

Key text:

Matthew 23

1 Then Jesus said to the crowds and to his disciples: 2 "The teachers of the law and the Pharisees sit in Moses' seat. 3 So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach. 4 They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them. 5 "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; 6 they love the place of honor at banquets and the most important seats in the synagogues; 7 they love to be greeted in the marketplaces and to have men call them 'Rabbi.' 8 "But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. 9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. 10 Nor are you to be called 'teacher,' for you have one Teacher, the Christ. 11 The greatest among you will be your servant. 12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to. 15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. 16 "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' 17 You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? 18 You also say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.' 19 You blind men! Which is greater: the gift, or the altar that makes the gift sacred? 20 Therefore, he who swears by the altar swears by it and by everything on it. 21 And he who swears by the temple swears by it and by the one who dwells in it. 22 And he who swears by heaven swears by God's throne and by the one who sits on it. 23 "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices — mint, dill and cummin. But you have neglected the more important matters of the law — justice, mercy and faithfulness. You should have

practiced the latter, without neglecting the former. 24 You blind guides! You strain out a gnat but swallow a camel. 25 “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. 26 Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean. 27 “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean. 28 In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness. 29 “Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. 30 And you say, ‘If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.’ 31 So you testify against yourselves that you are the descendants of those who murdered the prophets. 32 Fill up, then, the measure of the sin of your forefathers! 33 “You snakes! You brood of vipers! How will you escape being condemned to hell? 34 Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. 35 And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. 36 I tell you the truth, all this will come upon this generation. 37 “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. 38 Look, 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.’”

Key points:

1. Matthew 23 gives the full version of Jesus’ final words in His public ministry and are critical to properly understanding the Olivet Discourse (Matthew 24/Mark 13/Luke 21).
2. In Matthew 23, Jesus pronounces judgment upon Israel. This public denunciation is broken into three parts:
 - a. Jesus warns everyone about the teachers of the Law and the Pharisees (vv1-12)
 - b. Jesus pronounces 7 woes upon the teachers of the Law and the Pharisees (vv13-36)
 - c. Jesus pronounces final judgment upon all Israel, culminating in the destruction of the Temple, the city of Jerusalem, and the end of the Old Covenant (vv 37-39; Matthew 24/Mark 13/Luke 21).

Questions for discussion/application:

1. What part of Sunday's teaching stood out most to you? Why?
2. Why does Jesus warn everyone against the teachers of the Law and the Pharisees? Why does everyone else need to hear His denunciation of these groups?
3. When I hear the word 'hypocrite' what comes to my mind? Is this what Jesus is accusing the teachers of the Law and Pharisees of doing?
4. Does Jesus criticize and denounce the teachers of the Law and the Pharisees for a few actions or for their entire approach to what it means to walk with God?
5. Why does Jesus give 7 woes? Do I think this number is significant?
6. How is the 7th woe, which links the teachers of the law and the Pharisees with earlier generations who rejected and killed God's messengers, the culmination and intensification of all the other woes?
7. Why does Jesus pronounce judgment on "this generation"? Why is that specific generation held responsible for the blood of all the Old Testament martyrs?
8. Jesus prophesies that the people of Israel will reject the messengers He will be sending to them in the near future. How do we see this fulfilled in the Book of Acts?
9. Why is it critical to understand Jesus' declaration "Your house is left to you desolate"? What does this mean? How is it related to the end of the Old Covenant and the coming of the New Covenant?
10. Who can I reach out to this week to share the Good News of God's grace and invite to join us in worship next week?