

Audio Transcript of Sermon

June 13, 2020

Jesus-Woe Unto You Scribes and Pharisees

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. For the past three months we have been studying the physical life of Jesus leading up to His crucifixion, bringing us up to the time of the Passover at the time of His death. It was during the Passover season that many traveled to Jerusalem to purify themselves and the chief priests and Pharisees were counting that Jesus would be taken during this Passover season. They had even given orders to be told if anyone saw Jesus. John chapter eleven verse fifty-five.

John 11:55-57

55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Jesus had been making His way to Jerusalem and came to Bethany six days before the Passover. It was there that Jesus' dear friend Lazarus was raised from the dead and where Mary and Martha had entertained Jesus, with Mary using an expensive ointment on the feet of Jesus. Judas Iscariot who would go on to betray Jesus objected to this excess stating that this ointment should be sold and given to the poor, not because he cared about the poor, but because he was a thief and wanted more money to take. John twelve verse one.

John 12:1-11

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

- 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,**
- 5. Why was not this ointment sold for three hundred pence, and given to the poor?**
- 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.**
- 7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.**
- 8. For the poor always ye have with you; but me ye have not always.**

Many people knew Jesus was visiting in Bethany and came to not only see him, but to see Lazarus who was raised from the dead. Because Jesus and Lazarus were drawing people away from the temple, the chief priests tried to find a way to also have Lazarus put to death because they wanted nothing to draw people to Jesus. Verse nine.

- 9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.**
- 10. But the chief priests consulted that they might put Lazarus also to death;**
- 11. Because that by reason of him many of the Jews went away, and believed on Jesus.**

When Jesus was near to Bethpage and Bethany at the Mount of Olives, He sent two disciples to enter the village and find a colt that was tied to a post and had never been ridden by a man with instructions to bring that colt to Jesus. Luke nineteen verse twenty-nine.

Luke 19:29-44

- 29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,**
- 30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.**

Jesus further gave instructions if the disciples were challenged in taking the colt to explain that they were taking it because the Lord needed it. Exactly as told by

Jesus, these disciples found the colt and even needed to explain to the people why they were taking the colt. Verse thirty-one.

31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32. And they that were sent went their way, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

The colt was brought to Jesus and not having a saddle they laid articles of clothing on the colt and Jesus then sat on the colt. Instead of having the colt walk on the road, the disciples laid articles of clothing in front of the colt for the colt to walk on. This would have created quite the spectacle and anyone looking for Jesus would have easily seen His entrance into Jerusalem. At the base of the Mount of Olives everyone with Jesus and the disciples began to rejoice and praise God for everything that they saw God had done. They acknowledged Jesus as the King arriving in the name of the Lord and continued to give praise and this caused some of the Pharisees to approach Jesus to rebuke His disciples. Jesus replied that if these disciples became silent, even the stones would cry out. Verse thirty-five.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

As Jesus neared Jerusalem, when it finally came into view, Jesus paused and cried. He knew the eventual glory that will come to Jerusalem and also knew of all of

the hardships the people of Jerusalem would face, the death and destruction. Verse forty-one.

- 41. And when he was come near, he beheld the city, and wept over it,**
42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Traveling had made Jesus hungry, and in the distance He saw a fig tree with leaves and was hoping to find a fig, but there were not figs because it was still early spring. Jesus then said that no person would ever eat a fig from this tree again. Mark eleven verse twelve.

Mark 11:12-19

- 12. And on the morrow, when they were come from Bethany, he was hungry:**
13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Upon arriving in Jerusalem Jesus went directly to the temple and became angry finding people who had turned the temple into a shopping district. Even though the retail purpose was to support the temple and worship, Jesus' actions shows that we are never to merchandise God, Jesus, and faith. He threw out the merchants and money exchangers, even those retailers selling doves which would be used in offerings. Jesus would not allow retail items to be carried through the temple. Jesus wanted the temple, His house, to be a house of prayer. He did not want His house to be a den of thieves. In the modern era when we walk into a house of worship, we should find a house devoted to the worship of God, not the selling of books and religious audio and video tapes, not the selling of café food items even if it is promoted as providing for fellowship. Jesus made clear that a house of worship is to be a house of worship. This angered the scribes and chief

priests who became even more intense in their desire to destroy Jesus. By now, they were fearing Jesus because they saw how the people were positively responding to the message of Jesus. Outsmarting the chief priests and scribes, Jesus left Jerusalem at nightfall. Verse fifteen.

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19. And when even was come, he went out of the city.

During this Passover season some Greeks came to Jerusalem to worship who wanted to see Jesus. After sharing their desire with Philip of Bethsaida who enlisted the assistance of Andrew, they came to Jesus. John chapter twelve verse twenty.

John 12:20-50

20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Jesus explained to the men that the time was coming for the Son of Man to be glorified. He compared His life to wheat and explained that even wheat when it comes to the end of its life it comes to a lonely finality, but in death even wheat regenerates and brings forth the next generation. Similarly, if all we have hope for is this physical life, we know from the example of nature that this physical life will one day end and we have hope in eternal life that transcends our physical existence. If we want to have part of this eternal life, we must follow and serve Jesus, and in the end God the Father will honor us. Verse twenty-three.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Knowing that His time was near, Jesus started to have the same feelings that any person would have knowing their cruel death was imminent. Even though Jesus could have asked God the Father to save Him from this fate, He knew His death was part of the plan for mankind. Without His death, there would be no hope of salvation for people. Jesus then asked God the Father to glorify the name of God the Father when a voice was heard from heaven saying that not only has the name of God the Father been glorified, it would be glorified again. Most people did not hear the voice of God the Father, instead hearing the sound of thunder. Those who heard the voice almost all agreed it was the voice of an angel. Jesus then explained that this voice was heard not for His benefit, but for the benefit of those who could hear. Verse twenty-seven.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

Jesus went on to explain that a new era was being ushered in on planet earth, a time of judgment with the prince of this world, Satan the devil, being cast out. The final writ of judgment is yet to be written and the final exile into the bottomless pit has yet to be carried out. He explained that His death, being lifted up, would bring the hope of salvation to all people. Jesus was foreshadowing that He would be crucified. Verse thirty-one.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

33. This he said, signifying what death he should die.

The people listening to Jesus told Jesus they had heard of the Messiah who would always be with them and could not comprehend the Son of Man. They wanted to know who this Son of Man was. Jesus replied that the light would be with them only for a little while longer and that they needed to walk in the light while it was still with them because walking in darkness can cause us to stumble. He asked them to believe the light and to be children of the light. Verse thirty-four.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Even with this plea, and even with all of the miracles that many had seen Jesus do, most people did not believe Jesus, and this fulfilled several prophecies from the Book of Isaiah. Verse thirty-seven.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw his glory, and spake of him.

Strangely, many of the chief priests believed Jesus but yielded their authority to the Pharisees because they did not want to be cast out of the synagogue. These chief priests made the mistake of valuing the life they had now instead of eternal life, they valued praise of men more than praise from God, and not wanting to lose the life they had now, these same chief priests thousands of years ago came to the end of their natural human existence. Verse forty-two.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

Knowing that there were those who believed Him yet feared man more, Jesus proclaimed very loudly that anyone who believed Jesus believed God the Father and that anyone who had seen Jesus had seen God the Father. Jesus explained that He was light sent into a world filled with the darkness of evil. Verse forty-four.

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Jesus then explained a little more about judgment showing that He did not come to judge the world but to save the world and that anyone who rejects Jesus will be judged at the return of Jesus. Jesus explained that the commandment given to Jesus from God the Father was eternal life, and that Jesus came preaching a message as directed by God the Father about this eternal life. Verse forty-seven.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The next morning, Jesus and the disciples came across the fruitless fig tree that had disappointed Jesus, the fig tree filled with leaves that Jesus said nobody would ever again eat the fruit of this tree. The tree was now dead, completely dried up. Jesus shared that faith had made this possible and that we must ask of God the Father who delivers on His promises. When we ask God for our desires, Jesus said if we believe, we will receive, keeping in mind that faith requires action on our part. If we believe we will receive something, we will take the necessary steps on our part knowing that God the Father will deliver on His part. Mark eleven verse twenty.

Mark 11:20-33

20. And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22. And Jesus answering saith unto them, Have faith in God.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Jesus took time again to remind people to forgive others so that God the Father may forgive our trespasses. When we do not forgive others, God the Father will not forgive us. Verse twenty-five.

25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Upon entering Jerusalem, Jesus came to the temple where He was met by the chief priests, scribes, and elders who wanted to know upon whose authority He

was acting, because they were trying to entrap him. Jesus did not answer their question directly and instead offered to make a deal with them. If they explained to Him if John's authority came from heaven or from men, Jesus would explain by what authority He was acting. Sensing that their trap had boomeranged on them, they eventually declined to take Jesus up on His challenge. They knew that if they said John's authority was from heaven, Jesus would be asking them why they did not believe John the Baptist, and if they said John's authority was from men, the people would hate them. Not receiving a response from the chief priests, scribes, and elders, Jesus declined to answer their question, showing that not giving an answer can sometimes be the best way to respond to a question. Verse twenty-seven.

- 27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,**
- 28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?**
- 29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.**
- 30. The baptism of John, was it from heaven, or of men? answer me.**
- 31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?**
- 32. But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.**
- 33. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.**

Jesus then continued to speak with the chief priests, scribes, and elders giving a parable using an example of a vineyard owner who left the vineyard in charge of a manager when he went to a far country. During harvest season, the vineyard owner sent servants to the manager to collect the harvest and the servants were either harassed or killed. Eventually, the vineyard owner sent his beloved son thinking that the manager would respect the son of the vineyard owner. Seeing that the son, the heir to the vineyard had arrived, the manager plotted to kill the son so he could inherit the vineyard. He continued to explain to the religious leaders that this would leave the vineyard owner no choice but to kill the manager of the vineyard before giving it to somebody else. He concluded by

explaining that the rejected stone would become the chief cornerstone of the new building. Without acknowledging they understood what Jesus was explaining, these religious leaders angrily left the company of Jesus wanting to kill Jesus, but because they feared the people, they took no action. Mark chapter twelve verse one.

Mark 12:1-37

- 1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.**
- 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.**
- 3. And they caught him, and beat him, and sent him away empty.**
- 4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**
- 5. And again he sent another; and him they killed, and many others; beating some, and killing some.**
- 6. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.**
- 7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.**
- 8. And they took him, and killed him, and cast him out of the vineyard.**
- 9. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.**
- 10. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:**
- 11. This was the Lord's doing, and it is marvellous in our eyes?**
- 12. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.**

These religious leaders who were cowards, sought the assistance of the Pharisees and Herodians in an attempt to entrap Jesus in His words. The first group came and tried to trap Jesus between God and man asking if it was lawful to pay taxes to the Roman government. Jesus asked these people to show Him a coin and when they showed Him the coin He asked whose image and name was on the coin, and they replied that it was Caesar's. Jesus explained that they should

render to Caesar the things that are Caesar's and to God the things that are God's. Verse thirteen.

13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Next came the Sadducees who did not believe in the resurrection strangely asked Jesus a question about the resurrection using the Old Testament practice of a surviving brother. In the Old Testament, if a brother who was married died without providing an heir, it was the duty of the brother to marry his brother's widow and provide that heir so the property could stay within the family. The Sadducees gave an example of a widow and seven brothers wanting to know in the Kingdom of God to which brother the widow would be married. Jesus explained that in the resurrection people are no longer married or given in marriage. He also explained that when through the burning bush when God spoke to Moses, that God described Himself as the God of Abraham, Isaac, and Jacob in the present tense, not was the God of Abraham, Isaac, and Jacob in the past tense. Verse eighteen.

18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

- 22. And the seven had her, and left no seed: last of all the woman died also.**
- 23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.**
- 24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?**
- 25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.**
- 26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?**
- 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.**

Another scribe came to Jesus believing that Jesus had answered these challenging questions well, wanted to know the first commandment of all. Jesus replied that there was one God who we are to love with all of our heart, with all of our soul, with all of our mind, with all of our strength, and added there was a second commandment to love your neighbor as yourself. This scribe agreed with the responses that Jesus gave and then Jesus shared that the scribe was near to the Kingdom of God. Verse twenty-eight.

- 28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?**
- 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**
- 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**
- 31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**
- 32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:**
- 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.**

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

While at the temple, Jesus taught the Messiah was much more than a descendant of David showing that even David referred to this future Messiah as Lord. Verse thirty-five.

35. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Jesus then spoke to the disciples and the crowd reminding them that the scribes and Pharisees sit in Moses' seat, to be respectful and mindful of their authority and to avoid their hypocrisy of placing heavy burdens on people while positioning themselves to be seen as holy dressed in the most ornate clothes, being the center of attention. He stressed the importance of avoiding misappropriated religious titles like Rabbi and Father, because only Jesus is the Rabbi, or Master, and only God the Father is our Father. Collectively we are all brothers and sisters in Christ and what we do needs to be done out of love and service to other people, not a desire to become great or empowered. There is no brother or sister in Christ who is above another brother or sister. Matthew chapter twenty-three verse one.

Matthew 23:1-23

1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, 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 for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

Jesus blasted the scribes and Pharisees who locked people out of the Kingdom of God by setting the people against the Kingdom of God. He also said that because they only had the optics of being religious when they were greedy taking the widows' houses would lead to their damnation, and that in making a person a follower of the scribes and Pharisees these followers were well on the road to hell. Jesus added that these same scribes and Pharisees were spiritually blind valuing money more than the truth of God, that they would routinely affirm the need to swear by the gold of the temple rather than the temple, never realizing that the temple was of more importance than the gold. Jesus was pointing out the multitude of their errors in logic and thinking. Verse thirteen.

- 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.**
- 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.**
- 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**
- 16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!**
- 17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?**

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Jesus again referred to the scribes and Pharisees as hypocrites because they focused on very small matters of the law, like tithing, and ignored judgment, mercy, and faith, being foolish to focus on tiny matters while avoiding large areas of faith. Jesus compared the scribes and Pharisees to people who outwardly looked beautiful, but who inwardly were dead just as much as outwardly they appeared to be righteous but inwardly they were filled with hypocrisy and iniquity. Verse twenty-three.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Jesus explained how self-serving their thinking was, how these scribes and Pharisees saw themselves as being righteous like the prophets, never considering

if they had lived in the times of their forefathers, they too, would have participated in the killing of these same prophets. Verse twenty-nine.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

Jesus shared that Jerusalem and the people of Jerusalem had a history of killing prophets and ending up desolate and let them know that soon they would no longer see Jesus and that Jesus would not return until His followers would be widely accepted in Jerusalem. Verse thirty-seven.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The time of His crucifixion was nearing and next time we will examine prophecies that Jesus gave of the end time. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.

