

Verse by Verse Matthew 23:23-39

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[0 : 00] There we go.

And let's open up to our study in the Gospel of Matthew this morning, chapter 23. It's good to come to church, good to come to Sunday school and just be able to open up the Bible and focus on the words of the Scripture.

Get enough of the other stuff throughout your week. And we need more of the Bible. We need more of just reading in Isaiah this week, and it reminded me of this thought there that all flesh is grass, and all the goodness thereof is as the flower of the field.

The grass withereth, the flower fadeth, but the Spirit of the Lord bloweth. Because the Spirit of the Lord bloweth upon us, surely people is grass. The grass withereth, the flower fadeth, but the Word of our God shall stand forever.

And everything you listen to on the news is just flesh, and it's grass. And whether it's politics or entertainment, no matter what it is, it's just as the flower of the field.

[1 : 29] It's just going to be here today, gone tomorrow, on to the next thing, and forget it. This book, though, is forever. It's eternal. It's better to focus on this, get a little bit of this in you as much as you can.

And I trust that you're spending time throughout your days reading this book and spending time trying to fellowship with the Lord in this book. And so thanks for coming this morning, and let's just study it a little bit deeper this morning if we can.

Matthew 23, we are in one of the roughest chapters of the Bible, one of the roughest chapters where the Lord Jesus Christ just lets loose on these hypocritical religious leaders.

And it's not a pattern for how you are to talk to people that are lost. It is something, though, to consider and understand that Jesus Christ put men in their place when they needed to be put in their place, when they were lying, showboats, and childish, and hypocrites.

It's all over this chapter where he calls them names. He exposes their heart and what they're guilty of. And the point I made last week and will again this week is that he's doing this in public.

[2 : 38] He didn't go meet them privately and try to discuss with them their problems. No, he's exposing them to the others, to the multitude and to his disciples who their whole lives have been forced-fed this religion, their traditions, their way of seeing things.

And it's been so out of balance with the way God intends it to be that he has to do this. And so it's good to expose false teachers and false preachers and false prophets and false doctrine and to allow you to see the truth and understand man messes things up.

And God keeps it right, so stay in the book. All right, verse number, let's just pick it up in 13. Nah, we got all the way to 21 or 22. So we'll just continue on in verse 23 then.

We came through that last section where he reveals the absurdity of some of their irrational teachings about gold and about whether it's swearing by the temple or swearing by the gold.

If you remember that, you can reread that. And just some folly that they fell into over the years. And so Christ is getting them back on track. Verse 23, and it just continues, this scathing reaming out of these hypocrites.

[3 : 54] Verse 23, woe unto you, scribes and Pharisees, hypocrites. Why are they hypocrites now? Here's why. For ye pay tithe of mint and anise and cumin, 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. So under the law, they're supposed to tithe of what they grow or what they raise, whether it's flocks or vegetables or just anything.

And they're to give 10% of everything, 10% of each spice, as it gets down to the nitty-gritty. And he said, you guys do that. You pay tithes of even the smallest of things.

And if anybody here has a garden of herbs, just to get the understanding of what they would be doing, if they had their own personal garden of things, and raised a little of this and a little of that and a little of this, they took the 10th of that and tithed it to God.

And they are keeping the letter of the law to the T. But Christ has a problem with their tithing here because they're so focused on certain things that they'll just completely omit what God's intention for the law is.

[5 : 10] Now come back to Proverbs 21, and let's see something here, what God has to say, something in their law from the Proverbs of Solomon about their sacrifices and what they give.

There are certain things that God elevates over tithing. And in this case in Matthew 23, He mentions judgment, mercy, and faith.

And He calls those the weightier matters of the law. Now come back to Proverbs 21, and take a look at what God's more interested in than how much you give of your spices.

Verse 3 says, To do justice and judgment is more acceptable to the Lord than sacrifice. Well, what about the sacrifice?

Isn't that great when someone brings and offers a sacrifice to God? They're just giving of what they have. It's theirs, and they're giving it to the Lord, and they're sacrificing it to Him? No.

[6 : 20] He's more interested in their heart. Look later in the chapter, where is it at? Verse 27. The sacrifice of the wicked is abomination.

How much more when He bringeth it with a wicked mind? So come back to Matthew. The Lord's not, He sees right through, and we could see this in the Old Testament, that the prophets, they hit this hard.

Hosea, Isaiah, to name two, kick in these Jews bringing sacrifices, and how what God truly desires. As a matter of fact, there's a quote.

We've read it twice in Matthew, how the Lord desired mercy from Hosea chapter 6, and not sacrifice. But isn't that an easier thing to do, is just to write a check, than actually to do the work yourself, or to commit your time and your heart to serving God, or to discipline yourself in your Christian life?

Isn't it easier just to kind of let your conscience go, and give something? Help out, but not actually, or help out by giving, but not actually doing it yourself? Well, anyway, back to this verse here.

[7 : 27] They're guilty of omitting the weightier matters of the law. Verse number 24. Ye blind guides, which strain at a gnat, and swallow a camel.

That's an interesting thing here, and it's an illustration. It's a problem going back to verse 23, straining at a gnat, illustrative of what they're doing with their spices, their mint, tithing of something so insignificant, like the Lord has use, like serious use, and so forth in the ministry, of their little bit of spice.

But they'll strain at such a thing, and be meticulous about it, but be so guilty of swallowing a camel, an unclean beast, and that is connected back to their verse 23, of omitting the weightier matters of the law.

Now this is a place where the supposed scholars nitpick the King James Bible, and throw a big fit, because it says the word at. Like this is such a mess for them.

They say, it's such a crazy thing, but I've seen this verse, and scholar, or preachers, or teachers of the Bible, or the Greek text, or whatever, they get so excited about this, because they're like, the Greek language actually should say, strain out a gnat.

[8 : 49] And like that, I don't know why, but that's one, that's just such an easy one for them, to just show how smart they are, I guess, and how full of errors this Bible is, in their minds.

So they say, you strain out a gnat. You don't strain at a gnat. Like the King James translators, didn't know the difference. And no, the straining is the verb, and it's straining at whatever it is.

It's not a complicated thing, but they get into their, what the word is, and anyway, I don't even want to waste your time too much with it, but it's just one of those spots, where they like to make a fit over something, and it just shows them being guilty, of worrying about the small things, in this sense, and omitting the weightier matters, if you want to call it that.

Now, it's a preposterous thought, that they're swallowing a camel, and it just, it just indicates, I think, the extent of their condition, and how far off they are from the Lord, and from God, and from

righteousness.

And so Christ, he's not being hard with them, in the sense of being mean. He's not overboard, with what he's calling them hypocrites, and calling them blind guides, and they're going to call them serpents, in a little bit.

[10 : 03] So ye blind guides, that's what they were, these Pharisees were the guides, of the people, they were the teachers, they were the ones responsible, the scribes, and Pharisees, for keeping, and writing, and teaching, and training, the generations of Jews, and the laws of God, the holy ways of God.

That was their duty, and calling, and you call them preachers, in the ministry. And Christ has to go through that land, and just let all the preachers have it, because they're the ones, that are guilty. They're the ones, that are trying to set themselves up, and get rich. They're trying to use their positions, to get a little bit higher, a little further along. They love the greetings, in the marketplace. They want to be recognized, by everybody.

They want to be, patted on the back. They want to sit, in the seat of Moses, and pass forth the judgment, teach everybody, and tell them what to do. And so Christ gives it to them. They're the ones, that are guilty.

And it's not hard, to say that too much, different today, that men in the pulpits, all across this land, and probably across the world, are one of the biggest parts, of the problems, with Christianity, without not teaching, the weightier matters of the law, not giving the scriptures, the truth of the scriptures, but instead just, giving what keeps them here, keep them coming, keep them coming, keep them giving, keep them coming, just be soft, be friendly, be polished, be pretty, be funny, and let them leave saying, hmm, that was nice.

[11 : 31] Well, these scribes and Pharisees, are hypocrites for that. So let's move on. Verse 25, woe unto you, scribes, and Pharisees, hypocrites. Does he have to keep saying it? I mean, do you want to highlight, verse 13, verse 14, verse 15, fools and blind, verse 23, verse 25, he's going to do it again, in verse 27, he's going to say, they're full of hypocrisy, in verse 28, he's going to call them hypocrites, again in verse 29, I mean, is this enough, or is he getting his point across?

You judge, this is the Lord Jesus Christ, and he's not letting go of this. He's going to keep pressing it, and pushing it, and forcing this upon them, that they're hypocrites.

Woe unto you, verse 25, scribes and Pharisees, hypocrites, for ye may clean the outside, of the cup, and of the platter, but within, they are full of extortion, and excess, full of extortion, and excess, look at verse 28, it says at the end there, within, ye are full of hypocrisy, and iniquity, so that's what's on the inside, but on the outside, they'll make sure everything looks right, and everything's pretty, they're obsessed with cleaning things, before partaking, the cups, and the platters, and their eye, in their mind, no dirt, can go inside this body, because I'm, I'm a child of God, I'm, I'm of the Lord, I'm holy to God, and this is holiness, is keeping myself, cleansed, and clean, and, washed, and, sanctified, for the use of God, that's, that's their thinking, and it's backwards, come back to chapter 15, remember, what we saw back here, how they, were rebuking,

Jesus' disciples, finding fault with them, because they didn't wash their hands, chapter 15, and verse number one, then came to Jesus, scribes and Pharisees, which were of Jerusalem, saying, why do thy disciples, transgress the tradition, of the elders, for they wash not their hands, when they eat bread, and you remember that passage, Christ turned it right back on, and said, why do you transgress, the commandment of God, isn't that a little bit worse, than the tradition, of the fathers, and he didn't care about, the tradition of the fathers, or the elders, or the teaching of the times, he cared about the word of God, the commandment of God, what was written, thus saith the Lord, now these men are obsessed, with some outward details, and the teaching then, is to cleanse first, what's on the inside, look at verse 26, thou blind Pharisee, cleanse first, that which is within the cup, and platter, that the outside of them, may be clean also, and he's obviously not talking about, cups and plates, but rather talking about themselves, get your heart right, and that's something, we need to understand always, is that as if the heart is right, the rest will follow, if the inside's right, the inside will refuse, to let the outside be wrong, that's how that works, you focus on what's inside, you preach to the heart, you aim at the heart, you aim at training, and teaching, getting the word of God inside, you don't work on the outside first, that's foolishness, that's Pharisees, that's the way they roll, you aim at the heart, you get God inside of them, and then you get the word of God, inside of them, and the spirit of God, that's inside, will bear witness, to the truths of the word of God, and it'll change the outside,

I'm not going to nitpick on this, it's not something I'd care to preach on, and fuss about, but just I'll give you an example, in my own life, when I grew up in church, I grew up just dressing for church, and when I got a little bit older, and on my own, and my heart was with the Lord, I was trying to do right, I was dressing in a shirt and tie, I was just, that was just me, I didn't have suits, I might have one, I don't know, but that's not something, I really owned in my closet, but I did have my Sunday shirt and tie, and I'm not trying to put that on everybody here, if you don't have a tie, you're not right with God, I'm just saying, at my spot in life, well you might not be, but anyway, at that spot in life, I just felt like, I'm going to church today, and I love the Lord, I want to please Him, and I'm just going to, just you know, next level, or whatever I got, I'm going to dress my best, and that was what I did, and what happened though, as I got a little away from the Lord, started getting backslid, still just a single guy, on my own, in an apartment, one of the first things that went, was that shirt and tie, and just started wearing, a little bit lower, and I knew what I was doing, but I didn't care, because I knew I wasn't right with God, and I was just going, because I didn't want them to come after me, and be knocking on my door, you know, visitation, and chasing me down, and saying, what do you worry about, you're supposed to be in church, and so I just kind of, kept going, didn't really, you know, out partying Saturday night, and then dragged myself, to church Sunday morning, just to make a show of it, but one thing I know, that changed, was the outside, now the hair, wasn't getting long, and shaggy, and curly, and rough, and I wasn't, all, you wouldn't have known it, on the outside, except, my dress just went down a notch, and I also probably slid back, a little further, in the seating of the church, but later on, in the Lord, got a hold of my heart, and granted,

[17:00] I'm telling you this, I was fighting this calling of God, you know, in my life, it wasn't just, I go to church, because it feels good, or something, I knew where I was, and I knew what God wanted from me, and I was fighting it, and resisting it, and so, when I submitted then, I didn't have, I wasn't going to sit in the back, it was a bigger church, a longer church, I wasn't going to hide back there, my heart was right, I dressed up, and not to be seen a man, but because my heart, wanted to show God, I love him, I just wanted to put a, a better look for, you know, my best foot forward, and so I showed up in church, and I went up and sat, in the second pew, way up to the front, and this old lady, that was, that had been in church, for a long time, and seen me grow up, and in and out, and all of that thing, she came up to me, after the service, and she just said, I've been praying for you Toby, and she said, I know that the Lord, is doing something in your heart, and I just want to praise the Lord, and say that, I'm thankful to see it, and that was a blessing to me, to say, and I didn't, I didn't show up, be like, hey, see my tie, see where I'm sitting, no, but I came with my Bible, wide open, listening to the teaching, and preaching, wanted something from God, ready to hit that altar, if God was dealing with my heart,

I wasn't going to, you know, worry about a long aisle, I was going to get close, and that was just where I was, and it was recognized, when some changes went on the outside, but you know what took place first, something on the inside, when that got right, the outside got right, and it'll be the same for you, and it'll be the same for anybody else, that's living this life, dragging themselves to church, with their heart right or not, it'll show up, when your heart's right, you may clean the inside, the outside will get clean, it's just the way it goes, look at 1 Corinthians, chapter 11, something Paul says to the church, 1 Corinthians 11, when your heart's right on the inside, it'll convict you, God will convict you, about your appearance, and about your conduct, and about your speech, and about your testimony, and about what others see, he'll convict you about, what you're showing, to the rest of the church, 1 Corinthians 11, and, this is in the context, of the Lord's Supper, communion, and he describes, some people, not being right, and he says in verse 28, let a man examine himself, let a man examine himself, so, and talking about, partaking of that, but come down to verse 31, that's what I want you to see, if we would judge ourselves, we should not be judged, that is of the Lord, verse 30, describes people being weak, sickly, and many sleep, have actually died, is the case, verse 31, but if we would judge ourselves, we could eliminate all of that, we could eliminate God, dealing with us, and straightening us out, on our sin, and our problems, and the point is, to judge yourself, to allow your heart, and the Lord, to examine yourself, and clean up, the inside, make sure the inside's clean, and you won't have to worry, about being chastened, of the Lord, in verse 32, and so forth, here's a better one, come back to Psalm 25, this is just one I love, Psalm 25, I've got stuff underlined, all over this one, if we judge ourselves, our heart will condemn us, if we're wrong, and if we seek the Lord, and seek what's right, in our fellowship with him, he'll teach us, and he'll guide us, in the way that's right, in the way that's acceptable, to him, let's read,

look at verse number four, this is a good prayer, and a good cry, to God, show me thy ways, O Lord, teach me, thy paths, lead me, in thy truth, and teach me, for thou art the God, of my salvation, on thee do I wait, all the day, remember O Lord, thy tender mercies, and thy loving kindnesses, for they have been, ever of old, remember not, the sins of my youth, amen, nor my transgressions, amen, according to thy mercy, remember thou me, for thy goodness sake,

O Lord, good and upright, is the Lord, therefore, will he teach, sinners, in the way, what's that, the way that's right, the upright way, verse nine, the meek, will he guide, in judgment, and the meek, will he teach, his way, all the paths, of the Lord, are mercy and truth, unto such as, keep his covenant, and his testimonies, for thy name's sake, O Lord, pardon mine iniquity, for it is great, what man is he, that feareth the Lord, him, shall he teach, in the way, that he shall choose, so here the Lord, it's over and over, and over, that this is, God's going to guide, and teach, and lead, somebody, who's meek, humble, who wants to put, their sins away, and wants to follow, the right way of God, he'll help you clean up, the inside, and the outside, if you'll seek him, he'll reveal his right ways, to the man, who's sincere, and upright, all right, back in Matthew 23, these hypocrites, weren't sincere, about following, the ways of God, they were showboats, and so they were worried, about the outside, and the inside, was a mess, verse 27, he continues, woe unto you, scribes and Pharisees, hypocrites, fear alike, unto whited sepulchers, now what a, what a comparison here,

I don't know anybody else, in the Bible, that's compared, to a, a sepulcher, a grave, a tomb, whited sepulchers, which indeed, appear beautiful outward, but are within, full of dead men's bones, and of all uncleanness, they're not allowed, to touch dead bodies, that's a terrible thought, but Christ says, that's what's inside, of your heart, later on it describes, how they, where's the word at, they garnish, the tombs of the prophets, or the sepulchers, of the righteous, outward appear beautiful, whited and clean, it's a gorgeous, tombstone, and they'll take care, of those, that's what they are, outward appear beautiful, but within, full of dead men's bones, and all uncleanness, what a terrible, description, they, he earlier told them, that they, show up looking like, or they're, wolves, in sheep's clothing, outwardly appear, gentle and harmless, and innocent, and clean, but inside, they're filthy, and ravenous, and murderers, and that's, that's what he's, accused them of already, and he will continue to, the, the outward appearance, he will not allow, man to emphasize, the outward appearance, and it can be, a work of the flesh, it's something to be, concerned about, it's something to be, concerned about your testimony, your appearance, before others, of course, but it's not something, that God emphasizes, more, than he emphasizes, what's on the inside, always the inside first, verse 29, woe unto you scribes, and Pharisees, hypocrites, for ye build, the tombs of the prophets, and garnish, the sepulchers, of the righteous, and say, if we'd been, in the days of our fathers, we would not have been, partakers with them, in the blood of the prophets, we'd be innocent, we'd have defended them, we'd have listened to them, and the message, that God had for us, but he says, in verse 31, wherefore, ye be witnesses, unto yourselves, that ye are the children, of them, ye be witnesses, because ye say, our fathers, verse 30, the days of our fathers, your witnesses, you're declaring yourself, you're the children, of them, which killed the prophets, and verse 32, fill ye up then, the measure of your fathers, now the false, show of devotion, to the servants of God, is after they're dead, is something that Christ, can't take, and he says, it's just a lie, you would have killed them, if you were there, you're just as guilty, of their blood, when he says this, in verse 32, fill ye up then, the measure of your fathers,

[25 : 45] I don't believe, he's commanding them, to go kill more people, fill ye up, or continue their path, but I think, it's the wording, that seems a little, tricky for us, the word then, kind of, means, or helps us to understand, it means, because you're the children, in other words, back up verse 31, where he says that, ye are the children of them, which killed the prophets, fill ye up then, the measure of your fathers, because you're the children, of them that killed them, therefore, ye fill up, the measure of your fathers, you're just as guilty, you are of the same stripe, the fruit doesn't fall far, from the tree, you're the same, as they are, and you're going to continue, to do after their works, and he's going to say that, in verse 34, I send unto you prophets, wise men, and scribes, some of them, ye shall kill, and crucify, some of them, ye shall persecute, or shall scourge in your cities, and persecute them, so, these guys are going to follow, in their fathers footsteps, and that's what he's saying, in verse number 32, because you're the children, of your fathers, you're going to just, continue on, you're going to fill up, what they've done, and will continue to do, they kill Jesus Christ, in Acts chapter 7, they murder Stephen, and the other apostles, get martyred, by the hands, many cases, of these Jews, either directly, or indirectly, so verse 33 then, let's, try to get this thing finished, if we can, ye serpents, ye generation, of vipers, how can ye escape, the damnation of hell,

serpents, is an animal,

I believe, Christ selected, with a purpose to it, calling these men, serpents, serpents are, connected back, to Genesis 3, and Satan, they're of their father, the devil, he already told them that, John chapter 8, verse 44, you're a generation, of vipers, you're all of your father, the devil, you come from devils, from the prophets, that have murdered God, or from the Pharisees, your fathers, that have murdered God's prophets, ye are just like them, ye serpents, ye generation, you generation of vipers, they're a cursed animal, they're a, they're a camouflaged creature, that shows one thing, but really, they're vipers on the inside, they're killers, they're sneaky, and they're just, the offspring, of a serpent, is what he's telling them, you generation of vipers, and the question, how can you escape, the damnation of hell, implying, you can't, and after exposing, the extent of their guilt, and of their sin, he's putting right in their face, that they're on their way to hell, and they would have never thought that, they would, they declare by their tradition, and by their position, you people, you common folk, need to clean up your lives, you're going to hell, you need to live like us, holy and righteous, and outwardly clean, and show your devotion to God, you know, we're the one that, make broad deflacteries, we're the one that enlarged, the borders of our garments, we have the chief seats, and we're called rabbi, and teacher, and so forth, you need to be like us, and Christ says, you're a hypocrite, you're a blind guide, you're blind yourself, earlier in Matthew, he said, let them alone, the blind lead the blind, both of them will fall into the ditch, and that's those Pharisees, blind, blinded to the word, of God, blinded to their condition, blinded to the, to the incarnate Christ, in front of their face, rebuking them, and they get so mad, they just want to murder him, they're blind to their sin, it's a good question, how can you escape, the damnation of hell, it's a good question, to ask somebody today, you might word it, a little differently, you might not say it, in that exact phrase, but to put that in their case, how is it that you're going to, escape hell, we would word it, a little bit nicer, how is it that you're going to, get to heaven, if you know, the thought of, if you were brought up, to the pearly gates, and God said, why should I let you in, how are you going to get in, it's a good question, to ask somebody, and it's, that's kind of more, the way we go, is to try to get the sinner, to express, what they're trusting in, that God would allow them in,

I remember going, through some neighborhoods, one time, and this one woman, just pulled into the driveway, in the house beside, where we were at, at a door, and she was getting, groceries out of the trunk, and so as we came around, the sidewalk, she was right there, and we just said, hey, and introduced ourselves, and what we were doing, and, and kind of could see, she had her hands full, of groceries, this is not a time, where we're going to stand here, and open up the screen, you know, just discernment, this has got to be quick, she needs to keep moving, and so, we just said a few quick words, and she responded, very quickly, saying that she is, on her way to heaven, she's saved, by the blood of Jesus Christ, I was like, praise the Lord ma'am, take your groceries in, we'll leave you alone, that was a good response, and somebody knew, how they were going to escape, the damnation of hell, amen, but these guys, these serpents, they're not getting out, earlier, he said in, last week we read this, in verse 14, I look at verse 13, come to the end of verse 13, well I'll just read, the two together, all three verses, verse 13 through 15, 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, so they're not going, into the kingdom of heaven, they're going to hell, verse 14, woe unto you, scribes,

Pharisees, hypocrites, for ye devour widows' houses, for a pretense, make long prayers, therefore ye shall receive, the greater damnation, verse 15, woe unto you, scribes and Pharisees, hypocrites, ye compass sea and land, and make one proselyte, when he's made, you make him twofold, more the child of hell, than yourselves, where did he say plainly, three, four times, in this little discourse, where they're going, they're going to hell, they're going to be damned, they're not going, they're not going to be received, or enter into the kingdom, that God prepared, for this nation, these men are going to hell, so sayeth the Lord, so is it okay, to tell somebody, they're going to hell, oh no, well, we couldn't, well, if the shoe fits, I don't say that you just go, walking out, just anybody you meet, at the mailbox, you're going to hell, you're not probably, going to get too far, but in these religious men, that had themselves in heaven, and everybody else, out of it, they need to be told, and some people, you just got to, you got to read the room, you got to know the, you got to get them talking, a little bit, to know if they're that arrogant, and try to exercise discernment, some people, you need to answer, according to their folly, and some of you don't, you just have to ask God, to give you wisdom there, but these men, needed to hear that, and yes, you can tell somebody, they're going to

hell,

Jesus Christ did, and they needed to hear it, did it do anything for them, no, but what he did was, he let the rest of the multitude know, these religious leaders, that you're following, are on their way, to damnation, so open your eyes, they're blind, and you're following, blind leaders, so that, the preaching was for the multitude, and for the people, to quit following them, verse 34, wherefore, behold, I send unto you, notice the word send, is in the present tense, and it's a quote, from the Old Testament, of what the Lord Jehovah, would say, I send unto you, prophets, and so forth, and now, if Jesus Christ, kind of inserting himself, as Jehovah, the quote, but very, regardless of that, behold, I send unto you, as he says it to them, there are present tense, in Jesus Christ's day, he's sending prophets, wise men, and scribes, and some of them, you shall kill, and crucify, some of them, you shall scourge, in your synagogues, and persecute them, from city to city, that upon you, this guilty generation, upon you, may come all the righteous blood, shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, and of Barakias, whom thou slew, between the temple, and the altar, verily I say unto you, all these things, shall come upon, this generation, the damnation of hell, are going to be guilty,

[34 : 24] God is going to hold them guilty, of murder, murdering those he sent, unto them, and that goes back, into that, chapter 21, back into that parable, about the, householder, planting a vineyard, and then, sending his servants, and they beat one, killed the other, stoned the other, and so forth, alright, so he sends prophets, and we get from that, something we can understand, that God has his hand, in this New Testament, and the writings, of the apostles, and of the apostle Paul, nothing was penned, at this moment, Matthew through Revelation, but the Lord Jesus Christ, says before any of that, was penned, all they had, was the Old Testament, and he says, I send unto you scribes, so there's going to be people, that, and we believe, that the New Testament church, today, has been given, what's the word, just been entrusted, I guess, with the keeping, of the scriptures, and the copying of them, and we believe, the Lord has preserved it, and done that, over these 2,000 years, of persecutions, of the church, and the dark ages, and the murders, and the crusades, against it, and the attempts, to abolish, the words of God, and praise the Lord, he's kept it around, for us today, one thing to note, from verse 35, you wouldn't see that, in this layout, of the books, but understanding, the Jewish Old Testament, the Hebrew scriptures, that they had, they were not laid out, from Genesis, to Malachi, they were not bound, into a scroll, like that, they were separate scrolls, but when they did, combine them, up to Christ's day, or even,

I don't know, what the official date is, when they were combined, into more of an order, I think it was 22 books, now there's 39, but some were, kind of mixed together, for instance, Ruth is connected, to Judges, because of the time frame, the kings were, put together, they weren't separated, and a lot of the books, of the Old Testament, that we have split up, a lot of those minor prophets, were all just, condensed down, into one scroll, and so there were, 22 of them, and the first one, was Genesis, the last one, would have been, well the last reading, of the last one, was 2nd Chronicles, and in 2nd Chronicles, toward the end there, of chapter number 24, you have this, blood of Zacharias, being murdered, being killed, between the temple, and the altar, and so in the Jewish, order of books, this verse here, what Christ alludes to, is the beginning, and the end, of the Jewish, order, of their Old Testament, so in our Bible, it would look like, it's just talking about, the blood from,

Abel, from Genesis 4, to 2nd Chronicles, chapter, or to the end of the book, would be, well to 2nd Chronicles 24, and it feels like, well there's a whole lot, of scripture back there, well, and they're set up, and it kind of, he shows, and even gives credence, to the way, they had it, in that day, and they're guilty, of those men's blood, let's finish the chapter, verse number 37, oh Jerusalem, Jerusalem, thou that killest, the prophets, and stonest them, which are sent unto thee, what a, what a terrible thing, to put on that city, from God's perspective, if this is what you're guilty of, how often, would I have gathered, thy children together, even as a hen, gathereth her chickens, under her wings, and ye would not, now there's another, illustration, or, like a, not a parable, an analogy, a similitude, this whole book, is riddled with these things,

God writes in a way, that we can understand, that we can relate to, even today, this is his intention, toward the children of Israel, is to gather them together, to protect them, to be that mother hen, over them, if you will, and notice this, how often, would I have, this is the will of God, how often, would I have done this, and the end of the verse says, and ye, would not, I would, have done this, but ye would not, accept it, or allow it, you've rejected, my will, what does that teach you, well it teaches

you, that this Calvinistic thought, of the sovereignty, and decrees of God, is just, it's baloney, it's a lie, God's will, is to gather, the children of Israel together, but they would not, they rejected, the will of God, so God didn't decree, something sovereign, that this is my will, and it has to happen, no it didn't happen, what will happen, in the future, you know what the Bible says, in second Peter, that God is not willing, that any should perish, but that all should come, to repentance, so what's the will of God, that all, should come, do all come to repentance, no, well then they change, all the elect, will come to repentance, well what about, any that perish, just the elect, nonsense, nonsense, the will of God's rejected, the Jews rejected, the will of God, and Jesus Christ, even had his own will, and that's another thing, we can see, some other time, in the future, here in chapter 26, I guess, behold verse 38, your house, now no longer, I pointed this out earlier, no longer is it my house, or my father's house, but now he says, your house, is left unto you desolate, for I say unto you, you shall not see me henceforth, till ye shall say, blessed is he, that cometh the name of the Lord, and in verse 1, Jesus went out, and departed, from the temple, that's the end of that, it's your house now, and I'm gone, it's no longer, my father's house, it's no longer the place, where God's going to dwell, because they have, this is a pivotal thing here, when he lays it on them, and he lays it on them hard, he's been patient with them, he's been kind, they've been attacking him, and now he just drops the bomb on them, and says, you're going to hell, and that's that, and I would have, I would have gathered you together, I would have made this thing, this could be the best thing for you, instead you rejected it, you would not, so you know what,

[40 : 59] I'm out, but, you're going to see me in the future, you shall not see me henceforth, till, ye shall say, blessed is he, that cometh in the name of the Lord, now we'll wrap it up here quickly, but come back to chapter 21, and notice that just, a few days before, they did that, he came in, riding upon that, foal of an ass, and they, lauded him, and praised him, and they, spread their garments in the way, and in verse 9, the multitude that went before, and that followed, cried saying, Hosanna to the son of David, blessed is he, that cometh in the name of the Lord, Hosanna in the highest, and when he was coming to Jerusalem, all the city was moved, but, they rejected him, and so that, that partial fulfillment, of a prophecy there, is going to be fully fulfilled, when he comes back, and you can read that, in Malachi 3, at the beginning there, when he comes back to them, and blessed is he, that cometh in the name of the Lord, he's going to come back, and he'll be blessed, when he comes back, and they're not going to be able, to stop him the second time, so we're going to have to quit there, and Lord willing, pick this up in two weeks, and get started, into chapter 24, which now we're going to dive, into some prophetic material, and to some passages, and some things I promise you, that it'll clear up, some of the common teachings, of Christ's return, and the rapture, and things like that, that people take out of this, and I'll show you, what that really is, so take a break, and we'll come back.