

Matthew Series

Lesson #144

November 13, 2016

Dean Bible Ministries

www.deanbibleministries.org

Dr. Robert L. Dean, Jr.



MATTHEW

JESUS: KING OF THE JEWS

What Kind of Pharisee are You?

Matthew 23:1–12

**VI. Jesus is presented to Israel as her
Messianic King and rejected (21:21–25:46)**

- A. Jesus is publicly presented to Israel as
her Messianic King, 21:1–17**
- B. Jesus the Messianic King is rejected by
the nation, but not all of the people,
21:18–22:46**
- C. Jesus rejects the nation and
announces eight (7) WOES on the
religious leaders, 23:1–39**

Matt. 23:12, “And whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

Matt. 23:1, “Then Jesus spoke to the multitudes and to His disciples,
Matt. 23:2, “saying: ‘The scribes and the Pharisees sit in Moses’ seat.’ ”



The Seat of Moses at the Synagogue of Chorazin

Matt. 23:3, “Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.”

Matt. 15:1, “Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying,

Matt. 15:2, “ ‘Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.’

Matt. 15:3, “He answered and said to them, ‘Why do you also transgress the commandment of God because of your tradition?’ ”

Matt. 23:4, “For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.”

Two yokes:

- **Yoke of the Kingdom**
- **Yoke of the Law**

Two yokes:

Yoke of the Kingdom

The acceptance of the rule of God in the whole of your life, as in the Shema. This was the yoke given to children and to some extent to women, and that was all they had to obey.

Two yokes:

Yoke of the Law

The yoke of the commandments is the acceptance and obligation to fulfill all the commandments which was interpreted to include all of the oral law, the traditions of the Fathers.

Matt. 11:29, “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

Matt. 11:30, “For My yoke is easy and My burden is light.”

Ex. 20:8, “Remember the Sabbath day, to keep it holy.

Ex. 20:9, “Six days you shall labor and do all your work,

Ex. 20:10, “but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

Ex. 20:11, “For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.”

Matt. 23:5, “But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.”



Deut. 6:8, “You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”



Deut. 11:18, “Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.”



Num. 15:38, “Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

Num. 15:39, “And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them,”



“Our Rabbis taught: Who is an 'Am ha-arez? Whoever does not recite the Shema' morning and evening with its accompanying benedictions; such is the statement of R. Meir. The Sages say: *Whoever does not put on the phylacteries.* Ben Azzai says: *Whoever has not the fringe upon his garment.* R. Jonathan b. Joseph says: *Whoever has sons and does not rear them to study Torah.* Others say: *Even if he learnt Scripture and Mishnah but did not attend upon Rabbinical scholars, he is an 'Am ha-arez.’*”

~Babylonian *Talmud*, Tractate Sotah 22a

Matt. 23:6, “They love the best places at feasts, the best seats in the synagogues,”

Matt. 23:7, “greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’”

Matt. 23:8, “But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren.”

Matt. 23:9, “Do not call anyone on earth your father; for One is your Father, He who is in heaven.”

Matt. 23:10, “And do not be called teachers; for One is your Teacher, the Christ.”

“Our Rabbis have taught: There are seven types of Pharisees: the *shikmi* Pharisee, the *nikpi* Pharisee, the *kizai* Pharisee, the ‘*pestle*’ Pharisee, the Pharisee [who constantly exclaims] ‘What is my duty that I may perform it?’, the Pharisee from love [of God] and the Pharisee from fear.”

~Babylonian *Talmud*, Tractate Sotah 22b

1. The *shikmi* Pharisee: Who was circumcised from an unworthy motive (Gen. XXXIV). The J. *Talmud* (Ber. 14b) explains: who carries his religious duties upon his shoulder (shekem), i.e., ostentatiously.

The “shoulder” Pharisees, who wear their good actions on their shoulders for everyone to see.

2. The *nikpi* Pharisee: he is one who knocks his feet together.

**He walks with exaggerated humility.
According to the *J. Talmud*: He says:
*Spare me a moment that I may perform a
commandment.***

The “wait-a-little” Pharisees who always find excuses for putting off a good deed.

3. The *kizai* Pharisee—R. Nahman b. Isaac said: He is one who makes his blood to flow against walls.

In his anxiety to avoid looking upon a woman he dashes his face against the wall. The *J. Talmud* explains: calculating Pharisee, i.e., he performs a good deed and then a bad deed, setting one off against the other.

The “bruised” Pharisees, who run into walls because they are so busy avoiding looking at women.

4. The ‘pestle’ Pharisee—Rabbah b. Shila said: [His head] is bowed like [a pestle in] a mortar.

The “pestle” or hunched-over Pharisees, who walk bent over in pretended humility.

**5. The Pharisee [who constantly exclaims] ‘What is my duty that I may perform it?’ —but that is a virtue!—Nay, what he says is, ‘What further duty is for me that I may perform it?’
As though he had fulfilled every obligation.**

The “ever-reckoning” Pharisees, always weighing their good deeds against the bad.

6 and 7 The Pharisee from Love and the Pharisee from fear.

**The Pharisee from love and the Pharisee from fear—
Abaye and Raba said to the tanna [who was reciting this passage], Do not mention ‘the Pharisee from love and the Pharisee from fear’; for Rab Judah has said in the name of Rab: A man should always engage himself in Torah and the commandments even though it be not for their own sake, because from [engaging in them] not for their own sake, he will come [to engage in them] for their own sake.**

[Abaye and Raba understood ‘love’ and ‘fear’ to denote love of the rewards promised for the fulfillment of precepts and fear of punishment for transgressing them. In J. Ber., however, they are both taken in reference to God—i.e., love of God and fear of Him.]

6. The “fearful” Pharisees, who are are frightened of doing the wrong thing. Their motivation is always to avoid divine punishment.

7. The “God-loving” Pharisees, who really love God from their heart and take delight in His law.

Matt. 23:11, “But he who is greatest among you shall be your servant.

Matt. 23:12, “And whoever exalts himself will be humbled, and he who humbles himself will be exalted.”