

I. Religious Authority Empty of Kingdom Sincerity (1-7)

A. Jesus noted the leaders' inconsistency (1-3) – “Then Jesus said to the crowds and to His disciples, 2 “The scribes and the Pharisees sit on Moses' seat, 3 so **do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.**”

B. Jesus unmasked the leaders' intimidation (4) – “**They 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.**”

C. Jesus exposed the leaders' intentions (5-7) – “**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.**”

II. Religious Words Devoid of Kingdom Substance (8-11)

A. The precision of our Kingdom allegiance (8-10) – “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.” **He cautions against hollow titles that exalt humans and reinforce pride**

B. The paradox of our Kingdom attitudes (11-12) – “The greatest among you shall be your servant. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.” **Kingdom leadership values/priorities are opposite of the world's values**

III. Religious Perpetuation Resulting in Kingdom Suppression (13-34)

Jesus denounces the scribes & Pharisees - 7 WOES TO: Hypocrites (6x); Blind (5x) – guides, fools, men, Pharisee; Serpents/brood of vipers; Hell-bound; living in the spirit of murder

A. The consequences of religion (13) - “**...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.**”

B. The commitment of religion (15) “**...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.**”

C. The blindness of religion (23-24) - “**... 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!**”

D. The shallowness of religion (25-28) - “**...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...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.**”

E. The minimizing within religion (29-33) - “**...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?’”**

F. Jesus' opposition against religion (34-36) – “**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, 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.**”