

## The Red-Letter Words of Yeshua ~ Part 140

### Passion Week ~ Tuesday (continued)

In our last post, we examined the final days of **Yeshua's** life and ministry. In this post, we walk with **Yeshua** as He returns to **Yerushalayim** for the final time. Yes, we are still on Tuesday.

### Self-Righteousness Condemned

In Mattityahu 23, **Yeshua's** denunciation of the establishment (vv. 1–36) is combined with compassionate regret at their rejection of Him (vv. 37–39). First, He talks about them (vv. 1–12), then speaks to them (vv. 13–36). We will be looking at the entire chapter over this and the next one or two posts.

**<sup>1</sup> Then Yeshua addressed the crowds and His talmidim: <sup>2</sup> "The Torah-teachers and the P'rushim," He said, "sit in the seat of Moshe.**

The **Torah teachers** and the **P'rushim... sit in the seat of Moshe**, exercising the power of "the *cohen* or judge in office at that time" (Deuteronomy 17:8–13), officially interpreting the **Torah**.

**<sup>3</sup> So whatever they tell you, take care to do it. But don't do what they do, because they talk but don't act! <sup>4</sup> They tie heavy loads onto people's shoulders but won't lift a finger to help carry them. <sup>5</sup> Everything they do is done to be seen by others; for they make their t'fillin broad and their tzitzit (fringes) long,**

**T'fillin** are small leather boxes containing parchment scrolls on which are written excerpts from the **Torah** (precisely, Deuteronomy 6:4–9, 11:13–20, Exodus 13:1–16). Observant **Jewish** men past bar-mitzvah age (13) strap one on one arm and the other around the head during the morning weekday synagogue service, in literal obedience to Deuteronomy 6:8, **"You shall bind them [that is, God's mitzvot] for a sign on your hand, and they shall be for frontlets between your eyes."**



**<sup>6</sup> they love the place of honor at banquets and the best seats in the synagogues, <sup>7</sup> and they love being greeted deferentially in the marketplaces and being called 'Rabbi.'**

**Rabbi** means, literally, "my great one," and, less directly, "my master," "my teacher." It became a title of respect used for **Torah** scholars by everyone, even those of the same or higher rank.

**<sup>8</sup> "But you are not to let yourselves be called 'Rabbi'; because you have one Rabbi, and you are all each other's brothers. <sup>9</sup> And do not call anyone on earth 'Father,' because you have one Father, and he is in heaven. <sup>10</sup> Nor are you to let yourselves be called 'leaders,' because you have one Leader, and he is the Messiah! <sup>11</sup> The greatest among you must be your servant, <sup>12</sup> for whoever promotes himself will be humbled, and whoever humbles himself will be promoted. <sup>1</sup>**

In contrast to the **P'rushim**, **Yeshua** commands us to avoid the pride and prestige accompanying the title of **Rabbi**. Personally, I prefer Pastor for those who lead a community of Believers.

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<sup>1</sup> Mattityahu 23:8–12.

In our next, we continue to follow **Yeshua into Yerushalayim for His Crucifixion** by the end of the week.