

(21) Woes Upon the Privileged (Mt. 11:20-30)

1. Jesus Christ pronounced messages of woe consistent with His prophetic office. οὐαί ouai ^{#3759}_{46x}: interjection denoting pain or displeasure: *woe, alas*. הוי hoy ^{#1945}_{51x}: *ah! alas!* & וי אהוי oy ^{#188}_{25x}: *woe!* (Num. 21:19; 24:23; 1st Sam. 4:7,8; Prov. 23:29; Isa. 3:9,11; 6:5; 24:16; Jer. 4:13,31; 6:4; 10:19; 13:27; 15:10; 45:3; 48:46; Lam. 5:16; Ezek. 16:23; 24:6,9; Hos. 7:13; 9:12).
2. He “denounced” the most accountable cities (Mt. 11:20a). ὀνειδίζω oneidizō ^{#3679}_{9x}: *to revile, mock, reproach, reprimand* (Matt. 5:11; 11:20; 27:44; Mk. 15:32; 16:14; Lk. 6:22; Rom. 15:3; Jas. 1:5; 1st Pet. 4:14). ὀνειδισμός oneidismos ^{#3680}_{5x}: *reproach* (Rom. 15:3; 1st Tim. 3:7; Heb. 10:33; 11:26; 13:13).
3. These cities were subject to reproach “because they did not repent” (Mt. 11:20b). ὅτι οὐ μετενόησαν hoti ou metenoēsan. Aor.act.ind. μετανοέω metanoēō ^{#3340}_{34x}: *to change one’s mind, repent*.
4. Chorazin, Bethsaida, and especially Capernaum were subject to the greatest reproach because they had witnessed the greatest testimony.
5. The unrepentant of Tyre & Sidon and Sodom will bear reproach in the day of judgment, but to a lesser degree than the unrepentant of Chorazin, Bethsaida, and Capernaum. ἀνεκτότερον anektoteron comp. of ἀνεκτός anektos ^{#414}_{5x}: *bearable, endurable* (Used 5x, all compar. Matt. 10:15; 11:22,24; Lk. 10:12,14).
6. The omniscient foreknowledge of God is aware of all realities & unrealities; actualities & potentialities (Matt. 11:21,23).
 - a. God knows the reality of what happened, what is happening, and what will happen. Remember: the distinctions of time are always from the relative perspective of finite beings.
 - b. Illustration: God knew that Nineveh would repent when He sent Jonah, and He knew that Nineveh would not repent when He sent Nahum.
 - c. God also knows the potentialities of what will happen and how those happenings change in response to other circumstances and details of His plan.
 - d. Illustration: If Abraham, Lot, or some other servant of the Lord would have undertaken a prophetic-power ministry in Sodom then the unbelievers of Sodom would have responded with repentance.
 - e. Question: Who’s fault is it that Sodom was destroyed? Was it Sodom’s fault for not repenting? Was it God’s fault for not arranging the circumstantial conditions that would’ve resulted in them repenting?
 - f. Tyre & Sidon were destroyed as a consequence of their own evil actions (Isa. 23:1-18; Jer. 25:22; 27:1-11; Ezek. 26:1-28:10,20-24; Joel 3:4-8; Amos 1:9-10).
 - g. The realities of the second-class conditional statements. [Treasury of Scripture Knowledge](#).
 - 1) Chorazin and Bethsaida failed to repent under circumstantial conditions which would’ve resulted in Tyre and Sidon repenting.
 - 2) Capernaum failed to repent under circumstantial conditions which would’ve resulted in Sodom repenting and abiding for a period of more than 2000 years.
7. Judgment upon the wicked will be proportional (Job 34:11; Ps. 28:4; 62:12; Jer. 17:10; 21:14; 32:19; Matt. 16:27; Rom. 2:6; 1st Cor. 3:8; 4:5; 2nd Thess. 1:6-9; Rev. 2:23; 20:12,13).
8. The message of “woe” is followed by messages of “praise,” “come,” and “take” (Matt. 11:25-30).
 - a. Praise (v.25). ἐξομολογέω exomologeō ^{#1843}_{10x}: *confess, profess, acknowledge openly & joyfully, praise* (Matt. 11:25 || Lk. 10:21; Phil. 2:11).
 - 1) Praise-confession is a statement of agreement with the glory of God’s plan.
 - 2) Jesus Christ praise-confessed that the Father’s design in hiding and revealing was well-pleasing.
 - 3) The Father hides/reveals the Son and the Son hides/reveals the Father (Matt. 11:27).
 - b. Come (v.28). δεῦτε deute ^{#1205}_{12x}: adv./adj./conj./interj./ptc./imper. “mostly as hortatory particle” *come here! come on!* (Matt. 4:19; 11:28; 22:4; 25:34; Mk. 1:17; 6:31).
 - c. Take (v.29). Aor.act.imp. αἴρω airō ^{#142}_{101x}: *to raise up, lift up; to take upon one’s self and carry what has been raised up, to bear*. This imperative is tied to the imperative to learn. Aor.act.imp. μανθάνω manthanō ^{#3129}_{25x}: *to learn*.
 - d. The Lord’s response to believers volitionally coming is to provide rest (cf. Jer. 6:16).
 - e. The motivation for believers volitionally taking the yoke of Christ is the “easy” and “light” conditions for those who do.
9. God’s sovereign actions of hiding and revealing do not alter man’s accountability to come and take.

Principles of Second-class Conditional Statements contained in Scripture:

- Accountability is the just principle of decisional consequences (Gal. 6:7).
- God's omniscient awareness of what potential decisions would be under different potential circumstantial conditions does not alter the just consequences of what the actual decisions are under the actual circumstantial conditions faced.
- For every volitional decision ever made, God's omniscience and omnipotence could have crafted circumstantial conditions which would have resulted in the opposite volitional decision being made. God could have but did not craft such circumstantial conditions as the outworking of His own Sovereign will.
- The Sovereign will of God in crafting one set of circumstantial conditions and not crafting any other circumstantial conditions absolutely proves His Sovereignty is not limited by any volitional creatures or actions.
- Decisional consequences are not administered for circumstantial conditions that are not faced (2nd Cor. 8:12).
- These principles affirm the Sovereignty of God. These principles affirm the free will of man.