

Unmasking Evil  
Part 6  
By Boyd Yahn

Hello to everyone, it is May the 26<sup>th</sup> of 2025 and this is part 6 of the Unmasking Evil series. We managed to take a week off or so, and go up to the lake which the ice finally went off of. A bit early for us here in Canada; probably two weeks early of the normal time for the ice to finally clear the lake. But it was wonderful to get back up there again, and no split lines to fix from the winter time. And the quiet times from the last 10 days or so up in the wilderness of northern Saskatchewan gives one time to think on the current study series.

0:00:48

Take away the noise of the day to day living, and just relax can allow for meaningful meditation and processing newly directed thoughts. This really has been a fresh look at some old scriptures, not so much through doctrinal eyes, but through the lens, or the viewpoint of boots on the ground of reality.

0:01:21

I've found that considering what evil is, as articulated by Christ and the apostles, has been a worthy exercise, and taking on the mind of Christ, something we are charged to do so as we see in Philippians 2:5, where the directive is.

*<sup>5</sup>Let this mind be in you*

Speaking to the ekklesia.

*which was also in Christ Jesus,*

Indeed, how could it be any other way, being the ekklesia are being formed into the image of Christ, a replication of Christ?

0:02:04

The apostle Peter further wrote in I Peter 1, again a familiar scripture, but very important to what we are looking at. In I Peter 1, verses 13 - 16, speaking to the ekklesia he says:

*<sup>13</sup>Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;*

0:02:40

So, Christ revealed some things to us.

*<sup>14</sup>as obedient children, not conforming yourselves to the former lusts,*

And that's how it was, we didn't know any better, and as it says:

*in your ignorance;*

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We simply didn't know, we were raised in an evil society, and thought, that's just the way it is.

*<sup>15</sup>but as He who called you (God the Father) is holy, you also be holy in all your conduct, <sup>16</sup>because it is written, "Be holy, for I am holy."*

0:03:20

And Christ, being at one with the Father, was Himself holy. Curiously, at least in my Bible, this directive to be holy is cross referenced to Leviticus 11 of all places; and whether they cross referenced it correct or not, it is interesting to look at that, in Leviticus 11, which talks about the clean and unclean meats. In verse 44 of Leviticus 11, it says:

*<sup>44</sup>For I am Yehovah your God. You shall therefore consecrate yourselves, and you shall be holy;*

0:04:22

And this is in the context of clean and unclean meats.

*for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. <sup>45</sup>For I am Yehovah who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy. <sup>46</sup>'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup>to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'"*

0:05:04

So, God lays out a directive that's very complete and actually pretty easy to understand, and we see similar in Leviticus 19. And we are going to read Leviticus 19 in the context of God wanting us to be holy.

*<sup>1</sup> And Yehovah spoke to Moses, (that's the Father) saying, <sup>2</sup> "Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I Yehovah your God am holy. <sup>3</sup>'Every one of you shall revere his mother and his father, and keep My Sabbaths: (plural) I am Yehovah your God. <sup>4</sup>'Do not turn to idols, nor make for yourselves molded Gods: I am Yehovah your God. <sup>5</sup>'And if you offer a sacrifice of a peace offering to Yehovah, you shall offer it of your own free will. <sup>6</sup>It shall be eaten the same day you offer it, and on the next day. And if any remains until the third day, it shall be burned in the fire. <sup>7</sup>And if it is eaten at all on the third day, it is an abomination. It shall not be accepted. <sup>8</sup>Therefore everyone who eats it shall bear his iniquity, because he has profaned the hallowed offering of Yehovah; and that person shall be cut off from his people. <sup>9</sup>'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall*

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*you gather the gleanings of your harvest. <sup>10</sup>And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am Yehovah your God. <sup>11</sup>'You shall not steal, nor deal falsely, nor lie to one another. <sup>12</sup>And you shall not swear by My name falsely, nor shall you profane the name of your Yehovah: I am Yehovah.*

0:07:20

Making it very clear who He was.

*<sup>13</sup>'You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning. <sup>14</sup>You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your Yehovah: I am Yehovah. <sup>15</sup>'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. <sup>16</sup>You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am Yehovah.*

0:08:12

Who says, "Don't do that!"

*<sup>17</sup> 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. <sup>18</sup>You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yehovah.*

0:08:36

These directives carry the weight of the Father, the highest possible authority in the universe.

*<sup>19</sup>'You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.*

*<sup>20</sup>'Whoever lies carnally with a woman who is betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; but they shall not be put to death, because she was not free. <sup>21</sup>And he shall bring his trespass offering to Yehovah, to the door of the tabernacle of meeting, a ram as a trespass offering. <sup>22</sup>The priest shall make atonement for him with the ram of the trespass offering before Yehovah for his sin which he has committed. And the sin which he has committed shall be forgiven him. <sup>23</sup>'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. It shall not be eaten. <sup>24</sup>But in the fourth year all its fruit shall be holy, a praise to Yehovah. <sup>25</sup>And in the fifth year you may eat its fruit, that it may yield to you its increase: I am*

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*Yehovah your God. <sup>26</sup>'You shall not eat anything with the blood, nor shall you practice divination or soothsaying. <sup>27</sup>You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard. <sup>28</sup>You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am Yehovah. <sup>29</sup>'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.*

0:10:37

So, God is explaining, from His viewpoint, what wickedness actually is.

*<sup>30</sup>'You shall keep My Sabbaths and reverence My sanctuary: I am Yehovah. <sup>31</sup>'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am Yehovah your God. <sup>32</sup>'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am Yehovah. <sup>33</sup>'And if a stranger dwells with you in your land, you shall not mistreat him. <sup>34</sup>The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am Yehovah your God. <sup>35</sup>'You shall do no injustice in judgment, in measurement of length, weight, or volume. <sup>36</sup>You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am Yehovah your God, who brought you out of the land of Egypt. <sup>37</sup>'Therefore, you shall observe all My statutes and all My judgments, and perform them: I am Yehovah.'"*

0:11:59

This entire passage shows the weight on these things that God puts in place. We can go on in Leviticus 20 and we'll read verses 1 – 7 to continue this thought.

*<sup>1</sup> Then Yehovah spoke to Moses, saying, <sup>2</sup>"Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. <sup>3</sup>I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name. <sup>4</sup>And if the people of the land should in any way hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him, <sup>5</sup>then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech. <sup>6</sup>'And the person who turns to mediums and familiar spirits, to prostitute himself with them, (spiritual adultery) I will set My face against that person and cut him off from his people. <sup>7</sup>Consecrate yourselves therefore, and be holy, for I am Yehovah your God.*

0:12:42

The Father here is saying He wants us to be like Him; and He alone has the right to decide what holiness actually is. And we read in Revelation 15:4, speaking of Yehovah.

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It says:

<sup>4</sup>... *You alone are holy. ...*

So, if there was ever anyone who knows what holiness actually means, it would have to be Him.

0:14:12

When we see the explosion of tattooing in today's society, what do we see? Do we see just a fad or a trend; or do we see an evil that goes against the directives of Yehovah? How do we actually process that ourselves living in the society in which we find ourselves living in at this time?

0:14:42

You know, it's interesting to me there's a passage, breaking into a thought, in Malachi 3:6. This same Being, this Yehovah, the Father says:

<sup>6</sup>*"For I am Yehovah, I do not change; ...*

It's a reminder to us all that Yehovah does not change, and being at one with Yehovah, as Christ is, we should expect to be able to read, He doesn't change either. And in fact, in Hebrews 13:8, which we won't read, it says exactly that.

0:15:27

He doesn't change, the Father doesn't change, and Christ is at one with His Father. So, His feelings, Christ's feelings and the Father's feelings are the same, and we see in Isaiah 66 that at the appearance of the Father again, some of these things are going to play themselves out in a way that people generally are not going to be particularly enamored with.

0:16:04

If we go to Isaiah 66, verses 15 – 17 we'll read something that is quite direct.

<sup>15</sup>*For behold, Yehovah will come with fire*

That is not Christ.

*and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. <sup>16</sup>For by fire and by His sword Yehovah will judge all flesh; and the slain of Yehovah shall be many. <sup>17</sup>"Those who sanctify themselves and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse, shall be consumed together," says Yehovah. <sup>18</sup>"For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory.*

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0:17:06

Yehovah reveals Himself to Abraham's descendants through the line of Jacob. He did not, at this time generally, do so to the other nations, until the Judah of Christ's day rejected Him and His Son. Framing that, when Christ came in the flesh to His own people, they alone had the directions Yehovah gave to their forefathers, and they still had the temple.

0:17:38

The Northern Tribes had gone into exile centuries before, like seven of them, having rejected Yehovah and followed Baal. They did not want to be obedient to Yehovah or be ruled by Him. Neither did their king. They much preferred living as gentiles, rather than living in subjection to Yehovah, something that is in place to this day, the day in which we actually live.

0:18:10

When we read that passage in Leviticus 19, they did not want to do those things. Does the world today want to do those things, and subject themselves to the Father? Since Christ is at one with Yehovah, He would be fully supportive of these directives. Are the ekklesia the same? Have they arrived at the same place, or is there some more work to do as awareness of these things is increased?

0:18:55

We would expect that Christ's teachings, during His physical tenure on the earth, would be in harmony with His Father's wishes. That got me to thinking, did Christ unmask evil by revealing what it was, not according to human perspective, but His Father's stating what it was?

0:19:29

Remember that Christ was told by His Father what to say and what to speak. With that in mind, let's take a fresh look in the New Testament in Mark 7; Mark 7, and we are going to read verses 1 – 23. How does that rack up in light of the oneness of the Father and Christ? We want to set the stage here on this.

*<sup>1</sup> Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. <sup>2</sup>Now when they saw some of His disciples (Christ's disciples) eat bread with defiled, that is, with unwashed hands, they found fault. <sup>3</sup>For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. <sup>4</sup>When they come from the market place; they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches. <sup>5</sup>Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"*

*<sup>6</sup>He answered and said to them, "Well did Isaiah prophesy of you hypocrites,*

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0:20:59

So, notice here, He is speaking to them directly to their face, and referring to them as hypocrites. Then quoted the scripture that laid that out.

*... 'This people honors Me with their lips, but their heart is far from Me. <sup>7</sup>And in vain they worship Me, teaching as doctrines the commandments of men.' <sup>8</sup>For laying aside the commandment of God, you hold the tradition of men—*

0:21:29

The traditions of men had replaced the commandments of God, of which we read a few in Leviticus.

*the washing of pitchers and cups, and many other such things you do.”<sup>9</sup>... “All too well you reject the commandment of God, that you may keep your tradition.*

So, their traditions of the day trumped the commandments of God. There was a replacement there.

*<sup>10</sup>For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’*

0:22:10

Well, we don't like that.

*<sup>11</sup>But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me is Corban”—’ (that is, a gift to God),*

They negated the commandment of God.

*<sup>12</sup>then you no longer let him do anything for his father or his mother, <sup>13</sup>making the word of God of no effect through your tradition which you have handed down. And many such things you do.” <sup>14</sup>When He had called all the multitude to Himself, He said to them,*

0:22:52

We've got to imagine the picture here; He's dealing with the Pharisees and the Scribes; He's addressing them to their face, which I'm sure they really like. And then, once He's past that, He calls the multitudes, so not only the Pharisees and the Scribes, to Himself

*<sup>14</sup>When He had called all the multitude to Himself, He said to them, “Hear Me, everyone, and understand:*

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0:23:27

Sit up and pay attention.

*<sup>15</sup>there is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man. <sup>16</sup>If anyone has ears to hear, let him hear!" <sup>17</sup>When He had entered a house away from the crowd,*

So, after speaking those words.

*His disciples asked Him concerning the parable. <sup>18</sup>So He said to them, "Are you thus without understanding also? Do you not perceive*

Do you not notice? Do you not see?

*that whatever enters a man from outside cannot defile him, <sup>19</sup>because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"*

Note: "thus purifying all foods" is not in the original manuscript.

*<sup>20</sup>And He said, "What comes out of a man, that defiles a man. <sup>21</sup>For from within, out of the heart of men,*

Now, Christ is now unmasking evil because He's showing the multitudes what evil actually is. Not some man's definition; God the Father's definition, which Christ was fully on board with, because He was at one with the Father.

0:24:58

So, these evil things; we are getting a definition scripture here.

*... evil thoughts, adulteries, fornications, murders, <sup>22</sup>thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. <sup>23</sup>All these evil things come from within and defile a man."*

When we look about society today, do we see defiled hearts, do we see evil hearts? Will we look in the mirror to see how many of those things yet remain in us, or will we yet not look at those things?

0:26:01

Christ was actually unmasking evil, and He was showing all who would listen, what He and His Father regarded as such, without ambiguity. Do the ekklesia feel in total agreement with this list, both intellectually and practically, or just intellectually?



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0:26:29

The reason I ask is, is because of Romans 1, verses 28 – 32, which we've looked at. Because we can go there, and we are given a definition of what a reprobate, useless, (if you look up the Greek that's what it means) mind actually looks like. And you see in verse 32 of Romans 1, where you can have:

*<sup>32</sup>... knowing the righteous judgment of God,*

0:27:06

Knowing God is just and righteous, and you know, or someone knows.

*that those who practice such things are deserving of death,*

They intellectually understand that. They,

*not only do the same*

So, there's no conversion from the intellectual understanding over into the world of reality.

*but also approve of those who practice them.*

0:27:42

Because the alternative, like following the dictates, statutes and commandments of the Father, are actually repulsive to them. The alternative is far worse in their own mind. It is possible, even highly likely to accept something intellectually, while practically being fully on board with the status quo. This is exactly what this is warning us about. This is a danger to the ekklesia.

0:28:29

The culture of as long as one is in the right fellowship, God is willing to overlook quite a few of these things. Such thinking would seem spiritual poison to the ekklesia. Can we imagine a world without reprobate minds, and no evil? Can we really picture such a situation? It is so vastly different from the world in which we live, that I cannot in any way at this time.

0:29:16

Picture it; and yet as kings and priests to Yehovah, that is precisely the world that will be administered during the thousand-year reign. Christ and His Father know exactly what the world will be like, for they want it to be brought about, and they will bring it about, and we are told specifically in Revelation 17:14 that Christ and the saints will be instrumental in putting down a power that is quite happy to have things continue as they always have. Let's just read that. Revelation 17:14

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<sup>14</sup>*These*

0:30:17

This power that does not want to change; they do not want a world that is filled with things opposite of this world. They

*will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.”*

0:30:46

Wanting to bring about a world that has an entirely different foundation than this world will resist like you can't believe. It's just the way it is. Zechariah 14:5 shows us that the saints will return with Yehovah and Christ, to put this world and its foundation into the history books, and the world is not going to like it.

0:31:27

As Christ comes along; so He's given fleshly existence, and He knows all of that, knowing what should be, and He, Himself was operating in the corruption of the world, and more specifically of the priests of the day, and what does He actually do? What does He do in response to that situation? He's walking amongst evil, what does He do with that?

0:32:09

I think there is a lot to learn here if we revisit Matthew 23. And we need to set the context of this. We know that Christ is a representative from a world that has no defilement, has not a reprobate mind, is holy. How did He actually respond to the situation of the day, and how was it received?

0:32:53

The only people on the earth, at this time, that had some understanding, or at least had the Bible were the Jews, and Christ came among them. As I said, the northern tribes of Israel had gone into captivity centuries before and were very happy to live as Gentiles; they did not want to submit to God. And so, Christ comes to the very people who had the scriptures, but who had corrupted themselves, and He was fully aware of that, and I thought, wouldn't that be interesting to look at that and say, "How did He deal with them specifically?"

0:33:46

So, here we have the setting where the rest of the world does not have God and His ways; want no part of it actually. And here you have a group of people who did have God's word, and they wanted no part of it either. Because Christ said very clearly, "You are of your father the devil."

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0:34:11

So, how does He address this, and what is He doing? Notice: (Matthew 23:1)

*<sup>1</sup> Then Christ spoke to the multitudes and to His disciples,*

Amongst the multitudes were the Pharisees and the scribes; the religious people of the day. So, you have the commoners, you have His disciples, and you have representatives of the religious system of the day, and here comes along a guy who claims to be the Son of God, and the authority that goes along with that, and notice how He addresses the situation fully knowing where the fly was in the ointment.

*<sup>2</sup>... “The scribes and the Pharisees sit in Moses’ seat.*

0:35:21

He recognized the position that they held.

*<sup>3</sup> Therefore whatever they tell you to observe, (and do) that observe and do, but do not do according to their works; for they say, and do not do.*

I think it's useful at this time to just quickly look into Luke 12; Luke 12, just so we know what this whole setup actually shows.

0:36:03

Luke 12, and verse 1 says:

*<sup>1</sup> In the meantime, when an innumerable multitude of people*

So, again a gathering of many folks.

*... so that they trampled one another, He began to say to His disciples first of all, “Beware of the leaven of the Pharisees, which is (a definition scripture) hypocrisy.*

Which is hypocrisy.

0:36:33

So, we can see how this folds together as the very essence of, “they say, but they do not do.”

*<sup>4</sup>For they*

Remember, He is speaking to an audience of His disciples, and to people generally, and to these very people. So, He's describing them to their face, to the whole community, and you can imagine how popular He would be, in so doing.

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0:37:22

You know, we've got to look at the setting, and not just something through doctrinal eyes. How do you think this was received by those who were the religious leaders of the day, when they are being exposed, unmasked essentially for what they truly were, in a very public setting. (back to Matthew 23:4)

*<sup>4</sup>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. <sup>5</sup>But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. <sup>6</sup>They love the best places at feasts,*

0:38:22

And these guys are in the audience. And they love -

*the best seats in the synagogues,*

So, the masses would have seen all of this kind of behavior, so this is up close and personal. They love the -

*<sup>7</sup>greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'*

0:38:50

And then He's telling them directly

*<sup>8</sup>But you, do not be called 'Rabbi',*

They loved the title. And then He comes along and says:

*for One is your Teacher (Master, Me), the Christ, and you are all brethren.*

So, all of a sudden. the playing field gets very flat, and He's telling everyone, including the Pharisees, listen to me. How do think that was received?

0:39:29

Do you think the religious leaders of the day might have had a problem with that?

*<sup>9</sup>Do not call anyone on earth your father; for One is your Father, He who is in heaven.*

Christ always pointed to His Father, and he pointed to himself as the teacher, essentially telling the multitudes, don't listen to these guys, and here's why, listen to me. A very public dressing down.

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0:40:09

If any of you have looked, taken the time, you know to see that we are to lay aside all hypocrisy; that's in I Peter 2, verse 1. Christ was everything that these people were not, and they were envious of Him, were jealous of Him, they sought to destroy Him, He was taking their gig away from them and telling the people, listen to me, don't listen to these guys because.

0:40:57

*<sup>10</sup>And do not be called teachers;*

And they did, in fact, regard themselves, the Pharisees and the Scribes and the Sadducees, as teachers. There is this guy claiming to be the Son of God saying, "don't do that." As an alternative:

*<sup>11</sup>... he who is greatest among you shall be your servant. <sup>12</sup>And whoever exalts himself will be humbled, and he who humbles himself will be exalted.*

So, He's laying out for them exactly how this works, and what will happen to them if they continue to exalt themselves in the eyes of the people.

0:41:36

But it gets worse.

*<sup>13</sup>"But woe to you, scribes and Pharisees,*

He's talking to them directly. In the laundry list that we read in Romans 1, how many took the time to go to Thesaurus, or any other tool and look up the word backbite? What is backbiting? Because it's a product of a debased, reprobate, worthless mind. Did you look that up to see what that actually is?

0:42:20

So, here we have Christ, who did not backbite, and He's speaking directly to these people, not behind their back.

*<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.*

0:42:49

He's beginning to speak to their pedigree; they, like a lot of the world's religions today claim to be the gateway to salvation, when, in fact, they are the very opposite. They place themselves between the ekklesia and Christ. That's what they do. He goes on to say about their pedigree.

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*<sup>14</sup>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.*

0:43:35

Christ recognized these people as being fluff, as being evil, as being hypocrites; and He said it publicly and He said it directly.

*<sup>15</sup>“... For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.*

The proselytes probably thought they were in good, and the reality was, they weren't at all.

0:44:05

*<sup>16</sup>“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ <sup>17</sup>Fools and blind!*

Can you imagine being in the midst of a crowd and having your laundry exposed like this?

*<sup>18</sup>And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’ <sup>19</sup>Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? <sup>20</sup>Therefore he who swears by the altar, swears by it and by all things on it. <sup>21</sup>He who swears by the temple, swears by it and by Him who dwells in it. <sup>22</sup>And he who swears by heaven, swears by the throne of Jehovah and by Him who sits on it.*

0:45:01

A reference to His Father.

*<sup>23</sup>“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.*

0:45:22

So, they were incomplete.

*<sup>24</sup>Blind guides,*

Completely wrong focus.

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*who strain out a gnat and swallow a camel! <sup>25</sup>“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. <sup>26</sup>Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. <sup>27</sup>“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. <sup>28</sup>Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. <sup>29</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, <sup>30</sup>and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ <sup>31</sup>“Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets. <sup>32</sup>Fill up, then, the measure of your fathers’ guilt. <sup>33</sup>Serpents, brood of vipers! How can you escape the condemnation of hell?*

0:46:56

Notice the context, He’s teaching His disciples this, He’s teaching the masses this in the presence of those who were doing the very things He’s talking about. Not a way to win any popularity contests with the local religious leaders, I’m sure.

*<sup>34</sup>Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, <sup>35</sup>that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. <sup>36</sup>Assuredly, I say to you, all these things will come upon this generation.*

0:47:52

How happily do you believe that was received?

*<sup>37</sup>“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup>See! Your house is left to you desolate; <sup>39</sup>for I say to you, you shall see Me no more till you say,*

Complete attitude adjustment.

*‘Blessed is He who comes in the name of Yehovah!’”*

0:48:23

And I have to ask the question; He came to the people who knew these things and He publicly addressed them in the way He did. What kind of reception do you think Christ and the Father are going to get when they come along and demand clean and unclean observance, a move from Sunday to Sabbath worship, to stop calling people father,

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because there is only one, will their popularity be any different? Christ's and the Father's popularity be any different than Christ's popularity was with His own people at the time? I think not!

0:49:27

And the book of Revelation and the things that go on there are a testament to how easily the world will be moved against the Father and Christ when they seek to move this world, and its ways of evil, over to the side of God and His righteousness.

0:50:01

How do you think the great religions of this world, and they are great because they control billions of people, will respond to the teachings of the Bible by Christ and the Father directly? Do you think their reaction will be significantly different than the reaction that Christ got when He came to His own?

0:50:31

When evil is unmasked for what it is will the world really like that? I guess there is going to have to be a part seven.