

## Gospel of Luke

### Chapter 20

(Luke 20:1-47)

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## Chapter Outline:

- V. The Condemnation of the Son of Man for Men, **Luke 19:28-24:49.**
  - B. Monday; **Luke 19:45-21:38.**
    - 1. Turning over the moneychangers' tables, **Luke 19:45-48.**
    - 2. Authority requested, **Luke 20:1-8.**
      - a. The Sanhedrin wanted to know where His authority was from, vs. 1-2.
      - b. Jesus counters by referring to John's Baptism, vs. 3-4.
      - c. The Pharisees are stumped not wanting to show their hand, vs. 5-7.
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  - e. Jesus's response to the second attempt, vs. 34-40.
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  - c. The Widow's Mite, Luke 21:1-4.
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## V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

### B. Monday/Tuesday; Luke 19:45-22:6.

#### 2. Authority requested, Luke 20:1-8.

- a. The Sanhedrin wanted to know where His authority was from, vs. 1-2.
- b. Jesus counters by referring to John's Baptism, vs. 3-4.
- c. The Pharisees are stumped not wanting to show their hand, vs. 5-7.
- d. Jesus in turn refuses to answer their question, vs. 8.

This section is paralleled in **Mat 21:23-37**; **Mark 11:27-33**, in the same order as Luke places it.

### Vs. 1

**Luke 20:1, "On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him."**

As we noted in **Luke 19:47**, Jesus passionately taught courageously in the Temple from the Monday through Wednesday after His "Triumphal Entry," knowing He would be arrested on Wednesday evening. His time was getting short, yet He continued to think more about the people He came to save than Himself.

He was both teaching and preaching. His "**teaching**," DIDASKO, διδάσκω reflects communicating the various doctrines of the Bible to believers for their edification. His "**preaching**" had to do with "**the gospel**," EUANGELIZO, εὐαγγελίζω that means, "bring or announce good news, proclaim or preach (the gospel)." This is for the unbeliever so that they can come to faith in Jesus as their Savior / Messiah.

As Jesus was preaching and teaching the people, three groups of conspirators confront Him in the Temple, "**the chief priests and the scribes with the elders confronted Him.**" Here, we see three groups of leaders as in **Chapter 19**; ARCHEIREUS, "High Priests," GRAMMATEUS, "Scribes or Lawyers," but this time Luke uses PRESBUTEROS, "older men, ancestors, elders, or presbyter," rather than the PROTOS, "first, foremost, most important, leading, or chief." Using PRESBUTEROS here may indicate the "non-religious" leading men of the society, where PROTOS referred to the religious leaders in **Chapter 19**. PRESBUTEROS is later used in the NT epistles for leaders of the church; the Pastor-Teachers, but at this time it was for civilian leaders who had authority in Temple matters. Therefore, all of the religious hierarchy is mentioned in this confrontation: The chief priests had civil and religious authority, the scribes were the scholars of the Law, and the Elders were civilian leaders connected with the Sanhedrin in Jerusalem.

Earlier in Jesus' ministry, He prophesied that these groups would persecute Him in Jerusalem, **Luke 9:22, "Saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."** Now, this prophecy was beginning to be fulfilled.

It begins where they, "**confronted Him**," which in the Greek, is simply EPHISTEMI that means, "stand by or near, approach, appear, or be present." In classical Greek, it was used to mean, "someone or something coming suddenly upon an individual or a thing." We know in the next verse, that they were questioning Jesus' authority, so the context of "confronting Him," is ok to use here, as this word was also used to mean, "to be in authority over another, or in charge of them." Clearly, the Pharisee thought that they were in authority over Jesus, and tried to establish that by

questioning His authority to teach and preach. Therefore, the connotation is that their approach was an act of confrontation to the point that they were attacking Jesus, His message, and His authority.

### Vs. 2

**Luke 20:2, “And they spoke, saying to Him, “Tell us by what authority You are doing these things, or who is the one who gave You this authority?””**

Their perceived authority over Jesus is seen here, where they commanded Him to answer their question using the Imperative Mood of Verb EIPON, “tell or say,” with the Pronoun HEMEIS, “us.” The question they wanted to know was, “by what authority,” EN POIOS EXOUSIA. The Noun EXOUSIA means, “authority, right, or power.” This word means freedom to act, right to act, power over, license in a thing; office, magistracy, or place / body of authority.

They wanted to know by what authority He had to “do these things,” POIEO HOUTOS, which encompasses His teachings and actions including the cleansing of the Temple and the miracles He performed. The other Gospels tell us He performed many miracles at this time, as well as teaching and preaching. In this first part, they inquired about what self-proclaimed right He had to do these things.

In the second part, they inquired who else might have given Him the right to do these things; “Or who is the one who gave You this authority?” This part reads in the Greek, E TIS EIMI HO DIDOMI SU HOUTOS HO EXOUSIA.

We could say in some slang they asked, “Where do you get off having this authority?” and “Who gave this authority to you?” Both stated with much doubt and skepticism, in an accusatory manner, rather than a real and genuine inquisitive inquiry where they wanted to learn something to believe in.

In the pompous common practice of the rabbis and teachers, they would recite a long list of authorities to back their statements. Normally this list would end with a well-known rabbi, which added strength to their sayings and traditions. Yet, Jesus did not need to support His teaching in this way. He either cited the OT as His authority, or He would claim He had the authority of the Father. His authority in teaching was also backed by His works of power. Matthew noted the miracles He performed along with His teaching in this context, **Mat 21:14**.

**Mat 21:14, “And the blind and the lame came to Him in the temple, and He healed them.”**

Both Jesus’ teaching and miracles should have been enough for these officials to know where His authority was coming from. Yet clearly, they did not see Jesus for who He was; God incarnate, the Son of God in humanity. They did not see Him as the Savior / Messiah / King of Israel. Therefore, they were not believing in Him, and given Jesus’ response, He knew they were not looking for an answer that would lead to believing in Him. Therefore, He answers their question with a question.

### Vs. 3

**Luke 20:3, “Jesus answered and said to them, “I will also ask you a question, and you tell Me:”**

In answering their question, Jesus asks them a question. The word “question” is not in this passage. He actually states from the Greek, “I will also ask you a word / thing (LOGOS), and you tell Me.” Jesus does not use the Imperative Mood of Command, which He could have, but instead applied humility in His response, which also condemns their boldness in demanding He answer their question.

As the sayings go, “You can catch more flies with honey than vinegar,” and “kill them with kindness.” Jesus was doing both. Yet, we also see that Jesus would answer their question in the following parable, **vs. 9-18**.

### Vs. 4

**Luke 20:4, “Was the baptism of John from heaven or from men?”**

Jesus' question was perfect. He knew the quandary He would put them in. He wanted to see if they would have an ounce of integrity and truthfulness, or would they remain in their arrogance and sin of unbelief.

We know that John's baptism was from Heaven, (i.e., ordained by and from God), as it was prophesied hundreds of years prior. We know that John was the prophesied "forerunner" to the coming Messiah, Jesus Christ, as foretold by the Angel of the Lord to John's father, Zacharias in **Luke 1:16-17**, in fulfillment of Malachi's prophecy in **Mal 4:5-6**, cf. **Mat 11:14; 17:10-13; Mark 9:11-13**.

**Luke 1:16-17, "And he (*John the Baptist*) will turn many of the sons of Israel back to the Lord their God. <sup>17</sup>It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord."**

**Mal 4:5-6, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. <sup>6</sup>He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."**

Jesus said in **Mat 11:14**, "And if you are willing to accept *it*, John himself is Elijah who was to come."

Yet, would the Pharisees acknowledge that John's baptism was from God or would they remain in the hardness of their hearts?

As we know from Scripture, just as the Pharisees and Scribes knew, but would not admit it, it was John's ministry that pointed to Jesus as the long-awaited Messiah / Savior / King. As Messiah, He would naturally have the authority to teach and act as He did. Though Jesus did not directly ask if John the Baptist was from God, simply by the use of the word "baptism," He definitely implied it. In addition, by the two choices He gave them here for the source of John's baptism, Jesus was refuting their claim His authority stemmed from Satan, (i.e., Beelzebul), rather than God or man, cf. **Mat 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18-19**.

**Mat 10:25, "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"**

**Mat 12:24, "But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons"."**

**Mat 12:27, "If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges."**

**Mark 3:22, "The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons"."**

**Luke 11:15, "But some of them said, "He casts out demons by Beelzebul, the ruler of the demons."**

**Luke 11:18-19, "If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. <sup>19</sup>And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges."**

Jesus' authority was absolutely not from Satan, but from His own authority as the second member of the Trinity and from His Father, the first member of the Trinity, as the Trinity shares the essence of God equally, infinitely, and eternally, including their Sovereignty. Jesus Christ, as God incarnate, the Son of God, the Son of Man, and the Son of David had absolute authority to teach the Word of God, preach the Gospel of Good News, and perform signs, miracles, and wonders, without question.

**Luke 20:5, “They reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’”**

“**They reasoned among themselves**” uses the Greek Verb SULLOGIZOMAI, συλλογίζομαι in the Aorist, Middle Deponent (active sense), Indicative that means, “to reckon, reason, discuss, compute, infer, conclude from premises, etc.” It is a compound word that is only used here in the NT. It comes from the Preposition, SUM, “with or together with,” and the Verb LOGIZOMAI that means, “reckon, calculate, take inventory, count, consider.”

Interestingly, this word was originally used by Greek writers as a business term meaning, “to charge to the account of, to credit, to calculate, compute, or figure.” It was also used for non-business things but still had the meaning of “to calculate, evaluate, or consider.” Since we know that the Pharisees eventually hatched and carried out a plan to betray Jesus for a price, this is an appropriate word to use here. In other words, they began the business of destroying Jesus Christ, by coming together to figure out what to do.

Their reasoning debated the two options Jesus gave them. Was John’s baptism: 1) From God or 2) From man. In this passage they debated the first potential response using an “if statement.”

“**If we say, ‘From heaven**” uses the Conditional Participle EAN that indicates something may take place; maybe we do, or maybe we do not. This is called a “third class condition,” and uses the Subjunctive Mood in the protasis, “if” statement, as here for “**we say,**” EIPON, which is in the Aorist, Active, Subjunctive mood.

This is followed by the hypothetical response, “**from heaven,**” EK HOURANOS, which is another way of saying “from God,” as their custom was to not use the name God in their speech.

Their reasoning regarding this response if they choose it is, “**He will say, ‘Why did you not believe him?’**”, which is EREO in the Future, Active, Indicative meaning, “he will say,” with DIA TI, which combined means, “why or for what reason,” with OUK, “not,” and the Verb PISTEUO, “believe, have faith in, etc.” and AUTOS, “him.” To not believe in John’s teaching and baptism was to not believe in Jesus too!

Therefore, regarding the first potential response, the Pharisees concluded that if they said John’s baptism was from heaven, which it was, as we have noted above, then Jesus would say to them, “why did you not believe him,” which also means, “why are you not believing in Me,” since John’s ministry was to be the forerunner to the Messiah, which was fulfilled in Jesus Christ. So, we see the quandary they are in, if they pick option one. They would have no excuse for NOT believing in Jesus Christ as the Messiah. And as we see, that would not be good for them because they would have to admit that they were wrong, and they would have to start believing in and following Jesus as their Savior / Messiah / King. So, they move on to the second choice, which is contemplated in the next verse.

## Vs. 6

**Luke 20:6, “But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet.”**

“**But,**” DE, introduces the contrasting option. This too is a Third Class “if statement,” using the Participle EAN with the Subjunctive Mood of EIPON once again. The option here regarding the genesis of John’s baptism is, “**from men,**” EK ANTHROPOS, meaning it was of human not Divine origin. This option would state that they thought John’s baptism was a man-made baptism, thought up purely by man and therefore pagan; a false man-made religion. This too was not a good choice for the Pharisees because of what the people thought about John and his Baptism. The people believed it was of Divine origin, and that John was a great prophet sent from and empowered by God.

This is noted in the last phrase in this passage, “**For they are convinced that John was a prophet,**” GAR, “for,” with the Perfect, Passive, Participle, Nominative of the Verb PEITHO, “convinced, persuaded, etc.,” with the Present tense of the Verb EIMI, “is,” with IOANNES, “John,” and the Noun PROPHETES, “a prophet,” with the Verb EIMI, “is.” Therefore, the Pharisees understood that all the people believed wholeheartedly that John was a Prophet sent by God.

Remember, many who heard John initially thought he was the Messiah. Yet, John corrected that viewpoint and pointed to Jesus as the Messiah, **John 1:24-36**. But still, the people saw John as a man sent by God. Therefore, to deny that he was from God would be counter to what the people believed, which would have dire consequences for the Pharisees, as noted in the middle phrase.

**“All the people will stone us to death”** reads in the Greek, HO LAOS, “the people,” HAPAS, “all, whole, every, all together,” with the Future, Active, Indicative of the Verb KATALITHAZO, “stone to death,” HEMEIS, “us.” Regardless of what these officials thought and tried to teach, the people believed John’s baptism was from heaven and were fearful of what the people would think if they denied it was.

KATALITHAZO, **“stone to death”** is another compound word that is only used here in the NT. It is from the Preposition KATA, “down, against, or according to,” and the Noun LITHOS, “stone.” Literally it is, “to stone down,” which means to death. The act of stoning was an ancient legitimate form of capital punishment sentencing that was also prescribed by the Law, whereby certain individuals were punished for specific crimes, cf. **Lev 20:2; 24:14, 16; 26:1** (primarily for blaspheming or false god worship); **Num 15:3** (for breaking the Sabbath); **Num 35:17, 23** (for committing murder); and **Deut 13:1-11** (for being a false prophet or giving a false prophecy).

Jesus had already stated His position regarding John, **Luke 7:28**, while the Pharisees and lawyers had previously demonstrated their opposition to John, **Luke 7:30**.

**Luke 7:28-30, “I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he.”** <sup>29</sup>**When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John.** <sup>30</sup>**But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.”**

Surrounded by a multitude of Jesus’ supporters, the leaders risked losing credibility that they might never regain. Therefore, if the Pharisees said that John’s baptism was from man, they would have been committing blaspheme against God, in the eyes of the people, and would have deserved to be stoned to death. And since John was also beheaded by the civilian leader King Herod, who was represented by the “elders” in the group of Pharisees, they could add the penalty of murder that was also punishable by stoning to death. In addition, if they said from heaven, they would be on the wrong side of Herod, who put John to death, and the civilian leaders. So, the group conferring together could not answer with this choice either, for fear of their own lives.

## Vs. 7

**Luke 20:7, “So they answered that they did not know where it came from”**

After their discussion, they in essence came up with what we hear a lot of out of Washington, D.C. these days; they declined to answer Jesus’ question by saying “we do not know.” All they wanted to do was maintain their authority over the people. The truth obviously did not matter to them. All that mattered was finding some way to give the “right” answer that would not offend the crowd so they could hold on to the authority they had.

**“So”** here is the inferential use of the Conjunction KAI, for the deduction, conclusion, or summary of their deliberation. Then we have the Aorist, Passive, Indicative of the Verb APOKRINO that means, **“answer** or reply,” with the negative particle ME, **“not,”** and the Perfect, Active, Infinitive of the Verb OIDA, **“know** fully, understand, recognize, etc.,” with the Adverb POTHEN, **“from where** or whence,” i.e., the place or origin from which something comes, in this case, John’s baptism.

Therefore, they declined to answer the questions. They did not like either choice and they did not offer a third of their own. They simply claimed ignorance, “We do not know where the baptism of John came from.” Yet, it is clear that they were not really ignorant, only stubborn and willful. They realized what Jesus was doing by counter questioning them. So, after they reasoned together, they had to admit ignorance even though they still held their various opinions. To save face with the crowds they replied that “they did not know.”

Yet, as we have noted, they do not know because they do not want to know and refuse to accept the truth; which is

one form of ignorance. They do not want to say John's baptism was from heaven because they rejected John. They do not want to say it was from man because all the people recognized John as a prophet from God. Therefore, they were stuck between conviction and cowardice. They were trying to control the spin. But, sometimes the simple admission of wrong is the most freeing thing in the world.

They thought they were getting off the hook by claiming ignorance, but by doing so they condemned themselves anyway. Remember, this group was made up of the top religious leaders, the top legal scholars of the Law, and the top civilian leaders. By saying they did not know where John's baptism came from, they disqualified themselves from the positions of authority they held, as those in such high positions have those positions because they are supposed to know these things. But, because they did not know this, they disqualified themselves from holding those positions.

Yet, even more so, by claiming ignorance to the genesis of John's baptism, they condemned themselves regarding their relationship with God and with the Christ, especially since the OT prophesied about it, and the words John spoke were from the OT as well, regarding the Christ. By claiming ignorance, they claimed they had no reasonable relationship with God or His Word. If they could not tell the difference between a prophet and a mere man, how could they judge the Son of God when he came? This alone should have caused the people to stone them, because they were failures to their faith and to God.

### Vs. 8

**Luke 20:8, "And Jesus said to them, "Nor will I tell you by what authority I do these things"."**

Because, they refused to answer Jesus' question, Jesus refused to answer theirs.

"**And Jesus said to them**" is KAI HO IESOUS EIPON AUTOS. Jesus was not shy to respond to them or this situation, by refusing to answer their question regarding the genesis of His authority.

"**Nor will I tell you by what authority I do these things,**" which is OUDE the compound of OUK and DE, with EGO LEGO HUMEIS EN POIOS, "of what kind or sort," EXOUSIA, "authority, right, power," POIEO, "I do," HOUTOS, "these things." Jesus was not going to tell them by what authority He cleansed the Temple, performed miracles and healings, taught the Word of God, or preached the Gospel of the Kingdom of God / Heaven.

Because they were the leaders of the religion, the Law, and Jewish society, by not answering Jesus' question they also did not establish their authority over Him in those positions. Since they had no authority, Jesus did not need to answer their questions. He was willing to oppose the authority of the religious and social leaders because He knew His authority was from the Father.

At the same time, Jesus' reply implies that they actually did know the source of John's baptism, but were unwilling to disclose it, just as Jesus knew the source of His authority, but was unwilling to disclose it. This too was a condemnation of the leaders.

In addition, this was a sign to come. When Jesus would later be arrested and falsely tried by this group, He refused to answer their questions then too, which was also in fulfillment of prophesy, **Isa 53:7**, cf. **Acts 8:32; Mat 26:63; Mark 14:61**.

**Isa 53:7, "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth."**

*"The officials shrewdly assessed their position and, realizing they had nothing to gain and everything to lose by answering, decided on a tactical retreat. Jesus allowed them to back away. The stalemate left Him with the upper hand. Nevertheless, He concluded with a statement designed to rebuke their cowardice and defy their presumed authority over Him."* (Swindoll's Living Insights New Testament Commentary.)

**V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

**B. Monday/Tuesday; Luke 19:45-21:38.**

**3. Authority revealed, Luke 20:9-18.**

**a. The Parable of the Vineyard Owner's Son being killed, vs. 9-15a.**

**b. God's vengeance on those that killed the Son, vs. 15b-16.**

**c. Lesson about the Stumbling Stone, vs. 17-18.**

**3. Authority revealed, Luke 20:9-18.**

**a. The Parable of the Vineyard Owner's Son being killed, vs. 9-15a.**

This is paralleled in **Mat 21:33-46; Mark 12:1-12**. It is also the answer to the Jewish leaders' requesting and questioning of Jesus as to where or from whom His authority came. Though Jesus did not answer the officials directly, He implied that the source of His authority was the same as John the Baptist's by asking them the question about where John's authority came from. He also is now answering their question through the use of this parable.

### Vs. 9

**Luke 20:9, "And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time."**

"**And He began to tell the people**" shows us that only Luke tells us who specifically this parable was spoken to. Even though we will see later that the leaders got angry at these words, **vs. 19**, Luke says He spoke them to the people in general, so that all would hear and learn from it. It was "to the people," the crowds, that Jesus was willing to state His source of authority.

"**This parable**" uses PARABOLE once again that means, "parable, comparison, illustration, etc." The previous questioning with the Jewish leaders had showed their unwillingness to accept God's plan for salvation and Jesus' authority to bring that plan to them. He tried to communicate with them with plain teaching, but because of the hardening of their hearts, they rejected it. Therefore, for such hearers, Jesus resorted to parables, **Luke 8:10**.

In the other two synoptic Gospels, the introduction to this parable is more extensive, as apparently Jesus was quoting a parable from **Isa 5:1-7**, to begin.

**Mat 21:33, "Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey."**

**Mark 12:1, "And He began to speak to them in parables: "A man PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey"."**

The imagery and theme of this parable would immediately remind His audience of **Isa 5:1-7**, where the vineyard is identified as the house of Israel. The main difference is that here the emphasis is on rebellious tenants rather than the vineyard itself. The basic lesson, however, is the same.

In a further review of **Isa 5:1-7**, from which this parable came, we see that "**the man who planted the vineyard**," ANTHROPOS TIS, which means, "a certain man," is analogous for God. This man, "planted the vineyard," PHUTEUO AMPELON, which is analogous for establishing Israel as a people. Then we see the things He did to and around the vineyard, which are His provisions for the people of Israel, along with His disappointment with them, which culminates in a prophecy of the 5<sup>th</sup> Cycle of Discipline to come upon them, which occurred in 586 B.C. That is the backdrop for what Jesus is saying here, which is paralleled in His generation, culminating in 70 A.D., as we have noted in **Chapter 19**.

**Isa 5:1-7** is called "The song of the vineyard" and tells a lesson within. The song is a parable in which Isaiah acts as a singer and gets the attention of the people by singing about his loved one and his loved one's vineyard. Within it, the singer tells of his disappointment towards His loved one. And at the end, the prophet explains the figures and

applies them to the relationship between the Lord and His people.

In Isaiah, Matthew, and Mark there is emphasis on what God had done for the people of Israel, including:

1. **“Planting a vineyard,”** which means He created them as a new and chosen race, cf. **Psa 80:8; Jer 2:21.**
2. **“Put a wall around it,”** which means He provided protection for the people He created and defended them from their enemies.
3. **“Dug a wine press in it”** or **“dug a vat under the wine press,”** which means He provided for their production; their Divine Good Production. This was a two-part excavation, either hewn from solid rock or dug into the earth and lined with stonework, which is a picture of the “stone” or “rock” as Jesus Christ. The upper cavity received the grapes which were crushed by the feet of grape-crushers, cf. **Isa 63:2-3.** The lower compartment was the trough into which the juice flowed. This is a picture of the provisions of their Lord / Savior / Messiah, (Jesus Christ) and their Divine Good Production when found linked to Him.
4. **“Built a tower”** speaks to His provisions of strength and His provisions as a watchman for the people. It was a place for storage, shelter, and protection, cf. **Song of Solomon 2:15.**

**“And rented it out to vine-growers,”** where “rented out,” is the Verb EKDIDOMI that means, “let out for hire or leased.” It is only used in this parable in each of the synoptic Gospels, **Mat 21:33, 41; Mark 12:1.** Then we have the Noun GEORGOS, which means, “farmer, vinedresser, or land worker.” This is an agricultural term meaning “one who tills the soil or farmer; husbandman, vinedresser, or tenant farmer.” It comes from the Noun GE that means “land” and ergon that means, “work.” Therefore, it means, “workers of the land,” and is analogous for the people of Israel, especially the religious leaders, that were given the “Promised Land,” of Palestine to be productive in witnessing the Gospel of the Kingdom of God.

As a client nation unto God, the people and nation of Israel were blessed by God in many ways so that they could be productive in disseminating the Word of God throughout the world. This holds true for all client nations of God throughout the Church Age. We are designed and blessed to deliver the Word to the entire world.

**“And went on a journey for a long time”** uses the Verb APODEMEO, ἀποδημέω that means, “to be away or absent, to go into another country,” which is used here and in, **Mat 21:33; 25:14-15; Mark 12:1; and Luke 15:13,** for the prodigal son, with the Noun CHRONOS, “time, season, respite, etc.,” and the Adjective HIKAMOS for “long.” This speaks to the time period between giving the land to the nation of Israel, until the 1<sup>st</sup> Advent of Jesus Christ.

Therefore, after making full and complete preparation, the owner (God) gave the farmers (Israel) full care of the vineyard (client nation status). That is, after delivering Israel from Egypt and establishing them in the Promised Land, God gave Israel and their leaders opportunity to prove their obedience to Him and fulfill their destiny as a client nation unto God, just as He has and does with all client nations during the Age of the Gentiles.

## **Vs. 10**

**Luke 20:10, “At the harvest time he sent a slave to the vine-growers, so that they would give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed”**

In this verse, we see that God the Father has sent many prophets to the people and nation of Israel to warn them about their reversionism and apostasy, so that they would repent and produce Divine Good. But throughout Israel’s history, they rejected, beat, and even killed many of the prophets sent to them.

**“At the harvest time”** is KAI, “and, even, also,” with KAIROS, that means, “time, a fixed time, season, etc.” Given the agricultural analogy, the time or season means the time of harvesting. It does not mean in the first year, because the owner had to wait 2 or 3 years until the vineyard was established and the vines could bear fruit. Therefore, in a subsequent time, the owner sent his servant ambassadors to obtain his portion of the produce. This speaks to a time

when God would come and inspect the nation to see if they had produced Divine Good, by winning the souls of the lost.

In fact, **Isa 5:7b**, indicates, the fruit God was looking for was “**justice**” MISHPAT, but what He found instead was MISPACH, A hapaxlegomena that means, “lawbreaking and bloodshed,” by the hands of the leaders. He looked for righteousness, TSEDHEQ, but found TSE’AQAH, “cries of distress or for help.” “Righteousness and Justice,” means sins have been paid for where salvation was won for the lost and Bible Doctrine was in the soul of the believers. Therefore, God was looking for Positional and Experiential Sanctification, i.e., salvation in and outside of the land and spiritual growth in the lives of believers, as a result of their work. But instead, what Jesus found during His first advent, was the rejection of God’s plan for salvation and false / pagan doctrines rampant within the society.

**Isa 5:7, “For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress.”**

“**He sent a slave to the vine-growers,**” APOSTELLO DOULOS PROS HO GEORGOS. This “slave,” speaks to the OT Prophets of God sent to them to give them the understanding of the Word of God so they could perform their harvesting of souls to salvation and edifying in spiritual growth. But they were also sent to warn them of reversionism and apostasy. Matthew says there was more than one servant sent each time. The prophet(s) was yet another provision that God had given to Israel. Today, every believer is a Royal Ambassador for God, **Eph 6:20; 1 Peter 2:9**, and is given the same purpose for their generation.

“**So that they would give him some of the produce of the vineyard**” uses KARPOS, “fruit, produce, etc.” with DIDOMI AUTOS, “give to him.” This is the harvest the vineyard owner was expecting. As such, it is the Divine Good Production God is expecting to find, based on His investments. By sending His ambassador Prophets, God the Father expected to find some profits, (i.e., new souls along with mature souls, in the Kingdom).

“**But the vine-growers beat him and sent him away empty-handed**” is the Noun GEORGOS with the Verb DERO, “beat, strike, scourge,” and the Verb EXAPOSTELLO, “send forth, send away,” with Adjective KENOS that means, “empty, worthless, vain, in vain, ineffective, etc.” The prophet went away “beaten up,” persecuted in some form or fashion, and “empty-handed,” without saving souls and souls growing to maturity. They were persecuted and banished without spiritual gain. Yet, this was not because of the Prophets’ doing, but because of the vine-growers’, the religious and civilian leaders, who were wicked and evil (i.e., had negative volition, reversionism, and apostasy).

This represents God’s first (Unity), attempt in leading Israel out from their reversionism and apostasy to repentance and recovery.

## **Vs. 11**

**Luke 20:11, “And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed.”**

This represents God’s second (Division) attempt to lead them out of their apostasy to repentance and recovery. It also, as do the next two attempts, shows God’s patience and longsuffering in grace, mercy, and love.

In the second attempt, they not only “**beat,**” DERO, and “**sent away empty handed,**” EXAPOSTELLO, the prophets, but they also “**treated him shamefully,**” which is from the Verb ATIMAZO, ἀτιμάζω that means, “dishonor or treat shamefully or with disrespect.” It is from the Verb TIMAO that means, “to set a price, value, honor, regard, or respect,” with the negative prefix A.

We cannot forget the point that as someone treats the Ambassador of the Sovereign, so too they have treated the Sovereign. In other words, as they rejected and abused the prophets, they did the same to God their Father and Savior, their Creator and provider.

Therefore, they treated the owner’s representatives poorly, just as they did Jesus, including setting a price for their

heads. It shows that these wicked vine-keepers had no respect for their master's authority or power.

### Vs. 12

**Luke 20:12, "And he proceeded to send a third; and this one also they wounded and cast out."**

This represents God's third (Divine Completion / Perfection) attempt to lead them out of their apostasy to repentance and recovery. It reminds us that God sent prophets prior to the Northern Kingdom being destroyed by the Assyrian Empire in 722 B.C., and the Southern Kingdom by the Babylonian Empire in 586 B.C., and now by sending John the Baptist, the greatest prophet of all time according to Jesus, **Luke 7:28**, prior to the Roman destruction in 70 A.D.

Here the "beating, treating dishonorably, and sending away empty-handed" is summed up by "**wounded**," which the Verb TRAUMATIZO, τραυματίζω that means, "to wound," where we get our words trauma and traumatized from. It is only used here and **Acts 19:16** by Luke. With this we have, "**cast out**," which uses the Verb EKBALLO, "to throw out, drive out, send out, etc." This represents the absolute rejection of this Ambassador Prophets.

Mark has the third slave being killed and others being beaten and killed. This is in line with what happened to many of God's prophets, including Isaiah, who is said to have been sawn in two by the king of the Northern Kingdom and John the Baptist at the hands of Herod Agrippa.

The point of the parable remains constantly in focus. The master is patient and even loving in his treatment of the wicked vine-keepers. He is willing to go beyond the normal expectations of reasonable behavior to receive His due, yet they reject Him, His ambassadors, and His provisions time and time again.

### Vs. 13

**Luke 20:13, "The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him'."**

After the three servants were sent, the Vineyard "**Owner**," KURIOS, "Lord" (i.e., God the Father) decided to send His "**beloved son**," AGAPETOS HUIOS (Jesus Christ) to them. This reminds us of the baptism Jesus received by John, where some of the Pharisees and their representatives were in attendance, when the heavens opened up and proclaimed in **Mat 3:17**, "**This is My beloved Son, in whom I am well-pleased.**" Cf. **Mark 1:11; Luke 3:22**. This also occurred in the earshot of the disciples at the Transfiguration, **Mat 17:5; Mark 9:7; Luke 9:35; 2 Peter 1:17**.

He sent His Son in the hopes that "**perhaps they will respect him**," ISOS, "perhaps, probably, likely," only used here in the NT, with the Future, Passive, Indicative of the Verb ENTREPO that means here "to have reverence or respect, or to honor." ISOS shows that the Father and the Son were aware of the possibility of acceptance with honor and respect or rejection with shameful dishonoring treatment.

What more could possibly be done to ensure that a harvest was met? In desperation, the Master was willing to send his beloved son. In other words, God was hoping that by sending His only begotten Son to them, they would finally repentant of their evil and wicked ways and turn to Him.

*"One can only speculate how piercing these words were to His listeners. Those who had been at Jesus' baptism, which probably included many of the religious and political leaders, were painfully reminded of the words from heaven. The voice from heaven had declared Jesus was the beloved Son." (Complete Biblical Library Commentary.)*

### Vs. 14

**Luke 20:14, "But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours'."**

When the **vine-growers** (religious leaders) saw the Son coming tells us they fully recognized the Heir and the inheritance. Yet, due to their sinful and evil ways that they wanted to hold on to, "**they reasoned with one another**,"

which uses the Imperfect, Middle Deponent, Indicative of the Verb DIALOGIZOMAI that means “consider, ponder thoroughly, reason, or deliberate.” It is from the Preposition DIA, “through,” and the Verb LOGIZOMAI, “reckon, count, or compute.” It too, has the technical meaning of “balance accounts,” like SULLOGIZOMAI did in vs. 5, which was the word for the deliberation of the leaders regarding Jesus’ question about John the Baptist. Therefore, they thought it through thoroughly and then determined what action they would take that was most beneficial to them financially.

Their conclusion: “**This is the heir,**” KLERONOMO, “heir, recipient, possessor, owner,” “**let us kill him,**” APOKTEINO, “**so that the inheritance,**” KLERONOMIA, “**will be ours,**” GINOMIA HEMEIS.

This tells us that even with the full knowledge they possessed about who this man was, they proceeded to plan his death, for their own benefit, so they thought. So, we see they (the vine-growers / religious and civilian leaders) take it up a notch or two from just beating, disrespecting, treating poorly, and sending away empty-handed. Now they were going to kill the son. Stating, “this is the heir,” in the singular indicates this was his only son, another portrait of Jesus Christ. So, this was also a prophecy as to what the religious and civilian leaders of Israel were going to do to Jesus, as we know.

They did so because in their twisted minds it made the most sense financially for them. They could keep their profits, “the harvest.” This represents the leaders keeping their little fiefdom with the people following them, giving their tithes and offerings to them, and making profits from the selling of sacrificial animals and exchanging currencies.

Yet, the logic of this is all messed up. “If we kill the heir, we will become the heirs!” How will killing the heir make them heirs? This shows how twisted sinful thinking can be. Blindness can see strange things in the darkness, even though it makes no logical sense.

*“Again, these were piercing words Jesus spoke. By now, the religious and social leaders must have understood the meaning of the parable. They had already reasoned together on their plan to destroy Jesus. They did this because they saw Him as the heir, the beloved Son, though they rejected Him as such. The officials wanted the inheritance, the power, the glory, the rule, so they plotted the heir's death.”* (Complete Biblical Library Commentary.)

### Vs. 15a

**Luke 20: 15a, “So they threw him out of the vineyard and killed him.”**

Having contemplated what was most beneficial for them financially, “**they threw him out of the vineyard,**” EKBALLO EXO AMPELON and “**killed him,**” APOKTEINO AUTOS.

This is a picture of Jesus Christ being led through the streets of Jerusalem and brought out of the city to Golgotha where He would be crucified outside of the city (vineyard).

### **3. Authority revealed, Luke 20:9-18.**

#### **b. God’s vengeance on those that killed the Son, vs. 16.**

### Vs. 15b

**Luke 20:15b, “What, then, will the owner of the vineyard do to them?”** The Greek reads TIS, “**what,**” OUN, “**then,** now, therefore, etc.,” with the Future, Active, Indicative of POIEO, “**will do,**” AUTOS, “**to them,**” HO KURIOS, “the Lord, **owner,** master,” HO AMPELON, “the vineyard.”

Jesus presents a rhetorical question about what the owner would do, given that the tenant farmers have now killed off his son. Once again, we see the owner of the vineyard uses KURIOS, as the analogy for the Lord God the Father.

Jesus would answer His own question in the next verse.

### Vs. 16

**Luke 20:16, “He will come and destroy these vine-growers and will give the vineyard to others.” When they heard it, they said, “May it never be!””**

“**He will come**” is the Future, Middle Deponent, Indicative of ERCHOMAI that means, “come or appear.” This indicates that the “owner,” God the Father will take matters into His own hands. After sending four emissaries, including His own Son, He says enough is enough and handles the problem directly.

Apparently the “owner” has enough power to be able to handle the situation, as he will ultimately “**destroy these vine-growers,**” which uses the Future, Active, Indicative of APOLLUMI that means, “destroy, ruin, kill, lose, be lost, perish, to put to death,” HO HOUTOS GEORGOS.

APOLLUMI was used in **Luke 19:47** for the leaders’ attitude towards Jesus, but here God the Father will bring this destruction unto those that killed His Son. Interestingly, this word is also used for the understanding of eternal destruction and ruin in the NT.

**Luke 19:47, “And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him.”**

The judgment in this parable against the officials and the city matched the prophetic words of Jesus as He entered Jerusalem just days earlier, **Luke 19:41-44**, which spoke to the Fifth Cycle of National Discipline that God brings against an apostate client nation. Therefore, when the Roman’s overthrew Jerusalem in 70 A.D., it was allowed to occur by God the Father under both His permissive and directive will. He used, “Evil 2,” the Roman Empire to overthrow “Evil 1,” Jerusalem and the nation of Israel. Once the destruction of Israel under the Fifth Cycle of Divine Discipline was complete, God would turn to the Gentile nations to be His ambassadors to the world.

Yet, given the next phrase, the context indicates this destruction is speaking both about the individuals guilty of this offense, as well as the nation losing its status as a client nation unto God.

“**And will give the vineyard to others,**” KAI with the Future, Active, Indicative of DIDOMI with HO AMPELON ALLOS, “another, different, etc.”

Since the original tenant farmers refused to share the produce with the owner, he will turn to others to be his tenant farmers in the future who would share the produce with him. This is a statement and prophecy of Gentile nations receiving the honor of client nation status during the Age of the Gentiles; the Church Age Dispensation.

Mark reads similar to Luke, **Mark 12:9, “What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others.”**

Yet, Matthew is a bit harsher and speaks to the others having client nation status. **Mat 21:41, “They say to Him, “Wicked men (Adjective KAKOS!)” “Suffering severely (Adverb KAKOS) He will destroy them (APOLLUMI).** This tells us that which the vine-growers did to the servant ambassadors (O.T. Prophets) and son (Jesus Christ) would now be returned to them.

“**And will rent out the vineyard to other vine-growers (as in vs. 1), who will pay him the proceeds (KARPOS - fruits) at the proper times/seasons.**” This is a clear warning and prophecy of the Gentile nations becoming the client nations unto God during the Church Age.

*“At this point in the story, the temple rulers undoubtedly knew which part they played. If they couldn’t discredit Jesus in public, they would dispose of Him privately, using violence if necessary. Consequently, the parable not only convicted His enemies, but it also warned them to reconsider.” (Swindoll’s Living Insights New Testament Commentary).*

The tenants thought that the vineyard was theirs forever, but they were mistaken. God came to the vineyard looking for produce, and all he got was hostility and grief. Those who are in the vineyard must build up the body and honor God with the fruit He seeks. Yet, because they did not, and instead were antagonistic towards Him, He turned to

another.

Finally, only Luke records the objection by the people, “**When (DE) they heard it (AKOUO) they said (EIPON), ‘May it never be!’**” (ME, “not, never,” GINOMAI in the Aorist, Middle Deponent, and Voluntative Optative for potential, as well as a prayer of objection, “may it be, come into being, be made, be done, become, etc.”).

This appears to be the people’s response to the parable that Jesus told. Apparently, they understood the meaning of the object lesson but did not want to accept it. Their desire was that this destruction of the tenant farmers (Israel) would not occur and the vineyard would not be given to others (Gentiles) to tend to. Their prayer was one of abhorrence to the possibility of this happening. And, if their meaning was “no way, that cannot happen,” versus “do not let this happen,” then we also see their rejection and denial of the King’s authority, (who was standing right in front of them), over them and His Kingdom.

*“Though this text seems harsh in portraying God’s casting aside of Israel for a time, it is important to look at how patient and long-suffering God was. He had sent numerous servants to his people, and finally he sent his Son. They had been given every opportunity to respond. But their blindness had become stronger and stronger as their hostility continued. That is often the way sin works. Once present, it becomes more deeply ingrained (Rom. 1:18-32). God’s judgment is not capricious; it is rather the culmination of a long process. He rejects people only after a long effort to try and gain a response from them. Jesus wept as he entered Jerusalem because judgment is not what God desires to bring on humankind (2 Peter 3:9). Judgment comes only because we fail to respond to God’s compassion.”* (NIV Application Commentary.)

### **3. Authority revealed, Luke 20:9-18.**

#### **c. Lesson about the Stumbling Stone, vs 17-18.**

#### **Vs. 17**

**Luke 20:17, “But Jesus looked at them and said, “What then is this that is written: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone’?”**”

This passage is paralleled in **Mat 21:42; Mark 12:10**. The second half of this verse is a quote from **Psa 118:22**, which is a prophecy and description of the Messiah / Savior / King, where we also noted **vs. 26**, as the praise Jesus received when riding into Jerusalem on the colt of a donkey, **Luke 19:38; John 12:12; Mat 21:9; Mark 11:9; cf. Mat 23:39; Luke 13:35**.

**Psa 118:22**, is the anticipation of the Jewish rejection of Jesus Christ during His First Advent. “**The stone** (Jesus Christ), **which the builders** (Jews during His First Advent) **rejected has become the chief corner stone.**” This is quoted in **Mat 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:7**.

“**Stone**” is the Greek Noun LITHOS. It was used for literal stones but also valuable gems, as Jesus was. In addition, it was used in classical Greek for the stone used for the rostra or tribunes in a judgment seat, altars, and marketplaces. In the NT, this was a Messianic picture of salvation that was applied directly to Jesus Christ, as here and in, **Mat 21:42; Mark 12:10; Acts 4:11; Psa 118:22; cf. Rom 9:32-33; Isa 8:14; 28:16**.

This stone also reminds us of the wine press from Matthew and Mark’s account of this scene, which is built out of stone where the grapes are placed on it and crushed so that the produce is extracted. This imagery is also seen in the next verse, and from the OT parallel of **Isa 8:14-15**, that speak to those that “**fall on the stone will be broken to pieces,**” and “**a rock to stumble over... they will fall and be broken.**”

This stone, Jesus Christ, was “**rejected,**” which is the Verb APODOKIMAZO that means, “reject, declare useless, to disapprove, etc.” It comes from the prefix Preposition APO, “out from, away from, separation from,” and the Verb DOKIMAZO that means, “to try, scrutinize, test, or examine.” It means rejection after an examination.

The ones who rejected this stone (Jesus Christ), are the “**builders,**” OIKODOMEIO (the leaders of Israel), took a good long look and examined this stone and after doing so rejected it as useful or valuable. Interestingly the leaders are called the builders as they had the responsibility to build up the spiritual life of the Israelites and the Gentiles in

the preaching and teaching of the Word of God, just as the Church Age believer has today.

**“THIS BECAME THE CHIEF CORNER stone”** uses the Aorist, Passive, Indicative of the Verb GINOMAI, “to be, come into being, become, etc.,” with the Nouns KEPHALE, “head or authority” and GONIA, “corner.” This combination is used for Jesus Christ first prophesied in **Isa 28:16**, and then revealed in **Mat 21:42; Mark 12:10; Acts 4:11; 1 Peter 2:7**.

**Isa 28:16**, “Therefore thus says the Lord GOD, “Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone *for the foundation*, firmly placed. He who believes *in it* will not be disturbed.”

As “**head**,” Jesus Christ is the head over Israel, **Psa 118:22**, and over the Church in **Eph 1:22; 4:15; 5:23; Col 1:18; 2:19**, as well as the head over the angelic powers and authorities, **Col 2:10**.

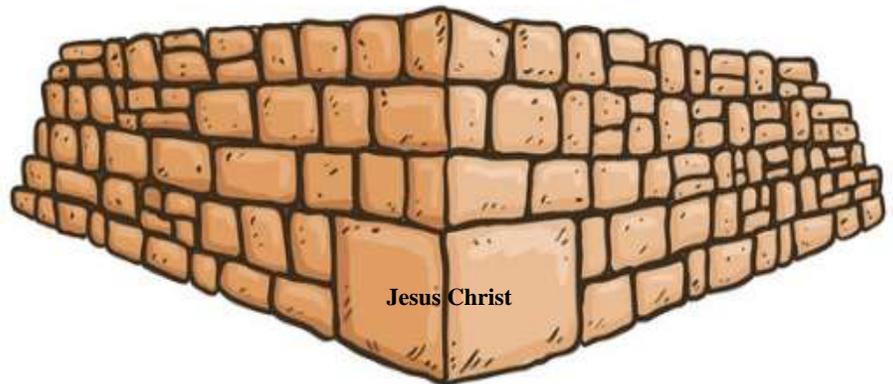
The title “**Chief Corner**” is also known as the “**cornerstone**,” in **Isa 28:16; Zech 10:4; Eph 2:20; 1 Peter 2:6-8**, which conveys the idea that without this stone, the structure (Judaism, Christianity) would be unstable.

**Zech 10:4**, “From them (*Israelites, specifically Judah*) will come the cornerstone, from them the tent peg, from them the bow of battle, from them every ruler, *all of them together*.”

In addition, Jesus Christ as the “rock of offense” is predicted by **Isa 8:14**, cf. **Rom 9:33; 1 Peter 2:8**.

**Isa 8:14**, “Then He shall become a sanctuary; but to both the houses of Israel, a stone to strike and a rock of offense, (to stumble over), *and a snare and a trap for the inhabitants of Jerusalem*.”

A cornerstone is defined as a stone built into one corner of the foundation as the normal starting point for construction. The cornerstone is the foundation stone at the angle of the structure by which the builder fixes a standard for the bearing of the walls and the cross walls throughout the structure. Under the foundation connotation, the cornerstone is built into one corner of the foundation as the starting point for the superstructure.



At the beginning of the First Advent of Jesus Christ, His virgin birth, He became the foundation for the future spiritual building called Israel. At the termination of His First Advent (resurrection, ascension, and session of Jesus Christ), Jesus Christ was seated at the right hand of the father, at which point He received His third royal patent, making Him the foundation for the building now under construction, the Church.

As such, Jesus Christ is the foundation for two spiritual buildings: Israel and the Church. While both have the same person as their foundation, they are entirely different buildings. The Church is under construction today; Israel was under construction but that construction halted after the Ascension of our Lord ~30 A.D., but will resume and be finalized in Millennium.

The prophecy of **Isa 28:16**, is quoted in **Rom 9:33**, as pertaining to Israel, and in **1 Peter 2:6**, as pertaining to the Church.

**Rom 9:33**, “Just as it is written, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED”.”

**1 Peter 2:8**, “A STONE OF STUMBLING AND A ROCK OF OFFENSE;” for they stumble because they are disobedient to the word, and to this *doom* they were also appointed.”

Because of Israel's rejection of Christ during His First Advent, the construction of the building called Israel has been postponed until the Second Advent and the Millennial rule of Christ. At the present time, the building called the Church is being constructed on the foundation of Jesus Christ by means of the Baptism of the Holy Spirit.

The administration of the Fifth Cycle of Discipline to Israel in 70 A.D., means that at the present time, Israel is a foundation without a superstructure. The fact that some Jews are in the land today has no Biblical significance at all. Therefore, the Jewish orientation to the present has two applications:

1. We are living in the times of the Gentiles, **Luke 21:20-24**. This means that no Jewish nation can be a client nation to God again until the Second Advent. Now only Gentile nations can function as client nations to God.
2. In this Dispensation of the Church, anyone who is Jewish by race and genes is integrated into the Church at the moment of personal faith in Jesus Christ. Jewish believers are integrated into the body of Christ, the Royal Family of God through the same Baptism of the Holy Spirit.

As the Cornerstone, Jesus Christ is the ruler of Israel as the greater son of David and He is the ruler of the Church as the head of the body. In **Acts 4:10-12**, Peter made this very strong case before the Sanhedrin (The Jewish body composed of Scribes, Pharisees, and Sadducees, as the ruling council of Israel that decided all points of law.). Peter emphasized that the Jews are the builders. In saying Jesus Christ is the head of the corner, he says that Christ is not only the ruler of Israel but is also the ruler of the Church, now in the process of formation.

According to **Eph 2:21-22**, the spiritual building of the Church is constructed in two phases:

1. The building phase, which includes anyone who believes in Jesus Christ during the Church Age. The actual construction mechanics is the Baptism of the Spirit.
2. The completed phase is the resurrection or Rapture of the Church, converting the building into a holy temple to the Lord.

The spiritual building of Israel is also constructed in two phases:

1. The construction phase when the Jewish believers of the OT, Tribulational Jewish believers who die and are resurrected, and the Jewish believers in the Tribulation who remain alive are brought into the Millennium, (the basis for evangelism during the Millennium), and the Jewish believers of the Millennium. All these are part of the construction of the building of Israel.
2. The final resurrection phase is when the Jews who have not yet received resurrection bodies will receive them at the end of the Millennium. At that point, the building called Israel is complete and now becomes a holy temple to God. Therefore, for all of eternity there will be two holy temples: Israel and the Church.

As the Cornerstone, Jesus is the firm foundation upon which the Temple of God is built, which is made up of every Church Age believer, **Eph 2:11-22**.

**Eph 2:19-21**, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, <sup>20</sup>having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, <sup>21</sup>in whom the whole building, being fitted together, is growing into a holy temple in the Lord. <sup>22</sup>in whom you also are being built together into a dwelling of God in the Spirit.”

Throughout the Church Age, God is constructing a beautiful edifice called a temple (NAOS), which is made up of every Church Age believer, whether they are Jewish or Gentile. **Eph 2:11-22**, begins a comparison of the New Testament Church to a beautiful temple with each stone occupying an important position in the total structure. Believers are no longer “strangers and aliens / foreigners,” but are now members of this temple with all the rights and privileges of membership. As we have been studying in Luke's passage, Jesus Christ is the One who holds the New Testament Church together and in a state of unity.

“**Fitted together**” is from the Present, Passive, Participle of the Verb SUNARMOLOGEO, used only here and **Eph 4:16**, which literally means, “fit closely together or being joined together.” This shows that we, the Church Age believer, receive the action of being fitted together to build this temple, where the work is continuous and progressive. It will continue throughout the Church Age until the Temple is completed; signified by the Resurrection / Rapture of the Church.

In **Eph 4:16**, the metaphor is that of a living organism; believers are members of the body, of which Christ is the head, joined and knit together, SUNARMOLOGEO. Therefore, “the body of Christ,” and “Temple of God,” are synonymous terms.

**Eph 4:15-16**, “Speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup>from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” Cf. **Rom 12:4f**; **Col 2:19**.

Our individual bodies, collectively joined together to build the Temple of God, are permanently indwelt by God the Holy Spirit, along with God the Father, and God the Son, from the moment we are saved, just as the Shekinah Glory, (Jesus Christ), indwelt the Tabernacle in the wilderness, **Ex 13:21-22; 25:21-22; 40:38; Num 9:15-16; 10:34; 14:14; Deut 1:33**. This is one of the 40+ things we receive at the moment of our conversion, **1 Cor 3:16; 6:19; 2 Cor 6:16; John 14:23; 1 John 3:24**.

**John 14:23**, “Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.”

The “we” here refers to all three members of the Trinity. This tells us that all three members of the Trinity reside in the believer.

**1 Cor 3:16**, “Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?”

**1 Cor 6:19**, “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?”

This temple was purchased by God through the sacrifice of Jesus Christ upon the Cross, and is now possessed by Him, with the result that this shrine is owned and possessed by the Holy Spirit. The Holy Spirit, sent from God, abides within the believer and purifies the temple. As believer priests, we have a part in it too; to walk in fellowship with God, taking in and applying His Word. Yet, the temple does not draw dignity or purity from itself, but from the God who inhabits it.

**2 Cor 6:16**, “Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.”” cf. **Ezek 37:27; Ex 29:45; Lev 26:12; Jer 31:1**

Paul declared that believers are the Temple of God; the abiding place of the Lord. From **Lev 26:12**, he quoted the promise that the Lord would both dwell with and walk among His people. This speaks to the empowering and enabling ministry of the Holy Spirit within you.

Jesus prayed to the Father that the believer be indwelt and in union with them, **John 17:20-23**, “I do not ask on behalf of these alone, but for those also who believe in Me through their word; <sup>21</sup>that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. <sup>22</sup>The glory which You have given Me I have given to them, that they may be one, just as We are one; <sup>23</sup>I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”

The fact of Jesus Christ indwelling every believer of the Church Age, making us the Temple/Body, is part of the “mystery doctrines,” for the Church Age, **Col 1:24-28; Gal 2:20**.

**Gal 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”**

After Luke’s record of Jesus’ statement in vs. 17, Matthew adds what Jesus said in **Mat 21:43, “Therefore I say to you, the kingdom of God will be taken away from you (*Israel*) and given to a people (*Gentiles*), producing the fruit of it.”**

This is a prophecy that Israel was going to lose its client nation status. It was fulfilled when God gave Israel a forty-year period of grace prior to the final administration of the Fifth Cycle of Discipline in 70 A.D. In addition, they were warned by the temporary gift of tongues, **Deut 28:49-50; Jer 5:15; Isa 28:11-13; 33:19; Acts 2:4-13; 1 Cor 14:21-22**, that a new building was now under construction. Now they are no longer to look to Jerusalem, but instead to believe in Jesus Christ and become a part of the Royal Family of God forever.

**Isa 28:11-13, “Indeed, He will speak to this people through stammering lips and a foreign tongue, <sup>12</sup>He who said to them, “Here is rest, give rest to the weary,” and, “Here is repose,” but they would not listen. <sup>13</sup>So the word of the LORD to them will be, “Order on order, order on order, line on line, line on line, a little here, a little there,” that they may go and stumble backward, be broken, snared and taken captive.”**

### Vs. 18

**Luke 20:18, “Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”**

This is also recorded in **Mat 21:44**, which is from **Isa 8:14-15**. Mark does not have this statement.

**Mat 21:44, “And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”**

**Isa 8:14-15, “Then He shall become a sanctuary; but to both the houses of Israel (Northern and Southern Kingdoms), a stone to strike and a rock to stumble over, and a snare and a trap for the inhabitants of Jerusalem. <sup>15</sup>Many will stumble over them, then they will fall and be broken; they will even be snared and caught.”**

“**Everyone who falls on that stone**” is equivalent to “**a rock to stumble over.**” “**Falls**” is the Aorist, Active, Participle of the Verb PIPTO that means, “to fall, fall down, fall in ruins, fail, go astray, sin, be ruined, or perish.” It means the rejection of the Cornerstone, Jesus Christ, by “**anyone,**” PAS, as their Savior / Messiah / King, which is the unpardonable sin that leads to ruin and perishing in the Eternal Lake of Fire.

This group of unbelievers, “**will be broken to pieces,**” the Future, Passive Indicative of the Verb SUNTHLAO that means, “to crush together, to break in pieces, shatter, etc.” It is only used here and the parallel of **Mat 21:44**. It is a compound word from SUN, “with or together,” and THLAO, “to break or destroy.” The compound means, “to crush together or break in pieces.” This reminds us of the crushing of the grapes on the wine press as noted above, speaking of the judgment that will come upon those that reject the Messiah. In another analogy, those, like pottery, who fall on the Rock, (Messiah), will be broken in pieces. Therefore, this analogy represents those that reject the Cornerstone, “stumble over the stumbling stone,” who will receive the judgment of God as a result of their unbelief.

Then we have, “**on whomever it falls,**” which is equivalent to “**a stone to strike,**” in **Isa 8:14**. Here, we have the Aorist, Active, Subjunctive of PIPTO, “it should fall.” This is speaking of the Stone, Jesus Christ, falling on someone, the Accusative Relative-Pronoun HOS, “**whomever.**”

In the first scene, the people fell on the Stone, which means the people rejected the Messiah. In this scene, the Stone falls on the people, which means the Messiah will reject and judge those unbelievers.

This group of unbelievers will be, “**scattered like dust,**” which is the Future, Active, Indicative of the Verb LIKMAO that means, “crush or grind to a powder.” It too, like SUNTHLAO, is only used here and **Mat 21:44**.

In its earliest use in the Greek language it meant, “to winnow,” that is, “separate the wheat from the chaff,” that also speaks of judgment, as noted in the Greek word PTUON, “winnowing shovel or fan,” cf. **Jer 15:7; Mat 3:12; Luke 3:17**.

**Jer 15:7, “I will winnow them with a winnowing fork at the gates of the land; I will bereave them of children, I will destroy My people; they did not repent of their ways.”** This speaks to the Fifth Cycle of Discipline upon the Nation.

**Luke 3:17, “His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.”** Here, John the Baptist was prophesizing about one of the things the Messiah was sent into the world to accomplish.

In the LXX of the OT, LIKMAO was used literally and also figuratively for “judgment,” cf. **Job 27:21; Ezek 36:19**.

**Ezek 36:19, “Also I scattered them among the nations and they were dispersed throughout the lands. According to their ways and their deeds I judged them.”**

In that analogy, we see the judgment of the great Diaspora of the 5<sup>th</sup> Cycle of Discipline brought upon the nation of Israel again in 70 A.D.

In addition, from the idea of scattering that which is worthless, (i.e., chaff), comes a final definition for this verb, “to grind to powder” or “to destroy,” as in **Dan 2:44**, which also connotes judgment.

In **Daniel 2**, we have the dream of King Nebuchadnezzar and Daniel’s Divinely inspired interpretation of that dream. In Daniel’s interpretation, he prophesizes about the end times destruction of all human government, at which time is represented by the “Revived Roman Empire;” the empire established by the Anti-Christ of the Tribulation. At the end of the Tribulation, Jesus Christ will return and destroy all worldly human government and will establish His kingdom and government here on earth, cf. **Dan 7:9-14**.



**Dan 2:31-35, “You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome. <sup>32</sup>The head of that statue was made of fine gold (Babylonian Empire), its breast and its arms of silver (Medo-Persian Empire), its belly and its thighs of bronze (Greek Empire), <sup>33</sup>its legs of iron (Roman Empire), its feet partly of iron and partly of clay (Revived Roman Empire of the Tribulation). <sup>34</sup>You continued looking until a stone was cut out without hands, (God sending the Chief Corner Stone, the Rock of offense), and it struck the statue on its feet of iron and clay and crushed them. <sup>35</sup>Then the iron, the clay, the bronze, the silver, and the gold, (i.e., all human governments), were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone, (Jesus Christ), that struck the statue became a great mountain and filled the whole earth, (i.e., His Millennial reign).”**



**Dan 2:44-45, “In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. <sup>45</sup>Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy.”**

Therefore, the imagery from Daniel speaks to God’s judgment against world governments that have rejected Him throughout the centuries, cf. **Psa 2:7-9; 89:23; 110:5-6; Isa 60:12; Rev 2:26-27; 12:5; 19:15**, as a warning to Israel as a nation that they too were about to receive judgment as a nation and be crushed, shattered, and scattered under the 5<sup>th</sup> Cycle of Discipline.

**Psa 2:7-9, “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. <sup>8</sup>Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. <sup>9</sup>You shall break them with a rod of iron, You shall shatter them like earthenware’.”**

Jesus, using the language that alluded to Daniel’s imagery, gave a warning directed toward the civilian leaders who were questioning and rejecting His authority. Jesus, using the language that alluded to **Isaiah 8:14-15**, gave a warning directed toward the religious leaders who were questioning and rejecting His authority. In both, it was a warning that the nation of Israel was about to face the 5<sup>th</sup> Cycle, be destroyed as a client nation unto God, and be scattered throughout the world.

*“The text again highlights the centrality of Jesus. He is the cornerstone, and to oppose him is to face rejection by God. That stone breaks those who remain opposed to him. The message is clear in various places in this Gospel that opposing Jesus means facing rejection from God. It also shows that nothing will frustrate his plan. As the center of that plan, Jesus through the resurrection becomes the base of a new community, a fresh temple where God’s presence dwells. In fact, the Spirit in us is what gives this new living temple its life, (1 Cor. 3:17-18). That temple is sacred to God and functions under his protection. If anyone attacks it, as the Jewish leadership did the Son, and does not repent, judgment will fall on them. God seeks honor from the community in whom he lives, as well as from those who refuse to give it. One day all will acknowledge him. It is better to do so willingly now than to be forced to acknowledge him later.” (NIV Application Commentary)*

## **V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

### **B. Monday/Tuesday; Luke 19:45-22:6.**

#### **4. Authority resisted, Luke 20:19-40.**

- a. The Sanhedrin wanted to arrest Jesus at this time, vs. 19.**
- b. Instead they send spies to entrap Him; their first attempt, question about taxation, vs. 20-22.**
- c. Jesus counters their attempts with great wisdom, vs. 23-26.**
- d. The second attempt to entrap Him; question about the resurrection vs. 27-33.**
- e. Jesus’ response to the second attempt, vs. 34-40.**

- a. The Sanhedrin wanted to arrest Jesus at this time, vs. 19.** This verse is paralleled in **Mat 21:45-46; Mark 12:12.**

**Luke 20:19, “The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.”**

After giving the parable and lesson to the people about the vine growers killing the vineyard owner’s son, along with the warning of judgment on the nation directed towards the civilian and religious leaders, the “**Scribes**,” GRAMMATEUS, and “**Chief priests**,” ARCHIEREUS became very angry with Jesus because they “**understood**,” GINOSKO, the “**parable**” PARABOLE, and lesson was “**against them**,” PROS AUTOS, that is directed towards and about them in a rebuking fashion. Therefore, they were insulted and became very angry with Jesus.

Because of their anger towards Jesus, they “**tried to lay hands on Him**,” EPIBALLO “throw over, lay one, put on,” CHEIR, “hands,” EPI AUTOS, “upon Him.” It means, “a violent grabbing of a person with the intent to harm.” In other words, they wanted to ruff Him up “**that very hour**,” EN AUTOS HO HORA, which idiom means, “immediately.” Matthew and Mark used the Greek term KRATTEO for “take hold of,” with the idea of custody or arrest.

Yet, they thought twice about doing it because it was the middle of the day and there were many people who were in the Temple at that time, many of them following Jesus. Therefore, they did not seize Him at this time because, “**they feared the people**,” the Aorist, Passive, Indicative of PHOBEO, “fear, be afraid, become terrified, etc.,” HO LAOS, “the people,” who in **Mat 21:46b**, “**Considered Him to be a prophet**.”

They were politicians to the last, as they cared more about what the people would think than to do the right thing in their minds, even though what they thought was a right thing to do was completely wrong, which they probably knew in the heart of their souls. It is amazing how often cowardice and murder can be in the same religious heart. Therefore, they did not seize Jesus at this time, and instead tried to gain information on Him that they hoped would incriminate Him. So, they set out to entrap Him in front of the people to justify their actions against Him.

**b. Instead they send spies to entrap Him; their first attempt, question about taxation, vs. 20-22.**

**Vs. 20-26**, are paralleled in **Mat 22:15-22; Mark 12:13-17**.

### **Vs. 20**

**Luke 20:20, “So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor.”**

“**So they watched Him**” uses the Verb PARATEREO that means, “lie in wait for, observe carefully, or watch closely.” We have previously noted this word in **Luke 6:7; 14:1; Mark 3:2**, during the earlier portion of Jesus’ ministry where the Pharisees were watching Him closely and maliciously to see if they could accuse Him of some wrongdoing (e.g., heal on the Sabbath), as they were looking for some wrongdoing by Jesus here. In the Greek translation of the OT, the Septuagint, LXX, it is used in **Psa 37:12**, translated as “plots,” as, “**The wicked plots against the righteous and gnashes at him with his teeth**.” The focus their anger and bitterness towards the righteous hoping to cause harm to them, which is being played out here.

These wicked plotters not only watched Jesus to see if He would make a mistake, but they also “**sent spies**,” APOSTELLO, “sent,” ENKATHETOS, “lying in wait, a spy,” only used here in the NT. In classical Greek it meant, “one put in secretly or one paid to spy.” Therefore, they sent out spies like private detectives to collect evidence against Jesus. These spies were the disciples of the Pharisees and a group from the Herodians, **Mark 12:13**.

**Mark 12:13, “Then they sent some of the Pharisees and Herodians to Him in order to trap Him in a statement.”** The Herodians were more of a political party (from King Herod), and greatly influenced who would be Chief Priest.

These malicious spies, “**pretended to be righteous**,” which use the Verb HUPOKRINOMAI that means, “feign, pretend, play a part on stage, or be a hypocrite,” which is also only used here in the NT. This is with Adjective DIKAIOS that means, “just, righteous, upright, etc.” They pretend to be one thing, but actually are something else.

Usually, to cover up their sin or evil. Therefore, they presented themselves to Jesus as innocent truth seekers or even as His followers, yet they did not believe in Him and were trying to destroy Him.

The reason for their play acting was “**in order that they might catch Him in some statement**” that uses the Aorist, Middle Deponent, Subjunctive of the Verb EPILAMBANOMAI, “to grasp or catch,” with Noun LOGOS, “Word, subject, matter, thing, statement, declaration, speech, message, proclamation, etc.” These hypocrites wanted to see if Jesus would say something incriminating or against the Law so they could accuse Him and arrest Him, that is, “**so that they could deliver** (PARADIDOMI, “hand over or deliver up”), **Him to the rule** (ARCHE, “authority, rule, etc.) **and the authority** (EXOUSIA, “authority, powers”), **of the governor** (HEGEMON, “prince, governor, procurator”).”

Since their religious authority had been destroyed by Jesus’ parable, they now looked to use human government authority to do their dirty work. So, they move from the religious court to the secular court. Therefore, these hired conspirators of the religious leaders pretended to be followers of Jesus and asked Him a question so they could entrap Him in some false statement. If successful, they could turn to the civilian government authorities to arrest and do away with Him.

Once again, we see the combination of religious and civilian leaders working together to destroy Jesus. That is why Jesus gave the dual warning in **vs. 18**, so that both groups would understand the warning of judgment against them for rejecting and destroying their Savior / Messiah / King.

But for Jesus, this was nothing new, **Luke 11:53-54**, “**When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, <sup>54</sup>plotting against Him to catch Him in something He might say.**” Therefore, He knew how to handle them.

## Vs. 21

**Luke 20:21**, “**They questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth.”**”

In their questioning of Jesus, first they flatter Him in three ways. As we call it, “they buttered Him up” (see **Psa 55:21**, below). Yet, as we noted in the three temptations of Satan, **Luke 4:1-13**, Jesus is not susceptible to this form of temptation. Once they thought they had buttered Him up enough (i.e., after the flattery), they launched their deceptive snare.

To begin, once again we note that the Pharisees and Herodians flattering Jesus here were not believers, as they called Him “**teacher**,” DIDASKALOS rather than “Lord,” KURIOS. Then two have the three forms of flattery.

1. Their first part of false flattery included saying He “**speaks and teaches correctly**,” which uses the Adverb ORTHOS that means, “rightly, correctly, or properly,” used only in **Mark 7:35; Luke 7:43; 10:28**, and here. In buttering Him up, they were pretending that they approved and thought highly of His teaching and preaching, yet they did not.
2. Their second part of false flattery included, “**You are not partial to any**,” which is an idiom in the Greek made up of OUK, “not,” LAMBANO, “take hold of, grasp, seize, receive, get, or obtain,” and PROSOPON, “face, countenance, presence, appearance, or person.” Interestingly, PROSOPON was also used to denote a “death-mask” or the “mask” of an actor, which reminds us of the HUPOKRITES above. Therefore, they literally said, “you do not take face,” which was the idiom for “you are not partial to anyone.” They stated that Jesus was impartial, no respecter of persons. In other words, He operated with fairness and integrity, yet they were criticizing His authority to act and teach.
3. Their third attempt of false flattery included, “**but teach the way of God in truth**,” with ALETEIA for, “truth; dependability, freedom from error, or integrity.” In other words, they said He had the right words and message to enter the Kingdom of Heaven and live inside of God’s plan for your life, according to the Bible, OT, yet they did not believe Him.

Jesus actually did emulate all three of these characteristics, just as in Satan's three temptations. They are taking truths and using them for their advantage to negatively influence Jesus so they could snare Him in their trap. They were saying right things but using them in a wrong way; with evil intent. We must do a right thing in a right way from a pure heart. So, they tempted Him with truth. By saying He was these things, it was their cover to pretend that they too were righteous and in agreement with Him. They were trying to gain His trust so that He would answer their questions, which were designed to entrap Him, given that He just refused to answer the other leaders' questions. Therefore, we see the evil in their flattery.

**Prov 26:28, "A lying tongue hates those it crushes, and a flattering mouth works ruin."**

**Psa 5:9, "There is nothing reliable in what they say; their inward part is destruction *itself*. Their throat is an open grave; they flatter with their tongue."**

**Psa 55:21, "His speech was smoother than butter, but his heart was war; his words were softer than oil, yet they were drawn swords."**

Some individuals in positions of leadership make promises to the people that they have no intentions of keeping. The flatterer loves to praise excessively for self-interests or self-promotion; therefore, he is smooth, and is something that the Word of God warns us against. On the other side, those who hold any form of leadership position must never be sucked into bad advice or be manipulated by flattery or patronizing from ambitious people.

Paul stated in **Rom 16:17-18**, "**Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. <sup>18</sup>For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.**"

As believers in the Lord Jesus Christ, we are to have integrity in all of our actions and words, **1 Thes 2:5**, "**For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—**"

Yet, for those who are not content based on God's word being within their soul, **Jude 1:16** tell us, "**These are grumblers, finding fault, following after their *own* lusts; they speak arrogantly, flattering people for the sake of *gaining an advantage*.**"

As such, these complainers regarding Jesus' authority were like all complainers, always finding fault with others. The reason for this is that complainers walk after their own lusts, and their mouth speaks great swelling words, complimenting people for the sake of personal gain, while complaining because their lusts have not yet been fed. Therefore, they come with sweet words but truly are ready to pounce and attack.

Flattery is one of several types of sin under the second of the three main categories of Personal Sin called the "Sins of the Tongue" or "Verbal Sins"; (Mental and Overt sins are the first and third categories respectfully).

Verbal sins include gossip, maligning, slander, judging, lying, flattery and any form of verbal deception.

**Psa 12:2, "They speak falsehood to one another; with flattering lips and with a double heart they speak."**

To "flatter" means to compliment excessively and often insincerely, especially in order to win the favor of someone or to court someone. It is trying to please or gratify someone and feed their vanity. It is also trying to persuade someone that something they want to believe is the case. It means to be smooth with your speech or to form and create deceit with the mouth through compliments.

"Flattery" is the act or practice of excessive, false, or sycophantic praise (the praise of rich or powerful people in order to gain an advantage).

"Flattering" is to serve to arouse others favorably by gratifying their desire for attention, represented in complements that are exaggeratedly favorable or in an attractive manner.

The flatterer flatters you to keep you on their side of the argument or situation. Their tongue is used to sweet-talk those they are trying to persuade and control.

**Mat 7:15, “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.”**

**Gal 4:17, “They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them.”**

Flattery is related to the Arrogance Complex of Sins. Arrogance is a mental attitude sin which overflows into the motivation, decision making, and activity of the individual leading to verbal and overt sins. Arrogance includes:

1. Egotism; an excessive preoccupation with self.
2. Vanity; self-admiration and an excessive desire to be admired by others.
3. Pride; lofty and arrogant assumption of superiority.
4. Conceit; exaggerated estimation of one’s abilities and attainments.

As such, the arrogant practice flattery towards others trying to secure some type of gain for themselves. They flatter others to win them over to their side or way of thinking. Arrogance lives on flattery and believes the lie in it.

Be careful of those so-called friends who flatter you with their speech as the friend. A flatterer is said to be a beast that bites while smiling; just as a wolf resembles man’s best friend, a dog, so does a flatterer resemble a friend. **Prov 27:14** tells us, **“He who blesses his friend with a loud voice early in the morning, it will be reckoned a curse to him.”** Therefore, beware of:

- The brown-noser.
- The yes man, (he agrees to anything - then stabs you).
- The sweet talk.
- The deceiver.
- The con-artist.
- The complementor.
- The backslapper.
- The backstabber, (He smiles in your face and all the while he wants to take your place!).

**Acts 20:30, “And from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.”**

To be a good con-artist, you must cultivate certain mental attitude sins from the arrogance complex of sins, such as implacability, vindictiveness, and cruelty, as well as verbal sins such as flattery and lying. Samson had to deal with this with Delilah, **Judges 16:4-21**. Deceiving Samson into believing she loved him, Delilah persuaded him to tell her the secret of his strength which was his long hair, the symbol of his Nazirite vow. Then, while Samson slept at her home in the Valley of Sorek, the Philistines entered and cut his hair. With his strength gone, Samson was easily captured and imprisoned, then blinded.

Another form of “con-artist” flattery is the false teacher and false religion.

In **Ezek 12:24**, we have a simple prophecy by Ezekiel in which he foretells of the end of false teachers and religion in Jerusalem during his generation. The Lord was about to allow the overthrow of Jerusalem and take the people captive at the hands of Nebuchadnezzar and the Babylonians. This would put an end to the false religion and false teachers who were continually deceiving the people with their flattering lips saying that everything was fine, they were all good people and only good things would happen to them if they continued to follow their teaching, which we know was false teaching, a system of works and legalism.

**Ezek 12:24, “For there will no longer be any false vision or flattering divination within the house of Israel.”**

Religion is not only characterized by the doctrine of demons, **1 Tim 4:1-2**, but it has both false teachers and false prophets to communicate this information, **2 Cor 11:14-15; 2 Tim 4:2-4**. Therefore, false teachers are a part of Satan's strategy, **1 John 4:1-6**.

False teachers have a phony and hypocritical façade, and are usually the bleeding heart “do gooders,” who “love” everyone, have a big, big, smile on their faces, and are all things to all men apart from any standards based on Bible doctrine, **Mat 7:15**.

**Mat 7:15, “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.”**

They seek to stimulate your ego, **Rom 16:17-18**, “**Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the stupid.**”

They use human public relations systems and legalistic flirtation to court believers, **Gal 4:17; 2 Tim 3:5-7**.

**Gal 4:17, “They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them.”**

This is part of the clique syndrome that many false teachers use to attract their prey. They appeal to human ego, arrogance and pride to distract believers from grace, **2 Cor 10:12**, where they use mutual admiration society ideas.

There are at least six characteristics of false teachers in the Church Age:

- a. False teachers are masters of hypocrisy. They use a phony facade, first exposed by our Lord in **Mat 7:15**, and further developed by Paul in **Rom 16:17-18**.
- b. Behind a public relations facade, false teachers use legalism to convert their victims to religion, **Gal 4:17 18; 2 Tim 3:5-7**.
- c. False teachers of religion appeal to human arrogance. They flatter their victims, making them feel wanted appealing to their pride, **2 Cor 10:12**.
- d. False teachers promote idolatry as a part of the devil's communion table, **Hab 2:18-19; 1 Cor 10:19-22**.
- e. False teachers promote self-righteousness, to include legalism, personality arrogance, authority arrogance, crusader arrogance, and works arrogance, **1 Tim 1:6-7**.
- f. Such believers are described as anti-christs and enemies of the Cross, **Phil 3:18**.

False teachers are clever and can only be detected through the consistent perception, metabolization and application of Bible doctrine in your own soul. Without metabolized doctrine, you do not have the ability to identify false teaching. Metabolized doctrine is the basis for momentum in both the spiritual life and for discernment between the false and the true.

False teachers continue to operate throughout the Church Age, as this is the intensified period of the Angelic Conflict, **1 John 4:1-6**.

The legalism of self-righteous arrogance has rejected the grace standards of Bible doctrine, and therefore operates on the double standard of the sins of the tongue, including flattery to manipulate their followers.

True happiness comes from thinking Bible Doctrine, i.e., from perception, metabolization, and application of God's Word taught from the pulpit of the local church; it is not associated with hypocrisy and flattery, people, places,

things, or success.

Finally, as we noted above, the flatterer is typically a super hypocrite, **Psa 62:4; Luke 20:20.**

David noted in **Psa 62:4**, “**They have counseled only to thrust him down from his high position; they delight in falsehood; they bless with their mouth, but inwardly they curse. Selah.**”

This is somewhat of a prophecy regarding our Lord in **Luke 20**, but also something that con-artists portray in every generation.

And remember that Bible Doctrine resident within your souls, as Jesus had, gives you strength to restrain yourself from gullibility and protects you from the deception of flattery, **Prov 2:16; 6:24; Eccl 7:21.**

**Prov 2:16**, “**To deliver you from the strange woman, from the adulteress who flatters with her words.**”

**Prov 6:24**, “**To keep you from the evil woman, from the smooth tongue of the adulteress.**”

**Eccl 7:21**, “**Also, do not take seriously all words which are spoken.**”

1. Wisdom gives you balance, **Eccl 7:16-18.**
2. Wisdom gives you strength, **Eccl 7:19.**
3. Wisdom allows you to accept the imperfections of life, **Eccl 7:20.**
4. Wisdom gives you the strength to overlook the faults of others, **Eccl 7:21.**
5. Wisdom gives you strength to restrain yourself from gullibility and flattery, **Eccl 7:21.**
6. Wisdom gives you the strength to resist criticism.
7. Wisdom gives you insight.
8. Wisdom reveals the fact that intimate relationships are compelling but often not satisfying.

So be careful of flattery and praise from people, as David said in **Psa 5:9**, “**There is nothing reliable in what they say; their inward part is destruction; their throat is an open grave; they flatter with their tongue.**”

## Vs. 22

**Luke 20:22**, “**Is it lawful for us to pay taxes to Caesar, or not?**”

These self-righteous flattering hypocrites thought they had devised a question that was a “no win” scenario. If Jesus answered “yes,” the people would be angry at Him for supporting the Roman occupiers. The people would not be able to bear hearing their hopeful King / Messiah supported the evil and overbearing rule of the hated Roman Empire. If He answered, “No,” the spies would have turned Him over to the Roman Government for prosecution. This would accomplish the desire of the spies to turn Jesus over to the political leaders as a revolutionist who opposed the State. The self-righteous, hypocritical, flattering spies thought they had placed Jesus in an inescapable dilemma. Yet, our Lord was wiser than they. Never-the-less, in **Luke 23:2**, the Pharisees falsely accused Jesus before Pontius Pilate of “**forbidding people to pay taxes to Caesar,**” when in reality He said that they should pay their taxes. That once again shows their evil hypocrisy.

Their deceptive question started with, “**Is it lawful,**” using the Present, Active, Indicative of the Verb EXESTIN that means, “is it lawful, permitted, possible, or allowed?” They were asking if according to the Law of Moses was it right to pay taxes to Gentiles. In the duality of the question, it meant both the Law of Moses and the law of the ruling government.

*“In almost every case it refers to things permitted or to things not permitted by the Torah (the Law). The Law was called the Torah (Hebrew, meaning “teaching,” or Greek, nomos). It had to do with the standards of conduct which the Word of God either required or prohibited among the people of God. Exestin implies and acknowledges the authority of the Word of God or an authority prescribed by what is proper and permitted. Hence the Word of God (Torah) was the “yardstick,” or the standard of motivation and conduct that continually guided the conversation*

*and actions of Jesus and the disciples.*” (Complete Biblical Library Greek-English Dictionary).

Therefore, in the face of the people, they were asking if according to the Law of Moses should they or should they “not,” OUK, “pay taxes,” DIDOMI, “give, hand over, etc.,” PHOROS, “tax, tribute, payment,” (only used here and **Luke 23:2; Rom 13:6-7**). With this is the Noun KAISAR for “Caesar,” the Roman Emperor. To pay taxes to Caesar was to pay taxes to the Roman Government. Kaisar is the Greek transliteration of the Latin word Caesar.

“Caesar” was originally the family name of Gaius Julius Caesar, but also taken by his adopted son Octavian, who was known as Caesar Augustus. After Augustus, it became a title when referring to his imperial successors. At the time of Jesus’ birth, Augustus was Caesar, **Luke 2:1**. When He began his ministry, and at the time of this scene Tiberius was the Caesar of the Roman Empire, **Luke 3:1**. After Tiberius came Claudius, **Acts 17:7; 18:2**, and later Nero, probably the Caesar to whom Paul appealed in **Acts 25:8-12**.

The spies thought they had placed Jesus in an inescapable dilemma. They thought they had caught Jesus in a “lose – lose” situation. If He said to pay taxes to Caesar, then He would be going against the religious belief. Yet, if He said to not pay taxes to Caesar, then He would be going against the civilian government. With either answer they could accuse Him of a wrongdoing, either in front of the people from a religious standpoint, or in front of the government from a civilian / political standpoint. The hired henchmen thought they had placed Jesus in an unescapable quandary.

But, as we will see below, Jesus in fact said they should pay taxes to Caesar, as does **Rom 13:6-7**, tell us to pay our taxes to the ruling government.

**Rom 13:6, “For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. <sup>7</sup>Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.”**

**c. Jesus counters their attempts with great wisdom, vs. 23-26.**

### **Vs. 23**

**Luke 20:23, “But He detected their trickery and said to them.”**

With Bible Doctrine resident within His soul, Jesus could not be fooled and “detected their trickery,” which uses the Verb KATANOEEO, “perceive, consider, notice, observed carefully, contemplate, etc.,” with the Noun PANOURGIA that means, “shrewdness, skill, craftiness, cunning, subtilty, or trickery.” With wisdom from Bible Doctrine in His soul, He looked beyond their self-righteous hypocrisy and saw their evil intent. Jesus noticed or perceived their trickery and craftiness to entrap Him. Mark states that Jesus knew their hypocrisy. Matthew tells us Jesus knew their wickedness. As a result, He did not succumb to their evil plots.

**1 Cor 3:19, “For the wisdom of this world is foolishness before God. For it is written, “He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS.”**

**Eph 4:14, “As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.”**

As I have noted, these deceptive self-righteous hypocritical flatters were taking after their father; Satan, **2 Cor 11:3**.

**2 Cor 11:3, “But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.”**

Some manuscripts added “why do you tempt me?” using the Verb PEIRAZO that means, “try, attempt, put to the test, tempt, entice to sin,” that is also used in **Luke 4:21; Mat 4:1, 3; Mark 1:13**, for the temptations of Satan towards Jesus at the beginning of His ministry. But this phrase is not in the most reliable texts.

## Vs. 24

**Luke 20:24, “Show Me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.”**

This wisdom of Jesus is shown in His request.

“**Show Me**” uses the Verb DEIKNUMI, “show, teach, prove, make known.” This word was also used in the temptation of Jesus by Satan in **Luke 4:5; Mat 4:8**.

“**Denarius**” is almost a transliteration of DENARION. It was a silver coin that weighed about 3.8 grams minted by the Romans from 268 B.C. until around A.D. 200. Its value was roughly equivalent to one day’s wage. Matthew, the former tax collector, used the phrase meaning “coin of taxation” or “coin which is used to pay the tax.”

“**Whose likeness and inscription does it have?**” TIS EIKON, “image, likeness, form, appearance,” KAI EPIGRAPHE, “inscription or title,” ECHO, “have or hold.” The coins of their day, like ours typically had the images and names or titles of their leaders.

The self-righteous, flattering, hypocritical spies handed Jesus the coin, most likely of Tiberius’ image, and “**replied,**” APOKRINO, “Caesar’s,” KAISAR, as it was Tiberius Caesar’s image on the coin, who was the current Emperor of Rome.



Aureus of Tiberius, c. 27–30 AD. Caption: TI. CAESAR DIVI AVG. F. AVGVSTVS, (“Tiberius Caesar, Augustus, son of Divine Augustus”), / MAXIM. PONTIF (Greatest Priest).

Or it might have been a coin with Julius Caesar’s image like this one.



A denarius from 44 BC, showing Julius Caesar on the obverse and the goddess Venus on the reverse of the coin. Caption: CAESAR IMP. M. (Caesar Imperator Pontifex Maximus (Emperor Caesar, Greatest Priest), / L. AEMILIVS BVCA, (Lucius Aemilius Buca).

*“The fact that these pious Jews had the coin available was a silent accusation against them. To have the coin was to recognize the right of power over the individual, something they denied about Caesar. In any event Jesus’ point was made not by their having the coin but by the inscription on the coin.”* (Complete Biblical Library Commentary.)

## Vs. 25

**Luke 20:25 “And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s”.”**

Jesus then answers their question. “**Then render**” uses the Participle TOINUN that means, “therefore, then, accordingly, well then, therefore now,” and is only used 4 times in the NT, see **1 Cor 9:26; Heb 13:13; James 2:24**. It acts as a Coordinating Conjunction, and introduces a conclusion or inference drawn from material which Luke has just presented.

“**Render**” is the Aorist, Active, Imperative mood of Command of the Verb APODIDOMI that means, “give away, give (up or out), pay out, fulfill, yield, pay back, return, render, recompense, or sell. Here, it is used to mean to give

back to, in the sense of paying their taxes “**to Caesar**,” using the Dative of Indirect Object of KAISAR, as the one who will receive the coin.

“**The things**” is simply the Article HO for a non-descript object, but linked here to “**that are Caesar’s**,” which is the Genitive of Possession of KAISAR. In other words, this coin belongs to Caesar so give it back to him.

Jesus then contrasts this with the Conjunction KAI, “and,” regarding this rendering of the coin to Caesar with “**the things that are God’s to God**,” HO HO THEOS HO THEOS, using the Genitive and Dative cases once again but here for THEOS, “God.” The things that are God’s are your body, soul, and spirit, along with your Divine Good Production.

*“In His response, Jesus divided the kingdom of God from the kingdom of Caesar. Jesus stated that one should give back that which belongs to the owner. The coin should be given to Caesar for it was his. Men and all they possess belong to God, since He is the Creator. This reflected the historical perspective of the Jewish people. Man was made in God’s image, with God’s “inscription” on him. Man should render the totality of his life back to God since it is His. This answer satisfied the political leaders since Jesus advocated paying taxes. Yet it also satisfied the people because it advocated a complete surrender of self to God as Sovereign Lord.”* (Complete Biblical Library Commentary)

Therefore, the things of Caesar are the material things of this world inside of Satan’ Cosmic system including money. The things that are God’s are the immaterial things of this world given to you by God including your physical body that is led by your soul and spirit to produce Divine Good.

## Vs. 26

**Luke 20:26, “And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.”**

Their attempt to entrap Him fails, as “**they were unable to catch Him**,” OUK ISCHUO, “not able to be strong, able, forceful, or prevail.” ISCHUO with the negative OUK really emphasizing their inability to accomplish their wicked intent. Their wicked intent was “**to catch him in a saying**,” EPILAMBANOMAI RHEMA. This means in something He said in response to the “no win” question. Yet, Jesus easily foiled their plan because of the wisdom (Bible Doctrine) in His soul that is much more powerful than their feeble attempt to trip Him up with a statement.

And, notice it says, “**in the presence of the people**,” ENANTION, “before, in the presence or sight of, etc.,” with HO LAOS. This tells us that their intent all along was to discredit Jesus in the minds of the people who were following Him.

In foiling their attempt, even these self-righteous, legalistic, hypocritical, flatterers were “**amazed at His answer**,” THAUMAZO, “wonder, admire, be astonished, be amazed, etc.,” with APOKRISIS, “answer, refutation, etc.” We have noted THAUMAZO many times throughout Luke’s Gospel, and here it speaks to the astonishment of the Pharisees and Herodians who tried to entrap Jesus in a statement, yet they could not, as they were dumbfounded by what He said because it was true and destroyed their attempt. As a result, “**they became silent**,” the Aorist, Active, Indicative of the Verb SIGAO that means, “be silent, to quiet, keep still, say nothing, stop speaking, hold one’s peace, conceal, silence, etc.”

As such, they could not accuse Jesus before the governor with His answer, and they could not take away His following either. In fact, Jesus’ answer caused the spies and the people to marvel. Therefore, not only were their plans foiled at this time, but they absolutely could not respond to Jesus either. Rather than discrediting Jesus, they actually helped make Him more of a hero in the eyes of the people, and they were left dumbfounded. They could not refute His answer, so they went away, **Mat 22:22**, with their heads in their hands. They must have looked like fools before the people. Instead of making Jesus look bad in front of the people, they were the ones who looked foolish.

But unfortunately, they did not learn from this lesson about who and what Jesus was, because their self-righteous arrogance would not let them learn humility and receive their Savior / Messiah / King. Instead, in **Luke 23:2**, the

Pharisees later lied regarding this situation and Jesus' response, as they falsely accused Jesus before Pontius Pilate of "**forbidding people to pay taxes to Caesar.**" This was a flat out lie, which they stated trying to condemn Him at the hands of the Civilian government, as Jesus clearly taught that the people should in fact pay their taxes to Caesar.

As noted above, in **Rom 13:6-7**, we are commanded as Christians to honor the government God has placed over us by paying our due taxes. Notice the language in **vs. 7**, as compared to our Lord's words in **vs. 25; Mat 22:21; Mark 12:17**, "render." See also **Mat 17:24-27**, regarding Jesus' teaching on paying another form of taxes, the Temple tax, which was purely a religious tax, not a government tax.

**Rom 13:6-7, "For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. <sup>7</sup>Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor."**

Because government is of God, we are to pay taxes. Even if taxes seem exorbitant, tax collectors are "minsters of God." The office, and not necessarily the man, is a minister ordained by God. Therefore, Christians are to pay taxes, show proper respect to our civilian leaders, and have courteous respect to all. Just as we owe money in payment of taxes and dues, so we owe a debt of "fear and honor" to those whom God has appointed to care for us. Remember, the Lord is not an anarchist. "*We can never justify disobedience to civil authority with appeals to Jesus. Pay your taxes. Obey the speed limit. Serve on jury duty. Give to Caesar what is Caesar's.*" (Christ-Centered Exposition.)

**d. The second attempt to entrap Him; question about the resurrection vs. 27-33.** This section is paralleled in **Mat 22:23-28; Mark 12:24-27.**

### Vs. 27

**Luke 20:27, "Now there came to Him some of the Sadducees (who say that there is no resurrection)."**

"**Now there came to Him**" uses the Verb PROSERCHOMAI, "come to, go to, approach," with the meaning of they came face-to-face with the Lord. After the self-righteous, flattering, hypocritical Pharisees and Herodians (government leaders) approached Jesus with their entrapment question in the previous verses, here a second group of like kind approach Jesus with another entrapment question.

The second group that approached Jesus was "**some of the Sadducees,**" TIS HO SADDUKAIOS, which is the name Sadducee that is always plural in the NT, referring to members of the "party of the Sadducees."

This is the only time Luke mentioned this part of the Sanhedrin. Matthew does in **Mat 3:7; 16:1, 6, 11-12; 22:23, 34.** Mark only in the parallel passage of **Mark 12:18.** We also see them in the book of Acts, **Acts 4:1; 5:17; 23:6-8.**

*"The Sadducees were a socioreligious party centered in Jerusalem and composed primarily of priests who were part of the Jewish aristocracy in Palestine (cf. Acts 5:17). As priests their primary concerns were for the operation of the temple and the interpretation of the Law. While various theories regarding the origin of the name Sadducees have been offered, "(n)one of the . . . suggested etymologies is entirely satisfactory" (Moulder, "Sadducees," International Standard Bible Encyclopedia, 4:278). The most likely explanation is that it is derived from the Hebrew name "Zadok," and thus represents the attempt by these priests to identify themselves as legitimate members of the "Zadokite priesthood" (when, in fact, most of them were not of Zadokite lineage [Reicke, New Testament Era, p.153]). Zadok served as priest with Abiathar during David's reign and was appointed high priest in Abiathar's stead by Solomon; the descendants of Zadok held a special prominence among the priests (cf. Ezekiel 40:45f.).*

*The earliest mentions of this Sadducean party come from the Maccabean period (mid-Second Century B.C.), though an exact point of origin has not been isolated. However, the transfer of allegiance from the Pharisees to the Sadducees by John Hyrcanus (134–104 B.C.) established the association between them and the Hasmonean high priests that ensured their prominence. This lasted until the destruction of the temple in the Jewish War of A.D. 70. The Sadducees rejected belief in angels and spirits and promoted "this-worldly" positions both in sociopolitical and religious issues in order to protect their economic interests and to hold theological innovations in check (see*

Jagersma, *A History of Israel from Alexander the Great to Bar Kochba*, pp.69,70). Consequently, they opposed apocalyptic and messianic movements in general and not just Christianity in particular.

*The little that is known about the Sadducees has been reported by their opponents. Even Josephus, originally a member of the Sadducees by his birth into an aristocratic priestly family, had already joined the rival party of the Pharisees before writing any of his accounts about the group. His portrayal of the Sadducees is clearly biased against them (see Sundberg, "Sadducees," Interpreter's Dictionary of the Bible, 4:161f.). Likewise, since the Pharisaic rabbis largely controlled the development of Judaism following the destruction of the temple, most references to the Sadducees within rabbinic literature have a decidedly polemical tone.*

*The basis for these disagreements seems to lie in the unique authority which the Sadducees ascribed to the Torah, the first five books of the Old Testament. While the Sadducees apparently recognized the Prophets and other writings of the Old Testament, they did not feel these books provided an authoritative interpretation of the Law. Consequently, any doctrine that could not be directly substantiated from the Torah was rejected by them. Since the Pharisees maintained there was an "Oral Torah" that had been handed down in the "traditions of the fathers" that interpreted the "Written Torah," these two groups were constantly in conflict (cf. Koester, *History, Culture and Religion of the Hellenistic Age*, p.230)."* (Complete Biblical Library Greek-English Dictionary.)

*"The Sadducees believed that punishment for sin was the duty of men and that such punishment should be both merciless and severe, (Josephus, *Wars of the Jews*, 2.164-166). They believed each person had free will; therefore, each is responsible for the events of their life, including sickness, poverty, misfortune, and even manner of death. The Jewish historian Josephus described them as contentious with everyone, including their own, even thinking it "an instance of virtue to dispute with those teachers of philosophy whom they frequent." (Josephus, *Antiquities* 18.16),"* (Swindoll's Living Insights New Testament Commentary)

From what we know about the Sadducees religious viewpoints, we note:

1. They rejected any doctrine that could not be directly substantiated from the Torah alone.
2. They rejected the belief in angels or any spirit beings, **Acts 23:8**.
3. They promoted a "worldly," (i.e., only what is in the visible realm is reality), positions both in sociopolitical and religious matters.
4. They did so to protect their economic interests and to hold theological innovations in check.
5. They opposed any apocalyptic and Messianic movements.

#### **6. They did not believe in resurrection.**

They were mainly a political group, though they had control of the high priestly line. As such, they were dominant in the Sanhedrin of Jerusalem, and were mainly concerned with the welfare of the wealthy. In addition, the Sadducees are the opposition party to the Pharisees. They argue with them all the time, but here they are united against Jesus. They do not care who has authority as long as it is one of them, and not Jesus.

**"(Who say that there is no resurrection),"** it literally reads in the Greek, HO ANTI ANASTASIS ME EIMI, which is, "who speak against resurrection not to be." Some translations have the root word ANTILEGO or both ANTI and LEGO to smooth out the translation.

The main point is that the Sadducees did not believe in the resurrection of the dead. They believed that once you die that is it, and you cease to be, which is called annihilationism that still exists today, even outside of the Church. Therefore, as some like to say, it is "sad-u-see," because there is no hope in their belief system.

*"The close association between the Sadducees and the Pharisees implied by **Matthew 3:7** and **16:1-12** was certainly not the normal state of affairs, but it shows how great their opposition to Jesus had become. Deep theological*

*divisions existed between the two groups, as is evidenced by Paul's use of their differing views regarding the resurrection of the dead to divide the Pharisaic and Sadducean elements within the Sanhedrin (Acts 23:6-9). It is their lack of belief in the resurrection of the dead or of any type of life after death which is perhaps their most widely attested theological position (cf. Matthew 22:23; Mark 12:18; Luke 20:27, and Antiquities 13.4.6).*" (Complete Biblical Library Greek-English Dictionary)

**Acts 23:6-8, "But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!"<sup>7</sup>As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly was divided. <sup>8</sup>For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all."**

**"Resurrection"** is the Noun ANASTASIS that means, "rise, rising, or resurrection," is an important word in NT theology for the resurrection of the dead.

There are two-word groups in the NT that cover the doctrine of resurrection:

1. The verb ANISTEMI and the noun ANASTASIS.
2. The verb EGEIRO and its noun EGERSIS.

The words may be used interchangeably, yet each has some discreet nuances under different circumstances.

The noun ANASTASIS is used primarily for the resurrection of the dead, whereas the verb ANISTEMI is often used for, "to raise," speaking about the raising of the dead. As for the verb EGEIRO, "I awaken or arise," it is only rarely used for the raising of the dead, as also for EGERSIS.

EGEIRO seems to be preferred over ANISTEMI when talking about the resurrection of Jesus Christ. And, ANISTEMI and ANASTASIS are used more to depict the raising of the dead during the ministry of Jesus.

As for resurrection in the OT, many passages teach of life after death including **Psa 16:10; Isa 26:19; Dan 12:2**, but because the Sadducees placed greater emphasis on the Torah, (the Law), over the Prophets and Poems / Writings, they did not adopt resurrection beliefs.

**Psa 16:10, "For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay."**  
Cf. Acts 2:25-31; 13:35; 1 Cor 15:4.

**Isa 26:19, "Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits."**

**Dan 12:2, "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt."**

## Vs. 28

**Luke 20:27, "And they questioned Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER."**

Here is the question from the Sadducees about the "resurrection." Why would the Sadducees ask such a question when they did not believe in resurrection?

First note they call Jesus "**Teacher**," DIDASKALOS. Though a respectful title, they did not recognize Him as their Lord / Savior / Messiah / King. Therefore, we see their hypocritical self-righteous arrogance towards Jesus.

**"Moses wrote,"** MOSES GRAPHO is a reference to the Law called the Torah, which the Sadducees held in higher

regard than the other OT books. Their question is based on the sundry laws found in **Deut 25:5**; cf. **Ruth 4:5-6**.

“**Childless**” is the Adjective ATEKNOS, and is only used in this narrative by Luke, **vs. 28-30**. Matthew uses ME ECHO TEKNON, “not having children / descendants.” Mark uses ME APHIEMI TEKNON, “not leaving children / descendants.”

“**Raise up children**” in the Greek is EXANISTEMI TEKNON, used also in this narrative by Mark, **Mark 12:19**, and only otherwise in **Acts 15:5**, for literally, “standing up.”

According to the Law, **Deut 25:5**, when a husband would “die,” APOTHNESKO, “die, be put to death, etc.,” without leaving any heirs, the next brother in his lineage was responsible to take the widow as his wife, have children with her and raise them on behalf of his deceased brother to be part of the deceased brother’s lineage.

*This was a “levirate custom found also in many ancient nations. It could have stemmed from the belief that there was no eternal life other than the perpetuation of the man’s name through the family line. If this is the source of the custom, it is understandable why the Sadducees used the injunction in defense against the resurrection of the body.”*  
(Complete Biblical Library Commentary)

### **Vs. 29-32**

**Luke 20:29, “Now there were seven brothers; and the first took a wife and died childless; <sup>30</sup>and the second, <sup>31</sup>and the third married her; and in the same way all seven died, leaving no children. <sup>32</sup>Finally the woman died also.”**

The farcical question was posed that this occurred to the widow seven times (the number of spiritual perfection, by the way), and then she died childless, thereby unable to fulfill the law. The Sadducees maybe gave this extreme case to show the absurdity of bodily resurrection and to test its validity.

Nevertheless, this was an exaggerated hypothetical question designed to stump our Lord, so that He would not be able to legitimately answer it, thus being embarrassed before the crowd and the Sadducees. Their entrapment was designed to discredit Jesus in the eyes of the people.

We can also assume that the Sadducees believed many of the followers of Jesus who were present also did not believe in the resurrection, as they did not. If the people who did not believe in the resurrection heard Jesus say there is a resurrection, hopefully they would rebel against or reject Jesus and no longer follow Him.

Yet, if there were people who believed in resurrection, and Jesus denied the resurrection as the Sadducees did, those people would reject Jesus and His ministry.

These Sadducees, like the Pharisees and Herodians, were blinded by their own knowledge and belief in false doctrines. Their arrogance in thinking their beliefs are the correct ones, led them to ask questions that they thought would entrap Jesus, but ultimately entrapped themselves, as Jesus spoke the truth of the Word of God, which was in opposition to their false beliefs. Therefore, trying to entrap Jesus, they only succeeded in entrapping themselves.

### **Vs. 33**

**Luke 20:33, “In the resurrection therefore, which one's wife will she be? For all seven had married her.”**

In the Greek, it starts with HO GUNE OUN EN HO for “the woman therefore in the.” This tells us that their question is focused on the woman. Now the question posed is actually counter to the reasoning for God giving the commandment in **Deut 25:5**. The commandment is not given so that the wife is ensured of having a husband, but was designed to ensure the husband had an heir and lineage. So, right away they are all backwards in their questioning.

“**In the resurrection**” uses ANASTASIS once again. “**Which one's wife will she be**” is TIS AUTOS GINOMAI,

“to become,” GUNE, “woman or wife.”

**“For all seven had married her,”** HO GAR HEPTA ECHO AUTOS GUNE, “the for seven had her as wife.”

With this assumption and question, the Sadducees were not only trying to entrap Jesus, but also scorned Him and His religious views. In their minds, this puzzle proved the absurdity of the doctrine of resurrection. They were trying to show that God would not have been so shortsighted; therefore, the doctrine must be false.

In their question, they are focused on the marriage relationship of the woman in the eternal state. Right away their premise is all wrong, as Jesus points out in His answer. In addition, they did not believe in the resurrection, but asked about the marriage relationship of the woman in regards to the resurrection / after life, which they did not believe in. They show their hypocrisy, as they may have been trying to placate Jesus in regards to “resurrection,” which they knew He believed in. This too is another form of false flattery. None-the-less, their ultimate intention was to discredit Jesus through His doctrinal beliefs.

**e. Jesus’ response to the second attempt, vs. 34-40.** This section is paralleled in **Mat 22:29-33; Mark 12:24-27.**

### Vs. 34

**Luke 20:34; “Jesus said to them, “The sons of this age marry and are given in marriage”.”**

Matthew and Mark do not have this passage, instead they quote Jesus saying in **Mat 22:29** and **Mark 12:24**, as follows.

**Mat 22:29, “But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God”.”**

**Mark 12:24, “Jesus said to them, “Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?””**

They show a more direct attack on the Sadducees’ lack of understanding (OIDA) the Scriptures and the power (DUNAMIS) of God to resurrect people from the dead, demonstrated their failure in the spiritual realm, whereas Luke presents a more diplomatic approach at first.

**“The sons of this age,”** HO HUIOS HO AION HOUTOS is a phrase Jesus used previously as recorded by Luke in **Luke 16:8**, that specifically meant the current generation, and in that passage especially unbelievers. So, here it emphasizes people currently alive on earth. This pointed to the “material beings” of the present time, which addressed the Sadducees’ world view that only material things that are present are what is real and actual. As noted above, they did not believe in angels, spirits, the afterlife, or resurrection.

Speaking on the Sadducees’ level, (which is a good point for you and I, as we witness to the lost of our generation), Jesus pointed to the union of one man and one woman in marriage as established by God in the book of Moses, **Gen 2:24**, for every generation. We will save the doctrine of marriage for another day.

**“Marry and are given in marriage,”** which is the Present, Active, Indicative of the Verb GAMEO, “marry,” with the Conjunction KAI, “and,” and the Present, Passive, Indicative of the cognate Verb GAMISKO, “give in marriage.” GAMISKO is only used here and in the parallel passage to **vs. 35** in **Mark 12:25.**

Jesus also used this phrase in **Luke 17:27**, speaking about the unbelieving apostate generation of Noah that was destroyed in the flood. Therefore, these Sadducees were well aware of the application of this object lesson.

### Vs. 35

**Luke 20:35; “But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage.”**

Matthew and Mark combine the next two verses in their gospels.

**Mat 22:30, “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.”**

**Mark 12:25, “For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.”**

Luke adds the first phrase, **“But those who are considered worthy to attain to that age.”** Here, the contrast of “ages,” AION is in view. Luke contrasts the current living generation with a future living generation, as a result of being resurrected after death. It contrasts the present age of people living on earth with the future “age,” of people living in heaven to show there is material life after death.

**“And the resurrection from the dead”** uses ANASTASIS once again, “rise, rising, or resurrection,” with HO EK NEKROS that means, “from the dead.” NEKROS means, “dead, lifeless, and sometimes useless,” of which the latter is what the Sadducees thought of the dead in their “annihilationism,” viewpoint.

Therefore, Jesus paints a contrast between those alive in the current generation with those who have already died and left this “material world,” yet are physically alive because of resurrection. Jesus is teaching the doctrine of resurrection and eternal life.

As such, He says two interesting things about the resurrection life:

1. Those resurrected are **“considered worthy,”** which uses the Greek Verb KATAXIOO in the Aorist, Passive, Participle that means, “consider worthy, judge worthy, or deserving.” The Aorist tense views the entirety of the Action, which is the attainment of our position before God as absolute holy and righteous because of our faith in the all-sufficient completed work of Jesus Christ upon the Cross in the payment of the penalty for our sins, which results in our justification through the forgiveness of our sins.

That is why this is also in the Passive voice, because we receive the action of being “considered worthy” of resurrection. Through our non-meritorious act of faith in Christ, we receive forgiveness of our sins, are given eternal life, plus many other things, and will be resurrected to eternal glory. Therefore, considered worthy is not something we earn or deserve through our works, but something that is given to us by God.

As a Participle in the Nominative case, the believer is the subject of being considered worthy in the eyes of God. Believers are the ones who will receive resurrection to eternal life

2. The second aspect of this phrase is that the believer will **“attain”** resurrection, which is the Aorist, Active, Infinitive of the Verb TUNCHANO that means, “happen to be, meet, meet by chance, find oneself, find a thing, hit a mark, or obtain something.” The latter is the primary meaning here. In the Infinitive, it shows the result of being considered worthy by God. The result is the believer attains being part of that future “age,” people living in heaven, the afterlife, because they received resurrection to eternal life, cf. **Heb 11:35**.

Now that the focus of His response is on the future “age” of living in heaven, Jesus tells us several things about life in heaven.

1. **“Neither marry nor are given in marriage.”** It begins with the contrasting Conjunction of negation OUTE that means, “neither or and not,” or is used in “neither ... nor” constructions as here. With this is the Verb GAMEO in the Present, Active, Indicative, with OUTE again for “nor,” and the Present, Passive, Indicative of another cognate verb, GAMIZO, “given in marriage or marry.” Both Matthew and Mark use this same verb in this narrative, and Matthew and Luke use it in the narrative about the generation of Noah, **Mat 24:38; Luke 17:27**. Paul uses it in **1 Cor 7:38** twice.

With the negation of marriage during the eternal state, we understand that there is no marriage between humans in heaven. The main reason for this is that there will only be one marriage in heaven and that is between the believer

of the Church Age and Jesus Christ, **Eph 5:22-32; 2 Cor 4:14; 11:2; Mat 25:1-10; John 3:29; Rev 19:7-9; 21:2, 9; 22:17.**

**2 Cor 4:14, “Knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.” Cf. Col 1:22.** This presentation is as His bride.

**2 Cor 11:2, “For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.”**

**Rom 7:4, “Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.”**

**John 3:29, “He who has the bride (*the Church*) is the bridegroom (*Jesus*); but the friend of the bridegroom (*John the Baptist and all OT saints*), who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full.”**

**Rev 19:7, “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His wife has made herself ready.”**

Because of our eternal union with Jesus Christ, that will be the only marriage in heaven. Therefore, any human marriages are dissolved in heaven, and there will be no marrying or marriages in the eternal state between members of the human race.

### Vs. 36

**Luke 20:36; “For they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.”**

Matthew and Mark do not have the first phrase, **“For they cannot even die anymore,”** nor the last two, **“and are sons of God, being sons of the resurrection.”**

In this passage, we are given four more descriptions of our eternal life in heaven:

2. **“For they cannot even die anymore”** uses the Conjunction GAR, “for,” with the Adverb OUDE, “and not, nor, or neither,” and the Aorist, Active, Infinitive of Result of the Verb APOTHNESKO, “die, be put to death, etc.,” and the Adverb ETI, “yet, still, in addition, etc.,” with the Present, Passive Deponent, Indicative of the Verb DUNAMAI, “be able, have power to do, have capacity for.”

We will not be able to or have the power or capacity to die in heaven, **Isa 25:8; 1 Cor 15:54-55.**

**Isa 25:8, “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces (*cf. Rev 21:4*); and the rebuke of his people shall He take away from off all the earth: for the LORD hath spoken it.”**

**1 Cor 15:54, “But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. <sup>55</sup>O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?””**

It points to the absoluteness of the believer’s eternal life, **Dan 12:2; Psa 22:6; 119:144; Mat 25:1; John 3:16, 36; 6:26-51; 8:51; 10:25; 11:25-26; 17:2; Rom 5:21; 6:22-23; 1 Tim 1:16; 6:12; Titus 3:7; 2 Peter 1:11; 1 John 2:25; 5:11-20.**

For the OT saints, especially Israel, God’s Covenant promises to them was their guarantee of eternal life in heaven with Him, **Gen 17:7-19; 2 Sam 7:12-16; 23:5; Psa 89:29; Isa 55:23.**

Every member of the human race has everlasting life, in that we all will live for all of eternity. But only the believer receives eternal life, the life that God lives.

**Dan 12:2, “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.”**

A person receives eternal life the moment they believe in the Lord Jesus Christ as their personal Savior. At the moment of your belief in Jesus Christ, you are regenerated by God the Holy Spirit who creates a human spirit within you, **2 Cor 5:17; Gal 6:15**. Eternal life is then imputed to the human spirit, which they will have forever more. Therefore, Jesus points out that there is life after death that will be eternal, which the Sadducees did not believe in.

**John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”**

**John 3:36, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”**

**John 11:25-26, “Jesus said to her (Martha), “I am the resurrection and the life; he who believes in Me will**

**Rom 5:2, “So that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”**

**Rom 6:22, “But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”**

Eternal life is attainable only in time. Eternal life begins in time for the believer, **2 Cor 6:2; Isa 49:8**. Eternal life can only be received while a person lives on earth in his temporal life. You cannot get eternal life once you die as an unbeliever; you have to get it now.

**2 Cor 6:2, “For He says (Isa 49:8), “At the acceptable time I listened to you, and on the day of salvation I helped you.” Behold, now is “The acceptable time,” behold, now is “The day of salvation”.”**

Therefore, our marriage to the Lamb is an eternal union based on receiving eternal life from God. Without eternal life, we could not be married to the Lord Jesus Christ. Therefore, eternal life and our marriage to Jesus Christ go hand in hand.

3. **“Because they are like angels”** uses the Conjunction GAR, “for,” and the Present, Active, Indicative of the Verb EIMI, “be, exist, live, etc.,” with the Hapaxlegomena Noun ISAGGELOS that means, “angelic or angel-like.” AGGELOS is the Greek where we get our word for “angels,” (a double “g” in Greek is pronounced like ng in English), and with the prefix IS, (from ISOS meaning equal or like), it means, “like the angels.” Matthew and Mark used EIMI HOS AGGELOS, “are as angels,” and EN HOURANOS, “in heaven.” In the OT Hebrew, “angel” is MALAK that generally means “messenger.”

Saying believers in heaven will be like angels, points to the principle that there are in fact angels in heaven, which the Sadducees did not believe existed.

**Acts 23:8, “For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.”**

*“In the light of so much revelation, the speculations of Gnosticism regarding angels must be rejected. The angels are living beings of the highest position and greatest consequence in the universe. They are more than mere powers emanating from God. Though in no way independent in the sense that they are self-originating, self-sustaining, or capable of self-annihilation, they are free moral beings and have, in past ages at least, held their own destiny within the power of their own choice. It is revealed that some of the angels “sinned” and that they “kept not their first*

*estate” (2 Pet. 2:4; Jude 1:6).” (L.S. Chafer, Systematic Theology.)*

Many Scriptures teach that angels do exist, including the book of Moses in the story of Sodom and Gomorrah, **Gen 19:1, 15**, the vision of Jacob’s ladder, **Gen 28:12**, and when Jacob returned home and met his brother Esau, **Gen 32:1**. Angels are also noted in **Job 4:18; 2 Kings 6:16-17; Psa 78:25, 49; 91:11; 103:20; 148:2**. In fact, Jesus Himself was seen in Theophany as the “Angel of the Lord” in **Gen 22:11-15; 31:11; 48:16; Ex 3:2; Psa 34:7**.

**Gen 48:15-16**, “He blessed Joseph, and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, <sup>16</sup>The angel who has redeemed me from all evil, bless the lads; and may my name live on in them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude in the midst of the earth”.”

In the OT, we see some form of rank amongst the angels as there are four winged and six winged angels. The four-winged angels are called Cherubs or Cherubim, **Gen 3:24; Ezek 10:1-20**. Satan was a Cherub angel, **Ezek 28:11-19**, which at one time was the highest-ranking angel(s). Later, we see there are now also six winged angels called Seraphim, **Isa 6:2, 6**, whose name means, “the burning ones.”

**Isa 6:2**, “Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. <sup>3</sup>And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory.”

### **Facts about angels:**

1. Angels are generally classified in two ways: unfallen/holy/elect, **Mark 8: 38**, and fallen, **Mat 25:41**.
2. Angels are created beings, **Psa 148:2, 5; Col 1:16; Rev 4:11**.
3. They are spirit beings, **Heb 1:13-14; 12:22-23; Psa 104:4; Col 1:16**, although at times can take on visible form.
4. They are immortal, **Luke 20:34-236; 1 Tim 6:16**, though not eternal beings because they were created, yet they will have no end.
5. They are presently higher than man, **Psa 8:4-5; 103:20; Heb 2:7**, but will be lower than redeemed man in heaven.
6. They have freewill, **Isa 14:12-14; 2 Peter 2:4; Jude 1:6, 9**.
7. They are legion, **Psa 68:17; Dan 7:10; Mat 26:53; Heb 12:22; Rev 5:11**; they form the hosts of heaven, **Luke 2:13**. Numerically, angels neither increase nor decrease.
8. Although we have a description of Satan, the Seraphim and Cherubim, we are not given description of the rank-and-file angel’s bodies. However, we know they are spirit beings, **Heb 1:13-14; 12:22-23; Psa 104:4; Col 1:16**. They appear as men when so required, **Mat 28:3; Rev 15:6; 18:1**. They are said to fly, **Isa 6:2; Ezek 1:6; Dan 9:21; Rev 4:8; 14:6**.
9. Their abode is evidently in heaven; but reference is made to the second heaven, the stellar universe, **Mat 24:29**. Christ passed through the angelic sphere going to and coming from earth, **Eph 1:21; Heb 2:7; 4:14**.
10. The ministries of the angels are varied, but generally they serve and worship God. **Psa 34:7; 91:11; 103:20; 104:4; Dan 4:13, 17, 23; 6:22; Mat 4:11; Luke 16:22; Acts 5:19; 8:26; 10:3; 12:7; 27:23; 1 Cor 11:10; Col 2:18; Rev 2:2:8-9**.
  - a. A special group of angles are called Guardian Angels charged with ministering or caring for members of the human race, **Dan 4:13-23; 10:13-21; 12:1; Mat 2:13-15, 19-23; 4:11; 18:10; Luke 22:43-44; Heb 1:13-14; Acts 12:15; Psa 91:7-14**.

11. The vast empires of angels are occupied with many enterprises and the execution of their governments, and they behold the things of earth, **Luke 12:8-9; 15:10; 1 Cor 11:10; 1 Tim 3:16; Rev 14:10.**
12. Their presence is recorded at creation, **Job 38:7**, at the giving of the law, **Acts 7:53; Gal 3:19; Heb 2:2**; cf. **Rev 22:16**, at the birth of Christ, **Luke 2:13**, at the scene of His temptations, **Mat 4:11; Luke 22:43**, at the resurrection, **Mat 28:2**, at the ascension, **Acts 1:10**, and just so they will be at the second coming, **Mat 13:37-39; 24:31; 25:31; 2 Thes 1:7.**
13. There will be war in heaven between the two classes of angels in the end times, **Rev 12:7-10.**

*“Though their service or dignity may vary, there is no implication in the Bible that some angels are more intelligent than others. Every feature of personality is predicated of the angels. They are individual beings, and, though spirits, experience emotions; they render intelligent worship (Ps. 148:2); they behold with due understanding the face of the Father (Matt. 18: 10); they know their limitations (Matt. 24:36), their inferiority to the Son of God (Heb. 1:4-14); and, in the case of the fallen angels, they know their ability to do evil. The angels are individuals, yet, though sometimes appearing in a separate capacity, they are subject to classifications and varying ranks of importance.”* (L.S. Chafer, Systematic Theology.)

In total, angels are mentioned 117 times in 108 verses in the OT and 182 times in 172 verses in the NT. Therefore, Jesus saying that man will be like angels in heaven, shows that angels do exist, they do not get married, and believers will be in a form similar to theirs in heaven.

4. **“And are sons of God,”** KAI HUIOS EIMI THEOS.

**“Sons of God,”** HUIOS THEOS, is an interesting title throughout Scripture as it is directed to both man and angels.

This title was first given to the angelic race, both fallen and elect in **Gen 6:2, 4; Job 1:6; 2:1; 38:7.**

**Gen 6:2-4** identifies the fallen angels that cohabitated with human women during the generation of Noah as “sons of God,” cf. **2 Peter 2:4-5; Jude 6.**

**Gen 6:1-2**, **“Now it came about, when men began to multiply on the face of the land, and daughters were born to them, <sup>2</sup>that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.”**

**Gen 6:4**, **“The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.”**

**2 Peter 2:4-5**, **“For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; <sup>5</sup>and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly.”**

**Jude 1:6**, **“And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.”**

Job identifies the “sons of God” as the overall angelic race, of which Satan is included.

**Job 1:6**, **“Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.”**

**Job 38:7**, **“When the morning stars sang together and all the sons of God shouted for joy?”**

In the NT, as prophesied in **Hosea 1:10**, believers of the Church Age are uniquely called “sons of God,” to show our eternal relationship with God as adult children of the Most High, **Mat 5:9; Luke 20:36; John 1:12; Rom 8:14-19;**

**9:8, 26-27; 2 Cor 6:18; Gal 3:26; 1 John 3:1-2; Rev 21:7.**

**John 1:12, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name”**

**1 John 3:1-2, “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup>Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”**

**Rom 8:14-17, “For all who are being led by the Spirit of God, these are sons of God. <sup>15</sup>For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” <sup>16</sup>The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup>and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.”**

**Rom 9:8, “That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants”**

**2 Cor 6:18, “And I will be a father to you, and you shall be sons and daughters to Me,” says the Lord Almighty.”**

**Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”**

Becoming a “son of God” is based on faith in the completed work of Jesus Christ upon the Cross and God’s “adoption” (HUIOTHESIA) of the believer as an adult son with privilege and authority. It is one of the 40+ things we received at the moment we believe in Jesus as our Savior. Because the believer is by nature a child of wrath, he needs adoption into sonship. This adoption is given on the basis of undeserved grace. It also refers to our equal privilege and equal opportunity under predestination in the Family of God, **Rom 8:15, 23; Gal 4:5; Eph 1:5.**

**Eph 1:5, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.”**

**Gal 4:5, “So that He might redeem those who were under the Law, that we might receive the adoption as sons.”**

**Rom 8:23, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.”**

**Rev 21:7, “He who overcomes will inherit these things, and I will be his God and he will be My son.”**

Interestingly, adoption is a “symbolic” union, not a material one like the blood-line of physical offspring. As such, it is a good analogy for the spiritual creatures God has made us who believe in Jesus, **2 Cor 5:17; Gal 6:15**, as we are given the status of being children and heirs of God; sons of God through adoption.

In Scripture, we also see that there are other “spirit beings” beside the angels, such as the “Living Creatures / Beings,” which are unique creatures closely related to the Seraphim and Cherubim, but are identified uniquely, **Ezek 1:5, 13-19; 3:13; 10:15, 17, 20; Rev 4:6-9; 5:6-14; 6:1, 6; 7:11; 14:3; 15:7; 19:4**. They are designed for manifesting the fullness of Divine life by representing all created beings. They have unceasing activity, lead angelic creatures in the worship of God, and call forth the judgments at the beginning of the Tribulation.

- a. In Ezekiel, they are the Living Beings said to be Cherubim because they each have four wings. They each had four faces, (Man, Lion, Bull, and Eagle), except in **Ezek 10:14**, the Bull was replaced with the face of a Cherub and placed first in order. This may represent Jesus Christ, the sacrifice, as the Angel of Lord.

b. In **Rev 4-5**, they are the Living Creatures said to be Seraphim because they each have six wings. They had one face each. One was a Man, one was a Lion, one was a Bull, and one was an Eagle. They were around the throne of God.

Therefore, Jesus using the title “sons of God,” further emphasized the existence of angelic creatures in relation to believers in resurrected form, but more poignantly it emphasized the “spirit beings” the believer has become, which too the Sadducees did not believe in, cf. **Rom 8:14-17**.

**Acts 23:8**, “For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.”

5. “**Being sons of the resurrection**,” which uses the Genitive of HO ANASTASIS, once again, with HUIOS and EIMI in the Present tense, Active Voice, Participle, Subject Nominative case.

“**Sons of resurrection**” is a title that describes and defines the relationship we have to the eternal life that God has promised and given to the believer. It describes the mode of receiving eternal life. As a believer we will be resurrected to eternal glory and be part of the resurrection. It means we are in the family called resurrection, we are the offspring of resurrection, and our eternal life is spawned from resurrection. Therefore, to understand our eternal life, we need to understand resurrection.

It also means we are “characterized by” the Resurrection. It is more than the Greek concept of “immortality.” It is not persistence of life but that “the dead will rise,” **vs. 37**, that Jesus is teaching.

“Sons of resurrection” is the fifth (the number of grace), in this list that Jesus gave to describe our life in heaven, we have seen that: 1) We will not be or get married to humans, 2) We will not be able to die, 3) We will be like the angels (though not angels), 4) We are and will be sons of God. Now in the fifth position, we see that in order for all that to happen, we will also be part of the family of resurrection.

Given that resurrection is addressed here as a parent or head of the family, we see throughout Scripture the definition and description of resurrection in the light of a family. First, a family is one unit. So, we see unity in the resurrection among all believers who are a part of the family of God. There will be one family of God in heaven that is made up of all believers throughout human history, and all believers will be resurrected one day. That is why in several Scriptures, the resurrection of believers is described as a singular event in **vs. 33, 35**, and the parallel verses in Matthew and Mark; **Luke 14:14; John 11:24; Acts 17:18, 32; 26:6-8; 1 Cor 15:21, 42; Phil 3:11; Heb 6:2**.

Likewise, the resurrection of believers is also called “the first resurrection,” **Rev 20:5-6**.

**Rev 20:5-6**, “The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. **‘Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.’**”

Subsequently, the resurrection of unbelievers to eternal condemnation is known as the “Second Resurrection,” and “second death,” **Dan 12:2; Mat 25:41; Rev 2:11; 20:6, 11-15; 21:8; Acts 24:15**. The “Second Resurrection” is for all unbelievers who will be raised from Hades and then thrown into the Eternal Lake of Fire.

**Dan 12:2**, “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.”

**Acts 24:15**, “Having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.”

**Rev 2:11**, “He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.”

**Rev 20:6, “Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”**

**Rev 21:8, “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”**

Resurrection of the believer is divorced from any form of human ability, merit, or achievement. It is totally the grace and work of God provided for all believers, whether they are winners or losers. It is strictly a matter of grace. Just as the grace policy of God has provided everything the believer needs for time, so the grace policy of God has provided everything the believer needs for dying, death, heaven, resurrection, and the eternal state.

In regard to the first resurrection that includes believers only, even though it is spoken of in the singular in the above-mentioned passages to include all believers, we also know from **1 Cor 15:23**, that it is made up of several separate resurrections.

**1 Cor 15:23, “But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”**

The Greek for “his own order” uses the Adjective IDIOS that means, “one’s own, private or peculiar to oneself.” That alone tells us that the resurrection has different specific and distinct entities. With that is the Dative of Advantage Noun TAGMA that is only used here in the NT, which means, “something ordered, arranged; class, corps, division, or group.” It is a military term that was used in the sense of military personnel being arranged in some orderly fashion, whether on the battle field, as used in the LXX of **2 Sam 23:13**, or on parade either going to war or returning victoriously. Its Noun cognate TASSO means, “to arrange in an orderly manner.” It too was a military term used in classical Greek for arranging troops or ships in proper position for battle, and later was used for general use for orderly arrangement. Therefore, we see the resurrection is divided into division for one’s own private and peculiar order, arrangement, class, or group.

As such, when we compare Scripture, we understand that there are several resurrections that will occur in human history. The first of “the *first* resurrection,” is the resurrection of Jesus Christ as the first fruits of all resurrected. Since the Son of God was raised to eternal glory, those who are in Christ, (believers of the Church Age) will also be resurrected. This points to our relationship in Christ, as He is the first fruits of all resurrected, **1 Cor 15:20-23**, cf. **29-49; Rom 6:5**.

**1 Cor 15:20-23, “But now Christ has been raised from the dead, the first fruits of those who are asleep. <sup>21</sup>For since by a man came death, by a man also came the resurrection of the dead. <sup>22</sup>For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup>But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”**

**Rom 6:5, “For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.”**

Christ’s resurrection as the First Fruits of all being resurrected is seen in OT prophesy including, **Psa 16:9-10**; cf. **Acts 2:25-31; 13:35-37**.

**Psa 16:9-10, “Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. <sup>10</sup>For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay.”**

As for OT saints, resurrection was prophesied in **Job 19:25-26; Dan 12:1-2; Isa 26:19; Ezek 37:12-14**, as well as in many types including Joseph’s bones returning to Israel after the exodus, **Gen 50:24-26; Ex 13:19; Joshua 24:31-32**.

**Job 19:26, “Even after my skin is destroyed, yet from my flesh I shall see God.”**

As for the order of all resurrections, the first resurrection in all of human history is that of our Lord three days after His death upon the Cross and burial. Until Jesus Christ died on the Cross, there could be no resurrection. The first resurrection in history is that of Jesus Christ in Hypostatic Union. Anyone who was raised from the dead prior to that received “resuscitation,” as they were brought back to physical life, but were to die physically again.

Resuscitation means a person returns from the dead in a body of corruption and eventually dies again; e.g., Lazarus, Paul, two boys in the OT, Elijah and Moses during the Tribulation. Resurrection means a person returns from the dead in a body of incorruption and never dies again. Therefore, resurrection is rising again from the dead in a human body and never again being subject to death.

Jesus’ resurrection is the precedent for all believers who too will be resurrected. As we have noted above, the First Resurrection is pictured as a battalion pass-in-review, and therefore, is divided into four echelons, **1 Cor 15:20-24**.

1. **Alpha Company:** The resurrection of Christ at the end of the great power experiment of the Hypostatic Union, for He is “the first fruits of those that sleep,” **Matthew 28; Mark 16; Luke 24; John 20-21; Acts 2:31-34**.
2. **Bravo Company:** The resurrection of the Royal Family of God at the end of the great power experiment of the Church Age, **John 14:1-3; Phil 3:20-21; 1 Cor 15:51-57; 1 Thes 4:13-18; 1 John 3:1-2**.
3. **Charlie Company:** The resurrection of the OT believers and Tribulational martyrs at the end of the Tribulation and the Second Advent, **Dan 12:13; Isa 26:19-20; Mat 24:31; Rev 20:4**.

**Dan 12:13, “But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.”**

4. **Delta Company:** The resurrection of the Millennial saints at the end of the Millennium, **Rev 20:5**.

Physical death is the prerequisite for resurrection. There are two exceptions: 1) The Rapture generation of the Church Age; 2) The Millennial believers alive at the end of time and human history.

All of this points to the fact that being a son of God (a believer) means that you will be resurrected to eternal glory, which again is the main tenet that the Sadducees did not believe in.

**Acts 23:8, “For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.”**

Our words cannot describe and our minds cannot comprehend what the true reality of the eternal state will be, yet our Lord has given us a glimpse into that eternal estate that He has prepared for us.

**1 Cor 2:9, “But just as it is written, “Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him”.”**

### **Vs. 37**

**Luke 20:37; “But that the dead are raised, even Moses showed, in the *passage about the burning bush*, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.”**

In the Gospels of Matthew and Mark, the next two verse are broken up a little differently.

**Mat 22:31, “But regarding the resurrection of the dead, have you not read what was spoken to you by God: <sup>32</sup>“I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?” He is not the God of the dead but of the living.”**

**Mark 12:26, “But regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage about the burning bush*, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE**

## GOD OF ISAAC, AND THE GOD OF JACOB’?”

Jesus is responding to the Sadducees ridiculous question about a woman who had 7 husbands and had no children, as to whose wife she would be in the resurrection, which they did not believe in. After telling them five things about the resurrection life in **vs. 35-36**, to prove that the resurrection and eternal life are real things, Jesus then uses the Law to prove it is an actuality for those who believe. He begins with the lesson that “the dead are raised or resurrected.”

Luke states “**That the dead are raised,**” HOTI EGEIRO, “raise, be raised, rise, appear, etc.,” HO NEKROS. Matthew states, “**concerning the resurrection of the dead,**” PERI HO ANASTASIS HO NEKROS. Mark states, “**concerning the dead that they rise,**” PERI HO NEKROS HOTI EGEIRO.

Because EGEIRO is used by Luke, he includes NEKROS, “the dead,” to identify who is being raised here and from what, just to be clear.

Both Luke and Mark indicate that this quote comes from the writings of “**Moses,**” MOUSES, which means the Pentateuch / Law, which the Sadducees solely based their beliefs upon. It speaks to their level of understanding as they first questioned Jesus about an aspect of the law in the “book of Moses,” **vs. 28**.

“**Showed**” is the Aorist, Active, Indicative of the Verb MENUO that means, “made known, disclosed, showed, declared, reported, or revealed.” Jesus was using their own evidence against them to prove that resurrection after death is a real thing.

Luke and Mark both state that this lesson comes from the “**bush,**” BATOS episode of Moses, when God gave him the Law. “**The passage about the burning,**” is in italics, as it was added for clarity of the event. This event is recorded in **Ex 3:1-9**, that occurred on Mt. Horeb, which is also called the “mountain of God.” In **Acts 7:30**, Stephen’s speech, it is also known as Mt. Sinai. This is also the place where God gave Moses the Law, **Ex 19 - 40**.

*“The peninsula of Sinai lies between the two great arms of the Red Sea, Gulf of Akaba on the east, and Gulf of Suez on the west. This region contains the mountain system of Horeb or Sinai, on one of whose mounts, or peaks, God appeared to Moses in the burning bush, Ex. 3:1-5, amid whose surrounding wilderness the wandering Israelites encamped, Ex. 19:1, 2, and from whose cloud-obscured heights the law was delivered to Moses, Ex. 19:3-25; 20-40. The numbering also took place there, Num. 1-10:1-12. The peninsula is a triangle whose base extends from the head of Suez to Akaba. This base is pierced by the plateau of Tih, the “desert of wandering,” south of which are those tumultuous mountain clusters above mentioned, central among which is Mount Sinai. The coast ranges along Akaba and Suez are systematic and elevated.”* (Boyd’s Bible Dictionary.)

In **Ex 3:2**, Jesus Christ in a Theophany as the “angel of the Lord,” was in the burning bush and spoke to Moses to give him his initial instructions to free the Israelites from Egypt. In **vs. 6**, Jesus identified Himself saying, “**I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.**” In **vs. 15-16**, Jesus told Moses to identify God to the elders of Israel in this way, as the one who would free them from the Egyptians. This is where Jesus is quoting from in Luke’s Gospel.

“**Where he calls the Lord,**” HOS, “as, like, when, as long as, after, so that, etc.,” LEGO KURIOS. The Lord, which in OT meant God in general, but was a specific title of the Jesus Christ in the NT, as He was God incarnate, the Lord God.

Then we have the three-fold identifier connected with the Conjunction KAI, “**and,**” in between each:

1. “**The God of Abraham,**” HO THEOS ABRAAM.
2. “**The God of Isaac,**” THEOS ISAAK.
3. “**The God of Jacob,**” THEOS IAKOB.

Abraham, his son Isaac, and grandson Jacob are the patriarchs or fathers of the Hebrew peoples, as the lineage of all Israelites goes through them. Abraham had another son Ishmael, as did Isaac having Esau. Yet, the lineage does not

flow through them, only through Abraham, Isaac, and Jacob. God changed Jacob's name to Israel who had 12 sons. The lineage from each of Israel's sons makes up the 12 tribes of Israel, **Genesis 12 - 49**.

### **Vs. 38**

**Luke 20:38; "Now He is not the God of the dead but of the living; for all live to Him."**

Matthew's Gospel includes this part with the previous statement in **Mat 22:32**. **Mark 12:27**, keeps it separate as does Luke **"He is not the God of the dead, but of the living; you are greatly mistaken."**

Luke reads in the Greek, DE THEOS, **"but God,"** OUK EIMI, **"not is"** in the Present tense, NEKROS in the Genitive case, **"of dead,"** ALLA ZAO, **"but of living,"** in the Present tense. This is the present state of our God. He is the God of the living, not the God of the dead. If God of the living, and the God of Abraham, Isaac, and Jacob, those three must have been resurrected to eternal life and are in that state presently.

This statement that the Lord is the God of the patriarchs should have shown the Sadducees that the patriarchs were still alive as, **"He is the God of the living,"** even though those words were uttered several hundred years after the last patriarch's death. As such, God is preserving them alive in interim bodies until their day of resurrection, which will be after the Tribulation, as noted above.

Luke ends with, **"for all live to Him,"** GAR PANTES ZAO AUTOS. This tells us and the Sadducees that all those resurrected to eternal glory live by Him and for Him, **Rom 14:7-8**.

**Rom 14:7-8, "For not one of us lives for himself, and not one dies for himself; <sup>8</sup>for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's."**

While the doctrine of the Resurrection of the body is not taught as plainly in the OT, the teaching is certainly there, as we have noted in, **Job 19:25-27; Psa 16:9-10; 17:15; Dan 12:2**. The full light on this doctrine came with the ministry of Christ. **John 11:25-26; 2 Tim 1:10**.

**Psa 17:15, "As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake."**

**John 11:25-26, "Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, <sup>26</sup>and everyone who lives and believes in Me will never die. Do you believe this?""**

**2 Tim 1:10, "But now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel."**

Therefore, Jesus said that **Ex 3:6, 15-16**, taught not only the truth of life after death but also the reality of the resurrection. Not by direct statement but by inference. God is the God of the whole person (spirit, soul, and body, **1 Thes 5:23**), because He created the whole person.

**1 Thes 5:23, "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ."**

God does not simply "save our souls" and ignore the rest of our being. Inherent in the very nature of God's creative act is His concern for the total person. As such, He will not keep us disembodied spirits forever but will give us glorious bodies to match our heavenly perfection. In addition, we have the reasoning of God's covenantal relationship with the patriarchs. He made promises of earthly blessing to them and their descendants, but He cannot fulfill these promises if His people are going to live forever only as disembodied spirits. Can there be a glorious new heaven and earth but no corporeal glory for the people of God? Therefore, Jesus affirmed what the Sadducees denied: the existence of angels, the reality of life after death, and the hope of a future resurrection. And, He did it with only one passage from Moses! Of course, He could have referred to other passages that teach a future resurrection, but He met His adversaries on their own ground.

As we have noted, the Sadducees held that a dead man had ceased to exist, that he vanished to nothingness, (i.e., the false doctrine of annihilationism). Therefore, according to their view, God had styled Himself the God of nothingness, which is absurd, as Jesus has proved. That is why Mark ends this passage with Jesus saying to the Sadducees, **“you are greatly mistaken.”**

Our Lord Jesus speaks the Bible so closely and carefully that no Jewish person would deny that Abraham, Isaac, and Jacob presently live with God. The present tense nature of the verse required belief in the resurrection. Therefore, who could deny it? That is why the Sadducees say in the next verse, “Good answer. Good answer.” And in the following verse, they no longer dared to ask Him any other questions, as they were the ones made to look foolish.

### Vs. 39

**Luke 20:39; “Some of the scribes answered and said, “Teacher, You have spoken well.””**

Neither Matthew or Mark have the next two passages, but Matthew ends with the crowd’s reaction to what Jesus said, **Mat 22:33, “When the crowds heard this, they were astonished at His teaching.”** This is most likely due to the fact that they had probably never heard anyone silence the Sadducees on the point of the resurrection before. And now Jesus has!

Luke does not focus on the reaction of the Sadducees, but the “Scribes” or lawyers, GRAMMATEUS, who were the experts of the Law that could have been from either party. They were part of the overall verbal entrapment of Jesus, **Luke 20:1, “On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him.”** And they were part of the group that wanted to arrest or physical harm Him in the Temple, **vs. 19, “The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.”** Now, as representatives of the whole Sanhedrin, (Chief Priests, Pharisees, Scribes, Sadducees, and Herodians), they acquiesce to Jesus because of His wisdom in the knowledge and application of Bible Doctrine, which greatly surpassed theirs.

Again, not accepting Him as their Lord as the God of Abraham, Isaac, and Jacob, they call Him **“Teacher,”** DIDASKALOS. These hypocritical, self-righteous, flatterers falsely flatter Him to the end by saying, **“you have spoken well,”** KALOS, “good(ly), well, correctly, rightly, commendably, beautifully,” with the Verb EIPON, “say or speak,” in the simple past tense Aorist, Active, Indicative.

If these Scribes were Pharisaical, they might have said this because they agree with the Doctrine of Resurrection and loved to hear Jesus prove them right and the Sadducees wrong. Yet, if they were Sadducean, then they were being gentlemanly, taking the focus off their fellow compatriots. Nevertheless, they were part of the group that wanted to destroy Jesus and were falsely flattering Him once again, so as not to bring shame upon themselves and to retire until a more opportune time presented itself to abolish Him.

### Vs. 40

**Luke 20:40; “For they did not have courage to question Him any longer about anything.”**

The Lord now shuts up the Sadducees, just as He did with the Pharisees, Scribes, and Herodians. This passage refers to them all, as the **“they.”**

**“For they did not have courage”** is the Adverb OUKETI, “no longer, no more, etc.,” with the Conjunction GAR, **“for,”** and the Imperfect, Active, Indicative of the Verb TOLMAO, “to be brave, dare, bold, presume, endure, etc.” Here, we see that the hypocritical, self-righteous, arrogant types are easily turned into cowards.

**“To question Him any longer about anything,”** EPEROTAO, “ask for, inquire, interrogate, etc.” cf. **vs. 21, 27,** AUTOS OUDEIS, “no, not one, nothing, in no way, anything, etc.”

**“Courage”** TOLMAO is also used in **Acts 7:32,** as noted above, which gives us an interesting analogy. **Acts 7:32,**

**“I am the God of your fathers, the God of Abraham and Isaac and Jacob.” Moses shook with fear and would not venture to look.”** As Moses would not dare to look at the burning bush in **Exodus 3**, these false religious leaders would not dare to question Jesus any longer. Moses out of reverent respect, these out of humiliating disdain.

*“Jesus’ answers silenced all those from the various groups of the Scribes/Lawyers, Pharisees, Sadducees, and Herodians. Jesus was questioned so many ways, and responded with such precision, His questioners were not able to ask Him anything else. Not only did the crowds marvel, but the elite questioners were dumbfounded.”* (Complete Biblical Library Commentary)

*“On his own ministry’s authority, on politics, and now on theology, his enemies have been soundly rebuffed. This entire encounter makes a basic point: Jesus knows more about God’s will and where he is going than his opponents. He may be out numbered a few thousand to one, but he can be trusted to teach the way of God.”* (NIV Application Commentary)

## **V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

### **B. Monday/Tuesday; Luke 19:45-21:38.**

#### **5. Authority reiterated, Luke 20:41-21:4.**

**a. Jesus asks the people about the Christ being David’s son, vs 41-44.**

**b. Jesus warns about the Pharisees’ arrogance and abuse, vs 45-47.**

After refuting the Pharisees, Herodians, Sadducees, and Scribes, Jesus took time to address their need and that of all the people for salvation. He had entered the temple to cleanse it and proclaim His authority; now He presents Himself as their Messiah by identifying Himself as their King.

#### **a. Jesus asks the people about the Christ being David’s son, vs 41-44.**

This section is paralleled in **Mat 22:41-46; Mark 12:35-37**. Matthew provides the lengthiest discussion, while both Matthew and Mark identifies the inspirer of David’s knowledge and writing as the “Spirit” and “Holy Spirit,” respectively. Therefore, this statement is divinely inspired and is the Word of God.

Matthew begins the narrative a bit differently, where Jesus asks the Pharisees directly a question in **Mat 22:41-42**.

**Mat 22:41, “Now while the Pharisees were gathered together, Jesus asked them a question: <sup>42</sup>“What do you think about the Christ, whose son is He?” They said to Him, “The son of David.””**

The scribes and the people in general were awaiting the Messiah’s appearance. Therefore, they knew the prophesy about the Messiah; that He was to be the son of David. This identifies David’s son as King, Messiah, and God.

Mark has Jesus resorting to the Scriptures on the basis of the question. Therefore, this is the Word of God stating this, not a man-made doctrine. Luke, writing primarily to a Gentile audience, merely has Jesus asking a general question as to the source of this messianic belief.

So, Jesus presents the issue of salvation in a brilliant way for a Pharisee. The Pharisees accepted the Scriptures as the Word of God, they accepted them as authoritative. But these are not “seeking” Pharisees, they are “hypo-critical” Pharisees. To the seeking Pharisee, like Nicodemus in **John 3**, Jesus said, **“You must be born again.”** To the critical Pharisees, He gives one of the most beautiful pictures of how to witness to people.

Jesus now offers a riddle of His own. Remember that Jesus had said He was the Messiah, but the people were divided in their acceptance of His declaration. Their division was because of the various expectations of what the Messiah would be and do. Jesus knowing about these variations sought to show by Scripture one of the presentations of the Messiah. In this message we see several important understandings of Jesus as the Messiah, as we will note.

### **Vs. 41**

**Luke 20:41, “Then He said to them, “How is it that they say the Christ is David’s son”?”**

“How is it that they say,” POS LEGO in the 3<sup>rd</sup> Person. Luke keeps the speaker generic, but Mark tells us it is the Scribes who say, “**the Christ is David’s son,**” HO CHRISTOS, Χριστός “Christ, anointed, the Anointed One,” EIMI DAVID, Δαβίδ, HUIOS.

**Mark 12:35, “And Jesus *began* to say, as He taught in the temple, “How is it that the scribes say that the Christ is the son of David?””**

Throughout Jesus’ ministry, many believed that He was the Son of David, which the Pharisees rejected and rebuked, **Mat 12:23; 15:22; 20:30-31; 21:9, 15; Mark 10:47-48; Luke 18:38-39**. This is also identified in the record of His lineage, **Mat 1:1, Luke 3:31**, that they could have easily investigated.

**Mat 1:1, “The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.”**

*“The designation CHRISTOS for the Messiah was not originally a Christian understanding. Rather, it was adopted from the OT use of MASHIACH meaning, “anointed or Messiah.” Thus, the term itself would not have been offensive to Jewish ears. Peter wrote to Jewish Christians in the Diaspora not to be ashamed of being called Christians; instead, they should praise God (1 Peter 4:16).”* (Complete Biblical Library Greek-English Dictionary)

They understood the Messianic line and the Davidic covenant, and so Jesus first emphasizes His humanity with “the Christ is David’s son.”

This CHRISTOS or “anointed one” has a fourfold meaning: 1) Separation unto God, 2) Authorization by God, 3) Divine enablement, and 4) The coming Deliverer.

Prophecy of the Messiah is noted in **Isa 9:1-7; 11:1-5; 61:1**.

**Isa 61:1, “The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners.” Cf. Luke 4:18.**

### Vs. 42

**Luke 20:42, “For David himself says in the book of Psalms, ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND”’.”**

Jesus quoted **Psa 110:1**, which is here in **vs. 42-43**. Peter also used this quote to prove that Jesus was the Messiah on Pentecost, **Acts 2:34-35**. This was a generally accepted Messianic Psalm, as the Scriptures portrayed the Messiah as both David’s son and Lord.

“**THE LORD SAID TO MY LORD**” is KURIOS EIPON EGO HO KURIOS. In the Hebrew, it is YHWH (Yahweh, the Personal name of God, always translated as LORD), NE’UM LE-ADHON, where we get the word ADONAI from that means, “Lord, master, or official” that is also used for God, e.g., **Ex 23:17; 34:23; Josh 3:11, 13**.

This represents God the Father (The Lord) saying something to God the Son (My Lord), as the title “Lord,” emphasizes Deity and here the Deity of God the Father and of Jesus Christ. So, when Jesus uses this Scripture, He is emphasizing His Deity as God incarnate. Therefore, in hypostatic union, Jesus is emphasizing His Messiahship.

“**SIT AT MY RIGHT HAND**” is the Present, Passive Deponent, Imperative of the Verb KATHEMAI, “sit, sit down, reside, etc.” with EK EGO DEXIOS, “right, right side or hand.”

This is an image of Jesus in eternal glory enthroned at the right hand of God the Father, **Mat 26:64; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2**.

This phrase is seen by the Pharisees and Scribes from David’s perspective. But in reality, it is from the Divine

perspective of God saying to God, sit at my right hand. Yet, God is omnipresent and does not sit, so it emphasizes the humanity of Jesus who is God incarnate. Therefore, as we see from Scripture, God the Father said to God the Son in hypostatic union, “sit at My right hand.” This is called the “Session,” of Jesus Christ.

When God the Father said, “Sit down,” it was the humanity of Christ which sat down, but since the Deity and humanity are linked forever, He says it to the one who is God. So, Jesus is the God-Man, undiminished Deity and true humanity in one person forever, and you have then the doctrine of the hypostatic union as the key to recognition of the Savior. He is the Son of God before He is the son of David and here is as close as some of those Pharisees would ever get to the truth.

### Vs. 43

**Luke 20:43, “UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.”**

This part of the quote from **Psa 110:1** was also used in **Heb 1:13**. It is also seen in **1 Cor 15:25; Eph 1:22**.

The Greek reads, HEOS, “until, till,” with the Conditional clause AN TITHEMI, “to put, set, or place,” in the Aorist, Active, Subjunctive for future potential occurrence. The future is post Jesus’ resurrection. The potential is post Jesus’ completed work upon the Cross in the payment of the penalty of our sins. Then we have SU with the Adjective ECHTROS, “hated, hostile, enemy (including Satan),” with the Noun HUPOPODION, “footstool,” SU HO POUS.

This is a phrase of subjection, when everything will be under the authority of Jesus Christ. The “enemies” of Jesus are sin, Satan, and the fallen angels. This emphasizes the period between the session of Jesus Christ and the Second Advent of Christ, when the enemies of Jesus are loose and free. It also emphasizes the Second Advent, at the end of the Tribulation, when the enemies, Satan and the fallen angels, are made the footstool of Christ, meaning He will completely rule and reign over them in the resolution of the Angelic Conflict.

Another point is that this entire quote speaks of Christ in His resurrected glory, which speaks also to the fact of resurrection and the afterlife.

### Vs. 44

**Luke 20:44, “Therefore David calls Him ‘Lord,’ and how is He his son?”**

**“Therefore David calls Him ‘Lord,’”** OUN DAVID KALEO AUTOS KURIOS. Typically, the king who is the father would not call his heir who is his son “lord.” It would be the other way around. But here, the son is called Lord by his father. So how could that be, is the question. If they could answer it, they would be saved!

The Answer is, because the son of David is God incarnate who became his Savior. That is why he calls his son “Lord.” The Son of David being the Messiah and eternal King becomes the Lord of David the king. For David to call his son “Lord,” is only possible because his son is greater than he, which Jesus was as God incarnate and the Savior of the world.

Because it would not be that the king / father would call his son / heir Lord, then this must be an impossibility. So, Jesus asked the question **“And how is He his son?”** KAI POS EIMI AUTOS HUIOS.

Jesus is literally the son of David, as shown in the lineages of Jesus in Matthew and Luke. So, literally by blood line Jesus is David’s son. The lineage in Matthew is through His adoptive father Joseph. The lineage in Luke is through His mother Mary. Both are proof of Jesus’ heirship to the throne of David as the King of Israel. Luke shows the literal blood line through Mary. Therefore, Jesus as David’s son is easily proven. The harder concept is David calling Him Lord, which takes faith that Jesus is the Son of God as depicted in Matthew and Luke regarding the birth announcement, and that He is our Savior.

Therefore, Jesus as the Son of God and the Son of David who became our Messiah, was qualified to be called Lord by David, as David believed that His heir would be these things.

This difficult concept was about to be fulfilled, as in a few short days Jesus would be killed, resurrected, and ascend to heaven as Lord. The resurrection, ascension, and session all deal with the true humanity of Jesus Christ. Jesus Christ in undiminished Deity and true humanity in one person forever, would fulfill the Scripture's presentation of the Messiah as David's Lord. Therefore, though the dual concept was hard to understand before the earthly life of Jesus, it could be easily understood after Jesus showed Himself as Son and Lord. Jesus went on to live out the solution in the events of the Passion Week and the Ascension. Jesus Christ had to be seated to resolve the angelic conflict. It was the strategic victory of the Angelic Conflict.

### **The Significance of the Session of Our Lord Jesus Christ**

The humanity of Jesus Christ in hypostatic union is now exalted and glorified at the right hand of the Father where His posture is one of being seated, **Acts 2:33; 5:31; Phil 2:9-11.**

**Acts 2:33, "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear."**

**Acts 5:31, "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins."**

**Phil 2:9-11, "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."**

Jesus' rhetorical question pushed the religious leaders to make a final connection. If Jesus is the Messiah, and the Messiah is equal with God, then Jesus was God in their midst. If they made that connection and believed it, they would be saved!

In His exalted and glorified state, the strategic victory of Jesus Christ in the great power experiment of the hypostatic union earned Him His third royal patent.

1. His first royal patent is related to His deity. His title is "Son of God." His royal family is God the Father and God the Holy Spirit.
2. His second royal patent is related to His humanity. His title is "Son of David." His royal family is the Davidic dynasty.
3. His third royal patent is related to His resurrection, ascension, and session. His title is "King of kings, Lord of lords, Bright morning star." His royal family is in the process of being completed, made up of every Church Age believer. Therefore, you are not simply a child of God; you are a royal child of God.

#### **1. The session of Jesus Christ is related to the strategic victory of the Angelic Conflict.**

The fact that the resurrection, ascension, and session is based on the strategic victory of our Lord in the Angelic Conflict is the subject of **Heb 1 - 2.**

**Heb 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."**

During the entire period of the hypostatic union on earth, from the baby in the cradle to the resurrection, ascension, and session, our Lord was still holding the universe together by the Word of His power. Once He had completed the Father's plan of Salvation for all of mankind, "He sat down," meaning He took the throne Himself because of His strategic victory upon the Cross.

**Heb 1:13, “But to which of the angels has He ever said, “Sit at My right hand, until I make your enemies a footstool for your feet”?”**

After the strategic victory, God the Father awarded Him a place of prominence and glory. God the Father never said this to any angel, but only to Jesus Christ. It is very significant that God the Father said this to the humanity of Christ in a resurrection body, as humans are currently lower than the angels. Yet, Jesus in resurrected humanity is now higher than the angels. This means that although we are now inferior to angels in our human bodies on earth, in the future in resurrection bodies we will be totally superior to angels. This was established with our Lord’s session.

**1 Peter 3:22, “Who, (Jesus Christ), is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.”**

With the resurrection of Jesus Christ, all angelic creatures including fallen angels, are subordinated to Him in his humanity! That fact is very important. In His Deity, Jesus Christ is the creator of angels. In His humanity, He was made lower than angels, **Heb 2:7**, but now in His resurrection, He is higher than angels in His humanity!

Some day in our resurrection body, we will share that same privilege experientially. Being in union with Christ, we are already positionally higher than angels. But in resurrection bodies, we will be experientially and physically higher than angels.

**Eph 1:20-23, ‘Which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup>And He put all things in subjection under His feet, and gave Him as head over all things to the church, <sup>23</sup>which is His body, the fullness of Him who fills all in all.’**

When our Lord received His third royal patent, He did not have a royal family. Therefore, the Church Age was inserted into history. The Church Age was a mystery age because we have almost infinitely more than any OT, Tribulational, or Millennial saint. We have unique things which are unbelievably fantastic, which have never existed before and will never exist again after the Rapture of the Church.

Our dispensation had to be instituted to provide a Royal Family for our Lord’s third royal patent. Furthermore, Israel had rejected Jesus Christ as their Messiah and King. Consequently, the Messianic kingdom is postponed until the Second Advent of Christ. In the meantime, the great power experiment of the hypostatic union has been parlayed into the great power experiment of the Church Age. So, the ascension and session of Jesus Christ form the link between the great power experiment of the hypostatic union and the great power experiment of the Church Age.

**2. The session of Jesus Christ indicates the efficacy of His sacrifice upon the Cross in the payment of the penalty for our sins, Heb 10:11-14.**

**Heb 10:11-15, “Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; <sup>12</sup>but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, <sup>13</sup>waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. <sup>14</sup>For by one offering He has perfected for all time those who are sanctified.”**

- a. The work of Jesus Christ on the Cross is efficacious, which means effective for the forgiveness of our sins. When He received the imputation of our sins and God the Father judged them, that settled the sin question for all time. To indicate the efficacy of His sacrifice, our Lord sat down at the right hand of God.
- b. In physical death, our Lord’s work was completed. Hence, just before His death He said, “TETELESTAI,” which means, “It is finished in the past with the result that it stands finished forever.” Therefore, the resurrection, ascension, and session are the verification of the efficacy of our Lord’s saving work on the Cross.

Furthermore, this efficacious saving work occurred while our Lord was physically alive. He did not die for our sins in physical death; He died as a substitute for us in a substitutionary spiritual death, wherein each and every sin of the

human race was imputed to Christ and judged. Therefore, Christ died twice on the cross.

- a. He died a substitutionary spiritual death for the sins of the world, which provided our salvation.
- b. He died a unique physical death in which there was the separation of His soul, spirit, and body.

**Heb 9:23-28, “Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; <sup>25</sup>nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. <sup>26</sup>Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. <sup>27</sup>And inasmuch as it is appointed for men to die once and after this comes judgment, <sup>28</sup>so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”**

### **3. The session of Jesus Christ also indicates His authority over man and angels to defend and condemn.**

Jesus Christ has supreme authority over all human and angelic creatures. Because of His Session, Jesus is qualified and has the authority to defend us from our accuser, Satan, and pronounce us as justified before Satan and God, **Job 1-2; Zech 3:1; Rom 8:27, 34; Heb 7:25; Rev 12:10.**

**Rom 8:34, “Who is the One who condemns? Christ Jesus is the one who died. Yes, rather, who has been raised from the dead, who is at the right hand of God, who intercedes for us.”**

**Rev 12:10, “Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night”.”**

### **4. The session of Jesus Christ is related to the importance of the Church Age, Eph 1:18-23.**

#### **Vs. 18**

- a. The first thing God ever did for us is the means of glorifying Him. In eternity past, God the Father as the grantor deposited into escrow greater blessings for every believer as the grantee.
- b. The distribution of those blessings as you execute God’s Plan for your life and advance to spiritual maturity is the means of glorifying God.

#### **Vs. 19**

- a. Part of the Mystery Doctrine of the Church Age is the fact that Divine power is available to us as never before in history. We have the omnipotence of the Father, Son, and Spirit.
- b. When Jesus Christ was seated at the right hand of the Father in the session after His ascension, this plan was put into operation.
- c. The Plan of God and the availability of Divine power to us is unique. The uniqueness of the Church Age is reflected in the fact that it was put into operation at the point of the session of Jesus Christ.
- d. As a result of His resurrection, ascension, and session, our Lord Jesus Christ received his third royal patent without a royal family. The royal family is being formed today because of the ascension and session of Jesus Christ.
- e. God is perfect; therefore, His Plan is perfect. A perfect plan from perfect God excludes human power for its execution. A perfect plan from perfect God demands the use of Divine power or perfect power for its execution.

- f. Therefore, there is no substitute for the utilization of Divine power in the execution of the Plan of God for your life.
- g. Divine power and human power are mutually exclusive. For the believer to utilize human dynamics and call it the Christian way of life is blasphemy. To the extent that the Church Age believer relies on human power or gets involved in legalism, he has completely failed to fulfill God's purpose, plan, and objective for sustaining Him in this life.
- h. The perfect Plan of God cannot accept or utilize any form of human power or human ability, or anything that we can do. Anything we can do in our own power is not a part of the Christian life.
- i. Only through cognition of Bible doctrine can Divine omnipotence be understood and utilized in the execution of God's plan for your life. There is therefore no substitute for post-salvation renewing of your mind with the word of God (i.e., epistemological rehabilitation).

### Vs. 20

- a. This power is superior to every authority. In his Deity, Christ was always superior. However, this superiority refers to the humanity of Christ in a resurrection body, seated at the right hand of the Father. So, the session becomes very important, because the power that raised Him from the dead is now delegated to the Royal Family.
- b. In resurrection, the omnipotence of the Holy Spirit restored the human soul of our Lord to His body, and the omnipotence of God the Father restored His human spirit to His body. This Divine power that raised Christ from the dead is now available to you because you are the body of Christ, Royal Family of God.
- c. Divine power was utilized, transferred, and delegated to the Church Age believer; utilized in our portfolio of invisible assets, provided by the omnipotence of God the Father and the omnipotence of God the Holy Spirit.

### Vs. 21-22

- a. The first phase of Operation Footstool is the resurrection, ascension, and session of Christ. The second phase is the Second Advent of Christ. At that time, the Baptism of Fire will remove all unbelievers from the earth, both Jews and gentiles. Also, in the second phase, Satan is sentenced to 1000 years of jail.
- b. Another part of the second phase of Operation Footstool occurs at the end of the Millennium with the suppression of the Gog and Magog revolution, sponsored and led by Satan, having been just released from prison. Then occurs the second resurrection of only unbelievers and their judgment, followed by the execution of the prehistoric sentence of Satan and all fallen angels.
- c. There would be no Royal Family without the appointment of Christ as Prince-Ruler over the Church. This means He rules all Church Age believers today, winners and losers. So, Christ is the ruler of all creatures, angelic and human, no matter how rebellious.

The Session of Jesus Christ is related to our Royal Priesthood, **Heb 8:1**.

**Heb 8:1, "Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens."**

Our Lord was not qualified by birth to be a Levitical priest in Israel. His priesthood, however, supersedes the priesthood of Israel because He is both a King and a Priest. Our Lord's priesthood is patterned after a royal priesthood of Melchizedek, **Gen 14:18; Psa 110:4**. Melchizedek was both a king and a priest. Our Lord is the King Priest as a result of His resurrection, ascension, and session, **Heb 5:6-10; 6:20; 7:1-26**.

His third royal warrant makes Him Lord and King over all Lords and kings. Therefore, our Lord's entire royal Family, Church Age believers, are a part of that priesthood. One of the unique factors of the Church Age is the

universal priesthood of the believer.

Jesus Christ is our High Priest, **Heb 10:1-10, 7:25, 8:1**. The ascension and session abrogates the Levitical priesthood, replacing it with the Royal Priesthood, **1 Peter 2:9; Rev 1:6; 5:10; 20:6**. Jesus Christ is the High Priest; we are a kingdom of priests. As our High Priest, Jesus Christ makes intercession for us right now at the right hand of God the Father.

Because you are in union with Christ, you are a king-priest. This means you can directly address God the Father in prayer through Jesus Christ, because He is the greatest high priest in all of history. He is a Royal High Priest or King Priest. Therefore, we pray to God the Father in the name of Christ, and in the effectiveness of the power of the Holy Spirit, which is life inside God's power plan for your life.

#### **5. The session of Jesus Christ demands a new mental attitude of the Royal Family, Col 3:1-17.**

##### **Vs. 1**

To “**seek the things above**” utilizes the Verb ZETEO, ζητέω that means, “seek, look for, wish for, desire, or inquire into or about.” To seek in this way is more than a mere casually looking around for something. It is to diligently, earnestly, and tenaciously search after something, sparing no effort or expense, for the sought object is valued to the highest degree. This is how the believer is to seek after God and the spiritual life He has designed for you.

This kind of seeking also requires the utilization of Divine power inside God's power system for your life, which requires cognition of Bible Doctrine that requires right priorities; God and Bible doctrine must be the first priority in your life.

The desire to “seek the things above” includes the desire to seek after God; all three members of the Trinity in their various ministries for your life. Cf. **1 Sam 13:14; Psa 89:20, Acts 13:22**.

**Acts 13:22, “After He had removed him (Saul), He raised up David to be their king, concerning whom He also testified and said, “I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will”.”**

To know God, we must know His Word / Bible Doctrine, as God's Word tells you about Him, our spiritual life, our heavenly life, including our heavenly citizenship, **Phil 3:20**, with its privileges of royalty and priesthood, as well as our eternal inheritance. Therefore, we diligently seek out His Word by daily studying it and applying it to our lives. To know God and the life He has for us in time and eternity is the motivation that results in consistent post-salvation renewing of our minds, **Rom 12:2**; the daily perception, metabolization, and application of Bible doctrine.

The fact that the humanity of Jesus Christ is seated at the right hand of the Father is indicative of the fact that He has made the most fantastic system of power available to you!

##### **Vs. 2**

**Col 3:2, “Set your mind on the things above, not on the things that are on earth.”**

Now, it is our obligation to use that power in our lives so that we are overcomers as we live in Satan's world. Remember we are in the world, but we are not of the world, **John 15:19; 17:14**.

**John 15:19, “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”**

**John 17:14, “I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.”**

Objective thinking about the “things above” includes cognition of your Portfolio of Invisible Assets, understanding

the Plan of God in detail, perception of the unique things related to the great power experiment of the Church Age, especially the Problem-Solving Devices.

The Royal Family's mental attitude is to think Bible doctrine, not human good and evil. We should have a very strong, positive mental attitude no matter what our circumstances or pressures. This does not mean we cannot learn about fascinating human subjects. They often demonstrate and illustrate many principles. And it is always a wonderful thing to have a hobby or two in the field of thought, and to pursue that hobby. But when it comes to the Christian way of life, the system of Divine viewpoint thought must be based on cognition of God's Word. If we are going to utilize Divine power, we must understand the mechanics for its transfer and for its utilization. Ignorance is a guarantee that you will function on human power all your life.

### Vs. 3

The fact is, "we have died to self and our life is now in Christ Jesus." Yet, if we do not know about our new life through the intake of Bible doctrine, how will we be able to live that life? In addition, we are not here to live for the world. We are to live for Christ and God, where our life truly resides.

**Vs. 4-17** then tell us of all the extraordinary aspects of our new spiritual life and how to live it. **Vs. 5-9**, tell us to stop doing the things of the old life, while **vs. 4**, and **10-17**, tell us about the new life we are to live and what we should be doing to live that new life.

Finally, **vs. 18-25**, speak to our family and business lives we are to live unto Christ, in the application of His Word in the new spiritual life we have been given.

## **6. The session of Jesus Christ is related to living the new spiritual life in spiritual adulthood, Heb 12:1-3.**

**Heb 12:1-3**, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, <sup>2</sup>fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. <sup>3</sup>For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart."

### Vs. 1

Our motivation to live the new spiritual life is to be a witness for Christ. We are to be a beacon of light for all the world to see, **Prov 14:18; Mat 5:14; John 8:12; 11:9; 2 Cor 4:4.**

**Prov 4:18**, "But the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day."

**Mat 5:14**, "You are the light of the world. A city set on a hill cannot be hidden."

**John 8:12**, "Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life"."

**John 11:9**, "Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world."

We must be that beacon of light of the Gospel of Jesus Christ through our words and actions, because Satan has blinded mankind from seeing that light, **2 Cor 4:4.**

**2 Cor 4:4**, "In whose case the god of this world (*Satan*) has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

Therefore, we need to lay aside all the things that hinder us from living the new spiritual life and stop us from being

the light of the Gospel, and instead “run with endurance the race set before us,” (i.e., the unique spiritual life of the Church Age). Cf. **1 Cor 9:24-27**.

**1 Cor 9:24-27, “Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. <sup>25</sup>Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. <sup>26</sup>Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; <sup>27</sup>but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”**

### **Vs. 2**

Our application of the new spiritual life is Occupation with Christ and emulating His life in ours. This includes suffering for blessing as you lay down your life as He did. When you do, the result is your exaltation, as He was exalted to the right hand of God.

### **Vs. 3**

When you start to think your suffering is too great, just remember what our Lord endured for you at the hands of wicked people and be encouraged knowing the final outcome for Him, being exalting to eternal glory at the right hand of God, which too will be your final outcome. Therefore, let us press forward with hope, encouragement, and excitement as we emulate Christ in this life in doing good towards others so they too can come to believe upon the Gospel of Jesus Christ.

**Gal 6:9-10, “Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. <sup>10</sup>So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.”**

**7. The session of Jesus Christ tells us many things about His work and glory, as well as the work we are to be performing and our eternal glory, as He is the head and we are His body.**

As such, we are to have a renewed way of thinking about our life here on earth, through the intake and application of Bible doctrine, as we throw off the old way of thinking in terms of Satan’s cosmic system.

**8. The session of Jesus Christ, He will make all things new, Rev 21:5.**

This is the result of the Cross of Jesus Christ that led to Him being seated at the right hand of the Father. Not only did Jesus wipe out **sin** and Satan, but He will wipe out all things that are consequences of sin and Satan, **vs. 4**. This includes creating “**a new heavens and a new earth,**” **vs. 1**. But let us not lose the fact that the new spiritual life that we now live, **2 Cor 5:17; Gal 6:15**, is a result of the Cross and Session of Jesus Christ. This life is the one we will carry over to our eternal life in heaven. A new life demands a new living space, and as we live in Christ in eternity, we will live in a new heaven and new earth that is absent of sin and Satan and all that comes with it including death and disease. Therefore, we are to be grateful and thankful to our Lord Jesus Christ for what He has accomplished for us, **1 Cor 11:23-26. 1 Cor 11:26, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death (with thanksgiving) until He comes.”**

**b. Jesus warns about the Pharisees’ approbation lust, arrogance and abuse, vs. 45-47.** This is paralleled in **Mark 12:38-40**, while **Mat 23:1-7**, goes into greater detail.

### **Vs. 45**

**Luke 20:45, “And while all the people were listening, He said to the disciples.”**

Jesus knows that the whole crowd, “**all the people,**” PAS HO LAOS, gathered in the temple were “**listening,**” AKOUO, to Him teach as they were learning through the ear gate by what He was saying. So, He then turns to the “**disciples,**” MATHETES, “pupils, disciples, etc.” and teaches the following lesson, warning about the true heart

and falsehoods of the Scribes and Pharisees that they should not emulate.

## **Vs. 46**

**Luke 20:46, “Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets.”**

“**Beware of the Scribes**” is the Present, Active, Imperative of command of the Verb PROSECHO that means, “be attentive, give heed to, be concerned about, etc.” Luke previously used PROSECHO in **Luke 12:1; 17:3**, and will again in **21:34**. All are warnings to not enter into some form of sin, human good, or evil.

**Luke 12:1b “... He began saying to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.”**

**Luke 17:3, “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.”**

**Luke 21:34, “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap.”**

In our passage, the warning is regarding the “**Scribes**,” GRAMMATEUS, who were the supposed “experts” or real teachers of the Law, that came from both the Pharisaical and Sadducean schools. They were one of the main characters in this chapter that were opposing Jesus and His teaching, cf. **Luke 11:44, 53; 15:2; 19:47; 20:1, 19, 39, 46; 22:2, 66; 23:10**.

As noted above, they were also known as lawyers and doctors of the Law. Jesus said they loved the respectful titles given to them in public. As such, they were also called KURIE, “lord;” DIDASKALE, “teacher;” EPISTATA, “master;” PATER, “father;” and KATHEGETES, “teacher.” Because of their self-righteous arrogance and misapplication of Bible Doctrine, Jesus warned not to call them these titles in Matthew’s account, **Mat 23:7-10**.

The warning about the Scribes and Pharisees includes 6, (see below), examples of what not to do. Four are in **vs. 46**, and 2 in **vs. 47**. We will address each:

- 1) Who like to walk around in long robes.
- 2) Love respectful greetings in the market places.
- 3) *Love* chief seats in the synagogues
- 4) *Love* places of honor at banquets.
- 5) Who devour widows’ houses.
- 6) For appearance’s sake offer long prayers.

Regarding the usage of the number six in Scripture, Bullinger in his book “Number in Scripture,” states, “*Six is either 4 plus 2, i.e., man’s world (4) with man’s enmity of God (2) brought in; or it is 5 plus 1, the grace of God made of none effect by man’s addition to it, or perversion, or corruption of it; or it is 7 minus 1, i.e., man’s coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ.*”

Therefore, with six being the number of “MAN without God in his life,” we see this list of six things the Scribes and Pharisees would do shows their destitute of God not being in their life and the human nature or sin nature being in control of their soul.

All six are forms of “approbation lust,” where they have an inordinate desire to be praised or lift up on high by others.

- 1) “**Who like to walk around in long robes**,” THELO, “to wish to have, desire, etc.,” PERIPATEO, “walk, walk around, go about, conduct oneself,” EN STOLE, which more than just a robe, but is a “flowing robe or festal robe.” A STOLE is a stately robe reaching to the feet or sometimes sweeping the ground like a train. It was a fine garment of special solemnity, beauty, or richness commonly associated with priests in their sacerdotal duties

in the sanctuary. Such garments were also worn by men who were afforded special dignity or honor.

We noted this robe for the festive return / repentance of the prodigal son in **Luke 15:22**. But these Scribes wear them whenever they go out among the people so as to be noticed, demanding respect and vigilance. Jesus rebukes the Pharisees, Priests, and Scribes who habitually wore such robes, because their intent was to draw attention to their piety and status, gratifying their own inflated egos with the honor and esteem of the common people, cf. **Mark 12:38**.

This is the approbation lust to be visibly seen by people in a manner that sets you above the rest. It feeds the desire and arrogance of wanting to be seen as better than or above everyone else. Therefore, we are warned not to dress in exaggerated manner with the intent to draw undue attention towards ourselves, as we see many religious leaders performing even in our day, though the Word of God is clear about this point.

As our Lord states in **Rom 13:7**, we are to give “**honor to whom honor is due**,” and receive it when it is justified, but never go looking for it or demand it from people. Our dress should be moderate and self-respectful, never gaudy where we are looking for attention.

- 2) “**Love respectful greetings in the market places**,” PHILEO, “Love, have affection for, or delight in,” ASPASMOS, here is a vocal “greeting or salutation,” EN HO AGORA, “marketplace, a place of public assembly, or forum.”

Luke also warned about this in **Luke 11:43b**, “**Woe to you Pharisees! For you love ... the respectful greetings in the market places.**”

This is the approbation lust to be verbally lauded by the people in the manner of a certain phrase made in greeting someone. For example, greeting someone by saying “your immanence,” “your honor,” “most holy one,” etc. They lusted for people to verbally greet them with exuberant phrases that would feed their ego and distinguish them from the “common,” or “little” people.

- 3) “**Love chief seats in the synagogues**,” is connected to the previous phrase with the Conjunction KAI, therefore the “love for” is still in view. Here, the Scribes loved PROTOKATHEDRIA, “places of honor or best seats,” which is only used here and the parallel verses in **Mat 23:6; Mark 12:39**, and in **Luke 11:43**.

This form of approbation lust has two locations: a) “in the synagogues,” and b) “at banquets,” which we will note next. “**In the synagogues**,” is EN HO SUNAGOGE, “place of assembly, synagogue, a congregation, etc.” Today we would say “in Church,” or “in the synagogue.”

Luke warned about this in **Luke 11:43a**, “**Woe to you Pharisees! For you love the chief seats in the synagogues ...**”

Such places were designated for honored or distinguished guests. Jesus observed and strongly condemned this practice, as the Scribes and Pharisees would compete with one another for these places of honor at public gathering. Here, it means in the Church or synagogue during a service.

Therefore, this is the approbation lust of having a place of honor during religious worship services and ceremonies. It is the lust of having a seat in the front of the congregation for all to see, so that the others viewed them as having a seat of power and prestige. This satisfied their lust of being viewed as having greater power in the religious order and being greater or more important worshipers than the rest.

- 4) “**Love places of honor at banquets**,” with another connecting Conjunction KAI, this too is linked with the “love of” grouping. This approbation lust is for PROTOKLISIA, “chief place, uppermost, or first seat,” at a table, which also is only used in the parallels of **Mat 23:6; Mark 12:39** and in **Luke 14:7-8**. Typically, the PROTOKLISIA was reserved for the most important or special guest at a DEIPNON, “dinner, supper, meal, feast, or banquet.” Here, it means a special or formal occasion including wedding feasts where the places of honor would go to people of the highest social rank. In our weddings today, we have a head table with the bride

and groom, maid of honor, and matrons, along with the best man, and ushers. Then the closest tables usually go to the parents and grandparents of the bride and groom and so forth. None of these things are wrong in their own right. As with money, the object is not as important as the motivation. Yet, the scribes delighted in these petty perks because they loved approval by others.

During classical Greek times a DEIPNON was important in the worship of Greek deities. Participating in a religious “meal” meant one actually participated in the god’s nature. Therefore, that nuance is not lost in Jesus’ usage here, as these Pharisees and Scribes thought they were “holier than thou” when attending the various religious banquets and feasts and desired to be treated as such by taking or receiving the chief seats at the banquet. With this attitude, they desired to be treated as the holiest ones in the crowd, but in reality, they were partaking at the table of demons, **1 Cor 10:21**.

Therefore, these are the approbation lust for religious honor and self-exaltation; to be treated as one closest to God. Their hypocrisy was quite evident to Jesus, so He warns His disciples to not be like them as He did previously in **Luke 14:7-8**.

**Luke 14:7, “And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them. <sup>8</sup>“When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him”.”**

This tells us to have humility when attending these events and not worry about where we are seated, because if we take the “chief seats,” we may find ourselves humiliated when a more important dignitary comes and we are asked to move down to the “cheap seats.” Instead, our Lord tells us to take whatever seat is available and if we are asked to move up to the chief seats we will truly be honored. Just as one day, we will be asked by our Lord to move up to the chief seat that our Lord is seated at, seated at the right hand of the Father, in great honor and glory.

### Vs. 47

**Luke 20:47, “Who devour widows’ houses, and for appearance’s sake offer long prayers. These will receive greater condemnation.”**

Here we have the final two warnings from our Lord and a warning of ultimate condemnation.

- 5) “**Who devour widows’ houses,**” HOS, “who,” KATESTHIO, “consume, devour, eat up, or destroy,” HO OIKOS, “the houses” HO CHERA, “of widows.”

KATESTHIO, “consume, devour, eat up, or destroy,” is used in the parallel passages of **Mat 23:14; Mark 12:40**, the parable of the seed (Gospel) sown by the roadside that is devoured by birds (fallen angels), **Mat 13:4; Mark 4:4; Luke 8:5**, the story of the Prodigal son, **Luke 15:30**, and for various other applications in **John 2:17; 2 Cor 11:20; Gal 5:15; Rev 10:9-10; 11:5; 12:4; 20:9**.

In our passage, and the parallel in Mark, it speaks to exploiting widows so that they take their money and material things in the disguise of offerings and tithes, or service to the church. This warning was added to our Lord’s “Woe,” warnings in **Mat 23:13-33**, as **vs. 14**, most likely because it was not used in the parallel of **vs. 1-7**.

It reminds us of the warning in **2 Tim 3:1-9**, of self-loving pseudo-religious men who take advantage of “weak women,” for their own gain. And the condemnation of these types of actions by the prophet Isaiah, **Isa 10:1-2**.

**Isa 10:1-2, “Woe to those who enact evil statutes and to those who constantly record unjust decisions, <sup>2</sup>So as to deprive the needy of justice and rob the poor of My people of their rights, so that widows may be their spoil and that they may plunder the orphans.”**

Therefore, this is a warning of the lust of money, where they use their power and position as “religious leaders,” to take advantage monetarily of widows. Our Lord commands us to be free from the “love of money,” **Heb 13:5**,

especially religious leaders, **1 Tim 3:3**, because **“the love of money is the root of all sorts of evil,”** according to **1 Tim 6:10a**, **“and some by longing for it have wandered away from the faith and pierced themselves with many griefs,”** **1 Tim 6:10b**.

- 6) **“For appearance’s sake offer long prayers,”** which uses the Verb PROPHASIS, “motive, reason, excuse, alleged motive, or pretext,” **Mat 23:14; Mark 12:40**, also in **John 15:22; Acts 27:30; Phil 1:18; 1 Thes 2:5**. Used here in a negative sense, it means a mere “pretext” or “excuse” designed to cover up the actual mentality of their souls.

With this is the Adjective MAKROS, “long, distant, or far,” used in the parallels of **Mat 23:14; Mark 12:40**, and for the Prodigal son in **Luke 15:13**, as well as in **Luke 19:12**, for Jesus’ absence until His Second Advent, and **Acts 2:39; Eph 2:13, 17**, for the Gentile people who can receive the Gospel. It is a modifier for the Verb PROSEUCHOMAI that means, “pray or prayer,” used extensively throughout the NT. Therefore, we have false longwinded prayers.

As such, this speaks to putting on the pretense of acting like you are a holy and religious person, when in reality you have no relationship with God. Apparently, these religious leaders would offer long drawn-out prayers in the presence of others, so as to look holy and righteous, yet they were far from it. Once again, we have the approbation lust of wanting people to think highly of them, so they would offer longwinded prayers trying to impress the people.

It is not our length of words that impresses God in our prayer life, but our faith behind our words no matter how brief or long. Paul was a faithful man who did not try to impress people, as noted in **1 Thes 2:5**, **“For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness.”**

Remember, our Lord gave us instruction on how to pray (not what to pray) in **Mat 6:1-15; Luke 11:2-4; Mat 6:5, 7**, are particularly pertinent to our passage in Luke.

**Mat 6:5**, **“When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.”**

**Mat 6:7**, **“And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.”**

Rather than making prayer a matter between an individual and God, the Pharisees had turned it into an act to be seen by men to demonstrate their supposed righteousness. Their prayers were directed not to God but to other men and consisted of long, repetitive phrases similar to the prayers the Gentiles used in their pagan religious worship.

Jesus condemned such practices. Prayer should be addressed to God the Father, who is unseen, cf. **John 1:18; 1 Tim 1:17**, and Who knows what you need, **vs. 8**. It is not “to be seen by men.” Because of the abuse by the Pharisees and Scribes, Jesus presented a model or template prayer for His disciples to follow. This prayer is commonly called “the Lord’s Prayer,” but it is actually “the disciples’ prayer,” and more poignantly, “the template for prayer.” This prayer, though not exhaustive in things to pray for, contains elements that are important for all praying. Unfortunately, this template prayer is falsely repeated verbatim by many Christians today, in direct opposition to how our Lord prefaced this prayer template in **vs. 7**. Nevertheless, we have a template for categories of things to pray for and to Whom, yet not what to pray.

1. Prayer is to begin with worship. God is addressed as Our Father in heaven. Worship is the essence of all prayer. In **vs. 1-18**, Jesus used the word **“Father”** 10 times! Only those who have true inner righteousness can address God in that way in worship.
2. Reverence is a second element of prayer, for God’s name is to be **“hallowed,”** HAGIAZO, “to make Holy, sanctified, consecrated, dedicated, purified, set apart, etc.” In the mentality of our soul, this is our attitude and thoughts regarding the One we are praying to.

3. The desire for God's kingdom, "**Your kingdom come**" is based on the assurance that God will fulfill all His covenant promises to His people, both OT saints and Church Age believers.
4. Prayer is to include the request that His will be accomplished today on earth, as it is being accomplished in heaven, that is, fully and willingly by His directive will, as opposed to permissively and overrulingly.

(See the Doctrine of the Wills of God, **Numbers 22**).

**Click on the bulleted icon on the left of the linked page to find: (Will of God) on our web site.**

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5. Petition for personal needs such as daily food is also to be a part of prayer. "**Daily**" EPIOUSIOS, "daily, necessary for existence, for the following day or future," which is used only here and the parallel of **Luke 11:3**, in the NT. We pray so the we have and give thanks for His logistical grace that is "sufficient for today."
6. Prayer should include the confession of our sins for forgiveness experientially post-salvation. "**Forgive us our debts**" uses the noun OPHEILEMA that means, "debt, something owed, one's due, or sin." It implies the sin we have committed against another that incurred a debt. **Luke 11:3** simply uses HARMATIA, "sin, sinful deed, or sinfulness," which makes plain the context of what we are to ask forgiveness for.

As we know from Scripture, all sin committed incurs a debt against God, cf. **Psa 41:4; 51:4; Isa 42:24; Jer 3:25; Jer 8:14; 14:7; Dan 9:8, 11**, etc. which is forgiven by the Cross of Jesus Christ both positionally for those that believe, **Mat 9:2; 26:28; Eph 1:7**, and because we continue to sin post-salvation, we also need to ask for experiential forgiveness to be cleansed, so that we can walk in the light of God and walk holy and righteous. Therefore, as the template prayer in **Matthew 6** and **Luke 11**, instructs us, post-conversion we are to remember the fact of our forgiveness positionally because of the Cross and confess our sins for experiential sanctification. We confess our sins to God the Father, **1 John 1:9; Psa 32:5; 38:18; Prov 28:13; Ex 34:7; Psa 32:1; 130:4**, etc.

**Psa 41:4, "As for me, I said, "O LORD, be gracious to me; heal my soul, for I have sinned against You."**

**Psa 51:4, "Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge."**

**Psa 32:5, "I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; and You forgave the guilt of my sin. Selah."**

**Prov 28:13, "He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion."**

7. Our request for forgiveness of sins post-conversion implies that the petitioner has already forgiven those who had offended him. If we do not forgive others of the sin(s) they have committed against us, we are actually sinning and harboring the sin of unforgiveness. Therefore, though we confess all our other sins, we are still sinning by not forgiving others. Therefore, God does not hear or answer our prayer petition of our experiential forgiveness. This is why God commands us to forgive others of their sins towards us, just as He has forgiven us of our sins against Him, vs. **14-15**.

8. Finally, believers recognize their spiritual weakness in prayer as they pray for deliverance from temptation to sin and from evil, cf. **James 1:13-15**.

**James 1:13-15, "Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. <sup>14</sup>But each one is tempted when he is carried away and enticed by his own lust. <sup>15</sup>Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death."**

In this portion, we are praying for the power of God to lead us to overcome the temptation to sin that emanates from

our Old Sin Nature and the world, i.e., Satan's cosmic system.

Therefore, in this list of six approbation lusts of the Scribes and Pharisees, Jesus told the people, and us today, to beware of these types of hypocrites, who put on the façade of holiness and righteousness, yet are ravenous wolves full of dead men's bones on the inside, **Mat 7:15; 23:27**. It is the hypocrisy of these types, like the Scribes and Pharisees of His day, that Jesus warns against.

**Mat 7:15, "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."**

**Mat 23:27, "Woe to you, Scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness."**

We too, should not act with this type of hypocrisy and put on a show of religiosity in order to impress those around us because we lust for their attention and approbation. Instead, we are to act with honesty and integrity before God and man in all that we do, not allowing our sin nature to tempt us to sin in any of the forms of approbation lust.

For all six reasons above, Jesus stated in Matthew's account in **Mat 23:11-12**, **"But the greatest among you shall be your servant. <sup>12</sup>Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."** That is the proper motivation and attitude we should have in our daily conduct before God and among people, as Jesus demands that His followers portray the opposite lifestyle from that of the hypocritical Scribes and Pharisees.

Finally, Jesus warns of a **"greater condemnation,"** for these self-righteous hypocrites, as He states, **"These will receive greater condemnation,"** HOUTOS LAMBANO, in the Future, Middle Deponent, Indicative, with the Comparative Adjective PERISSOS that can mean, "extraordinary, profuse, abundant, over and above, superfluous, a more than sufficient amount, excessive, uncommon, etc.," KRIMA, "judgment, decision, sentence, or condemnation." He did not use the normal comparative MEGAS here. Instead, He used this more descriptive term to speak of the more severe judgment the hypocritical unbeliever will have in the eternal state, in both Luke's and Mark's account, and as it was added to Matthew's.

We see in Scripture that the false prophets, false teachers, will be judged in the eternal state, cf. **2 Peter 2:3; Jude 1:4; Rev 17:1**.

**2 Peter 2:3, "And in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep."**

**Jude 1:4, "For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ."**

**Rev 17:1, "Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the judgment of the great harlot who sits on many waters"." Cf. Rev 18:20**

How true the sentence of judgment that these who knew so much and did so little would receive the greater condemnation. While some sin out of ignorance, others have intimate knowledge of God's Word, yet violate His statutes without a second thought. These will suffer the worst torment of all. This is in keeping with the teachings of Jesus elsewhere in the Gospels, as Luke gave an expanded discourse against the Scribes and Pharisees in **Luke 11:43-52**. Much of that material parallels **Matthew 23**. However, as we have noted here, **Matthew 23**, is in the same context as this short passage in **Luke 20**.

Therefore, in our verse, it indicates that there will be a more severe judgment on these hypocritical false teachers. This leads us to understanding that there are different levels of punishment in hell for the unbelievers.

**Levels of punishment in Hell:**

This doctrine / belief comes from two directions. The first is logical in that since there are different rewards for believers in heaven there must be different levels of punishment for those in Hell. **James 1:12** is one of the verses that tells us of different rewards in heaven. The second direction is from various Scriptures that emphasize punishment in Hell, **Luke 20:45-47**. Notice the last phrase of **vs. 47**.

**“And while all the people were listening, He said to the disciples, “Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, who devour widows’ houses, and for appearance’s sake offer long prayers. These will receive greater condemnation.””**

This is also stated in **Mark 12:40**. Greater condemnation is viewed as greater levels of punishment in Hell. This doctrine has few Scriptures for comparison. As such, many commentators skip over it and act like it is not even there. So there has not been a lot of discussion in theology about this topic.

As noted above, the Greek word for “**condemnation**” is the word KRIMA that is the basic/root word for “judgment.” With that is the unique comparative Adjective PERISSOS. Therefore, a greater/more extensive judgment is brought against these individuals.

**Luke 10:10-16**, is another passage that leads to the doctrine of greater judgment. In **vs. 14**, the word for judgment is KRISIS, which also means, “judgment, a decision made, or sentence.”

Therefore, because Israel was given so much of God and His Word, the principle of “to whom much is given, much is required,” has the tone here of greater condemnation because they were given so much and yet, rejected the true salvation by faith, by rejecting the Savior / Messiah / King when He presented Himself, **Luke 12:47-48**.

**Luke 12:47-48**, “**And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, <sup>48</sup>but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.**”