

181223-1 Luke Series, 20, 20-47, Three Truths Maintained & Disciples Warned Against Certain – Craig Thurman

The time of this gospel account is the last week of Jesus Christ's earthly ministry. (cf. Jn.12.1; ISBE, vol.3, p.1383, topic 'Herodians') Events leading up to the crucifixion unfold very quickly. In preparation against that time Christ fervently teaches the people and instructs his disciples.

So far, in this chapter (ch.20) the Lord was confronted by the chief priests, scribes and elders of the people. They demanded to know who gave Him his authority. But instead Christ asked them from whom was John the Baptist's authority derived. After they refused to answer Him, the Lord Jesus gave the parable of the wicked husbandmen. They perceived that the parable was about them. (Mt.21.45) For that reason they try to find some opportunity to apprehend him. The Lord Jesus daily teaches in the temple, and in the evening he departed to a place in the Mount of Olives where there was a garden. (Jn.18.1, 2) One can only imagine that in the shadow of the cross and the constant assaults of his enemies the Lord Jesus ceased taking food.

Today there are three doctrinal points of the Christian confession maintained by our Lord Jesus. They are, first, subjection to authority; second, the resurrection of the dead; and third, the person of Christ. The first point is raised by a political power. The second point, by a religious left party in Israel. And the third, by our Lord Jesus against the religious right.

First, the question raised by the political power in Israel about paying tribute:

20 ¶ And they watched him, and sent forth spies,
observed liers in wait

watched, παρατηρούμενοι, nom. pl. masc. part. pres. mid. of παρατηρέω, παρά **by, near**, with, from at + τηρέω KJV, *keep, observe, watch, reserve, preserve, hold fast*; παρατηρέω, KJV, *to watch* (Lk.6.7; 14.1; 20.20), *observe* (Gal.4.10)

spies, ἐγκαθέτους, acc. pl. masc. of ἐγκάθετος, only this once in N.T. Scripture; ἐν among, by, in, with + κατά as, even as, according to,

down + ἵημι to send; LXX, @ Job 19.12, *liers in wait*, and Job 31.9, *laid wait*.

Mr 12:13 And they send unto him certain (disciples, Mt.22.16) of the Pharisees and of the Herodians, to catch him in his words.

This marks the second time noted in Scripture that during Jesus' earthly ministry that these two factions, the Pharisees and the Herodians have joined together. (cf. Mk.3.6) Normally very opposed to each other, they find common ground: they must silence this man named Jesus at any cost. It is not unusual to find disagreeable parties coming together to accomplish a common goal.

Lu 23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

The Herodians might have been those referred to in Mk.8.15, which carried the doctrine of Herod. The Scriptures say very little of this group. But it seems safe to say that this group is pro-Herod.

which should feign themselves just men,

which should feign, ὑποκρινομένους, acc. pl. masc. part. pres. of ὑποκρίνομαι, ὑπό among, by, from, **under**, with + κρίνομαι to judge, condemn, determine, decree, damn, avenge; from this word we have the English 'hypocrite.' These are pretending to be just men.

just [*men*, supplied in the tss.], δικαίους, acc. pl. masc. of δίκαιος; KJV, *just, righteous, right, meet* (fit or circumspect).

that they might take hold of his words,

might take hold, ἐπιλάβονται, 3rpl. aor. subj. mid. of ἐπιλαμβάνω, ἐπί among, by, upon, at + λαμβάνω to take, receive, hold, bring, catch, come on, accept, attain; ἐπιλαμβάνω, KJV, *to catch, take by, take hold, lay hold upon, lay hold on, take on*.

ἐπιλάβωνται, 3rd pl. aor. subj. mid. is also found in 1Ti.6.19,
*Laying up in store for themselves a good foundation against
the time to come, that they may lay hold on eternal life.*

ἀρχῆ καὶ τῆ ἐξουσίᾳ
that so they might deliver him unto the power and authority of the governor.
magistracy
(so office or position)

*power, ἀρχῆ, dat. sing. of ἀρχή; KJV, tss. beginning (Col.1.18),
magistrate (Lk.12.11), principalities (Tit.3.1), power (Lk.20.20), corners
(Ac. 10.11), first (He.5.12), first estate (Jude 6).*

If Christ would but take one misstep, or speak just slip with one misspoken word they could arrest him and deliver him to the authorities with the hopes of having Him executed.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι ἵνα ἐπιλάβωνται αὐτοῦ λόγου εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly,

*rightly, ὀρθῶς, adv. and tss., plain (Mk.7.35), rightly judged (Lk.7.43),
answered right (Lk.10.28); see ὀρθός, the noun, tss. stand upright
(Ac.14.10), make straight paths (He.12.13).*

λαμβάνεις πρόσωπον
neither acceptest thou the person of any, but teachest the way of God truly:
a face

*acceptest, λαμβάνεις, 2ps. pres. ind. of λαμβάνω to take, receive,
hold, bring, catch, come on, accept, attain.*

truly, the Greek phrase ἐπ' ἀληθείας is used 7 times in the N.T. and tss. in Mk.12.14, but teachest the way of God *in truth*; Mk.12.32, *in truth*; Lk.4.35; 22.59; Ac.4.27; 10.34, *of a truth*; Lk.20.21, *truly*.

These men spoke the truth, but from their lips it was *flattery*. They didn't mean a word they said. They employed a common tactic that is used in an attempt to disarm a foe.

Pr 26:24 ¶ He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

...

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

We know that our Lord was truly unbiased in his judgment. He spoke the truth without compromise. This is a virtue that every child of God should desire to emulate. The truth of God's word is the same in every setting & to every person. Paul commanded Timothy to apply corrective means to elders of the church without prejudice and partiality (no matter who, if errant, the same corrective manner and means was to be applied).

1Ti.5.21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

preferring one before another, προκρίματος, acc. sing. of πρόκριμα, πρό before + κρίνω; to bow, lay down, recline; ,

partiality, πρόσκλισιν, acc. sing. of πρόσκλινω, πρὸς at, to, toward, unto + κλίνω to bow, lay down, recline (so, to be bent).

Simple enough to understand, right? But there's not a man in the Lord that probably finds this most difficult to apply.

21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις

22 *Is it lawful for us to give tribute unto Caesar, or no?*

Is it lawful, ἔξεστιν, impersonal part. tss. *is lawful, freely* (meaning, be permitted, Ac.2.29), *mayest* (meaning, it is permitted, Ac.8.37); the noun is ἐξουσία, the word often tss. *authority, power, jurisdiction, liberty, right, strength*. And so here we could understand the question, *Is it proper, permitted ...*

tribute, φόρον, acc. sing. of φόρος; always *tribute* (4); καρποφόρος is tss. *fruitful*; προσφορά is tss. *offering*.

'The question regarding the tribute paid to Caesar (Mt. 11¹⁷, Mk.12¹⁴) was skillfully calculated to draw from Him an answer that would either lead to His being accused of sedition against Rome (Lk 20²⁰), or discredit Him among the people.' D. Eaton, *A Dictionary of the Bible*, Hastings, vol.2, p.362

22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὐ

23 *But he perceived their craftiness, and said unto them, Why tempt ye me?*

– Lk.20.23, πανουργία
wickedness, Mt.22.18, πονηρίαν
hypocrisy, Mk.12.15, ὑπόκρισιν

perceived, κατανοήσας, nom. sing. masc. part. aor. of κατανοέω, κατά according to, by down, even as, at, as, + νοέω *to perceive, understand, consider*; κατανοέω, tss. *to consider, perceive, behold, discover*; Christ's mind apprehended or descended upon their craftiness ...

craftiness, acc. sing. of πανουργία, πας *all, all manner, every* + ἔργον *to work*; tss. *craftiness, subtlety* (2Co.11.3), *cunning craftiness* (Eph.4.14); the adjective πανοῦργος, is tss. *crafty*; so, *by any effort, right or wrong*.

tempt, πειράζετε, 2ppl. pres. ind. of πειράζω; tss. *to tempt, prove, assy, go about, examine, try*.

23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς τί μέ πειράζετε

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

24 ἐπιδείξατέ μοι δηνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν ἀποκριθέντες δὲ εἶπον, Καίσαρος

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's,

render, ἀπόδοτε, 2ppl. aor. imper. of ἀποδίδωμι, ἀπό *from, of, since, off, out of* + δίδωμι *to give*; ἀποδίδωμι, tss. *to pay, perform, reqward, give, make, render, deliver again, restore, sell, yield*.

and unto God the things which be God's.

The doctrine is simple; it is clear. It isn't difficult to understand. It is black and white; it is absolute. Sometimes the reason things that are clear become confused is rooted in our misunderstanding or outright rejection of it. Does the word of God support the notion that every soul has the right to life, liberty and the pursuit of happiness? Christians live in a world that is directed by the basest of men which God Himself has appointed to be over us. Whatever we might think about that we are to be subject to this government. That's a mouthful. Let's never forget this one thing. The word of God is the authority of our lives, not the Constitution of the United States of America. That constitution, as wonderful as it is is not our final

authority. It is not the Christian's Bible. John MacArthur said this about the revolutionary war that is worth repeating. I have thought this for years.

'Over the past several centuries, people have mistakenly linked democracy and political freedom to Christianity. That's why many contemporary evangelicals believe the American Revolution was completely justified, both politically and scripturally. They follow the argumentation of the Declaration of Independence, which declares that life, liberty, and the pursuit of happiness are divinely endowed rights. Therefore those believers say such rights are part of a Christian worldview, worth attaining and defending at all costs, including military insurrection at times. But such a position is contrary to the clear teachings and commands of Romans 13:1-7. So the United States was actually born out of a violation of New Testament principles, and any blessings that God has bestowed on America have come in spite of that disobedience by the Founding Fathers.' *The Futility of Political Change*, John MacArthur

But again, the difficulty is not understand what the word of God says, but putting it into practice. The word of God is absolute truth, and all thought, every action, and every opinion will be judged by it. (cf. Ro.13.1-7)

25 ὁ δὲ εἶπεν αὐτοῖς, ἀπόδοτε τοῖνον τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ

26 And they could not take hold of his words before the people: and they marveled at his answer, and held their peace.

marveled, θαυμάσαντες, nom. pl. masc. part. aor. of θαυμάζω; tss. *to marvel, to wonder, to admire.*

held ... peace, ἐσίγησαν, 3ppl. aor. of σιγᾶω; tss. *to keep close* (Lk.9.36), *to hold peace* (Lk.20.26; Ac.15.13), and *keep silence* (Ac.15.12; 1Co.14.34); see noun σιγή, tss. *silence* (Ac.21.40; Re.8.1)

Amazing! The Herodians could find no fault in Jesus. Instead of sedition, they discovered that He supported those in authority [ἐξουσία] over men.

Though Jesus knew that Herod was a *fox* (Lk.13.32) He taught that those subject to His authority were to render to him the due honor, the due tribute, and the due fear. Christians are to follow His example. The naysayers cannot deny this: Christ paid His tribute money. (Mt.17.27) Christians are to emulate His example. By the word of God, to do otherwise is a mark of evil men: to despise [καταφρονέω, *to think down* and ἀθετέω, *to reject, disannul, frustrate*] government or dominions [κυριότης, or *dignitaries*], cf. 2Pe.2.10; Jude 8.

26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν

Second, the question of the religious left to disprove the resurrection of the dead:
27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection;

The Sadducees confessed serious error. They denied the resurrection, spirits and angels. (Ac.23.8) Though the Son of God gives an infallible answer from the word of God they continue in these errors. *Right* arguments alone do not convince others to forsake error or receive the truth, whether one is a believer or an unbeliever. All truth of God's word is by revelation of the Holy Spirit or it cannot be received. The Holy Spirit must teach us the doctrine of Christ or we cannot know them. (1Co.2.7, *hidden wisdom; 10, revealed ... unto us by his Spirit; 11, no man knoweth the things of God but the Spirit of God; 14, the natural man receiveth not the things of the Spirit of God ... neither can he know them, because they are spiritually discerned ...*)

Jn.16.13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

(cf. Jn.14.26; 16.13; 1Jn.2.20)

These Sadducees are shown to have continued in this error nearly 35 years later. (Ac. 23.7)

and they asked him,

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

My opinion is that the example which the Sadducees posed to Christ assumes that the dead brother had a living brother that was unmarried, and therefore *able* to marry this woman.

cf. Deu.25.5-10; Ru.3.12, 13; 4.1-12

The harshness of the Deuteronomy is due to the fact there is no other fit or suitable kinsmen that might raise up seed to the dead. To reject this act was to put out the name of the dead from Israel. A very shameful act.

In Ruth there is another near-kinsman that has first right to redeem the parcel which Naomi would sell, plus to raise up seed to the dead. (cf. Lev.25.24-28, 47-52)

28 λέγοντες Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ

29 There were therefore seven brethren: and the first took a wife, and died without children.

29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος

30 And the second took her to wife, and he died childless.

30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος

31 And the third took her; and in like manner the seven also: and they left no children, and died.

31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον

32 Last of all the woman died also.

32 ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνὴ

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

It is at this place that Matthew's gospel account has,

Mt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Jesus said it as clearly as it can be said. These men erred because they did not know the word of God. The verb, *knowing*, εἰδότες, a nom. masc. pl. part. of εἶδέω, οἶδα, is found 25 times in the N.T. All but once it is tss. with the English verb *to know*. Once it is tss. *having seen*. (1Pe.1.8) The idea is that these men didn't have a proper perception or understanding of God's word. Therefore they could not possibly come to *right* conclusions. Their minds were not being *informed* by the Spirit of God. So no matter how much they might have read it or how reverently they might have handled the scrolls which contained it their minds were blind to its truths.

Their error manifested in this way: they opined that the resurrection was a raising up to a former bodily state and to those previous relationships.

33 ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνὴ οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα

αἰῶνος

34 And Jesus answering said unto them, The children (υἱοί, sons) of this world (age) marry, and are given in marriage:

are given in marriage, ἐκγαμίσκονται, 3ppl. pres. ind. pass.; v.35

34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται,

35 But they which shall be accounted worthy to obtain (to be assigned) that world [age], and the resurrection from the dead, neither marry, nor are given in marriage:

to obtain, τυχεῖν, aor. infin. of τυγχάνω, tss. to enjoy, obtain; comp. to ὑπερεντυχάνω, maketh intercession (Ro.8.28), ἐντυχάνω, intercession (Ac.25.24; Ro.8.27 He.7.25) the root would seem to mean to cede, to enter, to be granted, or to be assigned this great privilege.

Without touching on the finer points of the plurality of resurrections, the Lord Jesus, in his supreme wisdom, could state the resurrection of the children of God to everlasting life, whether it be at the first or the last resurrections. (Jn.5.29; Ac. 24.15)

35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται

δύνανται

36 Neither can they die any more: for they are equal (like, as, as much) unto the angels (understood, the elect angels, which were elected from falling, and therefore they could not die); and are the children (υἱοί, sons) of God, being the children (υἱοί, sons) of the resurrection.

can, δύνανται, 3ppl. pres. ind. of δύναμαι; KJV, to be able, can, might, possible, power.

equal unto the angels, ἰσάγγελοι, nom. pl. masc. of ἰσάγγελος, ἴσος equal, agreed (marg., competent), as much, like + ἄγγελος angel, messenger.

First error: there is no marrying or giving in marriage in the resurrection. The relationships relative to this age do not carry on after the resurrection. (cf. 1Co.7.29-31) The importance of being in Christ *before the foundation of the world*. Our relationship in Christ precedes this *age*.

The verb in 1Co.7.29, *is short*, συνεσταλμένος, nom. sing. masc. part. perf. pass. of συστέλλω, συν together, with + στέλλω to draw, and tss. in Ac.5.6, *wound up* (the body of the dead); & *it remaineth* in v.29 is tss. *finally* (Eph.6.10; Phl.3.1; 4.8; 2Th.3.1), *furthermore* (1Th.4.1), & *from henceforth* (He.10.14); so, ... finally it [the time] is that ...

1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

passeth away, παράγεται, 3ps. pres. ind. of παράγω, παρά by, near,with, from, at + ἄγω to lead; same in 1Jn.2.8, *is past*.

36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες

ὅτι δὲ

37 Now that the dead are raised,

But

Christ now deal squarely with the doctrine of the resurrection, and the power of God.

ἐπὶ

even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

shewed, ἐμήνυσεν, 3ps. aor. ind. act. of *μηνύω*; *to shew* (3, Lk.20.37; Jn.11.57; 1Co.10.28), *to tell* (1, Ac.23.30)

This referring to the written record of Moses concerning the LORD's words, which we find in the book of Exodus. (cf. Mt.22.31, *have ye not read that which was spoken unto you by God, saying ...*

Ex 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Not, *I was* the God of thy father ... In the LXX, the Greek is clear, ἐγώ εἰμι ὁ Θεὸς ... meaning 'I, I am the God. The Hebrew, אֲנֹכִי אֱלֹהֵי, a-no-kee^E-lo-hay, I [am] the God of ...

First of all, Abraham did not cease to exist when he died. And since Abraham continues to exist to the LORD then there must be a resurrection of the dead. Job expected not only to die, but to live again in a body of flesh and bone.

Job 19.25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Jesus is the firstfruit of the resurrection, being the first to raise from the dead bodily, to die no more.

Our Lord Jesus raised bodily from the dead, glorified:

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

1Co.15.20 ¶ But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The Bible teaches that the people of God shall be raised bodily from the dead. They shall be raised immortal and incorruptible.

1Co.15.53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Dan.12.2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάρου ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ

38 For he is not a God of the dead, but of the living: for all live unto him.

Here, Christ only dealt with *those that are accounted worthy to obtain that world*, and so the children of God. He only speaks of the resurrection of the just. The *spirits of just men made perfect* never die. The souls of those who have died in the Lord are at this very moment in a state of conscious life before God. (cf. Lk.16.23-26 is the conversation between Abraham and a certain damned rich man; Re.6.10, the souls in the presence of the Lord make a statement; 2Co.5.8, to be absent from the body is to be present with the Lord)

But there is also a resurrection of the dead that though raised remain dead before God. (Jn.5.29, *they that have done evil, unto the resurrection of damnation*; some [that are awakened are to *shame and everlasting contempt*; Re.20.12-15, *And I saw the dead small and great stand before God ... and cast into the lake of fire.*)

Christ, in this single place completely destroyed the false religion of the Sadducees. There is a resurrection. There are angels. And there are spirits. (Ac.23.7, 8) But they continued resolute in their false doctrine, though confronted by the very Son of God with the very word of God. Brethren, causing others to receive the truth is God's work.

38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

Who knows what the end of this was for some?

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε καλῶς εἶπας

40 And after that they durst not ask him any question at all.

dared

durst, ἐτόλμων, 3rd pl. imperf. of *τολμάω*; tss. *dare, bold, boldly*;
durst is simply past tense for *dare*, which is *dared*, meaning having not the boldness.

At this the gospel of Matthew records,

Mt 22:33 And when the multitude heard this, they were astonished at his doctrine.

I'll tell you what happens to me when I hear some preacher preach the truths of Christ with amazing clarity: my eyes well up with tears and I get so filled with joy I can hardly maintain composure, and sometimes I don't. The word of God is *powerful!* The truth preached, defended, and maintained is a great cause of joy in the saints of God when we are prepared of the Lord to receive it.

The more these factions attempted to discredit the Lord Jesus in the eyes of the people and find something to accuse Him of to the governor the more their true colors were manifested before the people. It was better for them to leave Him alone. But now the Lord asks them a question.

40 οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν

Third, Jesus' question to the Pharisees about the person of Christ:

Mt.22.41 ¶ While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

41 And he said unto them, How say they (Mk.12.35, the scribes of the Pharisees' part) that Christ is David's son?

Remember that it was this same people that became offended with the people just a couple of days ago because they cried out, *Hosanna to the Son of David*, when Christ entered into Jerusalem and came into the temple.

Mt 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

...

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

41 Εἶπεν δὲ πρὸς αὐτούς Πῶς λέγουσιν τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν Εἶπεν ὁ κύριος τῷ κυρίῳ μου
Κάθου ἐκ δεξιῶν μου

43 Till I make thine enemies thy footstool.

43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

44 David therefore calleth him Lord, how is he then his son?

Or, How can the Son of David be David's Lord? How do you Pharisees explain this?

This which Jesus cites is from the 110th Psalm, which is a Psalm of David. Jesus states that David penned this text by inspiration of the Holy Spirit. *43 ... How then doth David in spirit call him Lord ...* Look at the first verse. Notice the different way the 'Lord' is written. *The LORD said unto my Lord ...* The LORD, יהוה, Jehovah, said unto my Lord, אֲדֹנָי, Adon (Master, Owner), Sit thou at my right hand ... Psalm 110 summarizes the condescension, sufferings, death, and resurrection of the Son of God.

*Ac.2.32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

34 For David is not ascended into the heavens (meaning in this text of Ps.110): but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

And there He shall remain until all is fulfilled.

Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

To know that Jesus is the Christ is the manifestation of a real faith in God. This is the confession of the true children of God.

1Jo 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

This only comes to those to whom the Father has granted everlasting life.

Mt.16.17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

These unbelieving religious leaders did not understand and could not answer the Lord Jesus' question. These men thought that Jesus was just another fallible man. But He is the eternal, immutable, impeccable, God in human flesh, incarnate through the miraculous working of the Spirit in the womb of a virgin named Mary. (Jn.1.1-14) And through her and, as was supposed the son of, Joseph (Lk.3.23), Jesus was descended from the lineage of king David. (cf. Mt.1.6; Lk. 3.31)

None of these men could give Christ an answer.

Mt 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Every mouth was stopped: the Herodians, the Sadducees, the Lawyers, the scribes, the chief priests, the elders, and the Pharisees all silenced before the wisdom of the Lord Jesus. According to Luke's gospel the next question our Lord shall be asked is, 'Prophecy, who is it that smote thee?' (Lk.22.64)

44 Δαβίδ οὖν κύριον αὐτὸν καλεῖ καὶ πῶς υἱὸς αὐτοῦ ἐστίν

Christ closes with a warning to His disciples concerning political and religious deceivers:

45 Then in the audience of all the people he said unto his disciples,

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς αὐτοῦ

46 Beware of the scribes, which desire to walk in long robes, and love (φιλοῦντων) greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

scribes are found a total of 66 times in the N.T.; all but 7 are found in the gospels.

chief rooms, πρωτοκλισίας, acc. pl. of πρωτοκλισία, πρῶτος *first*, *chief*, *best*, *former*, *before* + κλισία, *company* (Lk.9.14); πρωτοκκλισία, KJV, *uppermost rooms* (marg. first place), *chief rooms* (Lk.14.7; 20.46), *highest rooms* (Lk.14.8).

love, φιλοῦντων, gen. pl. masc. part. pres. of φιλέω.

These love themselves, love the extravagances of a popularized religion, and love the praise of men. And they'll do anything, use anyone, and destroy whoever stands in their way.

46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation (or, judgment, condemnation).

devour, κατασθίουσιν, 3ppl. pres. ind. of κατασθίω, κατά down, under + ἐσθίω eat (Mt.9.11), live (1Co.9.13), devour (He.10.27); κατασθίω, is always tss. with the English *devour* (6).

shew, προφάσει, dat. sing. of πρόφασις, πρό before, above, ago, ever + φαίνω to appear, see, shine; πρόφασις is tss. *pretence*, *shew*, *cloak*, *color*; here, pretentiously pray at length.

These men have no conscience about consuming the poorest and most vulnerable of souls, widows, to satisfy their lusts. The time when these are brought into judgment will be more notable than others. But all shall likewise perish who remained in unbelief of Jesus Christ. (Lk.13.3, 5) Beyond question these are a terrible people with whom the Lord Jesus death. Therefore He put out a warning to His disciples to be on guard against them. He said, *Beware!* In another place, *Let them alone!* (Mt.15.14) He said we'd know them by their fruits. (Mt.7.16) The children of God should heed every warn in His word.

As pastor of this church I must say this to all of you: when you are confronted by people of this sort, whether they say they are Christ's or not, do this.

Don't just take them at their word, but prove their confession; listen to what they say and watch what they do. Contrary to popular opinion you must make a judgment. The Bible says *believe not every spirit, but try the spirits ...* (1Jn.4.1)

When we are confronted with someone that is against Christ and His doctrine *turn away from them.* (1Ti.4.12) *Let them alone.* (Mt.15.14)

Finally, don't receive anyone like this into your houses, and don't let them leave with the least impression that you are supportive of their cause, because you are not. (2Jn.10, 11)

47 οἱ κατασθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται οὗτοι λήψονται περισσότερον κρίμα