

Luke 20 - Jesus' Authority; Parable of the Vineyard Owner; Pharisees Plot Against Jesus; The Problem of the Resurrection; Son of David

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

(2) Ongoing rejection of Christ by the nation (19:41—21:4)

(D) Religious leaders question Christ's authority (20:1-8)

(E) Parable of the tenants (20:9-18)

(F) Reciprocal questions (20:19-44)

(a) Religious leaders' hostile questions (20:19-40)

(i) Resurrection (20:19-26)

(ii) Taxes (20:27-40)

(b) Christ's reciprocal question (20:41-44)

(G) Christ rejects the religious leaders (20:45-47)

Introduction

Jesus' teachings in the temple during Passion Week began with opposition from the religious leaders, eventually leading to Jesus' condemnation of them. Luke aims to highlight the reasons for God's passing over Israel to deal with the Gentiles equally in the church age. All of what follows in 20:1–21:4 happened on the same day (Tues? Wed?). In this chapter we will meet three groups of religious leaders: Chief priests, scribes, and elders. The word "rejection" in both Luke 9:22 and 20:17 means "to reject after investigation."

However, Jesus was also "examining" them: it was *their* responses to *His* questions that revealed their ignorance, hatred, and unbelief. The Lord's questions centered on four different men...

Luke 20

(D) Religious leaders question Christ's authority (20:1-8) (Cf. Matt 21:23-27; Mark 11:27-33)

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*,

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*,

1 One day, while Jesus was teaching the people in the Temple and telling them the good news, the high priests and the scribes came with the elders

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,
- In history, it always seems to be the religious establishment that is the impediment to God's purposes

— These three groups (chief priests, scribes, elders) made up the Sanhedrin. Thus, their question constituted a formal inquiry.

— Jesus had upset the normal religious atmosphere of the temple, which led to the religious leaders questioning His authority.

2 and they declared, saying to Him, "Tell us **by what authority** You are doing these things, or **who is the one who gave You this authority?**"

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?"

2 and asked him, "Tell us: By what authority are you doing these things, and who gave you this authority?"

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

- "...by what authority" - their first question dealt with who Jesus claimed to be

— It was an attempt at entrapment. He couldn't excuse His disruption of the Temple unless He claimed authority from God; yet, if He claimed authority was from God, He would invoke the concern of the Romans (Cf. Acts 5:34-39; 21:37-39)

- "...who is the one who gave You this authority" - their second question dealt with who Jesus represented, either Himself or some group.

3 But He replied to them, "I will also ask you a question, and you tell Me:

3 Jesus answered and said to them, "I will also ask you a question, and you tell Me:

3 He answered them, "I, too, will ask you a question. Tell me:

3 And he answered and said unto them, I will also ask you one thing; and answer me:

- Turning the tables on them, the Lord put them on the defensive, with a question (v3-8), a parable (v9-16), and a prophecy (v17-18).

— Jesus often used counter-questions when faced with a question that would entrap Him

By what authority:

The chief priests:

- Claimed their authority from Moses;
- The Torah set the tribe of Levi apart to serve in the sanctuary.

The scribes:

- Students of the Torah;
- Claimed their authority from the rabbis, whose interpretations were (excessively) venerated.

The elders:

- The leaders of the families and clans;
- Chosen for their ostensible experience and wisdom.

Fourth Group:

See vv. 27ff;

4 Was the baptism of John from heaven or from men?"

4 Was the baptism of John from heaven or from men?"

4 Was John's authority to baptize from heaven or from humans?"

4 The baptism of John, was it from heaven, or of men?

- It's a fair question: Jesus highlighted the religious leaders' previous *rejection* of John, who had first introduced Him to the nation (John 1:15-34). Their rejection of John was, thus, a rejection of Jesus.

— A principle: The rejection of a previously given truth is a barrier to further revelation (Cf. Matt 13; John 7:14-17)

5 They discussed among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?'

5 They reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?'

5 They discussed this among themselves: "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?'

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But if we say, 'From men,' all the people will **stone** us to death, since they are convinced that John was a prophet."

6 But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet."

6 But if we say, 'From humans,' all the people will stone us to death, because they are convinced that John was a prophet."

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

- They were not prepared to receive the truth: they had rejected the message of John (Luke 7:24-30) and they would reject the message of God's Son.

- "...stone" - stoning was the penalty for prophesying falsely (Deut 13:1-11)

— The leaders feared they would suffer the same fate as the false prophets for denying the legitimacy of a true Prophet (Jesus)

7 And so they answered that they did not know where *it came* from.

7 So they answered that they did not know where *it came* from.

7 So they answered that they didn't know where it was from.

7 And they answered, that they could not tell whence *it was*.

- This was a deliberate evasion of Jesus' question

— However, their answer condemned them because as Israel's leaders, they were responsible to evaluate the claims of professing prophets

8 And Jesus said to them, "Neither am I telling you by what authority I do these things."

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

8 Then Jesus told them, "Then I won't tell you by what authority I'm doing these things."

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

- Jesus used their refusal to answer His question as a reason not to answer theirs

— However, the implication is clear: He claimed the same authority as John, namely: God.

— There was ample evidence of divine authority in Jesus' ministry, even though the critics refused to accept it.

(E) Parable of the tenants (20:9-18) (Cf. Matt 21:33-46; Mark 12:1-12)

This parable is an indictment against Israel's religious leaders for mis-managing their authority. It also affirms Jesus' authority, not just as a prophet, but as God's Son. The religious leaders expressed a fear of death (v6), but Jesus now explains that He would die, but would experience divine vindication through the resurrection.

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

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.

9 Then he began to tell the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went abroad for a long time.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

- Jesus directed His teaching to the "people" in general, who responded positively to His instruction

— A positive response to revelation resulted in more insight (v4). Those in the crowd who did not believe in Jesus would have found this parable less illuminating.

- "...man" - God

- "...vineyard" - Israel (Is 5:1-7; Ps 80:8ff; et al)

- "...vine-growers" - Israel's religious leaders

10 At the **harvest time** he sent a **slave** to the vine-growers, so that they would give him *his share* of the **produce of the vineyard**; but the vine-growers beat him and sent him away empty-handed.

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.

10 At the right time he sent a servant to the farmers in order to get his share of the produce of the vineyard. But the farmers beat him and sent him back empty-handed.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

- "...*harvest* time" - represents the inauguration of the kingdom

- "...slave" - the prophets

- "...produce of the vineyard" - symbolizes the fruits of righteousness that God hoped to find in His people

- The nation, rather than respond with gratitude for their provision and care, proceeded to rob God and reject His messengers (Neh 9:26; Jer 7:25-26; 25:4).

11 And he proceeded to send another slave; but they beat him also and treated him shamefully, and sent him away empty-handed.

11 And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed.

11 He sent another servant, and they beat him, too, treated him shamefully, and sent him back empty-handed.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

- God sent one servant (prophet) after another, but they still refused to obey (Matt 23:29-39)

12 And he proceeded to send a third; but this one too they wounded and threw out.

12 And he proceeded to send a third; and this one also they wounded and cast out.

12 Then he sent a third, and they wounded him and threw him out, too.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Now the owner of the vineyard said, 'What am I to do? I will send my **beloved** son; perhaps they will respect him.'

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

13 "Then the owner of the vineyard said, 'What should I do? I'll send my son whom I love. Maybe they'll respect him.'

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

- Finally, God sent His beloved Son Himself (Luke 3:23f)

- "...beloved" - *agepeton*, identifies the owner's son as unique from his viewpoint

14 But when the vine-growers saw him, they discussed with one another, saying, 'This is the heir; let's kill him so that the inheritance will be ours.'

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.'

14 But when the farmers saw him, they talked it over among themselves and said, 'This is the heir. Let's kill him so that the inheritance will be ours!'

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

- Under Jewish law, any man could lay claim to ownerless property. This is exactly the way the leadership was thinking as they stood there before Jesus! (Cf. John 11:47-54)

— Evidently the tenants (religious leaders) believed they could conceal the murder, and that the owner would turn the vineyard over to them, himself having no heir.

— In this parable, Jesus is giving His own death announcement.

15 And so they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?

15 So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?

15 So they threw him out of the vineyard and killed him. Now what will the owner of the vineyard do to them?

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

- Matthew and Luke have the tenants casting the son out of the vineyard, then killing him. Mark has them doing these things in the reverse order.

— Probably, they removed him from the vineyard, killed him, and then cast his corpse farther from the vineyard.

16 He will come and put these vine-growers to death, and will give the vineyard to others." However, when they heard *this*, they said, "**May it never happen!**"

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!"

16 He will come and destroy those farmers and give the vineyard to others." Those who heard him said, "That must never happen!"

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

- "...May it never happen!" - *mē ginomai*, "God forbid!"

— They understood that Jesus was predicting that God would condemn Israel's leaders and turn the nation over to other people, probably Gentiles and specifically to the Romans

— They foresaw the end of Judaism as they knew it, and this prospect upset them

17 But Jesus looked at them and said, "**Then what is this *statement* that has been written: 'A STONE WHICH THE BUILDERS REJECTED, THIS HAS BECOME THE CHIEF CORNERSTONE'?**

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*'?**

17 But Jesus looked at them and asked, "**What does this text mean: 'The stone that the builders rejected has become the cornerstone'?**

17 And he beheld them, and said, **What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?**

- "...A STONE" - the familiar symbol of the promised Messiah (Gen 49:24; Ex 17:6; 33:22; Deut 32:4,15,30-31; Is 8:14; 28:16; 1 Cor 10:4, Dan 2)

- "...THE BUILDERS" - the Jewish religious leaders (Acts 4:11)

- "...REJECTED" - *apodokimazo*, means rejected after investigation

- Ps 118:22: this Messianic psalm was the same one shouted by the crowd as He presented Himself as the *Mashiach Nagid*, the Messiah the King as He rode the donkey into the city (Cf. Luke 19:38; Ps 118:26)

— An apparently insignificant stone that builders discarded as being unfit would become the most important stone of all. Jesus would be the most important feature in what God was building.

18 Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will crush him."

18 Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

18 Everyone who falls on that stone will be broken to pieces, and it will crush anyone on whom it falls."

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

- Jesus next referred to other OT passage that referred to a stone

— They taught that a capstone would be God's agent of judgment

— Those who stumble over Him in disbelief are judged; i.e., the "smiting stone" (Dan 2:34-35,44-45). This refers to the Second Coming of Christ and the establishment of his Kingdom.

— In the same way, Jesus, as the King of the Kingdom, will serve as God's agent of judgment in the future

— Their ultimate rejection was "the unpardonable sin" when they attributed the miracles of Christ to Satan (Matt 12:24-37).

— That terminated God's witness to the nation, and after that Jesus spoke only in parables.

— The *final* ultimate rejection was the stoning of Stephen (Acts 7:51-60). From then the Gospel went from the Jews to the Samaritans (Acts 8), then to the Gentiles (Acts 10).

Sin always compounds upon itself—the Jewish leaders:

- Permitted John the Baptist to be killed
- Requested for Jesus to be crucified, but
- They themselves stoned Stephen
 - It is a serious thing to reject the message of God and the messengers of God (Cf. Heb 2:1-4; John 12:35-43)

(F) Reciprocal questions (20:19-44)

(a) Religious leaders' hostile questions (20:19-40)

(i) Resurrection (20:19-26) (Cf. Matt 22:15-22; Mark 12:13-17)

19 The scribes and the chief priests tried to lay hands on Him that very hour, and yet they feared the people; for they were aware that He had spoken this parable against them.

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.

19 When the scribes and the high priests realized that Jesus had told this parable about them, they wanted to arrest him right then, but they were afraid of the crowd.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

- They recognized that He was speaking of the vineyard of Israel (Is 5:1-7; Ps 80:8ff). They understood His teaching was about them, and wanted to silence Him, but decided not to do anything publicly at that time because so many of "the people" supported Jesus (Cf. 19:47-48; 22:2)

20 And so they watched Him closely, and sent **spies** who pretended to be righteous, in order that they might catch Him in *some* statement, so that they *could* hand Him over to the jurisdiction and authority of the governor.

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.

20 So they watched him closely and sent spies who pretended to be honest men in order to trap him in what he would say. They wanted to hand him over to the jurisdiction of the governor,

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

- The religious leaders' antagonism was intensifying against Jesus

- This story shows that Jesus did not teach hostility toward the state. Early Christians, like Jesus, suffered because of the false accusations that they opposed their government, but this was generally untrue.

- "...spies" - *egkathetos*, one hired to lie in wait; a private detective or secret agent

— These hypocrites were spies sent by the Pharisees and the Herodians (Mark 12:13)

— These "spies" feigned righteous behavior, but their real purpose was to get Jesus to say something for which they might accuse Him before Pilate

— Later, they resorted to telling Pilate that Jesus taught the people to not pay their taxes (23:2), but that was a lie.

21 And *the spies* questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to anyone, but You teach the way of God on the basis of truth.

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.

21 so they asked him, "Teacher, we know that you're right in what you say and teach, and that you don't favor any individual, but teach the way of God truthfully.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

- The spies' preamble was both flattering and devious. The claimed to accept Jesus' teaching and to desire a clarification of a point of law.

22 Is it permissible for us to pay taxes to Caesar, or not?"

22 Is it lawful for us to pay taxes to Caesar, or not?"

22 Is it lawful for us to pay taxes to Caesar or not?"

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

- They wanted to know if Jesus believed that the Mosaic Law required the Jews to pay taxes to the occupying Romans

— They were hoping that Jesus would either: offend the Jews ("pay the tax") or invoke a cause of action by the Romans ("don't pay the tax").

23 But He saw through their trickery and said to them,

23 But He detected their trickery and said to them,

23 But he discerned their craftiness and responded to them,

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

- Jesus' knew of their malicious intentions, and proceeded to lead them into a trap of His own

The coinage was emblematic of his administrative authority:

- His provision of law and order
- His protections
- Maintenance of roads and sea lanes
- A universal currency system that was an aid to commerce, etc.

24 "Show Me a **denarius**. Whose image and inscription does it have?" They said, "Caesar's."

24 "Show Me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's."

24 "Show me a denarius. Whose face and name does it have?" "Caesar's," they replied.

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

- "...denarius" - it bore the image of Caesar
- The image suggested that the money ultimately belonged to him and the government he headed
- Caesar had issued the money, but in another sense it belonged to the person who currently possessed it
- The Romans provided services *to* the Jews, as well as extracted payment for those services *from* them. Therefore, the demand for taxes was legitimate.

25 And He said to them, **"Then pay to Caesar the things that are Caesar's, and to God the things that are God's."**

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."**

25 So he told them, **"Then give back to Caesar the things that are Caesar's, and to God the things that are God's."**

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

- Broader Issue: Our citizenship is in heaven (Phil 3:20) and we are strangers and pilgrims on the earth...

— But that does not mean we have license to ignore our earthly responsibilities!

— Governmental authority is instituted by God and must be respected (Prov 8:15; Dan 2:21,37-38; Rom 13; 1 Peter 2:11-17)

[Citizens of heaven pay taxes while down here; pilgrims down here can deposit their wealth in heaven by sending it up ahead! (Luke 16)]

— The counsel that Jeremiah gave the Jewish exiles in Babylon is a good one for God's "strangers and pilgrims" to follow today: "Seek the peace of the city" (Jer 29:4-7)

- "...to God the things that are God's" - Jesus added that His questioners, and all people who bear the image of "God," should likewise give Him what is His due, namely: their worship and service (Cf. Rom 13:1-7; 1 Peter 2:13-17)

— Jesus was not setting up two parallel realms (political and spiritual). Rather, He was showing that paying earthly rulers what is due them is a logical extension of paying the heavenly Ruler what is His due.

26 And they were unable to catch Him in a statement in the presence of the people; and they were amazed at His answer, and said nothing.

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.

26 So they couldn't catch him before the people in what he said. Amazed at his answer, they became silent.

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

- We fail to understand the impact Jesus' answer had on those who heard it. His critics could not criticize His logic or His statement. They wisely kept quiet.

(ii) Taxes (20:27-40) (Cf. Matt 22:23-33; Mark 12:18-27)

27 Now some of the Sadducees (who maintain that there is no resurrection) came to Him,

27 Now there came to Him some of the Sadducees (who say that there is no resurrection),

27 Now some Sadducees, who claim there is no resurrection, came to Jesus

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

- Pharisees = the legalists / conservatives. They took the Bible seriously.

- Sadducees = the modernists / liberals. They did not believe in a resurrection.

— The Sadducees, a sect which arose about 300 BC, rejected the supernatural, as typified by their disbelief in the resurrection (Paul takes advantage of this in Acts 23:6-8).

— They opposed the apostles' preaching of the resurrection (Acts 4:1-2); that's why they had to kill Lazarus after he was raised (John 12:10-11).

— Most of the priests and temple politicians were Sadducees. They were prominent and rich.

— "Liberalism" is also a departure from historic Christianity; in fact, it is a masquerade, posing as Christianity.

— "Liberal" is the euphemistic term for spiritually bankrupt degenerate subversives seeking to separate us from our heritage.

There was a time that the unregenerates were *outside* the church. An unbeliever = a skeptic, denying the authority of Scripture, the deity of Christ and the supernatural. Today, they've crept *into the church*.

The Sadducees were the greatest enemies Christ had, and were the main instigators of the first persecution of the Church. The Pharisees with the Sadducees were the leaders of the persecution of the Lord Jesus. After the crucifixion, most of the Pharisees dropped the whole affair. In fact, many of them became Christians (Acts 3-4); many of the priests were obedient to the faith (Acts 6:7).

There is no account in Scripture of a Sadducee ever coming to Christ for salvation. The acid test of the Sadducees was the resurrection, as it is today among the "liberals." There is only one barrier to Truth: *the presumption that you already have it*. The same is true of science today—the attempt to explain everything only by materialistic means. The

Sadducees were the worst enemies of the Gospel that Christ ever had—whether in the first or 21st centuries.

28 and they questioned Him, saying, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife, and he is childless, that his brother is to marry the wife and raise up children for his brother.

28 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.

28 and asked him, "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife but no child, the man should marry the widow and have children for his brother.

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.

- The Law of Levirate Marriage (Latin *levir*, which means "a husband's brother") (Gen 38; Deut 25:5-10); best exemplified by the drama of the Book of Ruth.

29 So then, there were seven brothers; and the first took a wife and died childless;

29 Now there were seven brothers; and the first took a wife and died childless;

29 Now there were seven brothers. The first one married and died childless.

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

- They posed a possible, but far-fetched case of levirate marriage. Their purpose was to show that belief in the resurrection of the body was ludicrous and that Jesus was wrong to advocate it.

30 and the second

30 and the second

30 Then the second

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

31 and the third married her; and in the same way all seven died, leaving no children.

31 and the third married her; and in the same way all seven died, leaving no children.

31 and the third married her. In the same way, all seven died and left no children.

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

32 Finally the woman also died.

32 Finally the woman died also.

32 Finally, the woman died, too.

32 Last of all the woman died also.

33 Therefore, in the resurrection, which one's wife does the woman become? For all seven married her."

33 In the resurrection therefore, which one's wife will she be? For all seven had married her."

33 Now in the resurrection, whose wife will the woman be, since the seven had married her?"

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

- They made the unwarranted assumption that life in a resurrected body would involve sexual relations as we know them now.

— The problem with the question was that none of the woman's seven husbands had fathered a child by her. Consequently none of them had any special claim on her as his wife.

34 Jesus said to them, "The sons of this age marry and the women are given in marriage,

34 Jesus said to them, "The sons of this age marry and are given in marriage,

34 Jesus told them, "Those who belong to this age marry and are married,

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

- Jesus contrasted the present age with the kingdom age

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;

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;

35 but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage.

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

- People resurrected to live in the kingdom will not "marry" (as men do) or be "given in marriage" (as women are).

36 for they cannot even die anymore, for they are like angels, and are sons of God, being sons of the resurrection.

36 for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.

36 Nor can they die anymore, because they are like the angels and, since they share in the resurrection, are God's children.

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

- "...like angels" - they will be immortal, as the angels

- "...sons of God" - a common designation for angels in the OT (Cf. Gen 6:1-4)

- Even though believers are already "sons of God" they will become sons of God in a fuller sense through resurrection

- Similarly, Jesus was always God's Son in the structure of the Trinity, but He became the Son of God in a fuller sense by resurrection (Ps 2:7; Acts 13:33)

- This is widely misunderstood

- Procreation is, of course, restricted to the continuance of mortals. This leads to the *presumption* that angels could not have joined human women to produce the hybrids called *Nephilim* (Gen 6).

- There is no basis to impose any technological restriction on Satan's angels bent on mischief

- The presumption that angels are sexless fails to appreciate the grizzly aspects of Gen 19

The Greek word *oiketerion*, the body as a dwelling place for the spirit, appears only 2x in the NT:

- 2 Cor 5:2, where it refers to the *resurrection* body of the believer
- Jude 5-6, where it refers to the bodies from which the fallen angels *disrobed* to indulge in the mischief of Gen 6

Any serious study of demonology should be careful to distinguish between the nature of angels (fallen and unfallen): they can materialize, lead people by the hand, share meals, indulge in physical combat. The demons of the NT, however, appear to be powerless except through the *embodiment* of a hapless soul who has *allowed* entry through the gate of their volition.

37 But *as for* the fact that the **dead are raised**, even Moses revealed *this* in the *passage about the burning bush*, where he calls the Lord THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.

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.

37 Even Moses demonstrated in the story about the bush that the dead are raised, when he calls the Lord, 'the God of Abraham, the God of Isaac, and the God of Jacob.'

37 Now that the dead are raised, 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.

- "...dead are raised" - Jesus corrected the Sadducees by affirming the dead are resurrected, there is not just continuing conscious existence after death.

- Jesus deals with the writings of Moses, the only part of the Tenach—the Torah—that the Sadducees accepted.

— He referred to an incident when the Lord told Moses that He is (presently) the God of the patriarchs (Ex 3:6), all of whom had died by that point. He inferred from this that God could only be their God if they would rise from the dead eventually.

— Jesus appealed to Moses because the Sadducees wrongly taught that Moses' teachings did not reveal a resurrection.

— He met His adversaries on their own ground - vs. Job 14:14; 19:25-27; Ps 16:9-10; 17:15; Is 26:19; Dan 12:2

38 Now He is not the God of the dead, but of the living; for all live to Him."

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

38 He is not the God of the dead, but of the living, because he considers all people to be alive to him."

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

- The statement that the Lord is the God of the patriarchs should have shown the Sadducees that the patriarchs were still alive ("He is the God of the living"), even though those words were uttered several hundred years after the last patriarch's death. God was preserving them for future resurrection.

39 Some of the scribes answered and said, "Teacher, You have spoken well."

39 Some of the scribes answered and said, "Teacher, You have spoken well."

39 Then some of the scribes replied, "Teacher, you have given a fine answer."

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

- The Pharisees among them applauded the refutation of the Sadducees' false views (their turn is also coming)

40 For they did not have the courage to question Him any longer about anything.

40 For they did not have courage to question Him any longer about anything.

40 Then they no longer dared to ask him another question.

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

- Luke omits the discussion about the greatest commandment that followed (Matt 22:34-40; Mark 12:28-34). He recorded a similar conversation earlier in Luke (10:25-28)

- Jesus response ended the attempts to entrap Him in His words, which was spectacularly unsuccessful
- While the Pharisees were still gathered together, Jesus goes on the offensive and asks them a final question:

(b) Christ's reciprocal question (20:41-44) (Cf. Matt 22:41-46; Mark 12:35-37)

41 But He said to them, "**How is it that they say the Christ is David's son?**"

41 Then He said to them, "**How is it that they say the Christ is David's son?**"

41 Then he asked them, "**How can people say that the Messiah is David's son?**"

41 And he said unto them, **How say they that Christ is David's son?**

- Every one of us has our eternal destiny determined entirely by what we think about Christ (1 John 2:21-25; 4:1-6; 5:1)

— They, of course, understood that the Messiah (Christ) was to be Son of David (2 Sam 7:13-14; Is 11:1; Jer 23:5)

- Matthew points out that Jesus directed the question to the Pharisees (Matt 22:41)

- Mark has Him asking the leaders in general how the scribes could say that Messiah was David's son (Mark 12:35)

- "...How is it that they say the Christ is David's son?" - essentially, the question is: "In what sense could Israel's teachers say that Messiah would be David's son?"

42 For David himself says in the book of Psalms, 'THE LORD SAID TO MY **LORD**, "SIT AT MY RIGHT HAND,

42 For David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at My right hand,

42 Because David himself in the book of Psalms says, 'The Lord told my Lord, "Sit at my right hand,

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

- "...LORD" - *kyrios*, a title of deity in the OT

43 **UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET."**

43 Until I make Your enemies a footstool for Your feet."

43 until I make your enemies a footstool for your feet."

43 Till I make thine enemies thy footstool.

- Quoted from Psalm 110, which is quoted in the NT more than any other psalm

- Jesus' point was that Messiah had to be God as well as a descendant of David

— He quoted Ps 110:1 to show that this messianic psalm presented David as addressing Messiah seated at Yahweh's "right hand," a position only God could occupy
- "...I MAKE YOUR ENEMIES A FOOTSTOOL" - speaks of Messiah coming from heaven to reign on the earth, another indication of His deity (Cf. Acts 2:34-35, where Peter explains that this verse taught Jesus' exaltation following His resurrection)

44 Therefore David calls Him 'Lord,' and so how is He his son?"

44 Therefore David calls Him 'Lord,' and how is He his son?"

44 So David calls him 'Lord.' Then how can he be his son?"

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

- Good question! Only by being both God and Man.

— Jesus suggested the logical conclusion by framing it as a question

— Messiah must be both divine and a descendant of David (Cf. Rom 1:3-4)

- The conclusion was obvious but unacceptable to the religious leaders: they did not want to admit that Messiah was God. If they admitted this, they would be forced to prove that Jesus was not God, since He claimed to be the Messiah. They did not want to do that because of popular support for Jesus' messiahship and because they would have had to submit to Him.

Prov 30:4: Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know!



<A Psalm of David.>
The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
לְדָוִד מִזְמוֹר נָאִם יְהוָה קְאֻדָּהּ שָׁב לִימִינִי
עַד-אֲשִׁית אֹיְבֵיךָ הָרֵם לְרִגְלֶיךָ:
Psalm 110:1

"YHWH said unto Adonai..." - the grammar of the possessive hangs on a single yot! (Cf. Matt 5:18)

Two points are evident in these words:

(1) The Son of David is also David's Lord by the power of the resurrection (Rom 1:3; 9:4-5; Acts 2:32-36; 13:22-23)

- In Acts 2:34-35, Peter used the same verse from Psalm 110 to prove that Jesus' superiority is based on His resurrection.

(2) David must have realized that the Son, who was to be the Messiah, would be divine, for David called Him Lord.

- Jesus is teaching about His own virgin birth

The Pharisees did not believe on Him because they could not let go of their presuppositions, their hearts were hardened, their eyes were blind (John 12:37-50). Christ's question silenced His enemies and ended their public challenges, but they would not admit defeat (Cf. Matt 22:46)

(G) Christ rejects the religious leaders (20:45-47) (Cf. Matt 23:1-12; Mark 12:38-39)

45 And while all the people were listening, He said to the disciples,

45 And while all the people were listening, He said to the disciples,

45 While all the people were listening, he told his disciples,

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

- Mark and Luke only record a synopsis of Jesus' warning to the multitudes and His disciples about the religious leaders; Matthew recorded the teach in detail (Matt 23)

— Because of their hypocrisy and dishonesty, they were dangerous to have around, so Jesus warned the people about them.

- The preceding verses criticized the religious leaders' doctrine; these verses condemned their practice

46 "Beware of the scribes, who like to walk around in long robes, and love personal greetings in the marketplaces, and chief seats in the synagogues and places of honor at banquets,

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,

46 "Beware of the scribes! They like to walk around in long robes and love to be greeted in the marketplaces and to have the best seats in the synagogues and the places of honor at banquets.

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

- Jesus warned His disciples, and the multitude, to avoid three characteristics of the lawyers:

- (1) Pride
- (2) Greed
- (3) Hypocrisy

- They desired personal admiration, respect, prominence, and honor. Four of their common actions indicated their pride:

- (1) "walk in long robes"
- (2) "love greetings in the markets"
- (3) "highest seats in the synagogues"
- (4) "chief rooms at feasts"

— The four phrases are all ways of indicating claims to advanced social position through nonverbal behavior. Each illuminates the attempt of the teachers of the law to lay claim to exalted social status.

Jesus' Indictment of the Scribes and Pharisees (Cf. Matt 23:13-36; Mark 12:40; Luke 20:47)

47 who devour widows' houses, and for appearance's sake offer long prayers. These will receive all the more condemnation."

47 who devour widows' houses, and for appearance's sake offer long prayers. These will receive greater condemnation."

47 They devour widows' houses and say long prayers to cover it up. They will receive greater condemnation!"

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

- "...devour widows' houses" - they greedily took money from widows, who needed it more than they did, violated the trust of these dependent women

— This may have also included abusing the hospitality of widows who had little money

- "...long prayers" - presented the appearance of great piety, but they were offering them only to give people that impression

- "...condemnation" - their condemnation at the Great White Throne judgment, would be "greater" than what other unbelievers would receive, who had not been guilty of those sins.

— Greater privilege means greater responsibility (Cf. James 3:1)

This day of teaching in the temple had begun with the religious leaders questioning Jesus' authority (v1-2). Jesus now concluded His public teaching in the temple courtyard with an

authoritative evaluation of those who sought to evaluate Him. He was their Judge, not the other way around.