

180225-1 Luke Series, 11, vss 37-54, Jesus' Invitation to Dine with a Pharisee – Craig Thurman

**37 ¶ And as he spake, a certain Pharisee besought him to dine with him:**

The Pharisee has invited Jesus to dine with him and his fellow Pharisees, scribes, and lawyers. (cf. vss.39, 44, 45)

*Pr 15:17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.*

είσελθὼν δὲ ἀνέπεσεν  
**and he went in, and sat down to meat.**  
entered - reclined

*dine*, ἀριστήση, 3ps. aor. subj. of ἀριστάω; only other place this Greek verb is found is in Jn.21.12, 15; always tss. with the English *dine*; the noun, ἄριστον, which is tss. *dinner* (3); **v.38, dinner**.

*sat down to meat*, ἀνέπεσεν, 3ps. aor. ind. of ἀναπίπτω, ἀνά above, again, er-, up (as a prefix) + πίπτω, to fall, fall down, to fail, light (1, Re.7.16); ἀναπίπτω, *to sit down to meat* (**Lk.17.7**), *to sit down, to be set down, lean* (1, Jn.21.20); so the idea of *reclining*.

The middle eastern custom is to recline at meals. Let's not be distracted at the customs of the day. Whether he reclined on one side and his feet lay out behind him, or whether he sat at a table in a chair isn't the issue. The point is what transpires at this event.

Ἐν δὲ τῷ λαλῆσαι ἠρωτᾷ αὐτὸν Φαρισαῖος τις ὅπως ἀριστήση παρ' αὐτῷ  
είσελθὼν δὲ ἀνέπεσεν

**38 And when the Pharisee saw it, he marveled that he had not first washed before dinner.** ἐβαπτίσθη

*he had ... washed*, ἐβαπτίσθη, 3ps. aor. **pass.** of βαπτίζω; this verb is tss. with the English *baptize* 78 times, and twice, *wash*; the verb,

βάπτω, is tss. *dip* (3); the nouns βάπτισμα, *baptism* (22), βαπτισμός, *washings* (2), *baptisms* (1), βαπτιστής (a baptizer), always (14), the Baptist.

The Pharisees marveled that Jesus did not wash, or baptize His hands (which are implied in this text) into the water.

Though the verb, βαπτίζω, and the noun, βαπτισμός, are twice-each translated with the word *wash*, when once we understand the meaning of baptism this poses no problem whatsoever. Of the 80 times that the verb βαπτίζω is found in the N. T., 47 times is it in the passive voice. *Passive voice* means that the action of the verb is upon the subject. So, baptism is an act which the subject receives. In active voice someone baptizes another. Here are five examples of baptism in passive voice:

ῥαντίζω, to sprinkle  
νίπτω, to wash some part  
λούω, to bathe  
βαπτίζω, to dip, plunge, or immerse

*Joh 3:23 And John also was (an imperf. being verb, meaning John had begun and was still ...) baptizing in Aenon near to Salim, because there was much water there: and **they** came, and **were baptized**.*

*Ac 2:41 Then **they** that gladly received his word **were baptized** ...*

*Ac 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, **they were baptized**, both men and women.*

*Ac 16:15 And when **she was baptized** ...*

*Lu 3:21 Now when all **the people were baptized**, it came to pass, that **Jesus also being baptized**, and praying, the heaven was opened,*

Beside the 47 times that baptism is in passive voice there are three more instances where baptism is in the middle voice. (cf. Mk.7.4, *except they wash*; Acts 22.16, *arise, and be baptized*; 1Co.10.2, *were all baptized*) In these cases the idea is that the subject is to act in some way so that they are baptized. No one can baptize themselves.

'The only difference between the active and middle voices is that the middle calls especially attention to the subject. In the active voice the subject is merely acting; in the middle the subject is acting in relation to himself somehow. What this precise relation is the middle voice does not say. That must come out of the context or from the significance of the verb itself.' *A Grammar of the Greek New Testament in the Light of Historical Research*, A. T. Robertson, p.804

'The middle voice represents the subject of the verb as having a part in some way in the results of the action. Note that the formulation here for the middle voice is not the same as you learned in Junior High School English class. There you were taught that the English middle voice represents the subject as acting upon himself. The manner in which the action of a Greek verb relates to the subject is not the function of the middle voice, but of the context and /or the meaning of the verb involved.' *Renaissance New Testament*, Randolph O. Yeager, vol. 1, p. lviii

Here the word *washed* is not the usual Greek verb *λούω*, which is always translated with the English verb *wash*: to wash stripes (Acts 16.33), to wash a dead body (Acts 9.37), to have our bodies washed (He.10.22, as dedicated to Christ's service), a sow that is washed (2Pe.2.22), we are washed from our sins (Re.1.5). *λούω*, to wash, refers to washing a part or the whole of something, and so to *bathe* (LXX) or *cleans*. (LXX Gr. *λούω*, wash, and , bath)

*Le 14:8 And he that is to be cleansed (καθαρίζω) shall wash (πλύνω, cf. ἀποπλύνω, probably rinsing) his clothes, and shave off all his hair, and wash (λούω) himself in water, that he may be clean (καθαρός): and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.*

*Le 15:13 And when he that hath an issue is cleansed (καθαρίζω) of his issue; then he shall number to himself seven days for his cleansing (καθαρός) and wash (πλύνω, rinse) his clothes, and bathe (λούω) his flesh in running water, and shall be clean (καθαρός).*

*Eph 5:26 That he might sanctify and cleanse (καθαρίζω) it (the church) with the washing of water (λουτρόν, the noun form of the verb λούω) by the word ...*

*2Ki.5.13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest*

*thou not have done it? how much rather then, when he saith to thee, Wash (λούω), and be clean (καθαρίζω)?*

*14 Then went he down, and dipped himself*

LXX, εβαπτισατο, 3ps. aor. ind. mid.; here the mid. verb is tss. as a simple English reflexive.

*seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*

Here Naaman, by dipping himself, washed in Jordan and his flesh was cleansed of leprosy. In this case washing and dipping are synonymous terms. These terms are found together in the N.T.

*Ac 22:16 And now why tarriest thou? arise, and be baptized,*

*and wash away thy sins, calling on the name of the Lord.*  
be washed from

Both verbs, *be baptized* and *wash away* are the same kind of verb. They are aorist, imperative, middle verbs.

βάπτισαι, aor. imper. mid.; become an immediately [the question of *tarrying*] participant of the act of baptism. And,

ἀπόλουσαι, aor. imper. mid.; become an immediate participant in the act of washing from sins: by baptism you are putting away, rejecting your previous manner of life.

Does baptism wash away sins? No it does not. Baptism shows in a type that our former manner of life is put away by the death of Christ and that we are raised to walk in newness of life by His resurrection.

***1Pe 3:21 The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) **by the resurrection of Jesus Christ ...*****

By being baptized we show that we are rightly persuaded in our minds that we are saved by the resurrection of Jesus Christ, who is at this very moment seated at the right hand of the Father in heaven. (cf. v.22)

Baptism typifies our death with Christ when He died. Because Christ died for our sins, and we died with Him, then we are dead to sin. (Ro.6.2) And as Christ is raised from the dead we are raised to walk in newness of life.

*Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

So, as washing the hands put away the previous uncleanness contracted through the course of the day, baptism put away the previous uncleanness of the previous manner of we had before Christ.

The host that invited Jesus to dine has an error which the Lord will correct. The sect of which he is a part placed great emphasis upon external acts rather than upon internal. This Pharisee judges Christ by an outward standard.

ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου

***39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter;***

*outside, ἔξωθεν, adv. of ἔξω; KJV, Mt.23.28, outwardly; Mk.7.15, from without, 1Pe.3.3, outward; Re.11.2, without.*

***but your inward part is full of ravening and wickedness.***

*inward, ἔσωθεν, adv. of ἔσω; KJV, Mt.7.15, inwardly, Mt. 23.25, within; Mk.7.21, from within; Lk.11.39 inward.*

*ravening, ἀρπαγῆς, gen. sing. of ἀρπαγή; KJV, Mt.23.25, extortion; He.10.34, spoiling; the verb, ἀρπάζω, to take by force, catch, catch away, catch up, pluck, pull.*

Dict.: to devour greedily; to despoil; to prowl for food: prey; plunder.

εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας

***40 Ye fools, did not he that made that which is without make that which is within also?***

*ye fools, ἄφρονες, voc. pl. masc. of ἄφρων, ἄ negative particle + φρήν, understanding; tss. with the English fool 10), and unwise (1, Eph.5.17)*

*that which is within, ἔσωθεν, the inside*

The fool is one who does not see things as God sees them. It is the fool that says, *there is no God.* (Ps.14.1; 53.1) It is a proof of unbelief. To think that the Lord was only concerned with outward actions to the exclusion of the inward motivations is the thinking of a fool. The Lord does not judge according to the outward show, but he judges by what we have in our hearts.

*1Sa 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused*

*him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

ἄφρονες οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ ἔσωθεν ἐποίησεν

**41 But rather give alms of such things as ye have;**

*alms, ἐλεημοσύνην, acc. sing.; deeds of mercy.*

*of such things as you have, ἐνόντα, ἔννεμι, ἐν in, with, by, among + εἰμί to me; literally, 'of who you are' [from the clean inward]*

Instead of doing outward acts of righteousness with ravening in the heart (ulterior motivations), show from the heart deeds of mercy to others. Jesus touches on the quick of the matter with these religious hypocrites.

πάντα καθαρά ὑμῖν ἐστίν  
**and, behold, all things are clean unto you.**

Read Mt. 15.1-11, 17-20. When acts of mercy come from the heart everything about/outside the man is clean. When the heart is right everything which proceeds from that heart is right as well.

*Ec 7:20 For there is not a just man upon earth, that doeth good, and sinneth not. (Six times this is said in Scripture: Ps.14.1, 3; 53.1, 3; Ecc. 7.20; Ro.3.12; No man of himself can do good. Any true good that is done before the Lord is only by those who have come to faith in Jesus Christ. He is a new creation.)*

The actions of a man tell us what kind of man he is. (We mean habitual acts.)

*3Jo 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.*

*1Jo 3:21 Beloved, if our heart condemn us not, then have we confidence toward God.*

πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν

Three Woes to the Pharisees (vss.42-44) and Lawyers (vss.46-52):

**42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of**

*ye tithe*, ἀποδεκατοῦτε, 2<sup>pl</sup>. pres. ind.; send a tenth.

ἀγάπην

**herbs, and pass over judgment and the love of God:**

*pass over*, παρέρχεσθε, pres. ind. pass.; *pass by, transgress*.

**these ought ye to have done, and not to leave the other undone.**

*ought*, ἔδει, 3<sup>ps</sup>. imperf. of δεῖ

*to have done*, ποιῆσαι, aor. inf. act. of ποίεω, to do

The Pharisees and all of the children of Israel were subject to the law of tithing. For Israel, tithing was dedicating a tenth of the increase of the seed, the fruit of the tree, of the herd or flock to that which the LORD directed. (Lev.27.30-34) Israel gave a tithe, and the priest gave a tithe of the tithe they received. (Nu.18.26) Every third year is the year for tithing. It was the LORD's means for supporting, not only the tribe of Levi (Nu.18.24), but the stranger, the fatherless, and the widows in the land of Israel. (Deu.26.12-15) It is a perversion of God's word to bring the rule of tithing in the the N.T. church. Christians do not tithe. Christians are to give *as the Lord has prospered* to help the poor saints and to support those who minister in the word and doctrine, whether they are full-time or not. If the Lord is blessing you through the studies of another; you see that he is investing his time into helping the saints with biblical instruction: help him to be able to devote more time to that work. (1Co.16.2; 1Co.9.14) The early Christians freely sold some their possessions and contributed them to a common treasury. That is N.T. giving, not tithing. (Acts 2.44; 4.32) The Christian should grow so that it is not about how much stuff I can get; how I can keep with up brother Jones.



Like prayer, showing mercy, and acts of giving should always be done secretly.

*Mt 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:*

*4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

It is the flesh which says, look everyone at what I am doing.

By the way, your pastors never look at the offerings. We do not concern ourselves with who is giving what and how much. That is no one's business. God bless the treasurer because the Lord will give him grace to look beyond that issue over time. But it can become a snare even to him if he doesn't make it a matter of prayer. The Lord knows who give what and why it is given. But I will say this as it concerns the issue of tithings. We believe in free-will offerings. Doubtless some of you give much more than a *tithe*. Some of you may not give anything, and should not because you have needs which go beyond what you can give. Not all debt is because of covetousness. It is extremely difficult to live in this society without some debt. But you and I must prayerfully regulate what we will become indebted for. But as far as giving, it is not how much we give, but how we give that the Lord weighs. Remember the woman which gave two mites? She wasn't regulated by a law of tithing when she put into the treasury her only two mites. She gave all that she had. Her wealth consisted of enough to buy for her two sparrows. That's it.

*Mt 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

And what she gave was more than all of those which gave of their abundance.

*Mk.12.42 And there came a certain poor widow, and she threw in two mites, which make a farthing.*

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

And then there are those that either pay their 10<sup>th</sup>, nothing more and nothing less, or that do not give anything at all because their lusts eat up everything, so that there is nothing left to give.

ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἠδύοσμον καὶ τὸ πηγανὸν καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι

ἀγαπᾶτε

**43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.**

woe, οὐαὶ, vocative; alas (Re. 18.10)

uppermost seats, πρωτοκαθεδρίαν, πρῶτος + καθέδρα; KJV, chief seats, highest seats (Lk.20.46; Mk.12.39)

οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

**44 Woe unto you, scribes and Pharisees, hypocrites!**

hypocrites, ὑποκριταί, ὑπό among, by, from, under, with + κριτής, a judge; those who veil or conceal their true judgments.

The real issue. They were pretending to be what they really were not. They pretended to be the holy ones when they were polluted with sin.

**for ye are as graves which appear not,**

- unseen -

*graves, μνημεῖα; KJV, tombs, sepulchres*

*appear not, ἄδηλα, nom. pl. neut. of ἄδηλος, ἄ negative particle + δηλος, (KJV, bewrayeth (marg. maketh ...), manifest, evident, certain); the verb δηλόω, is tss. declared, signifieth, and sheweth; only other place where ἄδηλος is found is 1Co.14.8, uncertain sound; the adjective ἀδηλότης, is once and tss. in 1Ti.6.17, uncertain riches; the adverb ἀδήλως, is once and tss. in 1Co.9.26, so run, not as uncertainly.*

***and the men that walk over them are not aware of them.***  
about

*that walk, περιπατοῦντες, nom. pl. masc. part. pres. of περιπατέω, walk about*

*over, ἐπάνω, adv. ἐπί among, on, upon + ἄνω above, high, up*

So unclean were these Pharisees that Jesus compares them to graves that are in seen. And the men that walk about these Pharisees are unwittingly defiled by them.

Examples speak volumes. It matters what we believe and it matters what we practice. Christians must have a living, fervent, pure, sound, Bible doctrine that comes from a heart that has been touched by the grace of God. If that is not so then that professor is a hypocrite. He talks about a standard, he preaches a standard, that he cannot live by himself. These professors are often easy to tell. Their doctrine is cold, their judgments are harsh. They unyielding, critical, sharp, and hurtful ... How contrary that is to those who walk after Christ? The faith and doctrine of Christ first works in my heart. It produces in the people of God the fruit of kindness, gentleness, love, joy, peace, faithfulness, self-sacrifice, truthfulness, sincerity; it also hates in us every manifestation of anger, wrath, malice, dishonesty, fighting, arguing, grumbling, murmuring, complaining, gossiping, and idleness.

οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν

**45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.**

*reproachest, ὑβρίζεις, 2ps. pres. ind. act. of ὑβρίζω; KJV, tss. Mt.22.6 entreated spitefully; or, Lk.18.32, spitefully entreated; 1Th.2.2, shamefully entreated; Lk.11.45, reproachest; and Acts 14.5, despitefully; the noun, ὕβρις, hurt, reproaches; the adjective, , Ro.1.30, despiteful; 1Ti.1.13, injurious.*

There is nothing sinful or wrong about what our Lord Jesus said. He spoke the truth. We need to take great care if we ever take up these words. We are not like the Lord in that we cannot see into the hearts of men as He did.

Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις

**46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne,**

*lawyers, νομικοῖς, those about the law*

*Tit 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

*ye lade, φορτίζετε, 2ppl. pres. ind. act. of φορτίζω; the action of burdening.*

*burdens, φορτία, acc. pl. of φορτίαν; noun of the verb φορτίζω;*

*grievous to be borne, δυσβάστακτα, acc. pl. neut.; δυσ opposite of the Gr. εὖ, well + βαστάζω, to bear, take up, carry (v.27, womb that bare thee); only other place is Mt. 23.4*

**and ye yourselves touch not the burdens with one of your fingers.**

*Mt 23:2 Saying, The scribes and the Pharisees sit in Moses' seat:*

*3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*

*4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

*5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, (frontlets too)*

*6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,*

*7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.*

*8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.*

The Christian religion is not for the sake of religious display. It is a genuine walk before the Lord. Why trouble ourselves with religion if our major concern isn't what the Lord sees? How many times have we read in the study of Leviticus the words ... *before the LORD*. He is the major concern! But for these men their major concern is what others thought of them.

ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις

οἰκοδομεῖτε

**47 Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them.**

οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς

ἄρα				ἔργοις
<b>48 Truly</b>		<b>ye bear witness that</b>	<b>ye allow</b>	<b>the deeds of your</b>
Then, therefore, no doubt		testify	consent to	efforts

*ye bear witness*, μάρτυρεῖτε, 2rpl. pres. of μαρτυρέω, testify.

*ye allow*, συνευδοκεῖτε, 2rpl. pres. of **συνευδοκέω**, **σύν** together, with, fellow + **εὖ** well + **δοκέω** to think, suppose, account; **συνευδοκέω**, KJV, *to consent, be pleased*.

			οικοδομεῖτε	
<b>fathers: for they indeed killed them, and</b>		<b>ye build</b>		<b>their sepulchers.</b>
		edify		

*and ye build*, οικοδομεῖτε, 2rpl. pres. ind. act. of **οἰκοδομεω**; to edify.

ἄρα μάρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοῦς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα

**49 Therefore also said the wisdom of God, I will send them prophets and apostles,**

*I will send*, ἀποστελῶ, 1ps. fut. ind. act. of ἀποστέλλω, ἀπό forth, since + στέλλω, to send;

καὶ	ἐξ αὐτῶν	
<b>and [some] of them</b>	<b>they shall slay and persecute:</b>	
	drive out	

*persecute*, ἐκδιώξουσιν, 3rpl. fut. of ἐκδιώκω, ἐκ of, out, out of + **διώκω**, KJV, to persecute, press, ensue, follow, follow after; 1Th.2.15, chased out; so to drive out.

διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν

**50 That the blood of all the prophets, which was shed from the foundation of the world,**

*which was shed, ἐκχυνόμενον, nom. sing. neut. perf. part. pass. of ἐκχέω, or, 'which was poured out.'*

**may be required of this generation;**

*may be required, ἐκζητηθῆ, 3ps. aor. subj. pass. of ἐκζητέω; ἐκ of, out, out of + ζητέω, KJV, seek, desire, go about, enquire, endeavor; KJV, may seek after, diligently seek, seek carefully, enquire.*

*Re.18.20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*

God would judge Israel shortly for the shedding of the blood of the servants that He had sent to them. As Cain rejected the testimony of Abel's sacrifice, which prophesied in a type of the coming and sufferings of Christ, so Israel continued to reject the servants of God, from Abel to Zecharias, to Christ and those which followed. This judgment would set aside national Israel until the time that the Spirit of God would work in them to receive Jesus Christ as the messiah of God.

*Mt.23.27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*

*28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

*29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,*

*30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*

*31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

*32 Fill ye up then the measure of your fathers.*

33 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

34 ¶ *Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:*

35 *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*

36 *Verily I say unto you, All these things shall come upon this generation.*

37 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

38 *Behold, **your house is left unto you desolate.*** (Gr. ἔρημος, a wilderness, a desert)

39 *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* (which speaks of a day when they shall be turned back to the Lord. (Zec.12.7-10; Ro.11.25-27))

ἵνα ἐκζητηθῆ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης

***51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.***

*temple, οἴκου, house, which in this case the reference to the altar demands that the house be the Temple.*

By the text of Matthew 23.35 this Zacharias is the prophet who was the son of Barachias. He was the grandson of Iddo. (Zec.1.1)

*Mt 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of*



*Zacharias son of Barachias, whom ye slew between the temple and the altar.*

There is some confusion about who this is.

*2Ch 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.*

*21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.*

*22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, **The LORD look upon it, and require it.***

The death of Zechariah, son Barachiah is not recorded in Scripture. The temple that 2Chron.24 would refer to would be to Solomon's temple, and the temple of the prophet Zechariah would be the reconstructed Temple under Ezra, in the 6<sup>th</sup> year of Darius' reign. (Ezra 6.15) If Zachariah, son of Barachiah is that martyr that Jesus refers to he would certainly be of the last of the prophets martyred historically. And if the texts of Matthew and Luke mean to say that he was among the last of the prophets martyred Zechariah, son of Jehoiada would not be that prophet. Until recently I have believed that the text referred to Zachariah, son of Jehoiada. Now, I will keep to what is written, Zechariah, son of Barachias.

ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης

**52 Woe unto you, lawyers! for ye have taken away the key of knowledge:**

*have taken away, ἦρατε, 2ppl. aor. of αἴρω; KJV, to take, remove, lift away or up.*

*of knowledge, γνώσεως, gen. sing. of γνῶσις; the 'know-how,' 'know-so'; Ro.2.20; 1Co.12.8; Phl.3.8; 1Ti.6.20, science.*

*Mt.23.13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up*

*shut up, κλείετε, 2ppl. pres. ind. act. of κλείω; to shut, shut up.*

*the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

What did the Pharisees do with the word of God? They strangled the very life out of it with their traditions. The issue became a system of works rather than grace. It was the grace of God that worked in Abel. It was the grace of God that worked in Noah, Abraham, David, Solomon. And these men turned the people away from the truth of God's word by their traditions. They negated the word of God again and again. But thank God that the children of God are left to the whims of such men. Rather, we are warned against them, and we can learn the truth doctrines of Christ. Be informed Christians. Know your Bible for yourselves. Keep in churches which strive to promote the truths of God's word. Not everything that calls itself a church is a church. You must be able to make sound judgments about churches. We've seen young people leave here and join with what they call a church. Some knew better, or should have anyway. Years later they are still just as carnal in their communications as they ever were. You see their FaceBook posts. No change at all.

***ye entered not in yourselves, and them that were entering in ye hindered.***

*hindered, ἐκωλύσατε, 2ppl. aor. of κωλύω; to forbid, withstand, not to suffer, to let, keep;*

Instruction for the child of God is tantamount to the walking rightly before the Lord. King David said in the 119<sup>th</sup> Psalm that he went astray in ignorance and erred, became deceived. That is the result of being ignorant of the word of God. Sin in ignorance is still sin, and it is harmful to us. We

need to know the truth of the word of God. But there are those who would keep it from us, whose studies are deceitful and misleading.

*Ps 119:65 ¶ TETH. Thou hast dealt well with thy servant, O LORD, according unto thy word.*

*66 Teach me good judgment and knowledge: for I have believed thy commandments.*

*67 ¶ Before I was afflicted (humbled, abased, Is.31.4) I went astray:*

*went astray, אָשָׁה, sha-gag, is tss. Lev.5.18, to err; Nu.15.28, to sin ignorantly; Job 12.16, to deceive; Ps.119.67, to go astray.*

*but now have I kept thy word.*

*68 ¶ Thou art good, and doest good; teach me thy statutes.*

To what extent could these be hindered? The Pharisees opposed all that would follow after Christ. And they manifest today in that they will sow disinformation about you and this church. They will oppose any that would come join with us. I heard an example of it again this week in a phone call.

Whenever you stand for the truth the more the religious will oppose you. Disagreement around the doctrine of Christ illicit in some folks extreme hatred. It is a sure sign of hypocrisy. If we lose our Christian testimony, especially in matters of doctrine, our religion is vain. We are no different than the Pharisees of yesterday. These men with whom Jesus had been invited to dine had become enraged at His doctrine instead of convicted for their error. They became emboldened to sin rather than being caused to repent before the Lord.

οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε

***53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:***

*to urge*, ἐνέχειν, pres. infin. of ἐνέχω, ἐν by, in, with, among + ἔχω to have, hold, possess; lit. 'to hold by'; KJV, *quarrel* (Mk.6.19), *entangle* (Gal.5.1).

*vehemently*, δεινῶς, adv.; only twice in Scripture, cf. Mt. 8.6, grievously.

*to provoke ... to speak*, ἀποστοματίζειν, pres. infin. of ἀποστοματίζω, ἀπό of, from, since + στόμα KJV, *mouth, edge, face to face*; only this once in the N.T.

λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων

**54 Laying wait for him, and seeking to catch something out of his mouth, to trap**

*laying wait for*, ἐνεδρεύοντες, nom. pl. masc. part. pres. of ἐνεδρεύω, ἐν by, in, with, among + ἔδρα, the ground, foundation; ἐνεδρα, Acts 23.16, *lying in wait*; 25.3, *laying wait*; ἐνεδρεύω, Acts 23.21, *in wait for* laying wait for.

*to catch*, θηρεῦσαί, aor. infin. of θηρεύω, only this once; the noun, θήρα, once, Ro.11.9, *trap*.

**that they might accuse him.**

*they might accuse him*, κατηγορήσωσιν, 3ppl. aor. subj. act. of κατηγορέω, κατά according to, by, down, even as, at + ἀγορέω not shown; κατηγορέω, KJV, ,

What is the best thing for a child of God to do when he comes into a similar circumstance? Be quiet and wait on the Lord.

ἐνεδρεύοντες αὐτὸν καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ