

180311-1 Luke Series, 12, 1-12, The Leaven of Hypocrisy – Craig Thurman

The topic before us is a serious one. Christ warns the disciples against hypocrisy. Settle it in your hearts, possess ye your souls (imperative, commandments) to confess Christ in the face of all trial, even unto death. There is no higher privilege that for us to be called upon to suffer for His name. And there will be no higher honor in the day of Christ than for Him to confess our names before the angels of God and before the Heavenly Father.

This text, if we were considering a harmony of the gospels, might appear to be spoken very early in the ministry of our Lord Jesus, but this account which Luke has recorded is later historically than the account which Matthew records. The reason for this difference is because Jesus repeated his teachings to his disciples. (comp. Mt.10.19, 26; 12.31; 16.6; Lk.12.1)

‘As frequently said, There is no sound reason for saying that Jesus only spoke his memorable saying once. Luke apparently finds a different environment here.’ *Word Pictures in the New Testament*, A. T. Robertson, vol. 2, p.173

‘We may suppose that our Lord preached the same doctrine, and pressed the same duties, at several times, in several companies, and that one of the evangelists took them as he delivered them at one time and another at another time ...’ *Matthew Henry’s Commentary*, vol. 3, p.304

1 ¶ In the mean time, when there were gathered together

in the mean time, ἐν οἷς, preposition with a relative pronoun in dative pl. masc. and neuter; 20 times in the N.T.; whereby, among the which, among whom, whereupon, in whom, in whatsoever, in the which, therein, of the things, wherein, in which, with which.

μυριάδων	τοῦ ὄχλου
an innumerable multitude	of people ,
many thousands	of the multitudes

when ... were gathered together, ἐπισυναχθεισῶν, gen. pl. fem part. aor. pass. of ἐπισυνάγω, ἐπί among, on, upon + σύν fellow, together, with + ἄγω to go, bring, lead; KJV, tss. *gathered* (2), *gathered together* (5)

innumerable multitude, μυριάδων, gen. pl. of μυριάς; KJV, *innumerable multitude* (Lk.12.1), *ten-thousands* (Acts 19.19; Jude 14; Re.5.11, *ten thousand ... ten thousand*), *many thousands* (Acts 21.20), *innumerable company* (He.12.22), *thousand thousand* (Re.9.16).

insomuch that they trode one upon another,
trampled down one another

trode ... upon, καταπατεῖν, pres. infin. act. of καταπατέω, κατά down, under (Mt.5.13; He.10.29) + πατέω, tread; KJV, to tread down, tread upon, trample, tread under foot.

In the mean time, continuing the setting of chapter 11, thousands begin to gather all around the house where Jesus had come to dine at a Pharisee's invitation.

he began to say unto his disciples first of all,

disciples, μαθητάς, acc. pl., and always tss. with the English word *disciple*; the verb, μαθητεύω, is very helpful for defining the meaning of disciple as it is tss. *to instruct, to teach, to be taught*; a disciple is one who is a learner; one who *can* be taught. Disciples are willing to hear their Master's instruction above the din of all pseudo-instructors.

Jesus' special care for his disciples is not distracted in the least. Though the Pharisees and lawyers distorted his message and perverted His words, Christ kept to speaking those things which the Father had commanded to speak.

Joh 8:28 Then said Jesus unto them (the Pharisees, v.13), When ye have lifted up the Son of man, then shall ye know that I am he, and

that I do nothing of myself; but as my Father hath taught me, I speak these things.

Joh 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Our Lord Jesus takes this seemingly inopportune occasion to warn His disciples, those who are willing to learn His doctrine.

Distractions are many for both the teacher and the learner. As Christ took some of the most difficult occasions to teach truths to His disciples and the disciple to learn from the lips of the Master, so we must be guarded against distractions which would cause us to shrink from teaching and learning the truths of Christ, sometime even in some of the most seemingly inopportune settings. There is probably in every venue we come into some antagonist that would, if they can, take our focus away from Christ either to teach or to learn His word. Christ controlled every situation and used it to His advantage to instruct His disciples, and so we, rather than being controlled by our settings should learn to use any opportunity to teach and learn the doctrine of Christ. It was in this angry, hostile environment that Jesus taught His disciples.

Beware ye of the leaven of the Pharisees, which is hypocrisy.

beware, προσέχετε, 2ppl. pres. imper. of προσέχω, πρὸς το, toward, unto + έχω, to hold, possess; KJV, take heed, beware, give heed, regard, attend, give attendance.

The Pharisees have something that you should not have. They have something in them which you need to keep out of you. Obviously Jesus' words would not help calm the Pharisees and lawyers. He said, 'The

Pharisees are hypocrites. They have a cloke of religiosity to cover up their maliciousness. They pretended to be what they were not, and covered up what they really were.

*Mt.23.1 ¶ Then spake Jesus to the multitude, and to his disciples,
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.***

'Hypocrisy is of two kinds. *Pretending to be what we are not, and conelating what we are.*' *J-F-B Commentary Bible Commentary, vol. 3, p273*

It was in the previous chapter (11th) where it was revealed that the Pharisees overlooked the inward thoughts and motivations of the heart before the Lord, supposing that only the outward acts mattered.

Lu 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

So, the type of leaven applies very well to the Pharisees. Leaven is never used in the N.T. with a good sense. It always has an evil connotation. Leaven, when first received, lies within little and hidden, and there it begins to spread and grow.

Lu 13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

1Co 5:6 ... Know ye not that a little leaven leaveneth the whole lump?

'It may exist without being immediately detected.' *Barnes' Notes, vol. 9, p.79*

And so it is with hypocrisy. Christ would not have His disciples to become as the Pharisees, hypocrites. If their religion, if the doctrine of Christ, if the

commandments of our Lord, are not rooted in a heart that is after God it is worthless and evil. In order to stop the spread of leaven it must be cut off, and so hypocrisy must be purged from the heart. As individual that means a personal interest to have it out of the privacy of our hearts, and as a body of Christ that the members would agree to put it out by excising the offending member from it.

Ga 5:9 A little leaven leaveneth the whole lump. ... 12 I would they were even cut off which trouble you.

1Co.7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us ... 13 ... Therefore put away from among yourselves that wicked person.

The disciples are commanded to beware of hypocrisy. Hypocrisy loves to be seen of men and praised, loves to display itself in public prayers, strains at gnats and swallow camels, cleans the outside, and neglects the inside – they are full of corruption.

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.

Hypocrisy appeals to our carnal nature. That Christ warned his disciples against it show us that they can become affected by it. **Our natural bent is to demand for a standard of righteousness in others while we live as we please.** But we are to live what we preach. Those of us who will not live as we preach are hypocrites and we are rejected, though our words, only by the grace of God, might have affect on others..

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (disapproved by others)

1Jo 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

'The counterfeit so near approacheth to the genuine, that the eye of wisdom itself needs to be enlightened before she can discern the difference. Specially is the case in religious matters!' *Spurgeon's Sermons*, vol. 6, p.334.

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις

2 For there is nothing covered, that shall not be revealed;
being concealed

covered, συγκεκαλυμμένον, nom. sing. neut. part. perf. pass. of *συγκαλύπτω*, σύν with, together, fellow + *καλύπτω*, to cover, hide: together *conceal*.

shall ... be revealed, ἀποκαλυφθήσεται, 3ps. fut. ind. pass. of ἀποκαλύπτω, ἀπό forth, from of off. out of, since + *καλύπτω*, to hid, cover; so, always tss. *reveal*

neither hid, that shall not be known.

hid, κρυπτόν, acc. sing. neut. of κρυπτός; KJV, *secret, hid, inward*.

shall ... be known, γνωσθήσεται, 3ps. fut. ind. pass. of γινώσκω, to know; KJV, *know, perceive, understand, aware, resolve*.

Just as one cannot hope to hide leavening in a loaf hypocrisy cannot be hidden in the lives of men. It will be revealed because the Lord knows the hearts of every man.

Ps 44:21 ... for he knoweth the secrets of the heart.

Ro 2:16 ... God shall judge the secrets of men by Jesus Christ according to my gospel.

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γινωσθήσεται

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

ἀνθ ὧν, (cf. Lk.1.20; 12.3; 19.44; Acts 12.23; 2Th.2.10), meaning ‘for that’; ἀνθ for ἀντί

This is probably a reference to all that Jesus said to the disciples in private.

Mt 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Nothing that Jesus said to His disciples they were to be ashamed of. They should proclaim His word with boldness, liberty, openness.

ἀνθ ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὐς ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων

4 And I say unto you my friends,

By this Christ reaffirms to His disciples that they are His friends, though they are warned against living in hypocrisy and that He would expose them if it is found. Our enemy is not the one who tells us the truth.

Pv.27.5 ¶ Open rebuke is better than secret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Jn.15.13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called (ἐρέω, to say, speak, tell, call;

Lk.12.10) *you friends; for all things that I have heard of my Father I have made known unto you.*

Would we be better if the Lord Jesus overlooked our unchristian behavior? Would we be better if our friends never told us what we really needed to hear? Because Jesus is our friend, because you and I are friends sometimes we must say things that are hard to hear.

Joh 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

Ga 4:16 Am I therefore become your enemy, because I tell you the truth?

But there are those who will hate us for speaking the truth of Christ. And they will seek to harm us. It was so of the Lord, and it shall be so for His disciples.

Joh 8:40 But now ye seek to kill me, a man that hath told you the truth ...

Be not afraid of them that kill the body, and after that have no more that they can do.

The implication is that we would naturally be inclined to fear the loss of our life and forget we continue to live after death. (v.6)

Λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι

5 But I will forewarn you whom ye shall fear:

also, will warn or shew

I will forewarn, ὑποδείξω, 1ps. fut. ind. of ὑποδείκνυμι, ὑπό among, by, from, under, with + δείκνυμι, always tss. shew, so to present; ὑποδείκνυμι, is tss. both warn (2), shew (3), forewarn (1).

ἐξουσίαν ἔχοντα (part. pres.) γέενναν
Fear him, which after he hath killed hath power to cast into hell;
Gehenna
(implied, fire)
Mt.5.22

Rabbit

Somehow there are those which say this one which casts into hell is Satan. Yet I find nothing to support this notion. Rather Scripture is clear that this refers to God.

Eze 31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ...

Re 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

...

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

No one but the Lord has the authority to say when a life is finished. We are invincible until the Lord decides otherwise. That is actually true of every man. But especially, knowing this, it should be a great comfort to every child of God. He has not given that authority to any.

De 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

I kill, אָמַיַת, Hiphil (causative active) 1ps. fut. of מוֹת, mooth, to die, to be dead, to kill, to slay, to be slain, to put to death.

1Sa 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

killeth, מָמַיַת, Hiphil (causative active) part. sing. masc. of מוֹת; above.

Ec 3:1 To every thing there is a season, and a time to every purpose under the heaven:

*2 A time to be born, and a **time to die** (לְמוֹת); a time to plant, and a time to pluck up that which is planted;*

*3 A **time to kill** (לְהַרְגוֹ, to kill/slay) and a time to heal; a time to break down, and a time to build up ...*

Ec 8:8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

*Ps 39:5 Behold, **thou hast made my days** as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.*

(cf. also Ps.55.23; Is.14.15)

Since God can kill, then he can make alive; since he can bring down to the grave, he can raise up from the grave to live forever. Those of the faith of Christ shall live forever no matter how it is that they leave this world.

ναί λέγω ὑμῖν τοῦτον φοβήθητε

yea, I say unto you, Fear him.

fear, φοβήθητε, 2ppl. aor. imper. mid. of φοβέω,,

him, τοῦτον, acc. sing. masc., from οὗτος; KJV, this, that, him.

Fear, not Satan, not man, but fear God. Disciples are to be subject to the will of God; be it even unto death. We do not alter the will of the sovereign God.

*Mt.6.25 ¶ Therefore I say unto you, **Take no thought***

take ... thought, μεριμνατε, an imperative, of μεριμνάω, to be careful; called cares of this world, Mk.4.19

for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

*27 Which of you **by taking thought** can add one cubit unto his stature?*

*28 And why **take ye thought** for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

*31 Therefore **take no thought**, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no **thought** for the morrow: for the morrow **shall take thought** for the things of itself. Sufficient unto the day is the evil thereof.

*Ja.4.13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι
ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

Rabbit

The discounts were then as they are now. Here the price of five for two. In Mt. 10.29 it was two for one. In other words, if you purchased four you received one free.

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

οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν
ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ

ἠρίθμηνται

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

are ... numbered, ἠρίθμηνται, 3ppl. perf. pass. of ἀριθμέω; KJV, number (3); the noun, ἀριθμός, number (17)

more value, διαφέρετε, 2ppl. pres. ind. of διαφέρω, διά among, by, by reason of, therefore, through + φέρω, KJV, bring, uphold, bear, bring forth, carry, reach, to be driven, to lay, lead, uphold, endure, move; διαφέρω, KJV, to be better, more value, carry, published, driven up and down, more excellent, differeth, to matter, differ from.

What is the thought? Even facing death, though they die, God would not forget any one of them. The disciples are encouraged to trust God; to live as disciples of Christ and speak as disciples of Christ. Both their doctrine and practice are to be consistent though confronted with the worst oppositions.

ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

confess, ὁμολογήση, 3ps. aor. subj.; ὁμολογήσει, 3ps. fut. ind. act.; root ὁμολογέω, ὁμός like, similar + λέγω to speak; KJV, to profess, confess.

ὁμολογήσει, 3ps. fut. ind. act.

Grammatically:

the subject: the son of man

the verb: shall confess

the adverb: before the angels of God

the object: *him* [a 3ps. masc. pronoun in the objective case] ...

whosoever shall confess me before men.

Confess means to speak homologously: a speech with the same relative position, value, or structure; the disciples speech should be as their Lord's.

Λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ

9 But he that denieth me before men shall be denied before the angels of God.

subject

intrans. verb

adverbial phrase

that denieth, ἀρνησάμενος, nom. sing. masc. part. aor. of ἀρνέομαι; KJV, *deny* (28), *refuse* (2).

shall be denied, ἀπαρνηθήσεται, 3ps. fut. pass. of ἀπαρνέομαι, ἀπό of, from, since + ἀρνέομαι; always tss. with the English word *deny*.

*Mt 10:33 But whosoever shall deny me before men, **him will I also deny** before my Father which is in heaven.*

The *confession* of Christ is to continue in time of opposition. This is the thrust of the text. (cf. Matthew Poole) There is something of Christ for which we stand. Do we confess the doctrines of Christ and His way only when others agree with us, or will be confess the same when we are faced with difficulties? Some professing disciples like the doctrine, but not the way. They have the head for truth but have not submitted their lives for Christ. Others seem to have an appearance of godliness but care less for the doctrines of Christ. But acts are apostacy. Failing to confess Christ in word and deed is to apostatize.

‘When his name could not be confessed but at the risk of reputation, liberty, property, and life itself, the temptation to unworthy concealment of what they were would of course be exceeding strong; and it is the consequences of such cowardly and traitorous concealment that our Lord is now to point out. Elsewhere He would have us to count the cost of *discipleship* ere we undertake it: Here He would have us count the *cost of hypocrisy* – in the sense of shrinking from the confessing His name before men – ere we resolve on or give way to that fatal step.’ *J-F-B Bible Commentary*, vol. 3, p.273

‘... suffering, and pain, and death, for Christ’s sake, are not to be endured by mere pretenders.’ *Spurgeon’s Sermons*, vol.6, p.335

Ga 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

'... *talk* is easy, but *walk* is hard: *speech* any man may attain unto, but *act* is difficult.' *ibid.*

ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

shall speak, ἐρεῖ, 3ps. fut. ind. of εἶρω; KJV, *to say, speak, tell, call*

shall be forgiven, ἀφεθήσεται, 3ps. fut. ind. pass of ἀφίημι, lit. to send forth; **twice in this verse.**

that blasphemeth, βλασφημήσαντι, dat. sing. masc. part. aor. act. of βλασφημέω; KJV, *to blaspheme, revile, rail, slander, evil speak, speak evil, defame.*

Grammatically: (a compound statement)

Subject: whoever shall speak a word against the Son of man & that blasphemeth against the Holy Ghost (to him in the subjective case would be 'he')

intransitive verb: shall be (or, not) forgiven

complement: *it*, identifying an act, whether it is 'speaking a word against' and 'blaspheming.'

The Pharisees blasphemed the Son and the Spirit of God by whom He had done His great works. In effect they had attributed the power of the Spirit of God to Satan.

Lu 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

These are manifest reprobates. By reprobate I do not mean that God has given these over to a reprobate mind. (Ro.1.28) Such reprobation is a judgment of God upon some who have progressed into the sin of the sodomites. But reprobation as this manifests those who were not elect from the foundation of the world. Not every sinner manifests their reprobation. Some do. Notice that not every Pharisee took such a position as others of their sect did, but were, through the work of God, pondering who Jesus was.

Jn.7.47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται

11 And when they bring you unto the synagogues,

Clearly the primary application of this concerns the believing among the Jews. But secondarily, this could be applied to the suffering which every believer would endure of those in unbelief.

and unto magistrates (heads or chiefs), and powers (authorities), take ye no thought how or what thing ye shall answer,
should or might speak forth

take ... thought, μεριμνάτε, 2ppl. pres. imper. of μεριμνάω.

shall answer, ἀπολογήσησθε, 2ppl. aor. subj. of ἀπολογέομαι, ἀπό forth, from, of. off, since + λογέομαι, or noun λόγος, a word, reason;

ἢ τί εἵπητε
or what **ye shall say:**

ye shall say, εἵπητε, 2ppl. aor. subj. of εἶπον; to say or tell.

Context is everything. This has nothing to do with how we might prepare ourselves for preaching and lesson preparation. **This** has to do with the anxiety of being brought before men to answer for the message of the gospel and witness that we bring in the name of Jesus Christ.

ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἵπητε

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

shall teach, διδάξει, 3ps. fut. ind. act of διδάσκω, to teach or be taught.

Lu 21: 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess (imper.) ye your souls.

Or, Possess ye your souls in (also, by, with) your patience!

patience, ὑπομονῆ, dat. sing., of ὑπομονή (13); KJV, patience, patient continuance, enduring, patient waiting.

*possess, κτήσασθε, 2ppl. aor. imper. of κτάομαι; KJV, provide, possess, purchase, obtain; LXX, Sirach 51.28, is also the imper., and **get** much gold by her (learning).*

‘[D]o not decline suffering for my name’s sake, but live in the exercise of Christian courage and fortitude until the Lord will please to release you.’ Poole

‘They are not assured of deliverance from their peril, but what they shall say for the honor of the cause will not fail them.’ *An American Comentary of the New Testament*, vol. 2, p.214

Acts 5. 20 Go, stand and speak in the temple to the people all the words of this life.

...

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Acts 6.8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 *And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,*

13 *And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:*

14 *For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.*

15 *And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.*

7.1 ¶ *Then said the high priest, Are these things so?*

2 *And he said ...*

54 ¶ *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*

55 *But he, **being full of the Holy Ghost**, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*

56 *And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

57 *Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,*

58 *And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.*

59 *And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

60 *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

2Ti.4.14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works:*

15 *Of whom be thou ware also; for he hath greatly withstood our words.*

16 ¶ *At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.*
17 *Notwithstanding **the Lord stood with me**, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*

The disciples were warned against the leaven of hypocrisy. They were to speak the truth in every situation no matter what the consequences were. The Lord would not forget them, even if they died for their confession. The highest privilege we have as Christian is to be called to suffer because we are Christ's.

Jas 1:2 My brethren, count it all joy when ye fall into divers temptations ...

Ac 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

He.11.24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

But what? For their faithfulness to confess Him, to whatever extent they are called upon to suffer for their witness of Christ, He would confess them before the Heavenly Father and the angels of God.

*Mt.5.11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

*Lk.6.22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

Live for Christ. There is no higher privilege for the child of God than to suffer for His name. And if we be called upon to give our lives for the truths of our Lord Jesus Christ let us lay them down knowing that He will confess us before the angel of God and before the heavenly Father. What a joy that would be! What is the conclusion of the matter?

Ro 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Do you know Christ as savior? Do you know that He died for your sins. Believe and be saved. Confess Christ today. Walk with Him and die to self day by day until He returns from glory.

τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν