

Lesson 16: A Second Group Of Parables

The Strait Gate: Warned Against Herod (Luke 13:22-35)
August 11, 2021

In That Very Hour ... Luke 13:31-35

The Judicial Sentence. Luke 13:31-35; 19:38; cf. Matthew 23

Herod long desired to see Jesus (Luke 9:7-9; 23:7-8, 15), but it was not likely that he desired to put him to death. (cf. Matthew 14:1)

1. The antagonism between Christ and the Jewish leaders comes to a climax in Matthew 23.
2. In a series of woes Jesus denounces the scribes and Pharisees as hypocrites, blind guides, fools, whited sepulchers, serpents, and a generation of vipers. Verses 13-33.
 - a. He accuses them of shutting up the kingdom of heaven against men, extortion, false teaching, lack of judgment, mercy, and faith.
3. Verse 32 Jesus declares, *"Fill ye up then the measure of your fathers."*
 - a. This generation of Jews will fill up the cup to overflowing.
 - b. With the rejection of God's son and the crucifixion approaching, the patience of God had come to an end.

In That Very Hour ... Luke 13:31-35

The Judicial Sentence. Luke 13:31-35; 19:38; cf. Matthew 23

4. The Judicial sentence is truly a death sentence upon national Israel. Matthew 23:36-38.
 - a. Judgment would be upon this generation for all the righteous blood shed.
 - b. *"Behold, YOUR house is left unto you desolate"*
Verse 38
 - (1) God had forsaken the temple which had once been His dwelling place.
 - (2) No longer called *"MY HOUSE"* as it was in Matthew 21:13.
 - (3) The house of God was now a house of desolation, and being a house of desolation its destruction was inevitable.

In That Very Hour ... Luke 13:31-35

The Judicial Sentence. Luke 13:31-35; 19:38; cf. Matthew 23

1. Further down the timeline, the antagonism between Christ and the Jewish leaders comes to a climax in Matthew 23.
2. In a series of woes Jesus denounces the scribes and Pharisees as hypocrites, blind guides, fools, whited sepulchers, serpents, and a generation of vipers. cf. Matthew 23:13-33. cf. *"Go and say to that fox."* Luke 13:32
3. The fox is a type of craftiness and treachery.
4. Herod's father was an Idumean, his mother was a Samaritan.
5. Herod professed to be a Jew. But he was a heathen by practice, he had need to be foxy by nature. And he was even now playing the fox by sending these messengers.

Lesson 16: A Second Group Of Parables

Dining with a Pharisee. Sabbath Healing and Three Lessons
Suggested by the Event. (Probably Peræa.)
Luke 14:1-24
August 11, 2021

Dining with a Pharisee, Sabbath Healing. Luke 14:1-5

Luke 14:1, *"And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him."*

- Elaborate feasts on the Sabbath day were common among the Jews; preparations were made the previous day in obedience to the precept at Exodus 16:23.
- *Watching (paratereō)* – "to lie in wait for"
- Likely, Jesus was invited for the purpose of being watched. (cf. Luke 11:53-54)

Dining with a Pharisee, Sabbath Healing. Luke 14:1-5

Luke 14:2, "And behold, there was before him a certain man that had the dropsy."

- **Dropsy** (*hudrœpikós*); "a condition of excessive accumulation of serous fluid in the body" (The Complete Word Study Dictionary)
- "'Dropsy' is an archaic term associated with edema (swelling) which is sometimes caused by kidney and/or heart diseases but may result from other ailments. It may evidence itself in a buildup of fluids in the arms and/or legs. It may also involve other parts of the body including pulmonary edema leading to congestive heart failure." (C.G. Caldwell, *Luke*, Truth Commentaries, page 795)
- Note: Perhaps, this man was an onlooker like the woman of Luke 13:9ff OR a "plant" to see what Jesus would do.

Dining with a Pharisee, Sabbath Healing. Luke 14:1-5

Luke 14:2, "And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?"

- Note: There is no recorded statement made by the lawyers and Pharisees.
 - However, compare: Matthew 12:2; Luke 6:1-11; 6:9; 13:10-17.
 - The Law on the Sabbath. Exodus 20:8-11; 31:12-18; 35:1-3; Leviticus 23:3; etc.

Their dilemma:

- To respond "yes" would put them in conflict with their own interpretations of the Law and would prohibit any further criticism of Jesus' healing on the Sabbath.
- To respond "no" would put them in the position of rejecting the right to immediately help the suffering in time of need. They must acknowledge that the Law provided for necessary acts of mercy and humane treatment on Sabbath days. (cf. Luke 13:15ff)

Dining with a Pharisee, Sabbath Healing. Luke 14:1-5

Luke 14:4, "But they held their peace. And he took him, and healed him, and let him go."

- If they declared it lawful, they defeated their plot, and if they said otherwise, they involved themselves in an argument with Him in which, as experience taught them, they would be humiliated before the people. (cf. Luke 13:17)

Dining with a Pharisee, Sabbath Healing. Luke 14:1-5

Luke 14:5-6, "And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things."

- "There is some question concerning the objects of the benevolent help. The textual evidence (specific ancient manuscripts identified by Marshall, 579) favors 'a son or an ox' (*huios ē bous*) over translations which read 'an ass or an ox' (KJV, NKJV, ASV, etc.)." (C.G. Caldwell, *Luke*, Truth Commentaries, page 798)
- Humane sympathy demands that God's creatures be helped (see Exodus 23:4-6; Deuteronomy 22:1-4; Isaiah 32:20) at any time (cf. Luke 13:15-17).

Three Lessons (parables) Suggested by the Event. Luke 14:1–24

Parable #1 Luke 14:7-11 Lesson on Pride

Luke 14:7, "And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats"

- "The triclinia, or Grecian table, then in use had three sections which were placed together so as to form a flat-bottomed letter U. The space enclosed by the table was not occupied. It was left vacant that the servants might enter it and attend to the wants of the guests who reclined around the outer margin of the table. The central seat of each of these three sections were deemed a place of honor. This struggle for precedence was a small ambition, but many of the ambitions of our day are equally small." (J.W. McGarvey and Philip Y. Pendleton, *The Four-Fold Gospel*, pages 384-385)
- Humility is a must! Matthew 20:28; see also Luke 22:24-27; Mark 10:35-45
- NOTE: Now Jesus is watching them! See also Matthew 23:6; Mark 12:39; Luke 20:46).