

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

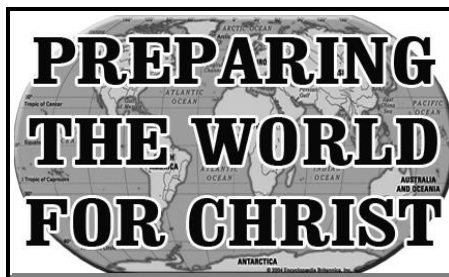
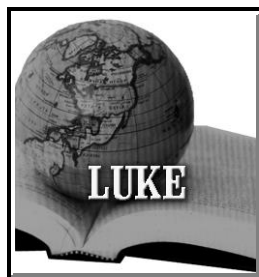
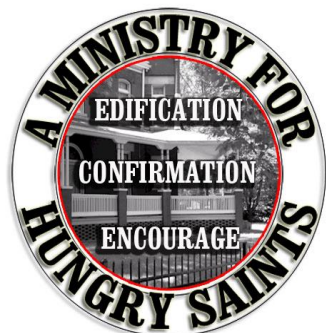
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 47

COMMENTARY ON: 13:31-4:6

THE JUDGEMENT OF JERUSALEM AND A HEALING ON THE SABBATH

Jesus is warned about the aggression of Herod, and gives a Sovereign answer. He then announces the judgment of Jerusalem, and again heals on the Sabbath day. Again, we will note that everywhere Jesus went, He stirred the people to speak. His words moved them to respond in some way. Some asked questions, and others registered their objections – but there was most always some kind of response. It is imperative that all men see the absolute uniqueness of Jesus. That is because He IS unique, and is intended to be. His work was unequalled. His words were singular. His mission was separate and distinct. He came to do what no other personality in earth or in heaven could do.

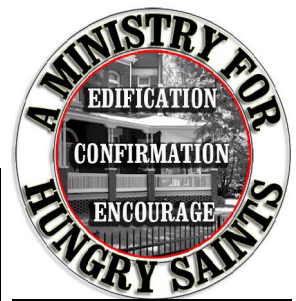


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 12/23/16

Lesson Number 47



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Stand Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literary Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J.B. Phillips New Testament (1962); PNT=Bishop's New Testament (1595); ROT=Rotherham Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakh (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE JUDGMENT OF JERUSALEM AND A HEALING ON THE SABBATH

LUKE 13:31 "The same day there came certain of the Pharisees, saying unto him, Get Thee out, and depart hence: for Herod will kill thee. ³² And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. ³³ Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. ³⁴ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! ³⁵ Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. ^{14:1} And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him. ² And, behold, there was a certain man before him which had the dropsy. ³ And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? ⁴ And they held their peace. And He took him, and healed him, and let him go; ⁵ And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? ⁶ And they could not answer him again to these things." Luke 13:31-4:6

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Jesus is warned about the aggression of Herod, and gives a Sovereign answer. He then announces the judgment of Jerusalem, and again heals on the Sabbath day.

Again, we will note that everywhere Jesus went, He stirred the people to speak. His words moved them to respond in some way. Some

asked questions, and others registered their objections – but there was most always some kind of response.

QUESTIONS ASKED

- ⇒ "Is it lawful to heal on the Sabbath day" (Matt 12:2)
- ⇒ "Why then say the scribes that Elias must first come?" (Matt 17:10)
- ⇒ "Saying, Master, Moses said, If a

man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore

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- ▶ **THEY COULD NOT ANSWER HIM AGAIN (14:6)**

in the resurrection whose wife shall she be of the seven? for they all had her." (Matt 22:26-28)

- ⇒ *"Master, which is the great commandment in the law?" (Matt 22:36)*
- ⇒ *"Art Thou the King of the Jews" (Matt 27:11)*
- ⇒ *"Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" (Mark 7:5)*
- ⇒ *"Is it lawful for a man to put away his wife?" (Mark 10:2)*
- ⇒ *"Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17)*
- ⇒ *"Which is the first commandment of all?" (Mark 12:28)*
- ⇒ *"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: Is it lawful for us to give tribute unto Caesar, or no?" (Luke 20:21-22)*
- ⇒ *"Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2)*

OBJECTIONS

- ⇒ *"Behold, thy disciples do that which is not lawful to do upon the sabbath day." (Matt 12:2)*
- ⇒ *"Why do ye that which is not lawful to do on the Sabbath days?" (Luke 6:2)*

REQUESTS

- ⇒ *"Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15)*
- ⇒ *"Lord, that I might receive my sight." (Mark 10:51)*
- ⇒ *"My daughter is even now dead: but come and lay thy hand upon her, and she shall live." (Matt 9:18)*
- ⇒ *"Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water." (Matt 17:15)*
- ⇒ *"Lord, my servant lieth at home sick of the palsy, grievously tormented." (Matt 8:6)*
- ⇒ *"Lord, behold, he whom Thou lovest is sick." (John 11:3)*
- ⇒ *"Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15)*

TESTIMONIES

- ⇒ *"This Man blasphemeth." (Matt 9:3)*
- ⇒ *"Whence hath this Man this wisdom, and these mighty works?" (Matt 13:54)*
- ⇒ *"Never man spake like this Man." (John 7:46)*
- ⇒ *"What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him." (Mk 1:27)*
- ⇒ *"We never saw it on this fashion" (Mk 2:12)*
- ⇒ *"What manner of Man is this, that even the wind and the sea obey Him?" (Mark 4:41)*
- ⇒ *"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak." (Mark 7:37)*
- ⇒ *"Truly this Man was the Son of God." (Mark 15:39)*
- ⇒ *"This Man receiveth sinners, and eateth with them." (Luke 15:2)*
- ⇒ *"I find no fault in this Man." (Luke 23:4)*
- ⇒ *"... this Man hath done nothing amiss." (Luke 23:41)*
- ⇒ *"Thou hast the words of eternal life." (John 6:68)*
- ⇒ *"How knoweth this Man letters, having never learned?" (John 7:15)*
- ⇒ *"When Christ cometh, will he do more miracles than these which this Man hath done?" (John 7:31)*
- ⇒ *"If this Man were not of God, He*

could do nothing." (John 9:33)

- ⇒ *"Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died?" (John 11:37)*
- ⇒ *"What do we? for this Man doeth many miracles." (John 11:47)*

It is imperative that all men see the absolute uniqueness of Jesus. That is because He IS unique, and is intended to be. His work was unequaled. His words were singular. His mission was separate and distinct. He came to do what no other personality in earth or in heaven could do:

- ⇒ Made to be sin for us (2 Cor 5:21)
- ⇒ Lay down His life as a ransom for many (Matt 20:28).
- ⇒ Have the iniquities of us all laid upon Him (Isa 53:6).
- ⇒ Take away the sin of the world (John 1:29).
- ⇒ Become a curse for us (Gal 3:13).
- ⇒ Destroy the devil (Heb 2:14).
- ⇒ Plunder principalities and powers, making a public show of them (Col 2:15).
- ⇒ Reconcile us to God (Rom 5:19; 2 Cor 5:18-20).
- ⇒ Was raised from the dead. (Acts 13:30; 17:3).

With all of this uniqueness, one wonders why there is not more talk about Him within the professed church.

These, and many other, things being true, men are to wholly submit to Christ, taking up their cross daily and following Him. Where this is not being done, Jesus has been denied, and His great salvation cannot be appropriated while in that stance. No other kind of life is acceptable, and will actually lead to Divine rejection.

The objective of living is to be taken seriously. In our time there has been a great distortion of real objectivity. Masses of people have yielded to self, or someone other than God, establishing their motives, and the aim of their life. No person can afford to yield to such influences. We belong to God by creation and re-creation.

THE SAME DAY

LUKE 13:31 *"The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill thee."*

In providing a *"record of His Son"* (1 John 5:10-11), God exposes enough of His life to establish why He lived the way He did, how that kind of life was perceived by others, how Deity responds to people, and how a person in whom God resides refuses to be turned aside from Divine purpose. All of this is nothing less than an exposure to the Divine nature, and is seen in totality or completeness in *"the Man Christ Jesus"* (1 Tim 2:5). Jesus of Nazareth is also the supreme example of how the Living God impacts the individual in whom He dwells. This is precisely why the saved are followers of Christ (Matt

16:24; Mk 8:34; Lk 9:23).

THE SAME DAY

"The same day there came certain of the Pharisees, saying unto Him . . ."

This was the *"same day"* Jesus had been asked *"Lord, are there few that be saved?"* (Lk 13:23). At that time He spoke of entering in through the strait gate, and warning the people there was a time when the entrance would be closed. Now Jesus faces another potential distraction from those who were His avowed enemies.

GET THEE OUT

" . . . Get Thee out, and depart hence: for Herod will kill thee."

These men were feigning

themselves to be friends of Jesus, as though they were concerned for His safety. Their statement might seem plausible because Herod had John the Baptist beheaded earlier, which news must have spread through the people.

Some conjecture that Herod himself sent these men because he was afraid to personally confront Jesus, whom, He thought was John the Baptist returned from the dead. As the fame of Jesus was spread abroad, Herod said, *"This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in Him"* (Matt 14:2). This is a distinct probability – particularly in view of Christ's answer, which was to be directed to Herod personally. I prefer this view – that Herod sent the men.

TELL THAT FOX

"³² And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

TELL THAT FOX

"³² And He said unto them, Go ye, and tell that fox . . ."

Other versions read, *"You may go and give that fox this message,"*^{NJB} and *"Go and tell that fox [sly and crafty, skulking and cowardly]."*^{AMPLIFIED}

Lexically, the meaning of the word translated *"fox,"* is *ō*Metaphorically, a sly and crafty man.^{THAYER} *ō*crafty, sly person,^{FRIBERG} *ō*the term 'fox' from a dominant language in the area and then men were explained to have the appearance and habits of the animal.^{LOUW-NIDA}

This appears to support the view that Herod himself sent these Pharisees in hopes that Jesus would be induced to leave that region. However, the Lord

is not at all intimidated by Herod, and therefore refers to him according to his character – a fox, noted for its subtlety and trickery.

God often refers to men as having animalistic characteristics.

⇒ Israel referred to as *"A WILD ASS"* (Hosea 8:9).

⇒ Through the Psalmist the Lord admonished men *"Be ye not as the HORSE, or as the MULE, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."* (Psa 32:9).

⇒ David said, *"He maketh my feet like HINDS' feet: and setteth me upon my high places"* (2 Sam 22:34).

⇒ Jeremiah said he was *"like a LAMB or an OX that is brought to slaughter"* (Jer 11:19).

⇒ Jesus was *"brought as a LAMB to the slaughter, and as a SHEEP before her shearers is dumb, so He openeth not His mouth"* (Isa 53:7).

⇒ God said Israel was *"like a SILLY DOVE without heart: they call to Egypt, they go to Assyria"* (Hosea 7:11).

⇒ God said Israel was *"a swift DROMEDARY traversing her ways"* (Jer 2:23).

⇒ Israel was likened to *"A WILD ASS used to the wilderness, that snuffeth up the wind at her pleasure"* (Jer 2:24).

⇒ The Lord likened Israel *"unto the OSTRICH? Which leaveth her eggs in the earth, and warmeth them in dust, And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear; Because God hath deprived her of wisdom, neither hath he imparted to her understanding"* (Job 39:13-17).

⇒ Moab said to the elders of Midian, *"Now shall this company lick up all that are round about us, as the OX licketh up the grass of the field"*

(Num 22:4).

- ⇒ Jesus likened His followers to "LAMBS" and "SHEEP" (John 20:15-17).
- ⇒ Isaiah lamented, *"Like a CRANE or a SWALLOW, so did I chatter: I did mourn as a DOVE: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me"* (Isa 38:14).
- ⇒ God said wayward Israel were unlike the stork, turtledove, the crane, and the swallow: *"Yea, the STORK in the heaven knoweth her appointed times; and the TURTLE and the CRANE and the SWALLOW observe the time of their coming; but my people know not the judgment of*

the LORD." (Jer 8:7).

All recreation contains likenesses and similitudes of things pertaining to godliness, to sinners, to the fearful, to the tender, and to saints.

TOMORROW AND THE THIRD DAY

" . . . Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

Jesus, as it were, provides Herod with His itinerary for the next three days. They will be spent in Herod's territory, and yet he will not be able to alter, delay, or in any way interfere with

what Jesus is going to do.

No other person has ever been able to speak with such confidence. Moses had to flee from Egypt (Ex 2:15; Acts 7:29) Paul was often forced to leave certain areas (Acts 9:25; 13:50). Prophets during the time of Jezebel were hidden (1 Kgs 18:4). Jacob fled from Esau (Gen 35:7). Jephthah fled from his brethren (Judges 11:3). David fled from Naioth in Ramah (1 Sam 20:1), and from Saul (1 Sam 2:10).

But Jesus did not flee or run away. At times He left, but not in fear. He feared no man, and was not shaken by any circumstance.

NEVERTHELESS

"³³ Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

NEVERTHELESS

"³³ Nevertheless I must walk to day, and to morrow, and the day following . . ."

Jesus' itinerary was given by God, and could not be altered. Therefore He spoke of the next three days, what He would be doing, and why. He is particularly following a course that is designed to consummate in His redemptive death.

IT CANNOT BE

" . . . for it cannot be that a prophet perish out of Jerusalem."

Other versions read, *"for surely no prophet can die outside Jerusalem!"*^{NIV} *"because it is impossible for a prophet to be killed outside of Jerusalem."*^{NRSV} *"for it is not right for a prophet to come to his death outside Jerusalem,"*^{BBE} *"because it is unthinkable that a prophet should die anywhere but in Jerusalem,"*^{CJB} *"since it would not be right for a prophet to die outside Jerusalem,"*^{NJB} and *"for it will never do for a prophet to be destroyed away from Jerusalem!"*^{AMPLIFIED}

Jesus was now in Galilee, but He will not die there, and has no fear of doing so. He will die in Jerusalem, for it cannot possibly be any other way. That is a fact that was prophesied, and about which Jesus had much to say. (Zech 13:1; Matt 16:21; 21:18; Mk10:33; Lk 18:31).

From this perspective, Jerusalem was the place of His sacrificial offering, not only because it was appointed, but because it was the Jews who refused Him. Jesus died because the Jews rejected Him! They would be grievously judged for this, but eventually they would repent of this deed.

O JERUSALEM, JERUSALEM

"³⁴ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

O JERUSALEM, JERUSALEM

"O Jerusalem, Jerusalem . . ."

This is a Divine lament that reveals the heart of the Lord (Matt 23:37). Saying *"Jerusalem, Jerusalem,"* underscores that lament. It was caused by the many investments the Lord had made in this city, yet it had rejected the Christ. The fact that the Lord knew this would happen did not lessen the lament. The whole book of Lamentations is a cry because of the desolation of Jerusalem and the

capturing of the people by Nebuchadnezzar.

Later Luke writes of Jesus, *"And when He was come near, He beheld the city, and wept over it"* (Luke 19:41).

THOU WHICH

" . . . which killest the prophets, and stonest them that are sent unto thee . . ."

What a history! The prophets spoke often of the manner in which the prophets were treated by Israel (1 Kgs 19:10,14; 2 Chron 36:15-16; Neh 9:26; Jer 2:30). God sent them early – in plenty of time for Israel to heed their warning, repent and seek Him – but they did not (Jer 7:25; 25:4; 26:5; 29:19;; 35:15; 44:4).

HOW OFTEN

" . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings..."

When Jesus cried out, *"If any man thirst, let him come unto me, and drink"* (John 7:37), it was a gathering-call, revealing His desire to bring the people to Himself. The same was true when He said, *"Come unto me, all ye that labor and are heavy laden, and I will give you rest"* (Matt 11:28). When He lamented, *"And ye will not come to Me, that ye might have life"* (John 5:40). This was the expression of One who desired to gather the people.

His gathering was like a hen gathering her little brood under her

wings for safety and nurture. The hen gathers her brood by coming into their vicinity and giving a motherly cluck that only her little chicks know.

So it is with our Lord. His voice is recognizable to His sheep, and they come to Him (John 10:27). However, if any do not come, they cannot say it was not possible for them to do so. This is one of the great mysteries of the Kingdom that the human intellect cannot thoroughly process. Those who know of the truth of election, or predestination, might reason that Jesus has no care for those who reject Him. But here we have Jesus affirming He often would have gathered them, but they would not. The salvation of God is so ordered that no one who is lost will be able to say they wanted to come but could not.

There is an approach to theology that is cold and lifeless. It cannot be touched by rejecting sinners, unlike God who had a heart for rejecting Israel, and Jesus who sought to gather those who were part of a rejecting generation.

YE WOULD NOT

" . . . and ye would not!"

Jesus did not say they could not, but that THEY would not. He did not say He would not, but that THEY would not. On a personal level, when it comes to who has been chosen and who is reprobate, the information concerning others has been withheld from us. It is true that there are evidences of faith that can be detected, and we can have confidence in the acceptance of such people. However, we are not free to say their condition is locked in until the day of judgment. In the end, the condition of those who are saved and those who are lost will correlate perfectly with God's election and reprobacy. It is also true that there are some who *"depart from the faith"* (1 Tim 4:1) and *"make shipwreck of the faith"* (1 Tim 1:19). We are admonished, *"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall"* (2 Pet 1:10). As concerns the final destination of others, that must be left to the Lord. That is something we cannot control.

YOUR HOUSE IS LEFT UNTO YOU DESOLATE

"³⁵ Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

YOUR HOUSE IS LEFT UNTO YOU DESOLATE

"Behold, your house is left unto you desolate . . ."

Other version read, *"Your house is forsaken: ^{RSV} "your house is waste, ^{BBE} "your house is abandoned, ^{CEB} "God is abandoning your house to you!" ^{CJB} "Behold, left to you is your house a desert, ^{ETH} "your house is left empty, ^{NIRV} and "your house is forsaken (abandoned, left to you destitute of God's help)!" ^{AMPLIFIED}*

This means protection is forfeited, comfort is withheld, and sustenance is withheld. The city was now on its own. It was once God's *"habitation"* (Ezra 7:15). Now, however, that will not be the case. Forty years later when the Romans came against the city, they had to defend it on their own. During that destruction there was much fighting within the ranks of the Jews. The city was besieged at the time of the Passover, when the city was thronged with people who came to celebrate the Passover. The entire city was burned and the Temple destroyed. Josephus claimed that one million, one hundred thousand Jews died in the destruction, and ninety-seven thousand were captured and enslaved. From initial assaults until the final destruction spanned a period of about two years. Historians claim that so far as a city is

concerned, there has never been such a devastating destruction in all of history.

What happened? The city had been left desolate. The people fought valiantly for some time, but could not withstand the assault. The city had been left desolate– all because they did not know the time of their visitation.

YE SHALL NOT SEE ME UNTIL

" . . . and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Other versions read, *"He who comes in the name of the Lord is the blessed One!" ^{CSB} "Blessed (to be celebrated with praises) is He Who comes in the name of the Lord!" ^{AMPLIFIED}*

Jesus had come to them in the name of the Lord, declaring that He came from heaven, and that God was His Father –but they did not receive Him. Now, their state will not change until they declare that the one coming in the name of the Lord is blessed, and is one they will receive without hesitation. This was not, then, a writing off of the nation, but of a generation.

In giving a account of this occasion Luke writes, *"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"* (Luke 21:24).

Other versions read, *"till the times of the Gentiles are complete,"* ^{BBE} *"until the times of the Gentiles are concluded,"* ^{CEB} *"the age of the Gntiles has run its course,"* ^{CJB} *"until their times are up,"* ^{MIT} *"until the times of the non-Jews come to an end."* ^{NIRV}

Paul also alludes to this when he writes, *"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"* (Rom 11:25). Other versions read, *"until the full number of the Gentiles has come in,"* ^{NIV} *"until the full number of non-Jews*

has entered God's kingdom," ^{NIRV} *"until the full number of Gentiles comes to Christ,"* ^{NLT} and *"until the full number of the ingathering of the Gentiles has come in."* ^{AMPLIFIED}

There is a coming generation of the Jews from whose face the veil will be *"taken away"* (2 Cor 3:16). When that happens, the truth to which they have been exposed will make sense, and they will shout with fervent desire and recognition, *"Blessed is he that cometh in the name of the Lord!"*

It ought to be noted that during *"the times of the Gentiles"* several ignoble things have taken place within the professed church.

- ⇨ The church has been institutionalized.
- ⇨ Divisions have abounded, and continue to do so.
- ⇨ Corrupt views of the atonement have been developed.
- ⇨ Corrupt views of Christ's humanity have been developed.
- ⇨ Corrupt views of the atoning death of Christ been developed.
- ⇨ Corrupt views of the second coming of Christ have been developed.
- ⇨ The mission of the church has been changed.
- ⇨ Corrupt views of the security of the believer have been developed.
- ⇨ The authority of the elders has been

exaggerated.

- ⇨ The way of entrance into Christ has been corrupted.
- ⇨ The necessity of holiness has been minimized.
- ⇨ Church leadership has been shifted from Divine giftedness to institutional sanction.
- ⇨ A form of godliness has been embraced that is powerless.
- ⇨ The necessity of cross-bearing has not been stressed.
- ⇨ What it means to follow Jesus has been corrupted.
- ⇨ A remarkable ignorance of the New Covenant has become prevalent.
- ⇨ The reign of Jesus has been distorted.
- ⇨ The role of the Law has been confused.
- ⇨ The grace of God has been misrepresented.
- ⇨ The writings of Paul, the appointed apostle to the Gentiles has been grossly neglected.
- ⇨ Such things as fellowship with Christ, walking in the Spirit, and living by faith are virtually unknown.

This is only representative of the massive number of doctrinal distortions that have been developed by the Gentiles. They have received more than the Jews, but have handled it with less honor. These are, as Paul wrote, *"perilous times"* indeed (3 Tim 3:1-5). This is a great tragedy!

THEY WATCHED HIM

^{14:1} *And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him."*

The narrative continues to the next significant event. In all of the various events that are reported in *"the record God has given of His Son"* (1 John 5:10-11), the following may be seen.

- ⇨ Aspects of the nature of then character of Jesus.

- ⇨ Aspects of the nature of the enemies of Christ.
- ⇨ The absolute superiority of Jesus.
- ⇨ The unvarying commitment of Jesus to do the will of God and speak the word of God.
- ⇨ The absolute inferiority of the enemies of Christ.
- ⇨ The manner of Divine working.
- ⇨ The manner of Satan's working.
- ⇨ How Jesus views men.
- ⇨ How men view Jesus.
- ⇨ The effects of the fall of mankind.
- ⇨ How the work of Jesus was in perfect accord with the purpose of

God.

- ⇨ The total absence of randomness.
- ⇨ Divine stability.

It is important that we discern such things, and not merely expose our minds to historical writings. Totally unlike history, the Word of God is living and active (Heb 4:12), and the very words of Jesus are spirit and life (John 6:63).

HE WENT INTO THE HOUSE

"And it came to pass, as He went into the house of one of the chief

Pharisees . . . "

CHIEF PHARISEES AND THE SANHEDRIN

This was re-instituted in the time of the Maccabees, probably about 200 years before Christ. It was composed of 72 judges: the high priest was the president of this tribunal. The 72 members were made up of the chief priests and elders of the people and the scribes. The chief priests were such as had discharged the office of the high priest, and those who were the heads of the twenty-four classes of priests, who were called in an honorary way high or chief priests. See Matthew 2:4. The elders were the princes of the tribes or heads of the family associations. It is not to be supposed that all the elders had a right to a seat here, but such only as were elected to the office. The scribes were learned people of the nation elected to this tribunal, being neither of the rank of priests or elders. This tribunal had cognizance of the great affairs of the nation. Until the time when Judea was subjected to the Romans, it had the power of life and death. It still retained the power of passing sentence, though the Roman magistrate held the right of execution. It usually sat in Jerusalem, in a room near the temple. It was before this tribunal that our Savior was tried. It was then assembled in the palace of the high priest. ALBERT BARNES

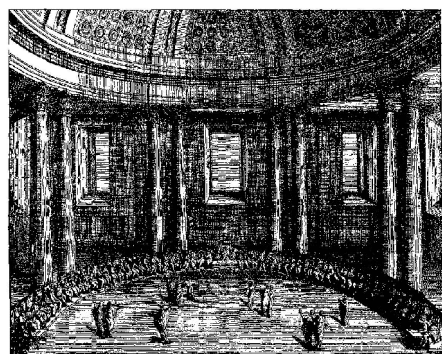
Even though the Pharisees sought to take the life of Jesus, He was not reluctant to enter one of their houses – even the house of *"one of the chief pharisees."* The term *"Pharisee"* properly denotes one who is separated, i.e., by special practices; or, as the dictionary called Aruch (s.v.) defines it, "one who separated himself from Levitical impurity and Levitically impure food." McCLINTOCK & STRONG'S

In the Jewish economy of the time, the Pharisees were a primary body of people, and appeared to have great authority. A *"chief Pharisee"* was no doubt a member of the Sanhedrin, which was a ruling body of the Jews. The Jews consider the Sanhedrin to have originated when God commanded Moses, *"Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them*

unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num 11:16-17).

In the New Covenant writings, this body of people is called *"the Council."* The word *"council"* is a transliteration of the Greek word *"sunedion"* (Matt 5:22; 26:59; John 11:47; Acts 4:15; 5:34,41; 6:12,15; 22:30).

SANHEDRIN CONVENED



The Great Sanhedrin (according to Lams)

Jesus had no fear of men – of their words, or of their intentions. Further, He can enable His disciples to participate in such fearlessness. The believing one *"may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me"* (Heb 13:6). This posture was also maintained by the apostles who boldly stood before religious authorities, confessed their faith, and spoke appropriately.

TO EAT BREAD ON THE SABBATH DAY

" . . . to eat bread on the Sabbath day . . . "

Jesus had *"went through the*

cities and villages, teaching, and journeying toward Jerusalem" (Luke 13:22), and had encountered some Pharisees who advised Him to leave the area, because Herod was seeking to kill Him. After replying to them, He now is apparently invited to one of the chief Pharisees house, and He enters in to eat with the Pharisee and his guests. He is walking in liberty, being directed by His Father. As He Himself confessed, *"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel"* (John 5:19-20). And again, *"Then said Jesus unto them, do nothing of Myself; but as My Father hath taught Me, I speak these things"* (John 8:28).

What occurs now is under the Father's supervision, and Jesus will enter into this occasion with a heart and spirit that is tuned to the heavenly frequency. We are being exposed to the working of the Father and the Son.

THEY WATCHED HIM

" . . . that they watched Him. "

Other versions read, *"they watched Him closely,"* NKJV *"He was being carefully watched,"* NIV *"they watched what He would do,"* LEW *"scrutinizing Him,"* MIT and *"they were [engaged in] watching Him [closely]."* AMPLIFIED

They were not watching with eager expectation, but with a critical eye. In Him the words of David were most precisely fulfilled: *"The wicked have laid a snare for me"* (Psa 119:110). These were Christ's enemies with ulterior motives.

A MAN BEFORE HIM WHICH HAD DROPSY

" 2 And, behold, there was a certain man before Him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?"

A CERTAIN MAN BEFORE HIM

"And, behold, there was a certain man before Him which had the dropsy..."

Other versions read, *"there in front of Him,"* ^{NASB} *"Just then, in front of Him,"* ^{NRSV} and *"There right in front of Him."* ^{NET}

Jesus is in the house of a Pharisee, and here before Him is a certain man. I gather that this is another staged event. Unless he was a member of the Pharisee's family, the man had probably been brought there to test the Lord. I gather this is why they were all watching Jesus closely, obviously to see what He would do. It appears that they knew Jesus would not allow an infirm person to remain in that condition before Him.

The man had *"dropsy."* This is a well known disease – a condition that is manifested by a morbid collection of watery secretion in any of the cavities of the body. ^{McCLINTOK & STRONG} The International Standard Bible Encyclopedia defines this disease in this way. *"Two forms of this disease occur in Palestine, that in which the limbs and body are distended with water called anasarca, depending generally on*

cardiac or renal disease, and the form confined to the abdomen, usually the result of liver infection. The latter is the commoner, as liver disease is a frequent result of recurrent attacks of malarial fever. The man was evidently able to move about, as he had entered into the Pharisees' house (Luke 14:2)."

Although this was an aggravating and uncomfortable disease, it had not prohibited the man from sitting at the table at which Jesus was situated. Some might consider *"dropsy"* to be minor, as compared with leprosy, blindness, deafness, or being paralyzed. The lawyers and Pharisees there already knew what Jesus would confront supposedly more serious diseases. What would He do here – on the Sabbath day?

JESUS ANSWERING SPAKE

"... And Jesus answering spake unto the lawyers and Pharisees..."

The original text includes the word translated *"answering"* (apokrinomai). Some versions simply read, *"Jesus asked,"* ^{NIV} *"Jesus spoke,"* ^{RSV} *"Yeshua spoke up,"* ^{CJB} *"In response,"* ^{CSB} *"Jesus addressed."* ^{NJB}

I gather that Jesus, perceiving their hearts, was answering their thoughts, and doing so in a public.

IS IT LAWFUL?

"... saying, Is it lawful to heal on the sabbath day?"

Other versions read, *"Is it lawful to heal on the Sabbath, or not?"* ^{NASB} *"Is it right to make people well on the Sabbath or not?"* ^{BBE} *"Does the Torah allow healing on Shabbat or not?"* ^{CJB} *"Is it in accordance with the law to heal on the Sabbath—or not?"* ^{MIT} *"Is it breaking the Law to heal on the Sabbath?"* ^{NIRV} and *"Is it lawful and right to cure on the Sabbath or not?"* ^{AMPLIFIED}

Jesus is not speaking of civil law, but of *"the Law of Moses"* (Lk 24:44; John 7:23; 1Cor 9:9). That is the Law that defines sin and transgression. Thus it is written, *"by the law is the knowledge of sin."* (Rom 3:20). This would be a good answer to legal experts which tell us not to pray in Jesus' name publicly: *"Is it against the Law of God to pray in Jesus' name in any place or at any time?"* May the Lord raise up more brave souls who will make it clear whom they will obey.

HE TOOK HIM AND HEALED HIM

"⁴ And they held their peace. And He took him, and healed him, and let him go."

THEY HELD THEIR PEACE

"And they held their peace..."

Other versions read, *"they kept silent,"* ^{NKJV} *"they remained silent,"* ^{NIV} *"they said nothing,"* ^{BBE} *"refused to answer."* ^{NLT}

When the Lord asked them an initial question, *"they held their peace."* Here is an example of what it means to cause some to keep silence, or stop speaking. Remember, it is said of an elder, *"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to*

exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped" (Titus 1:11).

HE TOOK HIM AND HEALED HIM

"... And He took him, and healed him..."

Other versions read, *"took hold of him and healed him,"* ^{NASB} *"taking hold of the man,"* ^{NIV} and *"touched the sick man."* ^{NLT}

Publicly demonstrating His power and authority, and how personal it can be, Jesus took hold of the man, and healed him, thereby making him whole.

So simply stated, yet so great a work. He did not heal him by a static procedure, but by His power. He had spoken to the lawyers and Pharisees, but there is no record of Jesus speaking to this man. He simply saw the man, *"took him, and healed Him."*

As with other healings, virtue went forth from Him to accomplish the healing (Lk 6:19; 8:46). This was miraculous power that was resident in His Person, and that presence was known to Him, so that He could discern when virtue went out from Him (Lk 2:25; 8:46; John 5:32; 8:14). That is, it was not a gift that He received as an ordinary man, but was a part of His essential nature. Being so, it did not decrease when some virtue went out

from Him. He truly was *"God manifest in the flesh"* (1 Tim 3:16). His Deity was veiled to men, but it was there nevertheless. He knew what was in men (Lk 6:8), and He knew what was in Himself.

Other religions use incantations and ceremonies¹ Kgs 18:26). David knew this Divine manner – that if a needy person got the attention of the Lord, something would be done. This is why he prayed in the following manner:

- ⇒ *"Look upon mine affliction and my pain; and forgive all my sins."* (Psa 25:18)
- ⇒ *"Behold, O God our shield, and look upon the face of thine anointed."*

(Psa 84:9)

- ⇒ *"Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name."* (Psa 119:132)

- ⇒ *"Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine."* (Psa 80:14)

- ⇒ *"Behold, O God our shield, and look upon the face of Thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."* (Psa 84:10)

It is a marvelous thing to be

convinced of this in your heart – if the Lord from heaven will focus on you, grace will be on the way to you.

AND LET HIM GO

" . . . and let him go. "

Other versions read, *"and sent him away,"*^{NIV} *"dismissed him,"*^{ETH} and *"released him."*^{MIT}

There was no further reason for the man to remain in the house of the Pharisee – a citadel of unbelief. So Jesus sent him away a liberated and thankful man. If Satan was instrumental in his disease, he had lost his power over the man. Jesus had made the man *"free indeed"* (John 8:36). Jesus is still making men free!

HE ANSWERED THEM SAYING

"⁵ And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

HE ANSWERED THEM

"And answered them . . . "

Other versions read, *"He said to them,"*^{NASB} *"He asked them,"*^{NIV} and *"He turned to them and said."*^{NLT}

The word translated *"answered"* (apokrinomai) has the following lexical meaning: ὁ ἀνσῶν, reply, as a somewhat formal response or reaction to a speech, exhortation, question, ὁ ἀνσῶν ^{FRIBERG} ὁ ἀνσῶν to respond to a question asking for information - to answer, to reply, ὁ ἀνσῶν ^{LOUW-NIDA} and ὁ ἀνσῶν, reply. ὁ ἀνσῶν ^{GINGRICH} This word is used in this verse in some of the leading Greek manuscripts. This, of course, is not enough to justify its use. However, considering the context, and the Lord's revealed practice of perceiving men's hearts, I see no need to exclude it from this text. This is not a mere interrogation, but our Lord's response to what the lawyers and Pharisees were thinking.

WHICH OF YOU

" . . . saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

- ⇒ Jesus had previously asked a similar question when healing a woman on the Sabbath day, who had been bowed over for eighteen years: *"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?"* (Luke 13:15).

- ⇒ Again, when healing a man with a withered hand on the Sabbath day, He asked, *"And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days"* (Matt 12:11-12).

In other words, the objecting people did not see healing as a practical necessity. They had more practical consideration for their beasts that of

men and women, who bore the Divine image in their persons (Gen 1:26; 1 Cor 11:7; James 3:9). The irony is that their religion moved them to think in this manner.

ADDITIONAL THOUGHTS ON THE GENERAL RESPECT FOR MAN

Those in Christ are to have a general respect for men because of this created imagery. Thus it is written: *"Speak evil of no man"* (Tit 3:2).

I am providing the comments of several respected men of God in order to show the seriousness with which they approached this matter. We are living in a society which allows, and even encourages, reproachful and inconsiderate ways of speaking of others. That looseness is owing to the failure to remember man still bears the image of God – and for that reason alone, no one is to blaspheme or speak inconsiderately of man – any man. This by no means suggests overlooking error, or treating the ungodly as though they were godly. Our speech must always be temperate. Peter says, *"Honor the king"* (1 Pet 2:17).

- ⇒ Albert Barnes says of this text, ὁ

are not to say anything to anyone, or of anyone, which will do him injury. We are never to utter anything which we know to be false about him or to give such a coloring to his words or conduct as to do him wrong in any way.ö

⇒ **Adam Clarke** observes: öTo blaspheme no person, to reproach none, to speak nothing to any man's injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

⇒ **Matthew Henry** says: öto speak evil of none, unjustly and falsely, or unnecessarily, without call, and when it may do hurt but no good to the person himself or any other. If no good can be spoken, rather than speak evil unnecessarily, say nothing. We must never take pleasure in speaking ill of others, nor make the worst of any thing, but the best we can. We must not go up

and down as tale-bearers, carrying ill-natured stories, to the prejudice of our neighbor's good name and the destruction of brotherly love. Misrepresentations, or insinuations of bad intentions, or of hypocrisy in what is done, things out of our reach or cognizance, these come within the reach of this prohibition. As this evil is too common, so it is of great malignity. If any man seemeth to be religious and bridled not his tongue, that man's religion is vain, James 1:26.ö

⇒ **John Gill** observes: öAs not of one another, so not of the men of the world, to the prejudice of their names and characters, which are tender things, and ought to be gently touched; nor of magistrates, principalities, and powers, of persons in dignity and authority, which the false teachers were not afraid to speak evil of, and by their principles and practices taught others to do the same.ö

⇒ **John Calvin** wrote: öHe now lays down the method of maintaining peace and friendship with all men. We know that there is nothing to which the disposition of every man is more prone than to despise others in comparison of himself. The consequence is, that many are proud of the gifts of God; and this is accompanied by contempt for their brethren, which is immediately followed by insult. He therefore forbids Christians to glory over others, or to reproach them, whatever may be their own superior excellence. Yet he does not wish them to flatter the vices of wicked men; he only condemns the propensity to slander.ö

⇒ **PULPIT COMMENTARY:** öProbably especially pointed in the first place at a natural tendency of oppressed Christians to speak evil of their rulers.ö

THEY COULD NOT ANSWER HIM AGAIN

"⁶ And they could not answer Him again to these things."

Other versions read, *"And they could not answer Him regarding these things."* ^{NKJV} *"And they could make no reply to this,"* ^{NASB} *"And they had nothing to say,"* ^{NIV} *"they had no response,"* ^{CEB} *"they were not able to answer him to these things,"* ^{DARBY} *"they did not find an answer to give to him,"* ^{MGI} *and "they were not able to answer him again."* ^{YLT}

Twice now, the lawyers and the

Pharisees have been reduced to silence by the words of Jesus. This is because ideas that are false and off-center are not as voluminous as the truth. Truth extends further and says more than the lie. This is why religious falsity is always accompanied by repetition. Such messages are shallow and cannot extend very far. When Jesus contended with the religious professionals, He went further than they could go, and that was because He saw more than they could see. When Stephen disputed with the Jewish council, his words were more meaningful than theirs. He

plowed deeper than they could plow. The council had no alternative but to resort to violence to buttress their imagined authority. They could not do it with words.

In sectarianism, the reason there are so many arguments and disputes is because those involved are in an extremely narrow intellectual room. Their thoughts are small, their vision is cloudy, and their ability of expression limited. This is all because God is involved as ruler in such matters, imposing His authority upon them.

Our next Hungry Saints Meeting will be held on Friday, 1/6/17. In our next lesson, we will continue our series in the Gospel of Luke. The FORTY-EIGHTH lesson will cover verses 7 thru 24 of the fourteenth chapter: TWO TELLING PARABLES." Jesus continues in the house of one of the Pharisees. Perceiving how some of them "chose out the chief rooms," He delivers a parable. Afterward, he spoke another parable to the one who had invited Him into his house, instructing him concerning the proper preparation of a feast. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.