

Rebuke, real rest & the root of humility

a. Our Lord's view of Judaism and Jewish distinctives (13:31-14:1-14)

13:31-33 What! Friendly Pharisees?! Comment on the Lord's view of the Judaism of His day? (Luke 21:24)

[1] [13:31] The Pharisees wanted to frighten Jesus into Judea, where He would be more in the power of the Sanhedrin; but that they did not invent this alarm about Antipas is clear from Christ's reply. ... The incident is remarkably parallel to the attempt of Amaziah, priest of the golden calf at Bethel, who first denounced the Prophet Amos to Jeroboam II, and then tried to frighten Amos out of Israel into Judah, equally in vain (Amos 7:10-17). **Alfred Plummer** Luke pp.348,349

[2] [13:31-35] The Pharisees' warning may have been perfectly sincere and prompted by a concern for Jesus' safety; on the other hand, some expositors have inferred that, enraged by His words recorded in the foregoing verses, they wished to persuade him to leave Herod's domain and go where he would likely to fall into the hands of the Jewish rulers. **Norval Geldenhuys** Luke p. 382

[3] [13:32] Herod is the only person Jesus is recorded as having treated with contempt. Later we read that he wanted to see Jesus perform a miracle, and that when Jesus stood before him the Master said nothing to him at all (23:8f.). **Leon Morris** Luke p. 227

[4] [13:31-33] It is an appalling picture. Jesus evaded Herod; sent him a message of contempt; and when face to face with him had nothing to say to him. It is a solemnizing story. A man may get into such a condition when he yields to the base, that even Christ has nothing to say to him. **G. Campbell Morgan** Luke p.169

[5] [13:32] "I am perfected," *consummator* (Vulg.). Comp. Heb 2:10. In both cases the idea is that of "bringing Christ to the full moral perfection of His humanity, which carries with it the completeness of power and dignity" (Westcott). This is the only passage in N.T. outside the Epistle to the Hebrews in which this verb is used of Christ. **Alfred Plummer**

Luke p. 350

[6] He did not go to the Cross a Victim. Let us get rid of the unholy word. He went as a Victor in a Divine programme. **G. C. Morgan** Luke p.169

[7] Let us learn from these verses, *how entirely our times are in God's hands* ... He said, "I cast out devils, and I do cures to-day and to-morrow." His time was not yet come for leaving the world. His work was not yet finished. Until that time came it was not in the power of Herod to hurt Him. Until that work was finished no weapon forged against Him could prosper. **J.C. Ryle** Luke Vol.2 p 138



G. Campbell Morgan

"... the great Mother heart of God is there"

"... how great is the compassion of our Lord Jesus Christ toward sinners"

— **J. C. Ryle**

13:34,35 Comment too upon His view of Jerusalem (v.33, Matt.5:35, cf. 1 Kings 9:1-3)

[8] [13:34] ... He must have had more dealings with Jerusalem than are indicated in the Synoptic Gospels, for *How often* would be a curious way of referring to the few contacts with the city of which they speak. **Leon Morris** Luke p. 228

[9] [13:34] Let us learn, for another thing, from these verses, *how great is the compassion of our Lord Jesus Christ towards sinners*. We see this brought out in a most forcible manner by our Lord's language about Jerusalem. He knew well the wickedness of that city. He knew what crimes had been committed there in times past. He knew what was coming on Himself, at the time of His crucifixion. **J.C. Ryle** Luke Vol.2 p 140

[10] [13:34,35] There are no words in the Bible that I feel more inadequate to read or to interpret than those that follow. There is a heartbreak in them, the heartbreak of God. There is in them the threnody of the eternal pity. ... We cannot read it without hearing the tears in His voice; the great Mother heart of God is there. **G. Campbell Morgan** Luke p.170

[11] [13:35] The words which Jesus here

What if we reject the Divine 'wings'?! A bird of prey approaches ...

[14] [13:34,35] Now Israel rejects the protection which He offers. What more can Jesus do (ver.35)? Leave to Israel the care of its own defence, that is to say — Jesus knows it well — give it up to a ruin which He alone could avert. Such is the meaning of the words, *your house is left unto you*; henceforth it is given over to your guardianship. Jesus frees Himself of the charge which His Father had confided to Him, the salvation of the theocracy. It is in its every feature the situation of the divine Shepherd in His last endeavor to save the flock of slaughter, Zech. 11:4-14. The app-

-lication of the expression *your house* to the temple, in such a unity, must be felt to be much too special. The place in question is Canaan, the abode divinely granted to the people, and especially Jerusalem, the centre of the theocracy. ... Like a bird of prey hovering in the air, the enemy is threatening the inhabitants of Jerusalem. Jesus, who was sheltering them under His wings as a hen her brood, withdraws, and they remain exposed, reduced thenceforth to defend themselves. **Frederic Godet** Luke p.364

puts into the mouth of converted Israel in the end of the days, are taken from Ps. 118:26. This cry of penitent Israel will bring the Messiah down again, as the sigh of Israel, humbled and waiting for consolation, had led Him to appear the first time (Isa. 64:1). **Frederic Godet** Luke p.364

14:1-6 2 views of what is permissible on the Sabbath! (Note setting, cf. 6:1-11)

[12] [14:1-3] That the invitation of a leading Pharisee was accepted (ver. 12) after what is recorded 11:37-54 might seem surprising, especially as Jesus knew the minds of those whom He was to meet (ver. 3). But there was still the possibility of influencing some of them for good. We know of no case in which Jesus refused an invitation. **Alfred Plummer** Luke p. 354

[13] We ought not to withdraw entirely from all intercourse with unconverted people. It would be cowardice and indolence to do so, even if it were possible. It would shut us out from many opportunities of doing good. But we ought to go into their society moderately, watchfully, and prayerfully, and with a firm resolution to carry our Master and our Master's business with us. **J.C. Ryle** p. 147

[15] [14:2] From the context it appears as if the Pharisees, who were now watching Jesus continually with growing hate, intentionally arranged matters in such a way that the dropsical man was in the dining-room, so that they might see whether He would not again contravene the Sabbath laws by healing the sick man on the Sabbath day ... **Norval Geldenhuys** Luke p. 386

[16] [14:3-5] The argument is that what the Pharisees allowed themselves for their own benefit must be allowed to Christ for the benefit of others. Their sabbath help had an element of selfishness; His had none. **Alfred Plummer** Luke p. 355

[17] Can any one say that Sunday travelling, except on very rare emergencies, is a work of *mercy*? Will any one tell us that Sunday trading, Sunday dinner parties, Sunday excursion-trains on railways, Sunday deliveries of letters and newspapers, are works of *mercy*? Have servants, and shopmen, and engine drivers, and coachmen, and clerks, and porters, no souls? Do they not need rest for their bodies and time for their souls, like other men? These are serious questions, and ought to make many people think. Whatever others do, let us resolve to "keep the Sabbath holy." God has a

True humility – the spirit of the Servant – will view the service of others as its 'fulltime job', its true vocation!

controversy with the churches about Sabbath desecration. It is a sin of which the cry goes up to heaven, and will be reckoned for one day. Let us wash our hands of this sin, and have nothing to do with it. If others are determined to rob God, and take possession of the Lord's day for their own selfish ends, let us not be partakers in their sins. **J.C. Ryle** Luke Vol.2 p 150

[18] [14:1-6] Of the seven miracles of mercy on the sabbath, Lk. records five; the Demoniac at Capernaum (4:31), the Withered Hand (6:6), the woman bowed down eighteen years (13:14), Simon's wife's mother (4:38), and this. The others are: the Paralytic at Bethesda (Jn. 5:10), the Man born blind (Jn. 9:14). **Alfred Plummer** Luke p. 353

14:7-11 According to the Lord's 'table settings' what is THE essential problem with Jewish leaders?

[19] [14:7] At banquets the basic item of furniture was the couch for three, the *triclinium*. A number of *triclinia* were arranged in a U-shape. Guests reclined on their left elbows. The place of highest honour was the central position on the couch at the base of the U. The second and third places were those on the left of the principle man (i.e. reclining behind him) and on his right (i.e. reclining with the head on his bosom). **Leon Morris** Luke p. 231

[20] Every one before God ought to feel that the lowest place is the proper place for him. ... Humility is the passport to promotion in the Kingdom of God. **Alfred Plummer** Luke pp. 356,358

14:12-14 According to the same protocol, how is REAL generosity, charity identified?

[21] Many things are delivered in Scripture, in the form of an universal and absolute prohibition, which must not be so understood, amongst which this is one instance. None must think that our Saviour doth here absolutely or universally forbid an invitation of brethren, kinsmen, rich neighbours, friends, to dine with us. There was nothing more ordinarily practised among the Jews, and Christ Himself was at divers meals. But Christ teaches us here.... That inviting friends is no act of charity. **Matthew Poole Commentary** Vol.3 p.242

b. The great feast – and those too busy starving! (14:15-24)

14:15-20 How do you rate the excuses of the invitees? (21:34, Matt.24:37-39)

[22] [14:17] This custom still prevails. To omit the second summons would be "a grievous breach of etiquette, equivalent to cancelling

the previous more general notification. To refuse the second summons would be an insult, which is equivalent among the Arab tribes to a declaration of war" (Tristram, *Eastern Customs*, p.82). **Alfred Plummer** Luke p. 360

[23] [14:18] They ought to have excused themselves when the first

The root of true humility – self-knowledge before God

[27] [14:10.11] Would we know the root and spring of humility? One word describes it. The root of humility is right *knowledge*. The man who really knows himself and his own heart, who knows God and His infinite majesty and holiness, who knows Christ, and the price at which he was redeemed, that man will never be a proud man. He will count himself, like Jacob, unworthy of the least of all God's mercies. He will say of himself, like Job, "I am

vile." He will cry, like Paul, "I am chief of sinners." (Gen 32:10; Job 40:4; 1 Tim. 1:15.) He will think anything good enough for him. In lowliness of mind he will esteem every one else to be better than himself. (Phi. 2:3.) Ignorance – nothing but sheer ignorance – ignorance of self, of God, and of Christ, is the real secret of pride. **J.C. Ryle** Luke Vol.2 p 153

invitation came, if at all. Their begging off now was breaking their promise; and the excuses were transparently worthless.... A manifest exaggeration. He had already bought it, probably after seeing it; and now inspection could wait. **Alfred Plummer** *Luke* p. 361

[24] [14:20] The third man's excuse is certainly original. He could back it up with an appeal to Scripture, for the Old Testament envisages that a man will be at home during the first year of married life (Dt. 24:5). But that is a regulation aimed at freeing him from military service, not at isolating him from social contacts. This excuse is as transparent as the others. **Leon Morris** *Luke* p. 234

[25] [14:15-24] It is not open profligacy that fills hell. It is excessive attention to things which in themselves are lawful. It is not avowed dislike to the Gospel which is so much to be feared. It is that procrastinating, excuse-making spirit, which is always ready with a reason why Christ cannot be served *to-day*. **J.C. Ryle** *Luke* Vol.2 p 161

**14:21-24 Rate the Lord's table manners,
considering where He is? (7:44-47 –In Whose
house are we ALL sitting?)**

[26] [14:23] The text gives no sanction to religious persecution. By showing that physical force was not used it rather condemns it. **A. Plummer** p.363