

Luke Chapter 14

V: 1 This is the 3rd time that Jesus has dined in the house of a Pharisee as described by Luke.

- Ch. 7 at Simon's house where he was anointed by a harlot who gets forgiven, sadly all Simon gets is a rebuke for his lack of hospitality and love.
- Then in Ch. 11 he responds to the invitation, but doesn't go through the ceremonial washing before the meal and ends up in a heated discussion which ends with Jesus declaring them to be fools and pronouncing "woe's" unto them.
- Undaunted, Jesus went into the house of one of the "chief Pharisees" – on the Sabbath, and they were watching Him to see what He would do – another set up.
- There is an old saying that says "if you're looking for fault you're almost certain to find it", unless you're looking to find it in Jesus who is faultless.

2 Corinthians 5:21 "For He hath made Him to be sin for us, who knew no sin;..."

- There is no fault or blemish in Him, no spot or wrinkle Jesus truly is perfect.

V: 2 There just happened to be a man with "Dropsy" – They only invited this poor man as bait for Jesus.

Dropsy: Edema, a disease with fluid retention and swelling. Dropsy is a symptom of disease of the heart, liver, and kidneys. This condition involves the accumulation of water fluid in the body cavities or in the limbs. In those days it was fatal; this passage describes a man whose arms and legs were swollen

V: 3 Jesus spoke to the Scribes and Pharisees who were present, knowing what they were thinking – asking them: is it lawful?

- According to their interpretation of the Law it was unlawful to heal on the Sabbath day, they could take only the minimal life saving measures to prevent a death, if someone was bleeding to death you could place a tourniquet upon them, but you couldn't do anything towards their continuing healing, no salve, no washing, no splints etc. until the Sabbath had passed.
- They had set a trap for Jesus, but He would turn it around – again to reveal their hypocrisy.
- Jesus had already violated their interpretation of the Sabbath on 7 different occasions. Why they would again set this trap is un-known, but it backfires on them.

V: 4-6 They held their peace: It would be pretty difficult to see a man dying there and to say no it's not lawful – so they held their peace.

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

- But Jesus knowing their thoughts He asked them which of them wouldn't get their animal out of a pit on the Sabbath day?
- The same line of reasoning as the last Sabbath healing, isn't a man worth more than a donkey or an ox? (Our Govt. / society doesn't know to answer that question).
- Man is made in the image of God; which should be a reminder.

1 John 4:20 “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

- Jesus isn't nullifying the Law, or violating the Law – He's saying let's interpret it correctly:

Paul said:

1 Timothy 1:8 “But we know that the law is good, if a man use it lawfully;”

God's purpose for the Law:

Galatians 3:24 “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

- They couldn't answer Jesus, they were put to silence.

John 13:34-35 ³⁴“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are My disciples, if ye have love one to another.”

- It's not our rules & regulations that draw people, it's not our spirituality or religion that impacts people, it's our love, our compassion, our desire to help those in need that ministers to people and draws people.

V: 7-11 Parable: a story that people can relate to that reveals a Biblical truth.

- This started out with the Scribes & Pharisees watching Jesus; again He turns the tables – He's been watching them, observing.
- Invited to the banquet, the wedding feast – the Scribes and Pharisees were all jockeying for position, seeking the best seats.

Matthew 19:30 “But many that are first shall be last; and the last shall be first.”

- When you're invited, take one of the lower, less desirable seats, it's better to be elevated by the master than to be demoted.

James 4:10 “Humble yourselves in the sight of the Lord, and He shall lift you up.”

Philippians 2:3 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.”

V: 12-14 Jesus turns to His host, the Chief Pharisee in who’s house He’s eating:

- Don’t just invite your friends and family that will or can reciprocate; instead or also invite the poor, the crippled, and the blind – there will be a blessing in it that at the resurrection of the just.

Matthew 6:20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doeth corrupt, and where thieves do not break through nor steal.”

- Jesus is leaving the door open to their salvation.

2 Peter 3:9 God is “... not willing that any should perish, but that all should come to repentance.”

V: 15-24 Someone said: “Blessed is he that shall eat bread in the kingdom of God.”

- This was a retort to what Jesus had just spoken: along the lines of we don’t need your blessing from V: 14 because we’re going to enjoy the blessing of heaven – because we’re the chosen race.
- Now Jesus shares this parable: A man made a great feast and those that were invited, bidden to come would not, having various excuses.
 1. Who buys property sight unseen? Does he really need to go and see it again? No, this is just an excuse not to go to the dinner.
 2. No one buys oxen, or a car without a careful look, this too is just an excuse.
 3. The wife? This one goes back to the Garden of Eden... it’s the woman, she won’t let me, another lame excuse.
- Upon being rejected by those who were invited, the Master of the house was wroth / angry and sent his servant out to bring in those who weren’t initially invited.
- The poor, the maimed, the halt (crippled / lame), and blind – in essence, us, the same ones that Jesus just told the Pharisee to invite to his next feast.
- The poor don’t have possessions to fuss over, the maimed and halt aren’t distracted by trying to harness their oxen, the blind probably aren’t distracted by marriage: but I bet they don’t get invited to a feast very often!

- The poor, maimed, halt, and blind aren't as easily distracted or side tracked by the things of the world.

1 John 2:15-17 “¹⁵Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.”

V: 22 “.... yet there is room” – there is still time!

V: 24 **Application:** The Master is still hopeful, still looking for guests to enjoy the feast, yet those who rejected the invitation will not partake.

- This is describing the marriage feast of the Lamb. Describing how those that were bidden, the Jewish nation to whom the gospel was first given, how they have rejected the invitation and have offered their lame excuses for not receiving Jesus as the Messiah. Now because the Jews rejected the Gospel, the invitation is now extended to the Gentiles, as the servant went out to the highways, byways and compelled anyone to come into the feast.

V: 25-26 Great crowds are following Jesus to Jerusalem.

- In our minds “hate” and “love” are opposite extremes; but to the eastern mindset these are comparative words, not opposite words.

Matthew 5:44 “But I say unto you, Love your enemies....”

John 13:34 “A new commandment I give unto you, that ye love one another...”

Ephesians 5:25 “Husbands love your wives...”

- Jesus is not saying that if we want to follow Him we must hate our family, especially after telling us we're to love everyone.
- The idea here is comparative, that our love for Jesus must by comparison greatly surpass our love for husband, wife, kids, so much that our love for them looks like hatred in comparison.
- Jesus is saying if any man comes to me – you must love Me supremely! More than father, mother, wife, children, other family.

Matthew 22:37 “... thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

- Our love for Him has to be first and foremost so that if it brings you at odds with your parents, then we have to choose Jesus.

- If it comes to that kind of decision, if your wife or girlfriend says I'm not going to live with you any longer if your going to be a Christian and follow these things – then your love for Jesus has to exceed your love for that person. If your non believing husband says I can't stand that religious stuff anymore and if you keep it up then I'm leaving – let him leave

1 Corinthians 7:15 “But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases...”

- Jesus is saying that our love for Him must be supreme, that it must greatly exceed the love we have for our spouses, kids, all things.

V: 27 Jesus wouldn't deny the cross, and if we're going to follow Him – we can't deny it either, we must take it up and follow Him.

- Bearing our cross isn't our mother in law, or our aches and pains in life, or some other malady.
- The cross represented Jesus' total submission to the will of the Father.

In the Garden of Eden Jesus prayed:

Matthew 26:39 “... O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as thou wilt.”

- Jesus would have us to bear the same cross, our cross is to be completely submitted to the will of the Father, to surrender our will whatever that is in our lives.

Mark 8:34 “And when He had called the people unto Him with His disciples also, He said unto them, whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.”

Not self denial, complete denial of self – it is the understanding that “I can't do it” – I need Jesus!

Psalm 51:17 “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

V: 28-32 This is not a “seeker friendly” message Jesus is dissuading the crowd, forcing them to think about what they are doing and why they are doing it.

- Count the cost!

V: 33 All of this to say – the Gospel is free, but it will cost you everything you have.

- We have to love Jesus more than anyone else, or anything else – our possessions, we must value Him above all things.

V: 34-35 Salt is good, it preserves and it purifies – Jesus is being salt to the crowd, seasoning their enthusiasm with a healthy dose of reality.

Matthew 5:13 “You are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

- **Salt:** Jesus is saying that the church should be a preserving influence in our community. Un-refrigerated meat begins to rot very quickly, the world is a rotten place, the church is called to be a preserving influence in the world.
- **Salt:** adds flavor, as Christians we should be adding flavor, we should be enhancing the world around us, being a good influence.
- **Salt:** makes us thirsty, as Christians we should be making others thirsty for Jesus.
- If salt loses its savor or saltiness then it is good for nothing.
- He that has ears to hear let him hear!