

10/26/14

**Lk. 14**

Jesus is continuing on His way to Jerusalem, but he is taking His time and stopping at various places to minister the gospel.

His consistent message is that the Kingdom of God has arrived and the greatest need to repent, in order to enter the Kingdom.

**14:1-24 The dinner invitation accepted by Jesus.**

**14:1-6 *The man with dropsy healed on the Sabbath.***

\* It appears to be one discourse on Sabbath.  
Lk. 14:1-17:10

**14:1-2 The particulars regarding the dinner.**

- 1) The time of the event is simply indicated by the phrase, “Now it happened” repeated often by Luke. vs. 1a
  - a) No chronological order is intended.
  - b) Luke compiled his gospel in unifying themes, here it is the Kingdom of God and the need of repentance through the gospel.
- 2) Jesus went to the residence of a ruling Pharisees to dine on the Sabbath. vs. 1b

- a) Jesus was always eating, He ate with Pharisees, Publicans and sinners.
  - b) Jesus ate at the house of Simon the Pharisee and another Pharisee. Lk. 7, 11
  - c) Jesus now on the Sabbath, Friday after sundown, is going to eat supper with this Pharisee.
    - \* Jesus just spoken in the synagogue on the Sabbath. Lk. 13:10
- 3) The reason for the invitation was to find fault with Jesus, “ they watched Him closely.” vs. 1c
    - a) The phrase “paratero”, means to observe Jesus insidiously and scrupulously.
    - b) It is used for the Jews guarding the city gate to kill Saul of Tarsus. Acts 9:24
  - 4) The Pharisee had planted a man in the house with dropsy. vs. 2
    - a) They were hoping to trap Jesus if He healed them man on the Sabbath.
    - b) Dropsy “hudropikos”, is a medical term for one who retains water under the skin, causing terrible swelling of the body and painful, appearing only this time in the New Testament.
    - c) The expression behold “idou” is an exclamation of surprise and catching one’s eye.

**14:3-4** The confrontation by Jesus of the Pharisees and Lawyers.

- 1) Jesus knew their thoughts and intent of their hearts, so He asked them if it was lawful to heal on the Sabbath. vs. 3
  - a) No one had said a word, just like at the house of Simon the Pharisee, when the prostitute. Lk. 7:39-40
  - b) Just like the Pharisee who criticized Jesus did not wash His hands after the religious manner. Lk. 11:37
  - c) The lawyers were the interpreters and teachers of the law, the Pharisees were the overseers of the law that it not be violated, known as hypocrites.
    - 1)) The Mishnah was the traditional interpreting the law, the Talmud was the interpretation of the Mishnah.
    - 2)) Jesus shows that the Sabbath was made for man and not man for the Sabbath. Mk. 2:27
    - 3)) Seven times in the gospels Jesus healed on the Sabbath. Lk. 4:38; 6:6; 13:14; 14:1; Mk. 1:21; Jn. 5:9; 9:14
- 2) The Pharisees were silence by Jesus. vs. 4
  - a) They did not say a word.
  - b) Jesus cured the man of his dropsy.
    - \* Healed “laomai”, made whole.
  - c) He let him go.

- 3) Jesus exposed the hypocrisy of these religious Pharisees. vs. 5-6
  - a) He confronted them with their personally hypocrisy to aid an animal, but allow a man to remain sick. vs. 5
    - \* The provision in Law for animals. Ex. 23:5; Deut. 22:4
  - b) They trapped themselves and could not answer Jesus. vs. 6
    - \* They had been humbled by Jesus.

**14:7-11** *The Parable of ambitions guest.*

- 1) Jesus gave a parable, due to observing that all the people were seeking out the most honorable seats at the dinner rebuking them. vs. 7
  - a) The Parable is of the ambitious guest.
  - b) The word parable “parabole” remember means to throw along side.
  - c) Taking something you know, putting it next to what you do not know, so that in knowing what you do know, you will know what you did not know.
  - d) Parables either compare or contrast and they have a key punch-line for its central truth being taught.
- 2) Jesus pointed out the danger of exalting themselves. vs. 8-9
  - a) He warned them about seeking the best seats out of pride, lest a more honorable person be invited. vs. 8

- 1)) The best places “protoklinisa” were the chief reclining places called triclinium, a table for three with the center one being the place of prominence.  
\* Verse 8-10 is a quote. Prov. 25:6-7
- b) He warned them about being humbled, due to pride by being asked to sit at a lower seat. vs. 9
- 1)) Now you are on the spot, as all eyes are on you!
- 2)) Shame “aischune”, means to feel dishonor and disgrace before all.
- 3) Jesus pointed out the benefit of having a modest view of self. vs. 10-11
- a) He instructed them to be humble. vs. 10
- b) He gave the punch-line of the parable, the truth being taught in the parable. vs. 11  
\* “A man’s pride will bring him low, But the humble in spirit will retain honor.” Prov. 29:23

#### 14:12-14 *The Parable of the a dinner.*

- 1) Jesus exposed his ulterior motive for self gain on earth only to be invited himself by them. vs. 12

- a) Nothing wrong with having such people over, but the motive is what is wrong.
- b) His hospitality is limited and exclusive in the kind and class of people he invited.
- 2) Jesus instructed him on being motivated by having compassion for the less fortunate on earth. vs. 13
- a) He replaces the guest list, “invite *the* poor, *the* maimed, *the* lame, *the* blind.” vs. 13
- b) These correspond to the previous four categories.
- 1)) “Your friends- the poor”.
- 2)) “Your brothers- the maimed”.
- 3)) “Your relatives- the lame”.
- 4)) “Rich neighbors- the blind”.
- 3) Jesus exhorted him to seek a heavenly reward over the earthy one. vs. 14
- a) The promise of Jesus is that he would be blessed, while on earth. vs. 14a
- b) The reason, being they were unable to repay him in kind. vs. 14b
- c) The promise of Jesus is that he would be repaid at the resurrection of the just, in heaven. vs. 14c

#### 14:15-24 *The Parable of the Great Supper.*

- \* King gave a marriage feast for his son, similar, but distinct. Matt. 22:1-10

**14:15-20** *The unexpected declaration that came from a person prompted Jesus to give another parable.*

- 1) The person expressed the blessedness of the one partaking in the Kingdom Age, hearing what Jesus told the host in verse fourteen. vs. 15
  - a) That he needed to be more concerned about the rewarded at the resurrection, not on the earth!
  - b) The Jew were waiting for the Kingdom Age to come, but not willing to enter in!
- 2) The Lord Jesus then presented the way to enter the Kingdom of God through the gospel invitation by the Parable of the Great Supper, but it would be rejected. vs. 16-20
  - a) The Jews had the high privilege of having been promised the Kingdom in the Old Testament times by the prophets and now John the Baptist. vs. 16-17
    - \* The Roman roads, the Greek language, etc.
  - b) The various excuses were a great insult to God, this was the consistent response of the Jews, they had received the invitation and were expected to come. vs. 18-20

- 1) “But they all with one *accord* began to make excuses.” vs. 18a
- 2) The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ vs. 18b-e
  - \* What man buy a property without looking at it first for financial gain?
- 3) “And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ vs. 19
  - \* What man buy oxen without trying them to earn a living?
- 4) “Still another said, ‘I have married a wife, and therefore I cannot come.’ vs. 20
  - \* What man passes up a free dinner being recently married?
- b) Man was exempt from war for the first year to stay home with bride. Deut. 24:5-11

**14:21-24** *The rejection of the gospel by the Jews would keep them from entering the Kingdom of God, according to the parable.*

- 1) The master response to the insulting excuses given by the guests. vs. 21
  - a) The master heard the news from his servant. vs. 21a

- b) The master became enraged, at the excuses. vs. 21b-c
- c) The master commanded his servant to gather the less fortunate Jews. vs. 21de
  - 1)) He was to do it quickly go into the streets and lanes of the city.
  - 2)) He was and bring *the* poor and *the* maimed and *the* lame and *the* blind. vs. 21d-e
    - \* The four group are interpreted now for us, the humble Jews! vs. 13
- 2) The servant reported back to the master. vs. 22-23
  - a) The servant reported to his master there was still ample room. vs. 22
  - b) The master commanded his servant to entreat more to come in to the great supper. vs. 23
    - 1)) The word compel “anagkazo”, in context dose not mean to force, but rather to persuade and convince to come in by God’s love for them.
    - 2)) Augustine used this verse to force people to coheres people into the Catholic Church!
- 3) The key verse, the punch-line and truth taught in the Parable is stated. vs. 24
  - a) The authority is that of Jesus to the Jews, “For I say to you.”

- b) The words are true and binding in judgment of the Jews, not one of the men invited would taste His supper.”
  - 1)) Nine times the word “invite” appears, none is excluded, grace!
  - 2)) Their sin was that of unbelief, refusing to believe the gospel for salvation!

**14:25-33    The seriousness of answering the call to being a disciple.**

**14:25-27** The cost of discipleship.

\* Parallel passage. Matt. 10:37-38

**4:25**    The journey towards Jerusalem is resumed by Jesus.

- 1) The multitudes now followed Jesus, as he leaves the hour of the Pharisee.
  - \* Remember He is travelling with a the twelve apostles.
- 2) Jesus turns to addressed the crowds.
  - \* The great crowds consisted of disciples and non believers.

**14:26**    The need of supreme love for Jesus.

\* The statement of Jesus at first appears to be anti-family, but it is not.

- 1) “If anyone comes to Me” refers to coming for salvation, recognizing Jesus as their Lord.

\* Parallel passages. Mk. 8:34; Lk. 9:23-26

- 2) “and does not hate his father and mother, wife and children, brothers and sisters, yes and his own life also.”
- a) This is not literally to hate, the idea is a love of comparison, “more than”.
- \* “He who loves **father** or **mother** more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.” Matt. 10:37
- b) No family member is to be loved more than Jesus, compromising their loyalty to Jesus.
- \* “Then Peter said, “See, we have left all and followed You. So He said to them, “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come eternal life.” Lk. 18:28-30
- c) Even one’s own life, for a person will end up serving self and as they please, rather than whole-heartedly!
- 1)) Nothing nor anyone must be placed before Christ.

- 2)) “And to **love** Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to **love** one’s neighbor as oneself, is **more** than all the whole burnt offerings and sacrifices.” Mk. 12:33

14:27 The need of submission to the will of God.

- 1) The candidates are all who come to Jesus for salvation “whoever”.
- 2) The bearing of one’s cross is the particular calling of God for their life, as his servant, a symbol of death denying self and losing sight of oneself.
- a) Be there difficulties, sufferings, imprisonments or death.
- b) Be it going to where ever God sends them.
- c) The cross is not the normal suffering we bring on ourselves or others, unless they are part of our calling.
- 3) The one not bearing his cross can not be a disciple of Jesus.
- a) Being a disciple, living the crucified to do the will of God are one. Gal. 2:20
- b) It is unbiblical to be a disciple and not walk and obey the will of God!

14:28-30 The illustration of building a tower.

- \* A person can only accomplish this through Christ, not by their own abilities.
- 1) The careless decision trusting in your own abilities. vs. 28
    - \* “Like building a tower and not sit down first and count the cost, whether he has *enough* to finish *it*.
    - a) A tower would take considerable material and time.
    - b) A tower was for protecting the crop from thieves.
  - 2) The danger of not being able to finish the tower, laying only the foundation.
    - a) “lest, all who see *it* begin to mock him.
    - b) “This man began to build and was not able to finish.”

**14:31-33** The illustration of the danger and hostility of warfare.

- 1) A king first sits down and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? vs. 31
  - \* Analyzing and accessing his capabilities of soldiers and armament to stand against the enemy.
- 2) Second option is concluding he can not defeat the enemy he sends a delegation to seek conditions of peace. vs. 32
  - \* lest they be conquered and enslaved!

- 3) The application of both illustrations is to do likewise if you want to be a disciple of Jesus. vs. 33
  - a) Whoever does not forsake all that he has cannot be My disciple.
  - b) One has to be willing if necessary, not that it always actually takes place!
  - c) Only through Jesus can this be accomplished, He enables us!

**14:34-35** The illustration of the nature of salt.

- 1) Salt give flavor to flat that make it good. vs. 34
  - a) Salt preserves.
  - b) Salt also purifies.
  - c) Salt as well make you thirst.
  - \* We are the salt and light of the earth. Matt. 5:13-14
- 2) But if the salt loses its flavor, it can to season any food. vs. 34
  - a) It loses it purpose.
  - b) It loses it usefulness.
- 3) It can't even be used for salting the land or put into fertilizer. vs. 35a
- 4) It is simply thrown it out. vs. 35b
- 5) The punch-line, “He who has ears to hear, let him hear!” vs. 35c
  - a) Have you lost your salt, no longer living a sanctified life, being preserved and purified?
  - b) Have you lost your thirst for God?