

Monday Night Bible Study

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Luke Collection: Luke 14

Luke 14

The great feast in this chapter addresses entry into the kingdom of God, throws open the door to the Gentiles, and indicates that Israel has rejected the ministry of Jesus and His representatives (vs. 15-24). By redefining the kingdom and offering it to outsiders, Jesus challenges the privileged and powerful.

It happened that when He went into the house of one of the leaders of the Pharisees on *the* Sabbath to eat bread, they were watching Him closely. ² And there in front of Him was a man suffering from edema. ³ And Jesus responded and said to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath, or not?" ⁴ But they kept silent. And He took hold of him and healed him and sent him away. ⁵ And He said to them, "Which one of you will have a son or an ox fall into a well and will not immediately pull him out on a Sabbath day?" ⁶ And they could offer no reply to this.

Edema = skin disease.

Jesus was challenging the Pharisees' idea for what was "good." They were thinking in terms of "right" and "wrong," but Jesus was thinking in terms of what was "good" or "evil." Jesus healing on the Sabbath was a good, righteous act because it displayed that He was God in flesh, who had authority of the Law.

⁷ Now He *began* telling a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them, ⁸ "Whenever you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, ⁹ and the one who invited you both will come and say to you, 'Give *your* place to this person,' and then in disgrace you will proceed to occupy the last place. ¹⁰ But whenever you are invited, go and take the last place, so that when the one who has invited you comes, he will say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are dining at the table with you. ¹¹ For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

¹² Now He also went on to say to the one who had invited Him, "Whenever you give a luncheon or a dinner, do not invite your friends, your brothers, your relatives, nor wealthy neighbors, otherwise they may also invite you *to a meal* in return, and *that* will

be your repayment. ¹³ But whenever you give a banquet, invite people who are poor, who have disabilities, who are limping, *and* people who are blind; ¹⁴ and you will be blessed, since they do not have *the means* to repay you; for you will be repaid at the resurrection of the righteous.”

Jesus makes a point to include the Gentiles, the broken, the forgotten, the hurting, the poor, and the lame, into the kingdom of God. The book of Luke was written to reveal to us how God was including ALL HUMANS into salvation, through faith in the Messiah Jesus. This passage is about inviting ALL people into communion (relationship) with the true God. Jesus uses this illustration, or parable, to reveal what God’s plan has been for anyone who will put their trust in Jesus for eternal life.

¹⁵ Now when one of those who were reclining *at the table* with Him heard this, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!”

¹⁶ But He said to him, “A man was giving a big dinner, and he invited many; ¹⁷ and at the dinner hour he sent his servant to tell those who had been invited, ‘Come, because everything is ready now.’ ¹⁸ And yet they alike began to make excuses. The first one said to him, ‘I purchased a field and I need to go out to look at it; please consider me excused.’ ¹⁹ And another one said, ‘I bought five yoke of oxen, and I am going to try them out; please consider me excused.’ ²⁰ And another one said, ‘I took a woman as my wife, and for that reason I cannot come.’ ²¹ And the servant came *back* and reported this to his master. Then the head of the household became angry and said to his servant, ‘Go out at once into the streets and lanes of the city and bring in here those who are poor, those with disabilities, those who are blind, and those who are limping.’ ²² And *later* the slave said, ‘Master, what you commanded has been done, and still there is room.’ ²³ And the master said to the slave, ‘Go out into the roads and the hedges and press upon *them* to come in, so that my house will be filled. ²⁴ For I tell you, none of those men who were invited shall taste my dinner.’”

Jesus is making a statement in this passage about Himself being rejected by the Jews, his own people, but being embraced by the Gentiles. Jesus came to His people, the nation of Israel, first. He offered salvation, redemption, and forgiveness of sin through his death and resurrection. But he was rejected by his own people. So, he’s sharing with this crowd of followers that He intends to offer this same salvation to the Gentiles (ALL non-Jewish people) and invite them to his table (metaphor) to dine with him in eternal life.

²⁵ Now large crowds were going along with Him, and He turned and said to them, ²⁶ “If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple. ²⁷ Whoever does not carry his own cross and come after Me cannot be My disciple. ²⁸ For which one of you, when he wants to build a tower, does not first sit down, and calculate the cost, *to see if he has enough to complete it?* ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who are watching *it* will begin to ridicule him, ³⁰ saying, ‘This person began to build, and was not able to finish!’ ³¹ Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong *enough* with ten thousand *men* to face the one coming against him with twenty thousand? ³² Otherwise, while the other is still far away, he sends a delegation and requests terms of peace. ³³ So then, none of you can be My disciple who does not give up all his own possessions.

³⁴ “Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? ³⁵ It is useless either for the soil or the manure pile, so it is thrown out. The one who has ears to hear, let him hear.”

Jesus makes a powerful and strong statement about loving God more than anything or anyone else. Jesus doesn't want us to HATE our family members, exactly the opposite. But he's using exaggeration to make a point: The most important subject of our devotion and allegiance is to God alone. NO one comes before Him in this world. And finally, Jesus makes a comment about being the salt of the earth... Israel had been chosen to be God's people at first, but their salt had become stale. They were no longer being the example to the rest of the world God wanted them to be.
