

Study Notes For Luke

(Chapter Fourteen)

Luke 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.”*

- Jesus had eaten with Pharisees before. Those times in which He did such were not without incident (**Luke 7:36-50** and **Luke 11:37-44**).
- This was one of the chief Pharisees. Think of this such a ruler, like was Nicodemus among the Pharisees. The word translated “chief” here is the same in **John 3:1** that is translated there as “ruler” (Strong’s # 758).
- Eating bread on the Sabbath meant it had been prepared ahead of that day (**Exodus 16:4-5**, **Exodus 16:23**, and **Exodus 16:29**) because the Jews were not to do work on the Sabbath (**Exodus 20:8-11**). That included not cooking (**Exodus 35:1-3**).
- Remember what happened when a man was picking up sticks on the Sabbath (**Numbers 15:32-36**).
- They were watching Jesus with impure motives (**Luke 6:7**, **Luke 11:53-54**, and **Luke 20:20**).

Luke 14:2 *“And, behold, there was a certain man before him which had the dropsy.”*

- Dropsy defined: “old-fashioned or less technical term for edema” (Oxford New American Dictionary). Edema is: “a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body” (Oxford New American Dictionary).
- The Greek word used here “ὕδρωπικός” is defined: “(as if looking watery); to be “dropsical”: - have the dropsy” (Strong’s # 5203).

Luke 14:3 *“And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?”*

- Jesus knows what the thoughts of man are (**Matthew 9:4** and **Luke 11:17**).
- Jesus jumps right to the point with a question to put them on the spot as a method to answer their error (cf. **Mark 11:27-33**).
- The lawyers liked to interact with Jesus in ways to test Him (**Matthew 22:34-40** and **Luke 10:25-37**) though they were not, as a whole, known to seek to obey (**Luke 7:30** and **Luke 11:52**).
- We have to be cautious if imitating what Jesus did. There is a point wherein it is sinful to strive about the law (**Titus 3:9-11**) or to get into striving about words wherein there is not a profit from such (**II Timothy 2:14**).
- As a note, not all lawyers disobeyed our Lord (**Titus 3:13**).
- No, it was not sinful to heal on the Sabbath (**Mark 3:1-6**).

Luke 14:4 *“And they held their peace. And he took him, and healed him, and let him go;”*

- The opposition had no answer (cf. **Matthew 22:41-46**).
- Jesus proceeded to heal him. Remember what happened in the previous chapter in a like account (**Luke 13:10-17**).

Luke 14:5 *“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?”*

- Under the law of Moses, they were to be at rest on the Sabbath (**Exodus 23:12**). So, this is not a “work accident” under discussion.
- Under that same law, if one were to see his enemies ox or his brother’s ox he was to bring that ox to the owner or keep the ox until it could be reclaimed (**Exodus 23:4** and **Deuteronomy 22:1-2**).
- They do not get the purpose of the Sabbath (**Mark 2:23-28**).

Luke 14:6 *“And they could not answer him again to these things.”*

- It was not that they were all of a sudden mute. They could not answer in a way that served their interests (cf. **Luke 20:19-26**).

Luke 14:7-10 *“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.”*

- Be polite, know your place (**Proverbs 25:6-7**).
- There were those that wanted to have preeminence, even in seating (**Mark 12:38-39**).
- Think about the mindset saints should have (**Philippians 2:3**).
- Before honor is humility (**Proverbs 15:33**).

Luke 14:11 *“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”*

- The main point is... **Proverbs 29:23, Isaiah 2:11, Matthew 23:1-12, Luke 18:9-14, James 4:6-10, and I Peter 5:5-6**

Luke 14:12 *“Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.”*

- The one doing the inviting in this context is a chief Pharisee (**Luke 14:1**).
- Jesus had addressed those who were bidden (**Luke 14:7**).
- The Pharisees had an earned reputation (**Matthew 3:7, Matthew 5:20, Matthew 16:5-6, Matthew 22:15, Matthew 23:13, Luke 11:43, Luke 18:9-14**, etc.).
- Now think about someone who can have some form of a formal meal with guests and the warnings about such (**Proverbs 23:1-3**).
- Not looking to gain something in return (**Luke 6:32-36**).
- The rich has many friends (**Proverbs 19:4** and **Proverbs 14:20**).

Luke 14:13 *“But when thou makest a feast, call the poor, the maimed, the lame, the blind:”*

- What if a Pharisee could actually turn from robbing the weak (**Matthew 23:14**) to being kind enough to care about them (**Proverbs 19:17**)?
- Consider: **Deuteronomy 15:7-14, Proverbs 29:7**, and **Galatians 2:9-10**
- Just think about how Jesus was not healing those that would contribute to Him in some carnal way (**Matthew 15:30**).
- Jesus will later, in this context, bring this about in another Parable (**Luke 14:21**).

Luke 14:14 *“And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”*

- The reward Jesus wants the faithful to focus on is the reward to come (**Matthew 16:27, Matthew 25:31-46, John 5:28-29, Romans 2:6-10, Galatians 6:7-10**, and **I Timothy 6:17-19**).

Luke 14:15 *“And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.”*

- The context has been about social meals. In this sense, the idea of eating in the kingdom is ignorant (**Romans 14:17**).
- In another sense, which is not the point because it hadn't been stated yet and is not in this context, it is not an ignorant statement on it's own. Jesus spoke to His disciples saying they would eat with Him in the Kingdom (**Luke 22:14-30** and **Luke 24:36-43**).
- Just to be clear... This comment is not in reference to the Lord's Supper, for such had not even been instituted (**Luke 22:19-20**).

Luke 14:16-24 *“Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to*

prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper” (Luke 14:16-24).

- John had prepared the way, but ... (**Matthew 11:1-24**).
- The invitation was being sent out (**Matthew 4:17, Matthew 10:7, Matthew 11:27-30**, etc.).
- The Gospel was first preached to the Jews and then to the rest of the world (**Luke 24:47** and **Romans 1:16-17**).
- Those that rejected, the door being more widely opened, etc. (**Romans 10:11-21**).
- Not that all of Israel would be rejected (**Romans 11:1-5** and **Romans 11:25-36**).
- However, their rejection led to the widespread of the Gospel and inclusion of all who would obey (**Romans 11:11**).
- If you were a Jew, you might have felt justified through the mishandling of the Law to some of the excuses mentioned above (**Deuteronomy 20:6-8** and **Deuteronomy 24:5**).
- We know there are no true excuses (**Luke 9:57-62** and **Romans 1:20-2:11**).

Luke 14:25-26 *“And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”*

- Jesus drew great crowds at times (**Matthew 8:1, Matthew 12:15, Matthew 15:30**, etc.).
- Your physical family is NOT first (**Deuteronomy 13:6-8, Matthew 10:34-39, Mark 3:31-35, Luke 11:27-28, Luke 12:51-53, and Luke 21:16-17**).
- The idea of hate father, mother, etc, is love less (**Genesis 29:30-31**).
- Considering the priorities of disciples (**Matthew 6:19-34, Philippians 3:4-20, and Colossians 3:1-4**).
- Consider what Paul counted first (**Acts 20:17-24** and **Acts 21:6-14**).

Luke 14:27 *“And whosoever doth not bear his cross, and come after me, cannot be my disciple.”*

- Bearing each on'e cross and following Jesus (**Matthew 16:24-27, Luke 9:23-26, and John 12:25-26**).
- Disciples of the Lord need to endure whatever burdens we have to carry in this life to get to the life to come (**James 5:7-11**).

Luke 14:28-32 *“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.”*

- Think this through (**Proverbs 21:5**).
- Think beyond the start so that you are not one who quits (**Luke 8:13**, **John 6:60-71**, **I Timothy 6:6-10**, and **II Timothy 4:10-15**).
- Remember, failure is worse than not starting at all (**II Peter 2:20-22**).

Luke 14:33 *“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”*

- This great multitude was attempting to follow Jesus, but He knew they hadn't thought through what that was going to be like for them (**Luke 9:57-62**).
- The specific here is like what the Apostles committed to (**Luke 5:1-11**).
- Some thought they'd do anything for the Lord until push came to shove [so to speak] (**Luke 18:18-30**).
- What if the situation arose wherein faithfully serving the Lord called for a person to leave everything behind or to give it up (**Acts 4:32-5:11** and **Acts 8:1-4**)?

Luke 14:34 *“Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?”*

- See: **Mark 9:50** and **Colossians 4:5-6**
- Having a background from the Law of Moses, Jews knew how God wanted their meat offerings seasoned with salt (**Leviticus 2:13**).
- The word translated “savour” [μωραίνω] is also translated “fools” and “foolish” (**Romans 1:22** and **I Corinthians 1:20**). The definition of the word isn't just that though. It can mean “tasteless” (Thayer's Greek-English Lexicon; Strong's # 3471) which makes more sense in this verse. The NKJV translates this word here as “flavor.”
- Asking if I am an instrument for good or not (**Romans 6:11-13**).

Luke 14:35 *“It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.”*

- With disciples being the salt of the earth (**Matthew 5:13**), what if we are not acting as a preservative or providing any good flavor?
- Asking ourselves if we are meet for our master's use (**II Timothy 2:19-21**).

- He that hath ears to hear (**Matthew 11:15, Matthew 13:9, Matthew 13:43, Mark 4:9, Mark 4:23, Mark 7:16, Luke 8:8, Revelation 2:7, Revelation 2:11, Revelation 2:17, Revelation 2:29, Revelation 3:6, Revelation 3:13, and Revelation 3:22**).