

1. Healing on the Sabbath (Luke 14:1-6)

- a. Luke carries the theme forward of healing on the Sabbath from Chapter 13 (Luke 13:10-17) but he is now in the home of one of the rulers of the Pharisees. It is recorded in the Gospels that Jesus healed 7 times on the Sabbath. (Mark 1:21-28, John 4:31-36, Matthew 8:14-15, Mark 1:29-31, Luke 4:38-39, Matthew 12:9-13, Mark 3:1-6, Luke 6:6-11, John 5:1-17, John 9:1-12, Luke 13:10-17, Luke 14:1-6)
 1. It is interesting to note that the last recorded healing on the Sabbath in Luke was where Jesus proposed an unanswerable question. He knew they could not refute the logic and possibly had done something similar themselves.
- b. Jesus cared for the Pharisees. He willingly put himself into these situations so that His glory may be shown. He longs for all mankind to encounter His goodness and mercy. Though the Pharisees are portrayed in a light that is the brunt of Jesus' retort of the religious community. He also longed for them to see Him.
- c. Dropsy is not a sickness but a side effect of sicknesses. It consisted of swelling and fluid retention. A non-diagnosed sickness is the one He chose; I believe because it did not matter what the ailment was. The point is that the heart of the matter is healing from a place of care and love. He compared this to the Ox and Donkey, that though were important to the comings and goings of the day, it is a lesser thing than one's life.

2. Taking the Lowly Place (Luke 14:7-11)

- a. There was a deep culture of honor and prestige, especially within the religious community. Though it would sound humiliating to sit in the family of the bride's seat at a wedding, the shame that is alluded to is deeper than what we know culturally.
- b. I believe that this was a call to those in the room that carried the pride of the works of religion to go low. Jesus continually called those who would hear Him to be like little children and to go low. He said that if you DO NOT come low like a little child you WILL NEVER enter the Kingdom of Heaven. (Matt. 18:2-5)
- c. The Kingdom of Heaven is promised to those who are in need. Those who are willingly in need and those who are forcibly in need and keep a pure heart and not allow hatred to interfere with the works of the Lord.

- i. Matthew 5:3, 10 "3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.... 10. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."*
- d. Jesus promised those who were poor in spirit and those who were persecuted that they would inherit the kingdom of heaven. Just like the little children. Being poor in spirit is realizing our need for the Lord in our own willing, sober state of mind. Persecution brings the gift of black and white choices. One can either give in to the persecution and turn hard in their hearts or can rely fully on the Spirit of the Lord to be sustained. Both are the same outcomes!
- e. Jesus is lowly. He walked out this level of humility to the greatest measure shown to man. He was invited by His Father and stayed at the place that was right for him. Even though he knew His place as King and the Messiah he went low in order to engage with His people.(Matt. 11:29, Zech. 9:9)
- f. Jesus addresses the host of the dinner to not just invite those who can repay but specifically those who cannot pay a favor back. This does not mean that Jesus is asking him to ONLY invite the poor, the maimed, etc. but to have the intentions of the heart be of pure motive. To remember the poor and needy as well. (Heb. 13:2)

3. Parable of the Great Supper (12-24)

- a. "Blessed is he who shall eat bread in the Kingdom of God!" seems like an obvious statement of a glorious time in the near future to the Jews who believed Jesus was the Messiah coming to free them from Rome. Jesus' response is interesting in the fact that most people don't want it.
- b. The parable is believed to be referencing the chosen people of God first and the Gentiles second. Those who would have heard this would have been offended by Jesus saying that they would not come if invited by the Messiah.

4. Leaving Everything to Follow Christ (25-33)

- a. Jesus makes another statement that surely got some feathers ruffled by saying to hate their family and their own life. Scripture calls us to love one another and treat our bodies like temples. I do not believe He is calling us into hatred of our family if we want to be His disciple. He is calling us into a deeply emotional state that we place Him above all others, even our own life. That He has top priority. (John 13:34-35, 1 Cor. 6:19-20)

- i. Jesus would not have hit the mark if He said to be My disciple you have to hate sin (evil). Jewish culture was centered around hating sin! They hated sin so much that they were calling it sin to heal on the Sabbath. So, he called them deeper. (Prov. 8: 13, Matt. 8:21-22, Luke 9:57-62)
 - 1. Father and mother - your culture, where you came from, your original life giving.
 - 2. Wife and Children - The ones you chose and chose to create of your own self.
 - 3. Brothers and sisters - The ones that are yoked to you from birth that you have a bond like no other. Good and bad.
 - 4. Your own life - Everything that you think makes you unique and stand apart from the world.
- ii. In order to follow Christ, you have to have the Fear of The Lord. Abraham was called to kill his only son and Abraham did not delay once he heard the call. (Gen. 22:1-19, Mal. 3:16-18)
 - 1. The Fear of the Lord is Swift an immediate obedience.
 - 2. The Fear of the Lord is to hate evil.
 - 3. The Fear of the Lord is to place the Lord in the highest place in your life.
- b. Bear your cross. Jesus calls those with Him to bear their personal cross. In today's knowledge this seems like a normal phrase because Jesus did the same thing when He died on the cross, but this would be another confounding saying from Jesus as crosses were predominately used for criminals in Roman rule.
 - i. He asked them to take up the burden of your own death. The thing that would represent the most grueling death.
 - ii. It is not a choice to die once, but to take up the choice on the way to death. To be ever ready and humble in the choice
- c. Counting the cost. I love Jesus' charge in this. There is no sugar coating the path to the Kingdom of Heaven. There is no prosperity gospel. There is a simple challenge of do you have enough to finish the task? The cost of discipleship is EVERYTHING, but He gives even more in return for our devotion.

5. Salt of the Earth

- a. In ancient times salt was used not only to enhance flavor in food but often used as a catalyst for burning fuels such as dung from animals. So flavorless salt is not worth even setting on fire but being thrown to the wind.
- b. Christ expects that we wholeheartedly chose Him. In counting the cost, we chose to be all in. To choose Him in counting the costs is to enter into everything He is. To have the fruits of the Spirit, to walk in His likeness, to preach the fullness of the Gospel. (Rev. 3:15-17)