

THE GOSPEL OF LUKE

A Message of Hope and Fulfillment For Those Longing For God

Dinner Conversation

Luke 13: 31-35 & Luke 14: 1-24

As we move into Luke 14 we enter yet another phase of Jesus' journey toward Jerusalem. The Sabbath healing and the warning by the Pharisees marks a shift in Luke's narrative from mostly action to mostly teaching. It is as if Jesus now focuses on the final preparation of His disciples. The transition includes two elements before moving into another group of parables:

- 1) Herod the fox and lament over Jerusalem
- 2) Another healing on the Sabbath..."Did you get it?"

I. The Parable of the Guests

- A. The audacity of pride
- B. Humility among disciples
- C. How to avoid dealing with the attitudes of socialites
- D. The spirit of the Kingdom

II. The Parable of the Big Dinner

- A. Being rude is not a new problem
- B. The transparency and tragedy of ridiculous excuses
 1. let's go look at property
 2. let's go for a test drive in the new car
 3. let's get married
- C. Not many wise, not many wealthy among you . . .
 1. the poor, the crippled, the blind, and the lame
 2. the street people and the homeless

III. Lost People Matter to God

- A. The invitation is open to all people from all walks of life
- B. The response is often limited to those who understand the capacity of their need

Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You." And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'" 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. And there in front of Him was a man suffering from dropsy. And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they kept silent. And He took hold of him and healed him, and sent him away. 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?" And they could make no reply to this. And He began speaking 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, "When 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, and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited,

DISCUSSION QUESTIONS

1. What does Jesus mean when He says, "I cast out demons and perform cures today and tomorrow, and the third day I reach My goal."?
2. How often do you think Jesus expressed this lament over Jerusalem? What image comes to your mind as He expresses it?
3. Why did Jesus ask the Pharisees if it was legal to heal on the Sabbath?
4. Give several practical examples of applying the lesson of humility in verses 14:8-11.
5. What is the point of the parable of the big dinner?
6. To whom do you think the initial invitations were given? Who do they represent?
7. What role in the Kingdom does the slave fill?

NOTES

go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment. But when you give a reception, invite the poor, the crippled, the lame, the blind, 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." 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!" But He said to him, "A man was giving a big dinner, and he invited many; and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' Another one said, 'I have married a wife, and for that reason I cannot come.' And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' And the slave said, 'Master, what you commanded has been done, and still there is room.' And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled. For I tell you, none of those men who were invited shall taste of my dinner.'"

Luke 13: 31– 14: 24 NASB