

All verses are copied from <https://biblehub.com/> in King James.

4-19-20

Luke 14

Jesus during the previous encounter and verses had chastised the religious rulers time and time again for their lack of compassion and misinterpreting of the Law. They had by rule and interpretation put the Sabbath day above the Mercy of God on mankind. I don't think it would be too strong a word to say that Jesus was disgusted with the chosen people and the way their failure to extend to others the very Mercy and Grace that God had extended to them and their tribes. If disgusted is too strong a word perhaps disappointed would be appropriate.

We are not told which city this occurred in, but Jesus was obviously still on His route to Jerusalem.

Jesus Heals a Man with Dropsy

1And 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.

Two points that one commentator brings up here are interesting; Jesus was invited to a meal on the Sabbath. The meal would be

all cold food as no work would be done to prepare the meal on the Sabbath. This was likely an invitation based on anything other than a love or appreciation of Jesus; as these Pharisees would undoubtedly be aware of the previous encounters Jesus had with their fellow Pharisees.

The final part of verse one says; **“that they watched him”**. This phrase is there for a reason and we find in the next verse that it appears Jesus was being set up as He had previously been set up to see what He would do when confronted with someone that needed to be healed and it was on the Sabbath. These Pharisees and invited wealthy guest of whatever town this was were preparing for a show of sorts.

2And, behold, there was a certain man before him which had the dropsy.

Dropsy is an older medical term in which the person afflicted would retain water or has swelling usually in the legs and arms. More current analysis calls it ‘edema’. The common causes of edema are; “venous insufficiency, heart failure, kidney problems, low protein levels, liver problems, deep vein thrombosis, infections, angioedema, certain medications, and lymphedema.”

We don't know for certain but based on previous encounters that Jesus had had with the religious leaders it is likely that this ill man was not an invitee to enjoy the meal but a plant to aid the trapping of Jesus. This man was likely not involved in the plot only being used as a victim of these wealthy elitist leaders. The man was placed in a conspicuous place so that Jesus could not help but see him. The location of guest was critical at these engagements and in a verse or two we will get into that as Jesus comments on it.

3And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4And they held their peace. And he took *him*, and healed him, and let him go;

As Jesus is able to do, He throws them an important challenge. That is to answer out loud if they believe that it is legally allowed to heal on the Sabbath. They likely anticipated Jesus to simply call on this poor man and immediately heal him. To be asked if they thought it was legal or not put them in the position, they had hoped to put Jesus into. They had no response, even though their obvious plan was to accuse Jesus of committing a violation of God's Law thereby making Him look like someone that did not care about God's Laws. The fact is nowhere in the Bible does it ever say not to heal on the Sabbath. It was purely an interpretation of the Law by the Religious leaders.

5And 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?

Jesus enlarges the trap that was intended for Him and places all of them in the trap with nowhere to go.

6And they could not answer him again to these things.

Now Jesus is going to get down to perhaps their trying to set Him up by the placement of the poor victim whom He healed.

The Parable of the Guests

7And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

Apparently, no one came to these functions without knowing their place or hierarchy as to seating arrangements. Which would beg the question, how did the poor man that Jesus healed get to a position of prominence in this gathering so that he was right in front of Jesus the honored guest?

8When 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; 9And 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. 10But 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. [11](#)For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

This abasement of those in attendance was twofold. It revealed that Jesus knew of their insidious behavior in planting this man that needed to be healed in order to accuse Jesus of violating the law. And, pointing out the absurdity of people's self-importance, only inviting those of importance and wealth. The absence of Love is the underlying point that Jesus is making.

[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.

Don't repeatedly feast with your friends of wealth but reach out to those that are in need. It was common practice to invite the wealthy and well placed and in return be invited to their feast.

[13](#)But when thou makest a feast, call the poor, the maimed, the lame, the blind: [14](#)And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

When we give to those who cannot repay us, the blessing is to be experienced at the Bema Seat of Christ.

(Matthew 22:1-14)

15And 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.

That is a really true statement, there is no greater joy than to be invited to the great feast of God at the wedding of His Son to His Bride the Church. But it is doubtful that this person was aware of that due to this being all Israelis around the table. Jesus came for Israel as we know and due to His rejection by them were all of us; the gentiles invited in.

They did not comprehend who they were addressing. In time they will as we are told in Philippians.

Philippians 2:11 At the name of Jesus every knee shall bow in heaven and on the earth and under the earth and at the name of Jesus every tongue will confess that Jesus is Lord to the Glory of God the Father.

These next verses Jesus takes a sense of what that person said about eating bread in the Kingdom of Heaven and draws it out so they would hopefully see that by just being Jewish did not grant them access to this feast in Heaven.

16Then said he unto him, A certain man made a great supper, and bade many: 17And sent his servant at supper time to say to them that were bidden, Come; for

all things are now ready. [18](#)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. [19](#)And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. [20](#)And another said, I have married a wife, and therefore I cannot come. [21](#)So that servant came, and shewed his lord these things.

This is a simile of God inviting all of mankind to come to His Son that they may be invited to the great feast in Heaven at it's appointed time. This invitation in verses 16 thru 21 was the invitation to the chosen people of God, the nations of Israel.

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. [22](#)And the servant said, Lord, it is done as thou hast commanded, and yet there is room. [23](#)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. [24](#)For I say unto you, That none of those men which were bidden shall taste of my supper.

Verses 22 thru 24 then is our invitation to Salvation.

The process is cast as it were in stone; there is only one way to God and that is through the Son. Not even the religion of Moses would be able to bridge the gap between this life and Salvation without Jesus Christ as it's core.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 11:25 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The Cost of Following Jesus

[\(Matthew 8:18-22; Luke 9:57-62; John 6:60-65\)](#)

This path to the Cross that Jesus dreaded but willingly walked was to be the path for disciples of Jesus as well. He was along the way preparing them for what they must endure. He is preparing us for what we must endure.

I know many of us believe completely in “pre-Tribulation Rapture” but think for a moment if we are wrong about this. Think for a moment of what the world will endure from the moment the anti-Christ enters the Holy of Holies and declares himself to be God. To consider this is not a denial of your salvation, Rapture is not equal to Salvation, it is simply a moment in time that will happen as we hope it will or it will not. To not consider the alternative is arrogance in a way. There is literally page after page of debate analyzing and studying the three main possibilities; Pre-Tribulation, Mid Tribulation and Post Tribulation. I am not suggesting you abandon Pre-Tribulation; I certainly am not but I

want to know what the other alternatives are, so I am prepared in any scenario that God has for me.

Jesus knew what His disciples must endure for His sake and so He used several similes to describe that path.

25And there went great multitudes with him: and he turned, and said unto them,

This great multitude would have amongst them, hardcore followers of Jesus, some that were halfhearted followers and some that were actually enemies of Christ. At least the first two type are emblematic of many if not most churches today in America. Those in other lands that are already under threat of death if they follow Christ are more likely of the first order; hardcore followers of Jesus. But this verse starts with Jesus addressing all that were in this multitude. His intent was to start to winnow out the halfhearted, knowing that the haters were never His to begin with, but God's Mercy and Grace allows that they may change their hearts. But a decision is required.

26If 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. 27And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Harsh words to the haters of Jesus and even to those who were halfhearted followers, but to the hardcore follower, they knew in their hearts Jesus was not telling them to hate their mothers and fathers but to put their love in perspective with their love of Christ. Love of God cannot take second place to anything or anyone. It is a hard bridge to cross, but one that we must all cross if we hope to cling to the Rock.

Remember the conversation just prior to Jesus arrest that He had with Peter.

Matthew 26: [31](#)Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [32](#)But after I am risen again, I will go before you into Galilee. [33](#)Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. [34](#)Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. [35](#)Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

How many of us, how many Christians would put ourselves in the same category of being a follower of Jesus Christ a disciple like Peter? I ask that question not to deflate us, but to encourage and challenge us to examine and reexamine our love of Jesus. Do that now so you will know long before the heat of battle when you

are put to the test of who do you love more; your spouse or Jesus, your grandchildren or Jesus, your parents or Jesus.

Believe me when I say that the Bible clearly spells out what is coming, and if we are wrong about when Rapture occurs then each of us will face exactly those challenges.

Dave Courson a Pastor and true student of the Bible would often say on this issue of Tribulation; “hope for Pre but expect Post”. I think that is sound wisdom, because the time to weigh our commitment is not in the heat of battle but in battle preparation.

The next few verses Jesus uses a “if you were to” question. This question according to Josephus would be relative due to a number of people setting out during this time to build edifices that resembled buildings built by Herod. Some people wanted to mimic his buildings in order to gain recognition and were unable to complete them, so they were laughed at by local communities.

The Spiritual point is to those who want to follow Christ. Don't start down this road unless you are totally committed to Christ and will surrender all you have to Him.

28For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? 29Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it*

begin to mock him, [30](#)Saying, This man began to build, and was not able to finish.

The same Spiritual question is related in these next few verses. Count the cost before you begin the labor.

[31](#)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? [32](#)Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. [33](#)So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

The cost is total, no percentages, nothing held back it is all or nothing. How many of us have reached that point yet?

Good Salt

[34](#)Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? [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.

Salt was used for preserving things like fish and meat that would spoil. It had a similar tendency like leaven that it would infuse the entire item it was placed upon.

In this case Jesus was referring to the “flavor, essence” of God that the nation of Israel had “cast out of the Temple”. They caused God to leave the temple due to their abominations.

Ezekiel 8 1And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. 2Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. 3And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. 4And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7And he brought me to the door of the court; and when I looked, behold a hole in the wall. 8Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. 9And he said unto me, Go in, and behold the wicked abominations that they do here. 10So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. 11And there

stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah ("God hears" emphasis mine) the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. [12](#)Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. [13](#)He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

[14](#)Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz. [15](#)Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

[16](#)And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. [17](#)Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. [18](#)Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

God had endured Israel through many trials, but they had reached a pinacol of detestations; God had had enough.

Ezekiel 10: [18](#)Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. [19](#)And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels

also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

God departed earth from within His Temple that had been built for Him. It was as if the Salt of the Earth had been cast out. The essence of God was now gone from Israel and they would suffer greatly. He would however allow for one more opportunity to be His and that would be through His One and Only Son, Jesus Christ.

John 3:16 For God so loved the world that He gave His only begotten Son, that whosoever would believe in Him would have everlasting life”

All verses are copied from <https://biblehub.com/> in King James.