



“Spiritual Indigestion”

Luke 14:1-15

July 16, 2023

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- 2 And there in front of Him was a man suffering from dropsy.
- 3 And Jesus answered and spoke to the lawyers and Pharisees, saying, "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 make no reply to this.
- 7 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,
- 8 "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,
- 9 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.
- 10 "But when you are invited, 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.
- 11 "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
- 12 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 relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.
- 13 "But when you give a reception, invite the poor, the crippled, the lame, the 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."
- 15 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!"

4 But they kept silent. And He took hold of him and healed him, and sent him away.

- They are probably tired of being on the losing end of every question that Jesus asks.
 - Besides they are only after the act with which will condemn Him.
 - "My mind is made up, don't confuse me with the facts." Called "hardening of the viewpoint."
 - They don't really care about the man with edema. He is just a pawn that they are using for their own ends.
 - Jesus in an instant heals him and sends him away. He obviously was not one of the invited guests. Normally wouldn't be there. Time to leave.
- 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?"**
- So Jesus says, "Let's think this through boys."
 - Many wells were simply holes in the ground. Easy to fall into.
 - Would you pull your own son out? Of course.
 - Would you pull your ox out who is worth \$\$\$ to you? Of course.
 - Is an ox worth more than a human life? No.
- 6 And they could make no reply to this.**
- The Pharisees were unable to answer Jesus.
 - Again Jesus exposes their hypocrisy. Sabbath to the Pharisees = control.
 - Things aren't going well at the dinner party . . . and it only gets worse.
 - It's interesting - There is no record that Jesus was ever invited back a second time to a Pharisee's house.

1 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.

- Nothing in this world "just happens". **ἵνα** – to be brought into being. God brings everything into being.
 - Jesus was always on the move – on the street, in homes, in synagogues, on boats, on a mountain, in the wilderness, in villages, in cities, at funerals, at weddings, small groups, large groups, among religious people, among drunkards and prostitutes, with believers and unbelievers.
 - 2 places the Pharisees do not want Jesus to show up at – 1. Funerals. (raised the physically dead)
 - 2. Dinners. (condemned the spiritually dead).
 - It is risky to invite Jesus for dinner.
- John 18:37**
- 37 For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."
- That is how you take the gospel to the world.
 - "watching Him" – this gives us a clue that this is a set up.
- 2 And there in front of Him was a man suffering from dropsy.**
- So Jesus is in the house and there is a man right in front of Him. Man - "How did I get on the guest list?"
 - "dropsy" – edema – water retained in the body usually because of inflammation. Left untreated, you would die.
 - **Note the combination:** Pharisees, Sabbath, Jesus, someone suffering from disease.
 - This is a set-up. It's a WIN-WIN for the Pharisees. No healing – No Messiah. Healing – law-breaker.
- 3 And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"**
- **Note:** Jesus answers but there is no question. He knew, it was a trap and what they were thinking.
 - So with this question Jesus traps them.

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- 9 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.
- 10 "But when you are invited, 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.
- 11 "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
- 12 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 relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.
- 13 "But when you give a reception, invite the poor, the crippled, the lame, the 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."
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7 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,

- They may have been watching Jesus, but Jesus was also watching them.
- Tables were laid out in a “U” shape – called Tricliniums.
- Here are some drawings . . .



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8 "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, • "If where we sit makes us important, then we are not very important!"

Prov 25:6-7

- 6 Do not claim honor in the presence of the king, And do not stand in the place of great men;
- 7 For it is better that it be said to you, "Come up here," Than for you to be placed lower in the presence of the prince, Whom your eyes have seen.
- 9 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.
- Your pride will be turned to humiliation.
- Old saying, "Humble yourself or someone else will."
- 10 "But when you are invited, 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.
- Humble yourself and you will be exalted.
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- "The wrong response is to think you are special and deserve to sit in the best place. The right response is to recognize that you are not special and not sit in the place of honor. Let the host move you up if he sees fit."
- The tension is building. I mean, who criticizes other guests at a dinner party? Jesus does.

12 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."

- Now Jesus goes after the host, the leader of the Pharisees. "do not invite" – "It's no big deal . . ." This is not a strict prohibition from inviting those on the list, it's just don't do it exclusively. Mix it up.

Prov 16:5

5 Everyone who is proud in heart is an abomination to the Lord;

Assuredly, he will not be unpunished.

James 4:6,10

6 But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

10 Humble yourselves in the presence of the Lord, and He will exalt you.

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"It is certain that our Lord does not mean by this parable to forbid us from showing any hospitality to our relatives or friends. It doesn't mean that people of any means must be permanently written off of our guest lists and invitations. But we must not forget that this passage contains a deep and important lesson and we must be careful that we do not limit and qualify that lesson until we have pared it down and refined it into nothing at all. The lesson of the passage is plain and direct. The Lord Jesus would have us care for the poor and help them according to our power. He would have us know that it is a solemn duty never to neglect the poor, but to aid them and relieve them in their time of need."

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- This is called a "reciprocating relationship."
 - You praise me, I'll praise you.
 - You exalt me, I'll exalt you.
 - You honor me, I'll honor you.
 - You scratch my back, I'll scratch your back.
 - You invite me, I'll invite you.
 - You give me a lavish dinner, I'll give you a lavish dinner.
- Only those were invited to dinner who would and could reciprocate. And the more you could reciprocate, the closer you could sit to the host.
- Totally a selfish, self-serving act. "What can I get out of this?" Always there were strings attached.
- The return invitation is then your repayment.
- Wow! This is totally anti-Pharisaicalism. I'm sure you could cut the tension in the room with a knife. Who would ever dare to dress-down a host, a leader of the Pharisees? Jesus would.

13 "But when you give a reception, invite the poor, the crippled, the lame, the blind,

- Jesus now gives the host a guest list.
- So it's not - "What can I get from those on my guest list, but what can I give to those on my list."
- These people can't repay.
- But this is God's means in this world of taking care of the disadvantaged – by showing them grace and mercy.
- We can't heal them but we can invite them.
- Spiritually we were all disadvantaged and God reached down and showed us grace and mercy by saving us.

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."

- The disadvantaged have no way of repaying.
- Ahh, but there will be a time when you will be repaid – at the resurrection of believers (righteous).
- The repayment (rewards) will be far greater than any earthly repayment because God is the one repaying.
- The Pharisees believed in the resurrection of the righteous, but they thought they and their followers were the righteous.

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- At this point I think the top is about to blow off of this room.
- Everyone surely has "spiritual indigestion." This is not sitting well with the Pharisees.
- I think one of the Pharisees here tried to quickly break the tension with a kind of generic statement that he just blurts out.
- It's really rather confusing.
- How does this make sense?
- Jesus has been talking about humility, and the Pharisees lack of it. They needed to humble themselves and repent.
- What this man says is really to ignore Jesus' point.
- He doesn't get it or doesn't want to get it.
- **"everyone"** to a Pharisee is "us 4 and no more" kind of philosophy.
- The truth of the matter is this: You are not going to be at the resurrection of the righteous and feast in the future kingdom of God unless you humble yourself, trust the Messiah for forgiveness of your sins and are saved.

Application

1. Religion has no answers to the truth.
2. Religion is only concerned about how straight the chairs are on the Titanic.
3. God's grace and mercy and our humility is what God uses to meet the physical and spiritual needs of men and women.