

Luke 14

“He Who
Humbles
Himself Will
Be Exalted”



THE GOSPEL OF
LUKE

Sunday,
May 3

Luke 14 revolves around two important scenes from Jesus' life. In 14:1-24, Jesus is at the house of a ruler of the Pharisees to dine on a Sabbath day. Multiple times in Luke's "orderly account," we've watched as Jesus did glorious things on Sabbath days, claiming even to be "lord of the Sabbath" (4:31-37; 6:1-11; 13:10-17), so it's no surprise that some Pharisees "were watching him carefully" (14:1).

In the house, there was a man who had dropsy—a disease that caused swelling in various parts of his body—and on this occasion, Jesus is the one who asked the question: "Is it lawful to heal on the Sabbath, or not?" When the lawyers and Pharisees remained silent, Jesus healed him and asked, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?"

When they offered no reply, Jesus told a parable (14:7-11), encouraging those who had been invited to be careful about where they sit when they are invited to something like a wedding feast. Instead of choosing the best seats in places of honor, "go and sit in the lowest place," Jesus encouraged. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Jesus also challenged the ruler of the Pharisees who had invited him to "invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just" (14:12-14). When someone said to Jesus, "Blessed is everyone who will eat bread in the kingdom of God," Jesus told another parable of a man who gave a great banquet and invited many, but those who were invited were filled with excuses as to why they couldn't come. So, the poor, crippled, blind, lame, and more from the highways and hedges were compelled to come in instead. "For I tell you, none of those men who were invited shall taste my banquet" (14:15-24).

In 14:25, the scene shifts to great crowds accompanying Jesus when he turned and spoke very straightforwardly about the cost of discipleship. "Whoever does not bear his own cross and come after me cannot be my disciple" (14:27). After using the building of a tower or going to battle as examples of the need to "count the cost," Jesus said again, "any one of you who does not renounce all that he has cannot be my disciple" (14:33).

So how does Luke 14 help us grow in certainty about Jesus? Let's talk about it...

For Class & Family Discussion:

- Why do you think the lawyers and Pharisees remained silent when Jesus asked, “Is it lawful to heal on the Sabbath, or not?” (14:1-4)
- What point is Jesus making in 14:5 and why was it so powerful that “they could not reply to these things” (14:6)?
- Why would Jesus even care where people sit at a wedding feast (14:7-10)?
- What is his real point in 14:11? In what way does his point still apply to us today?
- What should we, as modern disciples, take away from Jesus’ words to the ruler of the Pharisees who had invited him in 14:12-14? In what way did Jesus himself model these words?
- How would you summarize the point of Jesus’ parable in 14:16-24 in your own words?
- If “great crowds” were accompanying Jesus, why do you think he would turn and say what he said to them in 14:25-35? What was (and is) Jesus looking for?
- When Jesus speaks of “hating” our closest relatives, what does he mean (14:26)?
- In everyday terms, what does it mean to “bear” one’s “own cross” (14:27)? In what way does the Lord expect us to do the same today?
- Remember the goal of Luke’s Gospel—“that you may have certainty” (1:4). How does Luke 14 help us grow in certainty about Jesus?