

## Luke 14:1-24 You're Invited!

The coming of Messiah, as foretold by the Prophets and revealed by YeHoVaH after the fall of man and judgment in the garden, proclaimed the ultimate verdict of bruising the head of the serpent's seed.

The proclamation set in motion **Father's promise of restoration for His Creation and reconciliation between Him and mankind**. The culmination of this great event will result in a great banquet. **Whom all are invited** is alluded to in the previous Chapter and revealed by Messiah in this portion of Luke via parables.

Lk 14:1 And 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.

Bread – 740 ἄρτος artos {ar'-tos}

**Meaning:** 1) food composed of flour mixed with water and baked 1a) the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter hence it was not to be cut but broken 1b) loaves were consecrated to the Lord 1c) of the bread used at the love-feasts and at the Lord's Table 2) **food of any kind**

**Usage:** AV - bread 72, loaf 23, shewbread

Verse 24 reveals the invitation was to a supper.

Lk 14:2 And, behold, there was a certain man before him which had the dropsy.

Yeshua asked the question of them "Is it lawful to heal on the Sabbath Day?" knowing He was being watched by them.

Lk 14:3 And Yeshua answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

Yeshua knew some of their positions on the matter because in the previous Chapter, while teaching in one of their synagogues, the ruler was indignant because He healed a woman on the Sabbath Day:

Lk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Lk 13:15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

The Lawyers and Pharisees did not answer because they knew there was no such Law forbidding healing on the Sabbath Day.

Lk 14:4 And they held their peace. And he took *him*, and healed him, and let him go;

The "ox in the ditch"? Oxen don't fall in ditches. The story is about healing. The comparison story is about a son, or an ass, and an ox in a pit unable to get itself out or to free itself.

Lk 14:5 And 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? **KJV**

Lk 14:5 And He said to them, Which of you, having a son or a donkey or an ox that has fallen into a well, will not at once pull him out on the Sabbath day? **AMP**

Lk 14:5 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?" **NASB**

Lk 14:5 Then he said to them, "If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?" **NRSB**

People have used the "ox in the ditch" cliché to justify certain actions or activities on the Sabbath.

Lk 14:6 And they could not answer him again to these things.

Lk 14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

Chief rooms – **4411 πρωτοκλισία** protoklisia {pro-tok-lis-ee'-ah} **Meaning:** 1) the first reclining place, the chief place at table 2) the relative rank of the several places at table varied among the Persians, Greeks, and Romans; and what arrangements the Jews had in the time of Christ can not be accurately determined

**Usage:** AV - uppermost room 2, chief room 2, highest room 1; 5

## A Lesson on Humility

First, Yeshua addressed the guests.

Lk 14:8 When 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;

Lk 14:9 And 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.

Lk 14:10 But 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.

Worship – **1391 δόξα** doxa {dox'-ah}

**Meaning:** 1) opinion, judgment, view 2) opinion, estimate, whether good or bad concerning someone 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory 3) splendour, brightness

**Usage:** AV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

Lk 14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

After addressing the guests, Yeshua addressed the host.

Lk 14:12 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.

Dinner – **712 ἄριστον** ariston {ar'-is-ton}

**Meaning:** 1) the first food taken early in the morning before work, breakfast 2) later usage: dinner

**Usage:** AV - dinner 3; 3

Supper – **1173 δεῖπνον** deipnon {dipe'-non}

**Meaning:** 1) supper, especially a formal meal usually held at the evening, 1a) used of the Messiah's feast, symbolising salvation in the kingdom 2) food taken at evening

**Usage:** AV - supper 13, feast 3; 16

Lk 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

Feast – **1403 δοχή** doche {dokh-ay'}

**Meaning:** 1) a feast, banquet

**Usage:** AV - feast 2; 2

This type of feast is not to be confused with the Holy Day Feasts of YeHoVaH.

Feast – **1859 ἑορτή** heorte {heh-or-tay'}

**Meaning:** 1) a feast day, festival

**Origin:** of uncertain affinity;; n f

**Usage:** AV - feast 26, holy day 1; 27

Lk 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Just – **1342 δίκαιος** dikaios {dik'-ah-yos}

**Meaning:** 1) righteous, observing divine laws 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined 1a2) innocent, faultless, guiltless

**Usage:** AV - righteous 41, just 33, right 5, meet 2; 81

Lk 14:15 And 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.

Lk 14:16 Then said he unto him, A certain man made a great supper, and bade many:

Bade – **2564 καλέω** kaleo {kal-eh'-o}

**Meaning:** 1) to call 1a) to call aloud, utter in a loud voice 1b) to invite 2) to call i.e. to name, by name 2a) to give a name to 2a1) to receive the name of, receive as a name 2a2) to give some name to one, call his name 2b) to be called i.e. to bear a name or title (among men) 2c) to salute one by name **Origin:** akin to the base of 2753; TDNT - 3:487,394; v

**Usage:** AV - call 125, bid 16, be so named 1, named + 3686 1, misc 3; 146

The invitation was sent in advance but when the time arrived for the banquet, those who had been sent invitations began to make excuses for not coming.

Excuses, rationales, and reasonings for not attending were made by those who were invited.

Lk 14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

The assumption that someone bought a field without first seeing it is an irrational excuse.

Lk 14:18 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.

Excuses – **3868 παραιτέομαι** paraiteomai {par-ahee-teh'-om-ahee}

**Meaning:** 1) to ask along side, beg to have near one 1a) to obtain by entreaty 1b) to beg from, to ask for, supplicate 2) to avert by entreaty or seek to avert, to deprecate 2a) to entreat that ... not 2b) to refuse, decline

2c) to shun, avoid 2d) to avert displeasure by entreaty 2d1) to beg pardon, crave indulgence, to excuse 2d2) of one excusing himself for not accepting a wedding invitation to a feast

**Usage:** AV - refuse 5, excuse 2, make excuse 1, avoid 1, reject 1, intreat 1; 11

The assumption that someone bought five yoke of oxen without first seeing them is an irrational excuse.

Lk 14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

Lk 14:20 And another said, I have married a wife, and therefore I cannot come.

They made excuses and gave various reasonings for not attending the banquet at the appointed time set by the host.

Many are invited.

Lk 14:21 So that servant came, and showed his lord these things. 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.

Why did the master become angry?

Those who had been invited to the banquet made excuses for not coming after all that had been prepared for them.

Lk 14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

Everyone was invited

Lk 14:23 And the lord said unto the servant, Go out unto the highways and hedges, and compel *them* to come in, that my house may be filled.

Those who were previously invited but made excuses not to come were ultimately rejected.

Lk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.