

Luke 14 notes

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All passages from the New American Standard Bible unless otherwise noted.

Luke 14:1–6: Mind the מֶלֶךְ *Melekh* or the מְלַאכֹת *melakhot*?

Luke 14:1–6

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. ² And there in front of Him was a man suffering from dropsy. ³ And Iesous 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.

In Luke 13:10–21, Yeshua on a Shabbat healed a woman afflicted with a physical problem for 18 years. In that passage, Yeshua noted that Torah experts considered it allowable on Shabbat to untie a knot — considered forbidden מְלַאכֹה *melakhah* (work) — to allow an animal to drink out of compassion for the animal.

Yeshua taught that “weightier provisions of the Torah” inform the other provisions.

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.” (Matt. 23:23)

In other words, by learning the core of God’s justice, mercy and faithfulness in the Scriptures informs how one properly keeps all the provisions of God’s instructions. Is this unwarranted “loosening” of the Torah, which Yeshua claimed was not His mission (Matt. 5:17–20)? On at least two occasions, Yeshua quoted from the Prophets to show what God intended by learning “justice, mercy and faithfulness.”

“When the Pharisees saw this, they said to His disciples, ‘Why is your Teacher eating with the tax collectors and sinners?’ ¹² But when Iesous heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. ¹³ But go and learn what this means: “I DESIRE COMPASSION, AND NOT SACRIFICE,” for I did not come to call the righteous, but sinners.’” (Matt. 9:11–13)

“‘Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent? ⁶ But I say to you that something greater than the temple is here. ⁷ But if you had known what this means, “I DESIRE COMPASSION, AND NOT A SACRIFICE,” you would not have condemned the innocent. ⁸ For the Son of Man is Lord of the Sabbath.’” (Matt. 12:5–8)

The record has Yeshua quoting from the Greek translation of Hos. 6:6. Here’s the translation from the Hebrew version:

“What shall I do with you, O Ephraim? What shall I do with you, O Yehudah? For your loyalty is like a morning cloud And like the dew which goes away early. ⁵ Therefore I have hewn them in pieces by the prophets; I have slain them by the words of My mouth; And the judgments on you are like the light that goes forth. ⁶ For I delight in loyalty [תִּפְחָ] rather than sacrifice, And in the knowledge of God rather than burnt offerings.” (Hos. 6:4–6)

The quotations in *Matthew* and the *Septuagint* use ἔλεος *eleos* (Strong’s lexicon No. G1656) to translate תִּפְחָ *khesed* (Strong’s H2617), which means *kindness, lovingkindness, mercy*.¹

Prophet Zechariah echoes the testimony through prophet Hoshea that God’s goal in the Torah is justice, kindness and compassion:

“Thus has the LORD of hosts said, “Dispense true justice and practice kindness and compassion each to his brother; ¹⁰ and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.” ¹¹ But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing. ¹² They made their hearts like flint so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the LORD of hosts. ¹³ And just as He called and they would not listen, so they called and I would not listen,” says the LORD of hosts; ¹⁴ “but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate.”” (Zech. 7:9–14)

- *Dispense true justice*: מִשְׁפַּט אֱמֶת *mishpat 'emet sh'foto*
 - מִשְׁפַּט *shaphat* (H8199) is a root verb for *to judge, govern*.
- *Practice kindness and compassion*: רַחֲמִים וְרַחֲמִים *khesed v'rakhamim 'asoo*
 - רַחֲמִים *racham* (H7356) for *compassion* comes from the same root verb as רַחֵם *rechem* (H7358) for *womb*.

1 Harris, R. Laird, Gleason L. Archer, and Bruce K. Waltke, eds. *Theological Wordbook of the Old Testament*. Chicago: Moody Press, 1980.

Luke 14:7–35: Who deserves honor?

Yeshua, again, told the salt parable to give people perspective on the meaning of life.

“Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? ³⁵ It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear.” (Luke 14:34–35)

Luke 14:7–11: Seek honor from God, not from other people.

Luke 14:7–11

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.”

“He also went on to say to the one who had invited Him...” (Luke 14:12). Yeshua directed this teaching to the Pharisee member of the Sanhedrin who invited Yeshua to dine in his home, bestowing recognition on Yeshua as a notable teacher and upon himself for recognizing Yeshua’s wisdom.

“Do not claim honor in the presence of the king, And do not stand in the place of great men; 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.” (Prov. 25:6-7)

Luke 14:12–14: Follow God’s example in bestowing honor: Honor those who don’t have the means to honor you.

Luke 14:12–14

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. 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.”

Luke 14:15–33: God’s “blood” is thicker than ours: God’s kingdom — God’s adopted family — takes priority over human family. So, seek honor from God over that of kin.

Luke 14:15–24: Parable of replacement guests for the wedding feast

Luke 14:15–24

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!” ¹⁶ But He said to him, “A man was giving a big dinner, and he invited many; ¹⁷ and at the dinner hour he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ ¹⁸ 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.’ ¹⁹ Another one said, ‘I have bought five yoke of oxen, and I am going to try them out; please consider me excused.’ ²⁰ Another one said, ‘I have married a wife, and for that reason I cannot come.’ ²¹ 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.’ ²² And the slave said, ‘Master, what you commanded has been done, and still there is room.’ ²³ 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. ²⁴ For I tell you, none of those men who were invited shall taste of my dinner.’”

“Eat bread in the kingdom” is a common euphemism in rabbinical writings for “din[ing] at the messianic banquet table with Abraham, Yitskhak and Ya’akov and the resurrected righteous.”² So, the guests with Yeshua at the meal understood He was saying their presumed place at God’s table in the age to come wasn’t as sure as they thought it was. They were forgetting “weightier matters of the Torah.”

2 Daniel Lancaster. *Torah Club: Chronicles of the Messiah*. Vol. 4. Marshfield, Mo.: First Fruits of Zion, 2010. p. 865, citing *Rabbi Akiva* in m.Avot 3:16 and *Rambam* in *Halachot Teshuvah* 8:4.

- Symbols of the parable³
 - Host = God
 - Banquet = Wedding banquet of the Lamb
 - Slave = Yeshua
 - Invitees = Hearers of the good news about the coming of the Kingdom through God’s Messiah
 - Excuses = Deceitfulness of wealth and materialism
 - This is similar to the thorns in the parable of the sower.
 - Poor, crippled, blind, lame = Disenfranchised hearers of the good news
 - **The Point:** Wealth of the rich can lead to their humiliation before God, and God will exult the humbled.

Luke 14:25–33: “Hate” your parents; parables of carrying your own cross and preparatory counting of the cost of building a tower and going to war.

Luke 14:25–33

Now large crowds were going along with Him; and He turned and said to them, ²⁶ “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. ²⁷ Whoever does not carry his own cross and come after Me cannot be My disciple. ²⁸ For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, ³⁰ saying, ‘This man began to build and was not able to finish.’ ³¹ Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with 10,000 to encounter the one coming against him with 20,000? ³² Or else, while the other is still far away, he sends a delegation and asks for terms of peace. ³³ So then, none of you can be My disciple who does not give up all his own possessions.”

Sages taught that one should be dedicated to his teacher — “father” of his forthcoming life in the Kingdom of God — ahead of dedication to his biological father.⁴ Yeshua also warned against “teaching for doctrines the commandments of men” by violating the Fifth Commandment in dedication of what would have been support for parents rather to God as a temple gift (Matt. 15:1–9).

- Symbols of the parable of the unfinished tower⁵
 - Builder = Would-be disciple
 - Tower = Lifelong discipleship of Yeshua
 - Cost of construction = Demands of discipleship, e.g., “carry his own cross,” i.e. leave the old life behind
 - Unfinished tower = Discipleship abandoned
 - **The Point:** Consider the demands of becoming Yeshua’s dedicated servant-student before starting the task.
- Symbols of the parable of the king going to war
 - King = Would-be disciple
 - War = Lifelong discipleship of Yeshua
 - King’s strategy = Demands of discipleship vs. commitment to discipleship
 - Peacemaking = Deciding not to become a disciple
 - **The Point:** Are you really ready to become a lifelong servant of the Messiah and messenger of the Kingdom?

³ *Ibid.*

⁴ Lancaster, p. 868, quoting m.*Bava Metzia* 2:11

⁵ *Ibid.*