

Foothills Christian Assembly Sermon January 5, 2020
Luke 14: 12 – 14 “Humbling Hospitality”

1 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. 2 And behold, there was a certain man before Him who had dropsy. 3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" 4 But they kept silent. And He took him and healed him, and let him go. 5 Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" 6 And they could not answer Him regarding these things.

7 So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: 8 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; 9 and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. 10 But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. 11 For whoever exalts himself will be humbled, and he who humbles himself will be exalted."

12 Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. 13 But when you give a feast, invite the poor, the maimed, the lame, the blind. 14 And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just." 15 Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!" 16 Then He said to him, "A certain man gave a great supper and invited many, 17 and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' 18 But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' 19 And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' 20 Still another said, 'I have married a wife, and therefore I cannot come.' 21 So that servant came and reported these things to his master. 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 here the poor and the maimed and the lame and the blind.' 22 And the servant said, 'Master, it is done as you commanded, and still there is room.' 23 Then the master said to 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 to you that none of those men who were invited shall taste my supper.' "

I. Introduction

a. Brief Review of the setting

- i. Jesus is still on His journey from Mount of Transfiguration to Jerusalem. He has been going throughout the cities and villages of Israel, teaching them the Gospel of the Kingdom, healing all manner of diseases, casting our demons, and warning the apostate Jews of the dangers of rejecting Him.
- ii. He is still within the home of the Pharisee leader who invited Jesus to this Sabbath meal. Jesus has healed the man with dropsy, and Jesus has instructed the Pharisees about the dangers of pride and the blessings of humility. We are called by Jesus to humble ourselves and to ask God to

humble us as well. Was Jesus humbled while He was on this earth? We should expect and seek the same, for His glory. Let us be the meek.

1. Meek – mildness of disposition, gentleness of spirit. That disposition of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting. Meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, and that He will deliver His elect in His time.
2. “For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”
3. So, we ended last week’s message seeking out practical ways we can humble ourselves before God and man. Jesus goes on in today’s text to show us another important way to humble ourselves.

b. Luke 14: 12 – 14 “Humbling Hospitality”

- i. Audience: the host v12
- ii. Who not to invite and why not: v12
- iii. Who to invite and why: v13,14a
- iv. Summary: Repayment at the resurrection of the just v14b
- v. Questions to know, love and obey God

II. Audience: the host v12

- a. “Then He also said to him who invited Him...”
- b. In this teaching, Jesus is speaking directly to the Pharisee host who invited Him to this Sabbath meal. While others can listen in to Christ’s Words, this is an incisive message delivered directly to this particular host.
- c. Calvin “Christ addresses, in a particular manner, the person who had invited him; because he perceived that he was too much addicted to pomp and luxury, and was so desirous to obtain the applause and favour of the rich, that he cared very little about the poor. Accordingly, in the person of one man, this reproof is directed against all those who spend their wealth in ambitious display, or who bargain for mutual compensation, but leave nothing over for the poor, as if they were afraid that whatever is gratuitously bestowed would be lost.”¹
 - i. Ambitious display of wealth?
 - ii. Bargain for mutual compensation?
 - iii. Leave nothing for the poor?
 - iv. Afraid that generosity leads to loss?

III. Who not to invite and why not: v12

- a. “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.”
- b. Dinner, supper: typical daily meals. Nothing necessarily special.

¹ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 166). Bellingham, WA: Logos Bible Software.

- c. Speaking to this host, this particular man in need of correction, Jesus gives him a new way to create his guest list the next time he plans a dinner or supper.
 - i. Bock “Jesus advises not inviting friends, family, relatives, and wealthy neighbors to dinner. Rather, invite those who are not able to pay you back.”²
 - ii. This man’s habit was to create his guest list based upon what he can gain, or at least to make sure he doesn’t take a loss. This calculation could include both wealth and reputation parameters. Jesus shows this man that he is doing the wrong math, focusing on temporary rather than permanent payoff.
 - iii. Is Jesus forbidding parties with families and friends? No.
 - 1. Bock “[the Greek] depicts a habitual invitation and has the force of a command not to do this exclusively.”³
 - 2. Calvin “Christ did not intend to dissuade us from everything courteous, but merely to show, that acts of civility, which are customary among men, are no proof whatever of charity.”⁴
 - iv. Friends, brothers, and relatives, due to customs and norms, may expect invitations, and so inviting them may be a way of not offending the cultural expectations.
 - v. Wealthy neighbors may not expect an invitation, but clearly, building relationships with the wealthy comes laden with many potential ulterior motives.
 - vi. Calvin “If I entertain at supper my relatives or rich friends, the act of civility ought not in itself to be condemned, but, as a proof of charity, it will have no value whatever; for we frequently see that persons who are extremely selfish grudge no expense or luxury in treating their friends.”⁵
- d. Why not to invite friends, relatives and wealthy neighbors:
 - i. “lest they also invite you back, and you be repaid.”
 - ii. To receive temporary payment in this life may cause loss of the enduring gains of eternity.
 - 1. Remember what Jesus said in the parable of the rich fool, Lk 12:20,21 “But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' 21 So is he who lays up treasure for himself, and is not rich toward God."
 - a. Self-exalting hospitality is a way we can lay up treasures for ourselves now instead of being rich toward God with a

² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1265). Grand Rapids, MI: Baker Academic.

³ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1265). Grand Rapids, MI: Baker Academic.

⁴ Calvin, J., & Pringle, W. (2010). [Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke](#) (Vol. 2, p. 166). Bellingham, WA: Logos Bible Software.

⁵ Calvin, J., & Pringle, W. (2010). [Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke](#) (Vol. 2, p. 166). Bellingham, WA: Logos Bible Software.

trusting focus upon His Presence and Promises for the future. Moth/rust destroy.

- b. Where is your treasure/treasury? Treasure = 1. the place in which goods and precious things are collected and laid up. 2. The things laid up in a treasury. Treasures.
- c. What do you consider to be of the greatest value? Where do you trust it to be stored? With whom have you entrusted these treasures?
- d. Luke 12:33,34 Jesus said, "...provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34 For where your treasure is, there your heart will be also."

iii. Repaid = recompense, requital, the thing paid back

1. Recompense =

- a. Verb: To compensate; to make return of an equivalent for anything given, done or suffered; as, to recompense a person for services, for fidelity or for sacrifices of time, for loss or damages.
 - b. Noun: An equivalent returned for anything given, done or suffered; compensation; reward; amends; as a recompense for services, for damages, for loss, etc.
 - c. That which is earned. Or to give that which has been earned.
2. According to cultural norms of the time, to accept the invitation is to incur a debt to the host. This debt would then be paid back via future reciprocity, where the guest now would become the host later.
 3. Calvin "To perform any act, in the hope of a reward, to rich men, from whom we expect a similar return, is not generosity, but a system of commercial exchange; and, in like manner, kind offices, rendered from mercenary views, are of no account in the sight of God, and do not deserve to be ascribed to charity."⁶
 4. To live graciously within the cultural norms is acceptable, but it is not the height of Christian love we are called to demonstrate. It is only a lowly stop on the mount of self-abasing service God calls us to ascend.
 - a. To use cultural norms as a way of scheming and putting others in our debt is not acceptable and is a form of self-exaltation.
 - b. Christian hospitality rises high above cultural norms.

⁶ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 166). Bellingham, WA: Logos Bible Software.

IV. Who to invite and why v13,14a

- a. “But when you give a feast, invite the poor, the maimed, the lame, the blind. 14 And you will be blessed, because they cannot repay you;”
- b. Feast: note the contrast with the earlier invitation to friends and family. Those were typical daily meals: dinner, supper. But, this is a feast, a special occasion, a banquet that would stand out compared to typical daily meals.
 - i. So, Jesus is also bringing in the idea of being especially generous toward those whom you know cannot pay you back.
 - ii. Bock “Δοχή (*dochē*) is a reception or banquet, a major meal”⁷
 - iii. Not just the provision of food/resources. Note “when you give a feast” has a personal component. The host is together with the needy, sharing in the joys of the meal with those who are invited. This is not distant, disinterested assistance. This is relational, in-home kind of care.
- c. Poor, maimed, lame, blind
 - i. Poor: reduced to begging. Destitute of wealth, influence, position or honor. Helpless, powerless. Needy.
 - ii. Maimed: disabled in the limbs, crippled, or injured in some member of the body.
 - iii. Lame: deprived of a foot. Crippled. A type of being maimed.
 - iv. Blind: unable to see with the eyes. A type of being maimed.
 - v. “they cannot repay you” - Jesus lists these types of people as representative examples of the group He has in mind: those that CANNOT repay. Invite those who do not have a way to repay you. This is Jesus’ advice to the Pharisee.
 - vi. Perhaps this is why Jesus was not giving the Pharisee credit for the invitation to the maimed man with dropsy? Perhaps this man with dropsy was invited to the party not as an act of kindness and pure generosity, but as a way to use this man as bait to trap Jesus?
 - vii. Taking care of the poor and powerless has always been an expression of God’s faithful people, always been the path to God’s blessings:
 1. Deut 14:28,29 “At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. 29 And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.”
 2. Deut 16:11 “You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where the LORD your God chooses to make His name abide.”

⁷ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1266). Grand Rapids, MI: Baker Academic.

3. Deut 26:11-13 “So you shall rejoice in every good thing which the LORD your God has given to you and your house, you and the Levite and the stranger who is among you.
4. 12 “When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, 13 then you shall say before the LORD your God: ‘I have removed the holy tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me.”
5. Proactive service and hospitality to the needy, weak and disabled has always been one of God’s good commandments to His people. This kind of service is not just for those Christians who are mature and humble and generous. It’s for all God’s people no matter where one may be on life’s path with Christ.
6. Note how having the poor, the maimed, the lame and the blind, and those who cannot pay you back into your home is a form of self-abasement, a way of placing yourself at the lowest seat as servant for the neediest.
- 7.
- d. “You will be blessed because they cannot repay you.”
 - i. When, trusting in God’s care and provision, we generously invite the widow, orphan, disabled, and impoverished into our homes and feed them, specifically because they cannot repay us, specifically because we desire the pure joy and blessing of serving, then we will be blessed by God.
 - ii. Last words of Paul to the Ephesian elders: “Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. 35 I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’ ” 36 And when he had said these things, he knelt down and prayed with them all.” (Acts 20)

V. Summary: Repayment v14b

- a. “...for you shall be repaid at the resurrection of the just.”
- b. Proverbs 19:17 “He who has pity on the poor lends to the Lord, And He will pay back what he has given.”
- c. Humbling ourselves in this life by intentionally taking a loss by pure generosity to the poor, needy and disabled, especially within our own homes, while trusting that God sees our acts of love toward Him, will lead to God Himself giving to us exactly what we’ve earned from Him by these acts of faith during this life.
 - i. It is good and right to seek to store up treasures in heaven. In our eternal state of glory, we will have many types of resources there we can use to bring God glory, to worship Him, to bless others.

- d. Resurrection of the just: this is a reference to the final day of history when Jesus returns, and we all appear before His Great White Throne.
 - i. 1 Corinthians 3:11-15 “For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”

VI. Questions to know, love and obey God