

(21) Meal with a Pharisee Ruler (Lk. 14:1-24)

1. Having dismissed the Pharisees' warning regarding Herod (Lk. 13:31), Jesus dines with a Pharisee ruler (Lk. 14:1). ἄρχων archōn ^{#758}_{37x}. Used to describe Sanhedrin members, priests, scribes, & Pharisees, and synagogue officials (Mt. 9:18,23; Lk. 8:41; 14:1; 18:18; 23:13,35; 24:20; Jn. 3:1; 7:26,48; 12:42). Also used to describe angelic beings (1st Cor. 2:6-8; Eph. 2:2).
 - a. Jesus was there to eat bread.
 - b. The Pharisees were there to find fault. παρατηρέω paratēreō ^{#3906}_{6x} (Mk. 3:2; Lk. 6:7; 14:1; 20:20; Acts 9:24; Gal. 4:10).
2. Dr. Luke diagnoses this patient as having “dropsy” or “edema.” This condition featured fluid in the tissues with significant swelling. Typically could have indicated cancer, heart, liver or kidney problems.
3. Jesus challenges His critics as He has done before (Lk. 14:3-6 cf. 6:6-11; 13:15-17), then proceeds to preach a pair of parables on pride (Lk. 14:7-14).
 - a. Social embarrassments illustrate an eternal principle (Lk. 14:7-11 cf. Prov. 29:23; Jas. 4:10).
 - b. Grace hospitality makes grace gifting occasions an imitation of God the Father (Lk. 14:12-14). One of Jesus' fellow table guests understood this parable and its relationship to the Kingdom (Lk. 14:15).
4. In response to the mention of the Kingdom, Jesus presented an additional parable in a Kingdom Dinner context (Lk. 14:16-24). This parable is given later in Matthew with even stronger terminology related to the Father's wedding feast for His Son (Mt. 22:2-14).
 - a. The original invitees have every excuse to not accept the invitation (Lk. 14:16-20).
 - 1) Israel was God's vested steward, entrusted with the oracles of God (Rom. 3:1-2).
 - 2) The religious leaders were then the recipients of the written kingdom dinner invitations.
 - b. The streets and lanes provide “underprivileged” invitees to join the “privileged” class in accepting the free grace offer (Lk. 14:21-22).
 - c. The highways and hedges urgent heralding provides for gentile acceptance of the invitation (Lk. 14:23-24). ἀναγκάζω anankazō ^{#315}_{9x} can have a weakened sense where a “compelling” case is made for something (Mt. 14:22; Mk. 6:45). This is compatible with Paul's concept of evangelistic “begging” (2nd Cor. 5:20).