

Weekly Bible Study Schedule

Tuesday, March 9, 7:00-7:50 AM

SENATE LOUNGE

Capitol Commission is
**NON-PARTISAN and NON-
DENOMINATIONAL**

Today's study is from Luke 14. **The Big Idea of Discipleship is Humility.**

Last week we studied how on the Sabbath day, in a Synagogue, Jesus healed a woman physically sick for 18 years. This week we read how Jesus healed a dropsically man at a dinner inside the home of a leader of the Pharisees. It is the last recorded Sabbath day healing as Jesus traveled to Jerusalem. Set in a home with food, friends, and adversaries, Jesus demonstrated the present Kingdom of God while revealing the religious leaders' hypocrisy and their misunderstanding of God.

14:1-6 - Hypocrisy

"One Sabbath day Jesus went to eat dinner in the home of a leader of the Pharisees, and the people were watching him closely. There was a man there whose arms and legs were swollen. Jesus asked the Pharisees and experts in religious law, "Is it permitted in the law to heal people on the Sabbath day, or not?" When they refused to answer, Jesus touched the sick man and healed him and sent him away".

Jesus received a dinner invitation to a reception after the Synagogue gathering. The man with Dropsy is conveniently located immediately inside the entrance of the host home so to be sure Jesus would not miss him. It seems like another trap knowing that Jesus would heal the dropsically man. Last week's Sabbath healing of the sick women revealed the verbal arrogance of the Synagogue leader. Luke chapter 14's Sabbath healing

reveals silent pride as they refused to answer Jesus' question.

"Then he turned to them and said, "Which of you doesn't work on the Sabbath? If your son or your cow falls into a pit, don't you rush to get him out?" Again they could not answer."

Hypocrisy is pervasive, yet, Jesus created an opportunity to activate compassion. Authenticity and openness is the natural response to Jesus' question. "Who wouldn't help their child in need, on any day?" The religious leader's allowed their pride and prominence to obstruct humility. Miracles do not change the hard-hearted. Today's society is not without witness of Jesus and His Kingdom, yet, a culture of retaliation and rejection rule the day.

14:7-14 - Humility

"When Jesus noticed that all who had come to the dinner were trying to sit in the seats of honor near the head of the table, he gave them this advice: "When you are invited to a wedding feast, don't sit in the seat of honor. What if someone who is more distinguished than you has also been invited? The host will come and say, 'Give this person your seat.' Then you will be embarrassed, and you will have to take whatever seat is left at the foot of the table! "Instead, take the lowest place at the foot of the table. Then when your host sees you, he will come and say, 'Friend, we have a better place for you!' Then you will be honored in front of all the other guests. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.""

Nothing was unusual about guests seeking finer seats at a dinner party. Honored guests arrived after a full house anticipating seats of honor reserved for the highest ranking members. Scholars instruct that U shaped tables were used. The host reclined inside the bend of the U, with two honored guests reclining left and right at respective posts. To seek a place of honor without an invitation from the host seems to indicate that one viewed himself of high status, or perhaps, that person

exalted himself before his peers. Jesus disrupted the hierarchy and rank culture by telling a parable. In a honor-shame value system it would be extremely embarrassing if the host asked a guest to move to a back seat. Positional posturing, personal exaltation, and seeking public recognition is not the Jesus way. Humility is the value of the Kingdom of God. The disciple humbles his/herself before God and friends and family, and before the world's systems. Honor is earned not expected in the upside Kingdom of God. Humility leads to exaltation. Seek God and others will seek your leadership. Practice servant leadership and people will give you permission to lead them. Prioritize self-first leadership and people will only follow you because of your position.

“Then he turned to his host. “When you put on a luncheon or a banquet,” he said, “don’t invite your friends, brothers, relatives, and rich neighbors. For they will invite you back, and that will be your only reward. Instead, invite the poor, the crippled, the lame, and the blind, then at the resurrection of the righteous, God will reward you for inviting those who could not repay you.””

Jesus reversed the world's use of generosity. If you only relate to those that can give back, then what they give you is your reward. Anyone can do that. The follower of Jesus gives to those that cannot return the gift. Generosity is the way of the Kingdom. Although God blesses His people on earth, the way of the Kingdom always rewards the righteous at the day of judgement. So give to those that can't pay you back. Remember the marginalized, the invisible, and the undesirable. How are you doing with giving some of your time, attention, and support to those that can't help move your legislation forward? What does it look like when you pass a custodian in the hall, a door-keeper, an opposing constituent?

14:15-24 – Heaven

“Hearing this, a man sitting at the table with Jesus exclaimed, “What a blessing it will be to attend a banquet in the Kingdom of God!””

We do not know who this man is but he certainly assumed he would enter the Kingdom of God. This

statement implies an assumption that because he is part of the religious crew he's automatically in. Today, many assumptions are held about one's future with God and heaven. Are the held assumptions sound?

“Jesus replied with this story: “A man prepared a great feast and sent out many invitations. When the banquet was ready, he sent his servant to tell the guests, ‘Come, the banquet is ready.’ But they all began making excuses. One said, ‘I have just bought a field and must inspect it. Please excuse me.’ Another said, ‘I have just bought five pairs of oxen, and I want to try them out. Please excuse me.’ Another said, ‘I just got married, so I can’t come.’ “The servant returned and told his master what they had said. His master was furious and said, ‘Go quickly into the streets and alleys of the town and invite the poor, the crippled, the blind, and the lame.’ After the servant had done this, he reported, ‘There is still room for more.’ So his master said, ‘Go out into the country lanes and behind the hedges and urge anyone you find to come, so that the house will be full for none of those I first invited will get even the smallest taste of my banquet.””

Jesus narrates two primary truths: first, attendance at the dinner is not the same as accepting the invitation to follow Jesus in the new community of faith. Second, the judgement of the righteous and unrighteous is on its way. The most disruptive sin is that of unbelief. If the Pharisees, poets, and pious reject Jesus, then God, the Father, will bring in the marginalized, outcasts, and those that want to be found, so they can eat at His banquet table. *“Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward.”* 1 Corinthians 3:12-15

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Luke 14

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