

## #77 “WHAT IS THE CONDITION OF YOUR HEART?”

Luke 13:31-14:35

After the Jews attempted to kill Jesus at the temple on the Feast of Dedication (see John 10:22-39); Jesus went to Perea: “He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. And many came to him. And they said, “John did no sign, but everything that John said about this man was true.” And many believed in him there (10:40-42).”

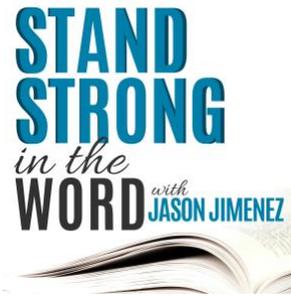
### EVENT #1: JESUS LAMENTS OVER JERUSALEM

LUKE 13:31-35

1. <sup>31</sup> **At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.”** This shows that not all Pharisees hated Jesus. It also points to the vicious behavior of Herod Antipas—and the disdain the Sanhedrin had for his extrajudicial mandates as tetrarch.
  - A. “Herod had been perplexed by our Lord’s ministry and was afraid that John the Baptist, whom he murdered, had come back from the dead (Luke 9:7–9). In fact, at one point, Herod wanted to meet Jesus so he could see Him perform a miracle (Luke 23:8)! But it appears that Herod’s heart was getting harder, for now he threatened to kill Jesus. The warning the Pharisees gave (Luke 13:31) was undoubtedly true or Jesus would not have answered as He did.”<sup>1</sup>
2. <sup>32</sup> **And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.’** The term **fox** meant “shrewdness, cunningness, deception.” Jesus was verifying the danger and threat of Herod; and then speaks of His power on earth and resurrection to come after being in the tomb for three days.
  - A. <sup>33</sup> **Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’** Jesus is using a form of hyperbole. Many prophets had been killed in Jerusalem (see 2 Chr. 24:21; Jer. 26:23). He expresses such resolve. Soon enough, He would be led out of Jerusalem and crucified. These words were

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<sup>1</sup> Warren W. Wiersbe, [\*The Bible Exposition Commentary\*](#), vol. 1 (Wheaton, IL: Victor Books, 1996), 227.



harking back to what Jesus said to the Pharisees in Luke 11:47-51, “<sup>47</sup>Woe to you! For you build the tombs of the prophets whom your fathers killed. <sup>48</sup>So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs. <sup>49</sup>Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ <sup>50</sup>so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, <sup>51</sup>from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.”

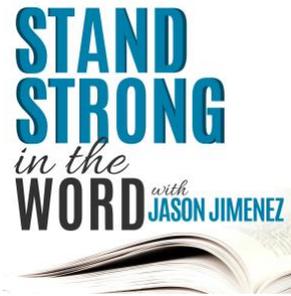
3. <sup>34</sup> **O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!** As Jesus sets His mind on Jerusalem, and experiences the attacks and rejection—it makes Him emotional over the people of Jerusalem. **Under her wings**—A description/metaphor of God’s protection over His people (see Ps. 17:8; 91:4). Despite their hatred of Him, Jesus still shows unconditional love for His people (compare Lk. 19:41-44; Matt. 23:37-39).
4. <sup>35</sup> **Behold, your house (family) is forsaken. And I tell you, you will not see me until you say, ‘Blessed is he who comes in the name of the Lord (Ps. 118:26)!’** Although many Jews will quote Psalm 118 at Jesus arrival into Jerusalem (see Lk. 19:38)—His protection and reign over Jerusalem will come at His Second Coming (Zech. 12:10-13:1; Matt. 24:30-31). **Your house is forsaken/desolate**—Several commentaries apply this to mean a prediction of the coming destruction of the Temple in 70 AD.

## EVENT #2: JESUS HEALS A MAN WITH DROPSY ON THE SABBATH

### Parable #1

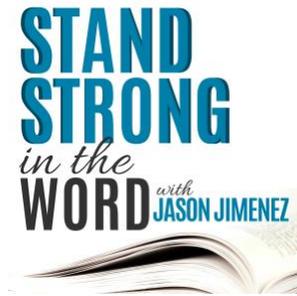
### LUKE 14:1-6

1. **One Sabbath, when he went to dine (consume food) at the house of a ruler of the Pharisees, they were watching him carefully (diligently; to guard).** Showing hospitality on the Sabbath was a great custom among the Jews. It was a sign of friendship, commitment and trust. There were other times Jesus was invited to dine with Pharisees (see Lk. 7:36; 11:37). However, this was a setup. This Pharisee used the Sabbath, the compassion of Jesus and suffrage of this man all to protect the Sanhedrin by ridding themselves of this famed Rabbi.
2. <sup>2</sup> **And behold, there was a man before (in front) him who had dropsy (excessive accumulation of fluid in the tissue of the body).** It seems this man with dropsy came right up to Jesus to be healed. His condition was probably caused by cancer or



liver/heart/kidney failure. Either he came looking for Jesus or the Pharisee invited him over as a setup.

3. <sup>3</sup> **And Jesus responded to the lawyers and Pharisees, saying, “Is it lawful** (obligatory; oughtness; being in harmony with the law) **to heal on the Sabbath, or not?”** Not to long before this Jesus healed a crippled woman on the Sabbath (see Lk. 13:10-21).
  - A. Jesus healed many people on the Sabbath:
    - 1) The man with the withered hand (Mk. 3:1-6)
    - 2) Healed Peter’s mother-in-law (Lk. 4:38-39)
    - 3) The blind man (Jn. 9)
    - 4) The woman with disabling spirit (Lk. 13:10-17)
  - B. What a great time for Jesus to teach on the Sabbath right after a synagogue service; and in front of many prominent figures. Though the Pharisee invited Jesus over to judge and trap Him; it was, however, Jesus who judges the people in attendance (see 11:39-52) by posing a direct question.
  - C. **To heal**—Not one single Pharisee had the power to heal. Jesus not only challenges these experts of the Law on the Law, but He also points to their powerlessness over Satan’s kingdom, diseases, and sicknesses.
4. <sup>4</sup> **But they remained silent. Then he took** (grasped; look upon) **him and healed him and sent him away.** This plot to entrap Jesus, once again, backfired on them.
5. <sup>5</sup> **And he said to them, “Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?”** Again, Jesus intentionally brings this point up on the Sabbath (see Lk. 14:15). These leaders were hypocrites. Rather than care for the people, they used them for their own personal gain and pleasure. Yes, the law allowed the rescue of an animal on the Sabbath, but how much more so to help a human soul? Jesus reduces this to the religious leaders caring more for an animal than a human being made in the image of God.
6. <sup>6</sup> **And they could not reply** (caught in contradiction) **to these things.** Jesus not only exposed their evil plot, but their faulty reasoning and evil hearts.
  - A. Luke 6:6-11, <sup>6</sup> On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. <sup>7</sup> And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. <sup>8</sup> But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. <sup>9</sup> And Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” <sup>10</sup> And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored. <sup>11</sup> But they were filled with



fury and discussed with one another what they might do to Jesus. <sup>2</sup>

### EVENT #3: THE PARABLE OF THE FEAST AND PLACE OF HONOR

14:7-24

#### Parable #2

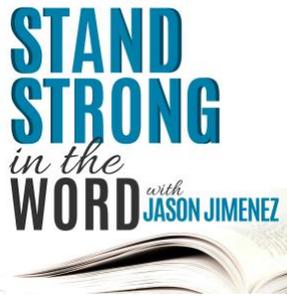
LUKE 14:7-14

1. <sup>7</sup> **Now he told a parable to those who were invited, when he noticed how they chose the places of honor** (best reclining seating area in the middle part of the couch), **saying to them**—It was a high honor to invite distinguished guests; especially a popular Rabbi who spoke often in local synagogues.
  - A. <sup>8</sup> **“When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished** (honorable) **than you be invited by him,** <sup>9</sup> **and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame** (disgrace) **to take the lowest place.** After healing the man with dropsy, and exposing the hypocrisy and foiled plot of the religious leaders—Jesus now teaches a parable to expose their most basic problem—their pride. **Place of honor**—The closer you sat to the host, the more significant and prominent a figure you were to the group.
    - 1) “Their concern over their position around that table highlighted their problem; they found Him too humble a figure to be their Messiah—that was the real problem, not the imagined breach of Jewish law on which they had focused.”<sup>3</sup>
2. <sup>10</sup> **But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”** This was a phrase often used by Jesus (see 9:24; 13:30; 17:33; 18:14; Matt. 23:11-12). It is linked to Proverbs 25:6-7, “Do not put yourself forward in the king’s presence or stand in the place of the great, for it is better to be told, “Come up here,” than to be put lower in the presence of a noble.” The Pharisees believed their status on earth was a reflection of their status in

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<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Lk 6:6–11.

<sup>3</sup> M. S. Mills, [The Life of Christ: A Study Guide to the Gospel Record](#) (Dallas, TX: 3E Ministries, 1999), Lk 14:7–11.



heaven. Jesus corrects this false and prideful view they were so zealous to defend. Self-exaltation is not honorable. Humility is.

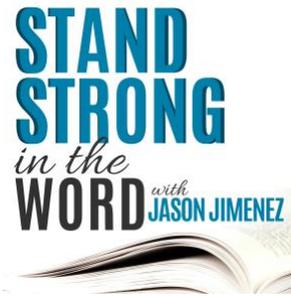
3. <sup>12</sup> **He said also to the man who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”** This is common Semitic discourse. Jesus is using hyperbole to relay an important lesson. Showing acts of kindness as a favor isn’t charity. True charity is reaching out to people who are less fortunate, and blessing them generously with what you have (see Matt. 6:1-18). **Repaid at the resurrection of the just**—This is a reference to the judgment of the righteous (Dan. 12:2).
  - A. “Jesus applies the principle above in a fascinating way. If His host really cares about honor from God, he should invite the poor and powerless, who can never repay him in this life. How is this an application? Simply in that God is concerned for the poor. He will exalt the person who cares for the helpless, rather than the powerful who can reward here and now.”<sup>4</sup>

### Parable #3 14:15-24

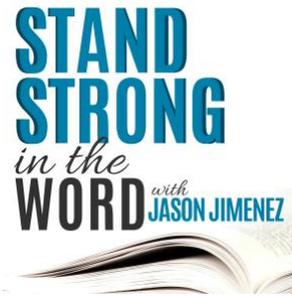
4. <sup>15</sup> **When one of those who reclined at table with him heard these things, he said to him, “Blessed is everyone who will eat bread in the kingdom of God!”** This response shows that the guests understood Jesus parable to be about the Kingdom of God (14:7-14). Something referenced in Isaiah 25:6-8. Perhaps this gentleman spoke up to ease the tension or believed strongly in Jesus’ message about the Marriage Supper of the Lamb to come.
5. <sup>16</sup> **But he said to him, “A man once gave a great banquet and invited many** (invitations went out in advance). <sup>17</sup> **And at the time for the banquet he sent his servant to say to those who had been invited, ‘Come, for everything is now ready** (announced early that day).’ Jesus teaches a parable about the kingdom of God and stuns the guests with the teaching that not all who belong to Abraham will enter the kingdom. **A great banquet and invited many**—A man of high-ranking status.

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<sup>4</sup> Lawrence O. Richards, [\*The Bible Reader’s Companion\*](#), electronic ed. (Wheaton: Victor Books, 1991), 665.



- A. <sup>18</sup> **But they all alike began to make excuses** (refuse; to reject). **The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’** It seemed everyone would not miss out on such an elaborate banquet. However, although they accepted the invitation—on the day the banquet was ready—they gave excuses as to why they couldn’t come. Each one believed they had more important commitments to attend. Yet, their excuses were selfish and defective. **I have bought a field**—The man was consumed by the world. He cared more about his own status and riches than others. What man buys a field, and then goes to see it? Traditionally, banquets started before sunset. So, the man had little daylight to see the field, and could have attended the banquet.
- B. <sup>19</sup> **And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’** This man’s excuse reveals his greedy heart. Yet, how foolish is he? What man invests in livestock without making sure they are fit to work?
- C. <sup>20</sup> **And another said, ‘I have married a wife, and therefore I cannot come.’** This man cared more about his happiness and pleasures of life than he did others. Marriages were planned way in advance, so this man would have known of the conflict ahead of time; yet, choice to still commit knowing he would not be attending.
6. <sup>21</sup> **So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’** Each one of the lame excuses was a major insult to the host. In that culture, turning down an invitation was a sign of rejection. To accept the invitation, but then refuse to attend the day of was grounds of terminating that relationship. So, for the host to send a decree to invite the poor and people with disability was a gesture of grace. The lowly class were seen as sinful, wretched and ceremonially unclean. This points back to the grace Jesus extended to the man with dropsy.
7. <sup>22</sup> **And the servant said, ‘Sir, what you commanded has been done, and still there is room.’** <sup>23</sup> **And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled.’** <sup>24</sup> **For I tell you, none of those men who were invited shall taste my banquet.’** ” The host extends his invitation to travelers (Gentiles). Jesus message was loud and clear: Accept His invitation to dine with Him in heaven for all eternity. This not only applied to the nation of Israel, but to generations of Jews and Gentiles to come.



- A. “The Jews pictured their future kingdom as a great feast with the patriarchs as the honored guests (13:28–29; Isa. 25:6–9), and Jesus used this picture to illustrate the importance of accepting God’s invitation to “salvation’s supper.” Salvation is a feast, not a funeral; everything we need has already been provided. All we must do is accept the invitation, come, and be filled!”<sup>5</sup>

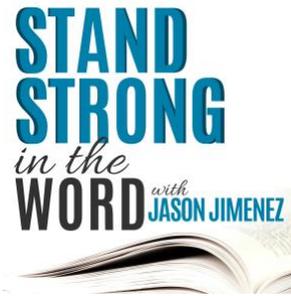
**EVENT #4: THE COST OF DISCIPLESHIP**  
**LUKE 14:25-35**

1. <sup>25</sup> **Now great crowds accompanied him, and he turned and said to them,** <sup>26</sup> **“If anyone comes to me and does not hate (disregard; to love less) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple (learner; pupil to a master/teacher).** As Jesus draws closer to Jerusalem (9:51), He emphasizes the commitment required to be His disciple by using hyperbole.
  - A. A disciple of Christ is not to be like the guests in the banquet parable (14:15-24). They are to love Him more than they love those dearest to them (see Matt. 10:34-36; Mk. 8:34-35).
2. <sup>27</sup> **Whoever does not bear (pick/lift up; support a burden) his own cross and come after me cannot be my disciple.** If “disregarding family” wasn’t enough; Jesus then brings up death. It’s one thing to give up something you love. It’s quite another to give up your life. The cost of discipleship was clear to Jesus’ audience (see 9:23).
  - A. “When the Roman Empire crucified a criminal or captive, the victim was often forced to carry his cross part of the way to the crucifixion site. Carrying his cross through the heart of the city was supposed to be a tacit admission that the Roman Empire was correct in the sentence of death imposed on him, an admission that Rome was right and he was wrong. So when Jesus enjoined His followers to carry their crosses and follow Him, He was referring to a public display before others that Jesus was right and that the disciples were following Him even to their deaths. This is exactly what the religious leaders refused to do.”<sup>6</sup>
3. <sup>28</sup> **For which of you, desiring to build a tower (watch tower for safety), does not first sit down and count the cost, whether he has enough to complete it?** Jesus provides two

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<sup>5</sup> Warren W. Wiersbe, [\*Wiersbe’s Expository Outlines on the New Testament\*](#) (Wheaton, IL: Victor Books, 1992), 181.

<sup>6</sup> John A. Martin, [\*“Luke,”\*](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 243.



additional illustrations (building a watchtower and a king contemplating war) to emphasize the cost of discipleship.

- A.** <sup>29</sup> *Otherwise, when he has laid a foundation and is not able* (have the strength) *to finish, all who see it begin to mock him,* <sup>30</sup> *saying, 'This man began to build and was not able to finish.'* A watchtower and its foundation denote strength. So, to have a worker unfit/not strong enough to build is pitiful. Likewise, Jesus is telling those accompanying Him to count the cost before planning to “build” a life with Christ.
- B.** <sup>31</sup> *Or what king, going out to encounter another king in war, will not sit down first and deliberate* (think carefully) *whether he is able with ten thousand to meet him who comes against him with twenty thousand?* <sup>32</sup> *And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.* An even greater scenario is a king contemplating war. How foolish would the king be to declare war without assessing his army’s size and ability.
- b.** <sup>33</sup> *So therefore, any one of you who does not renounce* (to forsake; to leave your possessions) *all that he has cannot be my disciple.* Jesus tells the crowd to “say goodbye” to the things of the world to follow Him. This has more to do with the condition of your heart than it does with your actual possessions.
- c.** <sup>34</sup> *“Salt is good, but if salt has lost its taste, how shall its saltiness be restored? <sup>35</sup> It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear.”* Salt was used to preserve good things as well as prevent bad things from growing. A disciple unwilling to surrender all to God, and too foolish to count the cost is like salt that has lost its saltiness.