



NOTES FOR FURTHER STUDY

Supplemental Texts

1 Sam 2:6-10; Pro 25:6-7; Isa 61:1-4; Ezk 21:25-27; Dan 12:2-3; Zech 9:9; Matt 23:1-2; Mk 10:45; Lk 4:16-18; 6:20-23, 31-36; 7:20-23; 11:43; 14:21; 18:9-14; 20:35-36; John 5:28-29; Acts 23:8; Rom 8:1-4, 28-30; 12:16; Phil 2:5-11; James 4:10

Study Summary

Jesus' criticism of the ways of the Pharisees and teachers of the law continue in a critique about their concern for status and recognition. In this passage, Jesus shows that the ways of the Kingdom are totally opposed to these pursuits and are instead centered around humility and service.

Historical & Theological Background

Table Fellowship: "Ancient meal customs placed a higher premium on the symbolic value of table fellowship than is common in the modern Western world. To the ancients, sharing a meal was imbued with ritual meaning and often signified the most solemn and intimate of social relationships." "Invitations to meals were normally sent out a day or two in advance." "When a guest first arrived at the banquet, a servant would often meet them at the door and lead them to the dining area." "Moveable couches were arranged in a U-shape for dining around the table. "Guests reclined on their left elbows. The place of highest honour was the central position on the couch at the base of the U. The second and third places were those on the left of the principal man (i.e. reclining behind him) and on his right (i.e. reclining with the head on his bosom). After this there seems to have ranked the couch to the left (with the places as on the first couch), then that to the right of the first and so on." "One's choice of mealtime partners reflected certain group boundaries. In antiquity, some meals drew sharp lines between in-groups and out-groups." "Within the shared meal itself, there was a tension involving both equality and social stratification. In theory, everyone was to be seen as equal, but in reality every participant knew the social hierarchy within the group since the members would be arranged from least to most important around the couches." "Only the socially superior were allowed to recline, while women, slaves, and children (if invited) would normally be in a sitting posture, indicating social inferiority."

DISCUSSION PRIMER

Take some time this week to read Luke 14:7-14 slowly and prayerfully. Ask yourself these questions: Where does a concern for status show up in my life? Am I resting with all of who I am in the humble King?

TEXTUAL INVESTIGATION

LUKE 14:7-14

Big Idea: The Way of the Kingdom

Fallen Condition Focus: Self-Righteousness, Pride, and Hypocrisy

- What causes Jesus to recite His parable (7)?
- What is the meaning of Jesus' parable? (See 1 Sam 2:6-10 & James 4:10)
- Why does Jesus advise his host to invite to his meal the poor rather than his friends and neighbors (12-14)? (See Lk 6:20-23, 31-36 & HTB)
- How does Jesus model His exhortation in 12-14 in His own life and ministry? (See Lk 4:16-18 & Lk 7:20-23)
- What does it mean to be "repaid at the resurrection of the righteous" (14)? (See Dan 12:2-3 & John 5:28-29)

Gospel Connection: Read Phil 2:5-11. How is Jesus both the most humble of servants yet also Savior and Lord?

TEXTUAL INTERSECTION: How does the text intersect with our lives?

- What importance does the world place on status and success? How is that manifested in our own culture today?
- How are the ways and values of God's Kingdom different from the ways and values of the world?
- In what ways are you tempted to pursue the values of the world at work? Home? Church?
- What are some practical ways we can practice the values of God's Kingdom this week individually? As an MC? As a church community?
- What might be keeping you from resting with all of who you are in humble and reigning King? How does doing so build in us humility and service?

REPLICABLE QUESTIONS

Read *Luke 14:7-14* and explore together what the passage reveals about:

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| 1) The character and purposes of God? | 4) Our identity in Christ? |
| 2) The fallen human condition? | 5) Our obedience to Christ? |
| 3) The gospel of Jesus Christ? | 6) Our relationship to others |

TEXTUAL APPLICATION: "So, what now?"

Have each participant identify a personal take-away in light of this study. Is there . . .

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| • a command to obey? | • a beauty to behold? | • a mission to fulfill? |
| • a promise to claim? | • a truth to believe? | • an example to follow? |
| • a sin to repent of? | • a service to render? | • a person to tell? |

[Works referenced and cited: Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*; Leon Morris, *Luke: An Introduction and Commentary*; Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament*; NIV Biblical Theology Study Bible, GE D.A. Carson]