

Study of Luke 14
by
Marc Gravelle
marc@bondservantsofyeshua.ca

Luke 14:1-35

1 And it came to pass, as Messiah went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him. 2 And, behold, there was a certain man before him which had the dropsy.

(Hydropikos, Strong's number G5203 ὑδρωπικός, hydrōpikós, pronounced, hoo-dro-pik-os, it is from a compound of G5204 and a derivative of G3700, as if looking watery; to be dropsical, have the dropsy. It is a swelling, a tumour, an abnormal accumulation of fluid in cells, tissues, or cavities of the body, resulting in swelling)

Here we see that the Pharisees are once again trying to trick Messiah into contravening the Words of the Father's Torah of Life, and they do that by having the chief Pharisee invite Messiah into his home on the Sabbath, and then having a person who suffered from an illness called the dropsy, which I defined above, and they did that to see **IF** Messiah would heal on the Sabbath, which is called **WORK**, in their man made oral torah, their man made doctrine.

*Verse 3 And Yeshua answering spoke unto the lawyers and Pharisees, saying, Is it **LAWFUL** to heal on the sabbath day?*

Since Messiah asked these Pharisees this question, it means that He is posing this question to all of us. How would you answer this question and how would you prove that your answer **IS RIGHT?**

The answer is **YES, it is LAWFUL to heal** on the Sabbath and the **verses** that support that answer are found in

*Matthew 12:3-8 But Messiah said unto them, Have you not read what David did, when he, and they that were with him were hungry; How he entered into the house of Elohim, and **DID EAT** the showbread, which was **NOT** lawful for him to eat, neither for them who were with him, **BUT** only for the priests? Or have you not read in the Torah, how that on the Sabbath days, the priests in the temple **PROFANE** the Sabbath, and are **blameless?** But I, Messiah, say unto you, That in this place, is **ONE** greater than the temple. **BUT if you had known what this means, I will have mercy, and NOT sacrifice, YOU would NOT have condemned the guiltless. For the Son of man is Master even of the Sabbath day.***

And in Mark 2:27 And He said unto them, The Sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Master also of the Sabbath.

The Son of man is Messiah, and Messiah **IS** the Words of the Living Torah made flesh, and Messiah made it very clear, that He only speaks the Words that our heavenly Father gave Him to

Speak, therefore what Messiah says, **IS** what **IS LAWFUL**, which means, that Yes, **it is LAWFUL to heal on the Sabbath**, because the Words of the Torah of YHVH made flesh, healed on the Sabbath.

Verse 4 And they held their peace.

Why would they not answer Messiah, since they knew that according to their man made doctrine, their oral torah, it was **NOT LAWFUL** to heal on the Sabbath? I suspect it is because they **KNEW** that this was a man made law, and they really could not challenge Messiah on it, for they would be proven wrong in public and humiliated, so they stayed silent.

*And Messiah took the man with the palsy, and healed him, and let him go; 5 And He answered the chief Pharisee and those that were there with him, saying, Which of **YOU** shall have an ass or an ox that falls into a pit, and will **NOT** right away pull him out, on the Sabbath day?*

The answer is so obvious that yes everyone of these men present, would indeed pull their ox or their ass out of the pit even though it was the Sabbath day, and yet we are told in *verse 6*

And they could not answer Him again to these things.

Again, I have to say, that when someone says something that they cannot truly support with any worthwhile evidence, it is best if they keep their mouths shut, rather than try and justify something that is simply **NOT** true, and then be embarrassed when they are easily proven wrong.

Verse 7 And Messiah put forth a parable to those which were invited to be there, when he marked how they chose out the chief rooms (the limelight positions); saying unto them,

*Verse 8 When you are invited of any man to a wedding, do **NOT** sit down in the highest room; lest a more honourable man than you who was also invited to the wedding and when he shows up; 9 the man that invited him, comes and says to you, Give this man your place; and you begin with shame to take the lowest room.*

Messiah is saying, don't think of yourself as better than everyone else, so that if and when you are invited to someone's function, you automatically take the best seat in the house, thinking that you somehow deserve it, because, someone more important than you, might come along and then you will be asked in front of everyone, to give up the seat that you thought was rightfully yours, based on your ego, and then you will be humiliated and asked to vacate the seat that **YOU** chose for yourself, and be given another place where you truly belong.

My father taught me that lesson when I was a very young man, and I wanted to write a letter to a city official to complain about something that I believed was wrong. But before sending the letter in, I asked my father to read it, and tell me if it was OK. After he read my letter, he told me, that I had signed the letter incorrectly, for I had signed it, Mister Marc Gravelle, and my

father said, take the Mister out of there, because if you truly **ARE** a Mister, which is a title of honour, then the people will recognize it, and automatically call you Mister, **BUT** if you are **NOT** a Mister, if you are **NOT** a man of honour, then nothing written on a piece of paper will ever make anyone think of you as Mister, a man of honour.

Verse 10 But when you are invited to a function, go and sit down in the lowest room;

To do that, a man **MUST** first have a humble heart, and unfortunately there isn't much humility in the males of the human race, for the majority of people prefer the limelight, they prefer to be recognized as someone important, special and or influential, which is exactly what these Pharisees are like according to Messiah.

*Messiah says: seek the lowest room, **SO**, that when he that invited you comes, he may say unto you, Friend, **go up higher: THEN** you shall have glory and honour in the presence of them that sit at meat with you.*

Messiah is teaching this pharisee and us a principle here, and that is, **IF** we want to be honoured **BY HIM**, and our heavenly Father, then we had better learn to be humble.

*Verse 11 For whosoever exalts **HIMSELF, SHALL be abased; BUT** he that willingly chooses to **HUMBLE HIMSELF, SHALL BE EXALTED.***

Next Messiah says to this chief Pharisee that invited him, in *verse 12*

*When you make a dinner or a supper, do **NOT** call your friends, nor your brethren, neither your kinsmen, nor your rich neighbours; lest they reciprocate and invite you again, and you are recompensed because you invited them, therefore they feel obligated to invite you to their function.*

*Verse 13 But **DO THIS** instead, when you make a feast,*

Call

The poor;

The maimed,

The lame,

The blind:

*Verse 14 And **YOU** shall be blessed;*

WHY?

Because these people cannot reciprocate and invite you to one of their functions, for they do **NOT** have functions, because they are poor, and probably have never been invited into the type of luxurious home that you live in:

And then Messiah says something that is of utmost importance, He says, If you do that, if you invite people that cannot pay you back for your kindness, **THEN**

YOU SHALL be recompensed at ***THE RESURRECTION OF THE JUST.***

That is speaking of judgement day, when all people shall be resurrected and be judged for the works, the deeds that they have done, and the words that they have used, because the words that people use, show the condition of their hearts.

Verse 15 And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of Elohim.

Once Messiah heard the response of one of the Pharisees that were at the table with Him, He chose to answer him with a parable, He said in *verse 16*

Then Messiah said unto him,

A certain man made a great supper, and invited many: 17 And he sent his servant at supper time to say to them that were invited, Come; for all things are now ready.

Who does the certain man represent?

What does the great supper represent?

Who does the servant who was sent out represent?

What does supper time represent?

Who are they that are invited to the supper represent?

What does it mean when the servant says to the people that were invited **ALL** things are now ready?

The certain man represents our heavenly Father

The great Supper is the marriage supper of the Lamb

The servant is Messiah

The time of the supper represents the end of the day, and is a picture of end times

The people that are invited to the great supper represent all people that profess to believe, follow and obey the Elohim of Abraham, Isaac and Jacob

When the servant says that **All things are ready**, it means that it is now the end, where all will be judged for their actions, deeds and the Words that they used, it is judgement day.

*Verse 18 And all of them (those whose lips praise YHVH, **BUT** their hearts are far from Him) with one consent began to make excuses.*

The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray you have me excused.

What does the piece of ground that this man has bought, that he says is so important to him that it is stopping him from coming to the supper of this certain man, represent? It represents his material wealth, and his words or his excuse tells us that his possessions, his earthly wealth, is much more important to him than coming to the marriage supper of the Lamb

And another said, I have bought five yoke of oxen, and I go to prove them: I pray you have me excused.

What do the **five** yoke of oxen, that this second man bought, that he says is stopping him from coming to the supper of this certain man, represent? The number five in Scripture speaks of the Torah of Moses, the very same Torah that was given to Moses by YHVH at Mount Sinai, and since the letter Aleph is a picture of an Ox and that this letter Aleph also represents YHVH, and since there are ten ox in the five yokes of oxen, it means that these oxen represent the gods of others, they represent the imaginary man made gods of others, which therefore tells us that this man believes in the gods of others, and since there are **ten** ox, it tells us that this man believes in the commandments of these imaginary man made gods, and therefore refuses to come to the Marriage supper of the Lamb, because he follows the commandments, the doctrines of man, and **NOT** the commandments, the Doctrine of the Elohim of Abraham, Isaac and Jacob.

And another said, I have married a wife, and therefore I cannot come.

Who or what does the wife that this third man, whom he says he has just married, that is stopping him from coming to the supper of this certain man, represent? The wife represents the willing surrender of this man, to the lust of his flesh, she represents rebellion against the Words of the Father's Torah of Life, because the man believes that the Words of YHVH stop him from following and enjoying his lustful ways.

Verse 21 So that servant came, and showed his Master these things.

So after the master sent out his servant to invite the people that he believed were on his list, that professed to be his friends, the servant returns to the master and tells him that the people who were invited, do **NOT** want to come to your **great supper**, and we are told in the balance of verse 21

*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;

The maimed, (crippled)

The halt, (missing a foot or a leg)

The blind.

We know that the Master represents our heavenly Father, and that Servant represents Messiah? **BUT** what do the streets of the city represent? Who do all the poor, maimed, the halt and the blind represent?

I believe that the streets of the city represent the places where people hide from Elohim, because they do **NOT** think that YHVH will forgive them for what they have done in the past.

The poor represent the poor in spirit, people that have been oppressed by the world and the doctrines of secular man and the doctrines of all man made religions of the world, they are people that have given up hope.

The maimed, represent all people that have been hurt, damaged or crippled by the doctrines of man made religions and the hypocrisy of the leadership of these religions.

The halt, represent all people who have tried to keep the Words of the Torah of YHVH, but have been cut off, belittled, and shun by their friends and family members that practice and follow the doctrines of any and all man made religions.

The blind represent all people that are walking in darkness, who have been duped into following the **LIES** contained in **ALL** man made secular and or religious doctrines, **LIES** that teach that the Words of YHVH's Torah of Life are irrelevant for the sophisticated society that we now live in, or the **LIE** that states that the eternal Words of YHVH's Torah of Life, have somehow been changed and superseded by the words of man's finite wisdom, or the people that believe the **LIE**, that the Words of the Father's Torah of Life have been abolished in whole or in part.

*Verse 22 And the servant said, Master; **it is done** as You have commanded, and yet there is room.*

This is a picture of the Work that Messiah did for us, when He first came to earth and died on the cross for our sins, and therefore we have to ask, WHY is there yet room at the supper celebration of this certain man?

*Verse 23 And the Master said unto the servant, Go out into the highways and hedges, and **compel** them to come in, that My house may be filled.*

Once the friends that were invited refused to come to the wedding the servant who represents Messiah was sent out, and he went out into the streets to invite people, and like Messiah's first coming, he went out as a fisherman to lure the people in and have them decide of their own free will to come to the supper celebration, the next time that the servant was sent out, is a picture of Messiah coming back as our conquering king, for he goes out as a hunter, to compel, capture and or force people to come to the supper celebration. We have an example of this in *Jeremiah 16:16-21* where it says:

*Behold, I will send for many fishermen, says YHVH, and they shall **fish for them**; and after, I will send for many hunters, and they **SHALL HUNT THEM** from every mountain, and from every hill, and out of the holes of the rocks. For My eyes are upon all their ways: they are **NOT** hid from My face, neither is their iniquity hid from My eyes. And **FIRST** I will recompense their*

*iniquity and their sin double; **BECAUSE** they have defiled My land, they have filled My inheritance with the carcasses of their detestable and abominable things. O YHVH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto You from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know My Hand and My might; and they shall know that My Name is YHVH.*

Please remember that our heavenly Father has said that He does **NOT** want even one person to perish, therefore He first sends out His disciples as fishermen to lure people with His Words of Life, and when there are few that come, He then sends out His hunters to bring them to Him, so that He can offer them yet another opportunity to surrender their hearts to Him, and **IF** they do **NOT**, accept what He has to say, then they are free to go and do what they want, even though He knows they will be lost forever.

*Verse 24 For I say unto you, That **NONE** of those men who were invited **SHALL** taste of My supper.*

The people that were first invited represent people that were supposedly friends of the Master, they are the one that had the privilege of experiencing His love and friendship and then they made the conscious decision that they were better off to ignore Him, and **NOT** do what He requested them to do, for they refused His hospitality, they refused to come and celebrate what He was joyful about.

Next we are told in verse 25

*And there went great multitudes with Messiah: and He turned, and said unto them, 26 If any man comes to Me, and does **NOT** hate*

(Miseo, Strong's number G3404, μισέω, miséō, pronounced, mis-eh'-o, basically means **having a preference for one thing over another**, by way of expressing **either aversion from, or disregard for the claims of one person or thing**, relatively to those of another; it also means to have a relative preference for one thing over another, by way of expressing either aversion from, or disregard for, the claims of one person or thing relatively to those of another, it means that it is impossible to serve two masters. It is from a primary word, μῖσος, mîsos, which means hatred; to detest, especially to persecute; by extension, to **love less**, hate, hateful)

*His father, and mother, and wife, and children, and brethren, and sisters, yea, and even his own life also, he **CANNOT** be My disciple.*

Messiah is saying that if a person does not have great solid **preference** of the things of YHVH the Words of His Torah of Life, compared to the things of his earthly father, mother, wife, children, brethren and sisters, the things of this world, then, that person **CANNOT** be His disciples. Messiah is not saying that these people cannot enter the kingdom of Elohim, He is

simply saying that unless they can do what He asks, unless they can put the Words of the Living Torah of our heavenly, **first** and **foremost** in their lives, unless they can be zealous in their obedience to the Words of the Living Torah, more than they can be for their family members, then they do **NOT** fit the job description of being a servant of Messiah. Messiah, who is the Words of the Living Torah made flesh is simply telling **ALL** people who want to be His disciples that they absolutely, **MUST, not only HAVE a preference** for the Words of the Torah over anything and everything else in their lives, **BUT** they have to be able to demonstrate that their commitment to believe, follow and obey the Words of the Torah of our heavenly Father, is much more important to them than any other commitments they have to any of the people mentioned above.

To be Messiah's disciple means that He, the Words of the Living Torah made flesh **MUST** come first, over everything else.

*Verse 27 And whosoever does **NOT** bear his cross, and come after Me, **CANNOT** be My disciple.*

What does the cross that Messiah is speaking of here, represent? The cross that Messiah bore was the cross of obedience to the Words of the Father, and **IF** any of us want to be His disciples then we too, **MUST** choose to take on the yoke of total surrendered obedience to all the Words of our heavenly Father's Torah of Life.

*Verse 28 For which one of you, intending to build a tower, does **NOT** first sit down, and count or calculate the cost, whether he has sufficient funds, time, skills and manpower to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish.*

What does the tower represent in this parable?

What does the cost of building this tower that the man is to calculate represent?

What does the funds needed to build this tower represent?

What does, finish the project represent?

What does the foundation that he laid down represent?

Who are they, that will mock this man if he does not finish what he started?

What was it that he was trying to build but did **NOT** finish represent?

The Tower represents our life,

The cost of building this tower, our life, is the price that we will have to pay during, and at the end of our lives, will this cost, which is obedience, be too great for us to pay, to get everlasting Life, for there is only one alternative, everlasting damnation?

The funds needed to build this tower represent what we are willing to surrender to YHVH, to have everlasting life.

Finish the project, represents the end of our lives.

The foundation represents what we build our lives upon, is it the **TRUTH** of YHVH or the **LIES** of man and satan?

The people that will be mocking the attempt of this man to build his tower on a proper foundation of YHVH, are those that have not only chosen **NOT** to obey the Words of the Father's Torah of Life, but to not even build a tower, or if they do build a tower, it is built on and or by their own understanding, their own foundation, and **NOT** the foundation of YHVH. The Words of His Torah of Life.

What is next **IS** the same principle with different circumstances.

Verse 31 Or what king, going to make war against another king, does not sit down first, and consult with his advisors, whether he is able with ten thousand men, to meet him that is coming against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sends an ambassador, and desires conditions of peace.

Therefore Messiah's teaching tells us:

*Verse 33 So likewise, whosoever of you that does **NOT CHOOSE TO FORSAKE ALL** that he has, he cannot be My disciple.*

Messiah is making it very clear what the cost of becoming His disciple is, because He does not want any of His disciples to come to Him at a later date and say, I did **NOT** know how much this would cost me, therefore I want out. We all have a purpose in this life, and that purpose is to believe, follow and obey the Words of our heavenly Father's Torah of Life, **BUT IF** any one wants to be a disciple of Messiah, then like the Nazarite, a person has to be prepared to give up everything and follow in Messiah's Torah obedient footsteps.

Messiah ends with yet another parable, He says in *verse 34*

*Salt is good: **BUT** if the **SALT***

(מֶלַח, Malach, means, salt, he salted, put in brine, to tear away, dissipate, was torn, rag, tatter, mariner, sailor, salty, barren)

*Has lost its **savour**,*

(רִיחַ, Reyach, means, smell, odour, scent, perceive odour, he smelled, scented, he felt)

*How then shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; **BUT** men cast it out. He that has ears to hear, let him hear.*

In Scripture, in *Matthew 5:13-15*, Messiah tells the people that obey the Words of the Father's Torah of Life, as He willingly did, and taught us to do, **ARE** the **salt of the earth**, and then in the same breath Messiah says, that those who choose to obey the Words of the Father's Torah of Life, are also the **Light of the world**, therefore based on what Messiah said in *Matthew 5*, if we

are the Salt of the earth and we are the Light of the world, then, Light and Salt are somehow connected.

Matthew 5:13 YOU are the SALT of the earth: BUT IF the salt has lost his savour, how shall it be salted again? It, the salt that has lost its savour (Reyach), IS thenceforth good for nothing, BUT to be cast out, and to be trodden under foot of men. 14 You are the Light of the world. A city that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, BUT on a candlestick; and it gives light unto all that are in the house."

Since, according to Messiah, **LIGHT** and **SALT** are connected, then that means that when we **LOSE OUR SALTINESS**, it means that we have **LOST OUR LIGHT**, and when we **lose our Light**, it means that we are now walking in darkness, and since Messiah, the Living Torah of YHVH, in the flesh, **IS the Light of the world**, then that means that the people **that are in the dark**, the people that have **lost their saltiness**, are people that **are without** the Words of the Father's Torah of Life in their lives.

Leviticus 2:13 And every oblation of your meat offering SHALL you season with salt; neither shall you allow the salt of the Covenant of your Elohim to be lacking from your meat offering: with all your offerings you SHALL offer salt.

Here in Leviticus, we learn that YHVH has made it a Commandment that **SALT** is to be put on **ALL** the offerings that are presented to be sacrificed. Well since we are to offer **SALT** with every sacrifice, and since Messiah tells us that **WE ARE THE SALT**, then that means that we are to put the essence of who we are, our spirit, our whole being, on the altar with every sacrifice that we offer. This means that there cannot be any **SELF** left in us, all that should be left within us, **IS** Messiah, and Him crucified on our behalf.

2Kings 2:21 And he went forth unto the spring of the waters, and cast the SALT in there, and said, Thus says YHVH, I have healed these waters; there shall not be from thence any more death or barren land.

Here we are told that the salt has a healing quality. Therefore, since Messiah says, that **WE are the Salt of the earth, when we obey**, and since we are to mimic Messiah and obey the Words of the Father's Torah of Life, thereby becoming the Light of the world, it means that we are sent to

heal the waters that people drink, which means that we are to bring the Water of the Word of YHVH, His healing to the World. Are you willing to do that? Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*