

Lesson 17 Luke 13:18-14:35

This lesson begins with three parables about the Kingdom of God. Notice how Jesus describes the Kingdom in common terms the people can understand. Also, in this lesson, Jesus heals yet another man on the Sabbath. While dining at the home of a Pharisee, Jesus tells three parables about great feasts, guests of honor, the poor, and the Kingdom of God.

1. Read Luke 13:18-19 and footnotes. How is a mustard seed like the Kingdom of God?

Reflection: What is it that makes the Kingdom grow? Share any footnotes about these verses.

Luke 13:18-19 Then he said, "What is the kingdom of God like? To what can I compare it? ¹⁹ It is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and 'the birds of the sky dwelt in its branches.'"

2. Read Luke 13:20-21 and footnotes. Reflection: What do you think the flour represents in this parable?

What do you think the yeast represents?

Luke 13:20-21 Again he said, "To what shall I compare the kingdom of God? ²¹ It is like yeast that a woman took and mixed [in] with three measures of wheat flour until the whole batch of dough was leavened."

3. Read Luke 13:22-30 and foot notes. What does the "narrow door" represent? What kind of *strength* does it take to get through the door?

Luke 13:22-30²² He passed through towns and villages, teaching as he went and making his way to Jerusalem. ²³ Someone asked him, "Lord, will only a few people be saved?" He answered them, ²⁴ "Strive to enter through the narrow door, for many, I tell you, will attempt to enter but will not be strong enough. ²⁵ After the master of the house has arisen and locked the door, then will you stand outside knocking and saying, 'Lord, open the door for us.' He will say to you in reply, 'I do not know where you are from.' ²⁶ And you will say, 'We ate and drank in your company and you taught in our streets.' ²⁷ Then he will say to you, 'I do not know where [you] are from. Depart from me, all you evildoers!' ²⁸ And there will be wailing and grinding of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves cast out. ²⁹ And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. ³⁰ For behold, some are last who will be first, and some are first who will be last."

4. Read again Luke 13:25-28. If these people ate and drank with Jesus, why did the Lord not know them?

Who does it sound like Jesus is referring to in verse 28?

Who are the people from the east and west and from the north and south?

5. Read Luke 13:34-35 and footnotes. What does "Jerusalem, Jerusalem" mean to Jesus? (It is more than a city). What is Jesus predicting when he speaks of "your house will be abandoned"?

Luke 13:34-35 "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! ³⁵ Behold, your house will be abandoned. [But] I tell you, you will not see me until [the time comes when] you say, 'Blessed is he who comes in the name of the Lord.'"

6. Read Luke 14:1-6. This is the 5th time Jesus heals on the Sabbath. How does he defend his actions this time? Reflect: What types of “work” does Jesus suggest is acceptable on the Sabbath?

Luke 14:1-6 On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. ² In front of him there was a man suffering from dropsy. ³ Jesus spoke to the scholars of the law and Pharisees in reply, asking, “Is it lawful to cure on the sabbath or not?” ⁴ But they kept silent; so he took the man and, after he had healed him, dismissed him. ⁵ Then he said to them, “Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?” ⁶ But they were unable to answer his question.

7. Read Luke 14:7-14. A ruler, who was a member of the sect of Pharisees, had invited Jesus to dine at his home when Jesus tells a parable. There are at least three moral lessons in verses 7-35. What is the moral of 14:7-11? How does Jesus make the virtue of humility appealing in this parable?

Luke 14:7-14⁷ He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. ⁸ “When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, ⁹ and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place. ¹⁰ Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table. ¹¹ For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” ¹² Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. ¹³ Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; ¹⁴ blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous.”

8. Read again Luke 14:12-14. What is Jesus encouraging the man who gave the banquet to do? How is that activity rewarded according to Jesus?

9. Read Luke 14:15-24. Still at the feast of the Pharisee, Jesus tells yet another parable about a feast. This banquet is an analogy for a great heavenly banquet. In this parable, who was invited to the banquet initially? Why did they not attend?

10. Read Luke 14:25-35 and footnotes. Discipleship is difficult. What does Jesus mean when he says we must hate our fathers? Check footnotes for the meaning of salt that does not lose its flavor.