

INTRODUCTION.

- A. Scripture text: [Luke 14:1-14](#).
- B. "Table Talk."
- C. This the fourth in a series of six sermons on the parables.
- D. How many times have you seen this motto:
"Jesus Christ is the Head of this home, the silent Listener to every conversation, the unseen Guest at every meal." As we shall see Jesus can be a very dangerous guest!

I. A LESSON IN SYMPATHY (Lk. 14:1-6).

- A. It is sad to think these religious leaders may have been using this afflicted man as a tool to fulfill their evil purposes. We need to show love not law in some situations.
- B. Yet, even today are times when we exploit people and use their weaknesses to our advantage. Jesus never did that.
- C. The key of Jesus' teaching is that we should treat people better than animals. If the Sabbath is holy, fill it with holy deeds!
- D. Brothers and sisters, other family members will fight and shout while all will show love and concern for their pets. Let us stop treating people like animals and animals like people.

II. A LESSON IN HUMILITY (Lk. 14:7-11).

- A. While Jesus wants to begin His parable, the people are scrambling for position around the table. So, Christ stops His story, to tell them about where to sit and how to do so humbly.
- B. This point is for the guests at the dinner.
- C. A person's worth is not based on position, a title on a door, or the amount of applause of the people, but is based on their Xian character and their relationship to God.
- D. Paul sat in a Roman prison while Nero sat on the throne of the Empire, yet no one doubts who was the better man.
- E. The rich man died and went to hades, while the beggar Lazarus died and was carried by the angels to Abraham's bosom. Again, no one doubts who was the better man.

III. A LESSON IN GENEROSITY (Lk. 14:12-14).

- A. This point is for the host of the dinner.
- B. The Pharisees had invited only the important, influential, and the rich. They were not in need of a meal. Let us not be guilty of being part of a Xian clique or an evangelical mutual admiration society.
- C. Xians are to practice hospitality; see Rom. 12:13; 1 Pet. 4:9; Heb. 13:2; Mt. 25:31ff.

IV. A LESSON IN OPPORTUNITY (Lk. 14:15-24).

- A. First great scene of the parable is of preparation (Lk. 14:15-17):
 - 1. All things were ready to feast; not a fast, a funeral, or famine.
 - 2. Physical food sustains life, while spiritual food imparts it.
- B. Second great scene of the parable is the invitation (Lk. 14:17c-22):
 - 1. The word "come" deals in simplicity, availability, and responsibility on the part of the host and the guests.
 - 2. People rejected the best of all feasts, for things of second-best quality (gross iniquities are not the problem here).
- C. Third great scene of the parable is condemnation (Lk. 14:23,24):
 - 1. God's invitation is not a suggestion but a command (Ac. 17:30).
 - 2. Some accepted because they saw their need, others rejected.

3. God then shut the door (v. 24), the opportunity to come was gone.

CONCLUSION AND INVITATION.

- A. The parable has a window and a mirror:
 1. The window (to see God) is that He is all of the qualities mentioned above.
 2. The mirror (to see ourselves) is that we are to be humble and strive to do the things taught.
- B. How clearly do you see yourself? Clearly enough to do something about it?
- C. Plan of salvation for non-Xians, erring Xians.