

Jesus on the way to Jerusalem

Part 6: Luke 14:1-34

L'Amable Bible Chapel
Dec. 7, 2025, I. Franck
lamablebiblechapel.com



Kingdoms in Conflict

Humanity in and out of Harmony

Jesus to Jerusalem

Teaching what God values

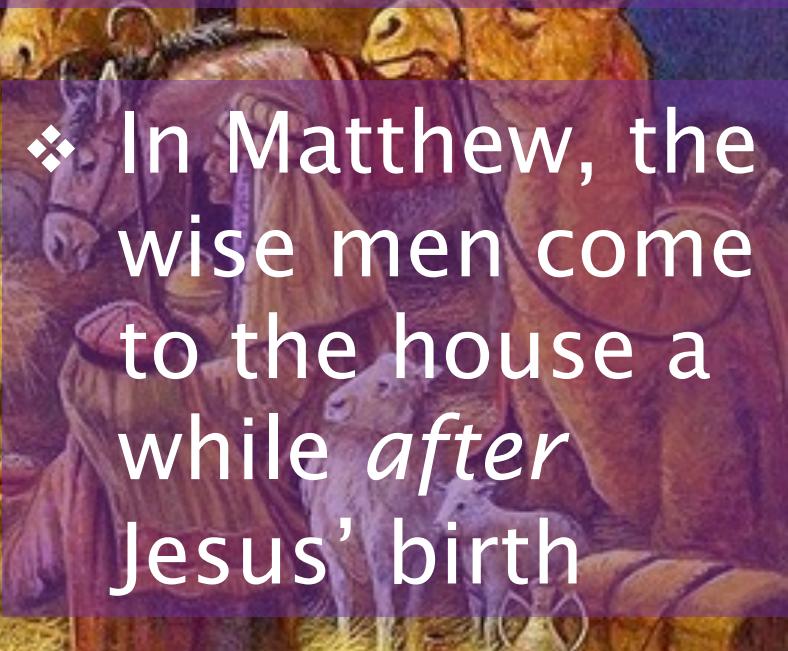
End Times

First, Animals at Christmas



What do we remember about animals in the Christmas story and in Scripture?

- ❖ Matthew mentions Bethlehem, but not a manger nor any animals...
- ❖ Luke mentions Bethlehem, the manger (implying animals), and shepherds (sheep)



- ❖ In Matthew, the wise men come to the house a while *after* Jesus' birth



- ❖ Matthew highlights the family escaped to Egypt (perhaps on a donkey?)

- ❖ Origen of Alexandria (a.d.220) was the first to mention ox and donkey
- ❖ St. Francis of Assisi created the first live nativity scene about 1200





- ❖ Modern traditions build on these ideas
- ❖ A manger is certainly a place animals would be found...

- ❖ Other animals in the Bible?
- ❖ Eden & Noah of course!





- ❖ Any guesses on the most mentioned animals in the Bible?
- ❖ The horse is frequent...

- ❖ Horses are mentioned 176 times...
- ❖ Jesus rides a white horse in Revelation!





- ❖ Goat, or mountain goat, 169 times.
- ❖ Antelopes twice
- ❖ Ox — 94 times

- ❖ Deer (fawn/doe) — about 20
- ❖ Serpent/snake/viper — 72
- ❖ Pigs also — 22 times
- ❖ Ostrich is twice, and the hyrax (rock badger) 4 times



- ❖ Cow/calf/cattle — 143
- ❖ Camel — 59
- ❖ Fish — 74
- ❖ Dog — 41
- ❖ Jackal/hyena — 22
- ❖ Donkey/mule — 158



- ❖ Pigeons or Doves are found 58 times
- ❖ Birds — 128
- ❖ *Sheep/lamb/ewe are the most — 399 times!*
- ❖ Cats are not mentioned!
- ❖ (but lions are found 119 times)

...To his glory "with exceeding
glory and majesty, dominion and po-
now and ever. Amen.

THE REVELATION OF ST. JOHN THE

“Stop weeping; behold, the Lion
that is from the tribe of Judah, the
Root of David, has overcome...”

Revelation 5: 5

❖ Clearly,
animals
are key
symbols
in the
Bible...

A dramatic aerial view of the Second Temple in Jerusalem, showing its massive stone walls and courtyards. The temple is illuminated from within, with bright light streaming through its windows and doors. The surrounding city of Jerusalem is visible in the background, with numerous smaller buildings and hills. The sky is overcast and hazy, creating a somber and historical atmosphere.

We're going to return
now to the Lion of Judah
as he makes his way
towards Jerusalem...

“Banquets on Earth and In Heaven”

The Parable of the
Great Banquet
Luke 14:15-24





The Parable of the Great Banquet

Luke 14:15-24

Continuing a theme we have heard...

²⁸ “*There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out.* ²⁹ *People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.* ³⁰ *Indeed there are those who are last who will be first, and first who will be last.*” (Luke 13:28-30)

- Jesus mentions "feast" only 5 times in the New Testament—4 are in Luke 13-15
- Jesus mentions “banquet” 8 times in Matthew – 6 are in the parallel of today’s parable in Luke 14, where Jesus likewise mentions the great banquet 4 times
- **This is the dominant topic here...which will continue with feasting and dining in the parables of Luke 15 & 16**



Today's text begins on earth in a rich home, extends to the poor, then reveals God's plans in heaven...

Luke 14:1-34

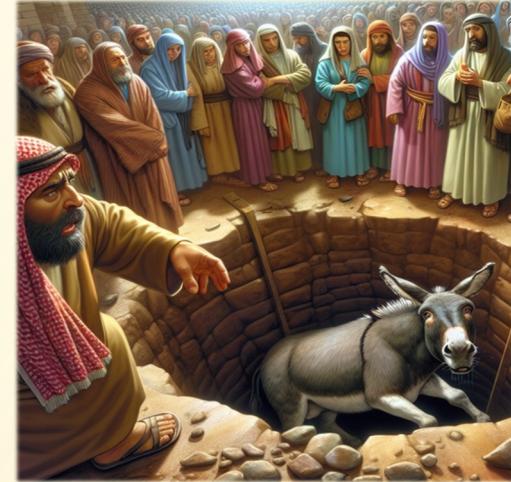
Jesus at a Pharisee's House

14 ¹One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. ²There in front of him was a man suffering from abnormal swelling of his body.



³Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?” ⁴But they remained silent. So taking hold of the man, he healed him and sent him on his way.

5 Then he asked them, “If one of you has a donkey or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?” 6 And they had nothing to say.



7 When he noticed how the guests picked the places of honor at the table, he told them this parable:
8 “When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited.

⁹ If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. ¹⁰ But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests.





11 For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

12 Then Jesus said to his host, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid.

13 But when you give a banquet, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”



1. Humility & Hospitality

- a. Doctor's diagnosis again...
- b. But hardness of heart is evident ...
- c. Jesus teaches humility among the **upper class**. This Pharisee was prominent—perhaps like Nicodemus
- d. Jesus is very practical...the wise person will end up being honoured
- e. Next, he addresses his host...and calls for faith in a **future reality**, to practice **now on earth**...





2. The Privilege of the Powerful

- a. Jesus is still at the dinner and talking to the rich and powerful who are guests of his host...
- b. They are being challenged to act on behalf of the unprivileged—this is a privilege they have...
- c. They may feel like an inner circle—Jesus is now to show they could be excluded by a higher power
- d. *Jesus is turning society upside down*

The Parable of the Great Banquet

¹⁵ When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.”

¹⁶ Jesus replied: “A certain man was preparing a great banquet and invited many guests. ¹⁷ At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’





18 “But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’

19 “Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’

20 “Still another said, ‘I just got married, so I can’t come.’ 21 “The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’

22 “‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

23 “Then the master told his servant, ‘Go out to the roads and country lanes and compel them to come in, so that my house will be full. 24 I tell you, not one of those who were invited will get a taste of my banquet.’”

3. Excuses & Exclusion

- a. Jesus reveals that excuses exclude the invited ones
- b. The master deliberately passes them by and fills the hall with everyone else!
- c. Two key words are used: the Master told the servants to go quickly and to compel the others to come in... *to fill up all the empty space*
- d. This was done so that the original group would be **excluded**. (*Jesus is very pointed*)



Are the poor exempt from challenge?

A large, dense crowd of people, likely a religious gathering, is shown from the side and slightly from behind. The individuals are dressed in traditional Middle Eastern or Biblical-style clothing, including various shades of robes, turbans, and head coverings. The scene is set outdoors, with sunlight casting shadows and highlights on the people's faces and heads. The background is filled with more people, creating a sense of a large assembly.

The Cost of Being a Disciple

²⁵ Large crowds were traveling with Jesus, and turning to them he said: ²⁶ “If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. ²⁷ And whoever does not carry their cross and follow me cannot be my disciple.

²⁸ “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it?



²⁹ For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, ³⁰ saying, ‘This person began to build and wasn’t able to finish.’

³¹ “Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand?

³² If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. ³³ In the same way, those of you who do not give up everything you have cannot be my disciples.

³⁴ “Salt is good, but if it loses its saltiness, how can it be made salty again? ³⁵ It is fit neither for the soil nor for the manure pile; it is thrown out.

“Whoever has ears to hear, let them hear.”



4. Counseling with Cold Water!



- a. Jesus uses four illustrations:
 - i. Choosing Jesus over family or life...
 - ii. Claiming the Cross to go forward...
(could the crowds understand this?)
 - iii. Counting the cost as a builder or a warrior...
 - iv. Clarifying useless...*salt*...
- b. Jesus is throwing **cold water** on anyone who *is just there for the excitement or spectacle*

- c. Jesus is also preparing his closest disciples...
- d. Does Jesus need to sober us at times?
- e. Note that “hate” means ‘love less’
- f. Everything here puts Jesus first...

This whole chapter is a challenge to see a future reality in Jesus' Kingdom as more certain than the mirage of earthly goals and pursuits...



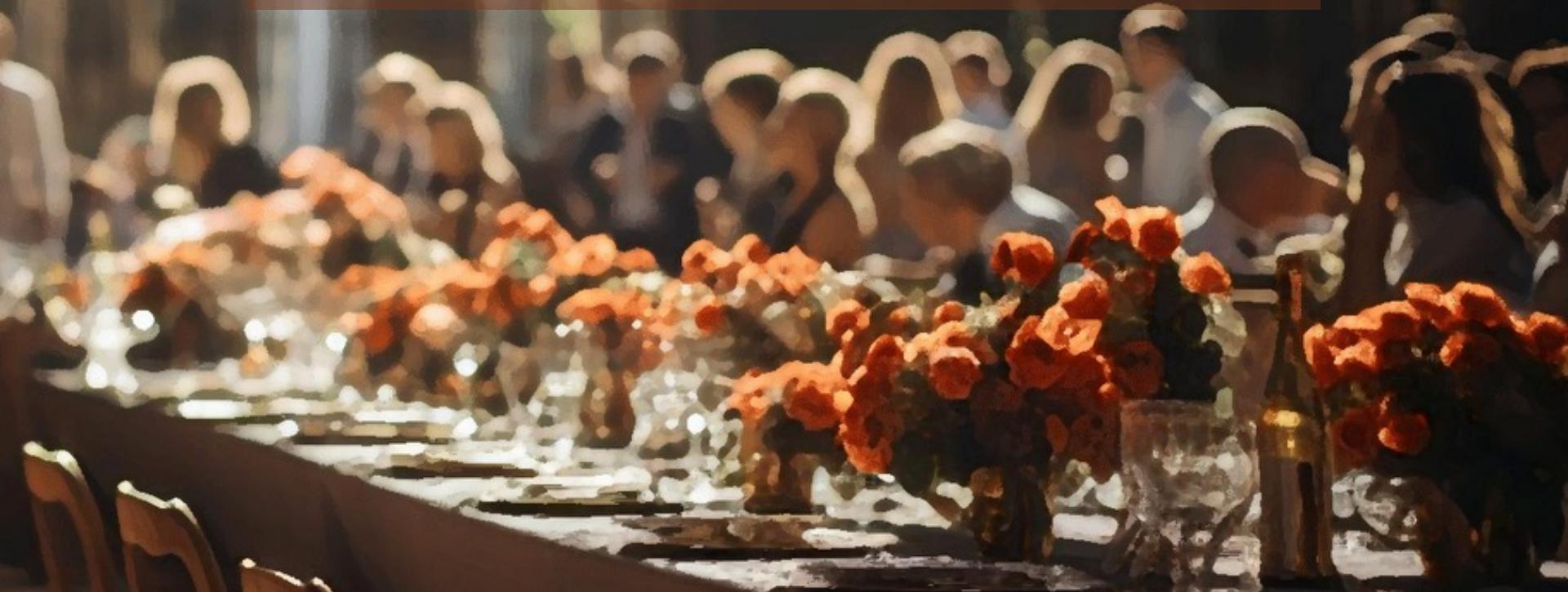
Conclusions

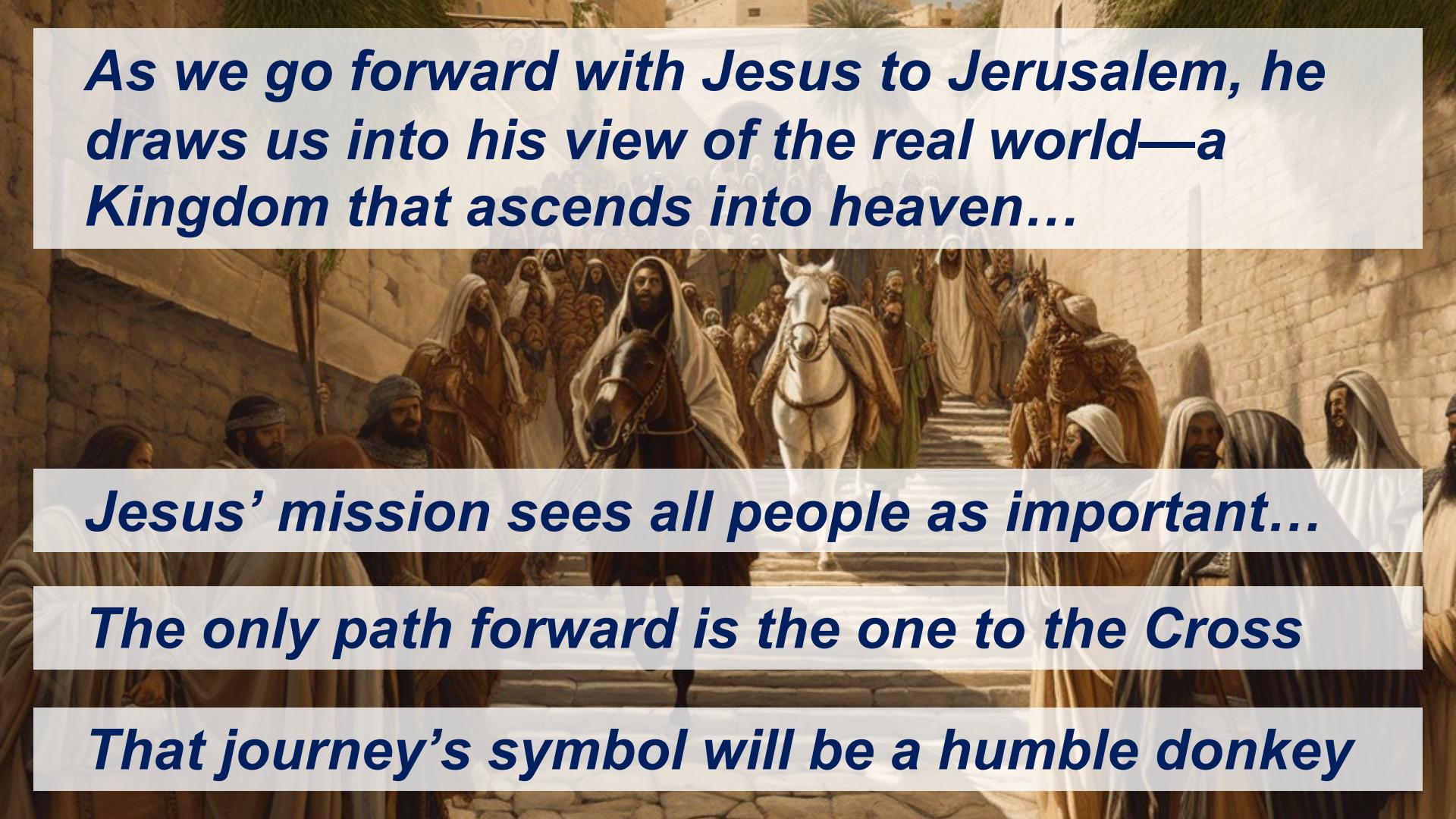
- ❖ Jesus focused on feasts and banquets today...there are two groups:
- ❖ He shakes up the ***rich and powerful*** with a focus on **humility** and **hospitality**
- ❖ They must act to show their devotion to God. They are the **privileged** who must exercise their **power** for good
- ❖ He reminds them a higher power will **exclude** those who make **excuses** responding to the call

But Jesus also counsels the crowds with ‘cold water’

- ❖ Real commitment is the core of discipleship – if we don’t put Jesus first, we may be presuming...
- ❖ We may not be prepared... like a foolish builder, or an ill-prepared general
- ❖ We must not be useless salt...to be thrown out
- ❖ Jesus and the Cross are the real challenge for the crowds
- ❖ *The feast in heaven is the backdrop for us all...*

15 When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.”





As we go forward with Jesus to Jerusalem, he draws us into his view of the real world—a Kingdom that ascends into heaven...

Jesus' mission sees all people as important...

The only path forward is the one to the Cross

That journey's symbol will be a humble donkey

Template from Slidesgo

Graphics from Slidesgo and
Yahoo Images

Scriptures from NIV

Design and content: Ivan Franck
– no written AI content

December 2025

