

HEALING OF A MAN WITH DROPSY

Intro. In Perea still on way to Jerusalem, 13:22.
Theme--Inflexibility.

I. Inflexibility of Christ.

- A. To serve. ^{help} When Pharisaic rulers of synagogue invited Him to dine He accepted. Wasn't afraid of being contaminated and it was a legitimate function. Note that He didn't go in order to increase His popularity (as we do today) but to win them. No recorded instance when X refused an invitation. We may have to sometimes. Sabbath for all its restrictions wasn't a gloomy day. Festivities frequent. Social entertainment esp with evening meal common. But X got the conversation abound to important things. Eat bread doesn't mean a snack. Big meal to which other Pharisees and Rabbis invited. Disciples evidently not with X.
- B. To save. ^{heal} Presence of man not necessarily pre-arranged. Idou implies it was a surprise. Such feasts were semiprivate and outsiders could enter and watch, cf. 7:37. Possibly the man was hoping to be healed. Dropsy is abnormal accumulation of watery fluid in body which causes swelling. X determined to ~~help~~ ^{help} always. X heals on Sabbath tho He knew Pharisees wouldn't approve. As followers of Him we must be inflexible in serving and saving. Be sure these are uppermost always in mind and not promoting a particular person, work, cause.

II. Inflexibility of Pharisees.

- A. In Persecution. ^{Plan} No doubt they invited X in order to watch Him more closely. Vs 1--watched is compounded with para and is impf peri--watching on the side. When X asked if lawful they were dramatic quiet. Wouldn't agree to allow healing on Sabbath and didn't dare to say it wasn't lawful. Simply bent on persecuting Him.
- B. In Principle. Pharisees didn't know what to say bec of their inflexible principle. X shows how wrong they were. Not argument from lesser to greater as in ch 13. but argument from love neighbor as self. What we would do for our own (son or beast --better reading) we should do for others. Such rescue not unlawful work. Why shouldn't same love, which requires no labor at all, be bestowed on fellow man. What Pharisees allowed for their own benefit they should allow for benefit of others.

Concl. vs 6. Had no power to reply, lit. No strength, ability, courage to answer X. Whatever they thought the dinner proceeded. Principle of inflexibility may be good (I) or bad (II). Rigidity not equal to legalism. The motive will decide which it is. Legalism and liberty may arrive at same course of action but motive determines which principle followed. What are you inflexible about? Rules and regulations or inflexible in getting the gospel out and serving X. Such inflexibility will keep you from doing things and restrict you, but your motivation different.

Outline of Luke 14.

Sabbath Sermons. Warnings. Peculiar People

I. Inflexibility, 1-6. Inflexible people.

II. Inflated people, 7-14.

- A. Principle
- B. Promise

III. Indifferent People, 15-24.

- A. To the Preparation
- B. To the Invitation

IV. Indulgent People, 25-35.

Not disciples but indulgent toward selves

- A. Haven't considered the cross.
- B. Haven't considered the cost.