

DROPSY CURE

Lk 14: -6

Cure of the man with Dropsy on the Sabbath



- Similar story and theme to Lk 13:10-17
- Jesus cures in the house of a Pharisee at dinner rather than in the synagogue.

DROPSY CURE

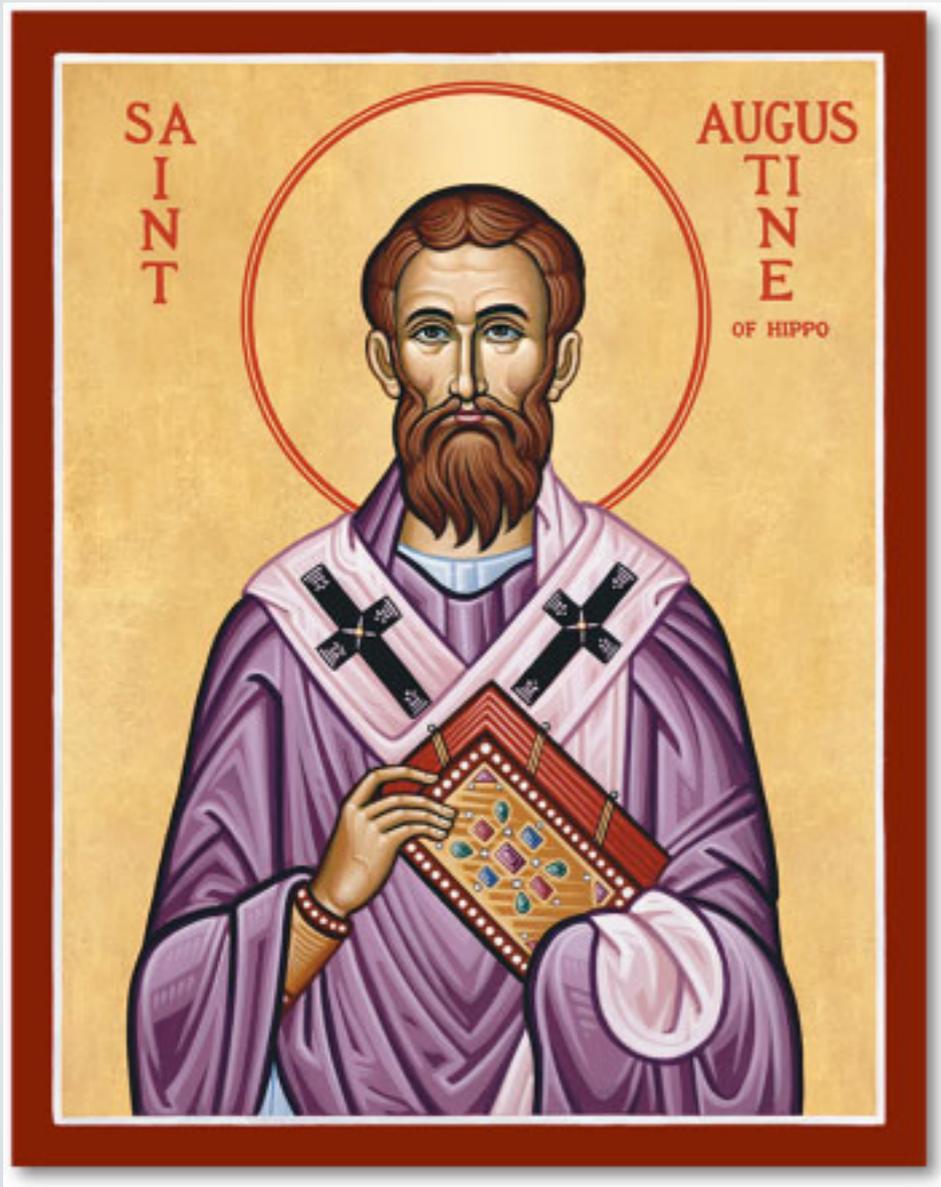
Dropsy is a unique infirmity.



- It is the painful accumulation of liquid in the body (sometimes from congestive heart failure)
- Unique in that despite the person being full of fluid, the condition causes a thirst for even more fluids.

DROPSY CURE

- St Augustine suggests an unexpected take on the man with Dropsy at the home of a leading Pharisee



- “... or we rightly compare the dropsical man to a **covetous rich man**. For as the former, the more he increases in unnatural moisture the greater his thirst; so also the other, the more abundant his riches, which he does not employ well, the more ardently he desires them.”

DROPSY CURE

- St Augustine may have seen what others have missed.
- For his observation flows naturally into the **parable** that follows, where rich men seek places of honor.
 - If Jesus, as the invited guest, was reclining at table at the place of honor, - then the man in front of Him with dropsy would have been in a similar place of honor as well - near the honored guest.
- One can picture, how they would be watching Jesus carefully as he cured this man of his covetousness.

HUMILITY & HONOR

Lk 14: 7-14 The conduct of invited guests and hosts



- **Where to sit** - the honorable thing to keep in mind
- **Who to invite** - the proper perspective to keep in mind

HUMILITY

- St John Chrysostom on the one hand suggests:
- “And so the seeker of **honour** obtained not that which he *coveted*, but suffered a defeat, and *busying* himself how he might be loaded with honours, is treated with **dishonour**.
- And because nothing is of so much worth as *modesty*, Jesus leads His hearer to the opposite of this seeking; not only *forbidding* him to seek the **highest** place, but *bidding* him search for the **lowest**.”

HUMILITY

- On the other hand, St Basil the Great urges (in reg. fus. ad inter. 12.):
- To take then the lowest place at a feast, according to our Lord's command, is becoming to every man, **but** to rush contentiously after this is to be condemned as a breach of order and cause of tumult; and a strife raised about it, will place you on a level with those who dispute concerning the highest place.
 - This is the essence of a **false humility** that comes from the same source as pride.

INVITATION



- Do not invite your friends - or your brothers - or your relatives ...

- What does Jesus mean?

- What is the



MOTIVE

- On who to invite our MOTIVE is the key:
 - Christ is not forbidding the invitation of friends and relatives,
 - since that would be acting directly contrary to His own teachings and spirit, which breathe charity and union.
- He instead wants to confirm a pure **motive**
 - proof of a clean motive can be demonstrated when I give to another, from whom I can expect no remuneration. **A detached generosity.**



BLESSED

- Verse 13 Note the positive command to
 - “invite the poor, the crippled, the lame, the blind - BLESSED indeed will you be because of their inability to repay you.”
- But who does this?

BEATITUDE

- If we are **Blessed** when we give to those who can't repay us, which of the **Beatitudes** is this gesture demonstrating?

- See Mt 5: 3-11*

- **Poor in Spirit** (*admits to needing the counsel of the Holy Spirit*)

- perhaps **Meek** or **Clean of Heart**



REPAYMENT

- We are to invite those who can not repay us, but Our Lord promises a repayment from Him nonetheless.
 - **How** and **When?**
 - Hint: Mt 25:31-46*
 - **Heaven** - The kingdom prepared for you from the foundation of the world.
Heaven was always God's *plan* for us.
 - "... You will be repaid the **resurrection of the righteous.**"



REPAYMENT

- A pious thought on Repayment
 - We CAN'T repay God for any or all that He has in his mercy and grace done for us.
 - We are debtors who can not repay Him.
 - **YET**
 - He REPAYS us, for what we do in love for each other, because of our love and obedience to Him.



THE GREAT FEAST

Lk 14: 15-24 The Parable of the Great Banquet
The Theme regarding Guests continues



- “Blessed is the one who will dine in the Kingdom of God.”
 - so say the guests to Jesus.
- Jesus cautions these guests as to **who will ultimately dine with Him.**

THE GREAT FEAST

- There is an interesting **fact** that connects Jesus' discourse on the *conduct of invited guests* in verses 7-14 **with** the *Parable of the Great Banquet* in verses 15-24
 - The **guests** at the dinner who had just jockeyed for position of honor after questioning the lawfulness of curing the man with dropsy on the Sabbath ...
 - ... **Simply assumed they** were included **among the Blessed** who would dine in the Kingdom of God.



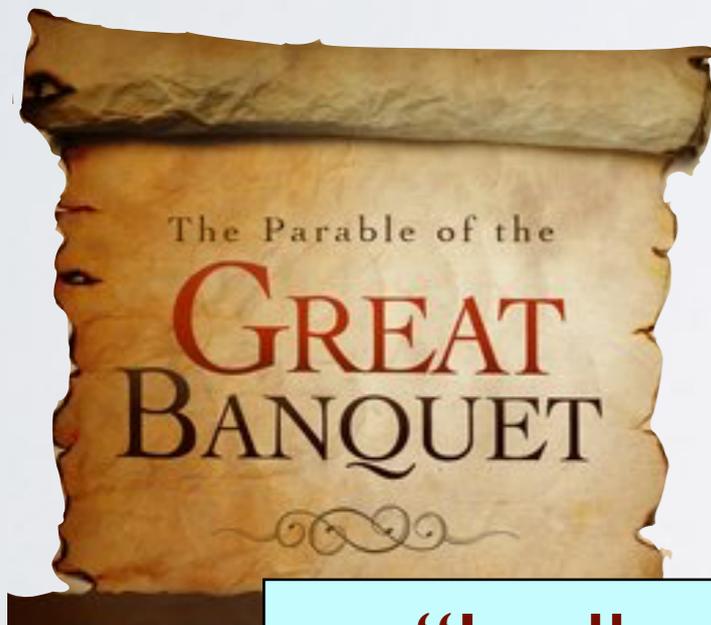
THE GREAT FEAST

- The invitation for the great banquet, is an allegory on the Father's desire that people come to believe and desire to be with Him in the Kingdom of God.
- The **parable** then goes on to show how the Father, sends His son - as the servant who invites - *for the Son of Man came to serve rather than be served.* cf Mt 20:28
- ... Sadly, preoccupation with life and even the legalism of the law, causes people to decline the servant's invitation.



THE GREAT FEAST

- The fact that the invited guests ask to be excused, condemns them. **Why?**
 - Because they know of the duty to accept, otherwise they would not politely ask to be excused - “I ask you, consider me excused.”
 - They would otherwise simply reject the invitation outright.



- “I tell you none of those men invited, will taste my dinner.” It just got personal!

DISCIPLESHIP

Lk 14: 25-33 Commitment to Our Lord above all else



- **No duality of service**
 - so as to remain focused on the Lord
- **Wisdom in deciding**
 - Informed so as to persevere

DISCIPLESHIP



- See Mt 10: 37*
 - ... more than me ...
- Lk 9: 57-62* Review
 - Nothing can interfere with your commitment to follow Jesus

DISCIPLESHIP

- Ex 20:12 - Honor your father
- Lk 14:26 - Hate your father

- What is Jesus really saying?

- **Question** - Can a person Honor someone they hate?

- If so, these are not mutually exclusive.

- Love your enemy and your neighbor - How does this fit in?



DISCIPLESHIP

- **To HONOR**, is to give respect based on status.
 - *For instance we must honor our parents, irrespective of whether we have feelings of love or feelings of hate for them.*
- **To LOVE**, is an act of the will to desire the best - when directed at people - *it is because of their dignity as being in the Imago Dei* - which is independent of whether they are our family, neighbor or our enemy.



DISCIPLESHIP

Definition of HYPERBOLE

: extravagant exaggeration (such as "mile-high ice-cream cones")



- Despise or disgust that temptation which causes you to prefer it to Him.
- In this case, even if it be your parents, siblings, wife or children ...
- ... or your life.
- He is not approving suicide.

DISCIPLESHIP

- These words indicate simply that we cannot be half-hearted when it comes to loving God. Christ's words could be translated as 'love more, love better,' in the sense that a selfish or partial love is not enough.

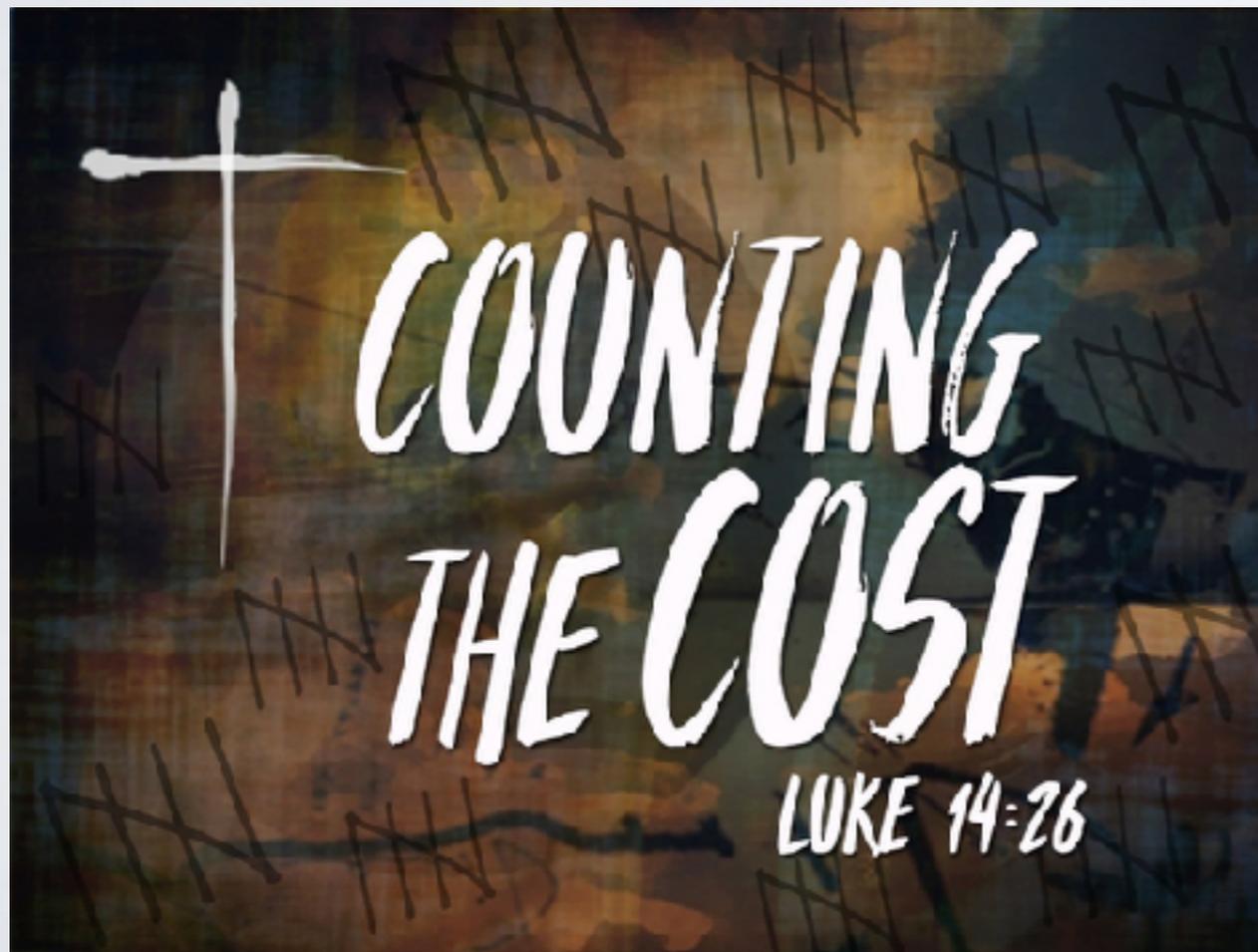
(St Josemaría Escrivá, Christ Is Passing By, 97).

- As the Second Vatican Council explains, Christians must “strive to please God rather than men, always ready to abandon everything for Christ.”

(Apostolicam actuositatem, 4).

COUNTING THE COST

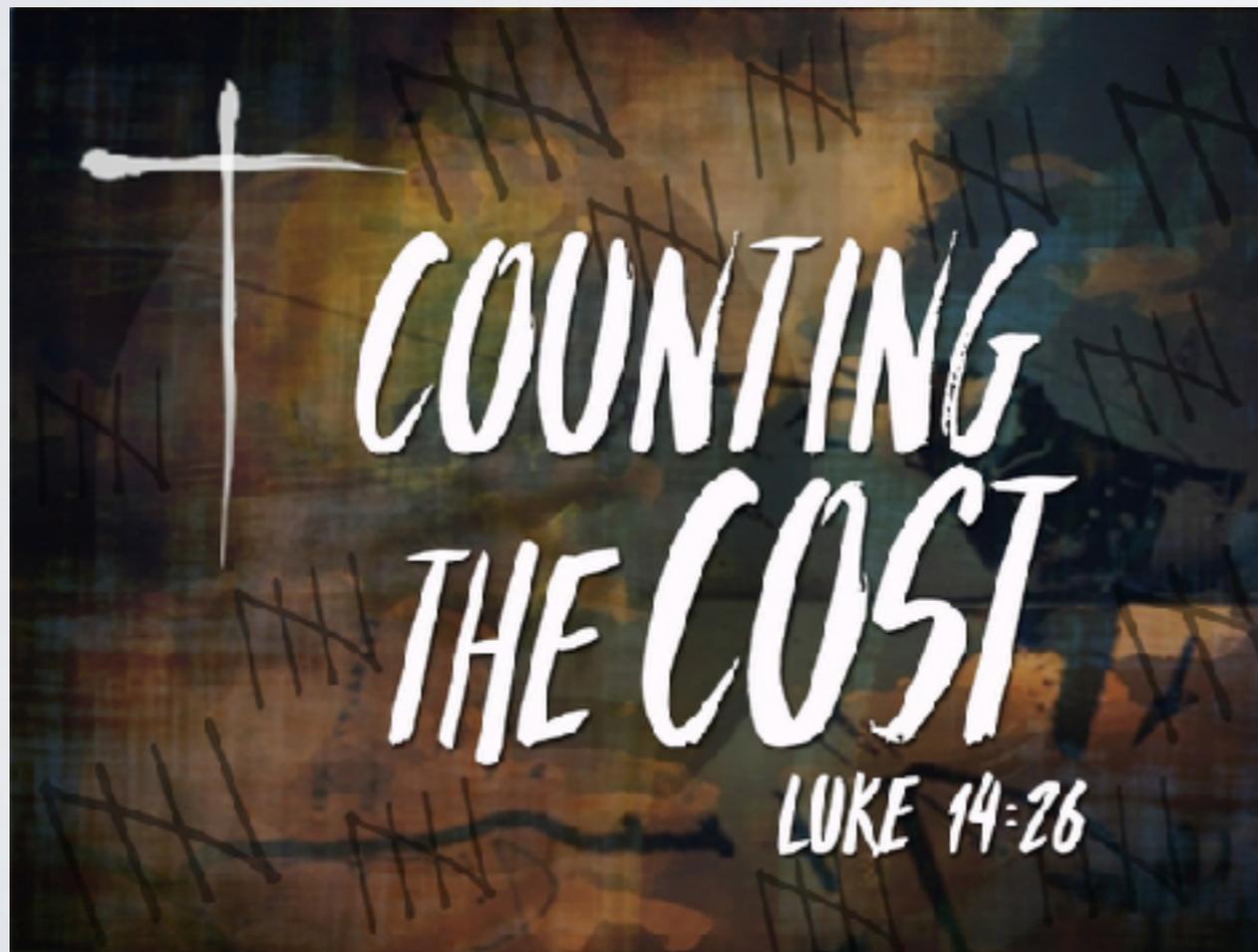
A requirement to carry our own cross.



- Some think “counting the cost” is related primarily to hating father and mother and other family members as part of the decision to follow Christ.
- A Rejection by or of one’s family
- Its more than that!

COUNTING THE COST

A requirement to carry our own cross.



- Think of verse 27 starting a new theme - Looking forward and carrying your cross
- The Builder
- The King
- and the requirement to perfect the Evangelical Counsels

THE BUILDER

DIFFICULT

“In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.”

- Verses 28 - 30: Describes a person who is “not all in” to the commitment to finish.
- Counting the cost means ensuring that you have not only a willingness to commit all the physical resources you have to the endeavor, but also the mental endurance to see it through. Many fatigue and drop their cross along the way.

THE BUILDER

“In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.”

- The problem of course, for the disciple, is that he fails to remain a disciple
- The problem for the faith, is that the failure of disciples cheapens the Christian view. The message becomes that Christians are no different than non Christians when put to the test

THE KING

“In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.”

- Verses 31 p 33: This King parable cannot be seen as Our Lord's understanding that from time to time, some disciples can compromise their faith.
- Here the example is consistent with counting the cost, in that a person must be prudent. Giving up everything does not mean being foolish with your resources, especially when other lives are involved.

EVANGELICAL COUNSELS

Discussion Question



Some see that proper discipleship requires the proper practice of the Evangelical Counsels

- Prudence
- Temperance
- Fortitude
- Justice

SALT

Lk 14: 34-35 - Salt



- A person, created in the Image of God, is fit for a particular purpose.
- If such a person fails in acting consistently with his created purpose, he has failed.

