

As we approach Thanksgiving time, it is so important to focus on the Servanthood which characterized Christ our Savior. Because He was willing to take the form of a Servant, we have the privilege of glorifying God every day in our worship and Christian service. May these notes confirm the goal of our lives as the glory of God.

### **Monday: Read Luke 14:1-6**

### **The Gospel to the Stubborn**

How gracious of our Lord to accept the Pharisees' invitation to dine on the Sabbath. Christ knew that, after all His Sabbath miracles, which even early on moved the religious leaders to plot His death (Mark 3:1-6), this invitation could not have been sincere. As Luke 14:1 makes clear, "He was being watched," which means that He had only been invited to dine so that His foes could keep a closer watch on Him, hoping that they would witness Him violating their Sabbath rules again.

Yet Christ had not given up presenting the Good News of the Gospel, even to those who hated Him the most. He was willing, by grace, to show them again His miraculous power over sickness, sin and man's misery. One day we may even meet one of the guests from that day at the Pharisees' home, who finally believed in Christ when they saw His power on the Sabbath again.

**Meditate and Pray:** Sing about Christ's stubborn persistence with the most intransigent of sinners. After all, if He had not persisted with us when we continued to rebel against Him, where would we be except lost and hardened and condemned? Here is the hymn (# 491 from Red Trinity):

1 Take me, O my Father, take me;  
take me, save me, through thy Son;  
that which thou wouldst have me, make me,  
let thy will in me be done.  
Long from thee my footsteps straying,  
thorny proved the way I trod;  
weary come I now, and praying,  
take me to thy love, my God.

2 Fruitless years with grief recalling,  
humbly I confess my sin;  
at thy feet, O Father, falling,  
to thy household take me in.  
Freely now to thee I proffer  
this relenting heart of mine;  
freely life and soul I offer,  
gift unworthy love like thine.

3 Once the world's Redeemer, dying,  
bore our sins upon the tree;  
on that sacrifice relying,  
now I look in hope to thee:  
Father, take me; all forgiving,  
fold me to thy loving breast;  
in thy love for ever living  
I must be forever blest.

### **Tues/Weds/Thurs: Read Luke 14:1-6**

### **Christ's Individual Prescriptions for Health**

Christ exposes the Pharisees' hypocrisy once again in Luke 14:2-6. Compare the same argument on Christ's part in Luke 13:15-16. Jesus cites their care of their animals on the Sabbath as they will routinely *unbind* their ox or donkey; cannot the Messiah *unbind this daughter of Abraham* who has been bound by Satan for eighteen long years?

Just so in Luke 14:2-6: “If you Pharisees,” Jesus argues, “know how to help your ox or even your child who falls into a well, cannot the Messiah in like manner rescue this man with dropsy?” (Dropsy is a condition of fluid build-up in the tissues of the body.)

It is an interesting argument Jesus uses. Richard Trench points out in *Notes on the Miracles of Our Lord* that Christ switches the exact details of His argument to apply more closely in each case. As the woman in Luke 13 was *bound by Satan*, so He *unbinds* her. Do not the Pharisees do the same when they on the Sabbath *unbind* their ox or donkey (Luke 13:15)? Also, does not the Messiah have the right to rescue the man’s body from being overwhelmed with the drowning of his organs from dropsy, just as the Pharisees would rescue their son or animal from drowning in a well (Luke 14:5)?

**Meditate and Pray:** How wonderful that today, this Sabbath day, we can worship our Lord Jesus for knowing just how to apply His special redemptive powers to each individual case! Over the next three days, reflect on these verses that show Christ’s progressively greater power to save, the more weak we become!

- He knows how to speak a word of comfort or consolation to him who is weary (Isaiah 50:4)
- He knows how to reveal Himself to those dying from the poison of sin, so that, with one look of faith to Him lifted up “like the serpent on the pole” (John 3:14-15) they can find healing
- He shows compassion even to the tax-collector who cannot “look to the Savior to be saved,” as Isaiah 45:22 commands, but simply beats his breast, saying, “God have mercy on me a sinner,” (Luke 18:13)
- He speaks a Word of healing, saving power to the paralytic in John 5, *even though that man who had lain there for thirty-eight years did not believe that there was anyone who would have mercy on him and heal him*
- He unstops the ears of the deaf; looses the tongue of the mute and opens the eyes of the blind. Even when these wretches *do not know Him*, He opens their eyes so that they can savingly behold Him for the first time (John 9:35-38)
- Even those who cannot make one motion of faith towards Him as their Savior, but who are spiritually paralyzed – even to those Christ can show His saving power. Even their mouths can be filled with the good things of salvation. Is this not, after all, what the Word promises?

“I am the LORD your God who brought you up out of the land of Egypt.  
Open your mouth wide, and I will fill it.” Psalm 81:10

**Fri/Sat/Sun: Read Luke 14:1-14; Luke 13:17; Mark 7:31-37 & Matthew 15:29-31 TITLE**

These selected verses showcase our Savior's marvelous miracles and the response to them on the part of the crowds. Please note how the different descriptions of these crowds highlight the glory of God.

- Mark 7:37: the crowds were "amazed" and confessed of Christ, "He has done all things well."
- Luke 13:17: the people "were delighted with all the wonderful things He was doing."
- Luke 14:14: the lowly, broken and neediest objects of God's saving grace (to whom the church gives the invitation to come to the wedding feast, refusing to favor the arrogant and self-righteous in Luke 14:12-14) will "repay us" by giving all glory to God on Resurrection Day!

Thus the deepest purpose of Christ's miracles is clear: they were performed in order to store up glory to God. This is confirmed by Matthew 15:29-31, which sums-up the response to Christ on the part of the crowds in the pagan cities outside of Israel: "They glorified the God of Israel."

Isn't God's glory truly all that matters in the end? Is that not why we want sinners come to Christ, so that they can glorify God and His Son Jesus Christ as their Savior?

I am asking God to remind me every day of the purpose of Christian service and ministry as nothing less than the glory of God. May our contemplation of these miracles produce in us a spirit of worship just as it did in these crowds! Here is a fitting conclusion from one Puritan on how our being "filled with the good things of God" (Psalm 81:10) will infallibly result in the glory of God:

We shall be filled with those blessings we pray for, if they are calculated to promote our real good and the glory of God. Do we desire fresh communications of grace, and manifestations of divine love; a renewed sense of pardoning mercy, and an application of the blood of Christ? Do we want holiness, peace, and assurance? Do we want to hear from God, to see him, and be like him? The promise is, *My God shall supply all your need according to his riches in glory by Christ Jesus*, Philip. 4:19. You shall have what you desire, and be satisfied: it shall be enough, and you shall think it so. "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

*Benjamin Beddome on Psalm 81:10*