

# Luke 14:12-14. Christ Advises His Host to Invite the Poor.

by Favell Lee Mortimer

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*The sermon emphasizes the importance of inviting the poor to feasts, not just as a social obligation, but as a way to please God and receive His blessing.*

**Scripture:** Nehemiah 8:10, Job 31:16, Proverbs 19:17, Matthew 25:40, Luke 14:13, 1 Timothy 6:17

**Topics:** "Christian Hospitality", "Serving The Poor"

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## Description

Favell Lee Mortimer preaches about the importance of hospitality and the true spirit behind inviting guests to feasts. He emphasizes the significance of inviting the poor and afflicted, as they often appreciate and benefit more from such gatherings. Mortimer highlights the joy and blessings that come from showing kindness to those in need, echoing biblical examples like Job and Nehemiah. He also stresses the eternal reward of serving others selflessly, reminding listeners that even the smallest acts of kindness to the less fortunate are noticed and cherished by the Lord.

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## Transcript

With what faithfulness the Lord acted towards the Pharisee who had invited him to his house! It appears that the entertainment was splendid, and the guests rich and honorable. But it was not such a feast as the Lord approved. He knew the motives which led the rich Pharisees to invite their neighbors--it was the hope that they should be invited again. This was a selfish and sordid motive. In the East, when an animal was killed, it was necessary to eat it immediately. The covetous invited none to partake of their dinner who would not be able to return the favor; but the charitable often called in the poor and afflicted, or sent portions to their dwellings. Job appealed to God, saying, "If I have eaten my morsel myself alone, and the fatherless has not eaten thereof." And Nehemiah on a day of rejoicing said to the people of Israel, "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared." In this country, many benevolent people, instead of giving feasts to the poor, contrive other means of giving them relief and pleasure. It is the spirit and not the very letter of the counsel that ought to be followed.

But some may inquire, Is it wrong to invite our friends and kindred o a feast? We know that in every part of Scripture the joyful meetings of brethren and neighbors are spoken of without censure.

But no feasts impart so much happiness as those given to the poor. Rich guests often come with reluctance, and depart without thankfulness. But the poor assemble with delight around the well-spread

board, and go away blessing the bountiful hand that spread it. They enjoy but few pleasures, and they meet with but little kindness. It is in the power of the rich to cast a beam of light across their dark path, and to make them for a short season to forget their sorrows. To invite the poor is pleasing to the Lord. Among those gathered from streets, and lanes, and highways, and hedges, there may be a Lazarus whom we shall meet again at the heavenly banquet. It will be pleasant when we meet to feel that we honored him upon earth as the saint of the Lord. There are no doubt wicked people to be found among the poor--but the kindness of the rich often opens their hearts to receive instruction. There are pious rich people who devise means to render the feasts they give profitable to the souls of their poor guests, as well as refreshing to their bodies. That venerable reformer and martyr, Hooper, while he was bishop of Gloucester, entertained a certain number of the poor every day with a dinner of whole and wholesome meats in his great hall; but first he examined them in the creed, the Lord's prayer, and the ten commandments; nor would he himself sit down to table until his poor guests had been served.

How rejoiced we ought to be at every discovery of the will of God! If the world in general valued his approbation, there would not be so many entertainments as there now are given to the rich, and there would be many more given to the poor. Those words, "You shall be blessed," sound very sweetly in the ear of a true disciple of Christ. This is what he desires--"to be blessed." Because the poor cannot recompense him for the kindness he shows them, the Lord will remember it--even as a father takes upon himself to reward every service rendered to his infant children.

Let us beware of thinking that anything we can do deserves a reward. No, that is impossible. When we have done all, we have done only what it was our duty to do. The excellent bishop, of whom we have just spoken, though he had given his goods to feed the poor, and though at length he gave his body to be burned, was so far from trusting in his good deeds for salvation, that, when brought to the stake, he was heard to pray thus--"Lord, I am hell, but you are heaven; I am a sink of sin, but you are a gracious God, and a merciful Redeemer."

It will be easy for God to recompense his children for all they have done for him upon earth. One glimpse of his countenance will more than compensate for the martyr's acutest pangs. But how shall his saints recompense Him for what He has done for them? He found them poor, and blind, and miserable, and fed them with heavenly bread, even with that living bread which came down from heaven. It is this thought that makes them so anxious to please Him.

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Source: <https://sermonindex.net/speakers/favell-lee-mortimer/luke-1412-14-christ-advises-his-host-to-invite-the-poor/>

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