LUKE 14

Come, for Everything Is Ready

a Sabbath dinner, a scramble for the best seats, a banquet nobody wanted, and the price of following Jesus

> *"Whoever does not carry his own cross and come after Me cannot be My disciple."*
> LUKE 14:27

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in Luke

1. Luke 13 ended with Jesus on His way to Jerusalem, mourning over a city that would not be gathered and promising a day when it would say, “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!”

2. A Sabbath meal after the synagogue was a social occasion.

3. Dropsy (v2) was swelling from fluid trapped in the body’s tissues.

Watched at the Table

A Sabbath dinner, a swollen man, and a question no one would answer

LUKE 14:1

It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely.

DAVID GUZIK

An invited guest, maybe bait; no ceremony or hocus-pocus.

R.C. SPROUL

He knew the feast was a trap; healing was lawful.

MATTHEW HENRY

Those watched must be wary; every mouth stopped before Him.

παρατηρέω
PARATĒREŌ · "WATCH CLOSELY"

To watch from the side, to keep a sharp eye on — often with hostile intent.

The Last Place and the Poor

A lesson for the guests about seats, and a lesson for the host about invitations

LUKE 14:7

And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them,

DAVID GUZIK

Content in God's place — but beware performed humility.

R.C. SPROUL

Nobody wanted seat nine; invite the shunned and lowly.

MATTHEW HENRY

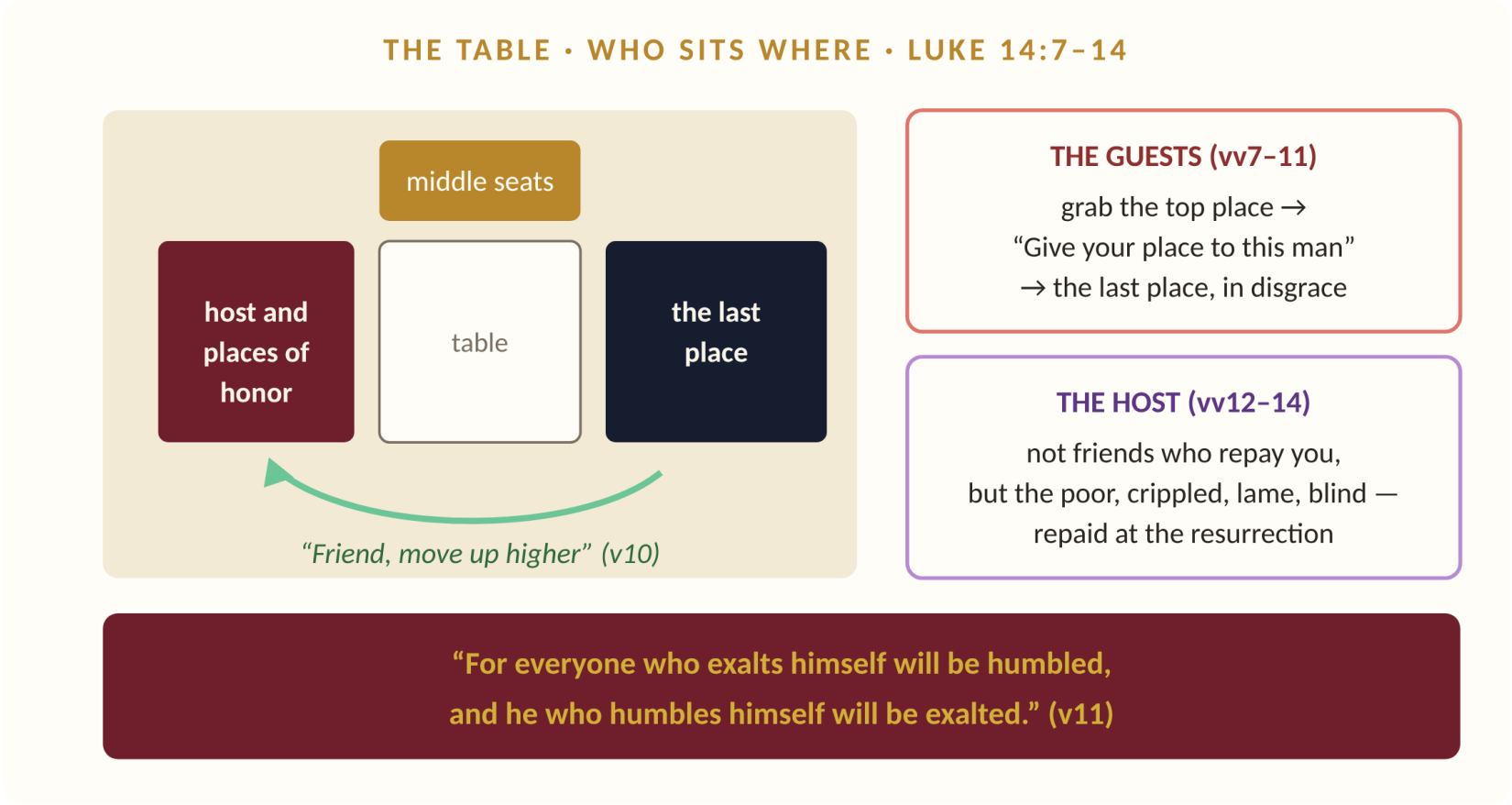
Pride will have shame; rise high by beginning low.

πρωτοκλισία

PRŌTOKLISIA · "PLACE OF HONOR"

Literally "first reclining place" — the couch nearest the host.

Who sits where



Places near the host carried honor; follow the green arrow to see Jesus' way up — start at the bottom and let the host move you.

The Great Supper

"Come; for everything is ready now" — the excuses, the poor, and a house that will be filled

LUKE 14:15

When one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"

DAVID GUZIK

Back of an excuse is a lack of desire; go to frequented places.

R.C. SPROUL

Two invitations; how flimsy, how lame the excuses.

C.H. SPURGEON

Excuses are as flimsy as fair; not tomorrow — come now.

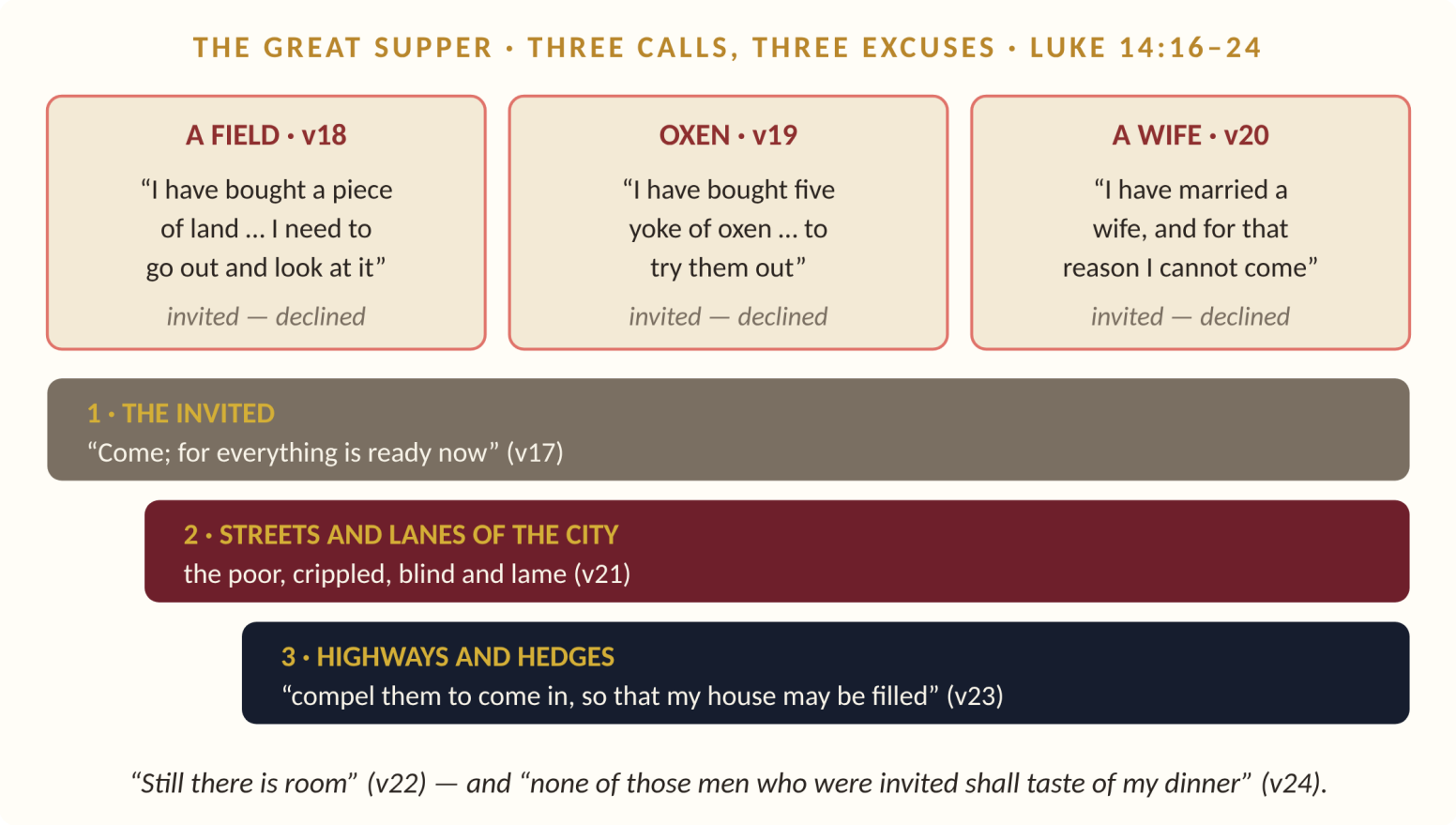
MATTHEW HENRY

He will not, not cannot; compel by reason and love.

παραιτέομαι
PARAITEOMAI · "MAKE EXCUSES"

To beg off, to ask to be let go, to decline.

The great supper



Read the three excuses across the top and the three widening calls below: the invitation keeps going out until the house is full.

Count the Cost

Hate, a cross, a tower, a king, and salt that has lost its taste

LUKE 14:26

"If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

DAVID GUZIK

Comparative hate; second best threatens best; it costs more to refuse.

R.C. SPROUL

Hate means love less; keep your salt no matter what.

C.H. SPURGEON

Self must be hated — yet He asks nothing that will injure you.

MATTHEW HENRY

Count upon the worst; a depraved professor is insipid salt.

μισέω
MISEŌ · "HATE"

The ordinary word for hate.

Counting the cost

SIT DOWN FIRST · TWO PICTURES OF COUNTING THE COST · LUKE 14:28–33

THE BUILDER (vv28–30)



"calculate the cost"

a foundation, no tower

"This man began to build and was not able to finish"

Can I finish what I start?

THE KING (vv31–32)

10,000 vs **20,000**

"consider whether he is strong enough"

or send a delegation for terms of peace

Can I win against a stronger King?

"So then, none of you can be My disciple who does not give up all his own possessions." (v33)

The builder counts what following costs; the king counts what refusing costs.

Two short parables side by side — the builder asks whether he can finish, the king whether he can resist a stronger enemy.

What to carry from this chapter

1

They watched Him; He watched them.

"They were watching Him closely" (v1), but it was Jesus who "noticed how they had been picking out the places of honor" (v7).

2

No hocus-pocus.

Guzik: "there seems to be no ceremony or hocus-pocus in the healing ministry of Jesus."

3

Humility can be faked.

Guzik: we may "act meek and humble, so that others may notice how humble we are. This is a subtle form of spiritual pride."

4

God does the exalting.

"Will be humbled … will be exalted" (v11) are divine passives.

More to carry

5

Invite the ones who cannot pay you back.

Henry: “Aim not at being paid again in your own coin.”

6

Everything is ready now.

The second invitation means the meal is on the table (Sproul).

7

Cannot means will not.

Henry: “He pretends that he cannot, when the truth is he will not.”

8

Still there is room.

The master’s house will be filled — from the streets, the lanes, the highways and the hedges.

Talk it through

1. Jesus healed a man while people watched to catch Him. Where am I holding back from doing good because of who might be watching or judging?

2. Where do I scramble for “the place of honor” — at work, at church, in my family, even in recovery? What would taking the last place look like?

3. Who could I invite this month who can never pay me back?

4. Which excuse sounds most like mine — the field, the oxen or the wife? What is behind it?

5. What does it mean for me that “still there is room”? Who on the highways and hedges near me needs to be urged to come?

CLOSING

Luke 14 begins at a table where Jesus was watched and ends on a road where He tells the crowd to count the cost. Between them is a banquet: everything is ready, the excuses are flimsy, and still there is room. Come in — and then follow Him all the way, salt that keeps its taste.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the Luke study page.