SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Fourteen, Verses 1–35

Come, for Everything Is Ready — a Sabbath dinner, a scramble for the best seats, a banquet nobody wanted, and the price of following Jesus

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

At a ruler's Sabbath dinner Jesus heals a swollen man under hostile eyes, tells the guests to take the lowest seat and the host to invite the poor, describes a great supper whose invited guests all make excuses, and then turns to the crowds with the hardest words of discipleship in the Gospels. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 14:1–35

Sabbath · seats · supper · cost

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from a Pharisee's table to the road behind Jesus

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

SECTION I · THE PASSAGE

Luke 14:1–35

Come, for Everything Is Ready — At a Pharisee's table Jesus heals, humbles the proud, fills a feast with the poor and tells the crowd to count the cost

† How to Read This Study

This study walks Luke 14 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 14:27

"Whoever does not carry his own cross and come after Me cannot be My disciple."

† Before the Passage

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!" (13:35). Chapter 14 sits inside the same long journey (9:51–19:28). Luke sets most of it at a meal: Jesus goes "into the house of one of the leaders of the Pharisees on the Sabbath to eat bread" (v1). Meals are everywhere in Luke — with tax collectors (5:29), at Simon the Pharisee's house (7:36), at another Pharisee's table (11:37), and finally at the Last Supper and in Emmaus (22:14; 24:30).

A Sabbath meal after the synagogue was a social occasion. Guests reclined on couches around low tables, and the places nearest the host carried the most honor. That is why the guests were "picking out the places of honor" (v7). Jesus' advice is not new; it is almost word for word Proverbs 25:6–7. Sproul notes that a great man's feast came with two invitations — the first to ask who would come, the second to say the meal was ready — which is exactly the pattern of the parable in verses 16–17.

Dropsy (v2) was swelling from fluid trapped in the body's tissues. The man stood "in front of Him," and Guzik notes, "Some believe that he was invited simply to provoke Jesus." This is the third Sabbath healing in Luke that provokes the leaders (6:6–11; 13:10–17; 14:1–6). The question was not whether a man could be helped, but whether Jesus would break their rules to do it.

The guest's pious remark — "Blessed is everyone who will eat bread in the kingdom of God!" (v15) — reaches for the great messianic banquet the prophets promised: "The LORD of hosts will prepare a lavish banquet for all peoples on this mountain" (Isaiah 25:6). Jesus answers with a story that asks who will actually be at that table. Then, with "large crowds" following Him on the road (v25), He tells them what following really costs.

I
MOVEMENT

LUKE 14:1–6

Watched at the Table

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

> [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.* [2] *And there in front of Him was a man suffering from dropsy.* [3] *And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"* [4] *But they kept silent. And He took hold of him and healed him, and sent him away.* [5] *And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"* [6] *And they could make no reply to this.*
>
> LUKE 14:1–6

παρατηρέω

PARATĒREŌ · "WATCH CLOSELY" · G3906

To watch from the side, to keep a sharp eye on — often with hostile intent. Luke uses it of the same leaders in 6:7 ("watching Him closely to see if He healed on the Sabbath") and of the spies in 20:20. Sproul: "Jesus came to the dinner, knowing full well the feast was a trap." "Every eye was on Him." The irony of the chapter is that while they watched Him, "He noticed" them (v. 7).

ὑδρωπικός

HYDRŌPIKOS · "SUFFERING FROM DROPSY" · G5203

From *hydōr*, water: a man swollen with fluid, what doctors now call edema — a sign of heart, liver or kidney failure. Only here in the New Testament, and the kind of medical word Luke the physician (Colossians 4:14) uses. Guzik cites Barclay: "A disease that swells up the body due to fluids forming in the cavities and tissue." Jesus "took hold of him" — a touch no one else at the table would have offered.

DAVID GUZIK · Enduring Word

Guzik observes, "Because this was in the home of one of the rulers of the Pharisees (Luke 14:1) this man was an invited guest," and adds, "Some believe that he was invited simply to provoke Jesus into doing something that they could accuse Him regarding." He cites Barclay on the disease, and notes the simplicity of the cure: "We notice that there seems to be no ceremony or hocus-pocus in the healing ministry of Jesus." The question about the ox in the pit left them speechless: "Jesus' accusers had no answer for this question."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Way of Humility" (15 June 2014) begins with the setup: "Jesus came to the dinner, knowing full well the feast was a trap." "We are told that they watched Him closely." "Every eye was on Him." "Luke tells us that there was a certain man already at the dinner who had dropsy." Sproul points out that the Pharisees' silence was not ignorance: "Healing was lawful, according to Jewish law."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes that Jesus went to the Pharisee's house only "to eat bread, to take such refreshment as was necessary on the sabbath day," not to feast, and that the hosts used hospitality as surveillance: "Those that are watched had need to be wary." He heals anyway, and His question closes their mouths — "Christ will be justified when he speaks, and every mouth must be stopped before him." Yet good works do not always win friends: "Many a good work Christ did, for which they cast stones at him and his name."

II
MOVEMENT

LUKE 14:7–14

The Last Place and the Poor

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

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,* 8 *"When you are* ↻ *invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been* ↻ *invited by him,* 9 *and he who* ↻ *invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place.* 10 *"But when you are* ↻ *invited,* ▤ *go and recline at the last place, so that when the one who has* ↻ *invited you comes, he may say to you, '*☆ *Friend, move up higher'; then you will have honor in the sight of all who are at the table with you.* 11 *"For* ⚠ *everyone who exalts himself will be humbled, and* ☆ *he who humbles himself will be exalted."* 12 *And He also went on to say to the one who had* ↻ *invited Him, "When you give a luncheon or a dinner, do not* ↻ *invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also* ↻ *invite you in return and that will be your repayment.* 13 *"But when you give a reception,* ▤ *invite the poor, the crippled, the lame, the blind,* 14 *and you will be blessed, since they do not have the means to repay you; for* ☆ *you will be repaid at the resurrection of the righteous."*

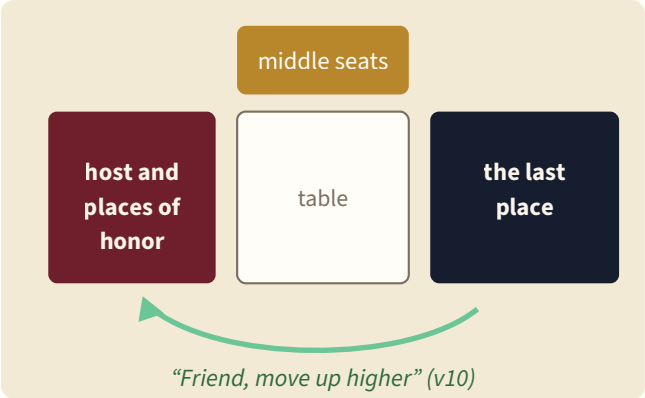
LUKE 14:7–14

"Do not claim honor in the presence of the king, And do not stand in the place of great men; For it is better that it be said to you, "Come up here," Than for you to be placed lower in the presence of the prince, Whom your eyes have seen."

PROVERBS 25:6–7

FIGURE · WHO SITS WHERE

THE TABLE · WHO SITS WHERE · LUKE 14:7–14



THE GUESTS (vv7–11)

grab the top place →
"Give your place to this man"
→ the last place, in disgrace

THE HOST (vv12–14)

not friends who repay you,
but the poor, crippled, lame, blind —
repaid at the resurrection

"For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (v11)

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.

πρωτοκλισία

PRŌTOKLISIA · "PLACE OF HONOR" · G4411

Literally "first reclining place" — the couch nearest the host. Five New Testament uses, always in the Gospels' warnings about status-hungry religious men (Matthew 23:6; Mark 12:39; Luke 14:7, 8; 20:46). Sproul paints the scramble: "Nobody wanted to sit in seat number nine." The opposite is the "last place" (*eschatos topos*, v. 9–10).

ταπεινόω

TAPEINOŌ · "HUMBLE" · G5013

To make low, to bring down; in the middle voice, to humble oneself. Verse 11 is a reversal Luke repeats (18:14) and Mary sang before Jesus was born: "He has brought down rulers from their thrones, And has exalted those who were humble" (1:52). The other verb is *hypsoō* (G5312), to lift up high. Both passives — "will be humbled," "will be exalted" — point to God as the one who does it.

DAVID GUZIK · Enduring Word

Guzik puts the lesson simply — "Do not sit down in the best place" — and finds joy in it: "There is something wonderful in being content in whatever place God allows you to have." But he warns that the low seat can become a performance: "We may choose the low place, and act meek and humble, so that others may notice how humble we are. This is a subtle form of spiritual pride that is very dangerous." To the host he says, "It is wrong to only associate with people who can advance us or give something to us." "Here again Jesus shows how important it is to live with an eternal perspective."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul notes that the watchers were being watched: "Jesus was watching what was happening at the dinner party." He describes the scramble for status — "Nobody wanted to sit in seat number nine" — and repeats the rule of the kingdom: "For whoever exalts himself will be humbled, and he who humbles himself will be exalted." To the host Jesus says, "Instead, invite the poor, the maimed, the shunned, the lowly, the people of the earth." Sproul closes by urging believers to seek God's approval rather than the applause of men.

MATTHEW HENRY · Commentary on the Whole Bible

Henry warns, "Pride will have shame, and will at last have a fall," and sees practical wisdom in the lower seat: "The way to rise high is to begin low." On the guest list he presses generosity that expects nothing back: "Aim not at being paid again in your own coin." The poor cannot repay, but "They will go away, and thank God for thee, when the rich will go away and reproach thee." And God keeps the accounts: "Say not that thou art a loser," for the repayment comes at the resurrection.

III
MOVEMENT

LUKE 14:15–24

The Great Supper

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

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!"* 16 *But He said to him, "A man was giving a big dinner, and he invited many;* 17 *and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'* 18 *"But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'* 19 *"Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'* 20 *"Another one said, 'I have married a wife, and for that reason I cannot come.'* 21 *"And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'* 22 *"And the slave said, 'Master, what you commanded has been done, and still there is room.'* 23 *"And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled.* 24 *'For I tell you, none of those men who were invited shall taste of my dinner.'"*

LUKE 14:15–24

"The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine."

ISAIAH 25:6

FIGURE · 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.

παραιτέομαι

PARAITEOMAI · "MAKE EXCUSES" · G3868

To beg off, to ask to be let go, to decline. Verses 18–19 repeat it: "please consider me excused." The guests are polite — and immovable. Henry: "They cannot for shame avow their refusal, but they desire to be excused." Hebrews 12:25 uses the same verb as a warning: "See to it that you do not refuse Him who is speaking." The excuses (land, oxen, a wife) are not sins in themselves; the sin is putting them first.

ἀναγκάζω

ANANKAZŌ · "COMPEL" · G315

To necessitate, to urge strongly, to press. Augustine used verse 23 to justify forcing heretics into the church, and Guzik notes Barclay's objection: "It was taken as a command to coerce people into the Christian faith." But the context — a servant with nothing but words — points to urgent persuasion. Henry: "nothing like this was the compulsion here meant, but only that of reason and love." The outsiders on the highways need convincing that the invitation is really for them.

DAVID GUZIK · Enduring Word

Guzik cites Morgan — "Back of an excuse is a lack of desire" — and mocks the first excuse gently: "Only a fool first buys a piece of land, and then goes to check it." With Spurgeon he says, "Excuses are curses, and when you have no excuses left there will be hope for you." On "compel them to come in" he grants the history of abuse — Barclay: "It was taken as a command to coerce people into the Christian faith" — but reads it as the master's eagerness to fill the house, and quotes Spurgeon: "So if we are to have many sinners saved, we must go out of our own quiet haunts, and go forth into frequented places."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Parable of the Great Supper" (29 June 2014) explains the custom: "When a wealthy person was preparing a major feast, there were two invitations given." The guests had already accepted the first, so refusing the second was an insult. "The accent in this story is on how feeble and flimsy the excuses given were." "How flimsy. How lame. How feeble are all these excuses." He applies it to church members who make and break commitments, whose eyes are fixed on this world, and who profess faith without possessing it.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached both ends of the parable. In "A Bad Excuse Is Worse Than None" (No. 578, 3 July 1864) he says, "We never know how bad man is until the gospel is preached to him," and "Satan is always ready to help men with excuses." "Your excuse may look very pretty, but it is as flimsy as it is fair." In "Compel Them to Come In" (No. 227, 5 December 1858) he goes out to the highways himself: "Yes, I see you this morning, you who are poor." "You are maimed." "You are undecided." And he presses: "Remember, I have no authority to ask you to come to Christ tomorrow."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sees through the polite refusals: "He pretends that he cannot, when the truth is he will not." "It is very criminal, when we are called to any duty, to make excuses for our neglect of it." On verse 23 he is emphatic: "Nothing can be more absurd than fetching an argument hence for compelling men's consciences," for "nothing like this was the compulsion here meant, but only that of reason and love." And the end is sure: "Christ's house, though it be large, shall at last be filled."

IV
MOVEMENT

LUKE 14:25–35

Count the Cost

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

25 *Now large crowds were going along with Him; and He turned and said to them,* 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.* 27 *"Whoever does not carry his own cross and come after Me cannot be My disciple.* 28 *"For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?* 29 *"Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him,* 30 *saying, 'This man began to build and was not able to finish.'* 31 *"Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?* 32 *"Or else, while the other is still far away, he sends a delegation and asks for terms of peace.* 33 *"So then, none of you can be My disciple who does not give up all his own possessions.* 34 *"Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?* 35 *"It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."*

LUKE 14:25–35

> *"He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me."*
>
> MATTHEW 10:37

> *"But whatever things were gain to me, those things I have counted as loss for the sake of Christ."*
>
> PHILIPPIANS 3:7

FIGURE · 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.

μισέω

MISEŌ · "HATE" · G3404

The ordinary word for hate. But Scripture often uses love and hate as a comparison — "Jacob I loved, but Esau I hated" (Romans 9:13; Malachi 1:2–3), and Leah was "unloved" (literally "hated," Genesis 29:31) because Jacob loved Rachel more. Matthew 10:37 gives the same saying as "loves … more than Me." Sproul: "If we look carefully at how the Bible uses that term, it frequently—but not always—means simply to love less." The comparison is so strong that next to Christ every other love looks like hate.

ἀποτάσσομαι

APOTASSOMAI · "GIVE UP" · G657

To set apart, to say goodbye to, to renounce. Luke uses it in 9:61 of the man who asked, "permit me to say good-bye to those at home." In 14:33 it is the discipleship word: "none of you can be My disciple who does not give up all his own possessions." Not every disciple sells everything, but every disciple signs it all over. Then verse 34's "tasteless" is *mōrainō* (G3471), to become foolish or flat — related to our word "moron."

DAVID GUZIK · Enduring Word

Guzik insists, “Repeatedly in the Bible we see that Jesus founded a way of love, not hate,” and cites Spurgeon that “hate” is used “only in a comparative sense, and not literally.” The danger is in good things: “The greatest threat to the best often comes from second best.” The cross meant a public death march — “When the Romans crucified a criminal, they didn’t just hang them on a cross.” Barclay: “It is possible to be a follower of Jesus without being a disciple; to be a camp-follower without being a soldier.” “It costs something to be the disciple of Jesus; it costs more to reject Him.” And salt: “A Christian is only useful when he or she has the nature of Christ.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul’s “The Cost of Discipleship” (13 July 2014) asks the hard questions directly: “Are you willing to hate your mother?” “Are you ready to hate yourself?” Then he explains: “If we look carefully at how the Bible uses that term, it frequently—but not always—means simply to love less.” Of the king he asks, “Do we have what it takes to win this war, or should we sue for peace?” He warns against cheap grace and against growing hostility to the faith, and ends with salt: “Jesus wants disciples who have counted the cost and who keep their salt no matter what.”

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon’s “Counting the Cost” on the tower builder (vv. 28–30) makes three points: true religion is costly, wisdom counts the cost, and it is worth the cost. The cost is total — “Self must be hated,” and “If you possess a farthing that is your own and not your master’s, Christ is not your master.” Counting matters, because “If you do not count the cost, you will not be able to carry out your resolves,” and “False professors are universally despised.” But the price is worth paying: “Christ asks you to give up nothing that will injure you,” and “Christ does not ask you to do anything that He has not done Himself.”

MATTHEW HENRY · Commentary on the Whole Bible

Henry states the demand plainly — “A man cannot be Christ’s disciple but he must hate father, and mother, and his own life” — and then guards it: “Not that their persons must be in any degree hated.” Christ must be loved more. Counting the cost means expecting the hard road: “Those that undertake to follow Christ must count upon the worst, and prepare accordingly.” Salt pictures faithful believers — “Good Christians are the salt of the earth, and good ministers especially” — and its loss is fearful: “A professor of religion whose mind and manners are depraved is the most insipid animal that can be.”

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the prophets’ banquet to the marriage supper of the Lamb

> *“Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost.”*
>
> ISAIAH 55:1

> *"Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,"*
>
> 1 PETER 5:6

> *"'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.'"*
>
> MATTHEW 22:9

> *"For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;"*
>
> 1 CORINTHIANS 1:26

> *"You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men."*
>
> MATTHEW 5:13

> *"More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,"*
>
> PHILIPPIANS 3:8

> *"Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God.""*
>
> REVELATION 19:9

R.C. SPROUL · Ligonier · St. Andrew's

Sproul links the guest's blessing in verse 15 to Jesus' own beatitudes — "Blessed is the person who comes to the table of God in the heavenly Kingdom" — and the parable then asks who will actually be seated at that table.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text with Barclay, Morgan and Spurgeon beside him; Sproul explains the customs — the trap at the dinner, the double invitation — and presses commitment; Spurgeon goes out into the highways himself; Henry turns each scene into counsel. All four read "hate" as loving Christ more, and all reject the use of "compel them" to force consciences.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The dropsy	An invited guest, maybe bait; no ceremony or hocus-pocus.	He knew the feast was a trap; healing was lawful.	— (no Spurgeon sermon on these verses sourced here)	Those watched must be wary; every mouth stopped before Him.
II · Seats and guests	Content in God's place — but beware performed humility.	Nobody wanted seat nine; invite the shunned and lowly.	— (no Spurgeon sermon on these verses sourced here)	Pride will have shame; rise high by beginning low.
III · The supper	Back of an excuse is a lack of desire; go to frequented places.	Two invitations; how flimsy, how lame the excuses.	Excuses are as flimsy as fair; not tomorrow — come now.	He will not, not cannot; compel by reason and love.
IV · The cost	Comparative hate; second best threatens best; it costs more to refuse.	Hate means love less; keep your salt no matter what.	Self must be hated — yet He asks nothing that will injure you.	Count upon the worst; a depraved professor is insipid salt.

LUKE 14:1–35 · A COMPARATIVE READING

† Key Insights to Carry

- **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). Sproul: "Jesus was watching what was happening at the dinner party." THE TEXT
- **No hocus-pocus.** Guzik: "there seems to be no ceremony or hocus-pocus in the healing ministry of Jesus." He took hold of a swollen man in a room full of critics and healed him. GUZIK
- **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." Real humility lets the Host decide. GUZIK
- **God does the exalting.** "Will be humbled … will be exalted" (v11) are divine passives. Mary sang it (1:52); Peter repeats it (1 Peter 5:6). THE GREEK
- **Invite the ones who cannot pay you back.** Henry: "Aim not at being paid again in your own coin." The repayment comes "at the resurrection of the righteous" (v14). HENRY
- **Everything is ready now.** The second invitation means the meal is on the table (Sproul). The gospel is not "get ready" but "come." SPROUL
- **Cannot means will not.** Henry: "He pretends that he cannot, when the truth is he will not." Morgan (in Guzik): "Back of an excuse is a lack of desire." HENRY
- **Still there is room.** The master's house will be filled — from the streets, the lanes, the highways and the hedges. Spurgeon: "Yes, I see you this morning, you who are poor." SPURGEON

- **"Hate" means love less.** All four teachers read it as comparison, and Matthew 10:37 confirms it. Sproul: it "frequently—but not always—means simply to love less." SPROUL
- **It costs more to refuse.** The builder counts what following costs; the king counts what resisting a stronger King costs. Guzik: "It costs something to be the disciple of Jesus; it costs more to reject Him." GUZIK

† Questions for the Table

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?**

Those that are watched had need to be wary (Henry) — and He healed anyway.

14:1-6

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?**

Real humility lets the Host decide.

14:7-11; Prov 25:6-7

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

You will be repaid at the resurrection of the righteous.

14:12-14

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

Back of an excuse is a lack of desire (Morgan, in Guzik).

14:18-20

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?**

Compel by reason and love (Henry).

14:21-23

6 **Have I sat down and counted the cost of following Jesus? What relationship or possession am I tempted to love more than Him?**

It costs something to be His disciple; it costs more to reject Him (Guzik).

14:26-33; Matt 10:37

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

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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