SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 14

Come, for Everything Is Ready — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

At a Pharisee's table Jesus shows that God's kingdom turns our seating charts upside down: the proud go down, the humble go up, and the poor fill the banquet the respectable refused. Then He tells me plainly that following Him costs everything — and that refusing Him costs more.

00 The Text

LUKE 14 (NASB95), MARKED

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

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.

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."

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.'"

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."

Marked in the text

- **v1** "on the Sabbath to eat bread" — Time / place / contrast
- **v1** "they were watching Him closely" — Sin / warning
- **v3** "Is it lawful to heal on the Sabbath, or not?" — Time / place / contrast
- **v4** "He took hold of him and healed him" — God — His character & actions
- **v7** "picking out the places of honor" — Sin / warning
- **v10** "go and recline at the last place" — Command / instruction
- **v10** "Friend, move up higher" — Promise / blessing
- **v11** "everyone who exalts himself will be humbled" — Sin / warning
- **v11** "he who humbles himself will be exalted" — Promise / blessing
- **v13** "invite the poor, the crippled, the lame, the blind" — Command / instruction
- **v14** "you will be repaid at the resurrection of the righteous" — Promise / blessing
- **v15** "Blessed is everyone who will eat bread in the kingdom of God" — Promise / blessing
- **v17** "Come; for everything is ready now" — God — His character & actions
- **v18** "they all alike began to make excuses" — Sin / warning
- **v20** "for that reason I cannot come" — Sin / warning
- **v21** "the poor and crippled and blind and lame" — Time / place / contrast
- **v22** "still there is room" — Promise / blessing

- **v23** “compel them to come in, so that my house may be filled” — God — His character & actions
- **v24** “none of those men who were invited shall taste of my dinner” — Sin / warning
- **v26** “does not hate his own father and mother” — Time / place / contrast
- **v27** “carry his own cross and come after Me” — Command / instruction
- **v28** “first sit down and calculate the cost” — Command / instruction
- **v30** “This man began to build and was not able to finish” — Sin / warning
- **v33** “does not give up all his own possessions” — Time / place / contrast
- **v34** “if even salt has become tasteless” — Sin / warning
- **v35** “He who has ears to hear, let him hear” — Command / instruction
- **v7** “invited” — Key repeated word (every occurrence)
- **v12** “invite” — Key repeated word (every occurrence)
- **v26** “cannot be My disciple” — Key repeated word (every occurrence)
- **v26** “he cannot be my disciple” — Key repeated word (every occurrence)
- **v27** “cannot be my disciple” — Key repeated word (every occurrence)
- **v33** “can be My disciple” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 14:11

"For ⚠ everyone who exalts himself will be humbled, and ☆ he who humbles himself will be exalted."

FIGURE · 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.

Setting. On the Sabbath Jesus goes to eat at the house of a leader of the Pharisees, where He is watched closely (v1). A man with dropsy is in front of Him (vv2–6). At the meal He speaks to the guests about seats (vv7–11), to the host about whom to invite (vv12–14), and to a guest who blesses the kingdom's banquet with a parable of a great supper (vv15–24). Then, back on the road with large crowds, He turns and tells them the cost of being His disciple (vv25–35).

Structure:

- vv1–6 — **the man with dropsy:** a Pharisee's house on the Sabbath; "they were watching Him closely" (v1); "Is it lawful to heal on the Sabbath, or not?" — silence (vv3–4); He heals and sends him away; the son or ox in a well — no reply (vv5–6).
- vv7–11 — **the guests and their seats:** they pick the places of honor (v7); don't take the place of honor; "Give your place to this man" (vv8–9); recline at the last place; "Friend, move up higher" (v10); the exalted humbled, the humble exalted (v11).

- vv12–14 — **the host and his guest list:** not friends, brothers, relatives or rich neighbors who repay (v12); the poor, crippled, lame and blind (v13); repaid at the resurrection of the righteous (v14).
- vv15–24 — **the great supper:** "Blessed is everyone who will eat bread in the kingdom of God!" (v15); a big dinner, many invited, "Come; for everything is ready now" (vv16–17); three excuses — land, oxen, a wife (vv18–20); the angry master — streets and lanes, the poor and crippled and blind and lame (v21); "still there is room" (v22); highways and hedges, "compel them to come in" (v23); none of the invited shall taste (v24).
- vv25–35 — **the cost:** large crowds; He turns (v25); hate father, mother … even his own life (v26); carry his own cross (v27); the tower builder (vv28–30); the king with ten thousand (vv31–32); give up all his own possessions (v33); salt that has become tasteless; ears to hear (vv34–35).

Repeated words, with counts:

- "invited / invite" ×13 — vv7, 8 (×2), 9, 10 (×2), 12 (×3), 13, 16, 17, 24.
- "come / comes / came" ×8 — vv9, 10, 17, 20, 21, 23, 26, 27.
- "dinner / luncheon / reception / feast" ×7 — vv8, 12 (×2), 13, 16, 17, 24.
- "crippled / lame / blind" ×6 — v13 (×3), v21 (×3); "poor" ×2 — vv13, 21.
- "place(s)" ×5 — vv7, 8, 9 (×2), 10; "honor" ×3 — vv7, 8, 10.
- "slave" ×5 — vv17, 21 (×2), 22, 23.
- "exalts / exalted / humbled / humbles" ×4 — v11.
- "own" ×4 — vv26 (×2), 27, 33.
- "disciple" ×3 — vv26, 27, 33; "cannot be My disciple" ×2 — vv26, 27, and "none of you can be My disciple" — v33.
- "Sabbath" ×3 — vv1, 3, 5.
- "repay / repaid / repayment" ×3 — vv12, 14 (×2).
- "excused / excuses" ×3 — vv18 (×2), 19.
- "sit down" ×2 — vv28, 31; "salt" ×2 — v34.

Contrasts: Watching Him ⟷ He noticed them (vv1, 7). Lawful ⟷ silence (vv3–4). Place of honor ⟷ last place; disgrace ⟷ honor (vv8–10). Exalts himself ⟷ humbles himself (v11). Friends who repay ⟷ poor who cannot (vv12–14). Repaid now ⟷ repaid at the resurrection (vv12, 14). The invited who refuse ⟷ the uninvited who come (vv18–24). "I cannot come" ⟷ "compel them to come in" (vv20, 23). Followers in a crowd ⟷ disciples who count the cost (vv25–33). Began ⟷ not able to finish (v30). Salt ⟷ tasteless salt (v34).

Shape of the chapter: one table, three lessons (vv1–24), then one road and one demand (vv25–35). The chapter moves from who gets the best seat to who gets into the banquet at all, and finally to who will actually follow the Host.

Chapter theme (my words): In God's kingdom the humble are lifted, the poor are welcomed and the excuse-makers shut themselves out. The invitation is free — everything is ready — but following Jesus costs everything, and only a man who has counted that cost will finish.

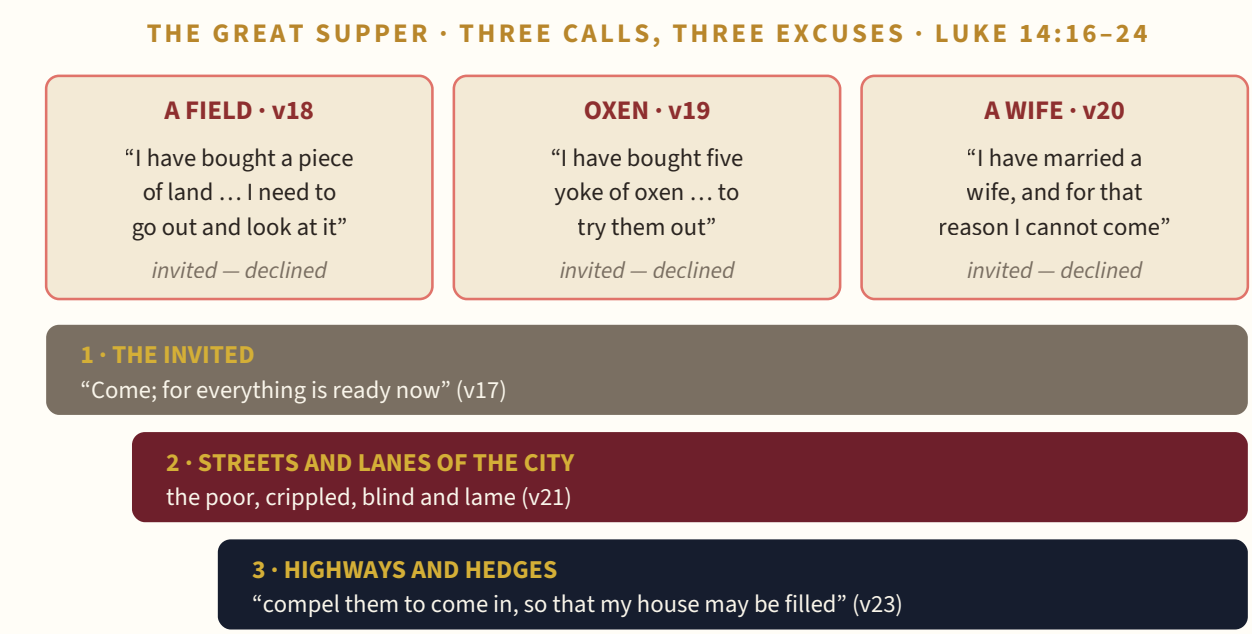
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 14:23

"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.'"

FIGURE · THE GREAT SUPPER



"Still there is room" (v22) — and "none of those men who were invited shall taste of my dinner" (v24).

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

Was the dropsy man bait? Guzik: "Some believe that he was invited simply to provoke Jesus." Sproul: "Jesus came to the dinner, knowing full well the feast was a trap." Either way, Jesus did not walk around the man to protect Himself. He asked the question first (v3), healed him, and sent him away out of the line of fire.

Why were they silent? Sproul: "Healing was lawful, according to Jewish law." Their traditions had grown past God's law, and they could not defend them out loud. Henry: "every mouth must be stopped before him." The ox-in-the-well question (v5) is the same logic as 13:15 — you would show mercy to your own animal.

Is Jesus teaching etiquette? The seat advice is Proverbs 25:6–7, but Luke calls it "a parable" (v7). It is about the kingdom: God is the Host who says, "Friend, move up higher." Guzik warns that humility can be acted — "a subtle form of spiritual pride." The passive verbs in v11 show God does the humbling and exalting (Luke 1:52; 18:14).

The resurrection of the righteous (v14). Jesus assumes a future resurrection with reward for those who gave without return. Henry: "Say not that thou art a loser." Scripture speaks of the resurrection of the righteous and of

the wicked (Acts 24:15; John 5:28–29). I read Revelation 20:4–6 as a resurrection of the righteous before the thousand years, and the rest afterward.

Who are the guests in the parable? First, Israel's religious leaders, the invited who had heard the prophets and then refused Jesus when "everything is ready now." Then the poor and crippled of "the city" — the outcasts within Israel, the tax collectors and sinners. Then the "highways and hedges" beyond the city — most teachers see the Gentiles here. Sproul explains the two invitations: refusing the second after accepting the first was an insult. God has not cast off Israel (Rom 11:1), but the leaders of that generation who refused did not taste the supper (v24).

"Compel them to come in." All four teachers reject using this verse to force consciences. Henry: "nothing like this was the compulsion here meant, but only that of reason and love." Guzik and Barclay note Augustine's misuse. Spurgeon shows what it means in a pulpit — urgent, personal pleading: "Remember, I have no authority to ask you to come to Christ tomorrow."

What does "hate" mean? It is comparison, not hostility. Matthew 10:37: "He who loves father or mother more than Me is not worthy of Me." Sproul: "it frequently—but not always—means simply to love less." Henry: "Not that their persons must be in any degree hated." Guzik: "The greatest threat to the best often comes from second best." The man who loves Christ most actually loves his family better.

Carrying the cross. Not a hard situation in life — a death march. Guzik: "When the Romans crucified a criminal, they didn't just hang them on a cross." The condemned man carried it to his own execution. A disciple has accepted that his old life is going to die.

Two parables of counting. The builder asks, "Can I finish?" — the cost of following. The king asks, "Can I win against a stronger King?" — the cost of resisting. Guzik: "It costs something to be the disciple of Jesus; it costs more to reject Him." Barclay (in Guzik): it is possible to be a camp-follower without being a soldier.

Salt. Ancient salt mixed with impurities could lose its saltiness and become useless — not even fit for the manure pile (v35). Henry: "A professor of religion whose mind and manners are depraved is the most insipid animal that can be." Sproul: Jesus wants disciples who "keep their salt no matter what."

Word study (Greek):

- **watching closely — *paratēreō* (G3906):** hostile, sideways watching (6:7; 20:20).
- **dropsy — *hydrōpikos* (G5203):** swollen with fluid; only here in the New Testament.
- **place of honor — *prōtoklisia* (G4411):** the first couch (Matt 23:6; Luke 20:46).
- **humble — *tapeinoō* (G5013); exalt — *hypsoō* (G5312):** God reverses (1:52; 18:14).
- **make excuses — *paraiteomai* (G3868):** to beg off (Heb 12:25).
- **compel — *anankazō* (G315):** urgent pressing, by reason and love (Henry).
- **hate — *miseō* (G3404):** love less by comparison (Gen 29:31; Mal 1:2–3; Rom 9:13).
- **give up — *apotassomai* (G657):** to say goodbye to, renounce (9:61).
- **tasteless — *mōrainō* (G3471):** to become flat, foolish.

Key insights to carry (from the Deep Dive):

1. **They watched Him; He watched them** (vv1, 7).
2. **No hocus-pocus** — He simply took hold of the man (Guzik).
3. **Humility can be faked** (Guzik).

4. **God does the exalting** — divine passives (v11).
5. **Invite the ones who cannot pay you back** (Henry).
6. **Everything is ready now** — the second invitation (Sproul).
7. **Cannot means will not** (Henry; Morgan).
8. **Still there is room** (v22; Spurgeon).
9. **"Hate" means love less** (all four; Matt 10:37).
10. **It costs more to refuse** (Guzik).

Cross-references: Prov 25:6–7; Isa 25:6–9; 55:1; Gen 29:31; Mal 1:2–3; Matt 5:13; 10:37–38; 22:1–14; 23:6, 12; Luke 1:52; 6:6–11; 9:23, 57–62; 13:10–17; 18:14; John 5:28–29; Acts 24:15; Rom 9:13; 11:1; 1 Cor 1:26–29; Phil 3:7–8; Heb 12:25; 1 Pet 5:6; Rev 19:9; 20:4–6.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 14:33

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

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.

Sin to confess — scrambling for the best seat. I do it in small ways: wanting to be the one who is asked, the one whose opinion counts, the one up front. Even in ministry. Even in humility — I can sit in the back hoping someone notices. Guzik calls that "a subtle form of spiritual pride." I confess it, and I let the Host decide where I sit.

Command to obey — invite the ones who can't pay you back. Jesus did not say "be nice to the poor"; He said put them on the guest list. This week I will invite a man to a meal or a coffee who has nothing to offer me — fresh out, on the street, alone — and I will not keep score.

Sin to confess — my excuses. A field, some oxen, a wife: good things that I let say "not now" to God. Henry: "He pretends that he cannot, when the truth is he will not." I name my excuse honestly before God, and I go when He calls.

Promise to trust — still there is room. For the men I sit with, this may be the best news in the chapter. The poor, the crippled, the blind and the lame are the ones who end up at the table — and the slave says, "still there is room." No record, no failure, no past puts a man outside the reach of that invitation.

Command to obey — count the cost, carry the cross. Jesus did not hide the price. Loving Him more than father, mother, wife, children and my own life. Carrying my cross. Saying goodbye to all I have. That sounds like loss, but refusing Him costs more (Guzik). I will sit down this week, as the builder did, and tell the Lord honestly what I am still holding back.

Questions for the table (from the Deep Dive):

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? (14:1–6) *Those that are watched had need to be wary (Henry) — and He healed anyway.*
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? (14:7–11; Prov 25:6–7) *Real humility lets the Host decide.*
3. Who could I invite this month who can never pay me back? (14:12–14) *You will be repaid at the resurrection of the righteous.*
4. Which excuse sounds most like mine — the field, the oxen or the wife? What is behind it? (14:18–20) *Back of an excuse is a lack of desire (Morgan, in Guzik).*
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? (14:21–23) *Compel by reason and love (Henry).*
6. Have I sat down and counted the cost of following Jesus? What relationship or possession am I tempted to love more than Him? (14:26–33; Matt 10:37) *It costs something to be His disciple; it costs more to reject Him (Guzik).*

Worship. Jesus is the Host who lifts the humble and seats the poor, the Master whose house will be filled, the Lord who carried His own cross before He asked me to carry mine. Everything is ready — because He made it ready. Blessed is everyone who will eat bread in the kingdom of God.

Prayer. Lord Jesus, You noticed the man nobody wanted to touch, and You noticed me. Forgive my scrambling for honor and my polished excuses. Thank You that still there is room — for me and for the men I love. Make me a man who invites those who can't repay, who goes out to the highways and hedges, and who has counted the cost and keeps following. I love You more than all I have. Keep my salt from going flat. Amen.

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