



Luke 14- “The Great Banquet”

OBSERVE & REFLECT

(This section is designed to encourage us to reflect on and observe the scripture and weekend sermon.)

READ Luke 14

- ☀ Read the text at least twice. Try reading the text from two different translations.
- ☀ What do you observe in the text? What jumps out at you and grabs your attention? What questions do you have from the text? Pay attention to any action words or phrases and observe what the implications are.

INVESTIGATE & APPLY

(This section focuses on what the scripture has to say as we dig deeper into the Word. It is oriented to create discussion on the Scripture.)

Open: Describe the last party you attended or hosted. Who was invited? What were the people like who attended the party? How enjoyable was it for you?

“Jesus gives a straightforward command: Don’t invite friends, relatives and neighbors to dinner—invite the poor and the disabled.”
-NT Wright

1. Read Luke 14:1-35. Looking at verses 1-11, in what ways do Jesus’ conversations and parable address those who were jostling for position in the eyes of God?
2. The parable in verses 15-24 also speaks to those around Jesus, to those in the church in Luke’s day and to the church today. How is the parable a description of what Jesus has been doing up to this point within Galilee?
3. What do you notice about the excuses people are giving for why they cannot attend the banquet?
4. Moving on to verses 25-35, how does Jesus keep turning the world’s values and common expectations upside down? We could say that Jesus is engaging in the typical Middle Eastern exaggeration to make his point about family and possessions. Nonetheless, what is his point?
5. The two pictures of the tower and the battle in v.28-32 also carried a cryptic warning in Jesus’ day. The most important building project of his time was of course the temple in Jerusalem. Herod the Great has begun a massive program of rebuilding and beautifying it, and his sons and heirs were carrying on the work. Would it ever be completed? In fact, Jesus already warned that God had abandoned his house (13:35). What specific warning does the picture of battle then hold for Jesus’ contemporaries?
6. How would Jesus’ comments about salt in 14:34-35 have also applied to the nation of Israel?

NEXT STEPS

- ☀ What does it mean for the church today to go out into the “streets and lanes” of the town in order to bring people into the banquet? Why is this often difficult for us to do?
- ☀ When there is an urgent task to be done, the everything, including family, possessions, and one’s own life must be put at risk. If Jesus’ followers aren’t ready to do that for the sake of the kingdom, then they are like the tower-builder and the warmonger who haven’t thought through what they are really about. What might costly discipleship in light of the urgent of the kingdom look like for you and your Christian community?
- ☀ Sit in silence and ask God to reveal what might be keeping you from attending the banquet, or from costly discipleship.

Luke 14

[1] One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. [2] And behold, there was a man before him who had dropsy. [3] And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" [4] But they remained silent. Then he took him and healed him and sent him away. [5] And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?" [6] And they could not reply to these things.

[7] Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, [8] "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, [9] and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. [10] But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. [11] For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

[12] He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. [13] But when you give a feast, invite the poor, the crippled, the lame, the blind, [14] and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

[15] When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!" [16] But he said to him, "A man once gave a great banquet and invited many. [17] And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.' [18] But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.' [19] And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.' [20] And another said, 'I have married a wife, and therefore I cannot come.' [21] So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.' [22] And the servant said, 'Sir, what you commanded has been done, and still there is room.' [23] And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled. [24] For I tell you, none of those men who were invited shall taste my banquet.'"

[25] Now great crowds accompanied 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 bear his own cross and come after me cannot be my disciple. [28] For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? [29] Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, [30] saying, 'This man began to build and was not able to finish.' [31] Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? [32] And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. [33] So therefore, any one of you who does not renounce all that he has cannot be my disciple.

[34] "Salt is good, but if salt has lost its taste, how shall its saltiness be restored? [35] It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear."