

Week 33 March 15, 2026: Luke 14, Parable of Guest; Great Supper

Luke 14:1-6 A Man with Dropsy Healed on the Sabbath

Luk 14:1 Now it happened, as He(**Jesus**) went into the house of one of the rulers (a **prominent leader**) of the Pharisees to eat bread (**common idiom meaning to share a meal, or dine together**) on the Sabbath, that they(**Pharisees, religious leaders**) watched Him(**Jesus**) closely (**The Greek word suggests scrutinizing, testing or watching with intent, looking for a reason to accuse Jesus concerning the Sabbath, not a casual observation, but for a purpose**).

In that culture, Sabbath meals were important social and religious gatherings. Influential teachers and religious leaders often invited respected rabbis to discuss Scripture and theology. Jesus did not avoid people who opposed Him. Jesus accepted the dinner invitation because meals were opportunities for teaching, confronting hypocrisy, demonstrating mercy, and offering truth—even to those who were trying to test or trap Him.

Luk 14:2 And behold, there was a certain man before Him (**not seated but standing before Jesus**) who had dropsy (**or Edema, abnormal fluids, swelling of body**).

It would seem very unusual for the religious experts and religious leaders of that day to invite a sick person (**probably there not as a guest but a test to see if Jesus would heal**) a special dinner with a guest like Jesus, many in that day thought that a serious illness like dropsy was associated with consequences of their personal sin (**so usually a social outcast or marginalized at best**)

Luk 14:3 And Jesus, answering (**or asked a question, knowing they were in error**), spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath (**or not**)?" (**Yes or no answer**)

The Sabbath command comes from the Book of Exodus 20:9–10, which forbids work.

Exo 20:9 Six days you shall labor and do all your work,

Exo 20:10 but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

Later Jewish tradition defined many categories of work with a very strict details, like for example providing certain medical services were defined by them as a work. Jesus heals instantly through faith in divine authority, not through ordinary labor and can not be considered a work. There was little consideration for life saving actions with regards to others, there strict interpretation neglected mercy and compassion which were generally permitted in the spirit of the law. Jesus was not rejecting the Sabbath itself—he was challenging restrictive interpretations that ignored compassion and love of mankind. He would argue that doing good and relieving suffering does not violate God's intention for the Sabbath. Jesus also calls out their Hypocrisy they would rescue their own animal or child immediately but would object to others rescuing someone suffering or healing a person.

A similar teaching appears in Gospel of Mark 2:27,

Mar 2:27 And He(**Jesus**) said to them(**Pharisees**), "The Sabbath was made for man, and not man for the Sabbath.

Mar 2:28 "Therefore the Son of Man is also Lord of the Sabbath."

God is saying His laws are meant to bless people, and point people to Himself, not to trap them in legalism.

The religious leaders would break their own rule and tradition to save something valuable to them but at the same time would object to others helping a suffering man.

The real problem is not misunderstanding the law—it is valuing rules and or self-interest above loving others with mercy and the same compassion.

Pharisees ask Jesus, is it lawful to heal on the Sabbath, that they might accuse Him.

Mat 12:10 And behold, there was a man who had a withered hand. And they asked Him(**Jesus**), saying, "Is it lawful to heal on the Sabbath?"--that they might accuse Him.

Mat 12:11 Then He(**Jesus**), said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"

Mat 12:12 "Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath."

Mat 12:13 Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.

Mat 12:14 Then the Pharisees went out and plotted against Him, how they might destroy Him.

Luk 14:4 But they (**experts of the law and Pharisees**) kept silent (**refusing to answer Jesus question**). And He(**Jesus**) took him and healed him (**from horrible painful sickness which usually ends in death**), and let him go.

Quote from David Guzik, Commentary on BLB website

Jesus never broke the commandments of God, but He often offended man's traditions that surrounded and extended the commandments of God. The commandments of God are enough, and we should never make the traditions of man — even good traditions — equal to the commandments of God.

Mar 7:9 He(**Jesus**) said to them, "All too well you reject (or nullify) the commandment of God, that you may keep your tradition (**man-made rules and regulations that often goes against Gods Word**).

Jesus tried to reason with them. Jesus will answered the Pharisees' objections, they were not teachable and therefore would not believe anything Jesus said even if it was truthful.

Application: are we teachable always students

Luk 14:5 Then He(**Jesus**) answered them (**experts of the law and Pharisees**), saying, "Which of you, having a donkey (**or son, Literally: whose son of you**) or an ox that has fallen into a pit (**hole or well**), will (**you**) not immediately, pull him (**or the animal**) out on the Sabbath day?"

Scripture tells us, if someone opens a pit and an ox or donkey falls into it, and ends up dying, the one responsible must compensate the owner.

Exo 21:33 "And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

Exo 21:34 "the owner of the pit shall make it good; he shall give money to their owner, but the dead animal shall be his.

Luk 14:6 And they (experts of the Law and Pharisees) could not answer (or would not reply to) Him(Jesus) regarding these things (this truth, which they all had done at one time or another rescued their son or animal out of the hole, pit or well on the Sabbath).

The passage teaches that God values mercy, love and compassion for hurting people rather than over rigid rule-keeping, legalism, exposes hypocrisy, self-centeredness, religious systems cannot fix the problem. Only Jesus can restore broken people. He restored and healed the man who had dropsy, which would end up in death, just as Jesus restores all sinners from sin and death unto eternal life with God.

Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Jhn 3:16 "For God (Father) so loved the world that He gave His only begotten Son(Jesus), that whoever believes in Him should not perish but have everlasting life.

Luke 14:7-14 Take the Lowly Place

Luk 14:7 So He(Jesus) told a parable to those who were invited, when He(Jesus) noted (noticed) how they(guest) chose the best places (near the host), saying to them (giving them some advice):

Parable: A Parable is a short, earthly story used to illustrate a deep spiritual or moral lesson. The word comes from the Greek parabolē, which literally means "to throw alongside". Think of it as placing a common everyday truth, alongside a heavenly truth so the listener can understand the unknown by looking at the known. There is always a literal meaning (the story itself) and a spiritual meaning (look for the central point, hidden spiritual lesson and truth, then application).

As it is today at special events, dinners the most honored person sits in a particular seat, the next most honored person in another place, usually close to the host and so on and so forth.

Luk 14:8 "When you are invited by anyone to a wedding feast, do not sit down (recline to eat) in the best place (place of honor), lest one more honorable than you, be invited by him (the host);

Luk 14:9 "and he (**the host**) who invited you and him come and say to you, 'Give (**your**) place to this man,' and then you begin (**to move**) with shame (**or disgrace**) to take the lowest place (**least important or furthest place**).

God puts down one, And exalts another.

Psa 75:5 Do not lift up your horn on high (in pride); Do not speak with a stiff neck.' "

Psa 75:6 For exaltation comes neither from the east Nor from the west nor from the south.

Psa 75:7 But God is the Judge: He(**God**) puts down one, And exalts another.

Luk 14:10 "But when you are invited, go and sit down (**to eat**) in the lowest (**least important**) place, so that when he(**the host**) who invited you comes he may say to you, 'Friend, go up higher (**move up to a better place, by me the host**).' Then you will have glory (**be honored**) in the presence (**in the sight**) of those who sit at the table with you.

Proverbs General Wise Sayings

Pro 25:6 Do not exalt yourself in the presence of the king (**boss or leader**), And do not stand (**or sit**) in the place of the great;

Pro 25:7 For it is better that he(**King or leader**) say to you, "Come up here (**sit close to me in a honored seat**)," Than that you should be put lower (**dishonored**) in the presence of the prince (others), Whom your eyes have seen.

Luk 14:11 "For whoever exalts himself will be humbled, and he who humbles himself (**keeps a biblical view of self, death to self**) will be exalted."

Submit to God, God resists the proud, But gives grace to the humble

1Pet 5:5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for God resists the proud, But gives grace to the humble.

1Pet 5:6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

1Pet 5:7 casting all your care upon Him, for He cares for you.

Humility Cures Worldliness

James 4:6 But He gives more grace. Therefore He says: "God resists (**opposes**) the proud, But gives grace (**continual gift of grace**) to the humble (**an attitude of repentance, insignificance and dependence**)."

James 4:7 Therefore submit to God. Resist the devil and he will flee from you.

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

James 4:10 Humble yourselves (**turn away from self-righteousness**) in the sight of the Lord, and He will lift you up (**God will honor and validate you**).

Mat 23:11 (Jesus said humility is the place of honor)"**But he who is greatest (prides himself) among you shall be your servant.**

Mat 23:12 "**And whoever exalts himself will be humbled (put down), and he who humbles himself will be exalted (will become the honored by God and servant leader).**

Luk 14:12 Then He(**Jesus**) also said to him who invited Him, "When you give a dinner (**luncheon**) or a supper (**banquet**), do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back (**in return**), and you be repaid (**and lose your reward**).

Jesus is not literally saying you can never invite family or friends but what is your motive behind hospitality. He is criticizing hospitality that is done for status, reputation and personal benefits. God sees and encourages acts of mercy, we are encouraged to be generous toward those who are physically impaired or poor and bless people who cannot repay, and God will reward you in His kingdom.

Luk 14:13 "But when you give a feast (**host a banquet or a reception**), invite the poor, the maimed (**disabled**), the lame, the blind.

Luk 14:14 "And you will be blessed, because they cannot repay you; for you shall be repaid (**God will reward you for inviting those who could not repay you**) at the resurrection of the just (**righteous**) (**The death of Christ paid the penalty we could not pay and dealt completely with our sins as believers**)."

Correlation passage on the Kingdom and blessings:

Mat 25:34 "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

Mat 25:35 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

Mat 25:36 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

Mat 25:37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?

Mat 25:38 'When did we see You a stranger and take You in, or naked and clothe You?

Mat 25:39 'Or when did we see You sick, or in prison, and come to You?'

Mat 25:40 "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

Luke 14:15-24 The Parable of the Great Supper (Matt. 22:1-14)

Luk 14:15 Now when one of those who sat at the table (**or at the meal reclining**) with Him(**Jesus**) heard these things, he said to Him(**Jesus**), "Blessed (**happy & joyful**) is he who shall eat bread (**feast at the great supper**) in the kingdom of God!"

Rev 19:9a Then he (the angel) said to me(John the apostle), "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'

Luk 14:16 Then He(Jesus) said to him (a story), "A certain man gave a great supper (feast) and invited many (guests),

Luk 14:17 "and sent his servant at supper time (that very hour) to say to those who were invited (guests), 'Come, for all things are now ready (everything is ready to eat and serve now).'

Luk 14:18 "But they all with one accord (one after another) began to make excuses. The first said to him, 'I have bought a piece of ground (or field), and I must go and see it. I ask you to have me excused.'

Luk 14:19 "And another said, 'I have bought five yoke of oxen, and I am going to test them (on my way to try them out). I ask you to have me excused.'

Luk 14:20 "Still another said, 'I have (just) married a wife, and therefore I cannot come.'

All these guests had been invited beforehand, but now they began to make excuses. The people failed to see that the kingdom of God is here now, and they are caught up in the world and that God is inviting them to participate in His great blessings now!

Luk 14:21 "So that servant came (back) and reported these things to his master. Then the master of the house, being angry (at the excuses), said to his servant, 'Go out quickly into the streets and lanes (alleys) of the city, and bring in here the poor, and the maimed (disabled), and the lame (hurting), and the blind (these represent all types of people including Gentiles being invited into the kingdom).'

Luk 14:22 "And the servant said (after returning), 'Master, it is done as you commanded, and still there is room.'

Luk 14:23 "Then the master said to the servant, 'Go out into the highways and (country roads along the fences and) hedges, and compel (or urge) them to come in, that my house may be filled (with guests).'

Jesus said compel to indicate God's great desire to fill His house, and because these hurting people needed to be convinced that they were welcome, compelled by love.

2Cor 5:14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

Luk 14:24 'For I say to you (tell you the truth) that none of those men (people) who were invited (and declined) shall taste my supper (great feast).'

The kingdom of God points to the future Kingdom when we will be with God. Jesus, uses this parable to teach that the guests initially invited will miss the great Kingdom feast and will be replaced by outsiders.

Luke 14:25-33 Leaving All to Follow Christ (Matt. 10:34–39)

Luk 14:25 Now great multitudes (large crowds) went (were going along) with Him(Jesus). And He turned and said to them (crowds),

Luk 14:26 "If anyone comes to Me (to be my disciple) and does not hate (like less, as a contrast) his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple (Jesus in making a comparison or contrast to loving Him and loving others, you cannot love others the same as you love me, it will not work, you must love me above all).

A comparison or exaggerated figure of speech indicating a lesser degree of love, this is not actual hostility or aversion toward other earthly family members.

Luk 14:27 "And whoever does not bear his cross (willingness to surrender all) and come after Me (wholeheartedly surrender and willing to suffer persecution) cannot be My disciple.

Luk 14:28 "For which of you, intending to build a tower (building), does not sit down first (before construction) and count the cost, whether he has enough to finish it—

Luk 14:29 "lest (or otherwise), after he has laid the foundation, and is not able to finish (the building), all who see it begin to mock him (ridicule him as a foolish man),

Luk 14:30 "saying, 'This man began to build and was not able to finish (because he did not plan well and ran out of money).'

Luk 14:31 "Or what king, going to make war (go to battle) against another king, does not sit down first, and consider whether he is able with ten thousand to meet him, who comes against him with twenty thousand?

Luk 14:32 "Or else (if not powerful enough), while the other is still a great way off, he sends a delegation and asks conditions (and negotiate terms) of peace.

Luk 14:33 "So likewise, whoever of you does not forsake all that he has (carefully consider the cost of surrendering your life and allowing God to be Lord of your life, driving, guiding and empowering you), (or he) cannot be My disciple. (Jesus is referring to a willingness and commitment to do all that is required. Discipleship does not require one to live in poverty).

Mat 19:27 Then Peter answered and said to Him(Jesus), "See, we have left all and followed You. Therefore what shall we have?"

Mat 19:29 "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

Luke 14:34-35 Tasteless Salt Is Worthless (Matt. 5:13; Mark 9:50)

Luk 14:34 "Salt is good; but if the salt has lost its flavor (**become tasteless**), how shall it be seasoned (**made salty again**)?"

Mar 9:50 "Salt is good, but if the salt loses its flavor (**purpose**), how will you season it? Have salt in (**and among**) yourselves, and have peace with one another."

The disciples are to be growing and maturing in Jesus, if disciples lose their love and truth they likewise will become fruitless.

Luk 14:35 "It is neither fit for the land (**soil**) nor for the dunghill (**manure pile**), but men throw it out (**worthless**). He who has ears to hear, let him hear (**Greek imperative: listen carefully, understand and obey**)!"

Salt in those days was used as a seasoning but it was also used as a preservative. In Matthew the sermon on the mount, Mat 5:13 "You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

End

Extra Scriptures and Charts:

Pro 3:33 The curse of the LORD is on the house of the wicked, But He(God) blesses the home of the just.

Pro 3:34 Surely He(God) scorns the scornful, But gives grace to the humble.