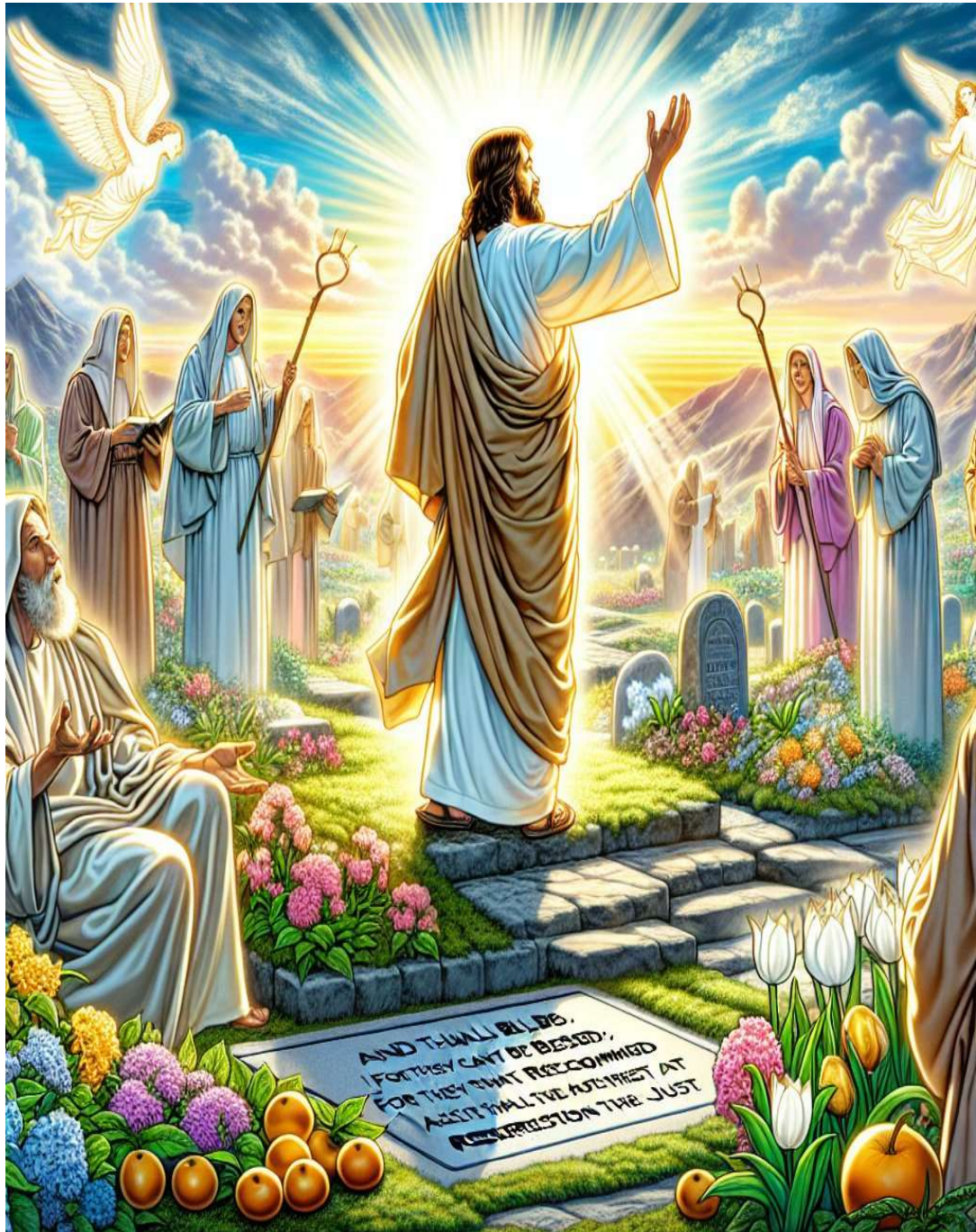


LUKE 14



Luke 14:14

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Luke 14:14 blessed indeed will you be, because of their inability to repay you. For you will be repaid at the resurrection of the righteous.

Luke 14:14 conveys a powerful message about the importance of living a life of humility and selflessness, and the ultimate reward that awaits those who do so.

It highlights the spiritual blessings that come from acts of service, and serves as a reminder of the hope and promise of eternal life for believers.

In its broader context, this verse aligns with the larger themes of the Gospel of Luke, emphasizing the importance of love, compassion, and service to others in the teachings of Jesus.



LUKE 14

Healing of the Man with Dropsy on the Sabbath.

1 On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.

2 In front of him there was a man suffering from dropsy.

3 Jesus spoke to the scholars of the law and Pharisees in reply, asking,

“Is it lawful to cure on the sabbath or not?”

4 But they kept silent; so, he took the man and, after he had healed him, dismissed him.

5 Then he said to them,

“**Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?**”

6 But they were unable to answer his question.

Luke 14:1-6 is a powerful confrontation between Jesus and the Pharisees about the nature of the Sabbath and the role of mercy in the life of faith. Jesus uses the opportunity to demonstrate that God’s law is not about rules for rules’ sake, but about bringing healing, restoration, and love to humanity. This passage calls believers to embrace a faith that prioritizes compassion, healing, and service over mere ritual and legalism.

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Luke 14:6 Inability to Respond:

The silence in response to Jesus' challenge reveals their moral and theological dilemma. They could not defend their position because they knew it lacked consistency. Their legalism had no answer for Jesus' pointed question.

Revealing Their Hypocrisy: This moment of silence serves as a critique of the Pharisees' rigid, rule-centered religion that **lacked compassion and the true spirit of the law.**

Conduct of Invited Guests and Hosts.

7 He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table.

8 **“When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him,**

9 and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place.

10 Rather, when you are invited, go and take the lowest place so that when the host comes to you, he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table.

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11 For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Teaching on Humility

(Luke 14:7-11)

Jesus observes how guests at the banquet choose places of honor. He advises them to take the lowest seat at a banquet so that when the host sees them, they may be invited to move up to a higher seat. The principle is: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” Jesus emphasizes humility as a key characteristic of His followers, reversing the common cultural values of self-promotion

12 Then he said to the host who invited him, “**When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment.**

13 Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind;

14 blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous.”

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The Parable of the Great Feast

- 15 One of his fellow guests on hearing this said to him, “**Blessed is the one who will dine in the kingdom of God.**”
- 16 He replied to him, “**A man gave a great dinner to which he invited many.**
- 17 **When the time for the dinner came, he dispatched his servant to say to those invited, ‘Come, everything is now ready.’**
- 18 **But one by one, they all began to excuse themselves. The first said to him, ‘I have purchased a field and must go to examine it; I ask you, consider me excused.’**
- 19 **And another said, ‘I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.’**
- 20 **And another said, ‘I have just married a woman, and therefore, I cannot come.’**
- 21 **The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, ‘Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.’**
- 22 **The servant reported, ‘Sir, your orders have been carried out and still there is room.’**



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23 The master then ordered the servant, ‘Go out to the highways and hedgerows and make people come in that my home may be filled.

24 For, I tell you, none of those men who were invited will taste my dinner.’”

Parable of the Great Banquet (Luke 14:12-24)

Jesus tells a parable about a man who invites many people to a great banquet, but when the time comes, they all make excuses not to come—one says he bought land, another has bought oxen, and a third is getting married. The host becomes angry and tells his servant to invite the poor, the crippled, the blind, and the lame, extending the invitation to those who would not typically be invited. When there is still room, the servant is sent out to bring in more, until the house is full.

Message: The **banquet** symbolizes the Kingdom of God. The **initial invitees** (the religious leaders and the Israelites) reject the invitation, and so the invitation is extended to the **marginalized and outcasts**. Jesus is teaching that God's grace is available **to all**, especially to those who recognize their need for it.

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Sayings on Discipleship.

25 Great crowds were traveling with him, and he turned and addressed them,

26 **1** **“If any one comes to me without hating his father and mother, wife and children, brothers and sisters, 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 **Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion?**

29 **Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him**

30 **and say, ‘This one began to build but did not have the resources to finish.’**

31 **Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops?**

32 **But if not, while he is still far away, he will send a delegation to ask for peace terms.**

33 **In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.**



LUKE 14

(Luke 14:25-33)

Large crowds are traveling with Jesus, and He uses this opportunity to teach about the cost of discipleship. He says that anyone who wants to follow Him must be willing to:

Hate their family members (**meaning to love Jesus above all others**).

Bear their cross daily and follow Him, signifying a **willingness to endure suffering and sacrifice**.

Count the cost, like a **builder** considering whether he has enough to finish a construction project, or a **king preparing for war**.

Message: Discipleship requires total commitment, self-denial, and a willingness to prioritize Jesus above all else. It's not a decision to be made lightly but requires serious thought and dedication.

The Simile of Salt.

34 **“Salt is good, but if salt itself loses its taste with what can its flavor be restored?”**

35 **It is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear ought to hear.”**

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Parable of the Salt (Luke 14:34-35)

Jesus tells a brief parable about salt that has lost its flavor. He asks, "What is it good for?" and answers that it is neither good for the soil nor the manure pile, but only to be thrown out.

Message: Disciples who lose their effectiveness—by compromising their commitment or failing to live according to the values of the Kingdom—are useless. Salt symbolizes the distinctiveness and purity of Christian discipleship.

Key Themes in Luke 14:

Humility and Servant Leadership: The way of Jesus is one of humility, where greatness is measured by servitude, not by status or position.

Grace and Inclusion: The parable of the great banquet highlights God's open invitation to all people, especially those who recognize their need for His grace.

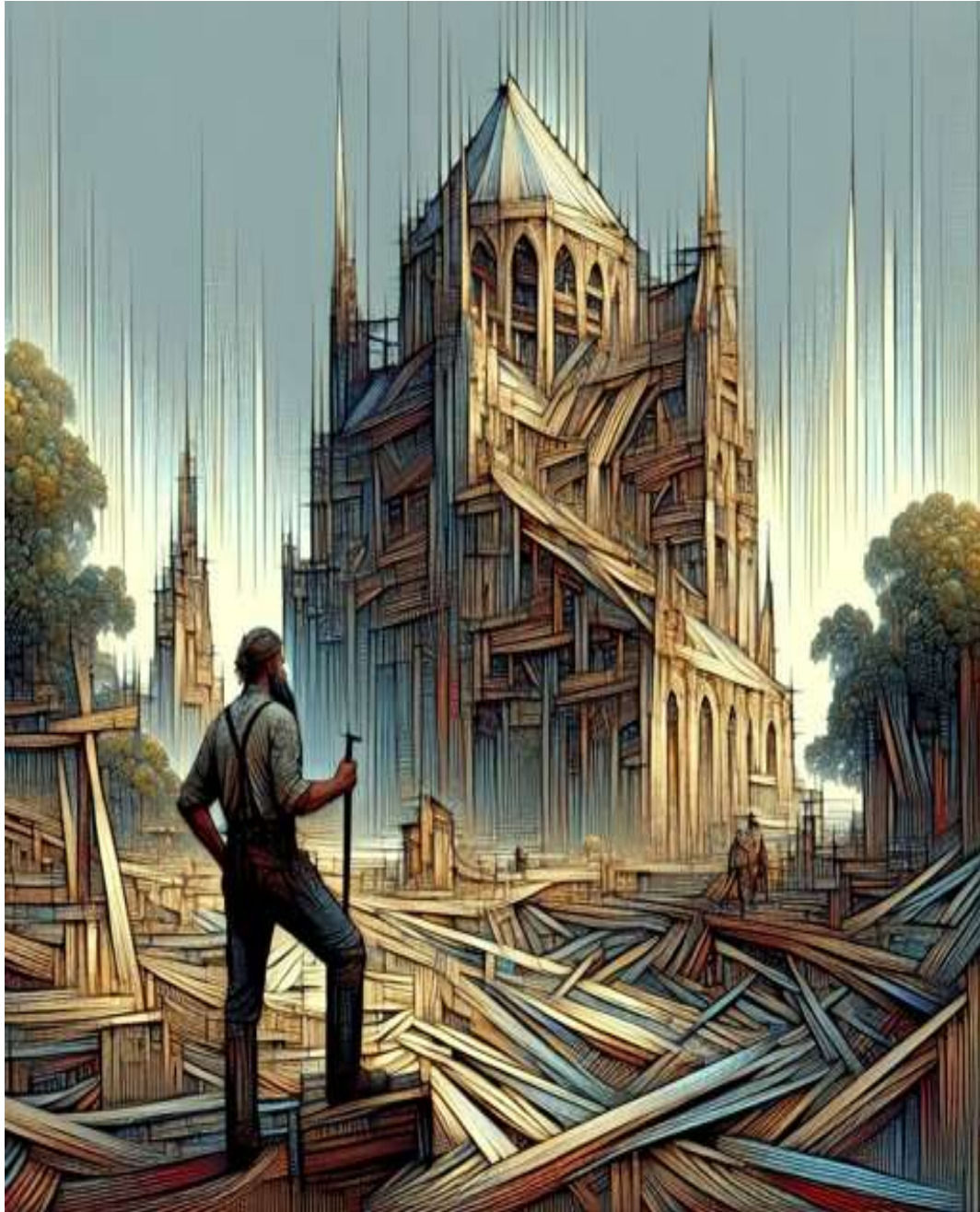
Cost of Following Jesus: True discipleship demands sacrifice, self-denial, and a willingness to embrace suffering for the sake of following Christ.

Being Salt and Light: Christians are called to be effective in the world, maintaining their distinctiveness and commitment to God's Kingdom.

Overall, Luke 14 challenges the values of pride, self-importance, and self-sufficiency, and calls believers to adopt humility, grace, and total commitment to the Lord's calling.

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LUKE 14**Luke 14:29-30**

Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, ‘This one began to build but did not have the resources to finish

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