

The Gospel of Luke, Teacher's Guide

Lesson 19: Humility, the Great Banquet, and the Cost of Discipleship

Luke 14:1-35

Teaching Aim (Teacher Orientation)

This chapter carries real doctrinal weight, and the teacher should feel its edge. Luke 14 is built around three movements that all press the same direction: the great reversal in which God exalts the humble and humbles the proud (vv. 7–11), the great banquet as a picture of God's gracious gospel invitation into the kingdom (vv. 15–24), and the cost of discipleship, where Jesus demands total, lifelong allegiance above family and even one's own life (vv. 25–33). The heart of the lesson is to teach plainly that following Christ is not a casual addition to an otherwise unchanged life. It is the surrender of the whole self to the Lord, a wholehearted and ongoing walk, with no room for the cheap grace, faith-only assumptions, or half-commitment that the modern world prefers.

Guard the kingdom note throughout. When the guest speaks of eating bread "in the kingdom of God" (v. 15), and when Jesus pictures the master's house being filled, this is not a far-off, future, earthly reign to be set up someday. The kingdom is Christ's present reign, entered now through the gospel, and the banquet is His present and ongoing invitation that culminates in the resurrection of the just (v. 14). Help students see the urgency: the invitation is being extended now, the door will not stay open forever, and "none of those men who were invited shall taste my banquet" (v. 24) is a sober warning, not a threat to be explained away. At the same time, hold the demanding language of verses 25 to 33 together with warmth. The total surrender Jesus calls for is surrender to the most trustworthy Lord in the universe, the One who first gave Himself for us.

This passage was never meant only to inform. It is here to form humble, wholehearted disciples. Aim at both targets every week. Send students home clearer about the cost and glory of following Christ, and softer toward the God who seats the lowly at His table, who fills His house with the overlooked, and who is worthy of everything we have. The teacher's task is not to soften the terms but to commend the Lord who set them, so that students count the cost and find Him worth it.

Question 1

Student Question:

After telling the guests not to seek the place of honor, Jesus concludes, "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v. 11). What does this principle, sometimes called the great reversal, teach us about how God measures greatness and

about the kind of heart He honors? How does this connect to truths like “God opposes the proud but gives grace to the humble” (James 4:6)?

Commentary and Teaching Notes

Begin with the scene Jesus is watching. At a dinner full of religious leaders, He observes the guests choosing “the places of honor” (v. 7), and out of that ordinary moment He draws a parable that ends in a sentence that runs through Luke’s whole Gospel: “everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 11). This is the great reversal, the same theme Mary sang in the Magnificat and that Jesus will press again and again. God’s kingdom does not run on the world’s hierarchy.

Help students see that this is not merely social advice about avoiding embarrassment at a banquet. Jesus is revealing how God measures greatness. The proud heart, busy securing its own status, is heading for a fall, while the humble heart that does not grasp for the high seat is the heart God delights to lift up. This cuts against everything our culture trains us to want.

Anchor it in the wider witness of Scripture. James says it plainly: “God opposes the proud but gives grace to the humble” (James 4:6). Peter echoes the same truth (1 Peter 5:5–6). And supremely, Christ Himself lived it, humbling Himself even to death on a cross and being exalted by God to the highest place (Philippians 2:5–11). The pattern of the kingdom is the pattern of its King.

Land it pastorally. The great reversal is good news for the overlooked and a warning for the self-important, and most of us are some of both. The humble place is not where God forgets us. It is exactly where He meets us and lifts us up.

Doctrinal / Christian Living Issues

- The great reversal of the kingdom: God humbles the proud and exalts the humble (Luke 14:11; Luke 1:51–52)
- Humility as the heart God honors, over against the world’s pursuit of status (James 4:6; 1 Peter 5:5–6)
- Christ Himself as the pattern of humility leading to exaltation (Philippians 2:5–11)
- True greatness defined by God’s measure rather than by human position or recognition
- Pride as a spiritual danger that sets a person against the grace of God

Discussion Prompts

- What does it tell us about God that He honors the humble and opposes the proud?
- How is Jesus’ principle different from mere advice about not embarrassing yourself socially?
- How did Christ Himself live out the pattern of humility and exaltation?

Question 2

Student Question:

Jesus watched the dinner guests “choose the places of honor” (v. 7) and exposed the quiet hunger for status that drives so much of what we do. Where do you find yourself angling for recognition, position, or the seat near the head of the table, whether at work, at church, or even in your own family? What would it look like to deliberately take the lower place this week?

Commentary and Teaching Notes

This is the first self-examining question, and the goal is honest recognition rather than information. Jesus watched the guests “choose the places of honor” (v. 7), and the uncomfortable truth is that the same hunger lives in us. We may not literally race for the head of the table, but we angle for recognition, credit, position, and the seat that signals we matter.

Help the group name the specific arenas where this plays out. It surfaces at work, in the quiet competition for advancement and praise. It surfaces in the church, where it can hide under spiritual language while still craving to be seen. It even surfaces in families, in the need to be right, to be honored, to have the last word. Pride is most dangerous where it is most disguised.

Move toward concrete action. Jesus does not merely diagnose; He prescribes a posture: take the lower place (v. 10). Invite students to consider a deliberate, specific practice this week, letting someone else have the credit, choosing the unseen task, serving without announcing it, sitting where no one is watching.

Reassure them that taking the lower place is not self-hatred or false modesty. It is freedom. The person who has stopped scrambling for honor can finally rest, because his standing is secure in Christ and not in the seat he occupies.

Doctrinal / Christian Living Issues

- The universal human hunger for status and recognition, and its subtle disguises
- Humility as an active, chosen posture rather than mere feeling (Luke 14:10)
- The freedom of resting our worth in Christ rather than in position
- Service rendered without seeking notice as a mark of a humble heart

Discussion Prompts

- Where do you most often catch yourself angling for recognition or position?
- What is one concrete way you could deliberately take the lower place this week?
- How does our standing in Christ free us from the need to secure honor for ourselves?

Question 3**Student Question:**

When a guest says, “Blessed is everyone who will eat bread in the kingdom of God” (v. 15), Jesus answers with the parable of the great banquet, where a man invites many, the invited guests make excuses, and the master fills his house with the poor and the strangers from the highways (vv. 16–24). What does this parable teach about God’s gracious invitation into His kingdom, about the tragedy of those who refuse, and about the surprising people He welcomes?

Commentary and Teaching Notes

A guest tries to land on safe, pious ground: “Blessed is everyone who will eat bread in the kingdom of God” (v. 15). It is an easy thing to say, the kind of comfortable religious sentiment that assumes a seat at the table is more or less guaranteed. Jesus answers with a parable that turns that assumption inside out, and the teacher should let the story do its searching work.

Walk through the structure. A man prepares “a great banquet” and invites many (v. 16). When the feast is ready, the servant goes to call those already invited, and “they all alike began to make excuses” (v. 18). This is the gospel invitation in picture form. God has prepared salvation in Christ and now calls people to come. The banquet is His kingdom, entered now through the gospel, not a feast postponed to some distant earthly age. Christ reigns now, and His invitation goes out now.

Mark the tragedy carefully. The invited guests do not refuse because the feast is unappealing or because they are too wicked to come. They refuse because of ordinary preoccupations, and their refusal is a settled choice. The master’s verdict is sobering: “none of those men who were invited shall taste my banquet” (v. 24). The door of grace is wide open, but it is not open forever, and a polite refusal is still a refusal. This guards against any notion that the call can be endlessly deferred without cost.

Then dwell on the surprising welcome. The master sends for “the poor and crippled and blind and lame” (v. 21) and then out to the highways and hedges (v. 23). The very people the religious elite would have excluded are carried into the feast. The gospel invitation reaches the overlooked, the unlikely, the ones who know they have nothing to bring. Grace is genuinely offered to all who will come.

Bring it home. The question for every student is not whether the banquet is real or the invitation gracious, but whether they will come, with nothing in their hands, instead of sending their polite excuses. The kingdom is open now. The fitting response is to answer the call of the gospel and take the seat the King is offering.

Doctrinal / Christian Living Issues

- The great banquet as a picture of God’s gracious gospel invitation into His kingdom (Luke 14:16–17; Matthew 22:1–14)
- The kingdom as Christ’s present reign, entered now through the gospel, not a future earthly feast

- The tragedy and real consequence of refusing the invitation: “none of those men ... shall taste my banquet” (Luke 14:24)
- The genuine, universal offer of grace to the poor, the overlooked, and the unlikely (Luke 14:21–23)
- The urgency of responding now, since the open door of grace will not remain open forever

Discussion Prompts

- What does the prepared banquet teach us about what God has done in the gospel?
- Why is it significant that the guests refused not for wicked reasons but for ordinary ones?
- What does the master’s welcome of the poor and the strangers teach about the reach of the gospel?

Question 4

Student Question:

In the parable the guests offer excuses that are not wicked but ordinary: a field to inspect, oxen to examine, a wife to attend to (vv. 18–20). Which good and legitimate things in your own life most often function as excuses, the reasons you tell yourself you cannot give God your full obedience right now? What is one excuse you need to stop making?

Commentary and Teaching Notes

This self-examining question turns the parable’s mirror toward the student. The excuses in the story are striking precisely because they are so reasonable: a field that was bought, oxen to be tested, a new marriage (vv. 18–20). None of these is sinful in itself. Property, work, and family are good gifts of God. That is exactly what makes them such effective excuses.

Help the group feel the danger here. We rarely walk away from Christ over something obviously evil. We drift over good things allowed to grow too large, the career, the house, the family calendar, the legitimate responsibilities that quietly take the place that belongs to the Lord alone. The excuses sound responsible even as they keep us from the feast.

Press toward honesty and specificity. Ask students to name the actual excuse they reach for: I am too busy, this season of life is too full, I will give God more once things settle down, my family obligations come first. Naming the excuse out loud begins to break its power.

Point toward the remedy with warmth. The answer is not to despise good things but to put them in their proper order, under the lordship of Christ. When Jesus has first place, the field and the oxen and the family all find their right and even richer place. The issue is never whether good things are good, but whether they have become a substitute for obeying the One who gave them.

Doctrinal / Christian Living Issues

- The way good and legitimate things can become excuses that crowd out obedience to Christ
- The lordship of Christ over every good gift, with God in first place (Matthew 6:33)
- Self-deception in religious procrastination, the assumption that we can answer Christ later
- Repentance as turning from our excuses to wholehearted response

Discussion Prompts

- Which good things in your life most often become reasons you delay full obedience?
- Why are ordinary, reasonable excuses more dangerous than obviously sinful ones?
- What is one specific excuse you sense God asking you to stop making?

Question 5

Student Question:

The master tells his servant to bring in “the poor and crippled and blind and lame” and then to go out to the highways and hedges and compel people to come in, “that my house may be filled” (vv. 21–23). What does this teach about the breadth and urgency of the gospel invitation, and about God’s heart for the people the world considers unlikely or unworthy?

Commentary and Teaching Notes

Return to the master’s instructions to his servant, because they reveal the heart of God. First the servant is sent into the streets and lanes of the city to bring in “the poor and crippled and blind and lame” (v. 21). Then, when there is still room, he is sent out to the highways and hedges to “compel people to come in, that my house may be filled” (v. 23). The teacher should let the breadth and the urgency of this land.

Teach the breadth first. The invitation does not stop at the respectable and the comfortable. It deliberately reaches the people the religious establishment would have written off. This is the heart of God for the overlooked, and it runs straight through Luke’s Gospel, the Gospel that so often lifts up the poor, the outsider, the one no one expected. The gospel is genuinely good news for people who know they have nothing to offer.

Then teach the urgency. The word “compel” does not mean force against the will; it means an earnest, pressing, warm urging, the kind of invitation that will not casually take no for an answer because the matter is too important. God’s desire is that “my house may be filled.” Be careful here to keep the gospel call real and universal: the invitation genuinely goes out to all, and people can genuinely respond. This is not a secret summons to a select few but an open, pressing call to whoever will come.

Apply it to the congregation’s mission. If this is God’s heart, then His church will carry the same invitation with the same breadth and the same urgency, to the unlikely, the overlooked, the ones outside the usual circles. Ask students who, in their own world, falls into the highways and hedges, and what it would mean to extend the King’s invitation to them.

Doctrinal / Christian Living Issues

- God's heart for the poor, the overlooked, and the unlikely (Luke 14:21; Luke 4:18)
- The breadth of the gospel invitation, reaching beyond the comfortable and respectable
- The genuine and universal nature of the gospel call, which all may truly answer (1 Timothy 2:3-4; Revelation 22:17)
- The urgency of evangelism, the earnest pressing of the invitation so the house may be filled
- The church's mission to carry Christ's invitation to those outside its usual circles

Discussion Prompts

- What does the master's outreach to the poor and the strangers tell us about God's heart?
- What does it mean that the servant was to "compel" people, and what does it not mean?
- Who in your own world belongs to the highways and hedges, and how could you invite them?

Question 6

Student Question:

Twice in this chapter Jesus presses the cost of following Him onto people who were enjoying His company, the dinner guests and then the crowds. When you consider your own walk with Christ, are there places where you have quietly assumed you can have the blessings of being near Jesus without the surrender He actually asks for? Where is He inviting you to move from admiring Him to following Him?

Commentary and Teaching Notes

This self-examining question presses the difference between admiring Jesus and following Him. Notice the setting: Jesus speaks the costly words of discipleship not to His enemies but to those enjoying His company, first the dinner guests, then the "great crowds" who "accompanied him" (v. 25). It is possible to be near Jesus, even to be drawn to Him, while never actually surrendering to Him.

Help students see the subtle assumption Jesus is dismantling. Many people want the comforts of His company, the sense of blessing, the reassurance, the belonging, without the surrender He actually requires. They want to eat at the banquet without bowing to the King. Jesus loves the crowds too much to let them carry that illusion home.

Invite honest self-location. Ask the group where they may have settled for admiring Jesus rather than following Him, enjoying church, enjoying the encouragement, enjoying the community, while quietly holding back the areas of life where His lordship would actually cost them something. This is not meant to shame but to awaken.

Point toward the better way. The movement from admirer to disciple is not a loss of intimacy with Christ but its deepening. The people who give Him everything are the ones who come to know Him best. Following is where the nearness the crowds were chasing is actually found.

Doctrinal / Christian Living Issues

- The difference between admiring Jesus and surrendering to Him as Lord
- The danger of seeking the benefits of nearness to Christ without His lordship
- Discipleship as active following, not mere association or enthusiasm (Luke 9:23)
- The deepening intimacy with Christ that comes through wholehearted obedience (John 14:21)

Discussion Prompts

- Where might you be admiring Jesus rather than actually following Him?
- What areas of life have you kept back from His lordship because surrender would cost you?
- How does giving Christ everything deepen, rather than diminish, our nearness to Him?

Question 7

Student Question:

When the man with dropsy stood before Him on the Sabbath, Jesus asked the lawyers and Pharisees, "Is it lawful to heal on the Sabbath, or not?" and they would not answer (vv. 3–6). What does this confrontation reveal about the difference between the heart of God's law and a religion of rule-keeping that has lost its compassion, and how does this point us toward the freedom we have under Christ rather than the old covenant?

Commentary and Teaching Notes

Step back to the chapter's opening confrontation. On the Sabbath, with a man suffering from dropsy standing before Him and the lawyers and Pharisees watching, Jesus asks, "Is it lawful to heal on the Sabbath, or not?" (v. 3). They will not answer. He heals the man and then exposes their inconsistency: they would rescue a son or an ox that fell into a well on the Sabbath, but they begrudge mercy to a suffering man (vv. 5–6).

Teach the heart of the issue. The Sabbath was given for the good of people, a gift of rest and mercy, but the religious leaders had bent it into a system that could watch a man suffer and call it faithfulness. Their rule-keeping had lost the compassion the law was meant to express. This is the perennial danger of a religion that masters the rules and forgets the heart of God behind them.

Now draw the covenant distinction carefully, because this matters for a church that follows the New Testament pattern. The Sabbath belonged to the old covenant given to Israel. That law has been fulfilled in Christ and taken out of the way (Colossians 2:14–17; Hebrews 8–10). Christians

are not under a “Christian Sabbath”; we gather on the first day of the week, the Lord’s Day, following the apostolic pattern (Acts 20:7; 1 Corinthians 16:2). The point here is not which day, but that Jesus, the Lord even of the Sabbath, embodies the mercy the law always pointed toward.

Apply it to the heart. It is entirely possible to keep our religious routines impeccably while our hearts grow cold and watchful and unmerciful. Jesus calls us to a righteousness that is full of compassion, where obedience and mercy are never set against each other. The freedom we have in Christ is not freedom from holiness, but freedom to love as God loves.

Doctrinal / Christian Living Issues

- The heart of God’s law as mercy and love, not mere external rule-keeping (Matthew 12:7; Hosea 6:6)
- The danger of a religion that keeps rules while losing compassion
- The old covenant Sabbath fulfilled in Christ and removed, Christians now under the New Covenant (Colossians 2:14–17; Hebrews 8–10)
- The apostolic pattern of gathering on the first day of the week, the Lord’s Day, not a Christian Sabbath (Acts 20:7; 1 Corinthians 16:2)
- Christ as Lord of the Sabbath, embodying the mercy the law pointed toward (Luke 6:5)

Discussion Prompts

- How had the leaders’ rule-keeping crowded out the mercy the law was meant to express?
- Why is it important to see that the old covenant Sabbath was fulfilled in Christ?
- Where might your own faithfulness in routine be quietly lacking in compassion?

Question 8

Student Question:

Jesus says that when we host a meal we should invite those who “cannot repay you,” and that we will be “repaid at the resurrection of the just” (vv. 12–14). How does living for a reward you cannot see, and that comes only at the resurrection, reshape the way you spend your time, money, and kindness now? Name one specific person you could love this week with no expectation of being repaid.

Commentary and Teaching Notes

This self-examining question grows out of Jesus’ counsel to His host. Do not invite only those who can repay you, He says; invite “the poor, the crippled, the lame, the blind,” and you will be blessed precisely “because they cannot repay you,” for “you will be repaid at the resurrection of the just” (vv. 13–14). The teacher should let the strangeness of this sink in. Jesus is asking us to live for a reward we cannot see.

Expose the hidden arithmetic of ordinary generosity. So much of our kindness runs on quiet calculation: we invite the people who will invite us back, we help those who can help us, we give where we expect a return, even if only in goodwill or reputation. Jesus calls us to break that cycle and give where there is no return possible, because our eyes are fixed on a different ledger.

Teach the reorienting power of the resurrection. When a disciple truly believes there is a “resurrection of the just,” the whole economy of life changes. We can spend ourselves on people who cannot repay us, because our payment is sure and it is coming from God Himself. This is not earning salvation; it is living as people whose hope is anchored beyond this life. Faithful living flows from grace already received and looks forward to the reward God promises.

Drive toward specific action. The danger is that this remains a beautiful idea. Ask each student to name one actual person, the lonely neighbor, the struggling family, the person who can give nothing back, and to plan one concrete act of love this week with no expectation of repayment.

Doctrinal / Christian Living Issues

- Generosity aimed at those who cannot repay, freed from the world’s arithmetic of exchange (Luke 14:13–14)
- The resurrection of the just as the hope that reorients how we use our resources
- Living for an unseen, eternal reward rather than present recognition or return (Matthew 6:1–4)
- Faithful, sacrificial love as the fruit of grace already received, not a means of earning it

Discussion Prompts

- How does living for a reward at the resurrection change the way you give now?
- Where do you notice the quiet arithmetic of expecting something back for your kindness?
- Name one person you could love this week with no possibility of repayment.

Question 9

Student Question:

To the great crowds following Him, Jesus says that anyone who does not hate his own father and mother, wife and children, brothers and sisters, even his own life, cannot be His disciple, and that whoever does not bear his own cross and “renounce all that he has cannot be my disciple” (vv. 26–33). He even tells two short parables, a man building a tower and a king going to war, urging us to “count the cost” first (vv. 28–32). What is Jesus actually demanding here, what does He mean by “hate” when He also commands us to love, and what does this teach about the total, lifelong allegiance He calls every disciple to give?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and the teacher should give it room. To the great crowds following Him, Jesus speaks words that have startled readers ever since: anyone who does not “hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life,” cannot be His disciple (v. 26). He adds that whoever does not bear his own cross and come after Him cannot be His disciple (v. 27), and finally, “any one of you who does not renounce all that he has cannot be my disciple” (v. 33). The teacher must handle the word “hate” carefully and confidently.

Explain what “hate” means here, because Jesus elsewhere commands us to love our parents, our spouses, even our enemies. This is the language of comparison and priority, a Hebrew way of speaking found elsewhere in Scripture, where to “hate” one thing beside another is to love it less, to give it second place. Jesus is not commanding hostility toward our families. He is demanding that our allegiance to Him so far surpass every other loyalty, even the most precious and legitimate, that by comparison those loves look like hate. He must be first, above family and above our own lives, or He cannot be Lord at all.

Now teach the two short parables, because they are the key to the whole passage. A man who wants to build a tower first sits down and counts the cost, lest he lay a foundation he cannot finish and become a laughingstock (vv. 28–30). A king going to war first considers whether his ten thousand can meet the twenty thousand coming against him (vv. 31–32). Jesus is doing the opposite of what a salesman would do. He is making sure the crowd understands the price before they sign on. Discipleship is not an impulse or a moment of enthusiasm; it is a deliberate, eyes-open, lifelong commitment. Bearing the cross means daily dying to self (Luke 9:23), and renouncing all means holding everything we have loosely, surrendered to His lordship.

Guard against two errors here. First, this leaves no room for cheap grace, faith-only, or half-commitment. Jesus does not offer a discipleship that costs nothing and changes nothing. Coming to Christ means believing in Him as Lord and Christ, repenting, confessing Him, and being baptized into Him (Acts 2:38; Romans 6:3–4; Galatians 3:26–27), and then walking with Him in wholehearted, lifelong faithfulness. The salt that has lost its taste (vv. 34–35) is exactly the danger of a discipleship that began and then went flat. Second, and just as important, do not present this surrender as cold or fearful. Jesus tells the crowd the cost in love. The total allegiance He asks is allegiance to the most trustworthy Lord in the universe, the One who Himself bore the cross for us and reigns now as King.

Close by holding cost and joy together. Yes, following Christ costs everything. But it is the kind of everything we are glad to give, because of who is asking and what He has already given. The pearl is worth the field. The King who calls us to renounce all is the same King who fills His house with the poor and seats the humble in places of honor. Counting the cost rightly does not drive us away from Christ; it draws us to give ourselves to Him with open eyes and a willing heart.

Doctrinal / Christian Living Issues

- The total, supreme allegiance Christ requires, above family and even one's own life (Luke 14:26; Matthew 10:37)
- "Hate" as the language of comparison and priority, loving Christ supremely, not hostility toward those we are commanded to love
- Bearing the cross as daily dying to self and following Christ (Luke 14:27; Luke 9:23; Galatians 2:20)
- Counting the cost, the tower and the king, discipleship as deliberate and lifelong, not impulsive or partial (Luke 14:28–32)
- Renouncing all, holding everything under Christ's lordship (Luke 14:33)
- No cheap grace, faith-only, or half-commitment; coming to Christ involves faith, repentance, confession, and baptism, then faithful living (Acts 2:38; Romans 6:3–4)
- The salt that loses its taste as a warning against a discipleship that goes flat (Luke 14:34–35; Hebrews 3:12–14)

Discussion Prompts

- What does Jesus mean by "hate" here, and how do we know He is not commanding hostility toward our families?
- What do the parables of the tower and the king going to war teach us about counting the cost?
- How does knowing who is asking, the most trustworthy Lord who gave Himself for us, make total surrender something we can give with joy?

Question 10

Student Question:

Look back across the whole chapter, from the healing on the Sabbath, through the call to humility, to the great banquet, and finally to the cost of following Christ and the warning about salt that has lost its taste (vv. 34–35). Jesus has been forming us all along, teaching us to take the lower place, to answer His invitation, and to give Him everything. Name one specific way you sense Jesus reshaping your heart through these verses. What is the single truth from Luke 14:1–35 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole chapter. Jesus has moved from healing on the Sabbath, to the call to humility, to the gracious and urgent banquet, to the costly, wholehearted, lifelong allegiance of discipleship, and finally to the sober warning of salt that has lost its taste (vv. 34–35). Every movement has been forming the same kind of heart: humble, responsive, and fully surrendered to the King.

Resist the urge to introduce new content here. The aim is integration and personal response. Give students room to name what God has actually stirred in them, whether it is conviction

about pride, the need to stop making excuses and answer the invitation, or a fresh willingness to count the cost and give Christ first place.

Press gently toward specificity. A vague resolve to follow Jesus more rarely changes a week. Help each person name one concrete truth from Luke 14 and one concrete response, the lower seat they will take, the person they will invite, the excuse they will abandon, the area of life they will finally surrender.

Close by lifting eyes to Christ. Let the salt warning serve its purpose: discipleship is meant to keep its savor, lived out wholeheartedly to the end. The One who calls us to renounce all is the One who has gone before us, bearing His own cross, and He is worth everything. Send students home not crushed by the cost but compelled by the King.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: humility, the gracious invitation, and the wholehearted cost of discipleship
- The transforming purpose of God's word, aimed at surrendered lives and not merely informed minds (James 1:22)
- Discipleship as a lifelong walk that keeps its savor to the end (Luke 14:34–35; Hebrews 3:14)
- Personal, concrete response and obedience as the goal of studying the passage
- Worship of Christ, the worthy King, as the fitting climax of the chapter

Discussion Prompts

- What single truth from Luke 14 do you most need to carry into this week?
- What is one concrete response, a seat, a person, an excuse, an area surrendered, you will act on?
- How has this chapter changed the way you see the cost and the worth of following Jesus?