

# Luke 14:12

Authorized King James Version (KJV)

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

## Analysis

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Jesus addresses the host: 'Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.' Jesus shifts from guests' behavior to the host's motives. Don't invite those who can reciprocate—'friends,' 'brethren,' 'kinsmen,' 'rich neighbours.' The reason: 'lest they also bid thee again, and a recompence be made thee' (μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι, mēpote kai autoi antikalesōsin se kai genētai antapodoma soi). Mutual reciprocity creates a system of exchange, not grace. True generosity gives without expecting return.

## Historical Context

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Ancient Mediterranean society operated on patron-client relationships and reciprocal obligations. Hospitality wasn't primarily charitable but transactional—you hosted those who could return the favor, building networks of mutual obligation. Jesus radically challenges this system, calling for non-reciprocal generosity that mirrors God's grace. This teaching would have shocked His audience—social stability depended on reciprocity. Yet Jesus models a kingdom economy where blessing flows from God through believers to the needy, not circulating among the already-privileged.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does Jesus' command challenge contemporary Christian hospitality that primarily occurs among those of similar socioeconomic status?
2. What is the difference between reciprocal exchange and grace-motivated generosity?
3. In what ways do churches and Christians still operate on patron-client models rather than radical generosity?

## Interlinear Text

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Ἔλεγεν	δὲ	καὶ	τῷ	κεκληκότι	αὐτοὶ	Ὅταν	ποιῇς	
said he	Then	also	G3588	to him that bade	him	When	thou makest	
G3004	G1161	G2532		G2564	G846	G3752	G4160	
ἄριστον	ἢ	δεῖπνον	μὴ	φώνει	τοὺς	φίλους	σου	μηδὲ
a dinner	or	a supper	not	call	G3588	friends	thy	neither
G712	G2228	G1173	G3361	G5455		G5384	G4675	G3366
τοὺς	ἀδελφούς	σου	μηδὲ	τοὺς	συγγενεῖς	σου	μηδὲ	
G3588	brethren	thy	neither	G3588	kinsmen	thy	neither	
	G80	G4675	G3366		G4773	G4675	G3366	
γείτονας	πλουσίους	μήποτε	καὶ	αὐτοὶ	σε	ἀντικαλέσωσίν		
neighbours	thy rich	lest	also	him	thee	again		
G1069	G4145	G3379	G2532	G846	G4571	G479		
καὶ	γένηται	σοι	ἀνταπόδομά					
also	be made	thee	a recompence					
G2532	G1096	G4671	G468					

## Additional Cross-References

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**Matthew 5:46** (Parallel theme): For if ye love them which love you, what reward have ye? do not even the publicans the same?

**Proverbs 22:16** (Parallel theme): He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

**Proverbs 14:20** (Parallel theme): The poor is hated even of his own neighbour: but the rich hath many friends.

**Luke 1:53** (Parallel theme): He hath filled the hungry with good things; and the rich he hath sent empty away.