

# Luke 14:24

Authorized King James Version (KJV)

For I say unto you, That none of those men which were bidden shall taste of my supper.

## Analysis

**For I say unto you, That none of those men which were bidden shall taste of my supper.** The master's solemn pronouncement *legō gar humin* (λέγω γὰρ ὑμῖν, "for I say to you") introduces divine judgment. The emphatic *oudeis* (οὐδεὶς, "none") allows no exceptions—total exclusion for those who refused. The phrase *tōn andrōn ekeinōn tōn keklēmenōn* (τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων, "those men who were invited") stresses their original privilege and increased accountability.

The verb *geusetai* (γεύσεται, "shall taste") intensifies the judgment—they will not even sample what they rejected. This echoes Israel's wilderness generation who refused to enter Canaan: "Surely they shall not see the land which I swear unto their fathers" (Numbers 14:23). Privilege brings responsibility; rejection brings permanent exclusion. The shift from invitation to prohibition shows grace spurned becomes judgment sealed.

Jesus speaks this to Pharisees who presumed on their covenant status. Being 'called' (*keklēmenōn*, perfect passive participle) indicates past privilege, but refusing the final summons cancels all advantage. This parallels Romans 11:11-24—Israel's rejection created opportunity for Gentiles, but presumption leads to being cut off. The irreversibility of 'none shall taste' warns against the deadly illusion that God's patience equals indifference to rejection.

## Historical Context

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The shift to second person plural 'you' (humin) indicates Jesus stops narrating the parable and directly addresses His Pharisee hosts. This technique (breaking the fourth wall) appears throughout Jesus' parables to apply the story directly to hearers. The judgment pronounced mirrors the fate of wilderness Israel who refused to enter the promised land—an entire generation died in the desert, excluded from what they rejected (Hebrews 3:7-19).

In the context of Luke 14:1-24, this statement climaxes Jesus' confrontation with religious leaders over Sabbath healing, honor-seeking, and selective hospitality. The chapter begins with their hostile scrutiny (14:1) and ends with their exclusion from God's kingdom feast. First-century Jews believed the Messianic age would be celebrated with a great banquet; Jesus declares that the religiously privileged who reject Him will have no part in it.

## Related Passages

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

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

**Psalms 19:1** — Heavens declare God's glory

## Study Questions

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1. How does the irreversibility of this judgment challenge the modern tendency to view God's grace as unconditional tolerance?
2. What does exclusion from God's banquet reveal about the nature of divine invitation—simultaneously gracious and demanding?
3. In what ways might religious privilege or familiarity with the gospel create presumption that leads to rejection of Christ's actual claims?

## Interlinear Text

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λέγω	γὰρ	ὑμῖν	ὅτι	οὐδεὶς	τοῦ	ἀνδρῶν	ἐκείνων	τοῦ
<b>I say</b>	<b>For</b>	<b>unto you</b>	<b>That</b>	<b>none</b>	<b>which</b>	<b>men</b>	<b>of those</b>	<b>which</b>
G3004	G1063	G5213	G3754	G3762	G3588	G435	G1565	G3588
κεκλημένων	γεύσεται	μου	τοῦ	δείπνου				
<b>were bidden</b>	<b>shall taste</b>	<b>of my</b>	<b>which</b>	<b>supper</b>				
G2564	G1089	G3450	G3588	G1173				

## Additional Cross-References

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**Matthew 21:43** (Parallel theme): Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

**Acts 13:46** (Parallel theme): Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

**Matthew 22:8** (Parallel theme): Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

**John 3:36** (Parallel theme): He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

**John 8:24** (Parallel theme): I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

**John 3:19** (Parallel theme): And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.