

PITWM VERSE BY VERSE

LUKE 14:15-24

LESSON: PARABLE OF THE GREAT DINNER— July 29, 2018

INTRODUCTION:

THE HOST (HOSPITALITY RULES)—

14:12 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. Now Jesus turns to the host of the meal (the Pharisee) and talks about the hospitality rules of throwing a party. Previously the parable had been spoken to the guests; while this second parable is spoken to the host. *"Don't give a dinner for your friends or family and rich neighbors only. Don't look for a payback invitation. Rather invite people who have no possible way of paying you back. Invite the poor and dispossessed and you will be blessed by God in the end."* Jesus is not saying that we can "never" have our friends, etc., over. Whether it's a dinner party or donating our time to some good cause, or whatever our flesh is thinking, (It'll make me feel fulfilled, I'll get something in return, I'll look good doing it, people will like me more, etc.). Jesus says to do the opposite of what our flesh wants. *"And when you do good things, do them secretly, so that no one finds out" Matt.6:1.* It's not the activity that is condemned, but rather its purpose.

14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:— The next time he is to have a social dinner, invite someone who isn't socially acceptable. Stress hospitality towards those who could not repay him in this life. Humility is serving those who are needy and cannot repay. Here, Jesus teaches, that works of charity are better than works of show.

14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. *"And you shall be blessed..."* That's a sure Promise! Those invited in verse 13 can't pay him back, and may not get any dinner invitations after that, but he'll certainly have a good seat at the Marriage Supper of the Lamb, for it says *...for you shall be recompensed at the resurrection of the just.* This proclamation the fact that God keeps account of all things, and every good thing will be rewarded and repaid at the Resurrection, and/or the Judgment Seat of Christ in being humble! This is how the host is to show hospitality and in the end to be honored as a host.

LESSON: I. QUESTS INVITED LUKE 14:15-17

14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. At the feast of the chief Pharisee, Jesus' comment prompts a response from of joyful praise from one who sat and heard Jesus mention blessings and a reward at *"The Resurrection"* of the just (v.14). What the Pharisee meant in his thinking was the Jewish picture of the great Messianic Feast. The Feast was to be given by God for His people when He set up His kingdom on earth. The man saw the glory of the kingdom of God, but failed to see how to get in. He saw himself and the Jewish nation only as being invited to God's Great Supper. No outsider, or Gentile, or serious sinner would ever be an invited guest. The Jew really thought that only the Jews would be there in the kingdom of God, that's why he was so happy!

14:16 Then said he unto him, A certain man made a great supper, and bade many:— Jesus knew what was in the mind of the Pharisee, so He set out to correct his misconception of the Great Supper of God. It was on this same occasion that Jesus taught another parable known as the parable of *"The Great Supper."* Note two things:

1. The Great Supper of God will come; it will be held.
2. The Great Supper of God is by invitation only!
3. The Great Supper will include guests from the highways and hedges of the world, not just Jews.

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The parable begins: A certain man prepared a great supper and extends his invitation to many.

14:17 And sent his servant at supper time to say to them that were bidden, **Come; for all things are now ready.** It was customary to send two invitations* to a party—the first to announce it, the second to tell the guests that all was ready.

NOTE:

**¹To the Pharisees, the sending of the first servant to give, extend, or announce the invitation, speaks of the Old Testament prophets, while the sending of the servant the second time, was to tell the guests, "It is now ready" and is representative of John the Baptist, the first prophet in over four hundred years.*

Also Jesus' disciples mentioned in the tenth chapter of Matthew. This invitation is an invitation to salvation. It was first offered to the Jews, who, for the most part ignored it, and then was extended to the Gentiles. Jesus is the servant, and the Lord is the heavenly Father. Jesus is calling and God is longsuffering toward man.

Therefore, when all was made ready, the servant was sent out to notify the guests. It was now time! God is planning a Great Supper where all who accept His invitation will be gathered together. Once the guest list is filled, time will be no more; all things will end. The doors to His banquet hall will be shut; closed forever. He says "COME...NOW...!" It is Now Ready!

II. EXCUSES OFFERED LUKE 14:18-20

14:18 And they all with one consent began to make excuse. The first said unto him, **I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.** Those invited began to make excuses...

1. One had bought a piece of ground (land), and said he must go see to it – *Materialism/self-interest.*
No one should buy land without previously having examined it.

i. Mark 8:36 *"For what does it profit a man to gain the whole world, and forfeit his soul?"*

14:19 And another said, **I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

2. Another had bought five yoke of oxen, and wanted to test them out – *Business/self-will.*

This means that he has already bought the oxen, but now he has to go where they are. No one would ever purchase five oxen without knowing their condition.

i. However, when we look back at the disciples of Jesus, they left their jobs to follow His without knowing the consequences.

14:20 And another said, **I have married a wife, and therefore I cannot come.**

3. A third said he had married, and could not come – *Family/ self-love.*

No one accepts an invitation knowing that it was on the date or around the date of getting married. He should have known he could not come when the first servant brought him the announcement.

i. Paul the apostle - *1Cor. 7:32-34 ...One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and his interests are divided.*

Now, we see that he plainly refused by saying I cannot come. These three excuses betrayed the fact that they were too wrapped up in the things of the world to be concerned with the things of God. Note that it is not because they could not come to the wedding feast, but that they would not come. They simply failed to respond in the right way. Instead they pretended: *"I will say yes"* to the invitation and *"no"* when it's ready. This speaks not only to the Jews, but to mankind in general who fail to seek out God or respond to Him. The invitation is given more than once. The provisions for God's Great Supper have now been secured and are waiting for the guests to accept. The past is the past, but now, It comes to now, and the future as well.

¹ <http://www.gotquestions.org/parable-wedding-feast.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

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III. COMMAND GIVEN LUKE 14:21-22

14:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, **Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.** When the Master of the house heard about these things, he was very angry; thereby, quickly sending his servant into the streets and lanes of the city, for his house must be filled. Now God's choice goes beyond what is to be expected at His table. The parable shows a progression of urgency as time grows short. The original guests represent the nation of Israel. And the poor, lame, etc. represent the Gentiles which were those outside *"the system."* The Host (figuratively God), the One giving the feast offered the kingdom to Israel, but they rejected the offer (of His Son). So here He has moved to a wider circle than before. The parable of the Great Supper can apply to Israel in verses 16-21a, and to the Gentiles in verses 21b-24. Men are saved by responding to God's invitation, and they are lost by making excuses.

14:22 And the servant said, **Lord, it is done as thou hast commanded, and yet there is room.** The servant, having obeyed his Lord, reported that he had invited the poor, maimed, blind and lame and still there was room for more guests.

IV. HOUSE FILLED LUKE 14:23-24

14:23 And the lord said unto the servant, **Go out into the highways and hedges, and compel them to come in, that my house may be filled.** So, the master instructs his servant to extend the invitation to those who did not even dwell within the city. That meant that his servant was to go outside the city into the highways and hedges and *"compel"* them to come to the feast, that His house may be full. The Greek word used is *"anagkazo"*, which means to compel, force, of inner constrain, coerce, persuade, strongly urge/invite, urge upon, or press. There is a compelling force about the Gospel when it is preached under the anointing of the Holy Spirit. Many fail to realize that the invitation is from God the Father to His children. And failure to respond constitutes willful disobedience.

14:24 For I say unto you, **That none of those men which were bidden shall taste of my supper.** Jesus closes the parable in a curious way, almost as if He is voicing the words of the host Himself. *"I tell you, not one of those men who were invited will get a taste of my banquet."*

- "It is a sentence that is filled with hurt and anger at rejection.
- It is dangerous to reject the truth of God and His invitation.
- The invitation is full and free, but when people turn willfully away from it, God leaves them to their chosen way of destruction.

Today the Lord's servants still have a difficult time in getting enough people to accept the invitation. None of those who refused the dinner invitation would be welcomed at the Great Supper. As a result, God called us, the Gentiles, (the scum of the earth), to attend His dinner. May we never begin to make the same excuses as those that were made – using our possessions, occupations, or obligations to keep us from the invitation of Christ!

SUMMARY:

While Jesus is at the feast of the chief Pharisee, a man sitting in the midst heard Jesus speak of blessings and a reward at the resurrection of the just, and the one who gets into the kingdom of God will be blessed. The man that heard this became excited with praise. Jesus knew he didn't understand, so He gives another parable, this time of the Great Supper. Invitations were sent out by a certain man giving a great supper, and it was now time for the people to come, for everything was ready to those who had been given invitations. (14:15-17).

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It's amazing, but all of them had excuses. They all had committed themselves to their own desires and refused to come. One said he had bought a piece of land, and he had to go see about it. Another bought five yoke of oxen, and needed to go try them out. And another said he had just married a wife and for that reason he couldn't come (14:18-20).

The servant returned and reported these things to the host of the supper. The master of the house became angry, but did not give up. He sent his servant back out to call others to His banquet—invite the poor, crippled, blind, and lame. The servant had done what was commanded of him, yet there was still room for even more to fill His banquet hall. (14:21-22).

²Not only did the host get other people to take the place of the previously invited guests, but he also shut the door so that the excuse-makers could not change their minds and come in. This parable paints a picture of God's abundant provision and invitation of salvation which was refused by the Jews, and then offered to others (Gentiles) not previously invited. People today make the same mistake, refusing Jesus (14:23-24).

APPLICATION:

Jesus wants us to know that to be invited to the Great Supper, you must receive the invitation and come! God opens His kingdom to everyone. He welcomes all people that will accept Him. Come Now!

² <http://www.family-times.net/commentary/the-parable-of-the-great-banquet/>
<http://www.pitwm.net/pitwm-sundayschool.html>