

# The Invitation to the Great Banquet

Luke 14:15-24

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## Introduction

- a. Jesus used “The Great Supper” and the “Wedding Feast” to present the coming reign of Christ in the millennial kingdom, and also to convey the blessings that believers will share in that day.
  - In that day, the King of the Kingdom will not only rule and reign, but He will provide for His people.
  - There will be no famine, no poverty or hunger. The people that partake of the Kingdom of God will be perfectly taken care of.
  - The Prophet Amos prophesied this... Amos gives a hyperbolic description of the fruitfulness that will take place in the millennial kingdom.

*Amos 9:13-14 “Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. (14) And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.”*

- The Fruitfulness of the land is so huge that the planting and reaping seasons overlap. Psalm 23. “I shall not want”
- b. The night of the last supper when Jesus gathered His twelve disciples, Jesus said:

*Matthew 26:29 “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”*

- The “Father’s Kingdom” is what would usually be referred to as the Millennial Kingdom. The wine would have a new significance; it would speak of the joy and blessedness that we will have in the His Father's kingdom.

*Locker states “The provision was abundant... It was a feast, not a funeral. Giver and guest were to rejoice together”*

*Note:* We will look at 3 things in this Parable:

- A. The EVENTS surrounding the Parable
  - B. The EXPLANATION of the Parable
  - C. The ESSENTIAL truth of the Parable
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## **A. The EVENTS surrounding the Parable**

*Note:* When looking into a parable and noting the context and events that surround the specific parable, we are able to draw more light into the truth that Christ is trying to convey.

### **1. The Parallel Passage of Parable**

*Note:* It is always good to study parables in the light of the other Gospel accounts.

- At times we find more information that will be helpful to understanding the parable.
- However, this parable is only found in the Gospel of Luke.

### **2. The Pre-passage of the Parable**

- a. Prior to this parable Jesus gives another parable regarding “Seeking Honour” – Luke 14:7-14
  - As Jesus sat at meat at the home of the Pharisee, He noticed how people placed themselves so as to be in the best places; that is, the places of most honor.
    - In the times of Christ the seating arrangement at the dinner table demonstrated order in respect to the most honorable.
    - The most honored person sat in a specific seat, the next most honoured person sat in another seat, and so forth down the line.
- b. What was the thrust of the parable Jesus was trying to convey?
  - Don’t take the highest place of honour on your own initiative.

- Don't be self-appointed and give yourself a place of honour by your valuation.
- Don't think highly of yourself.

**Note:** Jesus is teaching far more than just having good manners. Jesus is teaching about having a humble disposition.

c. The essential truth to this parable is found in verse 11.

**Luke 14:11** *“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”*

- **Question:** How does a person humble themselves?

- **Beware of false humility**

- **Firstly**, humility is not degrading yourself, or putting yourself down through words. A person can have the right analysis of self, and yet still be prideful.
- **Secondly**, humility is not putting on a pious appearance or adjusting your voice to a soft-tone. A person is able to look and sound humble, but still be proud in heart. (That was the religious people's problem)

**Matthew 23:28** *“Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”*

- **Thirdly**, we may specifically choose the low place, and act meek, so that others may notice how humble we are, and so that we may be lifted up by the opinions of others. This is a subtle form of spiritual pride that is very dangerous.
- One definition regarding humility in respect to the passage is this...  
*“Humility is not seeking Honour or the praise of men, and is not moved or offended by Dishonour.”*
- We must joyfully embrace the lower place with a PURE motive.

**A man of God said**, *“When we get our own position, either through outward or subtle pride, we can even say “it was the Lord, it was the Lord” - but in our heart of hearts we know it was us, our own calculation, our own schemes, our own grasping. We should remember the words of **George MacDonald**: ‘In whatever man does without God, he must fail miserably - or succeed more miserably.’”*

d. How does this parable relate to our current passage?

- Note verse 15.

*Luke 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.*”

### 3. The Prompting of the Parable

**Note:** Verse 15 is connected to the previous parable, but also introduces the following parable.

*Luke 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.*”

- The statement made by this guest that sat at meat with Jesus prompts our Lord to introduce the Parable.
- a. Theologians seem to be divided regarding the profound statement made by this man.
- 1) Some say that he made this statement out of a genuine perception of the truth, and that he understood the honour it was to be a guest in the Kingdom of God.
    - The truth is anyone that will sit and eat in the Kingdom of God will be absolutely blest.
      - Hence, it is called the “Great Supper”
      - **Question:** Why is it called “Great”?
        - i. It is great because of its PRESENTATION. The Lord’s invitation is worldwide. There will be a multitude of people present. It will be the greatest banquet you have ever attended.
        - ii. It is great because of its PERSON. The Lord will be present. We have a great God, and therefore it will be a great supper.
  - 2) Some say that he made this statement out of a self-righteous disposition and that he was a religious holy humbug, who knew nothing about the Kingdom of God, and had no clue who would be the guests of honour. He had a false impression that only Jewish people would be invited.

- And it was by the following parable that Jesus tried to help this man understand who were going to “taste of this great supper”.
  - The privilege of being a Jew (God’s Chosen people) is not enough to get in the “Kingdom of God”.
- 3) I believe that this man was genuine in His statement, and that he truly desired to be part of the Kingdom of God.
- There is no indication given to us in Scripture that he was insincere.
    - The profound statement that he makes specifies to us that he was being enlightened by the previous parables.
    - Jesus uses this parable to shed more light and give hope to this man, so that he would completely understand the privilege of being part of the Kingdom of God, and **KNOW** that the Lord’s **invitation is to ALL men.**
  - Remember the setting, right from the start, Jesus heals a man on the Sabbath who has a disease. Dropsy (Fluid build up)
 

*Luke 14:1-2 “And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. (2) And, behold, there was a certain man before him which had the dropsy.”*

    - This man didn’t come looking to sit in a place of honour, he just wanted to be healed by Jesus Christ, which depicts utter dependence on God.

## B. The **EXPLANATION** of the Parable

*Luke 14:16 “Then said he unto him, A certain man made a **great supper**, and bade many:”*

- a. As we begin to define the parable it is important to note that “The Great Supper” is not the same as the Parable of the “Wedding Feast.”
  - Though similar in some ways, the setting in which Jesus tells the parables are different, and both have significant distinctions.

THE MARRIAGE FEAST	THE GREAT SUPPER
<ol style="list-style-type: none"> <li>1) The Marriage Feast was given at an early date in the Lord's ministry.</li> <li>2) Addressed to the multitude in the temple.</li> <li>3) Those invited to the wedding feast treated the messengers with great violence.</li> </ol>	<ol style="list-style-type: none"> <li>1) The Great Supper was given at a later date in the Lord's ministry.</li> <li>2) Addressed in the Chief Pharisee's house.</li> <li>3) Those invited to the great supper made excuses not to come.</li> </ol>

b. To better understand the parable it is important to know some basic facts about cultural weddings of the Jewish people.

- In Jewish culture, the parents of the betrothed generally drew up the marriage contract.
  - The bride and groom would meet, perhaps for the first time, when this contract was made.
  - The couple were considered as married at this point, but they would separate until the actual time of the ceremony.
  - The bride would remain with her parents, and the groom would leave to prepare their home.
  - This could take some time, and when the home was made ready, the groom would return for his bride **without notice**.
  - The marriage ceremony would then take place, and the wedding banquet would follow.

## 1. The Bidding of the Lord

➤ *Luke 14:16* "Then said he unto him, A certain man made a great supper, and bade many:"

a. **The Certain Man** = The Lord Jesus

➤ *Luke 14:22* "And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

**b. The Crowd** = Many people were invited.

➤ **Luke 14:16** “Then said he unto him, *A certain man made a great supper, and bade many:”*

1) The Israelites – The Jewish people as a nation who were led by the religious rulers of the day – the Scribes and Pharisees.

- The Many here refers to the “Nation of Israel”
- The Kingdom of God was initially promised and prepared for the Nation of Israel. The Promises were made with Abraham who is known as the Father of faith and of the Jewish people.

**Romans 1:16** “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

➤ **Luke 14:17** “And sent his servant at supper time to say to them that were bidden, **Come; for all things are now ready.**”

**Mark 1:15** “And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

➤ **Luke 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.”

- The Nation of Israel as a whole rejected their Messiah.

**John 1:11** “He came unto his own, and his own received him not.”

**Acts 13:46** “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.”

## 2) The outcast of society (Example Lepers, this included the poor Jews)

➤ **Luke 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.”

- These were the lowest citizens in the eyes of the Religious Jews.
- Out of the 10 Lepers, there was only one leper that came back and gave God the Glory. He was a Samaritan.

**Luke 17:12-13** “And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: (13) And they lifted up their voices, and said, Jesus, Master, have mercy on us.”

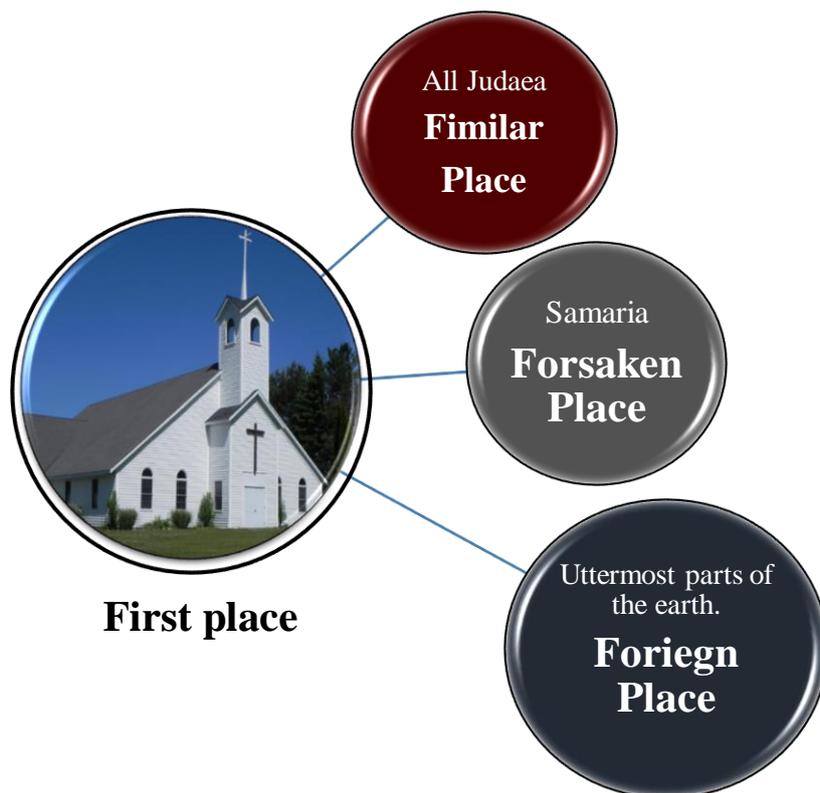
**Luke 17:15-16** “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, (16) And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

## 3) Samaritans/Gentiles/World = Individual Jews and Gentiles

- The Samaritans were the outcasts from the Jewish society. To the Jews, they were the scum of the earth. Gentiles were considered the filth of the earth.

**John 4:4 and 9** “And he must needs go through Samaria...(9) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.”

**Acts 1:8** “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”



**c. The Commanded = The Servants of the Lord**

- **Note:** This parable is not about the churches responsibility, however, it is lawful to point out some Biblical truths by passing without hurting the parable. I believe it is noteworthy.

***Luke 14:17** “And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.”*

- The Prophets pointed to Christ.
- Jesus Christ was sent into the world.
- The Church/Christian is given the great commission.

➤ ***Luke 14:22** “And the servant said, Lord, it is done as thou hast commanded, and yet there is room.”*

- **Note:** The crowds are called to come to Christ, but the Christians are commanded to call sinners to come.

- 1) We are to “Call them to Come” = The Lord does the sending.  
- God has given us the responsibility to invite people to come to Christ.

i. Come and see – *John 1:46*

*John 1:46* “And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.”

ii. Come all ye that are burdened down with sin – *Matthew 11:28*

*Matthew 11:28* “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

iii. Come now, reason with the Lord. – *Isaiah 1:18*

*Isaiah 1:18* “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

iv. As the Songwriter writes “

“Come to the Savior, make no delay;  
Here in His Word He has shown us the way;  
Here in our midst He’s standing today,  
Tenderly saying, “Come!”

- 2) We are to “Compel them” = to constrain them, to earnestly urge them.

➤ *Luke 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.”

- It talks about the passion and the compassion that we are supposed to have when we invite people to come.
  - **Question:** Why compel the Gentiles and not the Jews.
  - Oh, believe me, the Jews were compelled prophet after prophet after prophet, and then the greatest Prophet, King, and priest, crucified.
  - This parable is similar to the parable of the “Fig Tree”. The nation of Israel would pay high price for rejecting their Messiah.

**Note:** Culturally when inviting people to the banquet, there were usually two kinds of invitation.

- 1) The first invitation was given so that they would have ample time to PREPARE for this event, so that there would be no excuse in not coming.
  - They could not say “We did not know” or “You didn’t give us anytime”
  - The Nation of Israel was invited. They had long ago received the invitation.
  - The Lord made sure they got the invitation. They definitely knew about the invitation. (The blood on their hands proved it)
  
- 2) The second invitation was given as a prompting to let the guests know that everything is set and ready to go.
  - It would be the final call to come and celebrate the great occasion.
  - This would indicate to us that at some point they RSVP’D, and the host was expecting them.
  - In this parable we see that the second call to attend the “Great Supper” was declined by a series of excuses and apologies.

## 2. The Blunt Excuses from the People

➤ ***Luke 14:18*** “*And they all with one consent began to make excuse...”*

- The statement “They all with one consent” would depict the unity that the Jewish people had in rejecting the Messiah.
- Notice Peter said at the day of Pentecost,

*Acts 2:36* “*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*”

### a. **These are 3 GOLDEN Common Excuses.**

- The parable makes it clear that they were excuses.
- It’s not that they could not come, it’s that they did not want to come.

*John 5:40* “*And ye will not come to me, that ye might have life.*”

- There are three classes of people in the respect to the calling and invitation to the Kingdom of God.

- There are those that want to come.
- There are those that count the cost and are considering to come.
- There are those that don't want to come. These people did not want to come and made blunt excuses. It was almost lying to God's face! Their blunt lies caused the host to be angry.

*Luke 14:21 "So that servant came, and shewed his lord these things. Then the master of the house being angry..."*

❖ *Billy Sunday defined an excuse as "the skin of a reason stuffed with a lie."*

- Notice the first excuse.

## 1) Property – (Investments)

*Luke 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."*

### ➤ The Excuse Exposed

- This man is "MR. BIGSHOT" who was too busy for God. He could have been a property developer. **However, he is either fake or foolish.**
  - Purchasing a property can be a long, painful process. The potential buyer would take time to view the land before buying it.
  - Here, we have a man in this story that desires to go and see a land after he buys it.
  - Not only this, but also the event that he would have attended would have been at night as it was supper time.
  - So we see not only he bought the property without seeing it, but now he desires to inspect the land at night time, which makes it difficult to see.
  - Why couldn't he see it the next day? The ground isn't going to run away.
  - **Note:** It could have been possible that he did see the land before he bought it and wanted to see it again. He was more interested in the investment than the invitation.

## 2) Possessions – (Work)

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

- This man is MR.WORKAHOLIC, he was too busy in his career to make time for God. He is either sly or silly.
- Once again, purchasing 10 bulls without taking them on a test run is not a common practice.
  - A person would normally want try them before they buy them to make sure they haven't purchased a donkey. Before buying them, you would want to make sure they are not stubborn and they work.
  - You can kind of hear them stutter as he runs to his business.
  - Putting possessions before God has always been a great hindrance.

## 3) People – (Family)

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

- This man is MR.ROMANTIC, he was too busy with his sweetheart to come to the Supper.
- This man makes a solid, firm decision. “I CANNOT COME” There was no apology from this man, and no room to try to convince him otherwise.
- It was Jewish tradition that when they would marry they would have at least a one year honeymoon.
- Deuteronomy 24:5 makes it clear that they were not to go to war. Why, you can't take your new wife to the battlefield; BUT, they could take their wife to a feast.
- I believe this is the sloppiest excuse. Hiding behind “I love my family”
- It is amazing when you see rebellion against family in other areas, but when it comes to God, that want to make sure they faithfully meet the needs of the family.
- Jesus makes it very clear in the same chapter that we should NEVER put family before God.

- *Notice verse 26*

➤ **Luke 14:26** “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

**Luke 18:29-30** “And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, (30) Who shall not receive manifold more in this present time, and in the world to come life everlasting.

**Locker Said,** “The precious relationships of the home are dearer and sweeter when the Lord is its head.

**Matthew 16:26** “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

## C. The ESSENTIAL truth of the Parable

**Luke 14:24** “For I say unto you, That none of those men which were bidden shall taste of my supper.”

- a. Those who were originally invited will not taste of the Supper.
  - They will not enter in the Kingdom of God.
  - Anyone that rejects Christ will not be a partaking of the blessings in the Kingdom of God.
  - You reject Christ, and He will reject you.
- b. No one is getting into the Kingdom of God apart from Jesus Christ.
  - 1) Heritage is not enough to get into the “Kingdom of God”.
    - It may be an honour to be a Jew, but it is not enough to get into the Kingdom of God.

**Luke 3:8** “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.”

- 2) Zeal for Spiritual things is not enough to get into the “Kingdom of God.”

The Nation of Israel can have a zeal for God, but their zeal is not enough.

**Romans 10:1-4** “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (2) For I bear them record that they have a zeal of God, but not according to knowledge. (3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (4) For Christ is the end of the law for righteousness to every one that believeth.

- 3) Knowing and consenting to the facts is not enough to get into the “Kingdom of God”

- Many people know the truth, but they are not born-again, living out the truth.

**Mark 12:32-34** “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: (33) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. (34) And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God...**”

- Many have learnt the right things to say. Even when they are giving their testimony, they say all the right things, but they do not have even an ounce of godly desire to love God and others.

**John 5:39** “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

**John 10:7-10** “Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. (8) All that ever came before me are thieves and robbers: but the sheep did not hear them. (9) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (10) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

**John 10:16** “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

## Conclusion

➤ When the Kingdom comes, you will either be blessed or cursed.

**Luke 14:24** “For I say unto you, That none of those men which were bidden shall taste of my supper.”

- a. It is not a light thing to reject the Gospel’s invitation. Remember, it made the Lord angry. **2 Thessalonians 1:3-9**

**Luke 14:21** “So that servant came, and shewed his lord these things. Then the master of the house being angry...”

**John Phillips said** “The word rendered “angry” means literally to be provoked, to be wrathful. It depicts anger as the strongest of all of the emotions. It is no light thing to spurn the gospel invitation. The Lord’s anger is seen as kindled against those who so lightly made excuses and shrugged off the invitation to the supper of salvation, which was provided at such infinite cost. So, accordingly, the door is slammed on those who shrug off so lightly the opportunity of a lifetime.”

- b. On the other hand, what a day that will be for those that have responded to the Gospel invitation.
  - **Luke 14:15** “...Blessed is he that shall eat bread in the kingdom of God.”
  - I compel you today “COME” taste and see that the Lord is Good, that you may taste of the Great Supper in that day.

## Memory Verse:

**Luke 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.**”