

## Parable Of The Great Supper

Luke 14:15-24

- Matthew records a similar parable to this one is Luke. (Matt. 22:1-14).
- Matthew sounds a warning note to the Jews who would reject the Messiah.
- The setting of the parable in Luke's gospel is a Sabbath meal in the home of a Pharisee. (Lk. 14:1).

LUK 14:1 And it came about when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, that they were watching Him closely.

### Study Of Great Supper

LUK 14:13 **"But when you give a reception, invite the poor, the crippled, the lame, the blind,**  
LUK 14:14 **and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous. "**

LUK 14:15 **And when one of those who were reclining {at the table} with Him heard this, he said to Him, "Blessed is everyone who shall eat bread in the kingdom of God!"**

1. This may be an allusion to the Jewish hope for the time when the Messiah would come and share a great feast with Israel's devout.
2. The words "who shall eat bread" denote those who share in the blessings of the kingdom.
3. The vast majority of the Jews believed this would be Jews and those who embraced Judaism.
4. They did not believe this blessing was for all Jews and certainly not Gentiles.
5. There were many who did not believe certain Jews were worthy to receive the blessings of God.
6. The way the man used "blessed is everyone" is not a universal statement including all, but meant those who ate bread in the kingdom would be blessed. The "everyone" for him had many exclusions.

### First Summons To Dinner

LUK 14:16 **But He said to him, "A certain man was giving a big dinner, and he invited many;**

- "deipnon" [**dayp** nahn] - "supper, dinner."
1. The "many" represent Jews who were outwardly pious and claimed to know God.
  2. It was customary to extend two invitations.
    - a. The first (as here) was to make reservations.
    - b. The second was to announce the banquet was beginning or about to begin.

## Second Summons To Dinner

LUK 14:17 **and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'**

1. The day of the "dinner" would be indicated at the first invitation and the hour at the second.
2. If a man did not choose to go, he should make it known when first approached before further preparations had been made.
3. A host was expected to give a second summons, and it was rude for a guest to refuse it, having accepted the first.

### First Excuse

#### Piece Of Land

LUK 14:18 **"But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'**

1. The invited guests began to give what they likely viewed as valid reasons for declining the invitation.
2. Most people would not buy a piece of land without viewing it. Even if they had, the land could have been viewed after supper.
3. It is significant that Jesus called each of the refusals "excuses."
4. **The fact is that no excuse is acceptable to God.**
  - a. Furthermore, it was very rude to decline the invitation of the host after he had made preparation.
  - b. It is rude, beyond words, to reject the invitation of God who gave His Son on the cross that we might be saved.
5. The most important thing in the world is obeying God and absolutely nothing should hinder us from accepting God's invitation. (Eccles. 12:13; Prov. 1:7; Acts 17:30, 31; Rom. 14:12).

### Second Excuse

#### Five Yoke Of Oxen

LUK 14:19 **"And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'**

1. This excuse is also rather flimsy and weak since one would not generally buy an oxen without prior examination.
2. The oxen could have been tried out after the supper.

### Third Excuse

#### Married A Wife

LUK 14:20 **"And another one said, 'I have married a wife, and for that reason I cannot come.'**

1. The married man may have felt his excuse valid on the basis of implications from Deuteronomy 24:5, but he should have arranged his marriage differently having accepted the first invitation.

DEU 24:5 "When a man takes a new wife, he shall not go out with the army, nor be charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken.

2. His refusal manifested his disrespect for the host, and broken promises implied by acceptance of the first invitation.

3. Furthermore, we are to love no one, even our wives, more than God. (Matt. 10:37; Lk. 14:26). See Eph. 5:25.

MAT 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

LUK 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

### **Report Of Slave and Command Of Master Israel's Outcasts Were Brought To The Banquet**

LUK 14:21 "**And the slave came {back} and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'**

- These four names occur in a different order in Luke 14:13.
- There is no significance to order in this instance.

LUK 14:13 "But when you give a reception, invite the poor, the crippled, the lame, the blind,

1. The flimsy excuses made the host very "angry."
2. "the streets and lanes of the city" - These were among the places where the poor would be found.
3. These (the poor, and crippled and blind and lame) stand for the Jews who were despised and rejected.
4. These are most often more receptive to the gospel. (1 Cor. 1:26-29; Jas. 2:5).

1CO 1:26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;

1CO 1:27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

1CO 1:28 and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are,

1CO 1:29 that no man should boast before God.

JAM 2:5 Listen, my beloved brethren: did not **God choose the poor of this world to be rich in faith and heirs of the kingdom** which He promised to those who love Him?

- a. God has not arbitrarily chosen poor people and those who are handicapped to be saved.
- b. This would make Him a respecter of persons which He is not. (Acts 2:34, 35; Rom. 2:11).

- c. These scriptures teach that the poor, which nearly always included the crippled, the blind and the lame, are more receptive to the gospel.
- d. Most often the rich and those who are healthy think they have no need of God.

## **Slave's Second Report**

LUK 14:22 **"And the slave said, 'Master, what you commanded has been done, and still there is room [at the big dinner].'** See Luke 14:16.

1. "Still there is room" is a glorious statement!
2. There is room at the "Great Supper" for all who will humbly accept the invitation.
3. Neither the kingdom or heaven is limited in space.
4. God has room for all.
  - a. The God who has created an infinite universe knows how to make room for his servants.
  - b. We are not serving a finite God who is unable to provide for those who obey Him.

## **Master's Command**

LUK 14:23 **"And the master said to the slave, 'Go out into the highways and along the hedges [country lanes], and compel {them} to come in, that my house may be filled.'**

1. The word "compel" does not mean "force," but has the idea of "strongly encourage."
  - a. It might take a lot of encouragement for them to accept the invitation and risk ridicule and humiliation by the host or guests or by both.
  - b. Even if the host and guests were polite they still might feel uncomfortable.
  - c. Strong encouragement would most often be needed.
2. The Bible does not approve or encourage forced conversions to Christianity.
  - a. Obedience must be of our freewill.
  - b. Unless obedience is our own freewill it has no value.
  - c. Obedience should be primarily motivated by love. (Matt. 22:37-39; Jn. 14:15; 1 Jn. 5:3).
  - d. Fear is also a motivation. (Rom. 11:22; Heb. 10:31; Phil. 2:12).
3. People who were in such dire circumstances would be hesitate to such an invitation.

1. Clothes & General appearance	3. Feeling out of place
2. Manners	4. Education

4. This third group [14:23] may symbolize non-Jews or perhaps even a lower class of Jews.

LUK 14:23 "And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, that my house may be filled.

5. God's will is not hindered or foiled by the rejection of human beings.

6. The places at the kingdom banquet will be filled despite the rejection of many.

7. Jesus taught that most will refuse to follow God, but millions throughout the ages have accepted God's invitation.

### **Seriousness Of Rejection**

LUK 14:24 **'For I tell you, none of those men who were invited shall taste of my dinner [banquet].'** "

1. The plural "you" is difficult since it appears the host [master] was speaking to his servant. The Greek is "humin" [hoo **meen**] a plural form of "you."

2. Perhaps Jesus, overlapping the story and his application, addressed his audience through the words of the host.

3. It would impress the hearers if they recognized that Jesus, by using the plural, was addressing them.

4. Those who refuse to accept the Lord's invitation will be lost.

a. Note the Lord's words "none of those men."

b. Jesus has invited all to come to Him (Matt. 11:28-30), and He is the only way to the Father in heaven. (Jn. 14:6).

### **Some lessons learned from the parable**

1. The man [host] who made the supper represents God.

2. The "big" supper represents the provisions God has made for the salvation of man.

3. The kingdom is liken to a great feast.

4. The first invitation of God was made to the Jews.

5. The second and third invitations likely represent invitations to lowly Jews and perhaps even Gentiles.

6. It is only by God's invitation that one can enter the kingdom of God.

a. God does not call us by favoritism. (Acts 10:34,35).

b. He calls us through His word. (Jn. 6:45; 2 Thess. 2:13,14). See Rom. 1:16; Jas. 1:18, 21.

JOH 6:45 "It is written in the prophets, 'And they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me.

2TH 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

2TH 2:14 And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

7. Once the invitation is given man remains outside the kingdom by his own choice.
8. God wants all men to accept His invitation. (Mk. 16:15; Matt. 28:19,20).
  - a. The all includes men of all nations and races. (1 Tim. 2:4; 2 Pet. 3:9).
  - b. The all includes “the poor and crippled and blind and lame.”
  - c. The wealthy and healthy are not the only ones who need salvation. (Rom. 3:23).
9. God is angered by the flimsy excuses men offer for not accepting His gracious invitation and the atonement of His Son.
  - a. Excuses manifest a lack of appreciation of God’s great love.
  - b. Excuses manifest an unwillingness to submit to God.
  - c. Excuses do not cut it with God.
10. Here are a few of the endless excuses men give for not accepting Christ.
  - a. “I don’t have time.”
  - b. “There are hypocrites in the church.”
  - c. “I will accept Christ but not now.”
  - d. “My mate doesn’t want me to obey or will leave me.”
  - e. “I am not good enough.”
  - f. “I will obey after I retire.”
  - g. “I am too tired.”
  - h. “My work is too demanding”

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