



World Christian Fellowship

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Banquet with Jesus

Luke 14:15-24

Luke 14:15-24, *Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!"* ¹⁶ *Then He said to him, "A certain man gave a great supper and invited many,* ¹⁷ *and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'* ¹⁸ *But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'* ¹⁹ *And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'* ²⁰ *Still another said, 'I have married a wife, and therefore I cannot come.'* ²¹ *So that servant came and reported these things to his master. 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 here the poor and the maimed and the lame and the blind.'* ²² *And the servant said, 'Master, it is done as you commanded, and still there is room.'* ²³ *Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'* ²⁴ *For I say to you that none of those men who were invited shall taste my supper.' "*

Setting:

Jesus was eating in the home of one of the leaders of the Pharisees on the Sabbath. They were watching Jesus carefully to catch Him in some violation of their Sabbath laws.

Luke 14:1, *Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.*

They believed that to heal someone was work and therefore not permitted on the Sabbath.

Probably they planted this man with dropsy right in front of Jesus to trap Him. Jesus defied the Pharisees by healing the man (**Luke 14:1-7**).

Next, Jesus watched as these proud men picked out the places of honour for themselves at the table.

Jesus spoke about humility, which must have humiliated the guests (**Luke 14:7-11**).

Finally, as if the tension were not great enough already, the Lord told the host that he had invited the wrong guests!

Luke 14:12-14, *Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your*

friends, your brothers, your relatives, nor rich neighbours, lest they also invite you back, and you be repaid. ¹³ But when you give a feast, invite the poor, the maimed, the lame, the blind. ¹⁴ And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

At this point you could have sliced the atmosphere with a knife!

At the end of Jesus' rebuke, He mentions the resurrection of the righteous. To break the tension and to try to sound spiritual, one of the guests exclaims, "Blessed is everyone who shall eat bread in the kingdom of God!" (14:15).

He probably thought that both Jesus and all the guests could agree with this pious comment. Everyone around the table probably nodded in agreement and said to one another, "Amen! It will be wonderful when we are all there, won't it!" Perhaps there was some nervous laughter.

1. Invitation

a) God's broad invitation

V 16, *Then He said to him, "A certain man gave a great supper and invited many,*

This is a huge event.

This is a very wealthy man.

He has a dinner in mind that will be a grand, gala banquet.
He invites a huge number of people.

In the ancient times the invitation is sent in two times.

First it was sent to let them know that there is a gala dinner and the animal is being prepared.

Secondly, they sent out another invite when the meal is ready.

V 17, and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'

b) Invitation is sent when everything is ready

All things are ready now.

The host got everything ready for the celebration.

This wasn't lunch at somebody's house after a Sabbath service in the morning such as they were experiencing here.

The long-awaited dinner is to begin.

This was a huge event. Everybody accepted. Nobody refuses. Doesn't say anything like that. According to Jewish custom the way it would have been.

2. Excuses

V 18, *But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.*

Everyone begins to give excuse!

The listening Jewish Pharisees would think that this is a joke. This would not happen.

a) I cannot, I have purchased some land:

In the East, purchasing property is often a long and complicated process. This man would have had many opportunities to view the land and since most banquets took place in the evening, he would not have had much light to see anything anyway.

Today, there are those who say, "Thanks God but my home first." They may not say it with words but by their actions. They don't hesitate to sink 1000's into their homes but won't give even £100 to God's work.

Some spend hours prettying up their home and ground but haven't 1 hour to spare for the ministry of God.

b) I cannot, I have pressing work

V 19, *And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'*

His career meant more than time with God.

Today, many use this excuse: I have got to work. But, it is just so they can have a new truck, a better boat, or cash to flash. No, they don't need to work, but they rather would than to spend time with God or His people.

c) I cannot, I have a precious wife

V 20, *Still another said, 'I have married a wife, and therefore I cannot come.'*

Now here is an excuse that would be funny if it weren't so sad: the problem wasn't him; it was his wife.

Talk about an excuse that won't stand. Who ever heard of a wife that doesn't want to go out to eat?

Too any use the family as an excuse to not pull up to the "Great Supper" that God has prepared.

3. Inclusion

V 21, *So that servant came and reported these things to his master. 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 here the poor and the maimed and the lame and the blind.

We have a massive banquet prepared and nobody to come. So, the slave comes back, verse 21, reports to his master these ridiculous excuses which are samples of all the excuses given by everybody who was invited because none of them are going to come.

The celebration will go on.
The preparations are made.
We won't cancel this event.

Every seat will be filled, but it's going to be fulfilled by the most unlikely people.

V 12-13, *Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbours, lest they also invite you back, and you be repaid."¹³ But when you give a feast, invite the poor, the maimed, the lame, the blind.*

The poor, the crippled, the blind, and the lame. The beggars and the outcasts who live in the slums, who live in the streets.

They know social protocol about reciprocation. I will hold a banquet for rich friends so rich friends will hold a banquet for me.

That's how it works. The elite stayed together and scratched each other's back.

V22-23, *And the servant said, 'Master, it is done as you commanded, and still there is room.'* ²³ *Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'*

Now you must compel these.

You must bring the ones in town because they are going to resist you just because they know they can't pay back.

They know they don't belong there. Now when you go out it's even going to be a more difficult task, so you compel them to come in.

Those people don't even have houses inside the city.

They are not allowed in the city.

They live outside the city.

They are the highway people.

They live in the brothels, the inns, the roadhouses and along the road and in the trees and in the bushes.

4. Exclusion

V24, For I say to you that none of those men who were invited shall taste my supper.'

We are not talking about the man and his dinner.

We are talking Jesus and the Messianic dinner.

We are talking about heaven.

We are talking about the great banquet provided for the resurrection of the righteous.

We are talking about the heavenly celebration, salvation, eternal kingdom, resurrection, life.

Jesus says, "I tell you none of those who were invited shall taste of my dinner."

You will be excluded from the heavenly banquet, which means you will not be in the kingdom of God, not among the blessed, nor will you be there at the resurrection of the righteous.

Application:

Invitation:

Man, that's God, was giving a big dinner.

Salvation, the eternal kingdom, the resurrection of the righteous, the heavenly celebration, the lavish banquet in glory.

God invited them through the prophets, the authors of Old Testament Scripture many, meaning Israel, the pre-invited guests, the chosen people of God to whom were given the Scriptures and the covenants and the promises and Messiah and the adoption.

They all said yes.

The first reaction to the Old Testament revelation is this.

You are God's chosen people.

God has prepared and provided for you, eternal life.

He invites you to that eternal life.

He invites you to the heavenly, lavish banquet.

He invites you into His eternal kingdom and they believed it.

They believed they were God's chosen people.

They believed they would be resurrected into heavenly glory and blessing.

This was their hope. This still is the hope of all religious Jews.

They believe that they will be the recipients of all the Old Testament promises. They believe it.

Inclusion:

Included with them are other proselytes from the Gentiles who became proselytes to Judaism.

They too will share in that kingdom.

Luke 13:34, *"They had killed the prophets and stoned the divine messengers."*

They had rebelled.

They had gone into idolatry.

They still believed that because of their Abrahamic ancestry, we are the seed of Abraham and because of their keeping of the tradition they were going to be there.

They were waiting for the kingdom.
They were waiting for the Messiah.
They were in full hope of that promise.

That's why all Judea and Jerusalem was going out to John the Baptist, who was saying the kingdom is at hand, the king is here. That was their anticipated hope.

But at the dinner hour, which Jesus called the acceptable year of the Lord, the moment when the meal was ready, He sent His slave.

God did, to say to those who had been invited, "come for everything is ready now." This could be John the Baptist or Jesus and the apostles, all of them.

The messengers come and say it's time now, the kingdom is ready, the door is open, the meal is provided, salvation is here.

Jesus said to the synagogue crowd in Nazareth, He said, "Today, these things are fulfilled in your ears."

The pre-invited guests were given the second invitation. Everything is ready. The King is here, and the Kingdom was offered to them

Excuses:

They all began to make excuses.

Two of them have to do with possessions.

One of them has to do with relationships.

That's all we have got in this world.

Either possessions or relationships holds them.

You either have animate things or inanimate things.

You either stuff or people to fill your life.

They neither interested in Jesus Christ or in His message.

When the true gospel of salvation came, they wanted to stone Him.

One message in the synagogue in Nazareth and they tried to throw Him off a cliff. They have no interest in the banquet of God if Jesus Christ is the door to the banquet hall.

They have no interest in the banquet of God if Jesus Christ is the way. They are the fools with the stupid excuses, who hold onto everything.

Luke 14:26-27, *“If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. ²⁷ And whoever does not bear his cross and come after Me cannot be My disciple.*

Jesus repeatedly said this. Often spoke of leaving material possessions and leaving human relationships behind.

The Jews had all said yes to God's promise and no to God's Son. Yes, to the original invitation, no to the invitation to come.

They were dominated like all sinners by natural desire, love of the flesh, love of the world, love of self.

How stupid to make dirt your priority or oxen or a relationship, even that with a wife?

Luke 13:34, *“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!*

Judgment fell in 70 A.D. physically when the Romans came and massacred hundreds of thousands of Jews. The slaughter went on for years and years.

How stupid to prefer anything to salvation?

How ridiculous to make that choice with the most severe and eternal consequences?

Exclusion.

- God has been dishonored.
- God has been scorned.
- God has been affronted.

His goodness and His generosity and His kindness have been treated with contempt.

This is a righteous, just anger and they know it.

They would have said it in their minds that the man has every right to be angry, and so does God have every right to be angry with those who reject His Son.

The story seemed, at first, to be ridiculous, but the very ones amused by it were the ones who now see themselves under the anger of God.

John 3:36, *"He who believes in the Son has eternal life. He who does not obey the Son will not see life, but the wrath of God abides on Him."*

2 Thessalonians 1:7-12 tells us in strong language that when the Lord comes He will deal out retribution to those who do not know God and do not obey the gospel of our Lord Jesus Christ and they will pay the penalty of eternal destruction, judgment.

They knew what Jesus was saying.
God is angry and you are excluded.
You are desolate, left to yourselves.

Bring the poor, lame and blind.
The Sermon on the Mount, the meek inherit the kingdom.

The spiritually bankrupt, the humble, the hungry, the thirsty will inherit the Kingdom.

- Go out and find the people who are spiritually destitute.
- Go out and find the people who are broken and hungry.
- Go out and find the sinners who know they are unworthy.
- Go out and find those who know they don't belong at the banquet of God because of their wretchedness, and the tax collectors.
- Go find the beggars, the untouchables, those who are spiritually aware of their utter uselessness, hopelessness and unworthiness.

The banquet will not include the Pharisees, not include the scribes, not include the rabbis and the priests.

With a few exceptions it will not include the general religious synagogue people.

The Jewish remnant.

That's the Jews who were broken enough and humble enough and spiritually mourning over their wretchedness and they came out of the outcast crowd.

There is not enough from just the remnant of Jews and throughout all of history there continue to be a remnant of Jews who come to faith in Christ

There's not just going to be the Jewish remnant to fill up heaven.

There is still room.

V 23, *"The master said to the slave, go outside the city. Go over to the highways and along the hedges."*

This indicates Gentiles.

Get outside of the confines of Judaism.

Now this is talking about the great commission.

Matthew 28:18-20, *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.*

Romans 1:16, *For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.*

God gave the invitation in the Old Testament and reiterated it in John the Baptist.

Then came the second invitation when everything was ready and Christ, Himself, came and His apostles preached the second invitation.

Israel rejected and the salvation of God reached down below the socially acceptable line to collect a remnant of outcast Jews who were the outcast of society. Then it was extended in the great commission to the Gentiles and to the world.

The celebration will occur, and the table will be filled by a Jewish remnant and a Gentile church.

Isaiah 25:6-8, *And in this mountain The Lord of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees. ⁷And He will destroy on this mountain The surface of the covering cast over all people, And the veil that is spread over all nations. ⁸He will swallow up death forever, And the Lord God will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the Lord has spoken.*

Revelation 7:9-10, *After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice,*

saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Remember Jesus told them about how others are going to be there.

Luke 13:27-30, *But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'* ²⁸ *There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.* ²⁹ *They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.* ³⁰ *And indeed there are last who will be first, and there are first who will be last."*

Free flowers bouquet story!