

Foothills Christian Assembly Sermon January 12, 2020

Luke 14: 15 – 24 "Come and Enjoy My Supper"

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. 2 And behold, there was a certain man before Him who had dropsy. 3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" 4 But they kept silent. And He took him and healed him, and let him go. 5 Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" 6 And they could not answer Him regarding these things.

7 So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: 8 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; 9 and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. 10 But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. 11 For whoever exalts himself will be humbled, and he who humbles himself will be exalted."

12 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 neighbors, 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." 15 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.' "

25 Now great multitudes went with Him. And He turned and said to them, 26 "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. 28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it-- 29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, 30 saying, 'This man began to build and was not able to finish.' 31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple. 34 "Salt is good; but if the salt has lost its flavor, how shall it be seasoned? 35 It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!"

I. Introduction

- a. Henry "The provision made for precious souls in the gospel of Christ shall appear not to have been made *in vain*; for, if some *reject it*, yet others will thankfully *accept* the offer of it. Christ comforts himself with this, that, *though Israel be not gathered*, yet he shall be *glorious, as a light to the Gentiles*, Isa. 49:5, 6. God will have a church in the world, though there are those that are unchurched; for *the unbelief of man shall not make the promise of God of no effect.*"¹
 - i. Epiphany – the season in the church calendar emphasizing the Gospel to the Gentiles.
 - ii. 2 Timothy 1:8-11 "Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, 10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, 11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles."
 - iii. "now been revealed" - to make manifest or visible or known what has been hidden or unknown
 1. The Gospel coming forth from Israel, first for the Jews, then to the Gentiles. The unveiling of Christ as Messiah to the entire world is the message of Epiphany.
- b. Luke 14: 15 – 24 "Come and Enjoy My Supper"
 - i. The proclamation v15
 - ii. The Parable of the Great Feast
 1. A great supper with many invited v16
 2. The servant calls all invited to come v17
 3. The three excuses v18 – 20
 4. The Master's anger and 2 new invitations v21-23
 5. The outcome of rejecting the Master's invitation v24
 - iii. Questions to know, love and obey God

II. The Proclamation v15

- a. "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!""
 - i. In verse 14 Jesus said, "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."
- b. So, this man connects that Jesus is speaking about how to inherit the Kingdom of God, but being at the table with Jesus, perhaps he is still ignorantly assessing himself as one who will inherit the Kingdom simply because he's a Jew.

¹ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1875). Peabody: Hendrickson.

- i. Bock "...the underlying assumption of this remark is that the Pharisees will be the blessed at that table."²
 - ii. Calvin "It is by no means probable, that the guest and friend of a Pharisee broke out into this exclamation from any sincere feeling of piety. Still, I do not look upon it as having been spoken in derision; but, as persons who have a moderate knowledge of the faith, and are not openly wicked, are in the habit of indulging, amidst their cups, in idle talk about eternal life, I think that this man threw out a remark about future blessedness, in order to draw out some observation in return from Christ."³
- III. A Great Supper with many invited v16
 - a. "Then He said to him, "A certain man gave a great supper and invited many"
 - b. So, in order to instruct this man and all present, Jesus moves into a parable about a great supper with many invited who do not come and wso are replaced by others.
 - c. A great supper: this is a giant feast, not just a big dinner with friends and family.
 - d. Many invited: enough to fill the house. As we go on, we see the text suggests they had originally accepted the invitation, but at the end did not keep their commitment.
- IV. The Servant calls all invited to come v17
 - a. "and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'"
 - b. So, the expectation was that the guests would come when they were called, so the scene is likely one of many affirmative RSVP who no-show last minute.
 - i. Bock "To refuse an invitation at this stage shows an absence of courtesy, like being a no-show after already responding positively to an R.S.V.P."⁴
 - ii. Imagine planning a big feast, and the guest list is filled with those who've said they would attend, and then none show up.... They all have last-minute excuses why they can't come...
- V. The three excuses v18-20
 - a. "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.'"
 - b. "they all with one accord began to make excuses"
 - i. Bock "Those invited to the great supper ask to be excused, one at a time. They act separately, yet they act as if they were one. The idiomatic

² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1272). Grand Rapids, MI: Baker Academic.

³ Calvin, J., & Pringle, W. (2010). [Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke](#) (Vol. 2, p. 168). Bellingham, WA: Logos Bible Software.

⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, pp. 1272–1273). Grand Rapids, MI: Baker Academic.

phrase ἀπὸ μιᾶς (*apo mias*), which perhaps means “with one consent” or “with one mind,” ... it is a Greek expression meaning “unanimously”⁵

- ii. So, their sudden united action certainly suggests they had been talking to one another about the Master’s invitation...
- c. The excuse of recent real estate purchase v18
 - i. This man cares for his land than for the Master who gave him the invitation. This man’s priorities are badly misaligned. Also, it appears likely the man is not being entirely honest. What’s his real motive for not going to the feast?
 - ii. Has the decency to communicate and ask to be excused.
- d. The excuse of recent livestock purchase v19
 - i. This man cares more for his animals than for the Master. Again, here is another man whose priorities are badly misaligned, and like the first man, there is a strong suggestion he’s not sharing his real motive for not attending the feast.
 - ii. Has the decency to ask to be excused.
- e. The excuse of being a newlywed v20
 - i. “Still another said, 'I have married a wife, and therefore I cannot come.'”
 - ii. Note how this man cares more for his wife than for the Master. And, with this grand reason, the man doesn’t feel the need to ask to be excused. This man doesn’t understand how important this feast is. He has not perceived the time.
 - 1. Bock “The OT did free a newly married man from certain obligations like war (Deut. 20:7; 24:5), but it is hard to see how marriage would disqualify one from attending a social meal, even though only men came to such a banquet in the first century (Jeremias 1963a: 177; Herodotus 1.36; Palmer 1976). Thus, this third concern is also not a substantial reason to miss the occasion. In fact, the man makes no effort to ask to be excused. He simply declares that he will not attend, period.”⁶
 - 2. Marriage exists for Christ and His Kingdom, not for the husband or the wife. “Marriage, it’s not for you.” (Tom Penning)
- f. Bock “the excuses vary, but the basic reason is similar, dealing with either financial or familial concerns. Something else is ultimately more important than attending the celebration. Since the eschatological banquet is the object of the allusion, Jesus is making the point that other concerns get in the way of deciding for Jesus and sharing the hope of the eschaton. Such excuses are lame, even insulting, in light of the occasion and their previous willingness to come.”⁷

VI. The Master’s anger and 2 new invitations v21-23

⁵ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1273). Grand Rapids, MI: Baker Academic.

⁶ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1275). Grand Rapids, MI: Baker Academic.

⁷ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1273). Grand Rapids, MI: Baker Academic.

- a. “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.’”
- b. The Master’s Anger
 - i. These three men have insulted this man’s hospitality, and now all this food is ready but no one is present to enjoy. Plans must be made quickly in order to enjoy the feast.
 - ii. Bock “The host is angered by their response. A change in plans is required, and it is to be acted on quickly (*ταχέως, tacheōs*) since the meal is ready. This suggests that the table is already open for visitors. Jesus’ current kingdom offer is in view here, an offer that culminates in the meal of God’s blessing.”⁸
- c. 2 new invitations
 - i. Streets and lanes of the city
 - 1. '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.’”
 - 2. So, these invited guests still live within the city. Likely analogous to those of Israel who are Jews indeed.
 - 3. “Poor, maimed, lame, blind” – the same group we are to invite to our feasts because they can’t repay us.
 - a. Bock “The movie pictures Jesus’ offer of the gospel to the nation’s common and needy people, after the leadership’s hesitation to respond to him. It also suggests a note of initiative in the effort to find guests for the feast. This type of association with the “classless” causes reaction from Jesus’ opponents. Some in the nation will respond, but they will come from surprising places.”⁹
 - 4. “Still there is room” – the Kingdom is not limited to the believing faithful amongst the Jews at that time...
 - ii. Highways and hedges
 - 1. 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.’”
 - 2. Outside the city now. The feast will go on. The goodness of the Master’s generosity will be experienced. Likely a reference to us Gentiles.

⁸ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1275). Grand Rapids, MI: Baker Academic.

⁹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1276). Grand Rapids, MI: Baker Academic.

- a. Bock “These invitations picture the expansion of Jesus’ ministry outside the bounds of the needy in Israel and probably allude to Gentile mission”¹⁰
 - d. The Feast will go on with or without the originally invited guests
 - i. Bock “The whole point is that the invitation to the banquet comes through Jesus. The blessings he offers are beginning to arrive. If the original invitees do not come, the supper will still be given and the blessings still will come. They will just go to others, and many others will respond.”¹¹
- VII. The outcome of rejecting the Master’s invitation v24
 - a. “For I say to you that none of those men who were invited shall taste my supper.”
 - b. Once the invitation was refused, it was too late to taste the supper. Reminiscent of the narrow gate metaphor. Time is of the essence. Some sitting there listening to Jesus would experience being left out of the Kingdom.
 - i. Bock “the leadership missed an opportunity to sit at the table of God’s blessing, even though it appeared that they were at the head of the line. They rejected their opportunity, so appearances are deceiving.”¹²
- VIII. The parable explained
 - a. So, what is the overall instruction of this parable?
 - i. Jesus is telling the Pharisees that they are making insulting excuses and will disqualify themselves from eating bread in the very near arrival of the Kingdom of God. But, the Kingdom does not need them. Others will be brought in from outside the ranks of leadership and even from outside Israel. And, given the late hour, refusing to follow Jesus will lead to inability to enter the feast. They shut themselves out for good.
- IX. Questions to know, love and obey God
 - a. What is the problem for these Jews?
 - i. Presume on their lineage.
 - ii. Presume on being at table with Jesus.
 - iii. Loving land, possessions, relationships more than God.
 - iv. Suspicious of God’s people, condescending toward poor and maimed?
 - v. Do you have these problems of presumption, pride and idolatry in your life?
 - vi. When you look at yourself, are you like the Pharisees, or like the poor, maimed, blind and lame?
 - b. How do you view God’s Kingdom?
 - i. Do you put the possessions and relationships of this world in competition with love (obedience) and worship of God?
 - c. Humbling yourself? Sabbath, feasts, Kingdom work for God’s glory and our joy.

¹⁰ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1277). Grand Rapids, MI: Baker Academic.

¹¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1277). Grand Rapids, MI: Baker Academic.

¹² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1278). Grand Rapids, MI: Baker Academic.