

Luke 14:15-24

**Introduction:** As Jesus moves further south in Perea, His ministry has attracted very wide attention. The people want to remain near Him. They do not want to miss any opportunity or blessing. Jesus takes this opportunity to discourage any who may have joined the crowd for superficial reasons. His disciples had to be prepared to face adversity of the severest sort. (Thomas)

- 1) The setting—14:15 <sup>15</sup> *Now when one of those who reclined at table (cf. 14:1) with Him heard these things, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!”*
  - a) Perhaps he is trying to release some of the tension in the room. (Jeremiah)
  - b) This man’s statement may be true, but the ones eating in the kingdom may not be the ones he thinks. (Magill)
  
- 2) Jesus teaches about entrance to the kingdom—14:16-24
  - a) The **first invitation**—14:16-21a
    - i) Grace is demonstrated—14:16-17 <sup>16</sup> ... “A certain man gave a great banquet and invited many, <sup>17</sup> and sent his bondservant to say to those who had been invited, ‘Come, because everything is now ready.’
    - ii) Excuses were abundant—14:18-20 <sup>18</sup> *But they all (unanimously) began to excuse themselves.*
      - (1) From the distracted: *The first said to him, ‘I have bought a field, and I must go and see it. I ask you to have me excused.’*
        - (a) Has the land value changed?
      - (2) From the wealthy: <sup>19</sup> *And another said, ‘I have bought five yoke of oxen (used for up to about 250 acres), and I am going to try them out. I ask you to have me excused.’*
        - (a) Didn’t he test-drive them already?
      - (3) From the obstinate: <sup>20</sup> *And another said, ‘I have married a wife, and therefore I cannot come.’*
        - (a) He would not bring her along because such meals were often men only.
      - (4) Canceling at this point in time was considered insulting and rude to the host.
      - (5) Many in Israel will miss the opportunity to sit at the banquet table because they priorities higher than responding to the host’s current offer. They have excluded themselves. Something is more valuable to them than the Host. (Bock)
    - iii) Accountability to the master—14:21a <sup>21</sup> *So the bondservant, having arrived, reported these things (the excuses, etc.) to his master.*
  - b) The **second invitation:** new unlikely guests from town —14:21b-22
    - NB, the meal is not postponed nor the meal withdrawn; He gets a new audience. (Bock)

- i) Grace is demonstrated—14:21b *Then the master of the house, having become angry, said, to his bondservant, ‘Go out quickly (before the food spoils) into the wide streets and narrow lanes of the city, and bring in here the destitute and maimed and blind and crippled.’* (cf. 14:13)
  - (1) The physically blemished were barred from full participation in Jewish worship. (cf. Leviticus 21:17-23)
- ii) Obedience is demonstrated—14:22 <sup>22</sup> *And the bondservant said, ‘Master, it has been done as you commanded, and there is still room.’*
  - (1) This was a huge banquet. What grace!
- c) The **third invitation**: new unlikely guests from the countryside—14:23-24
  - i) Grace is demonstrated—14:23 <sup>23</sup> *Then the master said to the bondservant, ‘Go out into the highways and hedges and urge them to come in, so that my house may be filled.’*
    - (1) Persuade them that this is a serious offer. (Magill)
    - (2) They did not come because they thought they were worthy; they came because they knew they would be welcomed. (Pentecost)
  - ii) Justice is demonstrated—14:24 <sup>24</sup> *For I tell you<sup>pl</sup> that none of these men who were invited shall taste my banquet.*
    - (1) No food will be sent to them as a token of recognition. (Rogers & Rogers)
    - (2) This is both the point and the warning. To be a part of the original invitation does not mean one automatically has access to blessing. One must respond when the summons comes in order to participate. The summons came in the person of Jesus and his proclamation of the kingdom. The statement here refers to the fact that many in Israel will not be blessed with participation, for they have ignored the summons when it came. (NET)
  - iii) Majority of manuscripts add: *For many are called but few are chosen.*”
    - (1) Referring to both the general call and the effectual call.
- d) The kingdom will not miss those originally invited. The banquet will go on without them. The celebration comes regardless of the response by those invited. The party is not delayed. (Bock)

**Take-home truth:** Failure to attend is not because of lack of opportunity. No one can enter the Kingdom without the invitation of God, and no one can remain outside except by his own deliberate choice.