

The Guests of the Master's Banquet

Luke 14: 15-24



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INTRODUCTION

- ❑ How do you feel when you plan a big event and it is poorly attended?
- ❑ What kind of excuses do you most resent others using?

On the surface, just looking at things, there are those of us who might think twice about inviting a guest like Jesus to our dinner party.

- ❑ He started by breaking a religious taboo (Healing on the Sabbath) - Luke 14:1-6
- ❑ Then He insulted your guests - Luke 14:7-11
- ❑ Then He insulted the host - Luke 14:12-14
- ❑ Then He told everyone they are going to hell - Luke 14:15-24
- ❑ The very people that He had His greatest battles with, invited Him for the Sabbath meal.

INTRODUCTION CONT....

- ❑ He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath.
- ❑ After the worship on the Sabbath, it was common for the speakers and important guests to be invited to eat in the home of a prominent synagogue member.
- ❑ We see even though Jesus had some of His greatest disputes with the Pharisees, He still associated with them.
- ❑ Not to be one of them, but to love them and show them a godly example.

1. Jesus eats in a Pharisee's home

A. They watched Him closely


- The Pharisee's always had Jesus under constant observation.
- All eyes are on Jesus, "everyone was carefully watching" Him to see how He would act and what He would do. It appears Jesus was "set up".
- The word used for *watching* is the word used for interested and sinister espionage.
- Jesus was under scrutiny.

2 Corinthians 3:2-3, Paul explained that we are letters from Jesus, that all men read; and that the letters are not written with ink, but with the Holy Spirit, and not on paper, but on our own hearts.




B. And behold, there was a certain man before Him who had dropsy

- ❑ This was in the home of one of the rulers of the Pharisees (**Luke 14:1**) so, this man was an invited guest.
- ❑ A disease that swells up the body due to fluids forming in the cavities and tissue.
- ❑ The word for dropsy comes from the Greek words for “water” and “face” or “countenance” because the disease often made a person look bloated in their face.
- ❑ The Pharisee had brought this man to the dinner. (Set up)

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- There is no way Jesus seeing this man and not have compassion on him.
 - This man was most likely invited simply to provoke Jesus into doing something that they could accuse Him.

2. Is it lawful to heal on the Sabbath day or not?

- If they say “yes” they condone what he is about to do.
- If they say “no” then they will lose favor with the people, and risk Jesus trapping them
- Many time it is so easier to sit back and condemn, than to do good.
- In front of his critics Jesus goes ahead and heals the man.

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- ❑ The issue was not about the healing directly, but it is about **healing on the Sabbath**.
 - ❑ When Jesus healed the man, His accusers believed that He *worked* on the Sabbath, and **violated God's command**.
 - ❑ There was no command against healing on the Sabbath.
 - ❑ Jesus never broke the commandments of God, but He often **offended man's traditions** that surrounded and extended the commandments of God.
 - ❑ The commandments of God are enough, and we should never make the traditions of man, even good traditions equal to the commandments of God (**Mark 7:8-9**).

3. Jesus explains why He can heal on the Sabbath

- If it was allowed to help animals on the Sabbath, how much more was it right to heal *people* who are made in God's image?
- They could not answer Him regarding these things
- Jesus appealed to something good in His accusers.
- You aren't brutal and cruel men. You will help your animals in need.
- Jesus now said, extend that same common-sense kindness to needy people.




4. Pride and Humility – Choosing the best places

- At the home of the Pharisee, Jesus noticed how people strategically placed themselves so as to be in the best places. (*that is, the places of most honor*). Based upon the behavior of some of the guests.
- It appeared that the seating arrangement at dinner showed a definite order of prestige or honor.
- Pride was blocking out humility.
- A spirit of selfishness and conceit was filling the room.

Jesus let them know:

- ❑ If you put yourself above others, you will be put down.
- ❑ If you humble yourself, you will be honored. This is the best approach.
- ❑ When we allow others (especially God) **to promote and lift us up**, then we don't have the same danger of being exposed as someone who exalted himself.
- ❑ The Bible reminds us that we should **not play** the self-promotion game.
- ❑ We should do our work as unto the Lord, and let **God raise us up**.

For exaltation comes neither from the east nor from the west nor from the south, but God is the Judge: He puts down one, and exalts another.
(Psalm 75:6-7)



Observation: *We are not told what Jesus did as he entered the house of the Pharisee. But we can assume he would have acted as he taught others to do here. He surely stayed back until the host seated him at the main table. Perhaps prominent Pharisees had even mocked him for not rushing to the important seats.*

- ❑ There is something wonderful in being content in whatever place God allows you to have.
- ❑ Jesus was the perfect One to teach on this subject, because He fulfilled it perfectly.
- ❑ **Proverbs 25: 6 – 7** Do not exalt yourself in the presence of the king, And do not stand in the place of the great; ⁷ For *it is* better that he say to you, “Come up here,” Than that you should be put lower in the presence of the prince, Whom your eyes have seen.


5. You are invited to be a guests of the Master's Banquet


- ❑ Jesus had just spoken strongly, warning them against traditionalism, pride, and exclusivity.

Blessed is he who shall eat bread in the kingdom of God.

*The man spoke of the goodness and blessedness of the great banquet with the Messiah that was spoken of many times in the Old Testament, and is known in the New Testament as the marriage supper of the Lamb: Blessed are those who are called to the marriage supper of the Lamb! (**Revelation 19:9**)*

- ❑ Jesus told a parable about a man who gave a great feast, a large banquet, inviting many people to come.

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- ❑ This was just the sort of occasion that people would be thrilled to attend, and be quite happy to be invited.
 - ❑ It appeared that many accepted the invitation when it was first given; yet when the actual time of the banquet came, they were of a different mind.
 - ❑ The excuses that were offered.
 - ❑ The excuses are different, but really all the same.
 - ❑ They were made for convenience.
 - ❑ Hope does not begin until excuses end.

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- ❑ The first two excuses had to do with material things.
 - ❑ The third excuse had to do with a man who put his family before everything.


The best thing we can show to our family is that they are not first in our lives, but that Jesus Christ is.

- ❑ Their excuses were only hiding the fact that they did not *want* to come.



6. I cannot Come

- In saying, 'I cannot come,' these men's intention was to dismiss the matter.
- They were saying I have made up my mind
- I am no longer open to the argument.
- I no longer want to talk about it.
- I cannot come, and that settles it.

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- ❑ The master of the feast must have been surprised at the responses.
 - ❑ It was strange and offensive that so many made excuses when given such a wonderful invitation.
 - ❑ If those first invited to the feast refused, there would still be a feast.

*We see that Jesus responded to the man's exclamation Blessed is he who shall eat bread in the kingdom of God! (**Luke 14:15**) by asking, "You admire the Messianic Banquet; but are you ready to receive the invitation to come?"*



- Will you make excuses?”

- The master of the feast was determined that *some* would enjoy what he had prepared.

- If those originally invited made excuses, the master commanded his servants to use all persuasion to fill the feast.

- Jesus said compel to indicate God’s great desire to fill His house.



Closing

7. Compel them to come in, that my house may be filled

- Compelled by love.
- Go out of our own quiet sanctuaries, and go into the street, the market-place, in the communities and compel them by love to come
- There is an urgent desire of the master to have an absolutely full house.
- Pressure will be needed to overcome the resistance of people to the invitation to come.
- They must know that this invitation must be taken seriously.