

**Margin Dwellers Review from Week 1:**

- The gospel of Luke is full of stories about **marginalized people** that Jesus sees, serves, and speaks about.
- Jesus wants us to **see and serve** marginalized people because in doing so we might find ourselves seeing and serving Him in the process.
- In Luke 14, Jesus introduces us to a group of marginalized people that I call **“The Faceless Four.”** See **Luke 14:13**
- In the first parable Jesus told in Luke 14, He turned **“The Faceless Four”** into **“The First Place Four!”**
- In the second parable Jesus told in Luke 14, He turned **“The Faceless Four”** into **“The Feasting Four!”**

**Our God Loves to Host People!**

- **Psalm 23:5**, *“You **prepare** a table for me in the presence of my enemies.”*
- **Matthew 23:35**, *“Come... inherit the kingdom **prepared** for you from the...”*
- **John 14:2**, *“I go to **prepare** a place for you.”*
- **I Corinthians 2:9**, *“Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has **prepared** for those who love Him.”*

**God Could Prepare That Place in Heaven Because...**

- **Hebrews 10:5**, *Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, but a body You have **prepared** for Me.”*

**But Sadly, God Will Also Prepare...**

- **Jonah 1:17**, *Now the LORD had **prepared** a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.*
- **Matthew 25:41**, *“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire **prepared** for the devil and his angels.’”*

**The Second Parable About “The Faceless Four:” Luke 14:15 – 24**

<sup>15</sup> 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!”

*<sup>16</sup> Then He said to him, “A certain man gave a great supper and invited many, <sup>17</sup> and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’*

*<sup>18</sup> 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.’ <sup>19</sup> And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ <sup>20</sup> Still another said, ‘I have married a wife, and therefore I cannot come.’*

### **Why do we/people make excuses?**

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*<sup>21</sup> 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.’ <sup>22</sup> And the servant said, ‘Master, it is done as you commanded, and still there is room.’*

*<sup>23</sup> 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. <sup>24</sup> For I say to you that none of those men who were invited shall taste my supper.’”*

### **Did You Notice?**

1. The master became angry
2. The master called for “The Faceless Four” to come to the feast
3. “The Feasting Four” came from the margins
4. The master wanted his house full of all kinds of people
5. The original people invited were no longer welcome to attend the feast

### **Breakout Discussion Questions:**

1. Why was Jesus so radical with His words and His ways?
2. What are some radical and practical ways you can imitate God like the way you see Him described in this parable?

### **The Wrap Up:**

Throughout His ministry, Jesus regularly **challenged** the religiosity of the Jews by the things He said and by the things He did whenever He included the excluded.

Our Lord’s **radical love** for people blessed the broken and infuriated the insensitive.

Whenever we feel the Spirit of God confronting us of our own religiosity, may we not retreat in fear but **step out** in radical love— especially towards the marginalized in our society.