

# A MINISTRY FOR HUNGRY SAINTS

# THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

## WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

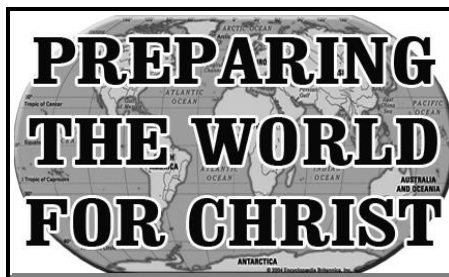
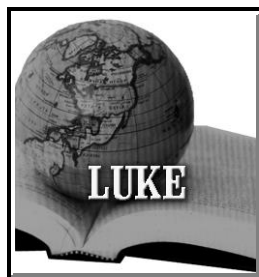
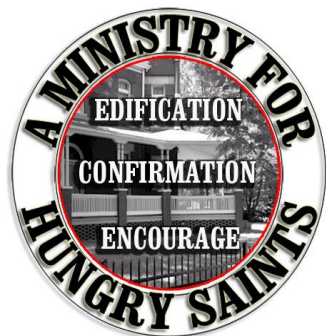
*An overview of the Gospel of Luke, by Given O. Blakely*

LESSON NUMBER 48

COMMENTARY ON: 14:7-24

### JESUS DELIVERS A PARABLE

In this text we also see how Jesus speaks to various people during the same occasion. Here, He first spoke because of what He observed. Then He addressed the man who invited him to his home. Again, He addressed someone who publicly been hospitable to Jesus. That might have given the impression that He had a personal interest in what the Lord had to say. However, Jesus observed this was not the case at all. In this case, He would not allow an ignoble motive to go unchallenged. To this very day, Jesus is the unseen guest in every occasion, in every home, and in every private aspect of life. Remembering this will give is a definite advantage in life, for He is more than a mere Observer. He is noting how people do things, what they have done, and what they have said. The more you are "in the Spirit" (Rom 8:9; Gal 5:16,26; Eph 6:18; Phil 3:3), the more you will be aware the extensive involvement of Jesus with the people.



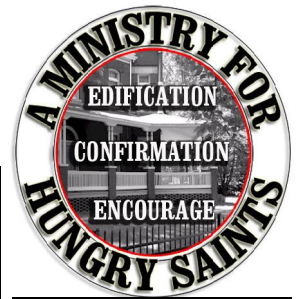
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 1/6/17

### Lesson Number 48



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

#### 54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Stand Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literat Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J B Phillips New Testament (1962); PNT=Bishop's New Testament (1595); ROT=Rotheram Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakj (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# JESUS IS MOVED TO DELIVER A PARABLE

Luke 14:7 "And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, <sup>8</sup> When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; <sup>9</sup> And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. <sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. <sup>11</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. <sup>12</sup> Then said He also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. <sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup> Then said He unto him, A certain man made a great supper, and bade many: <sup>17</sup> And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. <sup>18</sup> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> So that servant came, and showed his lord these things. 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 hither the poor, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room. <sup>23</sup> And the lord said unto 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 unto you, That none of those men which were bidden shall taste of my supper." ..... Luke 14:7-24

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Jesus continues in the house of one of the Pharisees. Perceiving how some of them *"chose out the chief rooms."* We must learn from this that Jesus is observant – thoroughly observant. He notes how people conduct themselves. In this case, what Jesus saw moved Him to deliver a parable. It was aimed at exposing

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation— Given O. Blakely

## CONTENTS

- ▶ **INTRODUCTION**
- ▶ **HE PUT FORTH A PARABLE (14:7A)**
- ▶ **ONE OF THEM SAID UNTO HIM (14:7B)**
- ▶ **SIT NOT DOWN IN THE HIGHEST ROOM (14:8-9)**
- ▶ **SIT DOWN IN THE LOWEST ROOM (14:10)**
- ▶ **THOSE WHO EXALT THEMSELVES (14:11A)**
- ▶ **THOSE WHO ABASE THEMSELVES (14:11B)**
- ▶ **HE SAID TO HIM THAT BADE HIM (14:12)**
- ▶ **THE POOR, THE MAIMED, THE LAME, AND THE BLIND (14:13-14)**
- ▶ **ONE OF THEM SAID UNTO HIM (14:15)**
- ▶ **HE SAID UNTO HIM (14:16-17)**
- ▶ **THEY BEGAN TO MAKE EXCUSE (14:18-20-21A)**
- ▶ **THE MASTER OF THE HOUSE WAS ANGRY (14:21B)**
- ▶ **YET THERE IS ROOM (14:22)**
- ▶ **COMPEL THEM TO COME IN (14:23)**
- ▶ **NONE OF THEM THAT WERE BIDDEN SHALL TASTE (14:24)**

unacceptable conduct. Afterward, He spoke another parable, addressing it to the one who had invited Him into his house, instructing him concerning the proper preparation of a feast.

In this text we also see how Jesus speaks to various people during the same occasion. Here, He first spoke because of what He observed. Then He addressed the man who invited him to his home. Again, He addressed someone who publicly had been hospitable to Jesus. That might have given the impression that He had a personal interest in what the Lord had to say. However, Jesus observed this was not the case at all. In this case, He would not allow an ignoble motive to go unchallenged.

To this very day, Jesus is the unseen guest in every occasion, in every home, and in every private aspect

of life. Remembering this will give is a definite advantage in life, for He is more than a mere Observer. He is noting how people do things, what they have done, and what they have said. The more you are "*in the Spirit*" (Rom 8:9; Gal 5:16,26; Eph 6:18; Phil 3:3), the more you will be aware the extensive involvement of Jesus with the people.

### THE AWARENESS OF JESUS

Throughout the letters to the churches, there is a call to be aware of, and to consider, the Lord Jesus Christ. Everything, both personally and jointly, depends upon this awareness. Other things must not be allowed to dominate our thinking, pulling us down into the lower zone of flesh. Note the emphasis of Christ in the Epistles.

### THE ROMANS

- ⇒ Paul referred to them as "*the called of JESUS CHRIST*" (Rom 1:6).
- ⇒ The "*Gospel of CHRIST*" is God's "*power unto salvation*" (Rom 1:16).
- ⇒ God shall "judge the secrets of men by JESUS CHRIST according to my gospel" (Rom 2:16).
- ⇒ He spoke of "the redemption that is in CHRIST JESUS" (Rom 3:24).
- ⇒ He wrote of a righteousness that is imputed "if we believe on him that raised up JESUS our Lord from the dead" (Rom 4:24).
- ⇒ He affirmed that we "have peace with God through our Lord JESUS CHRIST" (Rom 5:1).
- ⇒ He declared "God commendeth His love toward us, in that, while we were yet sinners, CHRIST died for us" (Rom 5:8).
- ⇒ He boldly announced "we also joy in God through our Lord JESUS CHRIST, by whom we have now received the atonement" (Rom 5:11).
- ⇒ He declared that CHRIST is the single man, who wrought the single work, that makes men acceptable to God (Rom 5:15-19).
- ⇒ He wrote that we are baptized into CHRIST's death and raised with Him to "walk in newness of life" (Rom 6:3-4).
- ⇒ He declared that "the gift of God is eternal life through JESUS CHRIST our Lord" (Rom 6:23).

- ⇒ He announced "There is therefore now no condemnation to them which are in CHRIST JESUS" (Rom 8:1)
- ⇒ He affirmed "For the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death" (Rom 8:2), and "the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death" (Rom 8:2).
- ⇒ He affirmed there was nothing that could "to separate us from the love of God, which is in CHRIST JESUS our Lord" (Rom 8:39).
- ⇒ He declared that "CHRIST is the end of the law for righteousness to every one that believeth." (Rom 10:4).

### THE CORINTHIANS

- ⇒ When the Corinthians began to slide downward, Paul reminded them of the Gospel of CHRIST (1 Cor 1:6-9; 15:1-3).
- ⇒ He challenged them with the thought that CHRIST was not divided, and neither should they be (1 Cor 1:10-13).
- ⇒ He reminded them that He preached CHRIST (1 Cor 1:23).
- ⇒ He told them God put them into CHRIST (1 Cor 1:30).
- ⇒ He told them he was determined not to know anything among them but JESUS CHRIST and Him crucified (1 Cor 2:2).
- ⇒ He said JESUS CHRIST was God's appointed Foundation (1 Cor 3:11).
- ⇒ He reminded them they belong to CHRIST (1 Cor 3:23).
- ⇒ He reminded that CHRIST our Passover is sacrificed for us (1 Cor 5:7).
- ⇒ He admonished them not to "tempt CHRIST" (1 Cor 10 :9).
- ⇒ He delivered a word concerning the remembrance of CHRIST at His table (1 Cor 11:23-30).
- ⇒ He taught them concerning the resurrection of the dead, with CHRIST's resurrection being the focal point (1 Cor 15:13-23).

### THE GALATIANS

- ⇒ He reminded them that they had been "called into the grace of CHRIST (Gal 1:6).
- ⇒ He wrote of being "justified by

CHRIST" (Gal 2:17; 3:24).

- ⇒ He wrote of being "crucified with CHRIST" (Gal 2:20).
- ⇒ He reminded them that "CHRIST hath redeemed us from the curse of the Law" (Gal 3:13).
- ⇒ He said that "the blessing of Abraham" came upon the Gentiles "through JESUS CHRIST" (Gal 3:14).
- ⇒ He said we are "baptized into CHRIST" (Gal 3:26).
- ⇒ He wrote that those who were baptized into CHRIST have "put on CHRIST" (Gal 3:27).
- ⇒ He declared that are all "one in CHRIST JESUS" (Gal 3:28).
- ⇒ He affirmed that a believer is an "heir of God through CHRIST" (Gal 4:7).
- ⇒ He declared that the aim is for CHRIST "to be formed" in is (Gal 4:19).
- ⇒ He announced that "CHRIST hath made us free" (Gal 5:1).
- ⇒ He referred to "the law of CHRIST" (Gal 6:2).
- ⇒ He set before them "the cross of CHRIST" (Gal 6:12).
- ⇒ He concluded by saying "'Brethren, the grace of our Lord JESUS CHRIST be with your spirit. Amen" (Gal 6:18).

#### THE EPHESIANS

- ⇒ He addressed the Ephesians as "the faithful in CHRIST JESUS" (Eph 1:1).
- ⇒ He said God was "the God and Father of our Lord JESUS CHRIST" (Eph 1:3).
- ⇒ He wrote that God "predestinated us unto the adoption of children by JESUS CHRIST to himself, according to the good pleasure of his will" (Eph 1:5).
- ⇒ He said that God's objective was to gather everything together "in CHRIST" (Eph 1:10).
- ⇒ He said "I heard of your faith in the Lord JESUS" (Eph 1:15).
- ⇒ He reminded them that God's exceeding great power was "wrought in CHRIST, when He raised Him from the dead" (Eph 1:10).
- ⇒ He said God "quickened us together with CHRIST" (Eph 2:5).
- ⇒ He wrote that God "And hath raised

us up together, and made us sit together in heavenly places in CHRIST JESUS" (Eph 2:6).

- ⇒ He affirmed that we are God's "workmanship, created in CHRIST JESUS" (Eph 2:10).
- ⇒ In CHRIST JESUS we have been made nigh to God by His blood (Eph 2:13).
- ⇒ He declared that "JESUS CHRIST Himself is "the chief Cornerstone" (Eph 2:20)
- ⇒ He wrote of his knowledge in "the mystery of CHRIST" (Eph 3:4).
- ⇒ He referred to "the riches of CHRIST" (Eph 3:8).
- ⇒ He said that God "created all things by JESUS CHRIST" (Eph 3:9).
- ⇒ He spoke of CHRIST dwelling in our hearts by faith (Eph 3:17).
- ⇒ He referred to "the love of CHRIST" (Eph 3:19).
- ⇒ He affirmed that God receives "glory in the church by CHRIST JESUS" (Eph 3:21).
- ⇒ He referred to the church as "the body of CHRIST" (Eph 4:12).
- ⇒ The measure of spiritual life is "the stature of the fulness of JESUS CHRIST" (Eph 4:13).
- ⇒ The "Head" of the church is "even CHRIST" (Eph 4:15).
- ⇒ He said that the primary learning is to have "learned CHRIST" (Eph 4:20).
- ⇒ Believers are taught by JESUS "as the truth is in JESUS" (Eph 4:21).

#### THE PHILIPPIANS

- ⇒ "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of CHRIST; Being filled with the fruits of righteousness, which are by JESUS CHRIST, unto the glory and praise of God." (Phil 1:10-11)
- ⇒ "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given

him a name which is above every name: That at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that JESUS CHRIST is Lord, to the glory of God the Father" (Phil 2:5-11).

#### THESSALONIANS

- ⇒ "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord JESUS CHRIST, in the sight of God and our Father" (1 Thess 1:3).
- ⇒ "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord JESUS CHRIST at his coming?" (1 Thess 2:19)
- ⇒ "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord JESUS CHRIST with all his saints." (1 Thess 3:13)
- ⇒ "For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will God bring with him." (1 Thess 4:14)
- ⇒ "For God hath not appointed us to wrath, but to obtain salvation by our Lord JESUS CHRIST," (1 Thess 5:9)
- ⇒ "In every thing give thanks: for this is the will of God in CHRIST JESUS concerning you." (1 Thess 5:18).
- ⇒ "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord JESUS CHRIST." (1 Thess 5:23)
- ⇒ "And to you who are troubled rest with us, when the Lord JESUS shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST" (2 Thess 1:7-8)
- ⇒ "Now our Lord JESUS CHRIST himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace." (2 Thess 2:16)
- ⇒ "And the Lord direct your hearts into the love of God, and into the patient waiting for CHRIST." (2 Thess 3:5)

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation— Given O. Blakely

These are just a sampling of the prevalence of Jesus Christ in words addressed to the churches. In the parables delivered by Jesus, He is also the center of them. He is delivering a

word that ultimately has to do with Him, His government, and how everything in salvation depends on Him. The point of emphasis is not what men should do, but their accountability

to Him. God has put everything into Christ's hand. It now remains for us to live with an acute awareness of the necessity of emphasizing Christ. This is confirmed throughout Scripture.

## HE PUT FORTH A PARABLE

*"And He put forth a parable. . ."*

### HE PUT FORTH

Luke 14:7a *"And He put forth . . ."*

Other versions read, *"told,"* <sup>NKJV</sup> *"began speaking,"* <sup>NASB</sup> and *"He gave."* <sup>BBE</sup> The word translated *"put forth"* means *ōto* speak; affirm over, maintain; to point out with words. <sup>THAYER</sup> In other words, He set a thought before the people like a person would set a table of food before men. He intends for the people to think on what He is saying, and draw a valid conclusion from it – particularly as regards their circumstances. Jesus does not do the thinking for the people. But provides food for thought, like a farmer provides fodder upon which animals are to feed, allowing for their health and growth.

If Jesus is really present where two or more are gathered together, there will be food for serious thought and cogitation. Where this is not true, it is to be questioned whether or not Jesus is really present.

### A PARABLE

*" . . . a parable . . . "*

Other versions read, *"teaching,"* <sup>BBE</sup> *"a proverb,"* <sup>MIT</sup> *"a similitude,"* <sup>MRD</sup> *"a story,"* <sup>NIRV</sup> *"this advice,"* <sup>NLT</sup> *"simile"* <sup>YLT</sup> As used by Greek Philosophers, the word translated *"parable"* means *ōmetaphorically*, a comparing, comparison of one thing with another, likeness, similitude, (Plato, Socrates, Polybius, Plutarch) <sup>THAYER</sup> Friberg's lexicon gives this meaning: *ōa* fictitious narrative by which some religious or moral lesson is conveyed. <sup>ō</sup>

I do not see this as a proper Scriptural view of the word *"parable."* The word itself is a transliteration of the

Greek word *ōparabola.ō* This means there was no English word that correctly depicted its meaning. The early translators realized this, and, therefore, a special word was created – *"parable."*

As the word is used in Scripture, a *"parable"* is actually a concealment of the truth. It is designed to repel the disinterested, and provoke inquiry from those who believe Jesus speaks truth. A *"parable"* has very narrow boundaries, and cannot contain the full message intended. Although it is true that there is a placing of certain things side-by-side, there is something else to consider. When comparing heavenly with earthly, or eternal with temporal, it ought to be apparent that the comparison cannot be thorough, but only partial. The disciples once asked Jesus, *"Why speakest thou unto them in parables?"* He candidly answered, *"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"* (Matt 13:10). This is why Jesus said of parables, *"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them"* (Matt 13:13-15). There it is said of the undiscerning multitudes, *"All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them"* (Matt 13:34).

For those who were willing to listen, even though they could not understand, it is written, *"And with many such parables spake he the word unto them, as they were able to hear it"* (Mark 4:33) – not as they were able to understand, but as they were *"able to hear."* That means that apart from Christ there is a limit as to how much a person can hear God's Word. Also, before Jesus laid down His life, raised from the dead, and returned to heaven, He said to His disciples, *"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father"* (John 16:25). Other versions read, *"in figurative language,"* <sup>NKJV</sup> *"figuratively,"* <sup>NIV</sup> *"in figures of speech,"* <sup>NRSV</sup> *"dark sayings,"* <sup>ASV</sup> *"veiled language,"* <sup>BBE</sup> *"help of illustrations,"* <sup>CJB</sup> *"allegories,"* <sup>DARBY</sup> *"parables,"* <sup>GENEVA</sup> *"obscure figures of speech,"* <sup>NET</sup> and *"veiled language, allegories, dark sayings."* <sup>AMPLIFIED</sup> In Jesus' words, the opposite of *"parables"* or *"proverbs"* is speaking *"plainly"* (John 16:25).

Let it be clear that whether or not a person is intended to NOT understand, is determined by the Lord from heaven, not by men. I understand that it is possible for the Lord to give His people a sense of what is to be said to the people. That, of course, postulates that the people given this sense are themselves within hearing distance, are living by faith, and walking in the Spirit. If that is not the case, they should not be speaking to others about the Lord. They should rather work on their own relationship to Him, for they are not living in an acceptable state, and therefore cannot possibly be Christ's witnesses. Novices should only testify of their experience.



Parables are, in a sense, a test to reveal the level of interest the

people have in God, Christ, and eternal life. The response of men to

these parables will make those things known.

## HE MARKED HOW THEY CHOSE OUT

<sup>7b</sup>...to those which were bidden, when He marked how they chose out the chief rooms; saying unto them..."

### HE SPEAKS TO THE GUESTS

"...to those which were bidden..."

Other versions read, "those who were invited,"<sup>NKJV</sup> "invited guests."<sup>NASB</sup>

These were the people who came to this meal because they were invited. The host made the decision that they should come. While there may very well have been some people there who were not invited, this word is delivered to the ones who were invited because of the good pleasure of this Pharisee. Jesus, then, is addressing the matter of privilege, and how it is to be handled. Privileges are not to be taken casually – especially godly ones.

### HE NOTES THEIR CONDUCT

"... when He marked how they chose out the chief rooms; saying unto them. . ."

Other versions read "noted how,"<sup>NKJV</sup> "noticed how,"<sup>NASB</sup> "saw how,"<sup>BBE</sup> "observed them."<sup>ETH</sup>

As I have sought to establish, Scripture is not about inspired history, but about God and Christ. In this particular text, the responsibilities, character, and manners of men are not the only things being reported. We are also beholding aspects of the Divine Nature.

Here, Jesus is said to have taken particular notice of how the invited guests conducted themselves. They preferred the "chief rooms" – places of

distinction. Other versions read, "best places,"<sup>NKJV</sup> "places of honor,"<sup>NASB</sup> and "First places."<sup>DARBY</sup>

Jesus is never a casual guest. When He is present, He is observing, evaluating, assessing, measuring, and appraising – it is gets down to challenging particularity. It does not appear that the majority of church-goers give even a passing thought to this consideration. There are people who love the attention, want to say the most, and be recognized more than anyone else. With the advent of religious careers, this has become even more prominent.

As is revealed in the Epistles, Jesus Christ is to receive the most attention in the assembly of His people. He is to be the consistent focus.

## SIT NOT DOWN IN THE HIGHEST ROOM

<sup>8</sup> When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; <sup>9</sup> And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. "

### WHEN THOU ART BIDDEN

"When thou art bidden of any man to a wedding . . ."

Immediately it should be observed that the person invited to the residence and provision of another, cannot think himself to be the most important person. In that matter, the one doing the inviting is the most prominent.

There are people who are really "greater." John the Baptist was "greater" than any of his predecessors

(Matt 11:11; Lk 7:28). Jesus was "greater" than the prophet Jonah, and the wise man Solomon (Matt 12:42) – and every other man as well. Jesus said the person who "humbled himself" "is greatest in the kingdom of heaven" (Matt 18:4). He also said, "But he that is greatest among you shall be your servant" (Matt 23:11). Jesus said His Father was greater than Himself (John 14:28). That is why He served and obeyed Him without ever failing to do so. Paul said "greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Cor 14:5). There is such a thing as greatness among men – but it is not determined worldly means or carnal thought.

### DO NOT SIT IN THE HIGHEST ROOM

"...sit not down in the highest room. . ."

Other versions read, "do not take the place of honor,"<sup>NASB</sup> "chief seat,"<sup>ASV</sup>

Some may think there is not, and should not, be a "place of honor" – but that would make this parable meaningless. When Ezra the scribe spoke to the people, it was from a "pulpit of wood" (Neh 8:4) – a place, as it were, of honor. Other versions read, "a wooden podium,"<sup>NASB</sup> and "a wooden pulpit."<sup>AMPLIFIED</sup> That was a unique place for a unique person. Similarly, king's sat on thrones (1 Kgs 1:37; 2 Chron 18:19).

In other words, no persons should exert effort to appear more important than they really are. It is not merely a matter of politeness, but something of

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation– Given O. Blakely

which the Lord takes special note.

### **THERE MAY BE A MORE HONORABLE MAN**

*" . . . lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place . . . "*

It is quite possible that the host has invited someone who is more honorable than the person who took the liberty of sitting in his seat. I can tell

you that there is nearly a total disregard of this principle today – and it is especially so in professed Christianity. I have noted special gatherings where men of spiritual dignity and genuine greatness sat unnoticed, while some novice garnered the attention of the people. This is not even considering the fast-growing practice of a professed "praise band" upstaging a genuine preacher and teacher of the Word of God. There does need to be a new and fresh appreciation for what Jesus is

here said to have noted and taught.

### **YOU MAY BE ASHAMED**

*" . . . and thou begin with shame to take the lowest room. "*

That is, you will be publicly shown to be less than you represented yourself to be. That should always be shameful – when anyone presents himself as greater than he really is. It is true that men often do this, but it is always unacceptable conduct.

## **SIT DOWN IN THE LOWEST ROOM**

*" <sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. "*

### **WHEN THOU ART BIDDEN**

*"But when thou art bidden . . . "*

If the host has not designated you to sit in an exalted place, then take the lowest one. Even though you may actually be more prominent than appears, take the lowest position – that of a servant. Leave it to the host to make your true status known .

### **GO AND SIT DOWN**

*" . . . go and sit down in the lowest room . . . "*

Do this immediately – when you are invited, and arrive at the residence. Do not attempt to make an impression. Do not represent yourself to be greater than you really are. It is also important to remember that the credentials of men do not make you greater. Your education does not make you greater.

### **HE MAY SAY TO THEE**

*" . . . that when he that bade thee cometh, he may say unto thee, Friend, go up higher . . . "*

It may be revealed that although other people do not know who you are,

the host will know. If it calls you "Friend," it means that you mean something to him, whether others think that way or not.

### **THOU SHALT HAVE WORSHIP**

*" . . . then shalt thou have worship in the presence of them that sit at meat with thee. "*

Other versions read, "you will have glory," <sup>NKJV</sup> "you will have honor," <sup>NASB</sup> "you will be honored." <sup>NRSV</sup>

Thus, another will let the people know who you are, and only then will you be insightfully honored.

### **A DEPICTION OF THE DAY OF JUDGMENT**

This is a most precise depiction of the day of judgment, when everyone's true status will be made known. First of all, the Greatest of all, the Man Christ Jesus, will receive the greatest honor. This word will be fulfilled: *"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:10-11).

Among those who bow there will be the scribes and Pharisees who rejected Him, Pilate and Herod who tried Him. The scribes and lawyers who sought to trap him. The jews who cried out *"Crucify Him! Crucify Him!"* The

soldiers who crucified Him, and those who sat at the foot of the cross indifferently. Scientists who contradicted Him will bow to Him and confess Him. The princes and kings of the earth will do so, together with the educators and world innovators that refused Him. There will not be any created personality who will not know and acknowledge who Jesus is!

Then, however, one by one, Jesus will call those who were assigned worldly inferiority to assume their higher seats – those who were maligned, spoken against, persecuted, and even slain.

The apostles, shunned by the world, will assume their assigned thrones (Matt 19:28). Paul, the apostle to the Gentiles, who have largely rejected his insightful writings, will be exalted. He will be seen to have actually received more visions and revelations, and to have discharged his commission faithfully. Every faithful steward shall *"have praise from God"* (1 Cor 4:5, <sup>NKJV</sup>). Jesus told the church at Philadelphia – a church that was being persecuted – of the time when they would move to the higher seat: *"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee"* (Rev 3:9). Then, all who opposed and mistreated



them, will be dismissed from the heavens in shame and disgrace. There will be many, however, exalted.

I have lived for over fourscore

years, sixty-four of them as a devoted follower of Christ, and sixty-two of them as a known preacher of the Word of God. I have experienced untold disappointments, but the assurance of

Divine recognition has kept me in the good fight of faith, continuing to labor with all of my strength. I know that in due time, the Lord will appraise my work, and I want that to be a blessing.

## THOSE WHO EXALT THEMSELVES AND THOSE WHO ABASE THEMSELVES

*"<sup>11</sup> For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."*

This phrase is mentioned two other places: Matthew 13:12 and Luke 18:14). Mary, the mother of our Lord, said, *"He hath put down the mighty from their seats, and exalted them of low degree"* (Luke 1:52). Solomon wrote *"A man's pride shall bring him low: but honor shall uphold the humble in spirit"* (Prov 29:23).

This is a Divine unalterable appointment. We are to live our lives with this in mind.

First of all, let us establish that there is not the slightest probability that these two affirmations will not be fulfilled. The fulfillment will be on the individual level, the church level, the national level, and the global level. Every effort of self exaltation will be judged. Every effort of self abasement, as reference by Jesus, will be honored. These statements are intended to be acknowledged and honored by every person who has even lived on the face of the earth – and every person fits into one of these categories.

### THOSE WHO EXALT THEMSELVES

*"For whosoever exalteth himself shall be abased . . ."*

This is an eternal abasement, from which no person will ever recover. This is reflected in our Lord's sayings – sayings of eternal abasement.

- ⇨ *"And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."* (Matt 7:23)
- ⇨ *"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels"* (Matt 25:41)
- ⇨ *"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."* (Matt 13:41-42).

Salvation provides a way of escape from self exaltation and consequent abasement.

### THOSE WHO HUMBLE THEMSELVES

*" . . . and he that humbleth himself shall be exalted."*

This is an eternal exaltation which will never be threatened or reversed, and is reflected in the following sayings:

- ⇨ *"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."* (Matt 25:21)
- ⇨ *"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."* (1 Cor 4:5)
- ⇨ *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name"* (Rev 3:12).

Now I ask you, is that not worthy of your heartiest effort for Christ Jesus?

## HE SAID TO HIM THAT BADE HIM

*"<sup>12</sup> Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee."*

### HE SAID TO HIM THAT BADE

#### HIM

*"Then said He also to him that bade Him . . ."*

Jesus is always thorough in His assessments. Now He addresses a word to the host who invited Him. However, He will not speak as a person who has been invited, but as the *"Light*

*of the world,"* and the Lord of all. He will not speak as man's subordinate.

### WHEN THOU MAKEST A SUPPER

*"When thou makest a dinner or a supper . . ."*

Other versions read, *"When you give a dinner or a supper,"* <sup>NKJV</sup> *"a*

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation– Given O. Blakely

*luncheon or a dinner,* " NIV *"dinner or a banquet,"* RSV *"a feast."* BBE

In Scripture, someone preparing a feast was not unusual. Of course, those were different days.

- ⇒ Lot prepared a feast for the two men (actually angels) who came to Sodom to destroy it (Gen 19:3).
- ⇒ Isaac prepared a feast for Abimelech, a friend of his, and the chief captain of His army (Gen 26:30).
- ⇒ Samson made a feast for some Philistines (Judges 14:10).
- ⇒ David made a feast for Abner and the men with him (2 Sam 3:20).
- ⇒ Solomon made a feast for his servants (1 Kgs 3:15).
- ⇒ Herod made a supper for all of his lords, high captains, and chief estates (Mk 6:21).
- ⇒ The final joining of believers to their

Lord is referred to as *"the marriage supper of the Lamb"* (Rev 19:9).

Jesus, then, is referring to something that was common – but it was not to be approached in a common manner. It is the nature of fallen man to approach common things in a common manner, and without much forethought or discernment.

#### CALL NOT

*" . . . call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee."*

First of all, this cannot be interpreted through the lens of the Law. This has more to do with INTENT than merely with practice. What Jesus is saying is something like a parable. It is a principle that He is affirming that

directly bears upon whether or not a person will be abased or exalted.

He mentions a body of people who were unique the host: HIS friends HIS brethren, HIS kinsmen, or HIS rich neighbors. In this case, the worthiness of a person to be called was dependent upon their relation to the host. The perimeter in which good and consideration were expressed, was severely limited. John the Baptist came, spreading a table, as it was, in order that *"ALL MEN might believe"* (John 1:7). Jesus said if He was *"lifted up"* He would *"draw all men"* unto Himself (John 12:32). The early church *"sold their possessions and goods, and parted them to all men, as every man had need"* (Acts 2:45). This is a heavenly mindset – not limiting the number of people that can be blessed. It is reflected in hospitality.

### CALL THE POOR, THE MAIMED, THE LAME, AND THE BLIND

*" 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."*

Now we are dealing with what motivates a person to do good. Is it to please God or men? Is there an overriding interest in what we will receive from God, or what we will receive from men. Jesus is not articulating a procedural requirement, but an objective that reaches beyond this present evil world.

#### CALL THE DISADVANTAGED

*"But when thou makest a feast, call the poor, the maimed, the lame, the blind . . ."*

These are all people who, not only could not recompense those who blessed them, but had no means to become able to do so. The sole reason for inviting such people to a feast was that you desired to do good to them.

#### THOU SHALT BE BLESSED

*" . . . And thou shalt be blessed; for they cannot recompense thee . . ."*

It is not that there will be no recompense for doing good, for *"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister"* (Heb 6:10). From whom does the individual seek recognition and reward – that is the issue here.

When we were baptized into Christ, and raised to walk in the newness of life (Rom 6:3-4), it was in order that we might become *"servants of righteousness"* (Rom 6:18,19). Our primary interest is serving God, not self, and receiving approval from Him, not our peers.

#### RECOMPENSED AT THE RESURRECTION OF THE JUST

*" . . . for thou shalt be recompensed at the resurrection of the just."*

The *"resurrection of the just"* will occur at the same time as the resurrection of the unjust. As Jesus Himself affirmed, *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"* (John 5:28-29).

Focusing upon the *"resurrection of the just,"* Paul said that at that time death would never again be experienced. By the Spirit he wrote: *"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be*

*brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor 15:52-55).*

Note, Paul does not say a thousand years later the wicked will be raised. Men have distorted the figurative language of the Revelation to mean that: *"But the rest*

*of the dead lived not again until the thousand years were finished. This is the first resurrection"* (Rev 20:5). That was a vision, not a doctrine, and was depicting the rise of wickedness after the earth had been *"filled with the knowledge of God"* (Isa 11:9; Hab 2:14), and was preceded by the loosing of Satan, who will seek to destroy *"the camp of the saints"* which

are upon the earth (Rev 7:7-9). But he will not be able to do anything, for *"fire came down from God out of heaven, and devoured them"* (Rev 20:9). No battle was fought, but Satan's entire initiative was thwarted, and he, together with his hosts, were cast into the lake of fire (Rev 20:9-10). God has made this matter quite clear.

## ONE OF THEM SAID UNTO HIM

*"<sup>15</sup> And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God."*

This man was thinking of a flesh-and-blood kingdom, like the twelve thought just before Jesus ascended into heaven: *"When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time*

*restore again the kingdom to Israel?"* (Acts 1:6). Jesus answered, *"And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power"* (Acts 1:7). The question was not a proper one. Jesus made clear God would provide no answer to it. He did not say such a thing would not happen, but it was none of their business when it would happen. Notwithstanding that answer, all manner of men have

expended lengthy periods of time speculating in this area.

This man thought it would be great to be living at that time, and eat at an earthly feast, similar to the one being held at the house of the Pharisee who had invited them to a feast.

There remain many people who think an optimum life in this world is the kind of kingdom God has promised.

## HE SAID UNTO HIM

*"<sup>16</sup> Then said He unto him, A certain man made a great supper, and bade many: <sup>17</sup> And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."*

Jesus will now correct the thinking of the man. The time to which Jesus refers is the invitation time, not the banqueting time. He will couch the concept in a parable.

### A CERTAIN MAN MADE A SUPPER

*"Then said He unto him, A certain man made a great supper . . ."*

A man of obvious means prepared a *"great supper"* – a lavish feast. The guests would not be invited until all of the provisions had been made. At the beginning, you must see that Jesus is introducing the concept of the Kingdom

of God, in which salvation will be realized. I will comment with that in mind. The words *"made a great supper"* equate to purposing salvation, and commencing its preparations. Although it is not limited to the following these are some of the preparations that were made. These represent my understanding of the matter. So far as revelation is concerned, these commenced after the fall of man.

- ⇒ An announcement of Divine intention was made (Gen 3:15).
- ⇒ Men had to be expelled from the Garden of Eden – Access to the tree of life had to be blocked – Gen 3:23-24.
- ⇒ The population of man had to be destroyed, bringing to dissolution the generation of Cain, who was *"of that wicked one"* (1 John 3:12).
- ⇒ A new righteous seed had to be

established in Noah (Gen 6:8; 9:1-7).

- ⇒ A covenant was made with Noah not to destroy the world again by water (Gen 9:9-17).
- ⇒ A generation was established through which a special nation would be developed through which the salvation would be made known. This would be through Abraham (Gen 12:1-3).
- ⇒ A covenant of circumcision was established, revealing that chosen people could be identified (Gen 17:7-14).
- ⇒ Special generations were developed through which the promised Savior would come: Abraham, Isaac, and Jacob. The covenant was established with each one of them (Gen 12:3; 26:4; 28:14).
- ⇒ A law was established through which the knowledge of sin would be defined (Ex 20:1-17; Rom 3:19). It would be a Schoolmaster to

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation– Given O. Blakely

- prepare us fore Christ (Gal 3:24-25).
- ⇒ The Law also developed what God in man would be like (Rom 8:4; 1 John 3:5).
  - ⇒ The Prophets foretold the coming Christ, preparing the people (Gen 18:15,18; Isa 8:6-7; Acts 3:24).
  - ⇒ John the Baptist was sent to prepare the way for Jesus by preaching repentance and the remission of sin (Mk 1:4).
  - ⇒ There was an announcement of the Kingdom of God being at hand (Matt 3:2; 4:17).
  - ⇒ There had to be an exhibition of consistent Divine power, which was fulfilled when Jesus *"went about doing good and healing all who were oppressed of the devil"* (Acts 10:38).

During these preparatory times God demonstrated the following

aspects of the Divine nature: Grace, Longsuffering, Mercy, Love, Empowerment of men, and much more.

Now that the ground had been prepared, and the table of feasting set up, the invitations were sent out, alerting the people to what was coming. This was largely done by John the Baptist and the ministry of Jesus.

#### AND BADE MANY

*"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."*

What was happening in the ministry of Jesus was an invitation being offered – an invitation to be part of what was coming.

- ⇒ *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."* (Matt 11:28)
- ⇒ *"If any man thirst, let him come unto Me, and drink."* (John 7:37)
- ⇒ *"I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."* (John 6:35)
- ⇒ *"Verily, verily, I say unto you, He that believeth on Me hath everlasting life."* (John 6:47)

A few accepted His invitation, choosing to be with Him while He was here – the twelve, the seventy, and several other individuals, both men and women. However, at that time, the responses were very meager. More, however would be invited. With Jesus, the plan began to be unfolded.

## THEY BEGAN TO MAKE EXCUSE

*"<sup>18</sup> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things."*

All of the activities were of legitimate: Buying a piece of land and examining it, buying oxen, and marrying a wife, spending the first year with her, as the Law specified (Deut 24:5).

Jesus is describing that generation, although no one there detected it. He would say later of that generation:

⇒ *"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."* (Matt 11:16-17).

⇒ *"For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."* (Luke

11:30-32)

But this was no ordinary situation. A great feast had been prepared, and they had been told about it before hand, for the man had *"made a great supper, and bade many"* (Luke 14:16). Now, the meal was ready to be served, and they were not ready.

#### HE SHOWED HIS LORD

The servant notifying the invited guests that it was time to come could not fail to notify the Host concerning their answer. He showed his Lord these things, relating how they all *"could not come"* because of, what they perceived to be, pressing duties. How will the Lord regard these responses. Will He be gentle, and show forbearing? How does the Lord react to those who have been told what He has prepared for them, yet choose to do other things?

## THE MASTER OF THE HOUSE WAS ANGRY

*"<sup>21b</sup> Then the master of the house being angry said to his servant, Go out quickly into the streets and*

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation– Given O. Blakely

*lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."*

### THE MASTER OF THE HOUSE BEING ANGRY

*"Then the master of the house being angry said . . ."*

The Master of the house, which represents God Himself, did not react kindly to those who spurned His invitation. You might be surprised how many people actually think God is indifferent to being rejected, and Christ, they suppose, is the same way. Now this parable, coming from the Lord Jesus Himself, is His depiction of God's reaction to the rejection of what He has prepared. He sets Him forth as being

*"angry."* People with whom God is reported to have been *"angry"* include Moses (Deut 1:37), Israel (Deut 9:8; Psa 78:59), Solomon 1 Kgs 11:9), and the wicked (Psa 7:11). We read such expressions as *"He was wroth"* (2 Sam 22:8; Psa 18:7; 78:21,62; 89:38). Ten times the Spirit testifies of *"the wrath of God"* (Psa 78:31; John 3:36; Rom 1:18; Eph 5:6; Col 3:6; Rev 14:10,19). Jesus said of the one who did not believe on Him, *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"* (John 3:36).

There are some people, as confirmed in this parable, which God will tolerate no longer. It is our business

to make sure it is not us.

### GO OUT QUICKLY

*" . . . to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."*

These are all people who cannot repay the man for his kindness. They are people of the *"streets and lanes of the city,"* wandering about with no certain dwelling place. Many of them are hungry, and deprived in various ways. They do not look pleasing, and have nothing with which to commend themselves to the host who invites them. At the word of the master, the servant goes out to bring the in.

## YET THERE IS ROOM

*"<sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room."*

Having finished his assignment, the servant returns, reporting *"yet there*

*is room."* Other versions read, *"there is still room."* <sup>NIV</sup>

Right here we see the fallaciousness of some modern day reasoning. You have heard it said that

Jesus would have died, and salvation would have been provided, even if there was only one. That is a total misrepresentation that demeans God and cheapens salvation. We will see how Jesus represents His Father.

## COMPEL THEM TO COME IN

*"<sup>23</sup> And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that My house may be filled."*

### HIGHWAYS AND HEDGES

*"And the lord said unto the servant, Go out into the highways and hedges . . ."*

Other versions read, *"roads and country lanes,"* <sup>NIV</sup> *"roads and fields,"* <sup>BBE</sup> *"highways and back alleys."* <sup>CEB</sup>

Highways are areas of travel, where people are going or coming to a specific place. They are occupied with traveling and do not appear to be available. Hedges are fences that inhibit

people, trapping them in, and not allowing them to get out. These people also do not appear available for even a gracious invitation.

The Lord of the feast is unwilling to provide for handful of people. The feast is too copious, and the preparations too extensive to justify serving only a few people. Th servant is to go to these areas, being insistent.

### COMPEL THEM TO COME IN

*"...and compel them to come in..."*

Other versions read, *"make them come in,"* <sup>NIV</sup> *"constrain them,"* <sup>ASV</sup> *"urge people,"* <sup>CEB</sup> *"insistently persuade,"* <sup>CJB</sup> *"press people to come in,"* <sup>NJB</sup> and *"urge and constrain [them] to yield and come*

*in."* <sup>AMPLIFIED</sup>

Is there really that much urgency involved in compelling people to come in – to partake of the salvation of God? Consider the alternative: Divine rejection, condemnation, cast into the lake of fire, etc.

### THAT MY HOUSE MAY BE FILLED

*" . . . that my house may be filled."*

The reason for the urgency: *"so that My house will be full."* <sup>NIV</sup>

Is God really content for just a *"few"* to be saved? If so, exactly what is the purpose of this parable?

Noting those who chose the chief rooms, Jesus is provoked to deliver a Kingdom parable, shining light on the situation– Given O. Blakely

The reason for the Gospel going *"also"* to the Gentiles, is that God's *"house may be full."* That is one of the primary reasons Paul was raised up – and he was one that urged! A compeller! See it in his writings – how he urges and compels people to shape up, and live for the Lord. That is why he said:

- ⇒ *"And I will very gladly spend and be spent for you; though the more abundantly I love you"* (2 Cor 12:15).
- ⇒ *"I have said before, that ye are in our hearts to die and live with you"* (2 Cor 7:3).
- ⇒ *"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all"* (Phil 2:17).
- ⇒ *"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church"* (Col 1:24)
- ⇒ *"So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."* (1 Thess 2:8)
- ⇒ *"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."* (2

Tim 2:10).

### TOO SMALL

When God considered the Word becoming flesh, and laying down His life as a ransom for many, He said, *"It is too small a thing that You should be My Servant To raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth"* (Isa 49:6).

God has determined that His house will be full – notwithstanding the multitudes that have rejected His invitation. He declares, *"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea"* (Isa 11:9). And again, *"For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea"* (Hab 2:14).

- ⇒ The Psalmist affirmed, *"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee"* (Psa 22:27).
- ⇒ And again, *"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name"* (Psa 86:9).

- ⇒ Isaiah prophesied of the coming Savior, *"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD"* (Isa 54:1).
- ⇒ Zechariah wrote, *"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one"* (Zech 14:9).
- ⇒ The Revelator heard a voice from heaven say, *"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."* (Rev 15:4).
- ⇒ John saw the multitude of the saved, and it was not a scanty number. He wrote, *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands"* (Rev 7:9).

The house is going to be filled, brethren! It will be filled! God will be glorified by the number of the saved, as well as by the means through which they were saved.

## NONE THAT WERE BIDDEN SHALL TASTE

*"<sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper."*

This is not a pointless prediction, but an affirmation of the way it is going to be. Just as surely as the Lord's house will be full, there will be a large number that are excluded. The universalists who say that in the end, all will be saved, have not told the truth. The doctrine of purgatory which teaches that after death there is a place

where all of the sins not covered by Christ's blood, will be paid for in pain, is a hoax and a lie. There are those who *"shall go away into everlasting punishment: but the righteous into life eternal"* (Matt 25:46). It is said of them, *"Such people will pay the penalty and suffer the punishment of everlasting ruin (destruction and perdition) and eternal exclusion and banishment from the presence of the Lord and from the glory of His power, When He comes to be glorified in His*

*saints [on that day He will be made more glorious in His consecrated people], and [He will] be marveled at and admired [in His glory reflected] in all who have believed [who have adhered to, trusted in, and relied on Him], because our witnessing among you was confidently accepted and believed [and confirmed in your lives].*

AMPLIFIED

We urge men and women not to reject God's gracious invitation.

Our next Hungry Saints Meeting will be held on Friday, 1/20/17. In our next lesson, we will continue our series in the Gospel of Luke. The FORTY-eighth lesson will cover verses 25 thru 35: "WHAT IT TAKES TO BE A DISCIPLE OF JESUS." As the years, centuries, and even millennia have passed, what is required to be a disciple of Jesus has been greatly obscured. Institutionalism, higher education, careers, entertainment, and other matters have entered into the Christian arena, and they have had a devastating effect upon "the church." In this text, the Lord Jesus sets forth what is required to be His disciple. There is not the slightest chance that men will not be strictly held to these standards. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.