


The Parable of the Great Banquet


Luke 14:15 - 24

Presented by Bob DeWaay
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Overview: The Great Banquet

- **Luke 14:15** A beatitude is proclaimed about those who attend the Messianic banquet
- **Luke 14:16-17** 1st and 2nd invitations are issued in a parable about a banquet
- **Luke 14:18 - 20** Those invited rudely refuse to come
- **Luke 14:21 - 23** The banquet invitation is extended to unexpected people
- **Luke 14:24** Jesus – “my dinner”



A Sabbath meal provokes a discussion on participation in the Messianic banquet

- **Luke 14:15**

When one of those who were reclining at the table with Him heard this, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!”



The eschatological Messianic Banquet

■ Isaiah 25:6, 7

And the LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.



Those who participate are saved

■ Isaiah 25:8, 9

He will swallow up death for all time, And the LORD God will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken. And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation."



The first of a double invitation

■ Luke 14:16

But He said to him, "A man was giving a big dinner, and he invited many;"



The “hour” arrives, the second invitation is given

■ **Luke 14:17**

and at the dinner hour he sent his slave to say to those who had been invited, “Come; for everything is ready now.”



They all rudely back out at the last minute

■ **Luke 14:18**

“But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of land and I need to go out and look at it; please consider me excused.’”



An untenable excuse

■ **Luke 14:19**

“Another one said, ‘I have bought five yoke of oxen, and I am going to try them out; please consider me excused.’”



This one is rude

■ **Luke 14:20**

“Another one said, ‘I have married a wife, and for that reason I cannot come.’”



Anger at some turns to grace for others

■ **Luke 14:21**

And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, “Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.”



The invitation goes outside of the community

■ **Luke 14:22, 23**

And the slave said, “Master, what you commanded has been done, and still there is room.” And the master said to the slave, “Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled.”



Jesus now addresses those with whom He is eating a Sabbath meal

■ **Luke 14:24**

“For I tell you [plural], none of those men who were invited shall taste of my dinner.”



Implications and Applications

- 1) To reject the invitation is to join the conspiracy to shame Jesus
- 2) The correct attitude is to see oneself as unworthy
- 3) The Lord's Supper foreshadows the eschatological Messianic banquet



- 1) To reject the invitation is to join the conspiracy to shame Jesus

■ **Acts 13:45**

But when the Jews saw the crowds, they were filled with jealousy, and began contradicting the things spoken by Paul, and were blaspheming.



1) To reject the invitation is to join the conspiracy to shame Jesus

■ **Acts 13:46**

Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles."



2) The correct attitude is to see oneself as unworthy

■ **1Corinthians 1:26, 27**

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,



2) The correct attitude is to see oneself as unworthy

■ **1Corinthians 1:28, 29**

and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God.



2) The correct attitude is to see oneself as unworthy

■ **1Corinthians 1:30, 31**

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, "Let him who boasts, boast in the Lord."



2) The correct attitude is to see oneself as unworthy

■ **Luke 15:21**

And the son said to him, "Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son."



3) The Lord's Supper foreshadows the eschatological Messianic banquet

■ **Luke 14:24**

For I tell you, none of those men who were invited shall taste of my dinner [*deipnon*].

■ **1Corinthians 11:20**

Therefore when you meet together, it is not to eat the Lord's Supper, [*deipnon*]



3) The Lord's Supper foreshadows the eschatological Messianic banquet

■ **1Corinthians 11:25, 26**

In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.





Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:15

"The pious banqueter invokes a blessing on those who will be accepted on that great day. The expected response is something like: 'O Lord, many we be among the righteous and be counted without blemish, worthy to sit with the men of renown on that great day.' Rather than a traditional pious response, Jesus responds with a parable." (p. 92)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:17 (why the double invitation)

"A village host must provide meat for a banquet. The meat will be killed and cooked on the basis of the number of guests. A host sends out his invitations and receives acceptance. He then decides on the killing/butchering of a chicken or two (2-4 guests), or a duck (for 5-8) or a kid (10-15) or a sheep (if there are 15-35 people) or a calf (35-75). . . .



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■ On Luke 14:17 (why the double invitation)

. . . That is, the decision regarding the kind of meat and the amount is made mostly on the basis of the number of accepted invitations. Once the countdown starts it cannot be stopped. The appropriate animal is killed and must be eaten that night. The guests who accept the invitation are duty-bound to appear. . . . At the hour of the banquet a servant is sent out with the traditional message, 'Come all is ready'" (p. 94)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:18 (the land excuse)

"The statement is a bold-faced lie and everyone knows it. No one buys a field in the Middle East without knowing every square foot of it like the palm of his hand. The springs, wells, stone walls, trees, paths, and anticipated rainfall are all well-known long before a discussion of the purchase is even begun. Indeed, these items must be known, for in the past they were carefully included in the contract." (p. 95)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:18 (the land excuse)

"Finally, if the man *wants* the host to believe him he can say, 'I have been negotiating for a field for months and the owner has suddenly insisted that we settle tonight.' Such an excuse would save the honor of the host and preserve the relationship between guest and host. But this is not his purpose. He is intentionally insulting the host by offering an obviously false excuse." (97)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:19 (the oxen)

"Teams of oxen are sold in the Middle Eastern village in two ways. In some places the team is taken to the market place. At the edge of the market there will be a small field where prospective buyers may test the oxen. If they cannot pull together they are of course worthless as a team. In smaller villages the farmer owning a pair for sale announces to his friends that he has a team available and that he will be plowing with them on a given day. Word spreads quickly in an oral tradition community. . . .



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:19 (the oxen)

"Prospective buyers make their way to the seller's field to watch the animals working and, of course, to . . . be assured of their strength and evenness of pull. All of this obviously takes place before the buyer even begins to negotiate a price. Again the excuse offered here is a transparent fabrication." (97)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:20 (the wife)

“Thus the guest is saying, ‘Yesterday I said I would come, but this afternoon I am busy with a woman, who is more important to me than your banquet.’ Surely such an excuse would be rude in any society, and it is intensely rude in the Middle Eastern world and totally unprecedented.”



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:15-20 (summary)

“The parable says that as they reject Jesus (with these unacceptable excuses) they are rejecting the great banquet of salvation promised by God in Isaiah, that is, in some sense, even now set for them through the presence of Jesus in their midst.” (99)



Kenneth Bailey *Through Peasant Eyes*

■ On Luke 14:21 (the new invitees)

“The host’s anger is natural—he has been publicly insulted. But his response is grace, not vengeance. . . . They [those who insulted the host] are confident the banquet cannot proceed without them and that the entire event will thus become a humiliating defeat for the host. But not so—unworthy guests are invited.” (100)



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■ On Luke 14:23 (invite from highways)

"In the parable the servant *does not* go out after the outsiders (gentiles) along the highways and by the hedges. The command is given but not carried out. It remains an *unfulfilled future task* as the parable closes."
(Bailey believes that this future mission to the gentiles is foreshadowed and predicted in Luke and in Isaiah 49:6 and carried out in Acts; I agree; pp. 101-109)



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■ On Luke 14:23 ("compel them to come")

"We have a classical case of an unexpected invitation from someone of a higher rank. A stranger from outside the city is suddenly invited to a great banquet. . . The offer is generous and delightful but (thinks the stranger) *he cannot possibly mean it*. After some discussion the servant will finally have to take the startled guest by the arm and gently pull him along. There is no other way to convince him that he is really invited to the great banquet, irrespective of his being a foreigner. Grace is *unbelievable!*" (108)
