



# PITWM VERSE BY VERSE

## LUKE 14:7-11,15-24

### ACCEPT GOD'S INVITATION — July 9, 2023

#### INTRODUCTION:

**14:1** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. The religionists were always watching Jesus so they could trip Him up; plot to entrap Him. So, on a Sabbath day, Jesus was invited into one of the chief Pharisees' house to eat bread. We already know that there is an arterial motive; and not for good. They watched Him closely with critical eyes!

**14:2** And, behold, there was a certain man before him which had the dropsy. Jesus is in their midst and there appears a certain man (no name) before Him, having the disease called the dropsy. "Dropsy" is a condition where fluid is retained in the tissues and cavities of the body—often caused by kidney or liver ailments, including cancer. It often makes the person look bloated. The man with the dropsy apparently was not an invited guest, he just appeared, seeking and needing help or he had been planted there by the Pharisees. And that either meant that they used him, and did not care anything about his sickness.

**14:3** And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?— Jesus sees the man and places an answerable question before the lawyers and Pharisees: Is it lawful to heal on the Sabbath Day? Well, they already knew that the Law said absolutely not. No work whatsoever, not even the healing of a man could be done on the Sabbath. And here Jesus asks them point blank. They knew that it was a no-win situation for them.

**14:4** And they held their peace. And he took him, and healed him, and let him go;— Their silence was their answer. If they had answered "yes", they could not condemn Jesus for healing. But, if they had answered "no", they would have condemned themselves as indifferent to human suffering.

- Religionists are always putting their form and practices of religion before meeting the healing needs of men.
- Religionists will preach and teach the man, exalting messages of self-help and social improvement, while so many are dying without ever hearing of God's personal salvation for the human soul.
- Religionists will observe their worship and ritual, their rules and ceremonies without ever reaching out to help those who surround them, and are in such desperate need.

However, Jesus had compassion on the man. No words are exchanged between the man who is ill and Jesus, at least Luke does not record any conversation. He took him, healed him, and let him go. All this was done on the Sabbath in a matter of seconds.

**14:5** And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?— To give them another perspective, Jesus put another question to them, since He didn't get an answer from the first. This one was about their animal that had fallen into a pit on the Sabbath day; what would they do? On the human side it would be right to show mercy to animals on the Sabbath. A man would set aside his religious rule to help his oxen out of a ditch. This illustration by Christ was powerful. Should not the same principles be applied in showing mercy to suffering people?

**14:6** And they could not answer him again to these things. Once again they could or would not answer Jesus. The conclusion is that the religionists were silent, and Jesus brings hope and healing, while his adverse critics bring rules and regulations to those who are seeking the presence of God in their lives. What can any say against what



# PITWM VERSE BY VERSE

Jesus has just taught if they were truly honest and thoughtful?

## LESSON:

## I. ATTITUDES LUKE 14:7-11

**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. Jesus was still at the feast of the chief Pharisee, and the meal begins to get underway as Jesus begins to speak a parable. As they watched Jesus, He had also been watching them closely. It was at the dinner, and time for everyone to be seated for the meal, and Jesus noticed how some of the invited guests scrambled for the chief seats. The phrase "the chief rooms" (*tas protoklisias*) means the "chief seats." Today, we usually place the names of the most honored guests at the plates. However, in Jesus' day the highest seat of honor was on the right of the host and the next highest on his left, and so the ranking continued alternating back and forth until the lowest ranked person sat the farthest away from the host. Very simply, the closer one sat to the host, the higher the honor. When Jesus saw how some quickly moved up close to the host, He saw an opportunity to teach the great importance of humility.

**14:8** When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;— Jesus spoke directly to the men who wanted recognition, honor, and position. He spoke something that is very practical, and should be clearly seen even by the ambitious man who should not sit in a seat that is higher than his position or capability, lest a man more honorable enter and replace him.

**14:9** 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. If the ambitious man takes a higher seat, four things are likely to happen:

1. He will be displaced.
2. He will have to take a lower seat.
3. He will then find all the other seats taken.
4. He will be embarrassed.
5. You will be asked to get up if you don't belong there.

**14:10** 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. If the ambitious man should take the lowest seat, and then is placed in high honor, then three things are likely to happen:

1. His presence is acknowledged by the host.
2. He is rewarded, moved up to a higher seat and position.
3. He is recognized and honored by all, no matter how high or how far from the top the position is.

**14:11** For whosoever exalteth himself shall be abased;— "Exalt" meant to lift up in pride, acclaim worthy. "Abase" means to be brought low or belittled. The point to the parable is twofold:

1. **Self-exaltation abases** (*belittles*).... which is **Pride**:

1. He debases others; treat others as less and lower than himself in order to exalt himself.
  - a. Downplays the person or their ability, position or performance, appearance or acceptance.
  - b. Demeans others, trying to wound and injure, shame, and humiliate.
  - c. Debases others, trying to tear down, hurt, lower, and damage.
2. **Acts self-sufficient** or is forced to act like they are more than what they seemed. This means:
  - a. In control    o in charge    o very capable    o independent    o above others.
  - b. The great problem with being self-sufficient is that a person feels he does not even need God in his life. He may be religious, but he does not live a changed life that demonstrates a true trust and dependency upon God for salvation and life.

3. **Corrupts morality and justice**; exalts himself by governing all things by whatever moves him ahead and gives him the greatest position and recognition. They will

- a. Lie    o steal    o cheat    o abuse    o ridicule    o shame    o not give recognition    o hold others back





# PITWM VERSE BY VERSE

4. Lives a life of struggle; always feeling torn within to maneuver and outdo others in order to get the highest seat or recognition possible. He seldom knows peace within, no matter the appearance given.

**11b ...and he that humbleth himself shall be exalted.**

2. **...and then humillity exalts.** "*Humility*" (*tareinophrosune*) means lowliness of mind. When men looked at Christ, they saw the strength of humility through the influence of One Who was perfect in meekness and lowliness of heart. With **Humillity** one will be **Exalted**:

1. He walks as a servant to others, always ready and willing to help.
2. He behaves in an unassuming manner, not being showy or pretentious, prideful or haughty, arrogant or assertive.
3. He assumes a spirit of lowliness and submission, or oneness and identification with others, not showing conceit or superiority or being boastful.
4. He possesses a sense of lowliness and unworthiness, to have a modest opinion of himself, knowing that others are just as significant and valuable.
5. He comes to God on a regular basis and confesses his spiritual need and unworthiness.

*"Humble yourselves in the sight of the Lord, and he shall lift you up" James 4:10.*

*"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon Him, for He careth for you." 1 Peter 5:6-7*

## NOT APART OF THE LESSON: VERSE 12-14

### THE HOST (HOSPITALITY RULES):

**14:12** 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 neighbours; lest they also bid thee again, and a recompence be made thee.** Now Jesus turns to the host of the meal (the Pharisee) and talks about the hospitality rules of throwing a party. Previously, the parable had been spoken to the guests; while this second parable is spoken to the host. "*Don't give a dinner for your friends or family and rich neighbors only. Don't look for a payback invitation. Rather invite people who have no possible way of paying you back. Invite the poor and dispossessed and you will be blessed by God in the end.*" Jesus is not saying that we can "never" have our friends, etc., over. Whether it's a dinner party or donating our time to some good cause, or whatever our flesh is thinking, (I'll make me feel fulfilled, I'll get something in return, I'll look good doing it, people will like me more, etc.). Jesus says to do the opposite of what our flesh wants. "*And when you do good things, do them secretly, so that no one finds out" Matt. 6:1.* It's not the activity that is condemned, but rather its purpose.

**14:13** But when thou makest a feast, call the poor, the maimed, the lame, the blind:— The next time he is to have a social dinner, invite someone who isn't socially acceptable, like the poor, maimed, lame, and blind. Stress hospitality towards those who could not repay him in this life. Humility is serving those who are needy and cannot repay. Here, Jesus teaches, that works of charity are better than works of show.

**14:14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. "*And you shall be blessed...*" That's a sure Promise! Those invited in verse 13 can't pay him back, and may not get any dinner invitations after that, but he'll certainly have a good seat at the Marriage Supper of the Lamb ", for it says *...for you shall be recompensed at the resurrection of the just.*" This proclamation the fact that God keeps account of all things, and every good thing will be rewarded and repaid at the Resurrection, and/or the Judgment Seat of Christ in being humble! This is how the host is to show hospitality and in the end to be honored as a host.

## II. OPPORTUNITIES LUKE 14:15-20

**14:15** 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.** At the feast of the chief Pharisee, Jesus' comment prompts a response from of joyful praise from one who sat and heard Jesus mention blessings and a reward at "*The Resurrection*" of the just (v.14). What the Pharisee meant in his thinking was the Jewish picture of the great Messianic

# PITWM VERSE BY VERSE

**Feast.** The Feast was to be given by God for His people when He set up His kingdom on earth. The man saw the glory of the kingdom of God, but failed to see how to get in. He saw himself and the Jewish nation only as being invited to God's Great Supper. No outsider, or Gentile, or serious sinner would ever be an invited guest. The Jew only thought that only the Jews would be there in the kingdom of God, that's why he was so happy!

**14:16 Then said he unto him, A certain man made a great supper, and bade many:—** Jesus knew what was in the mind of the Pharisee, so He set out to correct his misconception of the Great Supper of God. It was on this same occasion that Jesus taught another parable known as the parable of *"The Great Supper."* Note two things:

1. The Great Supper of God will come; it will be held.
2. The Great Supper of God is by invitation only!
3. The Great Supper will include guests from the highways and hedges of the world, not just Jews.

The parable begins: A certain man prepared a great supper and extends his invitation to many.

**14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.** It was customary to send two invitations\* to a party—the first to announce it, the second to tell the guests that all was ready.

## NOTE:

*\*<sup>1</sup>To the Pharisees, the sending of the first servant to give, extend, or announce the invitation, speaks of the Old Testament prophets, while the sending of the servant the second time, was to tell the guests, "It is now ready!" This speaks of the representative of John the Baptist, the first prophet in over four hundred years.*

*Also Jesus' disciples mentioned in the tenth chapter of Matthew. This invitation is an invitation to salvation. It was first offered to the Jews, who, for the most part ignored it, and then was extended to the Gentiles. Jesus is the servant, and the Lord is the heavenly Father. Jesus is calling and God is longsuffering toward man.*

Therefore, when all was made ready, the servant was sent out to notify the guests. It was now time! God is planning a Great Supper where all who accept His invitation will be gathered together. Once the guest list is filled, time will be no more; all things will end. The doors to His banquet hall will be shut; closed forever. He says **"COME...NOW...!"** It is Now Ready!

**14:18 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.** Those invited began to make excuses...

1. One had bought a piece of ground (land), and said he must go see to it – *Materialism/self-interest.*  
No one should buy land without previously having examined it.

- i. Mark 8:36 *"For what does it profit a man to gain the whole world, and forfeit his soul?"*

**14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

2. Another had bought five yoke of oxen, and wanted to test them out – *Business/self-will.*  
This means that he has already bought the oxen, but now he has to go where they are. No one would ever purchase five oxen without knowing their condition.

- i. However, when we look back at the disciples of Jesus, they left their jobs to follow His without knowing the consequences.

**14:20 And another said, I have married a wife, and therefore I cannot come.**

3. A third said he had married, and could not come —*Family/ self-love.*

No one accepts an invitation knowing that it was on the date or around the date of getting married. He should

<sup>1</sup> <http://www.gotquestions.org/parable-wedding-feast.html>  
[www.pitwm.net/pitwm-versebyverse.html](http://www.pitwm.net/pitwm-versebyverse.html)



# PITWM VERSE BY VERSE

have known he could not come when the first servant brought him the announcement.

- i. Paul the apostle - *1Cor. 7:32-34 ...One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and his interests are divided.*

Now, we see that he plainly refused by saying I cannot come. These three excuses betrayed the fact that they were too wrapped up in the things of the world to be concerned with the things of God. **Note** that it is not because they could not come to the wedding feast, but that they would not come. They simply failed to respond in the right way. Instead they pretended: *"I will say yes"* to the invitation and *"no"* when it's ready. This speaks not only to the Jews, but to mankind in general who fail to seek out God or respond to Him. The invitation is given more than once. The provisions for God's Great Supper have now been secured and are waiting for the guests to accept. The past is the past, but now, It comes to now, and the future as well.

## III. DECISIONS LUKE 14:21-24

**14:21 So that servant came, and shewed 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.** When the Master of the house heard about these things, he was very angry; thereby, quickly sending his servant into the streets and lanes of the city, for his house must be filled. Now God's choice goes beyond what is to be expected at His table. The parable shows a progression of urgency as time grows short. The original guests represent the nation of Israel. And the poor, lame, etc. represent the Gentiles which were those outside "the system." The Host (figuratively God), the One giving the feast offered the kingdom to Israel, but they rejected the offer (of His Son). So here He has moved to a wider circle than before. The parable of the Great Supper can apply to Israel in verses 16-21a, and to the Gentiles in verses 21b-24. Men are saved by responding to God's invitation, and they are lost by making excuses.

**14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.** The servant, having obeyed his Lord, reported that he had invited the poor, maimed, blind and lame and still there was room for more guests.

**14:23 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.** So, the master instructs his servant to extend the invitation to those who did not even dwell within the city. That meant that his servant was to go outside the city into the highways and hedges and *"compel"* them to come to the feast, that His house may be full. The Greek word used is *"anagkazo"*, which means to compel, force, of inner constrain, coerce, persuade, strongly urge/invite, urge upon, or press. There is a compelling force about the Gospel when it is preached under the anointing of the Holy Spirit. Many fail to realize that the invitation is from God the Father to His children. And failure to respond constitutes willful disobedience.

**14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.** Jesus closes the parable in a curious way, almost as if He is voicing the words of the host Himself. "I tell you, not one of those men who were invited will get a taste of my banquet."

- It is a sentence that is filled with hurt and anger at rejection.
- It is dangerous to reject the truth of God and His invitation.
- The invitation is full and free, but when people turn willfully away from it, God leaves them to their chosen way of destruction.

Today the Lord's servants still have a difficult time in getting enough people to accept the invitation. None of those who refused the dinner invitation would be welcomed at the Great Supper. As a result, God called us, the Gentiles, (the scum of the earth), to attend His dinner. May we never begin to make the same excuses as those that were made – using our possessions, occupations, or obligations to keep us from the invitation of Christ!

# PITWM VERSE BY VERSE

## SUMMARY:

Jesus advised people with a parable of seeking honor by teaching humility. They were not to rush for the best seats at a feast; wait to be extended the invitation to the best seat. It is perfectly in good taste to be seated in the lowest seat, than to be asked to get up when one of importance comes in. God knows where you are. He knows how to extend favor to you even in the lowest seat. When you try to exalt yourself, you will be belittled, but when you humble yourself, you will be exalted (**14:7-11**).

While Jesus is at the feast of the chief Pharisee, a man sitting in the midst heard Jesus speak of blessings and a reward at the resurrection of the just, and the one who gets into the kingdom of God will be blessed. The man that heard this became excited with praise. Jesus knew he didn't understand, so He gives another parable, this time of the Great Supper. Invitations were sent out by a certain man giving a great supper, and it was now time for the people to come, for everything was ready to those who had been given invitations. It's amazing, but all of them had excuses. They all had committed themselves to their own desires and refused to come. One said he had bought a piece of land, and he had to go see about it. Another bought five yoke of oxen, and needed to go try them out. And another said he had just married a wife and for that reason he couldn't come (**14:15-20**).

The servant returned and reported these things to the host of the supper. The master of the house became angry, but did not give up. He sent his servant back out to call others to His banquet—invite the poor, crippled, blind, and lame. The servant had done what was commanded of him, yet there was still room for even more to fill His banquet hall. <sup>2</sup>Not only did the host get other people to take the place of the previously invited guests, but he also shut the door so that the excuse-makers could not change their minds and come in. This parable paints a picture of God's abundant provisions and invitation of salvation which was refused by the Jews, and then offered to others (Gentiles) not previously invited. People today make the same mistake, refusing Jesus (**14:21-24**).

## APPLICATION:

Jesus wants us to know that to be invited to the Great Supper, you must receive the invitation and come! God opens His kingdom to everyone. He welcomes all people that will accept Him. Come Now!

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<sup>2</sup> [http://www.family-times.net/commentary/the-parable-of-the-great-banquet/  
www.pitwm.net/pitwm-versebyverse.html](http://www.family-times.net/commentary/the-parable-of-the-great-banquet/www.pitwm.net/pitwm-versebyverse.html)