

# The Parables of Jesus

## Lesson Eight – Parable of the Great Banquet - Handout

- I. The Players
  - a. “certain man” – \_\_\_\_\_ the Father
  - b. “his servant” – \_\_\_\_\_
  - c. “those who had been invited” – The \_\_\_\_\_
  - d. “a great banquet” – the gracious redemptive \_\_\_\_\_ that ushers us into the Kingdom
- II. Luke 14:15
  - a. Most likely a Pharisee responding to Jesus’s statement in verses 13 and 14.
- III. Luke 14:16
  - a. Doesn’t include the typical language. “the kingdom of heaven is like...” but since it is similar in some of the details to the parable of the Wedding Feast (Matthew 22), it is considered a kingdom parable.
  - b. Even though there are \_\_\_\_\_), this is \_\_\_\_\_ the same parable because of several differences:
    - i. Matthew’s account occurs \_\_\_\_\_ in Jesus’ ministry and is spoken to a \_\_\_\_\_ in the Temple, whereas this one is during the \_\_\_\_\_ week at a dinner party in the home of a \_\_\_\_\_.
    - ii. The invitees in Matthew respond with \_\_\_\_\_ and the father of the groom responds in kind, in Luke they just make \_\_\_\_\_.
    - iii. Matthew records the sending of \_\_\_\_\_ servants, but just one in Luke.
    - iv. Matthew has 2 invitations to the original guests and 1 to the “others” and Luke has just the opposite.
    - v. Luke doesn’t mention the \_\_\_\_\_ of the city or the guest not in wedding garments.
  - c. “...a great banquet...”

- i. This is not the “feast in the kingdom of God.” mentioned in vs. 15, an end times event.
- ii. This is the “invitation” to be part of the “kingdom that is a hand”, the plan of \_\_\_\_\_ in Christ, and thus the transfer from the kingdom darkness to light.

1. See Colossians 1:6-8

#### IV. Luke 14:17

- a. Again, keeping with the cultural norm, an initial, \_\_\_\_\_ invitation is extended to specific guests, followed by \_\_\_\_\_ announcement that the event has arrived.
- b. “...sent his servant...”
  - i. \_\_\_\_\_ servant not plural.
  - ii. This is \_\_\_\_\_
    - 1. See Philippians 2:6-8
- c. “...those who had been invited...”
  - i. The \_\_\_\_\_ nation represented by the religious leadership.

#### V. Luke 14:18

- a. “But they all alike...”
  - i. The original means “with mutual consent.”
- b. “...began to make excuses...”
  - i. These are not “spur of the moment” excuses, but \_\_\_\_ - \_\_\_\_\_ “reasons” to refuse the invitation.
- c. The 1st Excuse
  - i. “I have just bought a field...”
    - 1. No one buys a field \_\_\_\_\_ first seeing it.
  - ii. “and must go and see it.”
    - 1. “must”
      - a. Compelled
      - b. A necessity \_\_\_\_\_ of my control.
    - 2. Great banquets were held at night, can’t go and see a field in the \_\_\_\_\_.
  - iii. “Please excuse me.”

1. They believe \_\_\_\_\_ will mask their almost humorous rationale.
  2. Luke uses the word “eke” which makes this read “consider me as having been excused.”
- iv. The stated desired action would have been better accomplished by postponing it.
  - v. They beg out on the grounds of \_\_\_\_\_.
  - vi. How is this excuse used today?

VI. Luke 14:19

a. The 2nd Excuse

- i. “I have just bought five yoke of oxen...”
  1. Caring for such a large \_\_\_\_\_ is more important.
- ii. “...on my way to try them out.”
  1. This was a pre-arranged objection.
  2. No one has the right to put \_\_\_\_\_ on my time.
    - a. No one tries out FIVE yoke of oxen at NIGHT.
- iii. They beg out on the grounds of MORE IMPORTANT \_\_\_\_\_  
\_\_\_\_\_.
- iv. How is this excuse used today?

VII. Luke 14:20

a. The 3rd Excuse

- i. I just got married...”
  1. The groom \_\_\_\_\_ the day the wedding occurred.
- ii. “...I can’t come.”
  1. The word means, “it is \_\_\_\_\_” therefore he does not ask politely to be excused.
  2. “It’s impossible for me to come, because I have an obligation tonight. (wink, wink)
- iii. How is this excuse used today?

VIII. Luke 14:21

- a. “...streets and alleys of the town...the poor...”
  - i. Same individual as verse 13.

1. "of the town"
2. Still within the city, so this still refers to the Jews, just those who have been told they are " \_\_\_\_\_ " of the kingdom.

IX. Luke 14:22

- a. These are the one Jesus ministered to.
  - i. See Luke 5:29-32
- b. "...but there is still room..."
  - i. The invitation is \_\_\_\_\_ just for the Jews.

X. Luke 14:23

- a. "...Go out to the roads..."
  - i. The town represented the Jews and outside the city is the Gentiles
  - ii. It was \_\_\_\_\_ Gods \_\_\_\_\_ that the Gentile world would be part of His kingdom, and the Jews would be the one who "invited" them in.
    1. See Genesis 12:3; Isaiah 42:6; Ephesians 2:11-13
- b. "...compel..."
  - i. "to enforce with authority"
    1. Aggressive persuade that the gracious and wonderful kingdom was intended for them as well.
- c. IMPORTANT!!!
  - i. Even if the first group had accepted the invitation, there would \_\_\_\_\_ for the other two groups!

XI. Luke 14:24

- a. You must be \_\_\_\_\_ the banquet to \_\_\_\_\_ its blessings.

XII. Parable Lessons:

- a. For God so loved he world...that He made room for \_\_\_\_\_.
- b. Even if the first group had accepted the invitation, there would \_\_\_\_\_ be room for the other two groups!
- c. The banquet went on even though the initial invitees reneged.