

Luke 14:15-24. the Parable of the Great Supper.

by Favell Lee Mortimer

Favell Lee Mortimer's sermon on Luke 14:15-24 emphasizes the importance of accepting God's invitation to His heavenly feast and the consequences of making excuses.

Scripture: Matthew 22:2

Topics: "Salvation Invitation", "Gods Kingdom"

Description

Favell Lee Mortimer preaches about the parable told by Jesus at the Pharisee's house, where the rich men were unwilling to come to the heavenly feast, reflecting the Pharisees' reluctance to accept the blessings of the Gospel due to their worldly-mindedness. The parable serves as a warning to all who make excuses when God's invitation is extended, emphasizing the consequences of rejecting His offer of salvation and the ultimate regret of missing out on the heavenly banquet. It highlights the shift from the self-righteous to the humble, as the poor and outcasts are welcomed to partake in the feast, symbolizing the inclusion of Gentiles in God's kingdom.

Transcript

Our Lord concluded his conversation at the Pharisee's house by a parable. He had said that those who invited the poor to their houses should be recompensed at the resurrection of the just. This declaration induced one of the guests to exclaim, "Blessed is he who shall eat bread in the kingdom of God." Then Jesus related a parable to show how unwilling the rich men were to come to the heavenly feast. This parable was exactly suited to the company present, and was intended as a warning to the Pharisees, and to all worldly-minded people, whether rich or poor.

The man in the parable invited his rich neighbors to a feast. It is the custom in the East to send an invitation some weeks before the time appointed, and when the day arrives, to desire the servants to remind the guests of their engagement. Nothing can be more insulting than to refuse to come after the feast has been prepared, excepting there be some real hindrance. The excuses made by these rich men were of a frivolous nature. Neither sickness nor the death of friends detained them at home. They could not have foreseen those events; but it showed great contempt to purchase land or oxen, or to contract a marriage at the time they had agreed to come to the feast. It would have been far better to have refused at first, than to accept the invitation, and then to make excuses, when the feast was prepared and the master was waiting.

Like the rich men in the parable, the Pharisees professed to be willing to come to God; but when the blessings of the Gospel were offered to their acceptance, they began to make excuses. They were hypocrites, because they pretended to be religious, while their hearts were set upon this world. Would the insulted master of the feast permit his plenteous provisions to be wasted, or his table to remain unoccupied? By no means. He sent his servants into the streets and lanes of the city, and directed them to summon the poor, the maimed, the lame, and the blind. Thus, when the self-righteous Pharisees refused to listen to the Gospel, the Lord encouraged publicans to accept its blessings.

Afterwards the master of the feast sent his servants into the highways and hedges, to gather more guests for the feast. Who are the wanderers in the streets and lanes of the city, and who are those in the highways and hedges? Do not the former represent the Jews, and the latter the Gentiles? For the Gospel was first preached at Jerusalem, but afterwards among the Gentile nations, even among us who live in these northern isles. What were our forefathers doing when Jesus uttered his parable? They were worshiping frightful idols among their forests of oak. But even then the Lord had purposes of mercy towards those poor savages.

But why did the master declare that none of those men who first were bidden should taste of his supper? Had they not refused to come? What need was there to affirm that they should not come? Do not the words seem to indicate, that a time would arrive when those who had made excuses would repent of their folly, and seek to be admitted to the feast? When they saw the poor wanderers from the city and the country, clothed in white robes, surrounding a sumptuous table--when they descried the splendid lights, and heard the joyful sound of music and singing, they would change their minds, and desire to join the glorious company. But they would find the door shut against them. When they knocked, they would hear a voice within, saying, "I know you not." They would not be permitted even to taste the supper, of which they had once been invited to partake.

And is there any despiser of Christ and his Gospel who will not change his mind when he beholds, afar off, the glories of the blessed, in the kingdom of God? Yes, when all his earthly delights are perished, he will wish for a place at the heavenly banquet. But he will find that no place is reserved for him among the happy guests. O what will then be the bitterness of his disappointment, and the agony of his regrets! Let us now obey the Savior's gracious call, "Come, eat of my bread and drink of my wine, which I have mingled. Forsake the foolish, and live, and go in the way of understanding."

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