

Luke 14:12-24
January 19, 2020

Open with Prayer

HOOK:

Q: When people are presented an invitation to accept Christ as their Savior, what kinds of excuses do you hear as to why they don't say "yes?" [Let people engage]

Transition: Though we will finish last week's study regarding Luke's ethical teaching regarding hosts and their motives for inviting people over for a meal, our primary focus will be verses 15-24, which is known as the parable of the Great Banquet. We will read about three different guests who were invited to the great banquet, who give excuses as to why they couldn't go. As Luke records this parable, he doesn't comment on the validity of the three excuses. It's the fact that they made excuses was what mattered to him! It makes for an interesting study. We know people in our circles of influence who have been given the Good News and have had opportunities to receive Christ, yet excuses are made as to why they aren't saying "yes." And given that we have already accepted His invitation, we need to process the application of this parable in our lives. Let's get started by wrapping up last week's study, and then we'll jump into the parable. Let's begin.

BOOK:

12 Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. 13 But when you give a banquet, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

The Parable of the Great Banquet

15 When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God."

16 Jesus replied: "A certain man was preparing a great banquet and invited many guests. 17 At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.'

18 "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.'

19 "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.'

20 "Still another said, 'I just got married, so I can't come.'

21 "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.'

22 "'Sir,' the servant said, 'what you ordered has been done, but there is still room.'

23 "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. 24 I tell you, not one of those men who were invited will get a taste of my banquet.'"

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn't understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

The message of this parable applies to all lost sinners today. God still says, "All things are now ready. Come!" Nothing more need be done for the salvation of your soul, for Jesus Christ finished the work of redemption when He died for you on the cross and arose from the dead. The feast has been spread, the invitation is free, and you are invited to come.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 229-231). Wheaton, IL: Victor Books.

The Host: False Hospitality (Luke 14:12–14)

Jesus knew that the host had invited his guests for two reasons: (1) to pay them back because they had invited him to past feasts, or (2) to put them under his debt so that they would invite him to future feasts. Such hospitality was not an expression of love and grace but rather an evidence of pride and selfishness. He was “buying” recognition.

Jesus does not prohibit us from entertaining family and friends, but He warns us against entertaining only family and friends exclusively and habitually. That kind of “fellowship” quickly degenerates into a “mutual admiration society” in which each one tries to outdo the others, and no one dares to break the cycle. Sad to say, too much church social life fits this description.

Our motive for sharing must be the praise of God and not the applause of men, the eternal reward in heaven and not the temporary recognition on earth. A pastor friend of mine used to remind me, “You can’t get your reward twice!” and he was right (see Matt. 6:1–18). On the day of judgment, many who today are first in the eyes of men will be last in God’s eyes, and many who are last in the eyes of men will be first in the eyes of God (Luke 13:30).

In our Lord’s time, it was not considered proper to ask poor people and handicapped people to public banquets. (The women were not invited either!) But Jesus commanded us to put these needy people at the top of our guest list because they cannot pay us back. If our hearts are right, God will see to it that we are properly rewarded, though getting a reward must not be the motive for our generosity. When we serve others from unselfish hearts, we are laying up treasures in heaven (Matt. 6:20) and becoming “rich toward God” (Luke 12:21).

Our modern world is very competitive, and it is easy for God’s people to become more concerned about profit and loss than they are about sacrifice and service. “What will I get out of it?” may easily become life’s most important question (Matt. 19:27ff). We must strive to maintain the unselfish attitude that Jesus had and share what we have with others.

The Jews: False Security (Luke 14:15–24)

When Jesus mentioned “the resurrection of the just,” one of the guests became excited and said, “Blessed is he that shall eat bread in the kingdom of God!” The Jewish people pictured their future kingdom as a great feast with Abraham, Isaac, Jacob, and the prophets as the honored guests (Luke 13:28; see Isa. 25:6). This anonymous guest was confident that he would one day be at the “kingdom feast” with them! Jesus responded by telling him a parable that revealed the sad consequences of false confidence.

In Jesus’ day when you invited guests to a dinner, you told them the day but not the exact hour of the meal. A host had to know how many guests were coming so he could butcher the right amount of animals and prepare sufficient food. Just before the feast was to begin, the host sent his servants to each of the guests to tell them the banquet was ready, and they should come

(see Es. 5:8; 6:14). In other words, each of the guests in this parable had already agreed to attend the banquet. The host expected them to be there.

But instead of eagerly coming to the feast, all of the guests insulted the host by refusing to attend, and they all gave very feeble excuses to defend their change in plans.

The first guest begged off because he had to “go and see” a piece of real estate he had purchased. In the East, the purchasing of property is often a long and complicated process, and the man would have had many opportunities to examine the land he was buying. Anybody who purchases land that he has never examined is certainly taking a chance. Since most banquets were held in the evening, the man had little daylight left even for a cursory investigation.

The second man had also made a purchase—ten oxen that he was anxious to prove. Again, who would purchase that many animals without first testing them? Not many customers in our modern world would buy a used car that they had not taken out for a “test drive.” Furthermore, how could this man really put these oxen to the test when it was so late in the day? His statement “I go to prove them!” suggests that he was already on his way to the farm when the servant came with the final call to the dinner.

The third guest really had no excuse at all. Since they involved so much elaborate preparation, Jewish weddings were never surprises, so this man knew well in advance that he was taking a wife. That being the case, he should not have agreed to attend the feast in the first place. Since only Jewish men were invited to banquets, the host did not expect the wife to come anyway. Having a new wife could have kept the man from the battlefield (Deut. 24:5) but not from the festive board.

Of course, these were only excuses. I think it was Billy Sunday who defined an excuse as “the skin of a reason stuffed with a lie.” The person who is good at excuses is usually not good at anything else. These three guests actually expected to get another invitation in the future, but that invitation never came.

Having prepared a great dinner for many guests, the host did not want all that food to go to waste, so he sent his servant out to gather a crowd and bring them to the banquet hall. What kind of men would be found in the streets and lanes of the city or in the highways and hedges? The outcasts, the loiterers, the homeless, the undesirables, the kind of people that Jesus came to save (Luke 15:1–2; 19:10). There might even be some Gentiles in the crowd!

These men may have had only one reason for refusing the kind invitation: they were unprepared to attend such a fine dinner. So, the servant constrained them to accept (see 2 Cor. 5:20). They had no excuses. The poor could not afford to buy oxen; the blind could not go to examine real estate; and the poor, maimed, lame, and blind were usually not given in marriage. This crowd would be hungry and lonely and only too happy to accept an invitation to a free banquet.

Not only did the host get other people to take the places assigned to the invited guests, but he also shut the door so that the excuse-makers could not change their minds and come in (see Luke 13:22–30). In fact, the host was angry. We rarely think of God expressing judicial anger against those who reject His gracious invitations, but verses like Isaiah 55:6 and Proverbs 1:24–33 give a solemn warning that we not treat His calls lightly.

This parable had a special message for the proud Jewish people who were so sure they would “eat bread in the kingdom of God.” Within a few short years, the Gospel would be rejected by the official religious leaders, and the message would go out to the Samaritans (Acts 8) and then to the Gentiles (Acts 10; 13ff).

But the message of this parable applies to all lost sinners today. God still says, “All things are now ready. Come!” Nothing more need be done for the salvation of your soul, for Jesus Christ finished the work of redemption when He died for you on the cross and arose from the dead. The feast has been spread, the invitation is free, and you are invited to come.

People today make the same mistake that the people in the parable made: they delay in responding to the invitation because they settle for second best. There is certainly nothing wrong with owning a farm, examining purchases, or spending an evening with your wife. But if these good things keep you from enjoying the best things, then they become bad things. The excuse-makers were actually successful people in the eyes of their friends, but they were failures in the eyes of Jesus Christ.

The Christian life is a feast, not a funeral, and all are invited to come. Each of us as believers must herald abroad the message, “Come, for all things are now ready!” God wants to see His house filled, and “yet there is room.” He wants us to go home (Mark 5:19), go into the streets and lanes (Luke 14:21), go into the highways and hedges (Luke 14:23), and go into all the world (Mark 16:15) with the Gospel of Jesus Christ.

This parable was the text of the last sermon D.L. Moody preached, “Excuses.” It was given on November 23, 1899 in the Civic Auditorium in Kansas City, and Moody was a sick man as he preached. “I must have souls in Kansas City,” he told the students at his school in Chicago. “Never, never have I wanted so much to lead men and women to Christ as I do this time!”

There was a throbbing in his chest, and he had to hold to the organ to keep from falling, but Moody bravely preached the Gospel; and some fifty people responded to trust Christ. The next day, Moody left for home, and a month later he died. Up to the very end, Moody was “compelling them to come in.”

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 243)

14:12–14. **Then Jesus spoke to His host**, telling him that if he would **invite** the outcasts of society (**the poor, the crippled, the lame, the blind**)—people who could never **repay** him for his generosity—this would show that he was ministering to them for the Lord’s sake and not his own (cf. Matt. 6:1–18; James 1:26–27). He would be laying up for himself treasures in heaven (Matt. 6:20) and would be becoming rich toward God (Luke 12:21). Inviting the outcasts would not make the man righteous; it would testify that he was in a righteous standing before God. This is shown by Jesus’ statement that the repayment would not come at the present time but **at the resurrection of the righteous**.

14:15–24 (**Matt. 22:1–10**). **Jesus** then told a parable about a **great banquet**. One of the diners expressed a blessing on everyone who would **eat ... in the kingdom**. This person was assuming that he and the other people present would all be present in the kingdom. **Jesus** took the opportunity to use the feast motif to explain that many of the people there would not be present in God’s kingdom. In their places would be many outcasts and Gentiles. The host in the parable **invited many guests**. However, **all** those invited **began to give excuses** for not going. The excuses were supposedly valid—the need to **see** about a recently purchased **field**, or to **try** out recently purchased oxen, or to be with one’s recently **married** bride (Luke 14:18–20).

The host **became angry** and commanded that people in **the streets and alleys of the town ... the poor, the crippled, the blind, and the lame**—be invited. Jesus was referring to those

members of the Jewish community who were considered inferior and ceremonially unclean as was the man with dropsy He had just healed (vv. 2–4).

When the host learned that there was **still room** for more, he commanded that others be invited from **the roads and country lanes** (v. 23). These people outside the city were probably Gentiles, those outside the covenant community. The host then stated that none of the originally invited guests would **get a taste of his banquet**.

This parable at a banquet about another banquet reinforced His previous teaching that He would abandon Jerusalem (13:34–35). The people who originally had been offered a share of the kingdom had rejected it, so now the message was going out to others including Gentiles. The excuses seemed good to those who gave them, but they were inadequate for refusing Jesus' kingdom offer. Nothing was so important as accepting His offer of the kingdom, for one's entire destiny rests on his response to that offer.

Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1544). Nashville, TN: Holman Bible Publishers.

14:13–14 Love for God is seen in love for others. Faith leading to salvation is manifested in love for God and neighbor (see Mt 25:31–46).

14:23 The idea here is not one of force or compulsion but of strong urging or convincing (see Gn 19:3), presumably because the invitees did not know the host.

14:24 It is important not to confuse the details of parables with the realities they represent. God is not petulant, but the outcome of refusing His invitation is nevertheless exclusion from the messianic banquet.

Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (Lk 14:12-24). Bellingham, WA: Lexham Press.

14:12 the one who had invited him The Pharisee (v. 1).

14:13 the poor, the crippled, the lame, the blind The people Jesus mentions would have been social outcasts. To their conditions, Jewish people often ascribed some sort of sinful behavior (John 9:2). Jesus' ministry is to these type of people (Luke 4:18–19).

14:14 they are not able to repay you The truly humble person gives without hope of reciprocation. Jesus' statement in vv. 13–14 sums up the heart of His teaching, calling His followers to care for their neighbors out of love and to give no thought to self-interest. **the resurrection of the righteous** Refers to the resurrection of God's people at the time of judgment—an idea rooted in Dan 12 (see Dan 12:2 and note).

14:15 one of those reclining at the table Luke 14:1–24 takes place at the home of a Pharisee (v. 1).

eat bread in the kingdom of God Alludes to the great messianic feast anticipated at the start of the era inaugurated by the Messiah, which involves people from all nations (Isa 25:6; compare Luke 12:36 and note; Rev 19:6–10).

14:16 a large banquet Matthew records a similar banquet parable in Matt 22:1–14.

14:17 it is ready Suggests that the feast was prepared.

14:18 began to excuse themselves They refused to accept the invitation, citing what they believed to be more important obligations.

14:21 the poor and crippled and blind and lame Corresponds with Jesus' recommended guest list in the previous parable (Luke 14:13 and note).

14:23 the highways and hedges Likely refers to extending the invitation to travelers. This may represent the inclusion of Gentiles (non-Jews) in God's kingdom (compare 13:29 and note).

press them to come in Foreigners and marginalized people likely would be hesitant to accept an invitation to such a banquet.

14:24 none of those persons who were invited Another role reversal; those originally invited were excluded and those who were originally excluded participated in the banquet.

Stein, R. H. (1992). Luke (Vol. 24, pp. 391-395). Nashville: Broadman & Holman Publishers.

14:12 Luncheon or dinner. The RSV has “dinner or banquet.” It is uncertain whether the primary difference between these two terms involves the time of day or the kind of meal. The latter is more likely in light of the use of the latter term for “banquet” in 14:16.

Do not invite your friends. Jesus did not prohibit having friends over for a dinner/banquet. His words are better understood as reflecting the Semitic idiom “not so much (friends ... neighbors) as rather (needy).” The present tense of the verb is perhaps better translated, “Stop continually inviting.” Compare 10:20; 12:4; 23:28.

They may invite you back and so you will be repaid. Compare Matt 6:2, where present recompense from one's contemporaries is also contrasted with future reward from God.

14:13 Poor, the crippled, the lame, the blind. This same grouping, although in a different order, appears again in Luke 14:21 (cf. also 4:18, where a comparable foursome is mentioned). Such people were excluded at Qumran from participation in the final war of the Sons of Light and from the communal meal, and among the Levites they were excluded from participation in sacrificing (Lev 21:17–23). Compare also 2 Sam 5:8. For Luke's love of “fours” see comments on 6:22.

14:14 You will be blessed. In contrast to Luke 6:20–22, which speaks of a present blessed state, this blessing occurs in the future at the resurrection.

You will be repaid. Both this future passive and the one above are additional examples of the divine passive, meaning *God will bless/repay*.

At the resurrection. Jesus' (and Luke's) belief in the resurrection coincided with that of the Pharisees as opposed to the Sadducees, who denied the resurrection (Acts 23:8). Compare Luke 20:35–39; Acts 23:6–9 for the Pharisaic hope of the resurrection.

Of the righteous. From Acts 24:15 it is evident that this is short for “of the righteous and the unrighteous.” Compare John 5:28–29; 2 Tim 4:1; cf. also Luke 10:12; 11:31–32; Rom 2:5–11.

Context

The setting of this parable is a Sabbath meal in the home of a Pharisee (14:1). The remark about the blessedness of sharing in the messianic banquet (14:15) picks up the motif of the banquet and the resurrection in the last day from the previous parable (14:7–14). Other ties to the preceding material involve the term “invited” (14:8–10, 12–13, 16, 18, 24) and the expression “the poor, the crippled, the lame and the blind” (14:13, 21). The parable culminates the series of lessons in 14:1–24.

There are several different views on the main point of the parable. Should the title of the parable be (1) the parable of the replacement guests (the main point being the giving of God’s kingdom to the outcasts); (2) the parable of the disobedient guests (the main point being the rejection of God’s kingdom by official Judaism); (3) the parable of the irate master (the main point being God’s rejection of Israel); or (4) the parable of the great banquet (the main point being the arrival of God’s kingdom and its consequences)? In favor of the first suggestion is the twofold sending of the servant in 14:21–23. The concluding verse argues in favor of the second. However, the fourth suggestion seems best because the use of the metaphor “banquet” in 14:15–16 focuses attention on the coming of the messianic banquet (cf. Matt 22:2). The picture (and reality) parts of the parable flow as follows: a great banquet was given (the messianic banquet/God’s kingdom had now come); the invited guests refused to come (the Pharisees and religious elite of Israel rejected the Messiah and his teachings); the outcasts of society were brought in as guests to the banquet (the least in Israel entered God’s kingdom instead of the religious elite); and even more distant outcasts were brought in as guests (the Gentiles entered God’s kingdom instead of Israel). The two invitations (14:16–17) should not be allegorized (the first as the OT message; the second as Jesus’ message), for they simply were part of the local coloring (see comments on 14:16 and 14:17).

Comments

14:15 Will eat at the feast in the kingdom of God. The metaphor (literally eat bread) speaks of the messianic banquet and refers to participating in the resurrection of the righteous (14:14). This is another way of describing salvation and the inheritance of eternal life (cf. 18:18, 25–26). While sounding devout, the statement assumes that God’s kingdom is a distant abstraction rather than, as Jesus had been teaching (see comments on 4:21; 11:20), a present reality brought about by his coming. To “eat bread” means to eat a meal (cf. 14:1).

14:16 A certain man. This was Luke’s customary way to begin a parable. See comments on 16:19.

A great banquet. This is a clear allusion to the Jewish hope for the time when the Messiah would come and share a great feast with Israel’s devout.

Invited many guests. It was customary to extend two invitations. The first (as here) was to “make reservations” and the second to announce that the banquet was beginning.

14:17 At the time of the banquet he sent his servant. This would have been the second invitation. Compare Matt 22:2–3, which refer to the guests (the first invitation) who are summoned (the second invitation).

Come, for everything is now ready. What the Pharisee relegated to the distant future Jesus proclaimed as having already come. See comments on 14:15.

14:18 But they all alike began to make excuses. While it was unlikely in real life that every guest invited would refuse to attend, this is a parable, i.e., fiction, and thus the unlikely can occur quite easily (cf. Matt 18:24; 25:5).

I have just bought a field. The hearers/readers may have assumed that the purchase was conditional, subject to a later inspection and approval. This may also have been their assumption regarding the five yoke of oxen in the next example.

14:20 I just got married. Compare Deut 20:7; 24:5. No explanation is given about why the groom was not free to attend the banquet. Was it to make sure that no opportunity to beget children would be missed? The attempt to explain the three excuses as referring to the right to be excluded from service in a holy war based on Deut 20:5–7 was far too obscure for Luke’s Gentile readers. Luke did not comment on the validity of the three excuses. The fact that they made excuses was what mattered to him, not their validity or lack of validity. From Luke 14:26 it is clear that God’s kingdom, which is now present, must take precedence over everything else. As a result, no excuse is valid. What is a good excuse for forfeiting one’s soul (9:25)? The attempt to interpret the excuses as apologies for arriving late rather than failure to come at all is unconvincing because no tardy arrivals are recorded in the parable.

14:21 Streets and alleys of the town. Israel’s outcasts were brought to the banquet.

The poor, the crippled, the blind, and the lame. These four names occur in a different order than in 14:13, but they witness to a typical Lukan fondness for “fours” (see comments on 6:22).

14:22 Sir. See comments on 6:46.

14:23 Roads and country lanes. This has no parallel in Matt 22:1–10 and GT 64. This detail would almost certainly have been interpreted allegorically by Luke’s readers as an indication that Gentiles also were invited to partake of the messianic banquet.

Make them come in. In the past the command to make them had been used to justify forced conversions to Christianity. This picture part of the parable portrays a persuasive insistence for the outcasts to enter. It was done in order to overcome their shyness and feelings of unworthiness. God’s fervent desire to share salvation with humanity is the reality that corresponds to this part of the picture—not a specific evangelistic technique.

So that my house will be full. Luke emphasized the divine necessity of evangelism in order to fill up the kingdom as well as the assurance that such efforts would succeed. As Fitzmyer observes, “God’s will is not foiled by the rejection of human beings; the places at the kingdom banquet will be filled.”

14:24 I tell you. Luke often used this same ending for his parables/sayings.

The exclusion of the original guests is emphasized in this verse. Compare Acts 13:45–47; 18:6; 28:25–28; and see Introduction 8 (5). Compare also Matt 25:1–13. The exclusion had little meaning in the picture part of the parable since the excluded guests did not want to come anyway, but it was of great significance in the reality part, where persons foolishly declined God’s gracious offer of salvation.

The Lukan Message

The parable fits well the Lukan emphasis on the realized nature of God’s kingdom. When the Pharisee spoke of the kingdom as a future abstraction (Luke 14:15), he stood in direct contradiction to Jesus’ preaching that God’s kingdom had come. Jesus’ central message (and John the Baptist’s before him) was the arrival of that awaited kingdom.

The Gospel of Luke proclaims the present reality of God’s kingdom in Jesus’ ministry, and to reject Jesus’ announcement of the arrival of the kingdom is to miss sharing in both its present realization and its future consummation. Those who do not become part of the present kingdom

will not share in its future consummation. Luke's particular emphasis is seen in the twofold sending out of the servant in 14:21–23. The second sending is unique to Luke and speaks of the entrance of the Gentiles into God's kingdom. The rejection of Jesus and the kingdom by official Judaism (14:24) precipitated the inclusion of Israel's outcasts (4:18; 7:22) and the Gentiles (Acts 13:47–48; 18:6; 28:25–28). The great reversal had taken place. Alas, Israel, however, was rejected (13:34–35). They ignored the day of their visitation, the "now" of Jesus' ministry (4:21; cf. 2 Cor 6:2). See comments on 21:24, however.

The parable also contains an emphasis on God's providential rule of history. The rejection of the gospel by Israel's leadership would not thwart God's plan. Those like the Pharisee in the account who believed they were guaranteed a place in the kingdom had excluded themselves (14:18–20) and would not participate (Luke 14:24), but God's plan would be fulfilled nevertheless. The first were indeed last (13:30); those who exalted themselves had been humbled (14:11). In contrast the last had taken their place; the humble had been exalted (1:51–53). The kingdom has come, the banquet room will be filled, and God's plan will be accomplished.

The Lukan Message

These two sets of sayings serve a primarily hortatory function. The first, summarized in 14:11, emphasizes the need for humility both before others and especially before God. The theme is repeated in 16:15 and again word for word in 18:14. This goes along with the exaltation of the lowly in 1:48–50, 52–53; 13:30. Pride and arrogance are abominations before God. The great reversal should be understood as a rejection of the proud, who exalt themselves, in favor of those who humble themselves. To know God is to understand both his infinite greatness and our own impotence and sinfulness. Pride is not possible under such circumstances. Along with the teaching on humility comes concern for the unfortunate. Love of one's neighbor (10:27) is expressed as love for those who are in need (14:13, 21). Elsewhere it is demonstrated in Jesus' acceptance of tax collectors and sinners (5:30; 15:1–2) and his teaching on loving one's enemies (6:27–32) and the needy (11:41; 12:33; Acts 2:44–45; 4:35).

The ethical behavior enjoined here, however, stands in sharp contrast to the arrogance of the Pharisees (Luke 11:43–44; 14:7, 11; 20:46), who neglect justice and mercy (11:42; 13:15–16; 20:47). As a result, this section also helped Theophilus and Luke's other readers understand why the Pharisees' lack of repentance led both to their exclusion from the people of God and to the events of a.d. 70 (13:5, 9, 25, 28–30, 34–35).

The Holy Bible: New International Version. (1984). (Lk 14:12-24). Grand Rapids, MI: Zondervan.