

Compelled to Come

Luke 14:16-24

The Good News is that God loved sinners so much that He gave His Son to live the perfect life we have not lived, to die the sinner's death we deserve to die, so that through our faith in Him, we might have immortal life (John 3:16). The Good News is a celebratory wedding feast. It's an invitation to "Come!" We must set the context of the wedding feast. In verse 15 a man who has seen Jesus heal a crippled of dropsy at a Pharisee banquet says "*Blessed is everyone who will eat bread in the Kingdom of God.*"

I. This Supper that Is set by God is the Marriage Supper of the Lamb

"For the marriage of the Lamb has come, and his Bride has made herself ready" (Revelation 19:7).

Jesus gives a parable that *parallels* real life. God is throwing a great wedding party, and you're invited. It is called a *dinner* because it comes at the end of the world, in the last days. It's called a "great" one, because He who made the dinner is the King of all kings, and Lord of all lords. It's a dinner for us.

A. God sends the invitation to "come to Jesus" – "Come, for everything is now ready" (v. 17).

God makes the feast. He prepares the banquet. Christ's life, death and resurrection is the feast.

"Taste and see that the LORD is good; blessed is the one who takes refuge in him. (Psalm 34:7).

"How sweet are thy words to my taste! Yes, sweeter than honey to my mouth (Psalm 119:103).

B. The rejection of Jesus by those invited – "Please consider me excused" (v. 18).

Jesus gives three general excuses given which encompass the reasons people reject Jesus.

1. Present risk – "I have bought a piece of land, and I need to go look at it" (v. 18).
2. Potential reward – "I have bought five yoke of oxen, and I am going to try them out" (v. 19).
3. Personal relationships – "I have married a wife, and for that reason I cannot come" (v. 20).

C. Those who don't come have good reasons in their minds.

From their perspective, the rejection of Jesus Christ is logical, practical, and understandable.

II. This Servant that is sent by God is the Holy Spirit

I pity the person who has never had any personal failure. The servant in this text is the Holy Spirit.

When the "open door" is rejected by those drowning in their own personal fortunes, the Spirit goes.

The Holy Spirit brings the poor, the crippled, the blind and lame. "Compel them to come" (v. 23).

The general call is like a sheet of lightning on the horizon. The effectual call is a bolt of lightning.

There is a parallel passage in Matt. 22:2-10, but it's different than this one Luke 14 in three ways.

A. In Matthew a King that throws the wedding reception for His Son; in Luke "a certain man."

B. In Matthew the King sends out servants (plural); in Luke the man sends out a servant (singular).

The Holy Spirit is "*the servant of Jehovah*" (Isa. 42:1), and He is sent to do what the servants can't.

C. In Matthew the servants call, tell, and bid. In Luke the Spirit "speaks," "brings," and "compels"

III. Those Subjects that are served at the Marriage Supper are those whom the Spirit compels

There is an infinite, boundless provision of grace in Christ for all who want it. Christ is the Bread on the table. All who are hungry are welcome to eat. Christ is the Water of Life. All who are thirsty are welcome to drink. The difficulty is that nobody "hungers and thirsts after (the) Righteousness."

If you have come to the table; if you are the spiritually crippled one (dropsy) and are now seated at the King's table, it is not owing to your smarts, your genius, your aptitude. It is all of God's grace.

"For who makes you different from anyone else? What do you have that you did not receive?"

And if you did receive it, why do you boast as though you did not? (I Corinthians 4:7).

"For by grace have you been delivered to the banquet, and that not of yourselves, not of your own works or merit, lest any of you boast about your ability to sit at the seat of honor" (Eph. 2:8-9).