



## [Luke 14:15-24](#)

(15) Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!" (16) Then He said to him, "A certain man gave a great supper and invited many, (17) and sent his servant at supper time to say to those who were invited, "Come, for all things are now ready." (18) But they all with one *accord* began to make excuses. The first said to him, "I have bought a piece of ground, and I must go and see it. I ask you to have me excused." (19) And another said, "I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused." (20) Still another said, "I have married a wife, and therefore I cannot come." (21) So that servant came and reported these things to his master. 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 here *the* poor and *the* maimed and *the* lame and *the* blind." (22) And the servant said, "Master, it is done as you commanded, and still there is room." (23) Then the master said to the servant, "Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. (24) For I say to you that none of those men who were invited shall taste my supper."

*New King James Version*

In analyzing the Parable of the Great Supper ([Luke 14:15-24](#)), we must consider the two [parables](#) that precede it: the Parables of the Ambitious Guest (verses 7-11) and the Feast (verses 12-14). Although all three are spoken at the same time in the same house, [Jesus](#) describes three different occasions: a wedding, a feast, and a great supper. It is evident that His entire conversation contains a single, main theme.

First, Jesus tells the Parable of the Ambitious Guest, which is about a wedding and the right and wrong ways of inviting people. He adds to what He had said about the Pharisees loving the best seats in the synagogue ([Luke 11:43](#)), making it clear that humility comes before true exaltation. Those not seeking promotion are to have the important places in social life. Those who exalt themselves will be abased, and the humble will be exalted ([James 4:10](#); [1 Peter 5:6](#)).

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Then, Jesus tells the Parable of the Feast, giving his host a lesson on whom to invite to a meal. The key to the parable is, "Lest they also invite you back, and you be repaid." If the host invited only his rich friends, of course, he would expect them to offer him like hospitality, but when people act on this basis, they derail true hospitality. Godly hospitality occurs when one serves others while expecting nothing in return ([1 Peter 4:9](#)).

The Parable of the Great Supper is Jesus' response to a fellow dinner guest exclaiming, "Blessed is he who shall eat bread in the [kingdom of God!](#)" All three parables deal with the general theme of hospitality, but the last adds humility and self-examination.

Jesus pictures God's choice in the kind of guests He desires at His table. The parable shows a progression of urgency as time grows short. The first invitation is conveyed to the Israelites simply as "come." The second, "bring in," is directed at the spiritually poor, injured, crippled, and blind, symbolizing the Gentiles without previous access to the [truth](#). The third, "compel," affects an even lower class of people representing the spiritual fringes of this world.

None of the three invitees has any desire to [fellowship](#), expressing the same willing captivity by the cares of [this world](#). Many fail to realize that the invitation is from [God](#) the Father to His children, and failure to respond constitutes willful disobedience. None who so decidedly reject the offer of the Kingdom will be saved ([Hebrews 6:4-6](#); [10:26-31](#)). It is dangerous to reject the truth of God. The invitation is full and free, but when people turn willfully away from it, God leaves them to their chosen way of destruction. How important it is to cherish God's offer of the blessings of His way of life and [eternal life](#) in His Kingdom and to examine our own dedication.

— Martin G. Collins

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