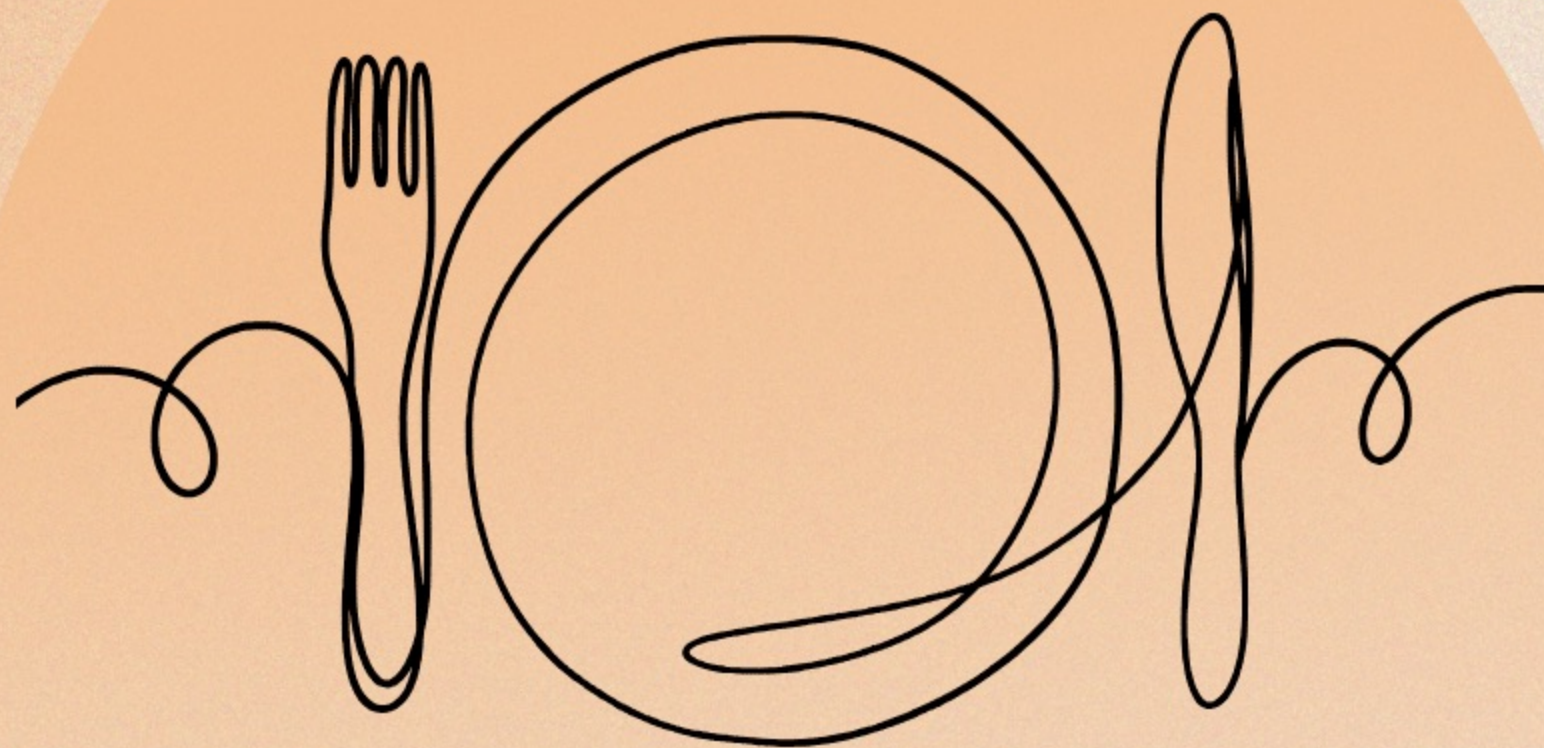


REV. AARON DYCK



THE GREAT BANQUET

PARABLES OF JESUS SERIES PART 1

LUKE 14:12-24



PARABOLĒ: "PLACING ONE THING BESIDE ANOTHER"



PRDS: Interpretive Method in Jesus' day



Peshat: plain, simple, literal, surface reading of the text

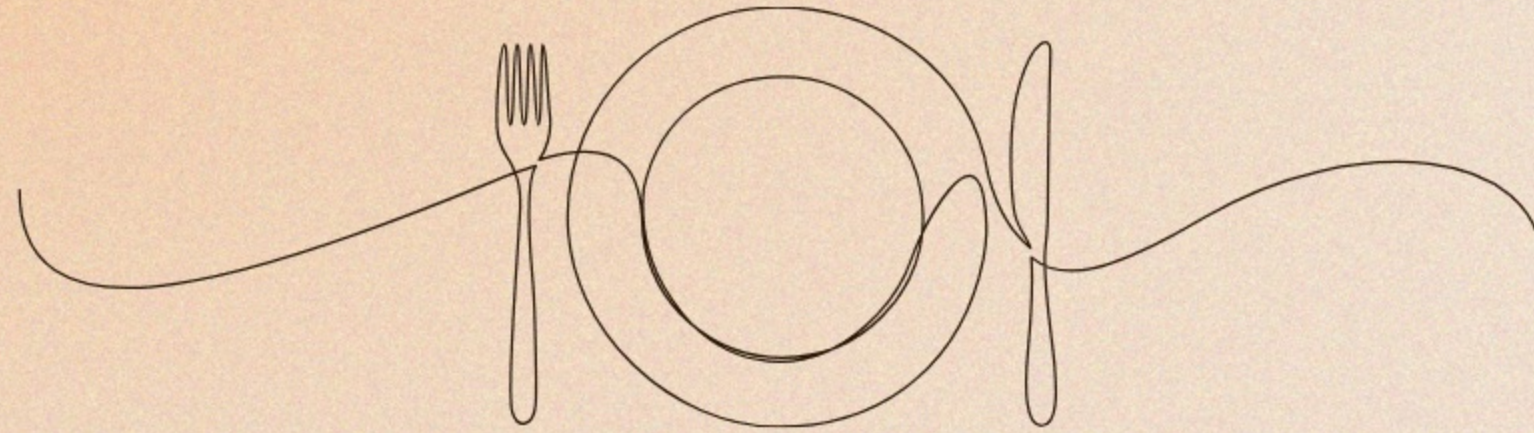
Remez: hint or allegorical meaning, deeper meaning

Drash: the preached meaning, fills gaps, brings all of Scripture into dialogue with the particular text

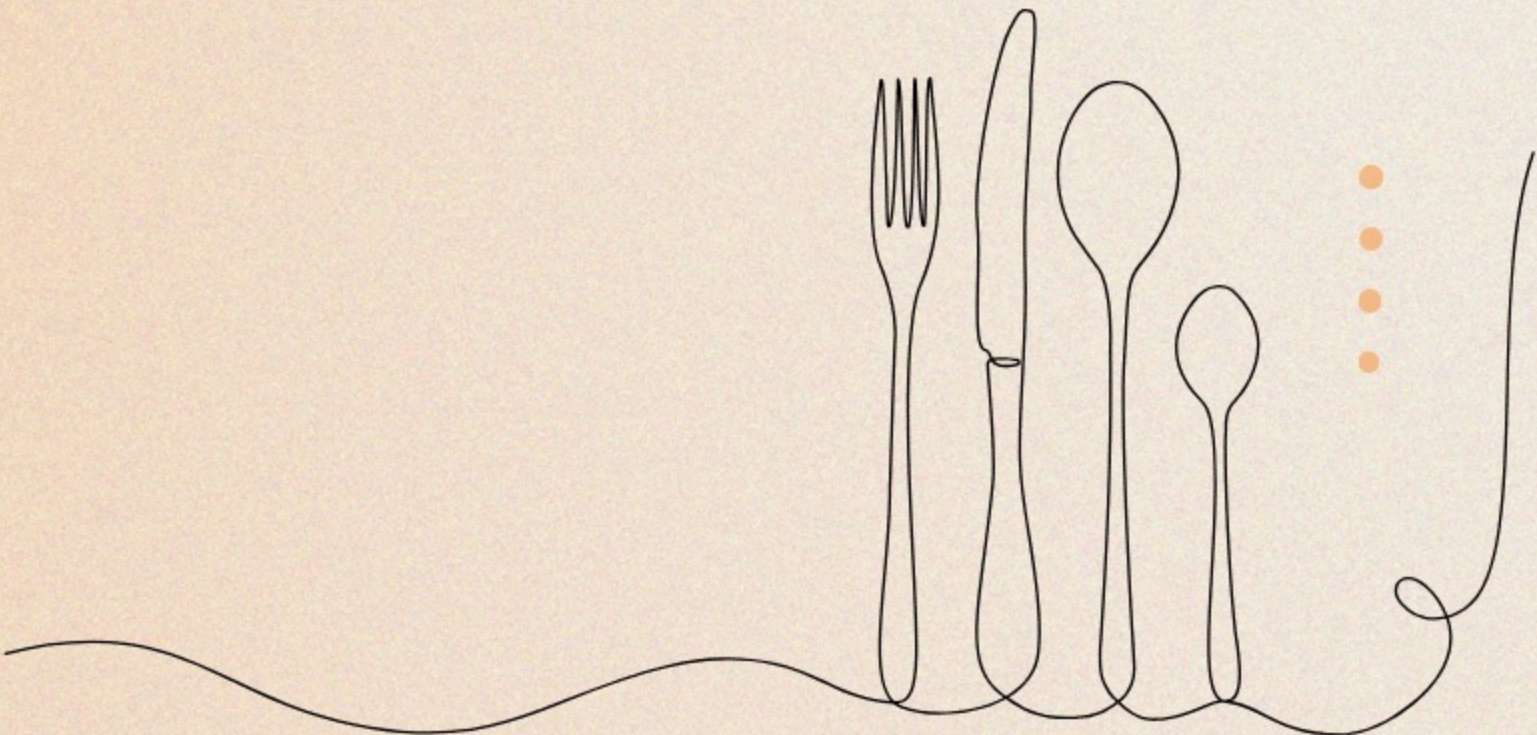
Sod: mystical meaning, never contradicts the Peshat



Dinner's like this were enormously
important socially, and
economically.



To be invited to a feast like this was
to be identified amongst a group of
peers. And your peer group largely
determined your future.

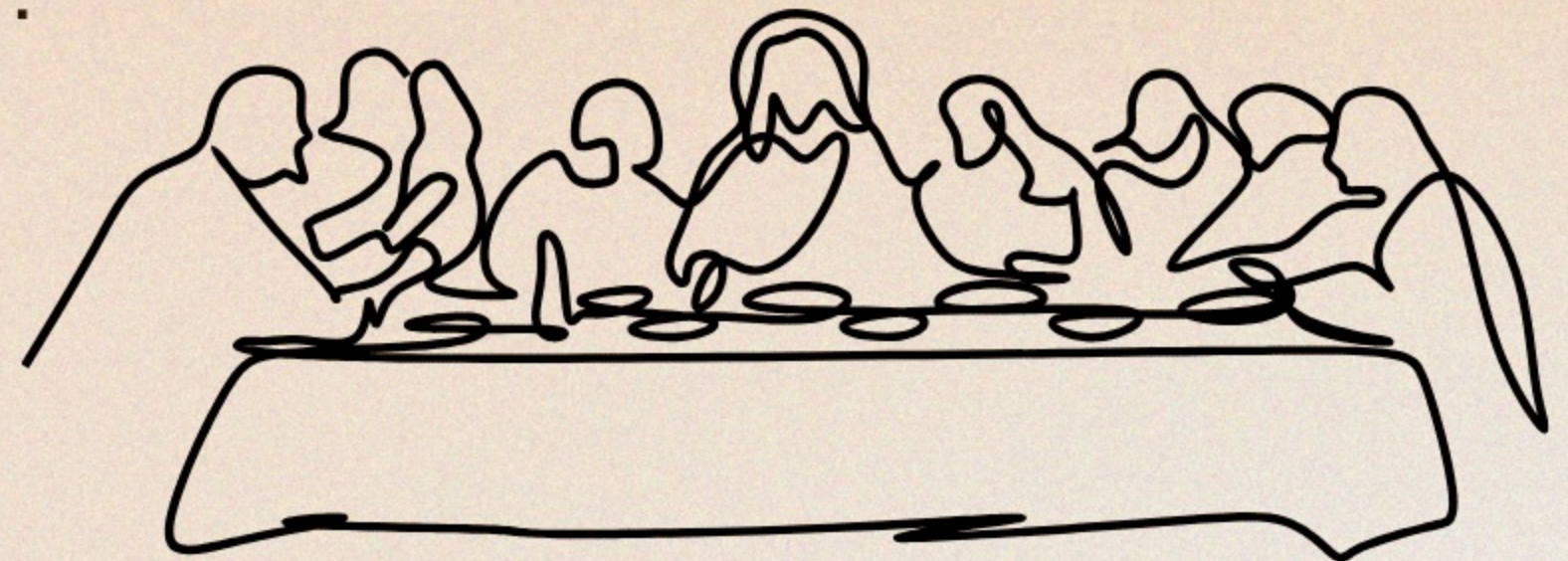


To be invited to a “free feast” meant that as recipient of the generosity of the host, you were now in a relationship of giving and receiving.



Jesus is throwing in his face at his own party that even devout religious persons can miss out on their eternal reward.

How? By consciously or unconsciously participating in a politic of life that enjoys all its rewards **now**, and maintains the **exclusion** of the outsider and the poor.





In other words, the people who will be resurrected are those who profoundly appreciate that our invitation to God's Great Banquet is as "the poor, the crippled, the lame, and the blind."

We have been invited by a host we cannot repay.

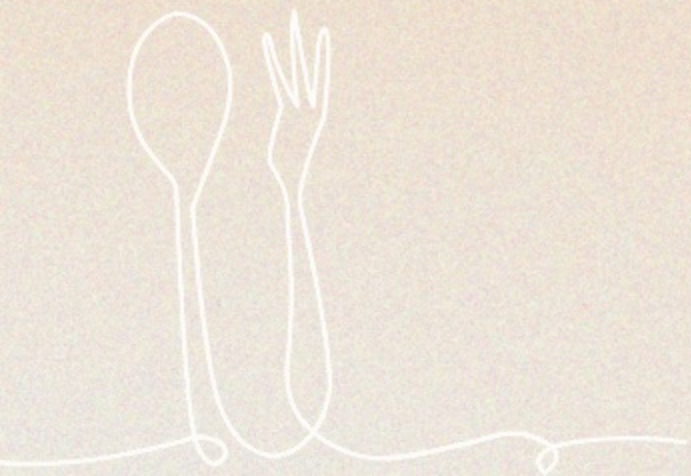
And the way we demonstrate that we appreciate the inequality of God's invitation, is that we use whatever social and economic position we have to **invite** into our homes, lives, celebrations and our networks (and certainly church communities!) **those who cannot repay us.**





Keep in mind that an RSVP was ironclad.

If you said you were coming, you were coming. The only way out of attending once you said you were coming was to have legitimately suffered some total disaster, OR
if you were deliberately trying to shame the host.

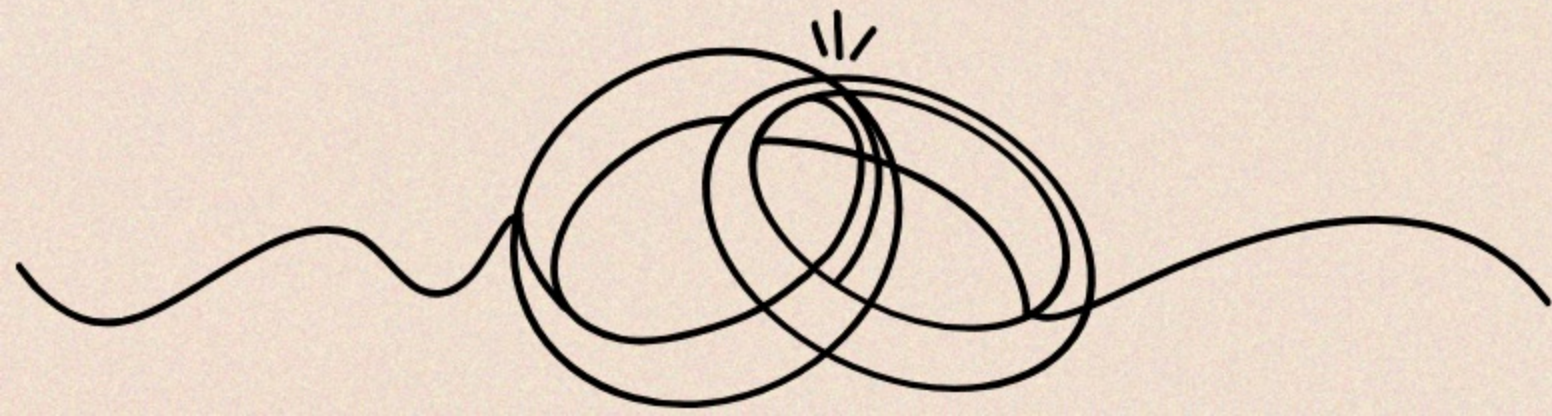


And though “many” were invited, Jesus categorizes their excuses for not coming in two general ways, in three examples. He says they “all alike began to make excuses:”

I bought a field and need to go see it (economic excuse)

I bought five yoke of oxen (economic excuse)

I just got married (relational excuse)





THEY AREN'T
RIDICULOUS
EXCUSES. THEY JUST
AREN'T SUFFICIENT.

BECAUSE WHEN WE
ACCEPTED THE
INVITATION, WE SAID
WE WOULD GO.

