

Dinner With Jesus
(Dis)Comfort Food
April 3, 2022

Good morning everyone! It's so great to be with you all again.

As I've mentioned several times in recent months, Jetta and I put a contract a new home last fall and "moving day" finally happened three weeks ago this coming Tuesday.

So, I've been pretty much focused on that since then, which is why I was not speaking the past two weeks.

However, we *did* come to service both Sundays and I want to thank Shannon and Andrew for doing such a great job on their part of this *Dinner With Jesus* series.

You know, I never expected at this stage of our lives that we would sell our home of 27 years and buy a new one – and I mean that literally: a new-built home.

But that's what we did.

And I'll tell you more about that whole process – how we discerned God leading us to do something that seemed to be, quite frankly, *crazy ...*

... because it's not only instructive about spiritual discernment in general, I think it's also part of a larger picture of what God might be up to with *all of us* who call North Heartland "home."

But, again, more about all of that at a later date.

Why The Emphasis?

For *today*, as Andrew said, we are continuing in our series *Dinner With Jesus*.

If this is your first time with us or your first time in a long time, you may not know that one of the most unexpected and unusual “features” of Jesus’ ministry ...

... and we talked about this in the very first message of the series which, if you missed it, you can watch, listen to or read in the media section of our app and website ...

One of the most unexpected and unusual “features” of Jesus’ ministry was ... *dinner*.

Lots of dinners ... with lots and lots of *people* ... all *kinds* of people.

As Luke relates the story, Jesus is quite often either ...

- *Heading* to a dinner

- *At a dinner*
- *Leaving a dinner*
- Or talking about *having* dinner.

It's one of those things that if you're not paying attention as you read, you miss it completely.

But once someone points it out, it's like "Wow! There sure is a lot of emphasis on *food* and *eating* and the social customs around both."

So *why does* Luke – in comparison to the other eyewitness accounts of Jesus' ministry – Matthew, Mark, and John ...

Why does Luke make such a big deal out of dinners with Jesus?

I think it comes down to one word.

Theophilus.

... which is not really a *word*.

It's actually a *name*; the name of the person for whom Luke was writing the account of Jesus' ministry just a few short years after the events.

At the very beginning of his research report – which is what *The Gospel of Luke* really is ...

Luke writes:

Because I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

Luke 1:3-4 (NIV)

Now, we don't know for sure if Theophilus was a Christian or not.

I suspect that he was *not* since Luke says he is writing to verify the truth of what Theophilus has been hearing about Jesus of Nazareth.

My guess is that Luke has been telling Theophilus the story of His life, death, and resurrection, but Theophilus has doubts.

So, Luke – who, *as a doctor*, is a learned man – carefully interviews the eyewitnesses and writes it all out, *literally*, on a 25-foot-long scrollⁱ or scrolls.

It's a massive undertaking but Luke does it because he wants Theophilus know that what he's been hearing about Jesus isn't just a myth or a religious fairytale.

“This is not about blind faith, Theophilus, because it *really did happen*. I've personally talked to the people who were there.”

“So, I want you to know that it’s reasonable to believe in Jesus. It’s reasonable to follow Jesus.”

In addition, because Luke calls him “most excellent,” we know that Theophilus is definitely *not* Jewish. That phrase (“most excellent”) is how high-ranking Roman officials were often addressed.ⁱⁱ

Some scholars think he might have been a governor of one of the Roman provinces.ⁱⁱⁱ

So, not only is Theophilus *not* a Christian he is also a *Gentile* ...

... which, according to the Jewish leaders of the day, means that he is “unclean.”

In fact, a “good Jewish person” in that day would not under any circumstances go into the home of a Gentile or *eat* with a Gentile because they believed that ...

a) *They* – the Gentiles – were not going to be included in the coming “Kingdom of God.”

b) Being with *them* would make *you* unclean.

So, not only did Theophilus wonder about the *truth* of what he was hearing, he probably thought “even if it *is* true, is it for *me*?”

“I mean, come on Luke. All of this Jesus stuff took place in *the land of the Jews* and Jesus *was* Jewish. He was the Jewish *Messiah!*”

“But I’m not Jewish. I’m an outsider. I’m unclean, a reject, a spiritual loser. I’m not one of the cool kids. And I’m never going to be.”

And I think what happened was ...

- As Luke “carefully investigated everything from the beginning” ...

- As he talked to the people who were there and saw it all ...

- And he heard again and again how Jesus was so often either ...
 - *Heading* to a dinner

 - *At* a dinner

 - *Leaving* a dinner

 - Or talking about *having* dinner ... specifically, who was “acceptable company” at dinners, i.e., who was invited to sit around the table.

I think Luke was blown away by the number of stories he heard about Jesus eating with the “uncool kids” ... to the point where it eventually made Jesus himself an outsider.

As Jesus once put it:

“The Son of Man came eating and drinking and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’” Luke 7:34 (NIV)

And I think as Luke was considering what to include in the story of Jesus for his friend Theophilus, he probably thought ...

“I’ve *got* to write down all of this ‘dinner stuff’ because, if there’s one thing I want him to understand, it’s that *outsiders* clearly mattered as much to Jesus as the supposed *insiders*.”

“I want him to understand from what Jesus actually *did* every day that Jesus would have come to *his* home and eaten with *him* – even though he is supposedly unclean.”

“I want him to understand that who Jesus is and what Jesus did is for *him* as much as anyone else.”

And I don't know but maybe some of you need to hear that, too, because some of you are like Theophilus.

You're wondering not only "is all of this Jesus stuff *true*?" You're wondering "is it for someone like *me*?"

To you Luke's answer (and mine) is *yes ...*

... which brings us to the specific dinner event we're going to talk about today.

It's found in the 14th chapter of Luke's project and it's probably the longest account of a dinner meeting – at least in terms of what Jesus does and says in this kind of a setting.

There are actually three parts to it – three separate incidents that take place.

- The first happens before the dinner is

served.

- The second after everyone is seated.
- The third after someone tries to clean up the mess (so to speak) from what Jesus has said in the first two parts.

The Un-Appetizer

So, let's look at part one.

Let's call it the "un-appetizer" because I doubt anyone really wants to eat after what happens.

Luke writes ...

One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. Luke 14:1 (NIV)

What are they watching for?

As Andrew told us last Sunday, at this point in Jesus' ministry, the Pharisees – who, remember, were the upstanding religious traditionalists who believed that strict obedience (and then some) to the Law of Moses would at long last bring about the Kingdom of God on earth.

The Pharisees at this this point had decided that Jesus – even though he was a rabbi and a teacher – was definitely not one of them.

So, they were “carefully watching” ... looking for a way to discredit him and expose him as a heretic and a fraud to the masses who were following him.

Luke continues:

There in front of him [Jesus] was a man suffering from abnormal swelling of his body. Luke 14:2 (NIV)

Some older translations called it “dropsy” which is a very uncomfortable condition where you are always thirsty and therefore, drinking water, but your body can’t get rid of it.

So, you get the picture?

- It’s the Sabbath – a day on which no good Jew should or would work.
- The Pharisees are carefully watching Jesus.
- And lo and behold – right there in front of Jesus just happens to be a man in need of healing.

How in the world did such a thing happen?

Sounds like a setup, doesn’t it?

And I think Jesus sees it as such because Luke tells us that ...

Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?"

Luke 14:3 (NIV)

"Ok, I'll bite," Jesus says. "I see what you're up to."

"So, *you guys* tell me: should I, or shouldn't I?"

Luke writes ...

But they remained silent.

So, taking hold of the man, he [Jesus] healed him and ...

Get this – it's important ...

*... sent him on his way. Luke
14:3-4 (NIV)*

... which means that it really *was* a setup.

If the guy truly was there for the meal like everyone else, he and several of the others would have protested.

But he didn't.

So, Jesus turns to the “real” dinner guests and basically shames them.

“If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?”

You're not going to say, “sorry kid, I'll be back tomorrow, are you?”

But, again, Luke writes ...

*They had nothing to say.
Luke 14:5-6 (NIV)*

And that's the end of part one ...

... which reveals that this is yet another dinner

where it's not about the meal or whatever fellowship and friendship could be experienced around the table.

Instead, this is more like a trial where Jesus is the unwitting defendant and everyone else is judge, jury and (eventually) executioner.

But it's going to get a lot worse.

Main Course

As the now-healed man makes his way out into the street, everyone else begins to jockey for a place near the head of the table.

Jesus apparently stands back, observing, because Luke tells us that ...

When he noticed how the guests picked the places of honor at the table ...

And that was a cultural thing: where you sat

reflected your social status.

*When Jesus noticed how they
picked the places of honor, he
told them this parable:
Luke 14:7 (NIV)*

And Luke calls it that – a parable – to clue us in that what’s about to be said actually represents something other than what’s being talked about.

Jesus says ...

*“When someone invites you to a
wedding feast, do not take the
place of honor, for a person more
distinguished than you may have
been invited.*

*“If so, the host who invited both
of you will come and say to you,
‘Give this person your seat.’”*

*“Then, humiliated, you will have
to take the least important
place.”* Luke 14:8-

9 (NIV)

And that would be embarrassing, wouldn't it?

“Instead,” Jesus says ...

“When you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’”

“Then you will be honored in the presence of all the other guests.”
Luke 14:9-10 (NIV)

Now, it sounds like Jesus is schooling them on their manners and table etiquette, as if he is trying to help them avoid committing a socially fatal faux pas in the future.

But that's not really His intention. Remember this is a parable. There's a deeper message.

And Jesus spells it out for them.

“For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.” *Luke*
14:11 (NIV)

In other words, “You guys fighting for the best seats is just one more indication that you think you’re so much better than everyone else.”

“And you let that be known again and again. You exalt yourselves over everyone else.”

“But I’m telling you, the day is coming when things are going to be reversed. The day is coming when those who exalt themselves will be humbled.”

“And if you want to be exalted on that day, then get off your moral high horse and humble yourself in this day.”

Wow! Talk about insulting everyone in the

room!

But Jesus isn't finished. It's going to get even worse.

Luke writes ...

Then Jesus said to his host ...

As if it's not enough to insult all of the guests, now it's time to insult the host!

And remember who this guy is.

Remember, Luke tells us that he was a "prominent Pharisee" ...

- Meaning that he is high up on the religious and cultural food chain ...
- Meaning that if everyone else in the room is thought of as "exalted," he is even more so.

This guy, whoever he is, is held in high regard by almost everyone. He's considered to be the epitome of moral, social, and religious righteousness.

In other words, if anyone tries to live "the right way," it's him.

And just to be clear – I've said this before, and it bears repeating – *it's not a bad thing* that he tries to live "the right way."

Sometimes, because Jesus had such opposition from the Pharisees, we think that they were bad people. But they weren't. They were actually good people.

Obviously, not as good as they thought according to Jesus but good, nonetheless.

In fact, they were a lot like you and me.

- They were responsible, God-fearing citizens who worked hard, raised families, paid their taxes, tried to give back to the community.
- They “just did” what people “just ought to do.”

And they believed that if everyone else “just did” what *they* did the world would be a much better place ...

... which, if we’re honest, is how most of us think of ourselves, isn’t it?

- “If he just he just took responsibility for all the bad things that happen to him instead of making excuses, he might get somewhere in life.”
- “If she just dragged herself out of bed and got a job, she wouldn’t always be in need

of a handout.”

- “If he was just more self-aware ...”
- “If she was just more disciplined ...”

“If he ... if she ... was more like *me*, he or she would be so much better off.”

“And so would the rest of us who have to carry them.”

Am I reading your mail right now?

I know that I am ... because that’s how *I* think far more than I want to admit. And so do many of you.

See, I’m the “prominent Pharisee” at this dinner, and so are many of you – even if you’re not a Christian or a “religious” person.

So, brace yourself for what Jesus is about to say because it's not going to be pleasant. You're not going to like it. I don't like it.

But Jesus doesn't really care if we like it or him ...

... because Jesus came to set us free from our arrogance and self-exaltation, not to make us comfortable in it.

This isn't *comfort* food He's serving. It's *discomfort* food.

Then Jesus said to his host ...

... to the prominent Pharisee ... to me and to many of you, especially if you're a Christian.

Then Jesus said to his host ...

"When you give a luncheon or dinner, do not invite your friends,

*your brothers or sisters, your
relatives, or your rich neighbors*

...

“... basically, everyone who you’ve invited this evening; everyone who is sitting around this table right now. Don’t invite *them*.”

Wait a minute, Jesus! What’s wrong with that?!

Are you saying we shouldn’t host a family dinner? That we can’t throw a neighborhood block party?

“Of course, you can. But don’t exalt yourself by thinking how *generous* you are when you do.”

“Because” Jesus said, “here’s what’s going to happen.”

“If you do [invite those kinds of people], they may invite you back and so you will be repaid.”

Luke 14:12 (NIV)

And in that stratum of culture in both the Jewish and Roman worlds, that's exactly what people would do.

You would have a dinner or a party and then your guests *who were of the same social standing as you* would feel obliged to do the same and invite you.

Of course, that practice isn't unique to the first century.

Jetta and I got married back in 1979 and we had more attendants in *our* wedding than Princess Diana of Wales had in *hers* two years later.

We had *eight* bridesmaids and eight groomsmen while she and Prince Charles only had *seven* each.

We exalted ourselves over that, by the way.

19 of us (counting the preacher) stood at the

front of the church that day.

And the reason we had more than Lady Di is because Jetta had been a bridesmaid in several of her friends' weddings.

And, in the culture of Deep East Texas, "if you're in their wedding, you're obligated to have them in yours." That's how it worked.

And that's what we did.

We had so many attendants at our wedding that I had guys standing up on my side that I didn't even know!

Just kidding. I had that many friends, too.

Anyway ... the point Jesus is making is that when what you do for others is *expected* to be reciprocated, don't exalt yourself with thoughts of how generous you are.

You're *not* because you know it's coming back to you from those same people.

If you and I go out to lunch every day, and I pay today and you pay tomorrow, we might *feel* like we're being "good and generous people" when it's our turn but, financially, it's a wash. We're not really being generous.

Now, fortunately, for that "prominent Pharisee" (and us), Jesus doesn't only tell him (and us) what *not* to do, so He adds ...

"If you really want to do something exalted; something worthy of being praised as going above and beyond ..."

Jesus says, "here's what you do."

"When you give a banquet, invite the poor, the crippled, the lame, the blind ..."

“You know, people like the guy who you had here at the beginning of this evening who wasn’t really invited for *dinner*.”

“You know, people who can’t even *dream* of reciprocating your invitation.”

“You know, people who are *not like you* – the uncool kids – that you try to avoid.”

“You know, people who you think are the way they are because they’re lazy or stupid or cursed by God for some reason.”

“You know, people for whom God has great compassion.”

“Invite *them*,” Jesus says ...

... and you will be blessed.

Seriously? How are they going to bless me? They’ve got nothing and nothing I’m interested

in.

Here's how.

“For although they cannot repay you, you will be repaid at the resurrection of the righteous.”

Luke 14:13-14 (NIV)

In other words, “God himself will pay you back at the end of all things, in the world to come.”

Now, I don't know about you, but this is hard to hear because I like people who are like me. And I want to be around people who are like me.

Because being around people who *aren't* like me – inviting people who *aren't* like me to *hang out* with me – makes me uncomfortable.

And I want to be comfortable in my home, at my dinner table.

I want to be comfortable in my neighborhood

and at my church.

So, just to be honest with you ...

- I don't like what Jesus is saying here.
- I don't like what Jesus is implying here.
- And I'm not sure exactly what to do about what He says.

And I suspect many of you are not thrilled either.

And that tension *we all* feel is at least some of what *they all* feel as “part two” of this dinner comes to an end.

Clean Up

Of course, “dinner” might be a bit of an overstatement since I would imagine there's not

been much if any eating going on.

I think at this point, the food is probably getting cold.

And the servants are nervously looking at one another and thinking, “what’s going to happen next?”

And so, one of the guests – who has to be a peacemaker by personality – is listening to all of this and watching all of this and thinking, “I have got to find a way pull the nose up on this thing before we all crash and burn.”

And when Jesus makes the comment about “the resurrection of the righteous” he thinks to himself, “At last! This is my chance!”

Luke writes that ...

When one of those at the table with him heard this [comment],

he said to Jesus, "Blessed is the one who will eat at the feast in the kingdom of God!" *Luke 14:15 (NIV)*

... which was the imagery in the mind of every good Jewish man and woman – that God would one day call an end to this world and raise the “righteous dead” to a great feast and celebration that would last forever.

So, when the guy blurts “blessed is the one who gets to eat at *that* dinner” (instead of *this* one), he has to be thinking:

- “Surely no one can argue with that!
- “Surely, we all agree on that!”
- “Maybe we can all get along until this dreadful dinner ends.”

It’s kind of like at Thanksgiving or Christmas

dinner when the talk turns to politics and things get tense and somebody says ...

- “Hey, how about them Chiefs?”
- “Aren’t they playing great?”
- “Do you think they’ll go to the Super Bowl?”
- “Do you think they’ll trade Tyreek Hill in the offseason?”

They try to change the subject to resolve the tension.

And sometimes it works.

But, in this case – at this dinner with Jesus – it doesn’t.

Instead, it only opens the door for Jesus say something even more offensive.

Luke writes that after the guy tries to smooth things over ...

Jesus replied, “that reminds me of a story.”

“A certain man was preparing a great banquet and invited many guests.”

“At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’” Luke 14:16-17 (NIV)

“But a very strange thing happened,” Jesus said.

“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.’

“Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please

excuse me.'

"Still another said, 'I just got married, so I can't come.'" Luke 14:18-20 (NIV)

Jesus continued ...

"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.'" Luke 14:21 (NIV)

The very people that the Pharisees (and good people like us) tended not to invite ...

The very people who are never invited.

The very people – like Theophilus, maybe – who

would never *expect* to be invited.

Jesus continued:

“‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

“Then the master told his servant, ‘Go out to the roads and country lanes [even to where the Gentiles are] and compel them to come in, so that my house will be full.’” Luke
14:22-23 (NIV)

And then the punchline that takes Jesus off of any future guest list at the home of a Pharisee.

“I tell you, not one of those who were invited will get a taste of my banquet.” Luke
14:24 (NIV)

And it was very clear to the Pharisees and other

religious leaders that evening that Jesus was saying ...

“Since you guys won’t respond to what God is doing through me, those who are in your minds the least, the lost, and the last are being invited and even compelled to come and take your place.”

Talk about insulting! Talk about offensive!

I don’t think you can be more of either than Jesus was in that moment.

Now, Luke doesn’t tell us what happens next, so we don’t really know. I’m going to guess that Jesus probably left – or was asked to leave – at that point.

What we *do* know is that all of the dinners he attends after this are exclusively with “tax

collectors and other sinners.”

Never again is He invited into the home of a Pharisee. Never again is he a guest at one of their tables.

So What?

Of course, the question for you and me at this point is “so what?”

What does this mean to us today, 2000 some years removed from that evening, and yet – and this is incredible to me ...

... being confronted, shamed, and even insulted by Jesus in the same way those upstanding Pharisees were?

What are we to do with all of this?

Two things come to mind and the first, to me, is

obvious from Jesus' final parable.

1. If you're not "in" with what matters to God, don't assume you're "in" with God.

Jesus clearly had – and has – an agenda and it's not the agenda of this world.

The world says that the way up is to get everything you want. Get property, get toys, get a spouse. Build yourself a comfortable life.

And there's nothing wrong with that unless it blinds you to what – and *who* – matters to God ... as had happened to the "good upstanding" men at this dinner.

They just couldn't see what God was doing because they were so focused on their own comfort.

In fact, they mistook their comfort as a sign of God's blessing. They told themselves, "since I'm

comfortable then, obviously, God and I must be good.”

But Jesus said, “nope. That’s not how it works. If you’re not ‘in’ with what matters to God, don’t assume you’re ‘in’ with God.”

And I wonder if maybe that’s an issue for some of us today.

God has an agenda in this world, but we’re so distracted by our stuff and the people (like us) who we share it with that we struggle to see it.

And when we do catch a glimpse of it – like in a message like this one – “we say, nah that can’t be right.”

So maybe this message today is an opportunity to do a heart check.

And here it is:

**Am I saying “no” to what God is doing
because I love my stuff (and “my people”)
too much?**

Something to think about.

The second thing I think all of this means ... the second takeaway – and this is the one I don’t like so much, the one I’m not exactly sure how to handle.

And by the way, if you’re not a believer in Jesus and not a follower of Jesus, this doesn’t apply to you, though you’re welcome to try and put it into practice.

But, as a Christian, I think the obvious point from what Jesus says to the host of the dinner – that “prominent Pharisee” – is that ...

2. Who I include around my table should reflect who God wants to include around His table.^{iv}

And who does God want to include? Who did

Jesus include?

- Tax collectors and other notorious sinners.
- The poor, the crippled, the blind and the lame.

All of them people who are not like me and people who may not even like me.

But here's my question – and maybe it's occurred to you as well.

- Does Jesus mean this literally as in “invite poor people to your home to sit at your dining room table?” Are we talking about just a physical table where we eat? People who are literally “notorious sinners”?
- Or could He mean something broader such as “hang out with ... build relationships with ... share your life to ... people who are

spiritually and emotionally poor, crippled,
blind and lame?”

I think the answer to all of these questions is
“yes.”

For some of us – especially those who are
among “the rich and the prominent” (which
would include me), I think there probably needs
to be literal dimension.

I think some of us in that social and financial
universe need to start opening our homes and
dinner tables to those who can’t pay us back.

But some of us *aren’t* “rich and prominent” and
it would be hard to do that; maybe even
dangerous to do that.

In that case, I think the broader answer applies.
And it also applies to those who are among the
“rich and the prominent.”

I think all of us can begin to open our lives to those who are spiritually and emotionally poor, crippled, blind and lame.

There are people all around us who are hungry but not physically hungry. They are starved spiritually, famished relationally.^v

- They are starving to experience a house of peace; a home that is not at war.
- They are starving for friendship; craving to be seen and noticed.
- They are malnourished from endless small talk and hungry for someone to pursue matters of the heart.
- They are hungry for a taste of grace and the aroma of joy.
- They have more than enough calories, but

they are famished for something relational and spiritual.

You see, *everyone* is in some way poor, crippled, blind and lame.

Everyone is, in some way, a tax collector or other notorious sinner before God.

And Jesus wants us (if we're his followers) to gather "those kinds of people" around *our* table (meaning in our homes, in our activities, in our church) ...

... because He desires them to be gathered around *His*.

- And I know that's very hard to even think about because of COVID and jobs and kids and ballgames and hobbies.
- And it's hard to think about if you're an introvert.

- And it's hard to think about because of the political climate.
- And it's hard to think about because of the racial tension.

But even though it's hard, it's the truth because this kind of "table fellowship" is what breaks down barriers. It's how the early church literally changed the world.

So, if you're a Christian, maybe this message today is an opportunity to do a heart check.

And here it is:

Am I open to the possibility of saying "yes" to who God wants around His table and mine?

Not am I *willing* to say "yes" because I'm not totally there yet. But do I want to be?

Am I open to the possibility that God could do a work in my heart that would allow me and empower me to say “yes”?

Am I open to that possibility?

Let's pray.

God, I would like to be that kind of person. I would like to be more like Jesus than like me.

But the truth about me – and many of us – is that our hearts are just not there.

We're distracted with the comforts of our lives.

We're hindered by the barriers of our culture.

Help us God to never forget that Jesus made himself uncomfortable for our sake because, even though we were poor, crippled, blind and lame sinners, he wanted us around His table.

Amen.

Endnotes

ⁱ <https://www.uu.edu/centers/rgee/fellows/fall98/james.htm>

ⁱⁱ Paul used the same term when addressing Felix (Acts 23:26; Acts 24:2) and Festus (Acts 26:25).

ⁱⁱⁱ Ibid

^{iv} This was well-stated in Jeff Manion's message *The Guest List* which can be found here: <https://www.adabible.org/series/dinner-with-jesus/>

^v The following list is from Manion.