

# PARABLES, “THROUGH PEASANTS EYES!”

Study 37, “The Great Banquet,” Part II, Luke 14:15-24

1. Read Luke 13: 28-34.
  - a. There is a repeated theme;  
Three interlocking themes are stated and then repeated in an inverse fashion. In the preceding verses we are told in the final fulfillment of all things that some who think there are invited will specifically plead, “we ate and drank in your presence.” They believe they have participated in table fellowship with him. “But no, I don’t know you,” come the answer. Abraham, Isaac and all the prophets are there, but these bystanders will be rejected. Then comes the double repetition of the 3-fold theme of the ‘ingathering’ for the GB, a reference of the death of Jesus and the 3rd day.
2. These materials are presented in an inverse fashion. Some of the motifs in Isaiah 25 reappear. There will be an ingathering. The faithful will come from the four corners of the compass. A dramatic reversal of positions is anticipated, because the first will be last and the last will be first. Jerusalem is presented as the place where Jesus most earnestly desired to gather the faithful for the banquet, but they have refused. Here the ingathering for the messianic banquet is discussed along with the twice-repeated theme of the death of Jesus., and reference for him being made perfect on the third day. The latter two themes are not in our p. and so lie outside the scope of our study, but are an important part of the Travel Narrative as a whole, and for a full understanding of the messianic banquet in Luke as well as Luke’s Theology of the cross. Jesus anticipates a great eschatological banquet. Jerusalem’s children are invited, but they refuse. Some expected to be there are refused. The guests come from the four points of the compass.
3. To summarize the literary background of the banquet, we see the GB of God described in the inclusive terms of Isaiah 25. Various forms have differing details. To the Qumran community the scene for the ordered banquet is that on the worthy attend in rank. In Luke 13 the banquet is only for patriarchs. Some refused the earnest invite, many expected are

refused. The guests come from the four corners. Lucan composition compares the 3<sup>rd</sup> day and the death of Jesus in the banquet. With the OT, Intertestamental and NT background, we can proceed to the text.

4. The pious banqueter invokes an invocation on the those who will be accepted on that great day. "O Lord, may we be among the righteous and be counted without blemish, worthy to sit with the men of renown on that great day." Rather than a traditional pious invocation, Jesus responds with a p. Whose literary form is as follows;
5. The p. begins with a reference to the GB and those initially invited. We have a clear case of *inclusio*, in that these same themes, with the same language occur at the end. After the introduction, the dramatic action divides into seven speeches. We could even call the p., "The Banquet of the 7 Speeches." They fall naturally into 7 stanzas, with ideas in the first four and then other key ideas in the last three;

"And he said to him,

'A man once gave a GB	GREAT BANQUET
And he invited many	MANY INVITED
(1) And he sent his servant at the hour of the	DO THIS
Banquet to say, 'Come, all is ready now!'	BECAUSE OF THIS
But they all began making excuses.	EXCUSES
(2) The first said to him, 'I have bought a field	I DID THIS
And I must go out to see it.	I MUST DO THIS
I pray that you have me excused.'	EXCUSE ME
(3) And another said, "I have bought five yoke	
of oxen.	I DID THIS
and I go to test them	I MUST DO THIS
I pray you have me excused.'	EXCUSE ME
(4) And another said, I have married a bride,	I DID THIS
And therefore--	THUS I MUST
I cannot come.'	NOT COME
(5) So the servant came and reported to the	
Master. Then the householder in anger said	
To his servant, 'Go out quickly, into streets	MASTER_GO
And the lanes of the city, Bring in the poor,	THE STREETS
Maimed, blind and lame.'	FILL UP

(6) And the servant said, 'Sir,' what you have Commanded has been done, and there is still room.'	SERVANT I WENT NOT FULL
(7) And the master said to the Servant, 'go out' Into the highways and the hedges, And compel to enter, that my house may be filled.'	MASTER_GO TO HIGHWAYS FILL UP
For I tell you (plural) None of those men who were invited Shall taste my banquet	THOSE INVITED MY BANQUET

6. The master gives three speeches. Each of them begins with a command related to the gathering of the guests. There are two invitations to outsiders (though they are different people) at the end. The p. needs to be examined one stanza at a time. To this we now turn.

7. "And he said to him, 'A man once gave a GB And he invited many	GREAT BANQUET MANY INVITED
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### **STANZA ONE-A BANQUET PREPARED**

(1) And he sent his servant at the hour of the Banquet to say, 'Come, all is ready now!' But they all began making excuses.	DO THIS BECAUSE OF THIS EXCUSES
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8. DO THIS, BECAUSE OF THIS, and EXCUSE ME:
- a. Some details on this; A GB is hosted by a great man. The guests are peers and associates. This is a serious invite.
  - b. A Jewish review of Lamentations refers to the people of Jerusalem and notes that none of them would attend a banquet unless he is invited twice. This is done so that the first one is never considered as being sent as a mistake.
  - c. There is an example in ancient history in which an enemy is accidentally invited and it leads to tragic results.
  - d. This double invitation is still in play in much of the ME, especially conservative areas.
  - e. A village provides meat for the banquet and it is prepared according to the number of guest. chicken
  - f. The hosts send out invitations and receive reservations and chicken, duck and calves are prepared according to increasing # of guests.
  - g. The animal is killed and eaten that night and guests who reserve are duty bound to attend.

- h. When the hour comes, the servant is sent out with the traditional message; "Come, now all is ready!" This means the meat is killed and is ready for you. Ibrahim, Sa'id. Has caught this in his comment on this verse; "This is according to the accepted custom of noble men in the east who extend an invitation sometime before the banquet and then repeat the invitation by means of a messenger at the hour of the banquet." Thomson confirms Sa'id: If a sheikh, bey or emeer invites he always sends a servant to call you at that proper time. This servant often repeats the very formula mentioned in Luke 14:17, "Come for the supper is ready."
9. Furthermore, Thompson finds the p. "in all of its details in close conformity to the customs of the country." The Greek text supports this cultural background. The present imperative, "Come!" Means literally, "continue coming." The guests have begun their action by accepting the invitation. They continue it by responding to the messenger. Indeed, beginning with Esther, down through the first century, this double invitation can be documented in both Jewish and Roman works. (Marshall). Thus, the two invitations are in full harmony with the customs of the times. The initial acceptance obliges the guest to respond to the summons at 'the hour of the banquet.'
10. The language already triggers in the listener's ears the rumblings of great events. "The hour of the banquet," and the freighted message goes out, "Come, all is ready!" The theological intent is unmistakable. The hour of the messianic banquet has arrived. All is prepared, invitations are out; let those already invited attend the feast and enjoy the fellowship and nourishment of the long anticipated repast. But no! Here the p. takes a totally unexpected turn.
11. The texts literally says, "they all from one began to make excuses." The phrase "from one," may be identified as an Aramaism meaning, "all at once," (Creed). Or it may be a Greek phrase meaning "unanimously." (Marshall). We can catch the surprise registered in the idiom. Here is no insult. Surely a last minute refusal to attend a banquet in any culture is bad taste in any culture. IN the ME is considered a rude affront to the host. Thomson is again helpful: "It is true now, as then, that to refuse is a high insult to the maker of the feast." (Thomson, Marshall).