

PARABLES, “THROUGH PEASANTS EYES!”

Study 41, “The Great Banquet,” Part VI, Luke 14:15-24

1. The p. can be even called the p. of “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

And he invited many

(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.

(2) The first said to him, ‘I have bought a field

And I must go out to see it.

I pray that you have me excused.’

(3) And another said, “I have bought five yoke

of oxen.

and I go to test them

I pray you have me excused.’

(4) And another said, I have married a bride,

And therefore--

I cannot 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

And the lanes of the city, Bring in the poor,

Maimed, blind and lame.’

(6) And the servant said, ‘Sir,’ what you have

Commanded has been done,

and there is still room.’

(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.’

GREAT BANQUET

MANY INVITED

DO THIS

BECAUSE OF THIS

EXCUSES

I DID THIS

I MUST DO THIS

EXCUSE ME

I DID THIS

I MUST DO THIS

EXCUSE ME

I DID THIS

THUS I MUST

NOT COME

MASTER_GO

THE STREETS

FILL UP

SERVANT

I WENT

NOT FULL

MASTER_GO

TO HIGHWAYS

FILL UP

For I tell you (plural)

None of those men who were invited

THOSE INVITED

Shall taste my banquet

MY BANQUET

to enjoy it must come in. They cannot have the portions sent out for them to enjoy while they busy themselves with other things.”

2. Jesus (He) did not carry out any major outreach to the gentiles. Indeed, the 12 were sent only to the lost within Israel (Matthew 10:5). Thus the details of the p. as it now stands precisely fit Jesus’ own historical ministry. But is there other evidence in Luke or elsewhere of Jesus’ interest in the gentiles?
3. Luke’s interest in gentiles is unmistakable (Martin). Simeon declares Jesus to be a “light for revelation to the Gentiles,” 2:32, The genealogy is traced to Adam, Luke 3:38 and not to Abraham, Matthew 1:2. The quotation from Isaiah 40:3-5, in Luke 3:6, includes the phrase, “and All flesh shall see the salvation of God.” The Commission of the disciples at the end of Luke specifically mentions the gentiles, Luke 24:47. Our question thus becomes, is there direction set by Jesus Himself that this is reflected on, enlarged and fulfilled by the church? Or is all concern for the gentiles traceable only to the post-Easter situation.
4. The ministry of Jesus is clearly focused on “the lost sheep of the house of Israel,” (Matt. 15:23). Johannes Blauw argued; The resurrection is a great turning. There is a centripetal force of mission (let the gentiles come in if they like, but do not go out to them), becomes a centrifugal force & The Church goes out to the gentiles with a message for all people. (Blauw).
5. Jeremias affirms the same position when he writes, “Jesus expressly rejected the idea that He was also sent to the Gentiles; His mission was confined to the lost sheep of the Israelite community.” (Jeremias). He also sees the message of the OT as being always, “centripetal’ The Gentiles will not be evangelized where they dwell; but will be summoned to the holy Mount by divine epiphany. Yet Blauw admits there are hints of the centrifugal force of the mission in the OT. Isaiah 42:4 reads, “He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law.” The message among the famous Servant Songs of Isaiah, and clearly the servant in some sense is seen as going out to “establish justice in the earth.”
6. In Isaiah 49:6, in another of the Servant Songs, the centrifugal force is more boldly stated:

A. "And now the <i>Lord says</i> ,	THE LORD SAYS
Who formed me from the <i>womb to be his servant</i> ,	MY SERVANT
B To bring <i>Jacob back</i> to him	JACOB BROUGHT BACK
And <i>Israel</i> might <i>be</i> gathered to him,	ISRAEL—GATHERED
C For I am <i>honored</i> in the eyes of the Lord,	HONORED
And my <i>God</i> has become <i>my strength</i> .	MADE STRONG
B. <i>He says</i> :	THE LORD SAYS
It is too light a thing that you <i>should be my servant</i>	MY SERVANT
B to <i>raise up</i> the tribes of <i>Jacob</i>	JACOB—RAISED UP
And to <i>restore</i> the survivors of <i>Israel</i> :	ISRAEL—RESTORED
C I will you as a <i>light to the nations</i> ,	LIGHT TO THE NATIONS
That my salvation may reach the <i>end of the earth</i> ."	SALVATION-END

7. We have seen parallelism in Isaiah. Through repeating couplets, the unique role of servant is highlighted. The first series, the servant is formed in the womb, (A) to restore Jacob/Israel (B) and is especially honored by God who has become his strength (C). The series of ideas is relatively traditional. But the second series contains a dramatic surprise. For we discover that it is too light a thing to be the servant of God (B) just for the restoration of Israel (BB), this He is given a light for the role of salvation to the ends for nations. (CC). The clear progression of the text clarifies the twofold role of the servant. He is formed/sent for the "lost sheep of Israel." But this is not enough for the greatness of the servant. He is strengthened and honored (CC) so that he becomes the light of salvation to the ends of the earth. Clearly the centrifugal force of mission set forth in the text. Thus we can say with (Blauw) that in the OT, the centrifugal force of mission is rare, but we see in in The Servant Songs of Isaiah, which are prominent in the NT.

8. Are there hints about the centrality of Jesus' mission to Gentiles in the Pre-Easter teachings of Jesus? We believe there are. The central package is the famous inauguration scene in the synagogue at Nazareth where Jesus announces the beginning of His ministry, see Luke 4:14-30. That text quotes the OT Isaiah 61:1-2, but this time it's broken into seven idea units;

1 The <i>Spirit of the Lord</i> is upon me	SPIRIT OF THE LORD
2 For He has sent me to preach to the poor	PREACH
3 He has <i>sent me</i> to proclaim to the captives—Freedom	SEND OUT-FREEDOM

4 and recovering <i>sight to the blind;</i>	SIGHT
3' To <i>send out</i> the oppressed---in <i>freedom</i>	SEND OUT-- FREEDOM
2' and to <i>proclaim</i>	PROCLIAM
3' the acceptable <i>year of the Lord</i>	YEAR OF THE LORD

9. As it now stands in Luke, this text is different from Isaiah 61:1-2 at four major points; Lund has observed all four of these changes were necessary to form seven lines with three pairs and a climax at the center. The adding is not literary, but more importantly, theological. These four changes are as follows; The phrase to 'bind up the broken hearted' isn't in line 3. With this removal, the line is manageable and begins with the word send and ends with freedom. Second, a full line is brought in from Isaiah 58:6 and stands in perfect structure as 3'. It begins with send and ends in 'freedom,' It is added as it balances all of line 3. The key word 'to proclaim,' (kerusso in line 2' has replaced Isaiah's word, which means 'to say or to call.' This is because the parallel line in 3 has the verb 'to preach,' (eungelizo) and in these two verbs we have the great NT word for 'proclaim.' After editing they stand in balance with each other. The last part of Isaiah 61:2 is omitted which references judgment on the gentiles. Thus line 1' is in line with 1. After editing the inverted parallelism is completed. Of special interest for our purposes are three central lines. In such and inverted parallelisms the climax occurs at the middle of the structure. And thus the center deserves special attention. Here we note the following;

3 He has *sent me*---to proclaim to the captives---*freedom*.

4 And recover sight to the blind;

3' to send out he oppressed in *freedom*.

10. Line 3' as we have noted was brought in from Isaiah 58:6 and placed in this text in order to balance line 3; and line 3 itself had the phrase 'to bind up the brokenhearted,' was removed in order to make it of manageable length. Thus more editing is taking place in 3 and 3' then anywhere else in the entire quotation, and they occur in the middle of the 7 lines. The reason for this special care and placement is evident when the entirety of the discussion in the synagogue is examined.

11. In Luke 4:25-37, Jesus draws on two remarkable heroes of faith from the OT. Both are non Jews. The first is the widow of Zarephath of Sidon.