

OpenTheo

Invited to the Feast

November 14, 2023



Sermons of Dr. Martyn Lloyd-Jones - MLJ Trust

Luke 14:15-24 — What is the great feast of God? It is far more than any meal, for the feast of God that all are invited to is the gospel of Jesus Christ. In this sermon on Luke 14:15-24 titled “Invited to the Feast,” Dr. Martyn Lloyd-Jones preaches on the parable of Jesus wherein all the guests of the feast refuse to come when they are invited. Each one has a different excuse. Some say they have to take care of their fields, others have to go to their wives. These are all who were invited to be a part of the kingdom of God, and yet they refused. They were more concerned with their everyday life than what God was doing in the world. The application of this sermon is that no one must put anything before God or before His kingdom. The fate of eternal souls rely on how each responds to the message of God. Does one refuse to come to Jesus Christ for forgiveness of sins or do they run to Christ and believe that He is truly the son of God come to save sinners? The gospel is a call to believe in God and to repent of sins. It is a call to experience true life in Christ

Transcript

The words to which I should like to call your attention this evening are to be found in the Gospel according to Zim Tluk, in the 14th chapter, and reading from the 15th verse to the 24th verse. This is 15-24 in the 14th chapter of the Gospel according to Zim Tluk. And when one of them that sat at meet with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, a certain man made a great supper and bad many. And sent his servant at supper time to say to them that where biden come for all things are now ready. And they all with one consent began to make excuse.

The first said unto him, I have bought a piece of ground and I must go, needs go, and see it. I pray they have me excused. And another said, I have bought five year convoxel and I go to prove them.

I pray they have me excused. And another said, I have married a wife and therefore I

cannot come. So that servant came and showed his Lord these things.

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 either the poor and the maimed and the halt and the blind. And the servant said, Lord, it is done as thou has commanded and yet there is room. And the Lord said unto the servant, go out into the highways and engines and compel them to come in that my house may be filled.

For I say unto you that none of those men which were bidden shall taste of my supper. Now we are considering tonight that on this second parable which is found recovered in this 14th chapter of the Gospel according to Saint Luke, last Sunday night we consider together the previous one. Now we are looking at this chapter for this reason that we have our Lord here dealing with what is after all the most important question and problem in the whole of life.

And that is why it is that men and women refuse him and refuse his great and glorious salvation. That's the tragedy that stands out on the very face and surface of the new testament. Our Lord came into a world of sin and shame.

He said that he had come to seek and to save that which was lost. He had come to bless it. Yet what the world did with its greatest benefactor was to say away with him crucify him and they put him to death.

Now I say that this is not only a great problem in the New Testament, it is the standing problem of all the ages and the centuries. Look at our world even as it is tonight. We see the problems.

Everybody's aware of them. I'm not only thinking of the wars we've had, the wars that they seem to be preparing for. I'm not thinking merely of the disturbances in so many countries tonight.

I'm thinking also the unhappiness and the misery, the breakdown in morals, the pressing problems, the mounting problem. Now there is life. Mankind is in trouble.

It's ill at ease and it's unhappy. Here is a message from God in the person of his own son offering a great and a glorious salvation. And yet it is still as it was when he was here in the days of his flesh.

Men and women refuse him and reject him. They do exactly what the people did in this parable. Now I say that there's no greater question than death.

There's no greater problem. What is it that makes men and women behave in such a manner? If he had come into the world to blast us into destroy us and to condemn us, we'd understand this. But as he said so, frequently he hadn't come into the world to condemn the world because that the world threw him might be saved.

And he went about doing good. He never did anybody any harm. His deeds were always deeds and compassion.

And yet this is how they treated him, regarded him as an enemy and failed to avail themselves of what he offered them so graciously and so freely. Now my dear friends, this is sure the most urgent and pressing problem confronting the human race at this moment. Well now our Lord himself deals with that very problem in this chapter.

Now we consider the first reason last Sunday night. There he showed us quite plainly that many people reject this great salvation of his simply because they've got an entirely wrong and false view of themselves. You remember those people that he talks about he put forth a parable to those which were bidden when he marked how they chose out the chief room saying unto them, when thou not bitten of any men to a wedding sit not down in the highest room, lest a more honorable man than thou be bidden, and he that bet thee and him come and say unto thee give this men place, and thou begin with shame to take the lowest room.

Then he winds it up by saying, whosoever exalted himself shall be a beast. For he that humbled himself shall be exalted. The first reason then was the one dealt with that.

That mankind refuses this salvation because of its completely false estimate of itself. Very well now then we move on tonight to this second parable in this chapter, the one that I've just read to you. What's the message here? How do we understand this parable? Now it seems to me that the key to the parable is found in the 15th verse, the first verse that I've read to you.

When one of them that set at meet with them heard these things namely what I've just been reminding you of the parable that our Lord had just spoken, he said unto him, blessed is he that shall eat bread in the kingdom of God. And it was because that man said that that our Lord spoke this parable. Then said he unto him and he spoke this parable about these people who with one consent began to make excuse.

Now then what sort of a man was this who made this remark? This man who says, blessed is he that shall eat bread in the kingdom of God. Well he's obviously a man who is concerned about the kingdom of God. He's interested in the kingdom of God and he wants to be in the kingdom of God.

And indeed we can go further and we can say that he has no doubt at all that he is going to eat bread in the kingdom of God. He's obviously one of the people invited to this feast at which our Lord was present. He was invited by one of the chief Pharisees to eat bread on the seventh day and this was one of these people who were invited and who probably had put himself to sit in one of the best feets.

And as he listens to our Lord he says, wonderful blessed are they shall eat bread in the

kingdom of God. He was one of these Pharisees. They believed in the kingdom of God and they had no doubt at all that they were going to be in it.

They believed that when the kingdom of God came there would be a great feast at what he means and he says, oh that's going to be a wonderful day when the kingdom of God shall have come. And I hope to be there eating this bread in the kingdom of God. Now I suggest to you that that was the condition of this man.

He was one of these men who was interested in religion once the benefits of religion and is quite happy about himself and is sure that he is going to inhale this kingdom and that he's going to spend his eternity with God and the Lord Jesus Christ and the Holy Spirit in the presence of the Holy Angel. I suggest that this man is an end who more or less takes his salvation for granted. He's interested, he's concerned, he wants this and yet you see he's all wrong.

How do I know that? Well I know that because of the way in which our Lord dented with him. I know that because of this parable which our Lord spoke to the man. He has the man who makes this remark and then our Lord said unto him and he speaks this parable about these people who with one consent began to make excuse.

In other words our Lord understood this man and his mentality. He doesn't merely listen to his words, he listens to the mind that is behind them. He listens to the spirit in which they're sent.

Our Lord new men we are told at the beginning of John's gospel he doesn't need anybody to tell him about men. He knew what was in men and he was able to read men's thoughts and he was able to unmask. Here's a man who on the surface seems to be saying the most excellent thing a man can ever say yet our Lord is utterly displeased with him.

He dislikes with the men's says and he delivers him not only a solemn warning but rarely a striking condemnation. So you see we've got to interpret our parable in the light of this man's outlook and attitude. Indeed I agree with those who say that the beginning of the sixteenth verse should be not then said he unto them but he said unto him the contrast the man says you see blessed are they that shall eat bread in the kingdom of God but he the Lord said unto him listen and then there comes the parable.

Well very well the purpose of the parable is you see is to deal with the kind of outlook that you get in that sort of men. Now there is no doubt at all that primarily our Lord here of course was concerned with the case of the Jews. The Jews were the people as I've reminded you and especially these Pharisees and scribes and doctors of the Lord they were the religious people and the religious leaders and as I say they were looking forward to the coming of the kingdom of the Messiah and they assumed that they'd be in the chief places in that kingdom when it came.

Primarily our Lord was dealing with the case of the Pharisees and he was out to expose their whole position and what he's really saying is this he says you Pharisees you men who speak out pompously and apparently so wonderfully about the kingdom of God and about eating bread in the kingdom of God you're not going to be in it but the people whom you despise the public and from sinners are going to be in it indeed even the Gentiles are going to be in it. That's what he's where he's saying. The men who've been invited the Jews the nation of God the people who got the scriptures who were waiting for the Messiah they're outside who's inside the common people who heard him gladly and indeed the Gentiles the people of the hedgens and the hedgers and the mere bypass of life so it is indeed a tremendous prophetic statement by our blessed Lord as to what was actually going to happen and of course it did happen it was the Jews who crucified their own Messiah and they're outside the church of the kingdom of God and it's the Gentiles who came in our Lord here is uttering a very great prophetic utterance but in addition to that he is laying down a very great and vital principle that is as true for us tonight as it was in the case of these Pharisees to whom it was first of all spoken on for whom it was primarily meant and that's the thing that we should be concerned about the principle that is here enunciated by our Lord well what is it well it's this he here is dealing with the case of people who are concerned about religion they're interested in it and indeed it can be said of them that they want it they're people who believe in God and they want to know God and they want to enjoy the benefits of salvation and they want to go to heaven and yet according to our Lord their whole position may be utterly and entirely hopeless and they may they will find themselves at the end shut against them now I've been saying that this is a very solemn matter and it is a solemn matter that's the message of this parable now the terms of the parable I think prove that my exposition of it is not only right but it must be right you see this is the position of these people here is a man who makes a great supper at least he decides to make a great supper and he announces that he's going to do so he then sends out invitations to a number of people telling them on such and such a that such and such a time I am hoping to make a great supper and I very much like you to come and join me at the supper he sends out an invitation to them this was the custom in those days you first of all made your decision about the meal you then sent out a preliminary invitation then when the time came and when you were in a position actually to make your supper you sent out a second invitation a kind of reminder the first preliminary invitation and then the actual invitation in which you say come for all things and already they were not ready when you sent out the first invitation but by now they're already now this is the person we are dealing with you see here are old people who have accepted the first invitation the certain men made a great supper and bad many he sent out the invitation then he sent his servant at supper time to say to them that we're already bitten come for all things are now ready very well here's the kind of person we're dealing they have accepted the first invitation why well because they are interested oh yes when the invitation came they said well now how nice of him to send me an invitation I'd like to do this very much oh well so you send back your reply and you say yes oh I hope to be there they're

interested they're attracted they're concerned they want to be there now you see we're not dealing here with people who are nothing to do with it and to say keep you your invitation to yourself I'm not interested keep your invitation and your supper most certainly I'm not coming no no no that's not the position at all you see there are people like that and apparently 90% of the people in this country tonight are in that position I'm not concerned with them tonight I'm concerned with these who accept the first invitation they're interested in religion they say they want to believe in God and to know God and they want to be blessed by God they accept the invitation the general invitation and yet you see the whole point is this that when the second guns and the reminder of the first they all with one consent began to make excuses and they didn't go now that's the thing with which our Lord is dealing here what's the principle well it's this the main trouble with the people we were dealing with last Sunday night was that they were completely wrong in their ideas of themselves the problem with these people is that they're completely wrong and failed to understand the real nature of salvation that's the trouble here you see it isn't only one thing it's a number of things and our Lord puts his emphasis upon this and that we are giving them all together but some in particular some more than others in certain particular respects very well then here is the message of I see it here in this book I have got a great message of salvation here is a book that has been confronting the human race for nearly 20th century here is a message that has been preached what is it oh it's this great message of salvation it is this great offer of salvation that God has sent out to mankind he is a cold preachers to deliver it how should they hear without a preacher how should they preach and they accept to be sent says the apostle Paul and God has given to the church preachers to proclaim the message to give the invitation and God is tonight sending out this invitation to men and women he says come I'm offering you everything that you need in the son of my love the great message the great offer of salvation is sent out to all but the fact is that all are not said all are not found at the feast and all will not be found with God in the glory of a lusting in eternity this is the message there are many who seem to be interested who will not be there there are many who actually assume that they're going to be there and who can say with this men blessed is he that you'll eat bread in the kingdom of God a wonderful little bee to be with God and to be with Christ they say what a wonderful thing what a good and an excellent thing religion is Christianity is but they don't belong to it they won't be in the feast the final word to them is this I say unto you that none of those men which were bitten shall taste of my supper now my dear friend this comes to us all as a personal question doesn't it you wouldn't be here if you hadn't got some interest in religion you wouldn't be here on a night like this if you hadn't some concern about these metals you're very present proves that you're doing something unusual in this country tonight the masses of the people are not doing this you're interested you're obviously interested but I still ask you ask you this question where are we really yes the men who says blessed are they we shall eat bread in the kingdom of God our Lord doesn't like it it's to that many speaks this parable and to all the world like him our Lord here's the words but he's much more interested in something deeper than the words and in order

that we may test and examine ourselves I hold this matter before you tonight god knows it's a matter that is not only important for tonight and for time it's a matter that's important for the whole of eternity very well then what are the lessons that are taught in this parable let me divide them up into general in particular the first general lesson that I learned from this parable is this that our attitude is much more important in God's sights than our actions our attitude what matters in the last analysis is our whole attitude to God not our particular actions now of course we all tend to think in terms of actions don't we and I suppose most people think that what keeps people out of the kingdom of God is that they're guilty of some great and terrible sin oh they say look at the way in which they live the thing is impossible they're right outside the way the Pharisees used to look at the publicans and the sinners interested you see in action but the whole of our Lord's emphasis in this parable is just assures that what matters is not so much our actions but our attitude did you notice the excuses that these people made this is much so terrifying to me about this parable not a single one of these people was guilty of any sin as such the first lot they say when the messenger comes to them the first men said I have bought a piece of ground and I miss needs go and see it there's nothing wrong in buying a piece of ground there's nothing wrong in going to see a piece of ground that you've bought and yet you see this is a terrible thing this is the sort of men who is condemned by our law why well because in sending back this reply he is revealing his attitude to the man who is making the feast it's a matter of attitude you see what is condemned in this parable is not drunkenness and adultery and murder and things like that that's what people think of course especially nice and respectable people oh that's it men were guilty of things like that they must be outside but you know there's nothing like that here at all his first men have done something that was perfectly legitimate he had bought a piece of ground and he must needs go and see it because he's a fraud for this reason he's obviously a man who'd already seen it otherwise he wouldn't have bought it he's not a fool you don't buy a piece of ground without seeing it that wasn't the trouble with this men the trouble with this men was you see that this piece of ground that got into his cell and he spent the whole of his time in looking at it it wasn't that he'd heard of it and said I'm sorry I can't come you know I've made an appointment I just must see this before I buy it he'd already bought it but still he wants to go back to look at it and the same with the second men the second men said I have bought five-year conoxone and I go to prove them well the men of Brey's oxen they know that he may plow his land without knowing whether they are good working oxen or not as I say again a fool obviously he already knew this but he can't wait you see he must go and put them in and try them out for himself and the thing can't wait the oxen have got into his cell but there's nothing wrong in buying oxen there's nothing wrong in proving oxen now the third men says I have married a wife so I cannot come our lord never condemned marriage the bible doesn't condemn marriage there's everything right about marriage and yet you see these are the things that our lord says are going to damn these people now this is a great principle in the bible you'll find it enunciated in many many pieces there is this general opinion that the people who are outside the kingdom are some flagrant blatant obvious deep

sinners but they're not according to the bible I think I quoted it last and denied let me quote it again what we are told about the people before the flood was not so much that they were guilty of terrible sins but that they were eating and drinking the message you see in the first instance is this what rarely matters is our attitude these people are condemned not so much for doing what they did but that in doing what they did they were revealing their attitude to this men was making the great suffer and here is the great fundamental principle in the whole of the bible what matters primarily with god is our attitude stop thinking in terms of action because if you think in terms of actions you'll talk about good people and bad people you'll talk about great sinners and little sinners and it's all rubbish it is all wrong god is concerned privately not about our actions but about our attitude to him god demands our love it is men's independence of god that finally now i'm so concerned about this at the present time you see we are living in a strange world and we hear a lot of course and rightly so about this terrible manifestation of sin and evil but if i were asked to name the greatest sin in great Britain tonight and the most damning sin the most awful sin i wouldn't refer to these things these poor people were just raving in sin no they're the publicans and sinners there is a sense in which i see much greater hope for them than i do for certain other people who are those ah the self-contained respectable nice people they never get drunk they don't commit a doubt they're the backbone of society the good decent people and there they are self-contained they're not religious why should they be they don't need religion they're like the very z they give a tenth of their goods to the poor they live this nice clean moral decent life yes they're interested in religion why they even do the church on Easter Sunday morning that's proof that they're interested in religion of course they're interested in religion perhaps they'll go when there's a wedding or a funeral or a christening oh yes they're they're of course they're they're religious people they're they haven't cut themselves off from these they've accepted the first invitation of course they're good nice religious people and they believe in god of course i've never not believed in god i've been brought up to really believe in god and so on and so forth you you're familiar with the type but they appear before god when it suits them when there isn't something else that's very pressing when they feel like it or when they just think that they ought to do so now this to me is the damning thing there are so many in this country today who feel you see that we no longer need religion we're able to do it all ourselves you're educated and so on and you simply need more education and more royal commissions and you'll find the cause of troubles and you get rid of them and we'll all be nice and decent and respectable and we don't need god we don't need anything we'll all admit ourselves perfect and complacent in our decency that's the kind of person that's dealt with here and whether our lord says to these people is just this god isn't interested in your him secondly the greatest insult to god is to refuse his offer in christ that's the greatest insult to god now look at this man who makes the great suffer he decides to do this and he sends out his preliminary invitations and these people accept them and he is delighted and he's pleased then when the vital moment comes he's got everything ready he's gone to this great trouble he sends out his servants and say come

along everything's now ready we're ready to begin and with one consent they begin to make excuses and they give these paltry excuses and the man is very angry we are told yes because he's deeply hurt these people have insulted him that's what they're really doing you see just in the value of the supper it's the personal insult they're telling him what they think of him they're sending back his invitation they're refusing now here again is another very vital principle which is so often forgotten there is no greater insult i say to god than to refuse his offer to disobey god is a terrible thing to break the ten commandments it's a terrible thing to be guilty of anything that is a transgression of god's holy law there's nothing too terrible to say about it but you know there's something worse than that and that is to refuse god's offer of salvation to refuse what god has done in his own son now that's the great thing that our law brings out here and notice there is another part of this very thing which is most interesting when uh when this man sends out his servant to say come for all things are now ready they all with one consent began to make excuses listen the first said unto him i have bought a piece of ground and i must need to go and see it i pray they have me excused i'm sorry i can't come on this occasion of course i i i was greatly touched by the invitation and i was flattened and i fully intended coming but i'm so sorry i just can't come to my please have me excused i've got this i've bought this better ground i i'm i must currency please have me excused another said i have bought five-year yoga box and and i go to prove them i pray they have me excused how polite they are how nice they are they say well of course you do understand the position don't you we we dearly like to come but sorry just on this occasion we can't manage it the third man is is different he's blunt he just says i have married a wife he doesn't say i pray they therefore have me excused he says i have married a wife and therefore i cannot come but this is what's important whether the refusal is polite or whether it's rude and blunt doesn't make the slightest difference you see this is where the devil gets us isn't it we think that as long as we are polite in our refusal to guard that summer it makes a difference we say i pray have me excused what a terrible man this third man is he says i therefore cannot come he doesn't say why to please excuse me on this occasion but you see how not says it's completely irrelevant doesn't matter how you say it you can be the most polite man in the presence of god but if you don't do what he tells you you're outside you're insulting him you're refusing his gospel you can praise christ and the gospel but if you don't accept you're insulting him quite as much as the man who dans and blasts it doesn't make the slightest difference there is no greater insult to god than to refuse his offer of salvation he's only begotten dearly beloved son and my third general principle is this one that we reveal our attitude to god and his offer of salvation in christ by our lives not by what we say not by vague desires and general feelings but by what we don't here's a man who says kingdom of god that's what he says that's the man who accepts the first invitation and sends back the reply saying thank you very much i most certainly want to come and i deeply appreciate the honor you do me by asking me but then when the second invitation comes it asks to be executed you see it doesn't matter what we say my dear friends what matters is what we do and what we are you say you're interested in religion you're

interested in god you're interested in salvation you say you're like singing him you say you like listening to sermons but what i ask you tonight is this what are you telling god about all this in your life the likenesses of no value accepting invitations doesn't count valent doesn't matter at all the question is what are you saying to god in your life in the totality of your being that's the thing that matters nothing else these people by with one consent making excuse they're telling him exactly what they think of him and his great sata so that nothing matters i say but the expression of our lives oh there are many people who talk about religion and are ready to argue and he debate about it my dear friend what god wants to know is this what are you doing with your life in terms of him what are you really saying to him it's so easy to talk and to say things what's the state of your heart have you given your heart he doesn't want your lips he wants you he wants the throne of your life he doesn't want your good opinions he doesn't want your polite remarks about him he doesn't want your praise of him he certainly doesn't want your defense of him but what he wants is you he wants the throne of your being he wants your total allegiance and if you don't give him that all the talk in the world will be of no value you'll find yourself outside that's the message of this parable very well there are the general lessons let me listen to put the simple practical lessons before you let me ask this question why is it then that people refuse god's offer that's the way in which they do it but what makes them do it why is it true to say in this matter that the road to hell is paved with good intentions we accept the first invitation we intend to but we don't what's the matter why did these people with one consent begin to make excuse it's quite simple here's the first they all are estimate this world and life in this world and the things of this world you see when it comes to the point the first man regards his piece of ground as of greater importance than this great supper the second man regards the five york of oxygen and the proving of them as of greater importance than accepting this invitation to the great supper the third man he regards his married relationship as more important in what i mean by that is not so much the married relationship but that he must apparently spend every second of it in that way and so be rude to the men whose invitation is accepted there's nothing here i say against legitimate occupations it is right that men should trade work in professions and be engaged in the ordinary applications of life in this world that's perfectly all right but what our lord is talking about is this it is what may be called world-mindedness worldliness living for this world having the world in your heart being governed and controlled by this world this is the great message running right through the whole of the bible isn't it blooded by our lord in the parable of the sire he tells us of seed falling you see into certain good ground it in certain type of ground but then the thorns spring up what are these all the affairs and the affairs of this life and all lord issues of solemn warning later on in this same gospel according to synduke where he tells these people to be wear less their hearts be overcharged with surfitting and feasting and drunkenness and the cares and the affairs of this world these are the things that endanger the soul it's when the world enters into the heart what our lord condemns is that we should give ourselves to these things what our lord condemns is that we should regard these things as more important than the soul and our

relationship to god you see these men are insulting i say what they're saying all right we've accepted an invitation but you know i can't come now i'm absolutely obsessed by this bit of land of mine i'm going to make a great fortune out of this i bought it i knew what i was doing but you know i must go keep on going back i go back every night and i look at it and i see the great building that's going to be on it i'm making a fortune he's gripped by this he's learning for it so much so that he insults this man it's not necessary to go and look at that blood of ground every single night he could have spared one evening it wouldn't be a long time no no he can't this is everything to him it's more important than that likewise with the oxen likewise with the wife this is the thing our lord is concerned about these things are perfectly right and legitimate in life but my dear friend are these things more important to you than your soul and your relationship to god do you give these things priority over god and your eternal destiny that's the question do you push your god on one side as it were and tell him he's got a weight that because of these things because you're living for them and are governed by them and can't go on without them it's a question of priorities here and nothing else these people put all these things before the great suffer and thereby they reveal their whole view of life and their philosophy of life and their relative values in life and this is the very things that men and women are doing at this present time they're putting the things of this world before god now these things are all right i say they're quite legitimate if you keep them in the right proportion there's nothing wrong in looking at a television but if you put that before worshiping god on a sunday night well then you're wrong like these people were there's nothing wrong in reading certain books if you like for entertainment and for relaxation but if you spend the whole of your time reading them and therefore you've got no time to read your bible you've got your priorities wrong and go and work it out for yourself we shall be working at our god willing next and then i didn't steal more exalted manner but you see even your wife isn't a come before god you don't ask god to wait because of your wife or your husband not even then now my friend here it is you see over asking it of this life and this world look at this bit of land look at those oxen you know in a few years because the land and the oxen and the wife will matter not at all to this men when you're on your death bed that land won't help you the oxen won't help you your wife even can't help you the world and all its things and its kingdoms are passing away and yet people live for them and carve us the way that's all i'm asking you does god come first in your thinking in your time in your apportioning of everything i know you see it's not you telling me but i am interested in religion i am a church member i do read my bible and i am again and a bit and so on and i do go to a place i'm not asking you that my dear friend what i'm asking you is this what is it that occupies the center of your life what are you really living for these people are condemned because they put this world in its things before god and the soul what of us secondly these people are condemned and they're all wrong because of their complete failure to appreciate the glory and the greatness of salvation i say again it's a matter of values and of priorities isn't it you see these people when the servant came with the second invitation men said to himself what shall i do gosh i'd like to go to that great suffer well after all this bit of

light this this is it now now this is where my fortune's coming i can't come sorry have me excuse please what's he saying well he's saying you see that while he's quite pleased and gratified at having the invitation he doesn't regard this great supper as being as important as all that that can wait that another one probably comes another time i can't really stay away from this bit of land and the man with the oxen exactly the same man with the what they're saying that well it's all right it was quite all right but after all it doesn't compare with this they're overestimating this they're underestimating that and that's the thing our lord brings out in this striking imagery in this in this parable look at me puts it he said into them a certain man made a great supper it wasn't what you call a sort of scratch meal when you just go to the refrigerator to see if there's something there no no he made a great supper that's the emphasis and this is the whole point you see people don't realizing that they're refusing an invitation to a great supper what do i mean well what i mean is this the one who's preparing it is great what is the supper to which i'm inviting you what is the feast to which the gospel calls you who's prepared it the answer is the everlasting and eternal god it's a great supper you and i may decide to give some people a meal we'll have a dinner well it's all right but who are we prime minister ask you to go and have dinner with him in tenn this is it much more important isn't it but what if the queen asks you to go and dine with her oh now then you put everything aside don't you this is well indeed a great supper a great dinner what the queen of england has invited you my dear friends i'm inviting you to the greatest supper in the universe prepared by god the plan and the purpose of god listen it's not only got a greater range and maker great planning has gone into this this man makes a great supper i can see him assembling all his staff together he says now you know i really want to make this a very great occasion tell me what you think he takes their ideas and they say well now what about the causes and they have to plan it all out and they have to see how it will all work in this leads to that this comes at this and a great supper it involves a great deal of planning and a preparation it's a great occasion a great supper you know what i'm talking about did you know that what i'm inviting you tonight was prepared before even the world was created god the father god the son and god the holy spirit met in council to plan this great supper there's nothing greater than this the mind of the eternal god preparing and planning and purposes a great way of salvation it's a great saturday friend it's the god that's involved the three blessed persons and look at the thought look at the contemplation look at the ideas look at all this great and glorious plan what a great occasion oh it's a great supper you estimate the greatness of a supper partly in this in these terms don't you how much does it cost you'll see in the newspaper sometimes account of these great banquets these great feasts and i've read on some occasions i read about a year ago about the wedding of the daughter of a certain well-known men and in order to make it a truly great occasion i think i was told that he'd had some orchids flown across the atlantic and that they'd spent about two thousand pounds on the flowers alone in the feast the cost of what was on the many wall perviar and this and that all it all cost from members not a momming no expense as was saved we are told nothing was considered except that it be the greatest supper that had ever been

made the cost of it all oh i needn't keep you do you know what i'm talking about have you ever considered the cost of that to which i'm inviting you tonight this is what it cost the eternal father sins is only begotten the early beloved son from the courts of heaven into this sinful evil world what did it cost the son it cost himself humiliation though he was equal with garby counted it not robbery to be equal with god he didn't touch it he laid it aside he humbled himself and was born in the form of a man the likeness of men the form of a servant born as a babe in Bethlehem he would created the whole universe and to sustain it all lies as a helpless babe that's what it's cost him and then he lives in utter poverty in this world and endear the contradiction of sinners against himself for 33 years he was buffeted and spat upon and argued with by these clever people what am i talking about he took him to a cross on calvary's hill and there he laid down his life it cost him his life his blood was shed his body was broken he died he was buried in a grave that's the cost that's the price the precious blood of christ as of a lamb without blemish and without spot he had bought with a price and that's the price that has been paid in the preparation of this great supper to which i'm inviting you and then my dear friends consider the fair consider the menu i could keep you to midnight talking about this if i got the energy and the strength and i trust well i know this that every christian his heart would be ravished as i would go on describing the glory of this great supper think of the fair think of the food think of the provision everything that you can stand in need of it's all there there's nothing that you can ever ask for but that you'll find it on that menu or i'll tell you some of the items for forgiveness though your sins be as scarlet there god blotting out your sins as a thick cloud casting them into the sea of his forgetfulness in spite of what you've been giving you free pardon and forgiveness giving you a new life giving you a new relationship to him giving you his companionship giving you power to live in this world while you're left in it preparing for you the glory of a lasting and your eternal inheritance who can describe it this is what our lord himself said about it i am come that they might have life and that they might have it more abundantly he invites all he says i am the bread of life he said to the woman of samiria who's who ever drinking of this water shall thirst again but who's who ever shall drink of the water that i shall give him shall never thirst but the water that i shall give him shall be in him a well of water springing up into everlasting life everything you need in the way of solids it's all there he's the bread of life everything you need in the way of liquids it's all there he's a fountain of life and he says who's ever come as unto me shall never hunger and he that believe within me shall never thirst and any man who's ever been to this banquet joins with the some is been saying the lord is my shepherd i shall not want where does he lead me off to the green pascars beside the still waters here is star earth my soul there's nothing that is missing it's a great supper for souls redeemed for sins forgiven for means of grace and hopes of heaven father what can to thee be given who give us all the great feast listen to one of our great hymn writers trying to put it all John Newton again see the streams of living water springing from eternal love well supply thy sons and daughters and all fear of one to remove who can faint while such a river ever flows their fastness rage grace which like the lord the giver never failed from age to age

that's something of the character of the face that's the thing that men and women refuse because of the bit of ground or because of the yoke of oxen or because of the wife because of the good opinion of the people in the office or your fellow students or the men in the shop next door because of what your family may say because of the praise of people because you're holding onto this little world which may be blasted to nothing at any moment and leave you with nothing because of that this is what you're refusing prepared by the godhead paid for by the blood of the son of god and his broken body and all the glory is that belong to it isn't this sure madness but you see we've got our priorities wrong haven't we we overestimate this world and we underestimate so tragically the blessings of salvation this great feast let me say a final word the final failure is to completely fail to see that salvation is entirely over the grace of god you know it almost breaks me down to realize this that god should make this feast at all that he should make the supper why should he what do we deserve do we deserve this supper do we deserve this repast this feast what have we done we've done nothing but sin against him and speak in his face and rebel against him but in spite of us he's decided to make the great supper he sends salvation in his son it's all of the free grace of god he was moved by nothing but his own heart of love and all men does by nature is to refuse it man is dead in trespasses and sins he's blinded by the god of this world he sees nothing in salvation he thinks indeed it's quite funny that people should still believe it in the 20th century all men does is to refuse god have me excuse me says politely or bluntly doesn't matter he's blinded by the god of this world but let me say this here as it is in the teaching man is responsible for that refusal and man is held responsible for that refusal and men shall be punished for that refusal i say unto you that none of those men which were bitten shall taste of my supper this is what makes the thing so tremendous and so solemn i preach this gospel to you and if you reject it you're responsible for your rejection and when you find yourself in hell it's your refusal that's put you there but salvation is all together of god it is he was made all the preparations and all the provisions the message of the bible is entirely about what god has done man doesn't come into it at all he doesn't have a finger in the pot he's done nothing he can do nothing he only repels rebels and rejects and refuses all the salvation from beginning to end is of god he planned it he sent his son they've done it all you know i'll even go further this parable makes me go further salvation i say is all together and entirely of the grace of god he not only makes the feast and all the preparations do you know this that there'd be nobody in the feast if it wasn't that god brought them in not a man if our salvation ultimately depended upon us we'd all be damned the natural men receive it not the things of the spirit of god for their foolishness unto him neither can he know them because they're spiritually deserved the natural mind is enmity against god is not subject to the law of god neither indeed can be that's men by nature and there'd be nobody at this great supper there'd be nobody in heaven at the end where it no that god even persuades us to accept the invitation listen to these first people the message is come for all things already they refuse so then the master says to his servant go out quickly into the streets and lanes of the city and say to them come in not at all bring it

bring in the poor the mangled the halt and the blind bring them in the servants said lord it is done as though has commented and yet there is room the lord said into the servant go out into the highways and hedges and compel them to come in now don't misunderstand that word compel what it really means is constrained and it means constrain them by moral and logical constraint it doesn't mean that you pre-groom them in it doesn't mean that you drive them in with whips it doesn't mean that you drive them in at the point of the sword the roman catholic church has tried that in past ages the moderns have done exactly the same thing but there is no compulsion in the gospel of Christ this is moral swasion moral persuasion moral and mental constraint and what that means in other language of course is the work of the holy spirit every man is saved because the spirit of god begins to deal with him he disturbs him the man doesn't understand it he doesn't even want to be interested but he can't help it that he keeps on coming back to him he's unhappy and ill at ease he finds himself listening to a sermon he finds himself reading but he finds himself talking to christmas he doesn't want to but he can't stop it what is this oh this is the constraint of the spirit of god leading picking out a man convicting him answering all his questions converting him you see this is very interesting here he says to the servant go out and bring them in still there is room he says go out compare them to come in what's it mean well it's this you see here are these poor people the halt and the lame and the blind and even worse people the hedges and the hedgerows the publicans and sinners the blatant sinners this man comes to them and says come look here my masters made a great supper and he wants you to come in and these people turn to him and they say but it can't be meant for us look at us we are creating rags and in tatters we haven't got decent robes we are not washed we're not fit we can't possibly be intended you must be making a mistake no no said the messenger you come along you don't know my master my master's not only prepared a great supper for you he's got means and methods to make you fit to take it you come along don't worry about your appearance he's got a wonderful bath there and you can bath yourself and he'll wash you and don't worry about your rags and tatters he's got some marvellous robes there they've all been designed after the pattern of the robe of his own son come along he's got a wardrobe it's an endless wardrobe come along come as you are and so they persuaded them they constrained them they reasoned with them and they showed the full sufficiency of his glorious preparation that is exactly of course what the gospel of Jesus Christ does I am here to persuade you to beseech you to pray with you and the message God has given me for you tonight is simply this come for all things are ready we do hope that you've been helped by the preaching of Dr. Martin Lloyd Jones all of the sermons contained within the MLJ Trust audio library are now available for free download you may share the sermons or broadcast them however because of international copyright please be advised that we are asking first that these sermons never be offered for sale by a third party and second that these sermons will not be edited in any way for length or to use as audio clips you can find our contact information on our website at mljtrust.org that's mlj t-r-u-s-t dot o-r-g