

# To The Saved

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Date: 04 November 2012

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[0:00] I take your Bibles this morning and open them to Luke chapter 14 once again.

! Luke chapter 14 and I'm going to be reading starting with verse 1. And doing this just a little bit differently, we'll kind of walk through verbally, walk through the better part of this chapter, ultimately to make an application.

I made an application last week from this same text and this morning the application will be a little bit different. Really, not just the application, but the focus.

The focus or the object. Last week the object, I guess you could say, well not guess, I could very resolutely say, the focus, the object of the sermon was the sinner, the lost sinner.

And the invitation that is clearly given here in the text, in one of the parables that Jesus tells. This morning the application is going to be to the saved.

[1:24] To the saved. Or I could say the saint. Saints in Christ. And so this is where we're going to be going. So follow along, if you will.

And I'm not just going to be reading straight all the way through the text and be stopping a number of places and all of this kind of by way of introduction to set up our theme for this morning, the application of this sermon.

Verse 1 begins this way. Now, it happened as he went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they...

What? They what? You do have your Bibles open, don't you? They watched. I know it might be translated a number of different ways.

But they watched him. And not just watched him, but they watched him closely. Closely. They were scrutinizing him.

[2:26] Now, so here's Jesus again. Remember we looked at this or I mentioned this last week. Here's Jesus and he's invited to the home of a very prominent Jew.

A leader among Jews. A Pharisee. And the Bible indicates, I think pretty clearly, it implies it, but I think it's pretty clear, that the Bible tells us they invited Jesus to the home for a particular reason. They had a certain motive. And that was so that they could watch him closely. And what's the idea there? The idea is that this is, yet again, one of those staged events.

Happened quite often in the duration, throughout the duration of Jesus' ministry, especially early on. And then I would say it intensified as his ministry went further.

There were things that were there. They would stage these events. To do what? To trip him up. To find something for which to accuse him.

[3:41] To discredit him. That was their ultimate aim. To discredit him. The people were following Jesus. And his numbers were growing. And his popularity was growing.

And the claim was that this is the Messiah, though Jesus really did not make that claim directly. And so they needed to discredit him.

And so this whole event is staged. They weren't being kind to Jesus. They didn't want to fellowship with Jesus. It was not their intent to invite him to supper because, you know, he's a very honored guest.

They wanted to find something on him. To catch him at something. That was their intent. Now, I would say to you that if the Pharisees were wondering just how they were going to go about that, they didn't have to wait very long because Jesus very quickly obliges them.

Because almost immediately after coming into the house, what does he do? He heals a man. And it is the Sabbath, by the way. Alright, so he heals this man of dropsy.

[4:51] Now, maybe the Pharisees brought the man there to bait Jesus. Maybe he was a plant. Or maybe he just happened to be there. I don't know.

The Bible doesn't tell us. It really doesn't matter. Because the whole point of it is that Jesus is really in charge here. Not the Pharisees. He's in charge of this.

He's kind of calling the shots. He's setting the stage. He's manipulating the whole thing. And so instead of the Pharisees baiting Jesus, which was their intent, it's the other way around.

Jesus is baiting the Pharisees. How do we know that? Well, we read on. Before Jesus heals the man, he turns to the lawyers and Pharisees, these religious leaders, and he asks them a question. Verse 3. Is it lawful to heal on the Sabbath? And they, I think, were completely caught off guard by that question.

[5:51] Now, that was their design. They were kind of hoping it would move that direction. You know, that they would catch him healing a man on the Sabbath or doing something unlawful so that they could discredit him.

But even before he took that step and did that, he turns to them, turns the table, and says, is it lawful to heal on the Sabbath?

The Bible says they kept silent. I think it was because they didn't know how to answer him. Or they were afraid to answer him.

Maybe they didn't want to tip their hand too early. And so, what does Jesus do? Well, first he heals the man who has dropsy.

He heals him. And then he gives an illustration. Kind of a parable of a sword, but really more so an illustration to teach a spiritual truth.

[6:50] And really, Jesus' design in giving this illustration, his objective is to unmask the Pharisees. To unmask them. So that they would be revealed for who they really are.

Certainly to everyone else there, but also, more importantly, to themselves. To their own hearts. He unmasks them to reveal their complete lack of compassion for people.

Utter lack of compassion for people. That's why he tells this illustration. And so he says, which of you, having a donkey or an ox, some manuscripts have sun, a sun or an ox, that has fallen into a pit, he's saying, which one of you will not immediately pull him out on the Sabbath day?

This is just an illustration. And with that, Jesus cuts them to the heart. I mean, he really does. And verse 6, I think, tells us so.

The Bible says, they could not answer him regarding these things. They didn't have an answer. How could they answer, really, when you think about it? I mean, for some of them, they had never thought of it in these terms.

[8:12] They had the law. They were the keepers of the law. That was the main thing for the Pharisees. They were the guards for the law of God to make sure that it was fulfilled and kept. In fact, to make sure they added some 700, 800 other laws.

Layers and layers and layers of laws so that the, quote, law could be kept. They cared nothing about nothing but the law. And so they had never really, I think, put the two things together.

The law and grace. Mercy. Compassion for people. For some, I think that was the case.

For others, they kept silent or could not answer because for them to answer would have been a self-indictment. It would have cast them in a kind of shameful light among those there present in the house.

I mean, really, here's the bottom line. They would not even rescue their son from a pit on the Sabbath. And to admit that would have been self-indicting.

[9:24] Would have been shameful. In Matthew's parallel account of this event, we're not going to go back and read that account. There are some differences in the two accounts.

But they parallel one another. We just have a little bit more information. In Matthew 12, 12, Jesus says, Of how much more value then is a man than a sheep?

Therefore, it is lawful to do good on the Sabbath. In Mark 2, in verse 27, Jesus said, The Sabbath is made for man.

Made for man and not man for the Sabbath. Now, follow this closely as we kind of work our way through this chapter, chapter 14.

And in a moment, I'm going to make an application. Very important one. Again, I made a particular application last week. This morning, we're going to make a slightly different application, different focus, different objective, different group of people to which I think this parable can be addressed.

[10:37] So follow along closely. Let's look at what happens next. Like I pointed out last week, it seems that Jesus has literally faced off with everyone in the house. And so, first, He faces off with

the self-righteous Pharisees and gives that illustration we looked at a moment ago.

And next, He's going to face off with the self-centered dinner guests. Verse 7 indicates to us that the dinner guests, along with Jesus, others had been invited, many others were invited.

These dinner guests were, I guess you would say, jockeying for the best seat at the table. Basically what they were doing.

The places of honor, seats of honor around the table. You see, in the Jewish Talmud, the Talmud is a set of teachings, Jewish teachings, very important to the Jews, probably ranking second only to the Torah, the law.

And so, in the Jewish Talmud, it teaches that on a couch holding three persons, which was a very typical kind of scenario, the center seat or center place was the seat of highest honor.

[11:53] The left side was second in place of honor, and the right side was third. That's what the Jewish Talmud taught.

And so here you have the guests who've been invited to the house, and they want to get the best seat. The center seat, if not the center seat, the right seat or the left seat, or left seat and right seat. They were looking for the best place at the table. The seat of honor. There is a reference to this in Mark chapter 10, verse 35. Jesus' apostles, by the name of James and John, came to Jesus, approached Jesus, I think, privately, and they made a request of Him.

Very unusual request. At least it seems unusual to us. And what did they say? They said, Jesus, grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.

This comes from the teachings of the Talmud. Although they're applying it to the ultimate glory of the Lord. And one wants to sit on the left, one wants to sit on the right. Most unusual request. And Jesus' response was essentially, if you really knew just what you were asking, you would ask it.

[13:09] He said, Can you, are you able to drink the cup that I drink? What's interesting, I think, is how the other ten apostles reacted when they heard about this.

The Bible says they were greatly indignant toward James and John. Probably at first they were angry.

They didn't ask the question first. Because they were all wanting those places. And so here is the dynamic that Jesus is about to address.

Jesus is there in the house, in the room, in the supper room, in the banquet room, or whatever it was. And He's watching the guests that have been invited. And He's watching them as they are pushing and shoving and in competition for the greatest seat around the table.

And so in response to that, He tells a parable. A parable that teaches ultimately a lesson on humility. Humility.

[14:18] And it's summed up in verse 11. For whoever exalts or lifts up himself will be humbled.

And he who humbles himself will be exalted. So, what's Jesus doing here?

Jesus, you know, from our perspective, He's batting a thousand. I mean, He's made just about everybody in the room mad at Him. He's rebuking them.

Telling, giving illustrations and telling parables that to us seem mild, but they really are scathing. Scathing rebukes toward these Jews.

He's exposing them, really, for who they really are. Self-righteous Pharisees. Self-promoting dinner guests.

[15:24] And then, not to leave anybody out, Jesus turns and rebukes His dinner host. Now, that's not a very wise thing to do. I say that respectfully. He rebukes the dinner host.

Now, what is His beef with this, quote, ruler of the Pharisees? That's what verse 1 calls Him. What's His problem with Him? Well, He is self-consumed.

Everything's all about Him. And what He can get. He's self-consumed. He's only interested in His circle of friends, for one thing, and really, then only if it will benefit Him.

So, He's not just simply got His friends, and He loves His friends. He only loves them because He expects something in return from them.

He's self-consumed. And so, Jesus says in verse 12, when you give a dinner or supper, do not ask your friends, your brothers, your relatives, your rich neighbors.

[16:33] Sounds like cronyism, doesn't it? You hear that word a lot these days. But then, Jesus exposes His real motives. What does He say? Lest they also invite you back, and you be repaid.

So, what is the deal with this guy? He's self-consumed. He invites those who will invite Him. He gives sacrifices for those because He expects for them to give back to Him.

He's only interested in what He's going to get out of it. He cares only about Himself and the people in His personal circle. You know, we see things like that in the church.

God helps us too, don't we? So, Jesus deals with all of this. He says in verse 13, but when you give a feast, invite the poor, the maimed, the lame, the blind.

Why? Why them? Jesus says, verse 14, because they cannot repay you. These are very important, ethical, spiritually ethical lessons that He's teaching these Pharisees and through them us.

[18:00] Because, you see, we ought to give and care about people not because there's anything in it for us. That's what He's saying to this dinner host.

And so, your giving of yourself, your resources, your time, your love, or whatever it is, is self-denying, not self-consuming.

And your reward? And there is a reward. Your reward, Jesus says, is in heaven. It's in heaven.

That's what He said. You will be blessed, for you shall be repaid at the resurrection of the just. See, no one can accuse Jesus of running a popularity campaign.

If Gallup had been there, he would have ranked real low on the likability scale. Jesus didn't care anything about likability.

[19:16] He was there to expose and rebuke. And He did expose and rebuke nearly everyone in the room. Now, there's a theme developing here that I want us to key in on.

Perhaps you're picking up on it. And we'll get to that here in just a moment. But what happens next? We have this fellow, you know, I don't know if he stood or he just spoke out.

And his desire, apparently, was to diffuse the hostilities in the room. Things were getting pretty tense. You know. And so, he just kind of speaks up.

And he says in verse 15, or the Bible says, Now, when one of those who sat at the table with him sat with Jesus, heard these things, what things? All the things that Jesus has been saying.

And he was kind of getting the gist of it. And I think taking in the whole kind of atmosphere of it.

When he heard these things, he said to him, Well, blessed is he who shall eat bread in the kingdom of God.

[20:28] Now, as I pointed out last Sunday, what this man is really sad, when you get to the heart of what he meant, it reveals an error in his theology.

Thinking to diffuse the whole situation and make everything at peace, he actually then incurs a rebuke from the Lord. And in this final kind of parable, the Lord teaches us something very important.

But again, this guy had the wrong theology. And I want to make note of that again. It's one that was common among the Jews of his day. Still common among Jews, Orthodox Jews today.

And we would call it universalism, but for them it was limited, a universalism limited to Jews only. That is that all Jews are saved.

I mean, they don't need salvation, don't need the gospel. There are even some God help us among evangelicals, quote, evangelicals, who would say we don't need to waste time evangelizing the Jews. That's a form of universalism.

[21:42] But also, universalism is very common in our day and it's a deception of Satan. And universalism is the belief that God is the Father of all.

All of us, we're just all one big happy family. Maybe not so happy all the time, but we're one big family. And so God's the Father of all and we're all God's children, whether you're Christian or Jew or Buddhist or Hindu or Muslim or Mormon or Jehovah's Witness or whatever you call your faith, whatever it may be, or maybe you don't even have any faith at all.

We're just, we're all part of one family. That's universalism. And it's the deception of Satan. That's where we started last week.

And here's the lie that we're all going to the same place. All going to the same place anyway. All roads lead to heaven. You know, there are many different roads.

All of them lead to the same place. It doesn't really matter what you believe as long as you're committed to it, as long as you're sincere about it, because all roads lead to heaven. That sounds wonderful.

[22:50] It's just not true. Not true. And it is a lie from Satan. And we discussed that last Sunday. And so in response to this man's error in theology, Jesus tells another parable.

Verse 15. Really starting with verse 16. A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, Come, for all things are now ready.

But they all, with one accord, began to make excuses. The first said to him, I have bought a piece of ground, and I must go and see it. I ask you to have me excused. Another said, I have bought five yoke of oxen, and I'm going to test them.

I ask you to have me excused. By the way, have you thought of the absurdity of some of these excuses? In the first place, why would you buy a piece of property and never even see it first? You know, it's ridiculous.

But anyway. Still another said, I have married a wife, and therefore I cannot come. That maybe makes some sense. Anyway, verse 21, so that servant came and reported these things to his master.

[24 : 00] 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 here the poor and the maimed and the lame and the blind.

And the servant said, Master, it is done as you commanded, and still there is room. Then the master said to the servant, go out into the highways and hedges and compel them to come in, that my house may be filled.

For I say to you, that none of those men who were invited, that is implication being they did not come, none of them shall taste my supper.

Grim kind of conclusion to the parable. Now, here's how we need to apply this.

Last week, the focus was on the sinner and the invitation, the invitation of the Savior. Remember, there's a gospel implication here.

[25 : 03] I think it's very clear here that Jesus was saying only those who respond to my invitation will eat bread in the kingdom of God. Those who refuse it will never eat of that feast.

That's very clear in the parable, no matter how you might apply it. And there are a number of ways to apply it. There's a gospel invitation here. What's the invitation?

Come. For all things are now ready. And we talked last week about the invitation of the Savior. How it was so simple.

The simplicity of it. Come. And we talked about the availability of it. All things are now ready. That is, there isn't anything left to be done for you to be saved.

It's all done. Jesus did it. He said it's finished. And not only the simplicity and the availability of it, but the urgency of it. The very word come is a command.

[26 : 04] It means come now. Not when you want to. Not when you're ready. Not at your leisure. Come now. And it's reinforced by the rest of the invitation.

All things are now ready. And the point being that the invitation is not just simply open-ended indefinitely. There is no guarantee that the invitation coming from the Lord, which is really issued by way of a command, there's no guarantee that that will be extended beyond this very moment.

No guarantee. And you can make excuses like the men in this parable, but Jesus says, come now. But now, let me shift the focus a bit.

From the sinner to most of you. To us. I'll identify that group as the saints.

Not saints in the sense of the Catholics, sainted people, but we're all saints in the Lord, set apart for the Lord. By grace through faith.

[27 : 14] We're talking about the saved. So I want to apply this parable to the saved. That's why I walked us through the better part of this chapter all the way down through this parable.

Walked us through this because there is a discernible theme. Developed here. And it is. Caring. For people. All people. And specifically. Caring for them in a saving way.

In a redeeming way. Clear from Scripture we're to care for people in other ways as well. To help with needs. And to provide for needs. And to give those things in the name of the Lord Jesus and the love of Jesus.

But here specifically we're talking about, and I want to apply it this way, caring for people in a saving way. A redeeming way. And not just some people, but all people.

[28 : 22] Not just the pretty people. But the ugly ones too. I'm sorry if that offends you. I'm not speaking of anybody in this room.

Someone has said that beauty is only skin deep, but ugly goes all the way to the bone. We're to care for people regardless from our perspective whether they're the pretty people or the ugly people.

We're to care for people in a saving way. All people. Not just the good people, but also the bad people. How we would call bad. Not just the easy people.

Congenial kind of people, but the hard people too. Not just the rich people, but the needy people as well. This is what Jesus...

These are the undertones of all of these illustrations and parables that Jesus has been using as rebukes to His hosts, the Pharisees and the dinner hosts.

[29:32] This is the undertone of all of that. Caring for people in a saving way. Verse 21, He says, these are the people to invite.

The poor. And the maimed. And the lame. And the blind. Now let's make some obvious connections here.

The certain man, or later he's identified as the master in the parable, that's God the Father.

That's God the Father. The great supper mentioned in verse 16 is a reference to eternal life. I might even be so bold as to say that there is a kind of cryptic implication of the marriage supper of the Lamb.

The feast of the redeemed. And so when the master in the parable says in verse 23, that my house may be filled, it is a reference to God's glorious kingdom.

[30:53] God's eternal kingdom. And people enter the kingdom through saving faith in Jesus Christ. And then when the master in the parable says in verse 23, compel them to come in.

There's an implication here of the great commission. The great commission given to the church. But that's us. The great commission. And likewise, what do you think the servant represents in the parable? Or who?

Not what. Who? Who does the servant represent? Well, he represents born again believers who all have been given the great commission.

The great commission to go into all the nations and make disciples. All the nations. And so, here's my third and final point. All this has been introduction.

[32:00] My third and final point, if you're taking notes. Two points from last week.

The deception of Satan. The invitation of the Savior. And now third, because the focus now is on the saved. And here's the third point.

The passion of the soul winner. The passion of the soul winner. The passion of the soul winner. The Bible says, He that winneth souls is wise.

We're not talking about an elite few in the church. We're talking about all of God's people. All followers of Christ are to be soul winners.

We are the servants of the Master who have been sent to go out into the highways and the hedges of this world to fill up God's house.

[33:00] Now God gives the increase. God is the one who saves. Don't misunderstand me. We have a task we've been called to. Fill up this house.

There are a few seats left here. Aren't there? We're to fill up the house with dinner guests who will, I believe, ultimately partake in the marriage supper of the Lamb.

So then the servant is the soul winner. The servant is us. The church. Collectively and individually. Collectively in the sense of all of our various ministries or programs as we prefer to call them, like to call them. All of which should have as this objective to tell people about Jesus and to extend His invitation to them to come in repentance and faith.

But also individually where you live, where you work, where you go to be a witness for the Lord.

Now what does the parable imply concerning the servant?

[34:23] A number of things. Get these down. This just comes right from the parable. First, the servant, the servant in the parable, the servant is obedient to the command of the Master.

clear, very clear in the parable. No complaints, no objection, no excuses. The servant, the Master says, servant, go, and he goes.

Comes back, he says, go again, and he goes. So the servant is obedient to the command of the Master. Now, is being a faithful witness of the Gospel of Jesus Christ, is that an act of love?

Yes. It should be supremely. That's not always the case as it should be, but it is an act of love.

Is it an act of gratitude? An act of gratitude. A heart that is so grateful to the Lord for salvation.

[35:51] That ingratitude we tell others. is it an act of passion?

Is it an act of passion? Passion in a spiritual sense, heartfelt sense, a passion, a genuine desire for souls to be saved?

God for it is that. It is not always the case. So is it an act of obedience?

Yeah, it is. You think we can make excuses about really for all of these except that last one? We lack maybe a sense of love.

So maybe we are going to wait until we get there. We lack a sense of gratitude. We have kind of lost sight of that. Passion may not be there. But obedience obedience is obedience.

[37 : 06] And so the servant is obedient to the command of the master. That's number one. That's very clear in the parable. If the servant is us, then like the servant in the parable, we are to be obedient to the command of the master.

Go out and bring them in. Number two, the servant must not discriminate.

I know that word itself has a lot of baggage with it in our day, used in so many different contexts and nuances. But it's just simple.

Verse 21, he says, go out quickly into the streets, that's the main streets, and the lanes, we could translate that to the back alleys of the city.

Bring in here the poor and the maimed and the lame and the blind. And so, the servant must not discriminate. We're not just to simply invite those we like, those we think, you know, might fit with us, maybe those who like us and dress like us.

[38 : 27] We're not to discriminate. third, the servant in this parable is to invite those, now this is very important, you really need to get this one, we all do, the servant is to invite those who will not come as well as those who will.

do. We've not been given any special insight into a person's heart or election.

We're not given any of that. But this applies in other ways as well. Our job is not to seek out only those who seem to be ready. I'm talking about those who are easy to reach.

I mean, they're just like fruit ripe on the vine. And we just kind of get there at the right time. And we're not just to seek those kind of opportunities. There are some that are easy to witness to, easy to invite to church.

We're not just looking for those or those who are not likely to reject us because we don't like rejection. Or worse, to ridicule us or even respond hatefully.

[39 : 54] We're to go to them as well. So the servant invites those who will not come as well as those who will. Number four, the servant does not limit the scope of the master's invitation.

He takes it to the world. I believe that every church, every local church, and that is really the only way we can truly define the church.

It's a local body of assembled believers, baptized believers in the Lord Jesus Christ. And the commission has been given to the local church. And the commission includes here and there.

And notice here in verse 23, go out into, first he said the streets and the lanes, that's in the city. Then he says out into the highways and hedges and compel them to come in.

We're to go to the furthest length, furthest country, the furthest distance. And we can't all go there maybe, but we all can participate in that.

[41 : 09] I fully expect this next year, matter of fact, opportunities for some of you to go to China and Ukraine.

I'm going for that expressed purpose so that we can ultimately go as members of our church. But here in Bartlesville as well, Colorado as well, other points, the prison in Hominy, wherever it may be.

See, the servant does not limit the scope of the master's invitation. I'll go here but not there. You can't say that. Number five, the servant will see some results of his or her obedience.

The servant will see results. Praise the Lord. We will see results. Verse 22, And the servant said, Master, it is done as you commanded and still there's room.

You say, well, that's kind of negative. Well, the positive side of that is some did come and the house was filled, but not full. And there's still room.

[42 : 32] And so there's the implication being there will be success. but not unless we go. Number six, the servant's job is not complete until the house is full.

The master keeps sending them out. There's still room. They can go out beyond the city, into the hedges, into the highways, and fill my house up.

So, listen, the servant's job. We don't know what full is, okay? I don't care what full is. Except where it gives God all the glory.

But apparently it's not full yet. Because we're still commanded to go. And we keep going until the house is full. In Isaiah chapter 6, in that vision that Isaiah had in the temple and so forth.

And a little later in the chapter, he says, who will go for him? And Isaiah says, send me. And so, how long do I go? He said, until everything's gone.

[43:49] I mean, you just keep going until it's all over. Number seven, and finally, the fact that God's servants are still inviting people to his salvation reveals the mercy and longsuffering of God.

That's a point of worship. The fact that he still commands us to go means there's still time, still those to be saved, and God's mercy and longsuffering is still in play here.

Give him all the glory. Let me ask you something, ladies. Can you imagine you've set the table for Sunday supper, and you've prepared the meal, it's all ready, and it's also sitting on the table.

The platter's there with the roast, and potatoes, and whatever else, you know, it's all there, and the steam is just kind of rising from it, you know, all set on the table, everything is prepared, it's time to eat, and your husband says, wait, not yet.

Not yet. It's all prepared, but let's wait. We're going to wait until the last possible person arrives. The mercy and longsuffering of God.

[45:22] The real challenge, though, here, of course, is to us. God's people, God's servants. Will we obey?

Obey the master of the house? It's a question that we're asked every day and must answer every day. See, see, I've entitled these two sermons, there's no time like the present.

Applied first to the sinner. Come, for all things are now ready. Come. Come to Jesus.

I apply it to the saint. We're to go and keep going until the house is full. Thank you.