

Man's Excuses Luke 14:15-24

by R.A. Torrey

The parable of the great supper teaches that God's invitation to salvation is rejected by many, but is extended to all, and that those who refuse it will be excluded from the kingdom.

Scripture: Luke 14:15

Topics: "God's Invitation", "Excuses for Rejection"

Description

R.A. Torrey emphasizes the gravity of rejecting God's gracious invitation as illustrated in the parable of the great supper in Luke 14:15-24. He discusses how the invited guests made absurd excuses to decline the invitation, reflecting a common human tendency to prioritize earthly concerns over spiritual ones. Torrey highlights that God's invitation is extended to all, including the marginalized, and that those who refuse it will face consequences. The sermon calls for a sincere acceptance of God's invitation, urging listeners to recognize the importance of responding without delay. Ultimately, Torrey stresses that God's house will be filled, regardless of those who reject His call.

Transcript

DISCOVERY OF THE FACTS

1. Despising God's Gracious Invitation, 15-21 What gave rise to this parable (v. 15)? What is the connection between this parable and this utterance? What does the "great supper" symbolize? Why is the kingdom of God represented as a supper? What kind of a supper? How great a supper? Who were "the many" who were first bidden? (Matt. 21:23, 31; 22:3, 6, 7; Acts 13:45, 46, 47.) What is represented by the two invitations of v. 16 and v. 17? To whom was it that the invitation--"Come, for all things are now ready" went forth? (Gal. 4:4, 5; Matt. 3:2; Mark 1:14, 15.)

When was the preliminary invitation to the Jews given? (Matt. 11:12, 13.) What was all the invited guests in the final invitation had to do? What is all any one has to do to enjoy the blessings that Christ offers? (Is. 55:1; Matt. 11:28; John 6:35; Rev. 22:17.) How should we suppose this invitation would be received? How was it received? How should we suppose that all God's invitations of wondrous grace would be received? How are they received, as a rule? Why is it that men treat God's loving invitation in this way? (Jer. 17:9; Ro. 8:7; 2 Cor. 4:3, 4.)

What did the invited guests do with remarkable unanimity? What do men usually do today when the Gospel invitation is made to them? When an unparalleled offer is made to a man, what is the only wise

thing to do? What was the plea the first man made for not accepting the invitation? Why was there no need of haste in going to see the property? Do men usually buy property first and go to see it afterwards? Why did he give such an absurd excuse? Are there many who are kept from accepting God's invitation by their property? (18:23; 2 Tim. 4:10.)

What will be the end of the man who makes his property an excuse for not coming to Christ? (1 Tim. 6:9.) Of whom is he an imitator? (Heb. 12:16.) Why is God's invitation of far greater importance than all earthly possessions? (1 John 2:17.) Did the man who gave the supper excuse the invited guest who so lightly treated his invitation (v. 21)? Does God excuse men who slight His invitations and then urge their paltry reasons? What plea did the second man urge for not accepting the invitation?

Are there many who allow themselves to be kept from accepting Christ's invitation by the demands of business? (Matt. 13:22.) Couldn't he have attended the feast first and proven the oxen which were already his afterwards? Do men usually prove oxen at supper time? Are the excuses which men make today for not accepting Christ's invitation as trivial as this? What is the true order as to the invitations of God and the demands of business? (Matt. 6:33.) What was the third man's excuse?

Are there many who are kept away from Christ by domestic ties or by the love of some godless woman? Is the man wise who allows himself to be kept from Christ by such ties? (Matt. 10:37; Mark 10:29, 30; 1 Cor. 7:29-31.) According to the Mosaic law from what would the fact of his having recently married have excused him? (Deut. 24:5.) Would it be a sufficient reason for not attending a feast? Do those who refuse the Gospel invitation on such grounds understand to what they are summoned?

Which is the most respectful in its tone of these three answers? Which the least respectful? Were any of the excuses sufficient? How many of the excuses which men make today for not coming to Christ are sufficient? Were any of these men kept away by anything which was in itself sinful? Is there any reason in that? Where were all these excuses reported? Where will all the excuses we make be reported? How will they sound to God? How can we test how our excuses sound to Him? How did the master of the house feel about these excuses?

What is that meant to teach? Why was he angry? How did he show his anger? How will God show His anger at those who despise His gracious invitations? (v. 24; Acts 13:46; Matt. 21:43.) Will God's feast lack guests because some despise it? 2. Accepting God's Gracious Invitation, 21-24 Where did the host now send for his guests? If he had followed the plan of some of our modern churches what would he have done to fill his house instead of sending to the poor, etc.? Who are represented by those who are in the streets and lanes of the city? (15:1; 19:2, 9, 10; Matt. 21:31.)

What was the command regarding them given the servant? Why quickly? What does this teach as to where the ministers of Christ should go? As to whom they are to go? As to how they are to go? Who was the servant to bring in? Was that the class that rich men were wont to invite to their homes? Whom does it represent? Who is it then that God bids to His feast? (Matt. 11:5, 28; 9:13; Luke 19:10; 1 Tim. 1:15.) What is it, according to this verse, that should recommend a man to the consideration of a servant of Christ and lead him to extend an invitation to God's feast to him?

What did the servant do? Have all professed ministers of Christ done as they are commanded along this line? Was there any room left? What does that indicate as to heaven? (John 14:2; Rev. 7:4-9.) Was the master satisfied as long as the feast was not full? What are we taught by that? Where was the servant sent? Who are represented by those in the highways and hedges? (Acts 13:46, 47; Ro. 11:11.) What is

the practical lesson for the Christian worker today in this commission? What suggestion as to the way in which to fill empty churches?

Is it by adding attractions to draw the rich who despise the Gospel invitation? Where can we always find guests for God's table who will gladly listen to the invitation which the rich and full despise? (Mark 12:37; Luke 15:1.) What is taught by the use of the phrase "Compel them to come in"? (2 Cor. 5:11, 20; 6:1; Col. 1:28; 2 Tim. 4:2.) Was the reluctance to come to the feast, which was to be overcome in the case of these poor outcasts, the same as that of the three in vv. 18-20?

According to this parable what constitutes fitness for a place at God's great feast? Why did the man say that he wished his servant to compel them to come in? What then is God determined to have? Will His house be full? Suppose one nation despises His invitations? What is Christ's sentence regarding those who scorn His invitations? Is there any hope held out here for those who refuse Christ's invitations in this life? (John 8:21.) What then is the only wise thing to do? When should we accept it? (2 Cor. 6:2; Prov. 27:1; 29:1.) CLASSIFICATION OF TEACHINGS

1. God

Has made a great supper and bidden many, 16; sends His servants at supper time to say to them that were bidden: "Come," 17; will accept no excuses, 18-20; is angry with those who refuse His invitation of mercy, invites the poor, maimed, halt and blind, 21; sends His servants out into the highways and hedges to compel them to come in, 23; excludes all those who treat His invitation with contempt, 24.

2. Jesus Christ

His wisdom as a teacher, 15-24; His compassion on the unfortunate masses, 21.

3. The Kingdom of God

A great feast, many bidden, 16; those first bidden refuse to come, make foolish excuses, 18-20; the poor, maimed, halt and blind urged to come, accept the invitation, 21; when the kingdom was refused by the Jews it was offered to the Gentiles, 23; none of those who refused the invitation shall enter, 24.

4. The Gospel Invitation

An invitation to a great feast and not to a funeral, 16; extended by God's servants, 17; received with contempt by many, 18-20; then extended to the poor, maimed, halt and blind, 21; imperative, 21; should be extended with compulsory earnestness, 23; is withdrawn from those who do not appreciate it, 24.

5. Excuses

Are made with one consent by those invited to the Gospel feast, 18; appear reasonable at first sight, but upon examination are found to be utterly absurd, 18-20; awaken God's intense displeasure, 21; shut men out of the kingdom, 24.

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