

COMPELLING MEN TO COME TO JESUS

(Part Two)

TEXT: Luke 14:15-24

INTRODUCTION: We have seen that Jesus gave this parable both as a **warning** to the self-righteous and as a **challenge** to true believers. He was reclining at table in the home of a “chief Pharisee,” and He wanted them to know that they would not be numbered among those at the “*resurrection of the just*.” They – together with most of the nation Israel – had been “bidden” to the great “supper” of God, but they had disdained the invitation. This rejection came to a head when they did not receive their very Messiah. Now Jesus’ words only deepened their anger and hatred.

But the **challenge** to true believers is equally jolting. Without using coercion or manipulation, we are to “*compel*” sinners to come to the Gospel feast. There must be a sense of **urgency** about the matter, what J.C. Ryle called a “gentle violence.” How can we be so languid, listless, and matter-of-fact in our dealing with sinners when issues of life and death are at stake?

OUTLINE: If we would be **compelling** in our **witness**, in inviting sinners to come to Christ, there are several lessons we must learn from this parable.

I. Be Undaunted.

(v. 18 “*And they all with one consent began to make excuse*”)

A. Understand the power of Satan’s lying excuses.

B. Tell it to the Master in prayer.

C. Go after others (John 10:16 “*And other sheep I have...*”)

II. Be Urgent.

(v. 21 “*Go quickly...*”)

A. Because “*all things are now ready*” (v. 17)

1. The implication is that this readiness will not last long (Isa. 55:6; 2 Cor. 6:2).

2. The imperative is – “come just as you are!” (1 Cor. 1:26).

B. Because God “*is not willing that any should perish*” (2 Pet. 3:9)

1. He has no pleasure in the death of the wicked (Ezek. 33:11)

2. Jesus died for all (1 Tim. 2:4,6; 1 Jn. 2:2)

C. Because of the approach of death and the return of Christ (Heb. 9:27; 10:25)

III. Be Untiring.

(v. 23 “*Go out into the highways and hedges, and compel them...*”)

- A. Be diligent in your search for sinners hiding.
- B. Be zealous in your efforts to win them.
- C. Remember – you're not home yet (*"this is not your rest"*)!

CONCLUSION: Jesus is not talking about an earthly banquet and physical food. The change from third person to first and second person in verse 24 makes this clear – *"for I say unto you..."* Jesus is not talking about a man and his party. He is talking about Himself and the great banquet provided for the resurrection of the righteous.

Although these words were first directed to self-righteous Jews, they are recorded and preserved for us. Let us meditate much on the compassion of Jesus and the sense the urgency with which He was compelled to tirelessly *"seek and to save that which was lost."* Yes, *"all things are now ready,"* but multitudes are not. We must *"go quickly,"* find them, and bring them to the Gospel banquet.