

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
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Still another said, 'I just got married,
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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
but there is still room.'

Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

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I. THE FRIEND AT MIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

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B. Step Two: Original Audience -

1. Pharisees–scribes?
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C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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4. Here is a literal rendition of verse 8:

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Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

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9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

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- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

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I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

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E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
Please excuse me.'

Still another said, 'I just got married,
so.....
I can't come.'

The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
but there is still room.'

Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

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I. THE GREAT BANQUET

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B. Step Two: Original Audience -

1. Pharisees-scribes?
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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
Please excuse me.'

Still another said, 'I just got married,
so.....
I can't come.'

The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
but there is still room.'

Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
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Then the master told his servant, 'Go out
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and make them come in, so that my house will be full.

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Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

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7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
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4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
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E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

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But they all alike began to make excuses.

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I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

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8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
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C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

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Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

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Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

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Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

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1. Pharisees–scribes?
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Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
Please excuse me.'

Still another said, 'I just got married,
so.....
I can't come.'

The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
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Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
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I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

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But they all alike began to make excuses.

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Then the owner of the house became angry and ordered his servant, 'Go out quickly,
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Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

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7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

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- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
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4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.

2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.

3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.

4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.

5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.

6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.

7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!

8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
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C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
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and bring in the poor, the crippled, the blind and the lame.'

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Then the master told his servant, 'Go out
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I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

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8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

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- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

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1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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B. Step Two: Original Audience -

1. Pharisees–scribes?
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C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

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1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

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10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

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6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

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- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
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3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

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I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
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C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

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E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
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C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

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But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

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Then the master told his servant, 'Go out
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and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

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Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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I. THE FRIEND AT MIIDNIGHT

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1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

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Notes:

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Notes:

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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

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1. Pharisees-scribes?
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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
Please excuse me.'

Still another said, 'I just got married,
so.....
I can't come.'

The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
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Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

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7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
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4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

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But they all alike began to make excuses.

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I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

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8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you

A – If he shall not give to him (The Sleeper)

B – having arisen (The Sleeper)

C – because of being a friend of his (The Sleeper)

C' – but because of his *anaideia* (The Sleeper)

B' – he will arise (The Sleeper)

A' – and shall give him whatever he needs (The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.

2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.

3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.

4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.

5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.

6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.

7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!

8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

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3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

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5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

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F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

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Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
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Still another said, 'I just got married,
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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
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Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
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D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
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8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
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I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
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C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

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But they all alike began to make excuses.

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Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

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7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

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11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

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6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

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Class Notes

Our Purpose together will be to:

- Instill a love and excitement for studying and learning the Word of God.
- Increase our trust in the reliability of Scripture, specifically the Gospel of Luke
- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
- Learn a basic understanding of Hebrew poetry and be able to recognize it in other biblical passages.
- Understand some of Jesus' theology from his parables.
- Apply the parables we study to our lives.

I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 11:1* says: *One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."* In response, Jesus gives them the Lord's Prayer a second time and then responds with the parable.

B. Step Two: Original Audience -

1. Pharisees–scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

the door is already locked, and my children are with me in bed; (REASON FOR REFUSAL)

I can’t get up and give you anything?’ (REQUEST REFUSED – GIVE)

I tell you, (WHAT WILL HAPPEN)

though he will not get up and give him the bread (WON’T ANSWER REQUEST - GIVE)

because he is his friend, (FOR FRIENDSHIP)

yet because of (the man’s boldness) *anaideia* (BUT FOR HONOR)

he will get up and give him as much as he needs. (WILL ANSWER REQUEST – GIVE)

Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
2. The parable focuses on the friend inside throughout. In the last stanza, in each line the subject is the friend inside the house and not the man outside calling out.
3. The Greek word *anaideia* the NIV translates “*the man’s boldness*” (ESV, “*impudence*”, NKJV, “*persistence*”, NLT, “*if you keep knocking long enough*”, NASB, “*persistence*”). Literally, *anaideia* means shamelessness, or here, avoidance of shame, with the object being the man inside and not the neighbor. In the Middle-East shame is always a negative, saving face is paramount. Avoiding shame rather than causing shame would be the norm.

4. Here is a literal rendition of verse 8:

I say to you	
A – If he shall not give to him	(The Sleeper)
B – having arisen	(The Sleeper)
C – because of being a friend of his	(The Sleeper)
C' – but because of his <i>anaideia</i>	(The Sleeper)
B' – he will arise	(The Sleeper)
A' – and shall give him whatever he needs	(The Sleeper)

D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.
2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.
3. One is not a guest of the host only, but of the whole village and community. One has a sacred responsibility to put on a banquet for a guest even if you can't afford it. The neighbor has the right and privilege to ask his friend for food or anything else he has need of and the friend has a sacred duty to the village, an obligation to give the neighbor whatever he needs. The villages' honor is at stake.
4. The three loaves are simply a door opener. Next will be the dried fish and cheese, olives, the tablecloth with the tassels, etc. None of the neighbor's requests would seem out of the ordinary.
5. The friend's excuses are shocking and unthinkable. Here is the emphatic "no" in answer to Jesus rhetorical question.
6. If the neighbor has nothing to set before his guest, nothing adequate for the occasion, then he must not lose face before his guest and give the village a bad name. Hospitality and saving face are everything in the Middle-East.
7. Even if the friend does not arise and give the neighbor anything for friendship's sake, for the sake of the village honor he will get up and give his neighbor whatever he needs and more!
8. Notice the friend does not give the neighbor whatever he asks for but whatever he needs.

9. He asks for three loaves, implied in the culture of the story is he will receive far more.

E. Step Five: Original Decision-Response –

Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

F. Step Six: Theological Themes –

1. When all seems hopeless and in turmoil, remember God will grant us more than we ask!
2. Our God is a God with an inner integrity and honor that He will not violate. God keeps His promises!
3. We need not doubt God's love for us, his children. He will give us what we need!
4. We don't need to convince God of our needs. He already knows and stands ready to help us!

I. THE GREAT BANQUET

Luke 14:15-24: *When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God." Jesus replied: "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' "Still another said, 'I just got married, so I can't come.' "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' "*

A. Step One: Setting -

1. *Luke 9:51* says, *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.* Jesus is on his way to Jerusalem for the final time. This passage is part of the so-called Travel Narrative, *9:51-19:28*. Many of the most famous and beloved parables of Jesus occur in this section of *Luke*.

2. *Luke 14:1* says: *One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.* Jesus is eating with the scribes and Pharisees. A shared meal in the Middle East meant accepting each other as equals. The Pharisees are trying to reach out to Jesus and understand him yet at the same time they are closely watching him.

3. Jesus is teaching about being humble and taking the lowliest place at banquets in *Luke 14:7-14*, then one will be repaid at the resurrection of the righteous. It is in that context that one of the Pharisees makes the comment of *"Blessed is the man who will eat at the feast in the Kingdom of God."*

4. The Pharisee is referring to the Messianic Banquet in the end times when Messiah comes to establish his Kingdom. It was seen as the consummation of Jewish history and the fulfillment of God's promises to Israel. Eating with someone is the greatest sign of acceptance and fellowship, so eating with God at Messiah's table was the supreme symbol of fellowship and joy for the Pharisees and Israel.

5. The name Pharisee means "the separate ones." They considered themselves to be the true Israel and believed themselves righteous before God. They believed that they alone would share in the Messiah's feast and not the unclean and sinners. The Pharisee is patting himself on the back for being righteous enough to be chosen as a guest at the Messianic Banquet.

B. Step Two: Original Audience -

1. Pharisees-scribes?
2. Disciples-believers?
3. Crowd-general?

C. Step Three: Literary Structure –

Jesus replied: A certain man was preparing a great banquet and invited many guests.

At the time of the banquet he sent his servant to tell those who had been invited, 'Come,

for everything is now ready.'

But they all alike began to make excuses.

The first said, 'I have just bought a field,
and I must go and see it.
Please excuse me.'

Another said, 'I have just bought five yoke of oxen,
and I'm on my way to try them out.
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Still another said, 'I just got married,
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The servant came back and reported this to his master.

Then the owner of the house became angry and ordered his servant, 'Go out quickly,
into the streets and alleys of the town
and bring in the poor, the crippled, the blind and the lame.'

'Sir,' the servant said,
'what you ordered has been done,
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Then the master told his servant, 'Go out
to the roads and country lanes
and make them come in, so that my house will be full.

I tell you, not one of those men who were invited will get a taste of my banquet.'"

Notes:

1. The parable is built around two dialogues encased by the two statements concerning the invitations. The hinge point is the master's anger.
2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

2. Remember, in Jesus' day there were no clocks, and the first invitation would not say "please come to my banquet Sunday afternoon at 1PM." The second invitation is a polite way to inform the guests that they can now begin arriving.

3. When the second invitation goes out the day of the banquet there is a note of joy in the invitation because everything is now ready.

4. The guests all alike begin to make excuses. This would cause the Pharisees to take notice because the idea was preposterous. If one accepted the first invitation one never turned down the second.

5. The first guest says he just bought a field and so therefore asks to be excused. A farmer in Jesus' day does not buy a field and then go see it. Before he buys it he carefully examines it. He knows every rock in that land and how much it will bear. The excuse is a stupid and insulting excuse and would never happen in real life!

6. The next guest says he has bought five yoke of oxen and he is on his way to try them out. This too would never happen. One always tested teams of oxen to see if they were evenly matched before buying them. If one ox were stronger than the other it could easily wear out the weaker one and kill it. This would be like buying five used cars sight unseen today. It would be stupid to do such a thing! This guest's excuse is insane. In a sense everyone knows he is lying because no one would do this. Like the first guest, his excuse is insulting.

7. The third guest's excuse is the worst. He says he just got married and can't come. Marriage festivities in Jesus' day lasted a week. The third guest knew beforehand he would not be able to attend the banquet and should have politely refused the first invitation. Now he insults the host by saying he has married a wife and can't come. It was impolite to talk of marrying a wife and one's wedding night in public. It bordered on an embarrassing situation because it implies he has just been married and now must go home and sleep with his wife. Plus, he doesn't even ask to be politely excused. He simply tells the host he cannot come.

8. When the servant returns with all the guests' excuses the master is furious. They have all insulted him and rejected his hospitality! He sends the servant out into the streets to gather the poor, the crippled, the blind and the lame. Professor Bailey said, "The poor don't go to banquets, the blind can't see land, the lame can't try oxen and the crippled can't get married!"

9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***

***THE GREATEST STORIES EVER TOLD:
PARABLES OF JESUS IN THE GOSPEL OF LUKE***
**Weeks Three & Four: *The Friend at Midnight &
The Great Banquet***
Hannaford Street Bible Church
November 15, 2020
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- Understand and use the Six Steps for studying a parable and be able to apply those steps of interpretation to other relevant biblical passages.
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I. THE FRIEND AT MIIDNIGHT

Luke 11:5-8: *Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' "Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."*

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B. Step Two: Original Audience -

1. Pharisees–scribes?
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C. Step Three: Literary Structure –

Then he said to them, (WHAT WILL NOT HAPPEN)

“Suppose one of you has a friend, (Can you imagine having a friend), and going to him at midnight and saying,

‘Friend, lend me three loaves of bread, (REQUEST – GIVE)

because a friend of mine on a journey has come to me, (REASON FOR REQUEST)

and I have nothing to set before him;’ (APPEAL TO DUTY)

“Then the one inside answers, ‘Don’t bother me, (DUTY REFUSED)

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Notes:

1. The whole first stanza is a rhetorical question, a common tool used by Jewish rabbis. Jesus expects His listeners to respond with an emphatic **NO** to his question. The first line of the parable has been changed from the NIV to reflect this fact.
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4. Here is a literal rendition of verse 8:

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D. Step Four: Cultural Background –

Notes:

1. A neighbor does not knock; he calls out so as not to alarm his friend. Only a stranger knocks.

2. He has a guest who has arrived late. A farmer does not travel at night, but a Bedouin does.

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Disciples: We are on our way to Jerusalem. How can we be sure God will answer our prayers? We can have confidence that because of who God is, our loving Heavenly Father will grant all our needs, even more than we ask of him!

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Jesus replied: A certain man was preparing a great banquet and invited many guests.

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2. The first dialogue contains the original guests' excuses why they cannot come to the banquet. The second dialogue is between the master and his servant and the master's desire to have his table full.

D. Step Four: Cultural Background –

Notes:

1. In Palestine there were always two invitations to a banquet. The first was a few days before the banquet in order for the host to know how much meat to slaughter and food to prepare. The second was the day of the banquet itself. Acceptance of the first invitation was morally and socially binding because of the efforts of the host on your account. A breach of hospitality by refusing the second invitation the day of the banquet was a serious offense and insult. It was unthinkable!

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9. The poor were unclean to the Pharisees and so excluded from the Kingdom of God and the Messianic Banquet. The Pharisees would have been insulted at this point with Jesus' parable. The poor one fed at the back door but never invited into one's home! The invitation is unbelievable to the poor in the town. They would have known the

banquet was happening but never in their wildest imaginations would they have thought they would be invited!

10. The servant reports there is still room so the master tells him to go outside the walls of the town, out onto the public highway and compel people to come to his banquet. The hedges were the boundaries of the gardens and vineyards of the town. The people the servant compels to come to the banquet on the roads outside the town are strangers to the host and the village. Some would almost certainly be Gentiles. None of them would even be aware that a great banquet was being given. The host's invitation is both unexpected and unbelievable! A wealthy Jewish landowner welcoming a poor unclean Gentile was unthinkable. Inviting them to a great banquet for his wealthy friends was unbelievable.

11. The host desires that his house be full! Yet the ultimate insult is the original guests are now excluded from his feast and the very ones they despise are invited and get to share a meal and fellowship with the master!

E. Step Five: Original Decision-Response –

Pharisees: Jesus is the Messiah, inviting us to the Messianic Banquet in the Kingdom of God. As we refuse to follow him with our ridiculous excuses, he will find others from among the outcasts of Israel, and even the Gentiles to fill our places. The invitation to his table comes not on our terms because of our righteousness, but on his terms, faith in Jesus as Messiah and Lord!

F. Step Six: Theological Themes –

1. Jesus is the Messiah. The initial invitation to his Banquet has gone out in the gospel. Come and follow me, for everything is now ready!

2. Like much of Jesus' preaching, the Messianic Banquet is already-not yet. The invitation is now given, but the Banquet is still in the future. We can join his Kingdom now, but our resurrection awaits his Second Coming. In that sense the Lord's Supper is a pre-figuring of the Messianic Banquet, the Wedding Feast of the Lamb in *Revelation 19*. Paul's says in *1 Corinthians 11* we share the Lord's Table proclaiming his death and resurrection for us "*until he comes.*"

3. The excuses people give for refusing Jesus' offer of fellowship with him are stupid and insulting!

4. God's gracious invitation is extended to even outcasts and Gentiles: us!

5. Grace is unbelievable, too good to be true, and we must be pressed to accept Jesus' invitation. As Philip Yancey in his book, *What's So Amazing About Grace* said, Grace comes "...as it always comes: free of charge, no strings attached, on the house."

6. Acceptance of Jesus' invitation to his Banquet implies a loyalty to and a personal relationship with Jesus the host.

7. There is a self-imposed judgement inherent in rejecting Jesus' gracious offer. Those who reject it shut themselves off from fellowship with the host (Jesus) and his guests.

8. No one deserves to "*eat at the feast in the Kingdom of God.*" The invitation comes to us only by grace. We either must receive it humbly or reject it arrogantly and stupidly. There is no middle ground.

**IN TWO WEEKS (November 29): *The Lost Sheep and The Lost Coin*
– *Luke 15:1-10***