

180422-1 Luke Series, 14, 1-24, The Chief Pharisee's Feast, and Salvation to the Nations – Craig Thurman

To remind us all, in last Sunday's lesson Christ expressed the need for national Israel's repentance (vss.2-5), the space of time they had for it (vss.6.9), proved their terrible state before God (vss.11.17), then, closed the door to repentance (vss.24-30), and that their salvation is postponed until the latter day (vss.34, 35).

In the following account Jesus has been invited by the chief of the Pharisees to celebrate with them and the lawyers some special occasion, which might be a wedding. The reason for Christ's invitation is so that they might find some wrong-doing in Him of which they might accuse Him. At this time Christ

Makes a demonstration before everyone of lawful works on Sabbath (vss.1-6)

Addresses the guests about the error of self-exaltation (vss.7-11)

Addresses the host for neglecting the common people (vss.12-14)

Reveals to them all that salvation is to the nations (vss.15-24)

1 ¶ And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

watched, παρατηρούμενοι, nom. pl. masc. part. pres. mid. of παρατηρέω, παρά **by, near**, with, from at + τηρέω KJV, *keep, observe, watch, reserve, preserve, hold fast*; παρατηρέω, KJV, to *watch* (Lk.6.7; 14.1; 20.20), *observe* (Gal.4.10)

Jesus was evidently invited to celebrate a feast with the Pharisees by the ruler of the Pharisees. The facility must have been a rather large place which could entertain a good many guests. (vss. 7) Given the Pharisees hatred for Jesus, there is one reason for His invitation: to accuse Him of some wrong-doing.

Comp. Mt.12.10-13, the man with the withered hand: that they might accuse him; of a sheep fallen into a pit; how much then is a man better than a sheep.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν

2 And, behold, there was a certain man before him which had the dropsy.

which had the dropsy, ὑδρωπικός; related to ὕδωρ, water; edema, gout; can be a serious condition in which there is water retention in a part of the body; only occasion that both the word dropsy and ὑδρωπικός are found in the Bible, and N.T.

When it suites their evil purposes the Pharisees, and religionists alike, will put forth their *poster-child*. The dropsied man is brought in for the sole purpose of accusing Christ for what they know that He will do: healing on the Sabbath day.

καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ

3 And Jesus answering spake unto the lawyers and Pharisees,

lawyers, νομικούς, acc. pl. masc. of νομικός,,

The gospel of Matthew only once mentions the lawyer. (*Mt.22.35, Then one of them (Pharisees), which was a lawyer ...*) Luke, six times (7.30; 10.25; 11.45, 46, 52; 14.3); Titus once has lawyer (Tit.3.13), and once tss. this *about the law*. (Tit.3.9) is the only gospel which tells of the lawyer. Five times they are mentioned, and always with the Pharisees.

Lawyers are men which are supposed to be specially suited to interpreting issues related to the law. They should be able to tell someone whether it is authorized to do something or not. (comp. Tit.3.13 probably refers to a Christian who has specialized training in issues related to the Roman law.)

ἔξεστιν
saying, Is it lawful **to heal** **on the sabbath day?**
authorized to administer [healing]

lawful, ἔξεστιν, impersonal part; which is related to ἐξουσία, authority and ἐξουσιάζω, to possess the authority; ἔξεστιν, KJV, is ... *lawful, mayest* (marg. *is permitted*), and so to be permissible, authorized.

to heal, θεραπεύειν, pres. infin. act. of θεραπεύω, KJV, tss. *heal, cure*, and once *worship* (Acts 17.25); from this Greek word we have the English *therapy*; the noun θεραπεία, is tss. 'ruler over his household' (which means that he has a service, ministry, or certain administration) *and healing*; and θεράπων, tss. *servant*.

If any of the people should know whether it was lawful to heal on the Sabbath day or not it should be the lawyers.

Early in the ministry of our Lord, he presented Himself in a synagogue in Capernaum. Here there was a man possessed of a devil, which He cast out of the man. Then, the reaction was one of great amazement. (Lk.4.33-37) As He continued ministering in the various cities about Galilee word had obviously spread about Him. On another Sabbath day, and again in one of the synagogues, the Pharisees were ready, and watched whether He would heal; which He did. At this they become enraged (Lk.6.7-11) and communed among themselves about what they should do about Him. This led up to the event in chapter 13 (v.14) where, again in a synagogue our Lord healed on the Sabbath day. This time there was a public outburst by the ruler of the synagogue against Him. And now, Jesus being in a house, away from the synagogue, seems to be asking the Pharisees if it is lawful to heal at all, anywhere on the Sabbath day.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων,
Ἐι᾽ἔξεστιν τῷ σαββάτῳ θεραπεύειν

4 And they held [their] peace.

refrained

held ... peace, ἠσύχασαν, 3ppl. aor. ind. of ἠσυχάζω, is tss. *held ... peace, rested, ceased, to be quiet*; the noun, ἠσυχία, is tss. *silence*,

quietness; the adjective, ἡσυχίος, *peaceable* [life], *quiet* [spirit]; *refrain* is a good overall definition of the word, especially in light of idea that needs to be understood with woman speaking. (cf. 1Co.1Ti.2.11, ἐν ἡσυχίᾳ, *by or with refrain*)

The lawyers and Pharisees *refrained* from answering.

The Greek word used here, ἡσυχίος, is a very good one to define in light of the issue of woman speaking in the assembly. It will be time well spent.

These religious leaders would not answer Jesus' question because the only right answer is yes. Yes the law authorized these Israelites to heal and to do any good work that needed to be done on the day that the LORD had given to Israel to rest. The *rest* on the Sabbath day was *from their works*.

Ex 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Ex 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

And he took him, and healed him, and let him go;
released him

he took, ἐπιλαβόμενος, nom. sing. masc. part. aor. mid. of ἐπιλαμβάνω, ἐπί among, at, on, upon + λαμβάνω to take, receive; KJV, *to catch, take, lay hold upon*; ἐπιλαβόμενος, is used in Mk.8.23; Acts 23.19, *took ... by*; Lk.9.47; 14.4; Acts 9.27, *took*.

let him go, ἀπέλυσεν, 3ps. aor. ind. act. of ἀπολύω, ἀπό from of, off, out of, since + λύω to loose; simply *released*.

Christ knowing that it was authorized by the law to heal on the Sabbath took the man and healed him, and then released him.

Jas 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

οἱ δὲ ἠσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου

6 And they could not answer him again to these things.
οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ
were unable to counter his determination

could, ἴσχυσαν, 3rd pl. aor. of ἰσχύω, KJV, good, might, be whole, could, be able, can, prevail, avail, is of strength; the noun, ἰσχυς, is tss. strength, might, ability.

answer ... again, ἀνταποκριθῆναι, aor. infin. of ἀνταποκρίνομαι, ἀντί for, against, in the stead of + ἀπό forth, of, since, from + κρίνομαι to judge, determine;

Christ's action and doctrine was incontrovertible.

Lu 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

It is always right to do good at all times and on any day.

*Ex.21.33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; (understood that it died)
34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.*

There is nothing in the law which restricts any from doing good on Sabbath days. And this is plainly declared in the N.T.

Gal.5.22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα

Our Lord Jesus now addresses the guests at this feast.

7 ¶ And he put forth a parable to those which were bidden, when he marked noticed

how they chose out the chief rooms; saying unto them,

when [he] marked, ἐπέχων, nom. sing. masc. part. pres. of ἐπέχω, ἐπί among, on, upon, at + ἔχω to possess, have; KJV, marked, gave heed unto, stayed, holding forth.

*chief rooms, πρωτοκλισίας, acc. pl. of πρωτοκλισία, πρῶτος first, chief, best, former, before + κλισία, company (Lk.9.14); πρωτοκκλισία, KJV, uppermost rooms (marg. first place), chief rooms (Lk.14.7; 20.46), **highest rooms (Lk.14.8)**; and the idea, when compared to Lk.9.14 is perhaps **choosing out the places where the the chiefest company, most prominent folks are gathering (vss. 8,9).***

Jesus noted the behavior of the lawyers and Pharisees; that they vied for a place where were gathered the prominent guests there were present.

Why? Because they had a sense of self-superiority. They were exalted in their own eyes. They thought that this is what I am. 'I am above these others.'

Pv.30.13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτοὺς

8 When thou art bidden of any man to a wedding,

There is nothing wrong with having feasts or celebrations (weddings, graduations, birthdays, anniversaries, etc.)

| | | | |
|---------------------|-------------|------------|---|
| | εἰς | τὴν | πρωτοκλισίαν |
| sit not down | in | the | highest room; |
| | among, with | | or, chief rooms, v.7 prominent company |

sit ... down, κατακλιθῆς, 2ps. aor. subj. pass. of κατακλίνω, tss. *sit down* (Lk.9.14; 14.8) and *sat at meat* (Lk.24.30).

lest a more honourable man than thou be bidden of him;

Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ

9 And he that bade thee and him come and say to thee, Give this man place;

| | | |
|--|-------------------|--------------|
| | τὸν ἔσχατον | τόπον |
| and thou begin with shame to take | the lowest | room. |
| | last | place |

room, τόπον, acc. sing. of τόπος; KJV, *place, room, quarter, where, coast, licence*.

We are not the best judges of our standing in the eyes of others. If there is any exaltation at all it needs to be done by others.

I cannot tell if I am suited for doling out instruction to parents about how to raise children. But if parents come or do not come to me that says everything that I need to know. I can say that I am suited to give out parental advice all that I want to, but it doesn't make it so.

A trustworthy automotive mechanic is known, not by the great commercials he has purchased for advertising, but by his customers. He can have all his certifications posted on the wall, but that doesn't make him a trustworthy mechanic. What do his customers say?

If we thought of ourselves as equals we would not sense to need to lift ourselves up before others. We are not better and we are not worse than others. Some of the most introverted folks there are have a very high opinion of themselves. They can be very demanding. These are what some call 'high-maintenance' friends. The following is good advice for us all.

καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἕσχατον τόπον κατέχειν

εἰς τὸν ἕσχατον τόπον
10 But when thou art bidden, go and sit down in the lowest room;
lean toward last place

sit down, ἀνάπεσον, 2ps. aor. imper. of ἀναπίπτω, ἀνά above, again, re-, up + πίπτω, to fall, light (i.e. to light upon), fail; ἀναπίπτω, to sit or set down, to lean.

that when he that bade thee cometh, (which is understood as the host, v.12) **he may say unto thee, Friend, go up**

go up, προσανάβηθι, 2ps. aor. imper. of προσαναβαίνω, προς to, toward + ἀνά above, again, re-, up, + βαίνω, LXX, Due.28.56, to go; so, to go up again; re-situate your position so that it is in this higher place.

δόξα ἐνώπιον
higher: then shalt thou have worship in the presence of them that sit at meat with thee.
glory, honor before
in the sight of

worship, δόξα, KJV, *glory, honor, worship, dignity, praise.*

ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε εἴπῃ σοι Φίλε προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The wise man Solomon said the same:

Pr 25:6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται

Jesus addresses the host:

12 Then said he also to him that bade him,

This could have been Nicodemus for all we know.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

repayment

dinner, ἄριστον, thrice only, & tss. dinner

supper, δεῖπνον, supper, feast

neighbours, γείτονας, acc. pl. masc. and fem. of γείτων, which is related to γῆ (land, earth, ground, country, world), so meaning your [rich] countrymen.

recompense, ἀνταπόδομά, noun, ἀντί against, in the room [for contrast, Engl. *anti*-] + ἀπό forth, from, of, since + δίδωμι to give; only twice in the N.T. and both times *recompense*; another noun, , is tss. *reward* (Col.3.24); the verb, ἀνταποδίδωμι, tss. *recompense*, *repay*, *render again*; **v.14 twice.**

The admonition is not against having friends, brethren, family, and neighbors to come to a feast that we might desire to host; but it is against neglecting those of our family, brethren, and neighbors because they might be unable to recompense you in kind. So, this host invited those to this feast that could repay him by inviting him to a feast later. ... *lest they should also bid thee again, and a recompense be made thee.*

There is nothing wrong with having substance. The error is to exclude others from our fellowship because they don't have on a level that we have (or better than us). And that is the error here.

Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῆς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν καὶ γένηται σοι ἀνταπόδομά

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

ἀλλ' ὅταν ποιῆς δοχὴν κάλει πτωχοὺς ἀναπήρους, χωλοὺς τυφλοὺς

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

That is, call the poor brethren, the poor maimed, the poor lame, the poor blind. (cf. Gill) ... *for they cannot recompense thee* ... It is among the common people, the poor where there is found the *rich in faith*.

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

It was among the poor that heard Christ gladly.

Mr 12:37 ... And the common people heard him gladly.

Always remember the poor. But who are they that we are to consider? The word of God tells us almost exclusively that they are those which have believed in Christ.

Gal.2.10 Only they would that we should remember the poor; the same which I also was forward to do.

Ro 12:13 Distributing to the necessity of saints; given to hospitality.

We are not here to relieve the sufferings of the world, and we cannot. Though occasions will arise when we might have occasion to help the poor of the world, but there is no denying that the Scriptures point us in the main to those who are of the faith of Christ who stand in need.

Lk.6.20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Lu 7:22 ... to the poor the gospel is preached.

Lu 14:21 ... bring in hither the poor, and the maimed, and the halt, and the blind.

Ro 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

The world hasn't a correct view of the church of Jesus Christ, and it certainly cannot have a correct view of the work Christ has commissioned her to do.

καὶ μακάριος ἔση ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων

The Salvation of God to Go to the Nations:

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Doubtless that is true. The question now is, who are these that shall eat bread in the kingdom of God? This might not be quite as it appears. Christ, in the last chapter told Israel that their house is left desolate. In other words, Israel's salvation is postponed until the latter say. Now He gives in this illustration which shows salvation going to others; rather than Israel.

Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ

16 Then said he unto him, A certain man made a great supper, and bade many:

ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

As the LORD had sent John the Baptist to *prepare the way of the Lord*. (Mt.3.3)

καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἐρχεσθε ὅτι ἤδη ἔτοιμά ἐστιν πάντα

18 And they all with one consent began to make excuse.

to refuse

to make excuse, παραιτεῖσθαι, pres. infin. of παραιτέομαι, παρά by, near, with, from, at + αἰτέω KJV, *to ask, beg, desire, crave, require, call for*; παραιτέομαι, KJV, *to excuse, refuse, reject*.

The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

go out, ἔξελθε, 2ps. aor. imper. of ἐξέρχομαι, to go or come out;
v.23.

This had happened.

Mt.21.23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

*31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, **Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.***

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

Not all have come in; there remains a place for others.

Ro.10. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

καὶ εἶπεν ὁ δοῦλος Κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστίν

23 And the lord said unto the servant, Go out into the highways and hedges,
partitions

highways, ὁδοὺς, acc. pl. of ὁδός; the way, journey, highway.

hedges, φραγμοὺς, acc. pl. of φραγμός, a hedge or partition; to the extreme edges, parameter.

and compel them to come in, that my house may be filled.

compel, ἀνάγκασον, 2ps. aor. imper. of ἀναγκάζω; KJV, to constrain, compel; the noun, ἀνάγκη, to need, distress, necessity, needful, Lk.21.23

may be filled, γεμισθῆ, 3ps. aor. subj. pass. of γεμίζω; always tss. with the English, to fill (9); another verb, γέμω, tss. full; the noun, γόμος, burden (meaning cargo), merchandise (2).

Go to the furthest reaches to fill my house with guests.

καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῆ ὁ οἶκος μου

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

The parable speaks of Christ's treatment of those who have rejected the time appointed to come into His fellowship. They rejected His message to repent and be baptized because the kingdom of God was at hand. For that others shall be brought into the kingdom.

Mt.21.33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

That present nation, not to dismiss Israel absolutely (they shall be saved), is the church of the Lord Jesus Christ.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Jesus came to save sinners. None but sinners are saved by the grace of God. He didn't in this present salvation take away our nature to sin. You and I still have the nature to sin and rebel against God, but He has given to us His Spirit which has dominion over the sinful lusts so that we can walk with Christ day by day, through faults and failures, until the time that we experience the salvation of God to the fullest extent, when this body of sin shall one day be laid down forever, and we are changed into the glorious, holy image of our Lord Jesus Christ. Have you believed that Christ died for your sins? Have you made a confession before Him that you are a sinner? Have you cried out to God for mercy? 'God forgive me a sinner!' If so, have you obeyed His commandment to be baptized; by that showing that you know you died with Christ when He died, your old man was buried when His body was placed in that tomb, and you were raised to walk in newness of life to the glory of God, though a sinner, until the Savior returns from glory to earth again one day? If so, join with this church where the Spirit of God abides. He'll teach you the things of Christ; He'll comfort you in all your trials; and He'll guide you with all of the saints through every path of life. Do you know Him. Christ has come to the gentiles to save all of the elect among them. Are you His? Come today confessing your sins and believing on His name.

That's the message for today. God bless His word to the hearers of His word.

λέγω γὰρ ὑμῖν ὅτι οὐδείς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου