

09.27.26

Luke

Chapter 14 - An Unprecedented Invitation

Looking for the Best (vs. 7-11)

Luke 14:7-11: And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, “When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, and he who invited you both will come and say to you, ‘Give your place to this man,’ and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

One of the great paradoxes of Scripture, right? Exalt yourself; you'll be humbled. If you humble yourself, you'll be exalted. The greatest will be the least. The first will be the last. This narrative opens up with Christ visiting a house, coming together for a Sabbath meal. It was a grand event in that particular day and if you were so invited, you were probably somebody special. To be invited at a Sabbath meal would also entail sitting in particular places. And it was a place in which the distinguished, the dignitaries, those of high reputation, would come. They would come with all of their garb, and they would come with their vestures looking extremely great by virtue of even what they wore.

In fact, if you look with me in Matthew 23, Jesus makes mention of them coming together and loving the places of honor in particular. Matthew 23, as Jesus turns the multitudes and to His disciples, He begins to convey to them that they're surrounded by basic narcissists. We live in a world that is that. Paul speaks of that in 2 Timothy

3:2, in the last days men will be lovers of self, proud, boastful, arrogant.

This particular chapter reads this way,

(Matthew 23:1) "Then Jesus spoke to the crowds and to His disciples,

(Matthew 23:2) saying: "The scribes and the Pharisees have seated themselves in the chair of Moses."

The chair of Moses was the grand seat. Of course, they had the great Sanhedrin. And there were 70 chairs in the great Sanhedrin, Supreme Court justices. If you were one of those Supreme Court justices, you would always want the highest seat. And so, there were not only 70 seats, there were 71. And the one was the chair of Moses. If you sat there, then you were the great Sanhedrin.

(Matthew 23:3) "Therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them.

(Matthew 23:4) They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger.

(Matthew 23:5) But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.

(Matthew 23:6) They love the place of honor at banquets and the chief seats in the synagogues,

(Matthew 23:7) and respectful greetings in the market places, and being called Rabbi by men.

(Matthew 23:8) But do not be called Rabbi; for One is your Teacher, and you are all brothers.

(Matthew 23:9) Do not call anyone on earth your father; for One is your Father, He who is in heaven.

(Matthew 23:10) Do not be called leaders; for One is your Leader, that is, Christ.

(Matthew 23:11) But the greatest among you shall be your servant.

(Matthew 23:12) Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."

It ends the same way, doesn't it?

We come to this passage, and it is in this setting that we find ourselves at a particular meal and Jesus has been invited.

It reads this way in Chapter 14, if you look with me in Luke 14:1,

(Luke 14:1) "It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath..."

Once again, a Sabbath meal.

"... to eat bread, they were watching Him closely."

Fastidious attention was given to Christ. They're trying to find out what He's going to do for the sole purpose of condemnation. There's no other reason why they're watching Him so closely but to condemn Him.

Unfortunately, I think a lot of people come to church thinking of how they're going to be critical towards somebody else. You've come for the wrong reasons and you're looking for the wrong things. Nevertheless, people tend to do that by virtue of being concerned, perhaps, that quite frankly, they don't want anyone getting their

attention. So, if in fact you can tear somebody else down, perhaps it can elevate yourself as man might think.

So, Jesus begins to speak to them, and of course, there is someone there that was suffering tremendously at that juncture. Jesus heals them in spite of all of their concerns about Him working on the Sabbath, and Jesus simply just says, "Look, is it lawful to heal on the Sabbath or not?" And they didn't have anything to answer.

(Luke 14:5) "And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"

(Luke 14:6) And they could make no reply to this."

It is clear that this scenario in some way is conveyed in Luke 13:15, too, as Jesus frees a woman from her sickness. And He says, "Which one of you wouldn't free your ox or your donkey?" So, He uses this phrase more than once. The point of the matter is that Christ has come to both free and to save. They have only been meeting to condemn and to criticize. It is in this setting that we find Jesus noticing something and watching something Himself. The interesting parallel of the passage is, it starts

off in Luke 14:1, that they are watching Him closely, but what they didn't notice is that He's watching them closely.

And so, the passage begins in verse 7,

(Luke 14:7) "And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table..."

And so, He began to address those particular individuals. I could just see maybe a little pushing, maybe a pecking order that was there, the dignitaries coming as they begin to find their place of recognition. Clearly, seeking the recognition. I'm kind of reminded of Paul when he's writing to the Galatians, and he says, "Look, we don't seek the pleasure of men. We're not trying to please him. We're trying to please God. If we didn't try to please God, we wouldn't be His servant. He goes into Chapter 2, and he goes, "I know that a lot of you are worried about what everybody else is thinking about you, but just stop for a moment and realize that the fact that they're of reputation makes no difference to me and it shouldn't make any difference to you." If one thing is clear within this passage, it's almost as if Jesus is pulling us out and

saying, "I want you to take a sabbatical from the way that you normally think," because we are so conscious about what everybody else is thinking about ourselves. And He says, "Just stop that just a second. Now, just remember God's watching."

And so, as He begins to put this in context, He noticed how they were taking out places of honor at the table, and He says to them in verse 8,

(Luke 14:8) "When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him,

(Luke 14:9) and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place.

(Luke 14:10) But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you.

(Luke 14:11) For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

The writer of Hebrews says, "No man should take honor to himself."

And of course, Proverbs says, "Let another man's lips praise you and not your own." Nevertheless, there's something about man that just can't let that ride.

Psalms 49 says, "Though while you live, you congratulate yourself, and though men praise you when you do well for yourself, man in his pomp, yet without understanding, is just like a beast that perishes." It doesn't really matter, does it? And so, man begins to focus on things that really matter not. His perception is, in fact he takes a great place of honor that people are really honoring him, but really the joke's on him.

Jesus does something very unique in this passage, and if you read it with me, and read it as quickly as I did, you probably missed it. What Jesus did in just one word is He changed the whole venue of the situation. The genre, the venue, the setting, everything instantly changed by one word, and that was the word "wedding". This is not a

wedding feast. This is a Sabbath feast and dignitaries are coming in, trying to find their particular pecking order in this. But Jesus takes it completely out of that, and He says, "Let's talk about a wedding." What He's doing in this is He's actually revealing that you don't even understand why you're meeting. And it's one of the reasons why we're so focused on the wrong things. It's like a little bit later on in Chapter 13, and even after that where Jesus is turning to the disciples and they begin to look at things that, well, are great according to man's perspectives. They look at the great stones of the temple and they say, "Man, how wonderful those stones are." And Jesus goes, "Did you notice this widow right here giving all that she had?" But because of the fact that we come with all the wrong reasons and we come to a particular meeting, maybe not even knowing why we're meeting, we are dressed in the wrong clothes, and we find ourselves doing the wrong things.

It is important to notice that in Luke 13, Luke is setting the stage for this particular event. The way we know this is that Jesus has been warning, "You need to be ready, and

you need to get ready." And the question is, "What am I getting ready for?" And Jesus will say in Chapter 13, "A meal. You need to get ready for a banquet." Well, what's the banquet? That's pretty interesting.

But if you look in Chapter 13, and you back up in verse 22, (Luke 13:22) "And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem."

(Luke 13:23) And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them,

(Luke 13:24) "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able."

The narrow door to what? The house. What house? The house of the kingdom.

(Luke 13:25) "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'"

(Luke 13:26) Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

(Luke 13:27) and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.'

(Luke 13:28) In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

(Luke 13:29) And they will come from east and west and from north and south, and will recline at the table in the kingdom of God."

Oh, there's a table in the kingdom of God. There's a banquet that's coming in the kingdom of God. This passage is really preparing us for that banquet.

And so, you come into Chapter 14, the world has its own banquet. They're very selfish. They're very self-centered. They're enslaved, as Titus will say, enslaved to various lusts, pleasures. They spend their life in malice, envy, hateful, hating one another. It's a pretty cruel world that

we live in. If you were to sit at that particular table on that particular day, you would not feel welcomed. Nor would you feel loved in any way. Jesus displays His great love in the midst of it, but then He begins to turn to them and says, "But you need to prepare for the wedding banquet."

Now, the reason why the wedding banquet is different is this, and if you'll look at the passage with me, it reads this way,

(Luke 14:7) "And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table..."

Now, one of the ways that they would be chosen for honor would be the garb, the way they dressed; they wear long phylacteries. I mean, you were in priestly garments; you had all of the things, perhaps great rings. People knew that you were either rich or had status. And so, they would begin to set you according to that status. But Jesus states in verse 8,

(Luke 14:8) "When you are invited by someone to a wedding feast..."

Now, everything changes. And the reason it changes is because now it's the host that tells you where to sit based on your **relationship with the groom**. This is what makes it unique.

In fact, He goes on and says,

"... do not take the place of honor, for someone more distinguished than you may have been invited by him."

Now, the word that he uses for distinguished is that which really displays a sense of value. In other words, if in fact the host sees you as one of value. We'll put it another way: If he sees you as somebody endearing to him. Well, why would you be endearing to him? Because you knew the groom. You had a relationship with the groom. Jesus has been preparing for this from the beginning. This is all about the preparation for the wedding. In fact, in Luke 9, He sets His face like flint. He's going to Jerusalem. He's going to fulfill this walk. This is a walk to the wedding.

There's a passage in Luke 5, if you'll turn there with me. And there is criticism, of course, being hurled at His own disciples.

(Luke 5:33) "And they said to Him, "The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink."

(Luke 5:34) And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?"

The Jewish wedding is a unique picture, because what would often happen is the preparation far before the wedding ever takes place. And there are those that rally around the groom and are helping in the preparations. But they also know that part of the helping of the preparation is that the groom is going to have to do something in the process of this.

If you look with me in Luke 9:22, Jesus will declare to His disciples something that they weren't expecting at this particular juncture.

(Luke 9:22) "saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."

(Luke 9:23) And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me."

What a strange way to invite somebody to a wedding.

(Luke 9:24) "For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.

(Luke 9:25) For what is a man profited if he gains the whole world, and loses or forfeits himself?"

In this interesting text, as it goes on in Luke 9, it says in verse 53, the Samaritans did not receive Him in their region, and it says they did not receive Him because He was journeying with His face to Jerusalem.

This particular passage is telling us that we're now leaving Galilee, we're now leaving that particular region, and the rest of the Book of Luke is going to be His journey to Jerusalem. The question is, what is He doing heading to

Jerusalem? And it fits right into a wedding. Because now, at this particular juncture, at the early stages, what the groom has to do is he has to work on a dowry. More specifically, he has to give something to the girl's father. And it depends on how valuable she is seen. Of course, we realize, and we go to the Old Testament, and we see Jacob and Laban goes, "She's a pretty girl. You're going to have to work a lot of years." "How many?" "7 years. You have to work for 7 years." I mean, sometimes it was money that was handed, but in Jacob's case, it was 7 years of hard labor. And then he finished and then he was tricked. And now, it's 7 years more. So, 14 years was his sacrifice for the bride. Jesus is getting ready to pay what is called, in the Jewish terms, the "Mohar." The mohar is the price of the bride. And so, as He begins to walk towards Jerusalem, He gets ready to pay the price of the bride. He's going to give His life. He's going to give His life this day. So, He begins to head on this wonderful trek; in Luke 9:53, He sets His face.

And if you look with me in Luke 12, He turns to the rest of His disciples, and He says this,

(Luke 12:35) "Be dressed in readiness..."

"You need to get ready." Now, we know that the world is not heading towards the wedding.

Jesus will make a comment in verse 30, if you back up in Luke 12:30. The world seeks the things of the world: food and covering. I mean they're worried about all those kinds of things.

His statement is in verse 30,

(Luke 12:30) "For all these things the nations of the world eagerly seek..."

If you were to talk to most people, they can talk to you about money; they can talk to you about possessions; they can talk to you about all the things that really consume their thoughts. But we don't seek those things. We're heading to a wedding. Our focus is on something different. Our focus is on the groom. How can we prepare? How can we get ready for this event?

But it goes on and says,

(Luke 12:31) "But seek His kingdom..."

(Luke 12:35) "Be dressed in readiness, and keep your lamps lit.

(Luke 12:36) Be like men who are waiting for their master when he returns from the wedding feast..."

We're going to a wedding. We're getting ready for a wedding feast.

"... so that they may immediately open the door to him when he comes and knocks."

(Luke 12:40) "You too, be ready; for the Son of Man is coming at an hour that you do not expect."

Now, what's interesting, of course, in the wedding is that he would pay the price, he would pay the dowry, whatever that was, and then would come the day, many days, sometimes a year later, in which he would come and literally snatch away the bride and take her home with him. It's an interesting picture as the wedding then begins to unfold. The passage is demonstrating that you need to be ready.

Another question is, what does it mean to be ready? In Matthew 22, we have an interesting scenario that's given

and a picture that's given within the text in which we have a king that is giving a wedding. I think that would be highly appropriate to give a parallel to God, our King, giving a wedding. So, it's His wedding, He's given a banquet, and the wedding feast has come. At the wedding feast, the groom obviously is the one sitting at the head of the table, but the question is, who gets to sit next to him? That's the question. This particular passage begins to talk about the fact that the king sent out many invitations and the people were invited, but most didn't want to come. Some said that they had prepared other things for themselves and had other desires. And the king was enraged by this fact, and some mistreated even his messengers as they came and told them about their invitation.

(Matthew 22:9) "Go therefore to the main highways, and as many as you find there, invite to the wedding feast."

(Matthew 22:10) Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

(Matthew 22:11) But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes,

(Matthew 22:12) and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless.

(Matthew 22:13) Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'

(Matthew 22:14) For many are called, but few are chosen."

What in the world is he talking about, "wedding clothes"? Well, if you came to the wedding without wedding clothes, the point of the matter is that you came to another kind of banquet. If you came to a banquet, say like a Sabbath banquet in which they would come together for the purpose of really being affirmed and recognized by other men, then you would come dressed in all kinds of glitz and glamour. The focus of going to a banquet for many of the Pharisees and Sadducees was to

be flamboyant and impressive as much as you could be so that you would draw attention to yourself. This particular case is given in this text in which one came drawing attention to himself. A wedding feast is for the purpose of drawing attention to the groom. And so, you don't come taking the position of "Look at me." You come with the position of "Look at him." And you begin to be seated by the one who's in control, i.e. in this particular setting, the king, and he'll set you according to how much you are beloved by the groom. And you begin to have a seating order.

What Jesus is conveying in Luke as we look at the passage, in particular in Chapter 14, is, you're focused on the wrong banquet. And because of that, you're wearing the wrong clothes. The thing that you're focused on is drawing attention to yourself. And this is not that banquet. The banquet that you need to think about is the one that is the great wedding, as we clearly read in Revelation 19, in which the saints of God come together. And what makes it so unifying is that we're all pointing to Christ. None of us are dressed in a way that would point

to ourselves, but we're dressed in the righteousness of Christ, as Revelation 19 says. We're robed in His righteousness, white and clean as we begin to point to Him.

The question is, what did the clothes look like?

And if you look in Luke 14,

(Luke 14:10) "But when you are invited, go and recline at the last place..."

This is somebody that has humbled themselves.

And He ultimately ends this way in verse 11,

(Luke 14:11) "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

It's repeated over and over again in Scripture, "Humble yourself under the mighty hand of God and He will exalt you." James will say it. Peter will say and quote the same text, as he begins to point to God is opposed to the proud, but He gives grace to the humble.

There're great passages that make reference to this. Let me just show you just a couple. Isaiah 57, if you'll turn there with me. Isaiah 57. One of the reasons why I

continue to have you go to different passages of Scripture is because it's always important that you understand that I'm not feeding you my ideas, but that you're reading what God says.

(Isaiah 57:14) "And it will be said, "Build up, build up, prepare the way, Remove every obstacle out of the way of My people.""

Now, the context is that you're preparing to meet God. So, get rid of the obstacles. What are some of the obstacles? Well, one of the main obstacles is, you're worried about what everybody else is thinking. You're worried about how you're looking in their eyes. You're trying to put on airs and you're vying for some kind of respect or recognition by man. He says, "That's an obstacle." Because if in fact you're looking for the focus to be on you, you're not focusing on the one that saves.

It then states this in verse 15,

(Isaiah 57:15) "For thus says the high and exalted One Who lives forever..."

Now, who in the world could sit next to Him?

"... whose name is Holy, "I dwell on a high and holy place, And also with the contrite and lowly of spirit..."

How could that be? There's only two people that could sit next to Him. You have to be so comprehensively flawless in your perfection that possibly you could sit next to Him, or... just be humble.

"... "I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite."

If you look with me in Isaiah 66, He repeats it again.

(Isaiah 66:1) "Thus says the LORD, "Heaven is My throne and the earth is My footstool..."

"So, you want to build Me a house?" I don't know how you could fit Him in there.

"... Where then is a house you could build for Me? And where is a place that I may rest?

(Isaiah 66:2) For My hand made all these things..."

"What are you going to do for Me?" You know, like the psalmist says, if He were hungry, He wouldn't tell you.

"... Thus all these things came into being," declares the LORD. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word."

(Isaiah 66:5) "Hear the word of the LORD, you who tremble at His word..."

Jesus will put it another way in Matthew 5, as it begins in verse 3,

(Matthew 5:3) "Blessed are the poor in spirit..."

He'll go on to describe, I believe, in that Matthew 5 section, what it means to have a humble heart. I mean, we read "poor in spirit" and then we read the other ones, and we think that they're detached, but really, "poor in spirit" is being described in the next few things that he states. That a person who's poor in spirit will mourn over their sins.

(Matthew 5:4) "Blessed are those who mourn..."

What is He talking about? Well, James 4 says, "Weep and howl over your sin." In other words, if you come before God and you just go, "Oh, sorry," He goes, "I don't think you're sorry." I remember saying that to my parents after

I hit my brother and they just didn't believe me. God's looking for that mourning.

(Matthew 5:5) "Blessed are the gentle..."

That would be a humble spirit, right? If you're gentle with people?

(Matthew 5:6) "Blessed are those who hunger and thirst for righteousness..."

I mean, if you look at doing the right thing as kind of an option, that's not humility. That's not a broken spirit. That's not the heart that God is looking for. But blessed are the poor in spirit because they're hungry and they're thirsty.

(Matthew 5:7) "Blessed are the merciful..."

Because they know what it's like to hurt, and they know what it's like to feel pain. And they just can't help but reach out. Their heart has been humbled through the different circumstances and situations that they've been in.

(Matthew 5:8) "Blessed are the pure in heart..."

That is to say, the undivided soul, a person who is loyal and faithful. You show me a person that says, "You know what, a lot of people ought to be liking me, and I ought to have a lot of relationships," and I'll show you a very prideful person. Show me somebody who says, "I'm just so fortunate to have this relationship," and I'll show you somebody that's humble in spirit. That's a pure heart. And they don't have any hidden agendas. They just love you. Don't you love that? It's a true heart.

(Matthew 5:8) "Blessed are the pure in heart..."

(Matthew 5:9) "Blessed are the peacemakers..."

(Matthew 5:10) "Blessed are those who have been persecuted for the sake of righteousness..."

"Are you still going to do the right thing?" "Yeah." "You do understand you're going to be persecuted." "I know."

And blessed are those who will endure persecution because of Jesus. Now, that brings you to the greatest of humility, doesn't it? It is the heart of humility.

Interestingly enough, everybody was dressed in the wrong clothes, and that's why they were looking for the

wrong seats. And they were thinking that they're the ones that get to pick it out, but you don't. Humility would never think that way. Humility would always think in terms of, "It's up to God, whatever He wants."

There's a passage that I'd like to end with that's found in Colossians 3. So, if you turn there with me. I would say with this particular passage, you don't want to head towards heaven wearing the wrong clothes. So, you want to wear the right ones. And what are the right clothes? How do I know what the right clothes are? Well, actually, the wonderful thing about Colossians 3 is, it tells you what the right clothes are.

It tells us in verse 3,

(Colossians 3:3) "For you have died and your life is hidden with Christ in God."

Therefore, you put aside all the wrong clothes. So, that's basically verse 8.

And then it says in verse 10,

(Colossians 3:10) "and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—"

So, verse 12 then goes into this.

(Colossians 3:12) "So, as those who have been chosen of God..."

For the banquet.

"... holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience."

What are you wearing? Are you wearing everything that would impress man or are you wearing what impresses God? He's the One you should be looking to. You should be looking for the recognition of the One who is holding the wedding banquet, not the recognition of the one that is holding man's banquet. This is a whole different banquet because He's looking for those who have endeared themselves to His Son.

(Colossians 3:13) "bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you."

Are you wearing that? Because I know a lot of people, they just can't let stuff go. But that's what forgiveness is, right? Just let it go. Why? Because you don't want that to be on your person when God examines what you're wearing. You don't want God to see that vindictiveness, that hate, that bitterness in your heart. You don't want that on at all. You've got to take that off.

If you look in verse 8,

(Colossians 3:8) "But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth."

All of that stuff. You've put on a heart of compassion, kindness, gentleness, and patience, and you forgive one another.

(Colossians 3:14) "Beyond all these things..."

What does it say? Just in case you're getting confused about what the garment looks like.

"... put on love, which is the perfect bond of unity.

(Colossians 3:15) Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful."

Let's celebrate the Groom, what He's done for us. How unifying that is when you think about it. I'm thoroughly convinced that there is a table that we're going to sit at and it's my understanding that you can be as close to God as you really want to be. But you're going to have to wear the right stuff. And you're going to have to remember that this is a wedding. This is not something to elevate you. It's about the groom. And if you'll endear yourself to Him, the hosts will see, "You love My Son. You sit here." I'd like to hear that one, wouldn't you? John actually got to lean up next to Him.

Closing Prayer:

Father, we give You thanks for Your lovingkindness to us and for You're taking these old rebellious hearts and changing us. We began going to a banquet to please ourselves and we found ourselves humiliated by the oppression of man and by the condemnation that we felt. We heard that there was another banquet and all that we

had to do was not exalt ourselves, but the One who was celebrated. We're in. We're in. And so, we come.

Your heads bowed and your eyes closed. You and I don't come on any merit of our own. We come to celebrate the Groom. He's paid the ultimate sacrifice. He's purchased us with His blood. He loves you. God can see whether you love Him back.