the Host is not to be a *purposed end* to  
the guests, but will follow true humility.

**9. then shalt thou begin** ...]  
The form of expression sets fo the reluctance and lingering with which it is done.

11.] As an example of the first  
clause, see Isa. xiv. 13—15; of the second,  
Phil. ii. 6—11. 13-14.) The *composition of the company before Him* seems to  
have given occasion for this saying of our  
The Pharisee his host had doubtless, with the view (of watching Him)  
mentioned in ver. 1, invited the principal  
persons of the place, and with the intention of *courting their favour,* and *getting a return.* The Lord rebukes in him this  
spirit ;—and it has been well remarked,  
that the intercourse and civilities of social  
life among *friends* and *neighbours* are here  
*presupposed,* (inasmuch as for them there  
takes place a *recompense,* and they are   
struck off the list by this means,) with this  
caution,—that our means are not to be  
*sumptuously laid out upon them,* but upon  
*something far better,*—the providing for  
the poor and maimed and lame and blind.  
When we will make s sacrifice, and provide at some cost, let us not throw our money away, as we should if a recompense  
is made to us in this world: but give it to  
the poor, i. e. lend it to the Lord; and  
then, as in ver. 14, there will be a recompense at the resurrection of the just, which shall not be a mere equivalent, but a rich  
reward.

**14.**] **the resurrection of the just,** the *first* resurrection, here distinctly asserted by our Lord; otherwise  
the words **of the just** would be vapid and  
unmeaning. See 1 Cor. xv. 22 f.; 1 Thess. iv. 16; ve xx. 4, 5.

**15—24.**] *Parable of the Great Supper.* One of  
the guests takes this literally, and imagines *the great feast to which the Jews looked forward* to be meant. He spoke  
as a Jew, and probably with an idea  
that, as such, his admission to this feast  
was *sure and certain.* Our Lord answers him by the parable following, which  
shewed him that, true as his assertion was,  
(and He does not deny it,) the blessedness  
would not be *practically* so generally  
acknowledged nor entered into.

The Parable, whatever analogy it may bear  
with that in Matt. xxii. 1 ff., is *wholly  
Different from that in many essential points*

**16.**] The **great supper** is the  
*Kingdom of God,* the feast of fat things in  
Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings af the Gospel were