888 ST. LUKE. XIV.   
   
 Give this man place ; and thou begin with shame to take   
 eProv.xiv.6 the lowest Yroom. 10° But when thou art bidden, go and   
 sit down in the lowest Yroom; that when he that bade   
 thee cometh, he may say unto thee, Friend, go up higher :   
 then shalt thou have \* worship in the presence of \* them   
 that sit at meat with thee. 11¢For whosoever exalteth   
 d Job 29. himself shall be abased; and he that humbleth himself   
 Pas. 97. shall be exalted. 12 Then said he also to him that bade   
 Prov. xxix. When thou makest a dinner or a supper, call not   
 33. Matt. thy friends, nor thy brethren, neither thy kinsmen, nor   
 xxill. ob. thy rich neighbours; lest they also bid thee again, and a   
 vill 16 recompence be made thee. 18 But when thou makest a   
 James iv. feast, call \*the poor, the maimed, the lame, the blind:   
 1 Pet. \4and thou shalt be blessed; for they cannot recompense   
 thee: for thou shalt be recompensed at the resurrection of   
 @ Neb. 10, the just.   
 a 15 And when one of them that sat at meat with him   
 rpev.siz.o, heard these things, he said unto him, ‘Blessed is he that   
 «rite. mts. shall eat bread in the kingdom of God. 16 ¢ Then said he   
 unto him, A certain man made a great supper, and bade   
   
   
   
   
   
 % render, then shalt thou begin. Y render, place.   
 ® reader, glory. ® read, all them. © sce above on ch, xi. 37.   
 the Host is not to be a end to   
 the gueata, but will follow humility. the poor, i. e. it to the Lord; and   
 9. then shalt thou . then, as in ver. there will a recom-   
 The form of expression sets the re- pense at the resurrection the just,   
 Iuctance and lingering with which it is shall not be a mere equivalent, a rich   
 done. IL] As an example of the first 14] the resurrection of   
 clause, see xiv. 13—15; of the second, the just, the first here dis-   
 Phil. ii. 13-14.) The composi- tinctly asserted by our Lord; otherwise   
 tion of company before Him seems to the words of the would be vapid and   
 Le ve given occasion this saying of our unmeaning. See 1 Cor. xv. 22 1 Thess.   
 The Pharisee his host had doubt- iv. 16; ve xx. 4 5. 156—24.]   
 ia with the view (of watching Him Parable of the Great Supper. One of   
 mentioned in ver. invited the princi the guests takes this literally, ima-   
 persons of the place, with the inten- gines the great feast to which the Jews   
 tion of courting their and getting joked forward to be meant. He spoke   
 areturn. The Lord rebukes in him this as @ Jew, and probably with an idea   
 irit ;—and it has been well remarked, that, as such, his admission this feast   
 t the intercourse coulis ot eociel was sure and certain. Our Lord an-   
 life among. and seighbours are here swers him by the parable following,   
 presupposed, (inasmuch as for them there shewed him that, true as assertion   
 takes place a e, and th (and He does not deny it,) blessedness   
 struck off the by this means,) this would not be practic so generally   
 caution,—that our means are brad to be acknowledged nor entered into. The   
 sumptuously laid out wpon them, but Parable, whatever it may bear   
 something Jar better,—the providing for with the glad Matt. af Gospel is pro-   
 the poor and maimed and lame and blind. ee em JSrom that in many essential   
 When we will make s sacrifice, pro- 16.] The great supper is   
 vide at some cost, throw our nadom of God, the feast of fat in   
 money away, as we sho & recompense Isa. xxv. 6; completed in the marriage-   
 is made to na in this but give it supper of the Lamb; but fully prepared