

The Red-Letter Words of Yeshua ~ Part 110

The Perea Ministry ~ Part 4

In our last post, we followed **Yeshua** as He left **Yerushalayim** to go to **Perea**. In this post, we continue to examine **His Perea Ministry as He Continues to Teach in Parables**.

The Parable of the Great Banquet

¹² **Yeshua** also said to the one who had invited Him, **"When you give a lunch or a dinner, don't invite your friends, brothers, relatives or rich neighbors; for they may well invite you in return, and that will be your repayment. ¹³ Instead, when you have a party, invite poor people, disfigured people, the crippled, the blind!"**

Invite poor people, disfigured people, the crippled, and the blind! The people **Yeshua** mentions would have been social outcasts. To their conditions, **Jewish** people often ascribed some sort of sinful behavior (Yochanan 9:2). **Yeshua's** ministry is to these people (see Luke 4:18–19).

¹⁴ How blessed you will be that they have nothing with which to repay you! For you will be repaid at the resurrection of the righteous."

The **resurrection of the righteous** is clearly distinguished from that of the unrighteous, both in the **Tanakh** (Daniel 12:2) and in the **Brit Hadashah** (Luke 16:26; Revelation 20:4–6, 12, 15).

¹⁵ **On hearing this, one of the people at the table with Yeshua said to him, "How blessed are those who eat bread in the Kingdom of God!" ¹⁶ But He replied, "Once a man gave a banquet and invited many people. ¹⁷ When the time came for the banquet, he sent his slave to tell those who had been invited, 'Come! Everything is ready!' ¹⁸ But they responded with a chorus of excuses. The first said to him, 'I've just bought a field, and I have to go out and see it. Please accept my apologies.' ¹⁹ Another said, 'I've just bought five yoke of oxen, and I'm on my way to test them out. Please accept my apologies.' ²⁰ Still another said, 'I have just gotten married, so I can't come.' ²¹ The slave came and reported these things to his master. "Then the owner of the house, in a rage, told his slave, 'Quick, go out into the streets and alleys of the city; and bring in the poor, the disfigured, the blind, and the crippled!' ²² The slave said, 'Sir, what you ordered has been done, and there is still room.' ²³ The master said to the slave, 'Go out to the country roads and boundary walls and insistently persuade people to come in so that my house will be full.**

Insistently persuade people to come in. KJV reads, **"Go out into the highways and hedges and compel them to come in."** The **Greek** word translated as **"compel"** or **"insistently persuade"** is **"anangkason,"** which has a range of meanings from physically forcing to verbally convincing; throughout this spectrum of significations is a tone of intensity and urgency.

In times past, this verse was used to justify forcing **Jews** to be baptized against their will. Yet nowhere in the **Bible** does **God** suggest that He wants people to be forced to accept His love and kindness. From the outset, in the **Garden of Eden**, where **Adam** could freely choose to obey **God**, there was only one message. It is a message of persuasion: **"Turn from sin to God and trust in the Good News"** (Mark 1:15). It is impossible to force people to repent or believe, for these things are matters of the heart. Thus **"forced conversion"** is a contradiction since true **"conversion"** means inwardly turning from sin to **God** through **Yeshua**, not outwardly transferring from one religious institution to another. Likewise, attempting to force **"conversion"** is not obeying **God**; quite the contrary, the coercion, and cruelty involved constitute gross **disobedience**. But **"insistent persuasion"** that respects the hearer's dignity is commanded and can produce good results. ¹

¹ David H. Stern, [Jewish New Testament Commentary](#), Luke 14:23.

²⁴ I tell you, not one of those who were invited will get a taste of my banquet! ²

In our next post, **Yeshua Continues to Speak in Parables in Perea.**

² Luke 14:12-24.