

# Trinity II

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Date: 18 June 2023

Preacher: Seminarian Ian Jarrells

[ 0 : 01 ] May the words of my mouth and the meditation of our hearts be always acceptable in thy sight. O Lord, our Rock and Redeemer, in the name of the Father and of the Son and of the Holy Ghost. Amen.

Please be seated. We live in a culture that suffers from the disease of distraction. We have endless avenues of entertainment, whether it be through our streaming services like Netflix or Hulu, or social media applications like Facebook, Instagram, or TikTok. We also live in an abundant land where the challenges of other countries do not meet us. We do not have to worry about having clean water or having a roof over our heads. While these things can be very good and be evidence of God's care for us, it can also lead us to think that the things of this world are what matter most.

[ 1 : 03 ] This is the problem that Jesus introduces when he gives his parable about the Great Supper. The host of the Great Supper, he gave out many invitations, but all of those who were invited turned down the host's invitation one by one.

And because of this, the host got angry, and he told his servant to go out into all the places and bring those who were poor, who were maimed, who were lame, and who were blind. With all of these new guests, there is still room for more. And so the master tells his servant to compel the people to come in, so that the house of the Great Supper may be filled. It's easy to look back at the time of the New Testament and say that we are in a worse situation because there are more things to be distracted by today than there was back then. At the surface, that may be true. The people living in the first century did not have the technological advancements that we do today. They do not have the same quantity of social networks, of commerce, or the material things that we have now.

[ 2 : 10 ] But that does not matter, because the things they did have led the guests who were invited in the parable to reject the benevolent offer of the master.

These are the excuses given by those who were invited. I have bought a piece of ground, and I must go and see it. I ask that you have me excused. And another said, I have bought five yoke of oxen, and I have to go to test them.

I ask that you have me excused. Still another said, I have married a wife, and therefore I cannot come. The reality is that we can all see ourselves as the guests who were originally invited. Our Lord has offered us a seat at his Great Supper, but oftentimes the cares of the world get in the way of that. Like the man who bought a field, we tend to believe that the fame and the honor that we receive from our material possessions are greater than what we can receive from the Lord. Like the one who bought the five yoke of oxen, we tend to believe that we can yield more profit and benefit from the things of this world than what the Lord has to offer to us. And like the man who married his wife, we tend to believe that our spouses or other people, those who are close to us, can offer us the kind of love and affection that only God can give to us.

[ 3 : 36 ] All of these things are great gifts from God. They're beautiful things. But if they are seen as the goals of our lives, as the end purpose of our lives, all of them can distract us from what we really need.

The parable offers us a new way forward. After all of the original invitees have rejected the offer of the host, he invites all kinds of people to come and to feast at a supper.

The poor, the maimed, the lame, and the blind all receive an invitation to feast with the great host. These people come to feast because they know that they have absolutely nothing.

They are able to receive the great gift of the supper, because they are not distracted by the many temptations of the world. Friends, this is our calling.

Instead of rejecting our Lord's offer to feast at his table, we should come to him with open hands, recognizing that nothing in this world can compare to the love and the generosity that our God desires to give to us.

[ 4 : 45 ] And just as the servant was told by the host to compel them to come in, that his house may be full, so Christ went out into the world to compel us to come to him, so that his house may be filled.

Our flesh cannot be satisfied with the possessions, fame, honor, and affection that we receive from the world. It can only be satisfied with the flesh and the blood of Christ.

In summary, we have two powers that war against each other that reside within us, the spirit and the flesh. Whatever we feed is whatever grows.

If by the temptation of the world we are led to seek the things of this world, the appetites of the flesh will grow. On the other hand, if we recognize that we have nothing, absolutely nothing, we will stop feasting upon the things of this world and feed upon Christ's Supper, the one who has everything.

For what else do we need than Christ? For in Christ's Supper there is the Holy Eucharist, the flesh and blood of the Son of God, and we are fed completely by it.

[ 6 : 03 ] We must cast off the powers of our old man, the one who makes excuses, because he has been crucified with Christ. Instead, we must recognize the weakness we have because of our infirmities.

When we do this, our Lord in his kindness welcomes us with open arms and will feast with us, both now and at the end of days. Let us turn away from the desires of the flesh and cast all our desires and affection upon the Lord.

Amen. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.