

Luke 14:22

Authorized King James Version (KJV)

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

Analysis

And the servant said, Lord, it is done as thou hast commanded, and yet there is room. The servant's faithful obedience (*gegonen hōs epetaxas, γέγονεν ως ἐπέταξας*, "it has been done as you commanded") contrasts with the disobedient guests. Yet despite gathering the urban poor, the declaration *eti topos estin* (*ἔτι τόπος ἔστιν*, "yet there is room") reveals the banquet's vast capacity. God's grace is not exhausted by the multitude of the undeserving who accept; there remains infinite space at His table.

This phrase anticipates the mission to the Gentiles. The original guests (Israel's religious elite) refused; the first replacement guests (Jewish outcasts and sinners) gladly came; but still the feast is not full. The servant's report sets up the master's next command to go beyond the city to the highways and hedges (v. 23)—a movement from Jews to Gentiles, from covenant people to the nations.

The inexhaustible room at God's banquet demonstrates that election does not depend on human merit or ethnic privilege. God's predetermined plan to fill His house will be accomplished, but those who presume on their position will be excluded while unexpected guests from unlikely places will feast at His table. The servant's simple obedience models faithful ministry—proclaim the invitation and trust God's sovereignty to fill His house.

Historical Context

Ancient banquet halls in wealthy homes could accommodate dozens or even hundreds of guests, particularly when outdoor courtyards were used for feast overflow. The servant's report that the commanded gathering is complete yet space remains would indicate either an exceptionally large venue or a relatively small number of outcasts who accepted compared to the originally invited guests who refused.

This detail carries theological weight in Luke's narrative. Written for Gentile Christians (Luke 1:3, to Theophilus), the Gospel repeatedly emphasizes God's plan to include non-Jews in salvation. The 'room' that remains after gathering Jewish outcasts creates narrative space for the Gentile mission. Jesus' original hearers (Pharisees and lawyers, 14:1-3) would bristle at the implication that their rejection creates opportunity for others.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How does the reality that 'there is room' challenge assumptions about limits to God's saving grace?
2. What does the servant's faithful obedience teach about our responsibility to invite others to Christ without controlling their response?
3. In what ways do Christians still act as though God's grace is limited or that certain categories of people are beyond redemption?

Interlinear Text

καὶ	εἶπεν	ό	δοῦλος	Κύριε	γέγονεν	ώς	ἐπέταξας
And	said	G3588	the servant	Lord	it is done	as	thou hast commanded
G2532	G2036		G1401	G2962	G1096	G5613	G2004
καὶ	ἔτι	τόπος	ἔστιν				
And	yet	room	there is				
G2532	G2089	G5117	G2076				

Additional Cross-References

John 14:2 (Parallel theme): In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

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