

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

3RD-5TH GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 18

The Great Supper



The Great Supper

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To teach that God desires all to come into His kingdom. The only thing that would keep people outside of His kingdom is how they respond to His invitation.

Key Verses

Luke 14:1-24—Main Teaching Passage

Matthew 23:12

1 Peter 5:5-6

Memory Verse - Luke 14:11

"Whoever exalts himself will be humbled, and he who humbles himself will be exalted."

Hook

Review last week's memory verse, Luke 9:23.

Hide invitations to a party around the room (don't make it too hard). Tell the kids, "There's going to be a big feast, but you need an invitation to come!" Have them search the room and bring an invitation to you. The invitations should have a reason written on them explaining why they can't come (too busy, just bought a cow, etc.).

After you read through the responses, ask how they would feel if people made excuses not to come to their party. Today, we're going to see people do that with God!

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Jesus was, once again, invited to dine with the Pharisees. It was the Sabbath day, and there was a man present with dropsy (swelling in his body). The Pharisees watched Jesus closely to see what He would do. Jesus asked them a question, “Is it right to heal on the Sabbath?” They remained silent. Jesus healed the man and sent him away, then asked another question: “Which of you would not help your animal if it fell into a pit on the Sabbath?” Again, silence.

So Jesus told a parable to those who were invited, seeing how they chose the best seats for themselves: When you are invited to a feast, do not sit in the best seat. If the host has that seat reserved for another guest, you will be asked to take a lower seat in front of everyone. But if you start in the lowest seat, then the host will ask you to sit in a place of greater honor, and you will be elevated as everyone watches.

Jesus then gave instruction to the host: When you host a dinner, do not invite your friends, family, or rich neighbors, who are able to pay you back. Instead, extend the invitation to the poor and disabled, who won’t be able to repay you. You will be rewarded and repaid at the resurrection.

At this, one of the guests proclaimed how good it will be to eat in the kingdom of God. Jesus responded to this with another parable. A man gave a great feast and invited many guests. All who were invited gave excuses as to why they couldn’t come. The host was angry and sent his servant to invite everyone he could find from the city, no matter who they were: poor, blind, lame, etc. After this had been done, there was still room at the table. So the host sent his servant beyond the city limits to extend the invitation and compel people to come until his house was full. But those who made excuses will never taste of his supper.

LOOK

Despite the fact that the Pharisees have been scheming and plotting against Jesus, Jesus’ heart remained open to them. He loved the religious leaders as much as He loved the tax collectors and sinners. This is the third time in Luke we see Jesus dining with the Pharisees. And this time, like the others, He has something to teach them. In that case, Jesus actually laid a feast before them! If they would set aside their pride and selfishness, they could dine on Bread from Heaven. The same is true for us. Every time we open our Bibles, we have an opportunity to “taste and see that the Lord is good” and to “feed on His faithfulness.” For, “Man shall not live on bread alone, but on every word of God.”

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK (Continued)

What Jesus taught was a lesson on pride and humility. The Pharisees in particular loved the best seats and the attention and admiration of men. Jesus saw how the guests sat in the best spots. Back then, the closer you sat to the host, the more important people thought you were. The Pharisees liked to show off by sitting in the best spots. Jesus also noticed who the host had invited—only important people. Both the host and his guests, by their choices, showed their lack of humility and love for anyone other than themselves. It is easy to appear to love God, but if we are unloving to people, then it is evident that God’s love is not truly in us.

But what is God’s heart? What if God were the Host of a great feast? What if He were to send out invitations? Jesus’ point in the parable was that God had. The master had sent invitations. The idea in the parable is that people had already responded “yes” to the party. But when the time came, they made excuses and didn’t show up. Imagine, planning a party, sending out invitations, everyone says they’ll be there. The house is decorated, the food is ready, the table is set, the hour for the party to begin arrives, and no one shows up!

Imagine how you would feel. Imagine how God feels. God invites everyone to His feast: rich or poor, young or old, sick or healthy. He wants a full house! He loves you and wants you to be with Him. The invitation has been extended to all, but not all will come. There’s no good excuse not to, but many will think of some reason or another. For those who don’t, they will never enjoy sitting at table with the One who loves them most. But what about you? Jesus is inviting *you* to be with Him. You don’t have to be the most important person or do anything special. Just say “yes” to His invitation. And once you do, you can help invite others too!

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Luke 14:11.

Pray: Thank God for inviting you into His kingdom through Jesus Christ. Ask Him to give you humility to look out for the needs of others and for boldness to share the Gospel with someone this week.

Family Question: Why is it important to be humble?

FURTHER STUDY

Commentary on Luke 14:1-24 by David Guzik

A. Healing on the Sabbath.

1. ([Luke 14:1](#)) Jesus eats in a Pharisee's home.

Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.

a. **He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath:** Even though Jesus had some of His greatest disputes with the Pharisees, He still associated with them — not to be one of them, but to love them and show them a godly example.

b. **They watched Him closely:** Jesus was under constant observation. People wanted to know what He would do in different situations, and they formed their opinions about Jesus (and His God) based on what they saw.

i. **Watched Him closely:** “The word used for *watching* is the word used for ‘interested and sinister espionage.’ Jesus was under scrutiny.” (Barclay) As John Trapp wrote, “They watched as intently as a dog doth for a bone.”

ii. In [2 Corinthians 3:2-3](#), Paul explained that we are letters from Jesus, that all men read; and that the letters are not written with ink, but with the Holy Spirit, and not on paper, but on our own hearts. *We* are the only kind of Bible many will ever read.

2. ([Luke 14:2-4](#)) In front of His critics, Jesus heals an afflicted man.

And behold, there was a certain man before Him who had dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” But they kept silent. And He took *him* and healed him, and let him go.

a. **And behold, there was a certain man before Him who had dropsy:** Because this was in the home of one of the rulers of the Pharisees ([Luke 14:1](#)) this man was an invited guest. Some believe that he was invited simply to provoke Jesus into doing something that they could accuse Him regarding.

i. “Probably the insidious Pharisee had brought this dropsical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the Sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!” (Clarke)

ii. The man was afflicted with **dropsy**, which is an “abnormal accumulation of serous fluid in the tissues of the body” (Liefeld), “A disease that swells up the body due to fluids forming in the cavities and tissue.” (Barclay) The word for **dropsy** here comes from the Greek words for “water” and “face” or “countenance” because the disease often made a person look bloated in their face.

iii. **And Jesus, answering:** “The arresting word is the word ‘answering.’ These men had said nothing, yet He answered them.” (Morgan) Jesus answered them with both a *question* and an *action*.

b. **Is it lawful to heal on the Sabbath?** The issue was not about the healing directly, but on healing **on the Sabbath**. When Jesus healed the man, His accusers believed that He *worked* on the Sabbath, and violated God's command, *but that wasn't true*. With this question, Jesus reminded them that there *was no command against healing on the Sabbath*.

i. Jesus never broke the commandments of God, but He often offended man's traditions that surrounded and extended the commandments of God. The commandments of God are enough, and we should never make the traditions of man — even good traditions — equal to the commandments of God ([Mark 7:8-9](#)).

ii. **But they kept silent:** Notably, *Jesus' accusers had no answer for this question*.

c. **He took him and healed him, and let him go:** We notice that there seems to be no ceremony or hocus-pocus in the healing ministry of Jesus. He simply *did it*, and the man was completely well. Additionally, since the man's affliction (**dropsy**) affected the man's appearance, it should be understood that the man's appearance immediately was transformed, indicating health. This was a remarkable miracle.

3. ([Luke 14:5-6](#)) Jesus explains why He can heal on the Sabbath.

Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" And they could not answer Him regarding these things.

a. **Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?** Jesus' logic was simple and impossible to dispute. If it was allowed to help animals on the Sabbath, how much more was it right to heal *people* who are made in God's image?

i. "If they said no, they would reveal themselves for what they really were — inhumane religious leaders. If they said yes, they would be breaking their own laws governing the Sabbath." (Pate)

b. **They could not answer Him regarding these things:** One reason they could not answer was that in using this analogy Jesus appealed to something good in His accusers. "You aren't brutal and cruel men. You will help your animals in need. Now, extend that same common-sense kindness to needy people."

i. "Thus, while our Lord rebuked the wrong attitude and temper of these men, He did so by appealing to the best within them and calling them to be true to it. His purpose is not that of shaming men, but that of saving them." (Morgan)

B. Jesus teaches on pride and humility.

1. ([Luke 14:7](#)) The setting for this teaching.

So He told a parable to those who were invited, when He noted how they chose the best places, saying to them:

a. **So He told a parable:** What follows is a **parable**, a real-life illustration set along side a Biblical truth to give an example. Parables are not *fables*; Jesus didn't tell fanciful stories with morals. He took real-life situations familiar to all, and used them to bring forth God's truth, especially for those open to hear His truth.

b. **When He noted how they chose the best places:** At the home of the Pharisee, Jesus noticed how people strategically placed themselves so as to be in **the best places**; that is, the places of most honor.

i. In Jesus' day, the seating arrangement at a dinner showed a definite order of prestige or honor. The most honored person sat in a particular seat, the next most honored person in another place, and so on down the line.

2. ([Luke 14:8-9](#)) What not to do: **don't take the highest place on your own initiative.**

"When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place."

a. **When you are invited by anyone to a wedding feast:** A wedding party was the most important social occasion in Jewish life at that time. The seating arrangement at the table indicated one's standing in the community.

b. **Do not sit down in the best place:** If one takes the most honored place for himself, he may be asked to be removed if the host would rather have someone else sit there.

i. We don't have the same exact customs illustrating social standing by the seating arrangements at a wedding. Yet there are constant occasions in modern life where one can display their own sense of self importance, pride, and high opinion of one's self.

c. **And then you begin with shame to take the lowest place:** Jesus reminded them of the **shame** that often comes with self-exaltation. When we allow others (especially God) to promote and lift us up, then we don't have the same danger of being exposed as someone who exalted himself.

i. The Bible reminds us that we should not play the self-promotion game. We should do our work hard and unto the Lord, and let God raise us up. *For exaltation comes neither from the east nor from the west nor from the south, but God is the Judge: He puts down one, and exalts another.* ([Psalm 75:6-7](#))

3. ([Luke 14:10-11](#)) **What to do: take a lower place, and let God move you up.**

“But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you. For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

a. **Go and sit down in the lowest place:** When we are at the lower place, we aren't there just to be noticed so we can go up higher. Nor are we miserable there, and letting everyone know by our facial expressions that we really don't belong there. There is something wonderful in being content in whatever place God allows you to have.

i. Jesus wasn't merely teaching good manners, but a lifestyle that *in lowliness of mind esteems others better than himself.* ([Philippians 2:3](#))

b. **“Friend, go up higher.” Then you will have glory in the presence of those who sit at the table with you:** Instead, we joyfully embrace the lower place; we aren't filled with such a high opinion of ourselves that we think we don't belong there. If the master of the feast were to raise us to a more prominent place, then it would be all the more satisfying (**you will have glory in the presence of those who sit at the table**).

i. Especially in Christian service, there is something wonderful about knowing that *God* has raised you up, instead of you raising *yourself* up to prominence of some sort.

c. **For whoever exalts himself will be humbled, and he who humbles himself will be exalted:** When we seek to take honor to ourselves, we will always be humbled — if not on earth, then for all of eternity. The promise of exaltation for the humble and humiliation for the proud is one ultimately fulfilled in eternity.

i. We don't have the same cultural situation for wedding feasts today; but we certainly do have the desire to grasp for a certain position or status. And we even learn how to do our grasping with a spiritual veneer.

ii. We may choose the low place, and act meek and humble, so that others may notice how humble we are. This is a subtle form of spiritual pride that is very dangerous.

iii. When we get our own position, either through outward or subtle pride, we can even *say*, “It was the Lord, it was the Lord” — but in our heart of hearts we know it was us, our own calculation, our own schemes, our own grasping. We should remember the words of George MacDonald: *In whatever man does without God, he must fail miserably — or succeed more miserably.*

d. **Whoever exalts himself will be humbled, and he who humbles himself will be exalted:** Jesus was the perfect One to teach on this subject, because He fulfilled it perfectly. He is the ultimate example of someone

who *deserved* the highest place, but *took* the lowest place, and was *granted* the highest place ([Philippians 2:5-11](#)).

4. ([Luke 14:12-14](#)) Jesus warns His host about the danger of pride when it comes to the guest list.

Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. But when you give a feast, invite *the poor, the maimed, the lame, the blind.* And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.”

a. **When you give a dinner or a supper, do not ask your friends:** Jesus spoke this specifically **to him who invited Him**. Jesus saw that His host chose his guests from a sense of exclusion and pride, lacking love to others. Jesus told him to not only ask those who could repay something to the host.

i. **Do not ask** is more properly “do not habitually ask” (Geldenhuys). It isn’t wrong to ever invite **your friends, your brothers**, and so on; but it is wrong to *only* invite such people.

b. **Lest they also invite you back, and you be repaid:** It is wrong to only associate with people who can advance us or give something to us. It is easy for us to limit our friends to a few comfortable, easy people, instead of reaching out to others.

i. Jesus here told us to not associate with people only on the basis of what they could do for us. That is self-centered living; we are called to follow Jesus, and He showed others-centered living.

ii. There is something *wonderful* in giving a gift that can never be **repaid**. This is some of the *more blessing* Jesus spoke of when He said, *It is more blessed to give than to receive* ([Acts 20:35](#)). This helps to explain some of the pleasure of God in giving the gift of salvation and blessing to His people.

c. **You shall be repaid at the resurrection of the just:** This kind of living will cost us something; yet we will be **repaid**, with the full repayment coming **at the resurrection of the just**. Here again Jesus shows how important it is to live with an *eternal* perspective.

i. **You shall be repaid** reminds us that we will *never* be the loser when we give after the pattern of God’s generosity.

C. The guests of the Messiah’s Banquet.

1. ([Luke 14:15](#)) An exclamation about the Messiah’s Banquet.

Now when one of those who sat at the table with Him heard these things, he said to Him, “Blessed is he who shall eat bread in the kingdom of God!”

a. **Now when one of those who sat at the table:** Still at the dinner given by one of the rulers of the Pharisees ([Luke 14:1](#)), Jesus had just spoken strongly, warning them against traditionalism, pride, and exclusivity. Perhaps this **one of those** thought to break the tension with these words.

b. **Blessed is he who shall eat bread in the kingdom of God!** The man spoke of the goodness and blessedness of the great banquet with the Messiah that was spoken of many times in the Old Testament, and is known in the New Testament as the marriage supper of the Lamb: *Blessed are those who are called to the marriage supper of the Lamb!* ([Revelation 19:9](#))

2. ([Luke 14:16-20](#)) The parable of the great feast: Invitations and excuses.

Then He said to him, “A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ But they all with one *accord* began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ Still another said, ‘I have married a wife, and therefore I cannot come.’”

a. **A certain man gave a great supper and invited many:** Jesus told a parable about a man who gave a great feast, a large banquet, inviting many people to come. Normally, this was just the sort of occasion that people would be thrilled to attend, and be quite happy to be invited.

b. **Come, for all things are now ready:** In an age before the clock, the *date* of the banquet was announced long before, but the *exact time* only was announced the very day.

i. This means that many accepted the invitation when it was first given; yet when the actual time of the banquet came, they were of a different mind. "To accept the invitation beforehand and then to refuse it when the day came was a grave insult." (Barclay)

ii. By analogy, we can say that God has made it so **all things are now ready** for men to come and receive from Him. We come to God and find that He has been **ready** for us.

c. **But they all with one accord began to make excuses:** Central to this parable are the excuses that were offered. The excuses are different, but really all the same — **they all with one accord began to make excuses.**

i. Excuses are *made*. They are fashioned for convenience and are clung to in desperation. Hope doesn't begin until excuses end. "Excuses are curses, and when you have no excuses left there will be hope for you." (Spurgeon)

ii. The excuses begin to explain why such a wonderful invitation was rejected. This answers an important question asked by many: If Christianity is so true and so good, why don't more embrace it? Why don't more accept the invitation?

d. **I have bought a piece of ground... I have bought five yoke of oxen:** The first two excuses had to do with material things, and were foolish excuses. Only a fool first buys a piece of land, and *then* goes to check it. Only a fool buys ten oxen and is only interested in testing them *after* the purchase.

i. When we buy something new, we are almost always preoccupied by it. Preoccupation with material things and experiences is a common excuse for not following Jesus.

e. **I have married a wife:** The third excuse had to do with a man who put his family before everything. The best thing we can show to our family is that they are not first in our lives, but that Jesus Christ is.

i. These excuse makers condemned themselves; their excuses were only a thin veil hiding the fact that they did not *want* to come. "Back of an excuse is a lack of desire." (Morgan) There is no *rational* reason why someone would not want to be part of this feast; they just didn't *want* to.

ii. **I cannot come:** "In saying, 'I cannot come,' the man intended, as it were, to dismiss the matter. He wished to be understood as having made up his mind, and he was no longer open to argument. He did not parley; he did not talk; but he just said, off-hand, 'I want no more persuading; I cannot come, and that settles it.'" (Spurgeon)

3. [\(Luke 14:21-24\)](#) The parable of the great feast: Filling the feast.

"So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' And the servant said, 'Master, it is done as you commanded, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.'"

a. **So that servant came and reported these things to his master:** The master of the feast must have been surprised at the response; he was certainly **angry**. It was strange and offensive that so many made excuses when given such a wonderful invitation.

b. **Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind:** If those first invited to the feast refused, there would still be a feast, because the

master would not prepare a banquet in vain.

i. We see that Jesus responded to the man's exclamation *Blessed is he who shall eat bread in the kingdom of God!* ([Luke 14:15](#)) by asking, "You admire the Messianic Banquet; yet are *you* ready to receive the invitation to come? Will you make excuses?"

ii. This is an especially relevant question when one considers the sort of people who will also be at the feast: redeemed sinners and **the maimed and the lame and blind**.

c. **Compel them to come in, that my house may be filled**: The master of the feast was determined that *some* would enjoy what he had prepared. If those originally invited made excuses, the master commanded his servants to use all persuasion (**compel them to come**) to fill the feast.

i. Jesus said **compel** to indicate God's great desire to fill His house, and because these wanderers and outcasts needed to be *convinced* that they were welcome, compelled by love.

ii. "So if we are to have many sinners saved, we must go out of our own quiet haunts, and go forth into frequented places. We must preach in the street, or at the market-place, or on the village green." (Spurgeon)

iii. Tragically, Augustine and others used the phrase **compel them to come in** as a justification to coerce people into Christianity, sometimes using persecution and torture. "It was taken as a command to coerce people into the Christian faith. It was used as a defence of the inquisition, the thumb-screw, the rack, the threat of death and imprisonment, the campaigns against heretics, all those things which are the shame of Christianity." (Barclay)

iv. Even John Trapp (1601-1669) agreed with this idea: "This may be meant (saith Mr Perkins) of the Christian magistrate; for that is the magistrate's duty in respect of the outward profession."

v. Bruce on **compel**: "Reflects in the first place the urgent desire of the master to have an absolutely full house, in the second the feeling that pressure will be needed to overcome the incredulity of country people as to the invitation to them being meant seriously. They would be apt to laugh in the servant's face."

vi. "As the commentators well recognize, the veiled reference is to the Gentiles who would soon be invited to enter the kingdom of God through faith in Christ." (Pate)