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Luke 14:16-24 Lesson Plan
Sharing the Word with the Poor, Maimed, Halt and Blind

“Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. 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 hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” (Luke 14:16-24 KJV)

Age Level: Adult (Can be adapted to all ages)

Objectives:

The student will recognize the overall meaning of verse Luke 14:16-24 in context.

The student will analyze the original meaning of the Greek words and Bible typology for the words poor, maimed, halt and blind, and compel.

The student will discover the difficulties associated with compelling the poor, maimed, halt and blind to Jesus Christ.

The student will analyze the dramatized roleplay and categorize the different obstacles.

The student will organize these obstacles, discuss options, and propose solutions to these barriers.

The student will recognize the obstacles and determine the best solutions to overcoming these obstacles when compelling the unsaved.

The student will apply these new skills in their own ministry and compel more people to come to Christ's table.

Teaching Methods: Lecture, Roleplay, Discussion

Lecture

Introduction

The parable recorded in Luke 14:16-24 provides significant clues to us about important areas of focus to an evangelist. Specifically, if an evangelist is to “compel” a sinner to leave his familiar world and come to the table of Jesus Christ, then the evangelist first must realize what prevents him.

Why is it necessary to compel an unbeliever to come to Christ, when the Lord is the greatest of all blessings given for mankind to know? Because those who live in the outskirts of faith, on the highways and hedges that are on the outskirts of life, are prevented from ever knowing, reaching or believing they have a chance to eat the food of Christ. The obstacles in life prevent them from ever recognizing the opportunity, or realizing the choice they are given freely by Him to be saved and to learn His Things.

Word Study

Compel - 315. anagkazo an-ang-kad'-zo; from 318; to necessitate:— compel, constrain. 318. anagkh anagke an-ang-kay'; from 303 and the base of 43; constraint (literally or figuratively); by implication, distress:— distress, must needs, (of) necessity(-sary), needeth, needful (Strong 2001, Greek 18).

Anagkazo means to compel, whether by threat, entreaty, force or persuasion. Specifically, it means to forcefully urge a person to come to Christ. Although no one should be forced to come to Christ, yet, the choice of the word compel “anagkazo” leaves no doubt to the specific intent of the word meaning. Compel means to drive, urge forcefully or irresistibly with an overwhelming pressure.

It is important for Christians to realize that people do not come to Christ easily. All who are away from the faith have obstacles in their lives preventing their easy acceptance of the invitation given by Jesus.

Obstacles that prevent easy acceptance

Blind - 5185 tuphlos toof-los'; from, 5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally):— blind (Strong 2001, Greek 22).

The typological uses of “blind” within the Word of God reflect what a person is like who is trapped in his blindness.

The nature of blindness symbolically envelops the eyes with smoke causing them to be opaque and impenetrable to light. The blind in Scripture are unable to perceive and have no intuitive

recognition. They often appear dull, stupid and unintelligent to spiritually enlightened people. They have an exaggerated estimate of their own ability and importance. They display an offensive assumption of superior importance and rights. They are overbearingly assuming and insolently proud. Their spiritual awareness is obscured and hazy. Spiritual matters are vague, ambiguous, and unknown to them. They have no concept of the spiritual light.

Poor - 4434 ptochos pto-khos'; from ptwssw ptosso, to crouch; akin to 4422 and the alternate of 4098); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas 3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed):—beggar(-ly), poor (Strong 2001, Greek 218).

The typological uses of "poor" within the Word of God reflect what a person is like who is trapped in his poverty.

The nature of the poor displays their unworthiness as beggars and paupers thought beneath the upper society of the elite. They are people who feel undeserving of rewards, attention, dreams and hopes. They view the hardships of their life to be deserved and destined to continue forever. They physically and symbolically hide themselves in shame, and bow down in pitiful subservience to those who appear more holy or more powerful to them. They would never think themselves worthy enough to stand in a Pharisee's presence, and to think that they had the ability to gain the attention of the LORD God would be preposterous to them.

Halt – Greek - 5560. cholos kho-los'; apparently a primary word; "halt," i.e. limping:—cripple, halt, lame (Strong 2001, Greek 274).

The Hebrew Old Testament meaning gives more meaning to the word "halt" – 06452 - Lame on the feet (Ge 32:31 Ps 38:17) To "halt between two opinions (1Ki 18:21) is supposed by some to be an expression used in "allusion to birds, which hop from spray to spray, forwards and backwards." The LXX. render the expression "How long go ye lame on both knees?" The Hebrew verb rendered "halt" is used of the irregular dance ("leaped upon") around the altar (1Ki 18:26) It indicates a lame, uncertain gait, going now in one direction, now in another, in the frenzy of wild leaping.

The typological uses of "halt" within the Word of God reflect what a person is like who is trapped in his indecision.

The halted are crippled from their mind changing from one focus to another. They might walk solidly on the path toward Jesus Christ at one moment, and then walk in the opposite direction at a whim. This indecision and constant changing of direction leads to a crippling lameness and prevents them from standing and walking toward Jesus Christ with a focused will.

Maimed - 376 anaperos an-ap'-ay-ros; from 303 (in the sense of intensity) and phrov peros (maimed); crippled:—maimed (Strong 2001, Greek 22).

The typological uses of “maimed” within the Word of God reflect what a person is like who is trapped in his disability. People who are maimed do not have the use of their hands or legs. They can’t move without assistance. They require hands on with more than one person to support them when they stand, and to help them move when they walk. They are unable to stand or walk alone. Their weight must be carried by another if they are to move toward Jesus Christ.

Roleplay

This roleplay has been arranged to illuminate difficulties associated with compelling the poor, maimed, halt and blind to Jesus Christ.

Obstacle course will be set up by instructor (and changed between each exercise), and unseen by both actors and players (students). This course must consist of an opportunity to travel in different directions, with obstacles in the path which can be representative of life obstacles which prevent people from coming toward Christ. (Obstacle course can be easily made by turning over chairs, laying different objects such as pillows or books on the floor, and creating patterns for walking around the classroom in a certain order with representative hazardous obstacles along the path.)

Players

Teacher must ensure that Player’s actions are safe, non-intrusive and within the rules both known and unknown by the Players.

1. Players are given the task to move the Actor through the obstacle course and reach the finish line.

3. Players must respond to the Actor’s clues, and adjust accordingly.

4. Players are instructed to declare that “A personal decision must be made” to the Actor when the end of the obstacle course is reached, and ring the bell.

5. Players are informed that the obstacle course ends when the Actor also rings the bell.

Blind Actor

Blind Actor will be given specific instructions concerning the role play that limit response and direct movement according to Players actions.

1. Actor will be blindfolded. Actor may answer direct questions to him with one word only; verbal clues expressing emotions like confusion or fear or confidence encouraged.
2. Actor can only begin this exercise and respond to direction of Players when they are given compelling and convincing reasons to participate in the exercise.
3. Actor can only be moved if a Player is physically touching him and verbally instructing him and guiding him through the path. If there is no guidance, Actor should sit down and not move.
4. Actor cannot move if more than one voice is speaking at a time. Actor should sit down if this happens.
5. If the Actor becomes confused or scared during this process, he is permitted to give visual clues to the Players, but is not allowed to speak. If confusion or fear continues, the Actor should sit down until an acceptable level of confidence is once again achieved.
6. When the end of the obstacle course is reached and Player verbally declares that a personal decision must be made and rings the bell, Actor must wait until no one is touching him before moving to the end of the course.
7. Actor is instructed that when they take one step on their own after the bell rings (and after the touch of the Players is no longer felt) they are to remove the blindfold, and ring the bell, which concludes this obstacle course exercise.

Poor Actor

Poor Actor will be given specific instructions concerning the role play that limit response and direct movement according to Players actions.

1. Actor will keep head downcast at all times, with chin touching chest. Teacher will ensure that end bell, and other obstacle targets are slightly above the Actor's head, requiring Players to improvise ways to help Actor reach target with head bowed. (Obstacle targets can be something hanging from the end of a broomstick handle over the person's head requiring the Players to encourage the Actor to look up.)

2. Actor will cower when voices are frantic, loud, or confusing, and then begin crawling on hands and knees. He will continue to cower and crawl, until he is made to feel comfortable once again by Players. Actor may stand once again when helped to his feet by Players.

3. Actor will need assistance to climb over articles because of his weakness. One Player can help guide him over obstacles with physical touch, but more than one player should cause the Actor to cower once again, and forward motion stop.

Maimed Actor

Maimed Actor will be given specific instructions concerning the role play that limit response and direct movement according to Players actions.

1. Actor will not have the use of legs, and must stay in the sitting or crawling position always, unless assisted by Players to stand and walk.

2. Actor will be difficult by complaining about activity and expressing pain.

3. Actor will assist Players when they also help support by walking. However, if Player's support is not given fully, Actor should be dead weight, and make things that much more difficult.

Halt Actor

Halt Actor will be given specific instructions concerning the role play that limit response and direct movement according to Players actions.

1. Actor should do exactly opposite to what is instructed by the Player after every third instruction.

2. When the end of the obstacle course is reached and the Player rings the bell, the Actor should return to the middle of the obstacle course, and wait patiently until Players encourage and help him move to the finish line once again.

3. Following the second time of returning to the middle of the obstacle course, the Actor should cross the finish line when it is reached, and ring the bell.

Discussion

Which condition was portrayed in each exercise that matches the conditions spoken about in Luke 14:16-24?

What type of obstacles are in the path of the blind, maimed, halt, and poor that prevent them from coming toward Jesus Christ?

Why did the blind actor need to have clear and convincing evidence before he would walk forward in the roleplay exercise?

Why did the blind actor require one person to guide him, but sat down when more than one was talking to him in the roleplay exercise? How does this translate to misguided evangelism efforts toward the blind? How important is it for one teacher to be leading the blind toward Jesus Christ, rather than relying upon teachings of many teachers?

Why was it important for evangelists to watch the emotions and body language of the blind, as they attempt to lead them toward Jesus Christ? Why do you think the blind actor was not allowed to express fully his feelings in the roleplay exercise?

Why was it important that the Players announced the personal decision time, and then release their hold upon the Actor and watch him take a step by himself? Is there a time when an evangelist can carry a person to Jesus Christ, without the unsaved making a decision on their own?

What were some of your successful techniques to get the poor actor to look up? Why is it important for the poor to be encouraged to look up by an evangelist? What techniques can you use in the real world to have poor look to God for their strength?

Why would the poor become confused with too many voices?

What techniques can be used in the field by an evangelist to encourage the self-confidence of a poor unsaved person? Why is self-confidence needed before a choice of faith can be made?

How frustrating was it when the maimed actor continually complained about his plight in life? How can negative comments be turned to positive movement toward Jesus Christ?

How long should an evangelist stay with a person who is indecisive? Is there a time when the indecisive person is wasting an evangelist's time? How much attention should be placed upon a person who is always changing their mind on whether to walk toward Jesus Christ?

(Note: These are sample discussion questions. After the roleplay, students excitedly talk about their own observations and soon the discussion takes off without direction. It is a perfect opportunity for the Holy Spirit to move through the group, and begin teaching the deeper things He wills.)

The most important point that should be made, in conclusion, is that there are obstacles that must be recognized and overcome before the unsaved will walk toward Jesus Christ. The unsaved will never be compelled to accept the invitation of Jesus Christ, unless the evangelist gives convincing reason and help in overcoming those obstacles. Skillfully recognizing and removing these obstacles through proper attention and endurance to the unsaved, will allow an evangelist to bring more people to Christ, and carry out his Lord's will perfectly.

Citation:

Strong, James. *The New Strong's Expanded Exhaustive Concordance of the Bible*. Nashville:

Thomas Nelson Publishers, 2001.