



# EXPLORE THE BIBLE®

Daily Discipleship Guide

Spring 2021 | CSB



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 John was a prophet.  
 And they answered, that they cou  
 tell whence it was.  
 And Jesus said unto them, Neith  
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**THE LORD OF THE VINEYARD**  
 Then began he to speak to the peop  
 parable; "A certain man planted a vin

thought of His rejection by the city of  
 salem. Genuine, lasting peace with  
 ad comes through faith in Jesus Christ  
 Rom. 5:1). The Jews enjoyed a temporal  
 though imperfect peace under Roman rule,  
 but such a peace cannot be secured forever,  
 as the destructive events of AD 70 proved.  
 Due to their unbelief, many Jews did not  
 open their eyes to see Christ as Messiah  
 (2 Cor. 4:4) or recognize His coming as the  
 time (Gk *kairos*; "opportune time"), of God's  
 visitation and offer of salvation.  
**19:45-46** The court of the Gentiles in the  
 temple was where sacrificial animals were  
 sold for outrageously high prices. Accord  
 ing to Isa. 56:7, the temple was to be a  
 house of prayer. The other quote (a den  
 of thieves) is from Jer. 7:11, which reflects a  
 time when the corruption of the nation and  
 the religious system was about to be hurl

**19:47-48** The religious leaders  
 were increasingly desperate to g  
 Jesus, but they were hesitant to  
 cause Jesus had gained considerable  
 ularity among the masses.  
**20:1-2** The parallel account in Mar  
 20:27-33 indicates this Look p  
 Tuesday of Passion Week. Chief p  
 scribes, and elders were part of the  
 ruling council, the Sanhedrin (see  
 22:66). They questioned Jesus' auth  
 throwing the merchants out of the  
 complex (19:15) because such an a  
 direct attack on the heart of Jewish  
 To their mind, none but a blaspheme  
 dare do such a thing. Thus they se  
 discredit Jesus in the eyes of the  
 gathered for Passover (see note at 15  
 20:3-8. Jesus turned the attention  
 His questioners. He asked them al

U N D E R S T A N D | E X P L O R E | A P P L Y

## Luke 10-24



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LifeWay | Adults

# WHO IS JESUS?

People have varied opinions about who Jesus is. This is nothing new—they always have. Jesus once asked His disciples, “Who do the crowds say that I am?” (Luke 9:18). They replied that some thought He was John the Baptist, others thought He was Elijah or some other ancient prophet. While each of those answers reflected a high opinion about Jesus, they all fell short of Jesus’ true identity and mission.

Because it’s not enough to know what others are saying about Him, Jesus asked His disciples: “But you ... who do you say that I am?” (Luke 9:20). After affirming Peter’s reply that Jesus was “God’s Messiah,” He taught them His mission would involve suffering—a cross. Jesus’ death on the cross, however, wouldn’t be an accident nor a tragedy; it would be the fulfillment of God’s eternal plan for our salvation. Jesus added that the cross would not be the final word, but He would be raised on the third day.

Who do you say Jesus is, and what will you do with Him? He said, “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6). Right now, He is waiting for you.

- **Admit** to God that you are a sinner. Repent, turning away from your sin.
- **By faith receive** Jesus Christ as God’s Son and accept Jesus’ gift of forgiveness from sin. He took the penalty for your sin by dying on the cross.
- **Confess** your faith in Jesus Christ as Savior and Lord. You may pray a prayer similar to this as you call on God to save you: “Dear God, I know that You love me. I confess my sin and need of salvation. I turn away from my sin and place my faith in Jesus as my Savior and Lord. In Jesus’ name I pray, amen.”

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After you have received Jesus Christ into your life, tell a pastor or another Christian about your decision. Show others your faith in Christ by asking for baptism by immersion in your local church as a public expression of your faith.

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\*Evangelistic Emphasis

# MEET THE WRITERS

**Matt Capps** is senior pastor of Fairview Baptist Church in Apex, North Carolina.

**Emily Dean** serves as assistant professor of Ministry to Women at New Orleans Baptist Theological Seminary.

**Becky Carr Imhauser** holds a Doctor of Educational Ministry degree from Midwestern Baptist Theological Seminary.

**Donna McKinney** holds degrees from Campbell University and George Mason University.

**Bill Patterson** serves as Associational Missionary Strategist for the Green Valley Baptist Association in Henderson, Kentucky.

**Jere Phillips** holds degrees from Union University (B.A.) and New Orleans Baptist Theological Seminary (M.Div., Ph.D).

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Dwayne McCrary  
Team Leader

Ken Braddy  
Director of Sunday School

Brandon Hiltibidal  
Director, Groups Ministry

Send questions/comments to  
team leader by email:  
[Dwayne.McCrary@LifeWay.com](mailto:Dwayne.McCrary@LifeWay.com)  
or by mail to:

Explore The Bible: Daily Discipleship Guide  
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# FROM THE **TEAM LEADER**

Truth seems to be a rare commodity at times. We don't know exactly who to trust or what to trust. We may not even trust ourselves at times when it comes to the truth. How many times have we failed to tell the truth for fear of getting labeled, of being questioned, or worse?

Luke stated in the prologue to his Gospel account that his goal in writing was so that Theophilus might know the truth (1:4). To accomplish his goal, Luke told about people who discovered the truth. We are told about a young lawyer who discovered that a Samaritan was the example of a neighbor. We are also told about a tax collector who was willing to climb a tree so he could discover the truth.

Remember those times we have failed to tell the truth? Luke tells us of Peter being in the same boat, failing to tell the truth as Jesus faced a tribunal.

We are told about a criminal who discovered the truth while being executed. We find a group of women who discover the truth in the form of an empty tomb. Peter also discovers that same tomb and is commissioned to tell that truth in the future.

During our study of Luke 10–24, we will examine these encounters and others as people sought the truth. We will discover along with them that Jesus is the Truth and He offers Himself to any who will believe in Him. Our prayer is that we will have our faith affirmed and strengthened so that we too can know the truth with confidence and boldness.

Humbly,

**Dwayne McCrary**

Dwayne.McCrary@lifeway.com



# BIBLE READING PLAN

## MARCH

- 1. Luke 10:1-12
- 2. Luke 10:13-16
- 3. Luke 10:17-20
- 4. Luke 10:21-24
- 5. Luke 10:25-37
- 6. Luke 10:38-42
- 7. Luke 11:1-4
- 8. Luke 11:5-13
- 9. Luke 11:14-23
- 10. Luke 11:24-26
- 11. Luke 11:27-28
- 12. Luke 11:29-32
- 13. Luke 11:33-36
- 14. Luke 11:37-46
- 15. Luke 11:47-54
- 16. Luke 12:1-7
- 17. Luke 12:8-12
- 18. Luke 12:13-21
- 19. Luke 12:22-34
- 20. Luke 12:35-48
- 21. Luke 12:49-53
- 22. Luke 12:54-59
- 23. Luke 13:1-5
- 24. Luke 13:6-9
- 25. Luke 13:10-17
- 26. Luke 13:18-21
- 27. Luke 13:22-30
- 28. Luke 13:31-35
- 29. Luke 14:1-6
- 30. Luke 14:7-14
- 31. Luke 14:15-24

## APRIL

- 1. Luke 14:25-35
- 2. Luke 15:1-7
- 3. Luke 15:8-10
- 4. Luke 15:11-24
- 5. Luke 15:25-32
- 6. Luke 16:1-13
- 7. Luke 16:14-18
- 8. Luke 16:19-31
- 9. Luke 17:1-4
- 10. Luke 17:5-10
- 11. Luke 17:11-19
- 12. Luke 17:20-25
- 13. Luke 17:26-37
- 14. Luke 18:1-8
- 15. Luke 18:9-17
- 16. Luke 18:18-23
- 17. Luke 18:24-30
- 18. Luke 18:31-34
- 19. Luke 18:35-43
- 20. Luke 19:1-10
- 21. Luke 19:11-27
- 22. Luke 19:28-35
- 23. Luke 19:36-40
- 24. Luke 19:41-44
- 25. Luke 19:45-48
- 26. Luke 20:1-8
- 27. Luke 20:9-19
- 28. Luke 20:20-26
- 29. Luke 20:27-40
- 30. Luke 20:41-47

## MAY

- 1. Luke 21:1-4
- 2. Luke 21:5-9
- 3. Luke 21:10-19
- 4. Luke 21:20-24
- 5. Luke 21:25-28
- 6. Luke 21:29-33
- 7. Luke 21:34-38
- 8. Luke 22:1-6
- 9. Luke 22:7-13
- 10. Luke 22:14-23
- 11. Luke 22:24-30
- 12. Luke 22:31-34
- 13. Luke 22:35-38
- 14. Luke 22:39-46
- 15. Luke 22:47-53
- 16. Luke 22:54-62
- 17. Luke 22:63-71
- 18. Luke 23:1-12
- 19. Luke 23:13-25
- 20. Luke 23:26-31
- 21. Luke 23:32-34
- 22. Luke 23:35-43
- 23. Luke 23:44-49
- 24. Luke 23:50-56
- 25. Luke 24:1-8
- 26. Luke 24:9-12
- 27. Luke 24:13-27
- 28. Luke 24:28-35
- 29. Luke 24:36-43
- 30. Luke 24:44-49
- 31. Luke 24:50-53



# MEMORY VERSES

## **Session 1:**

He answered, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself.” — Luke 10:27

## **Session 2:**

When he came to his senses, he said, “How many of my father’s hired workers have more than enough food, and here I am dying of hunger!” — Luke 15:17

## **Session 3:**

Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it. — Luke 18:17

## **Session 4:**

He answered, “I tell you, if they were to keep silent, the stones would cry out.” — Luke 19:40

## **Session 5:**

They went in but did not find the body of the Lord Jesus. — Luke 24:3

## **Session 6:**

For the Son of Man has come to seek and to save the lost. — Luke 19:10

## **Session 7:**

But he looked at them and said, “Then what is the meaning of this Scripture: The stone that the builders rejected has become the cornerstone?” — Luke 20:17

## **Session 8:**

And he took bread, gave thanks, broke it, gave it to them, and said, “This is my body, which is given for you. Do this in remembrance of me.” — Luke 22:19

## **Session 9:**

“Father, if you are willing, take this cup away from me—nevertheless, not my will, but yours, be done.” — Luke 22:42

## **Session 10:**

They all asked, “Are you, then, the Son of God?” And he said to them, “You say that I am.” — Luke 22:70

## **Session 11:**

And he said to him, “Truly I tell you, today you will be with me in paradise.” — Luke 23:43

## **Session 12:**

Wasn’t it necessary for the Messiah to suffer these things and enter into his glory? — Luke 24:26

## **Session 13:**

You are witnesses of these things. — Luke 24:48

# INTRODUCTION TO LUKE

The Gospel of Luke is the first of a two-part testimony of Jesus Christ, the second being the Book of Acts. Both accounts are addressed to Theophilus (Luke 1:3; Acts 1:1), although the letter later circulated throughout the Christian church. We don't know who Theophilus was or even if this was his real name. Theophilus is a compound word meaning "Friend of God." This reference could relate to "God-fearers," Gentiles who believed in the Hebrew God but did not know Jesus. Theophilus had been instructed about Christ, but Luke wanted his reader to understand the "certainty" of what he had been taught (Luke 1:4). If Theophilus was not a believer, then Luke shared this narrative in order to lead him to faith in Christ. Most scholars argue that Luke's Gospel was an effort to confirm the beliefs of a man who had already become a Christian.

## Key Themes in Luke

*Son of God and Son of Man* — Jesus' words and deeds attest to His oneness with God. At the same time, Jesus most frequently referred to Himself as the Son of Man (11:30; 12:8,10,40; 17:22,30; 18:8,31; 19:10; 21:27,36; 22:48,69; 24:7). This title was a direct claim to be the Messiah, but it also demonstrated Jesus' identity with humanity.

*Proof of the Messiah* — Miracles abound in the earlier chapters of Luke, but the second half of Luke does not contain as many miracles as Jesus shifted to an emphasis on teaching. In fact, this section only includes three miracles (11:14-20; 13:10-13; 18:35-43).

*Practical and Ethical Teaching* — Chapters 10–24 contain many episodes of Jesus' teaching His disciples and the multitudes, often using parables (10:25-37; 11:2-13; 12:1-3).

*Preparation and Warnings Regarding the Future* — Jesus warned about what would happen at the end of the age (11:29-32; 12:35-40; 13:34-35).

*The Kingdom of God* — Luke described Jesus' preaching about the kingdom of God (13:18-21; 17:21-35). Like He sent the apostles earlier, Jesus later sent out seventy disciples to preach about the kingdom (10:1-12). In His presence was found the nearness of the kingdom (10:9-11).

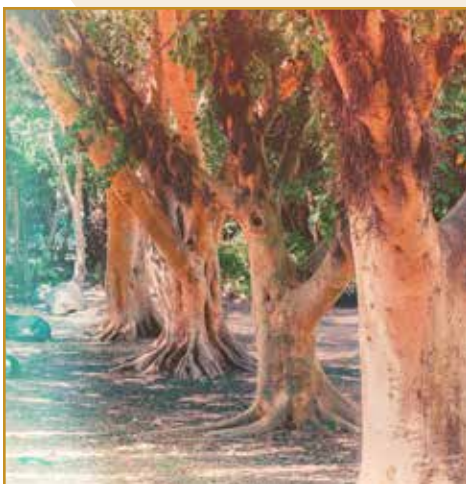
*The Availability of the Kingdom for Believers from All Ethnicities* — Luke emphasized Jesus' statements and deeds that demonstrate the kingdom of God is not for Jews alone, but is available to everyone who will repent and believe (10:33; 17:16; 24:44-49).

*The Future Judgment and the Urgency of Commitment* — Because God's judgment is inevitable, commitment to Jesus is imperative in His kingdom (20:9-19; 21:5-28).



# OUTLINE OF LUKE

- I. Preparation for the Ministry of Jesus (1:1–4:13)
- II. Jesus' Ministry in Galilee (4:14–9:50)
- III. Jesus' Ministry in Judea and Perea (9:51–19:44)
  - A. Setting out toward Jerusalem (9:51–13:21)
  - B. Continuing toward Jerusalem (13:22–18:30)
  - C. Final approach to Jerusalem (18:31–19:27)
- IV. Climax of Jesus' Ministry in Jerusalem (19:28–24:53)
  - A. Arrival in Jerusalem (19:28–44)
  - B. Controversies and teaching (19:45–21:38)
  - C. Events of Jesus' final Passover (22:1–46)
  - D. Betrayal, arrest, and trials (22:47–23:25)
  - E. Crucifixion and burial (23:26–56)
  - F. Resurrection, Great Commission, and ascension (24:1–53)



## ON THE COVER

Sycamore trees, also called fig-mulberries or sycamore figs (*ficus sycomorus*), are commonplace in Israel. Often planted along roadways for their shade, their short trunks and wide branches make them easy to climb. Zacchaeus climbed a sycamore tree to get a better view of Jesus. (See Session 6.)

# USING THE **DAILY DISCIPLESHIP GUIDE**

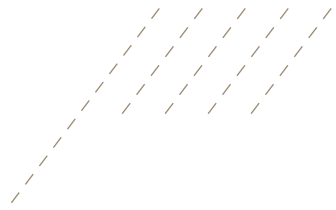
Follower. Adherent. Loyalist. Attached. Allegiant. Zealous. Disciple. Jesus' call is the same to all people: to follow Him as a disciple. He expects more than a courteous nod. He deserves more than intellectual agreement. He calls us to be disciples—growing disciples. How do we do that?

We know that a person's spiritual growth hinges on daily Bible engagement. *Daily* implies a discipline much like exercising, brushing teeth, or eating a certain number of calories EVERY day. Should we be any different when it comes to our spiritual training? The focus is the *Bible*, God's Word. There is nothing wrong with knowing the thoughts of great philosophers, leaders, or theologians, but they must not replace God's Word. *Engagement* implies participating in the act of reading, studying, and reflecting. Engagement is active, requiring us to do something.

Your *Daily Discipleship Guide* is full of tools to help you grow as a disciple. But like any tool, you have to use it to get the benefit.

- Use this resource when studying with a group. The first five pages of each session help the group leader introduce a Bible passage and move you toward acting on the truths discovered.
- Use the **Daily Exploration** pages to go deeper into God's Word, building on your group's study experience. Engage in daily Bible study, record your thoughts, reflect on the questions, and take action.
- Use the **Talk It Out** section at the end of each session to hold yourself and others accountable by meeting in a smaller group of same-sex individuals (an accountability group). Share with the smaller group what God has been teaching you through the group time and your personal daily Bible study.
- Use the resource every week even when you are unable to attend the group's Bible study. Missing a group Bible study does not excuse you from being engaged daily with God through His Word. Use the Daily Discipleship Guide to move forward in your spiritual growth.

Want this resource on your phone or tablet for when you are on the go? Purchase an eBook at [goExploreTheBible.com](http://goExploreTheBible.com) or at [LifeWay.com](http://LifeWay.com).



## **Getting the most from Talk It Out**

Talk It Out, found at the end of each session, supports groups of three or four people who come together weekly to encourage, share, build up, and sharpen each other. While other issues may be addressed, the Talk It Out section provides a few directed questions based on the previous group experience and daily Bible engagement suggestions to start the weekly conversation.

### **These groups are made up of three to four people...**

- Participants should be of the same gender.
- These groups should be smaller on purpose.
- These groups can meet at almost any location.
- These groups can easily accommodate each other's schedules.

### **...Who meet weekly...**

- Life happens weekly, so meeting weekly is important.
- There is nothing like sitting across from friends over coffee, a meal, or dessert.
- In some cases, your smaller group may need to meet using technology that allows for video conferencing.
- You may find it best to meet face-to-face every other week or once a month and use virtual tools the other weeks.

### **...To hold each other accountable and encourage each other in their spiritual growth.**

- Review the questions in Talk It Out.
- You may focus on one question more than others.
- Include time to pray for each other.

# Neighbors?

Believers demonstrate their love for God by extending grace to others.

LUKE 10:25-37



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him, saying, Tell us, what should we do to inherit eternal life? Jesus answered and said unto them, you have answered this: and answer me one thing; and answer me truly. For the baptism of John, was it from heaven, or of men? They reasoned with themselves, saying, If we shall say, From heaven; he will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither do I say unto you by what authority I do these things.

### THE LORD OF THE VINEYARD

9 Then began he to speak to the people this parable; A certain man planted a vineyard

thought of His rejection by the city of Jerusalem. Genuine, lasting peace with God comes through faith in Jesus Christ (Rom. 5:1). The Jews enjoyed a temporal though imperfect peace under Roman rule, but they were increasingly desperate to get rid of Jesus, but they were hesitant to do so because Jesus had gained considerable popularity among the masses.



## What motivates you to love your neighbor regardless of their attitudes toward you?

One of the most difficult demands of Jesus is to love our enemies. Now consider Jesus' command to love our neighbors; that seems more plausible right? The type of love Jesus requires involves sacrifice and willingness to treat others with the same amount of attention we would typically reserve for ourselves. This is the Christian mandate of love. Believers demonstrate their love for God by extending grace to others.

# UNDERSTAND THE CONTEXT

Parables are a perfect vehicle to ask questions that unsettle the listener because they both reveal and conceal their message. In other words, the meaning of a parable often sneaks up on the listener while defenses are down. One can be listening to a parable and all of the sudden find himself or herself in the story. The only way to truly understand a parable is to allow the parable to question you. To understand the question of the parable, one must understand the cultural context.

The incident in this week's Bible passage takes place amid Jesus' usual activities of teaching, healing, and training His disciples. It is important to note that the tensions between Jesus and the Jewish religious leaders had begun to increase. In fact, Luke 9:51 marks a transition in the Gospel account, as Jesus "determined to journey to Jerusalem." Each of the incidents in the context passage builds toward the climax in Jerusalem.

The parable of the good Samaritan has two main groups of characters, Jews and Samaritans. The hatred between Jews and Samaritans had gone on for centuries. Even in the previous chapter, James and John, both Jewish disciples of Christ, asked Jesus to call down fire on the Samaritans when they did not welcome the prospect of Jesus ministering in their region (9:51-56).

In a section of "woe" statements in 10:13-16, Jesus spoke against people whose idea of religious fidelity was wrapped up in ritual rather than a right relationship with God. He pointed out ways they had claimed religious privilege but at the same time were treating other people cruelly and deceitfully.

This week's study of the parable of the good Samaritan exemplifies these various conflicts. Jesus contrasted people who make a show of religion versus believers who express godly love.

# LUKE 10:25-37

**25** Then an expert in the law stood up to test him, saying, “Teacher, what must I **do to inherit eternal life**<sup>A</sup>?” **26** “What is written in the law?” he asked him. “How do you read it?” **27** He answered, “**Love**<sup>B</sup> the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “**your neighbor**<sup>C</sup> as yourself.” **28** “You’ve answered correctly,” he told him. “Do this and you will live.” **29** But wanting to justify himself, he asked Jesus, “And who is my neighbor?” **30** Jesus took up the question and said, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead. **31** A priest happened to be going down that road. When he saw him, he passed by on the other side. **32** In the same way, a **Levite**<sup>D</sup>, when he arrived at the place and saw him, passed by on the other side. **33** But a **Samaritan**<sup>E</sup> on his journey came up to him, and when he saw the man, he had compassion. **34** He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. **35** The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him. When I come back I’ll reimburse you for whatever extra you spend.” **36** “Which of these three do you think **proved to be a neighbor**<sup>F</sup> to the man who fell into the hands of the robbers?” **37** “The one who showed mercy to him,” he said. Then Jesus told him, “Go and do the same.”

## Passage Outline

The Exchange  
(Luke 10:25-29)

The Story  
(Luke 10:30-35)

The Challenge  
(Luke 10:36-37)

## Key Words

- A. The tense of the word *do* implies that people could gain eternal life by one specific action (Luke 18:18; Acts 16:30).
- B. The lawyer’s answer came from two Old Testament passages: Leviticus 19:18 and Deuteronomy 6:5 (a passage devout Jews repeated twice a day).
- C. The Pharisees—the likely party of this expert—wouldn’t have considered all Jews as their neighbors.
- D. Levites were temple workers who, like priests, had regular responsibilities in Jerusalem.
- E. Jews didn’t like Samaritans because they were half-Jewish, half-Gentile (Deut. 7:3-5).
- F. Neighborly love isn’t limited to geophysical boundaries



# EXPLORE THE TEXT

Wanting to test Jesus, a lawyer approached Him with a question about inheriting *eternal life*. Jesus turned the question on the man, who in turn answered wisely by noting that people are to love God with all their beings and love their neighbors. Wanting to justify his own actions, the lawyer pressed the debate by asking Jesus to define neighbor.

**What is the relationship between loving God, others, and ourselves? How does a person's view of themselves impact how they love God and others?**

**BIBLE SKILL:** Read, reflect on, and react emotionally to a Bible verse. Reflect on Jesus' directive in Luke 10:27. Read it several times emphasizing different words each time. What implications does this imperative have for you? What does the personal nature of Jesus' command mean for you? What kinds of action are required for us to be loving neighbors?

Jesus exposed the man's attempt to justify himself. Consider again the question: "*what shall I do to inherit eternal life?*" (v. 25). The wording is interesting. One does not typically earn an inheritance; an inheritance is something you are born in to, or in this case, born-again in to. There are only two options on the table. We are either justified before God through the righteousness of Jesus Christ, or we can attempt to justify ourselves before God on our merit.

**How does self-righteousness come from comparing ourselves to others?**

**How does this comparison expose what we are reliant on for salvation?**

The expert in the law wanted to "do something" to justify himself. But Jesus knew his heart, knowing that the law expert was asking, "Where can I draw the line?" Jesus used a parable to expose the problem.

**DID YOU KNOW?** The road from Jerusalem to Jericho was seventeen miles and dropped from over 2,500 feet above sea level in Jerusalem to approximately 800 feet below sea level at Jericho.

**What types of people are generally viewed as outcasts in our society? How would including them in this story impact how we understand this parable?**

Jesus' story was so piercing. The one who stopped and helped was not an Israelite but a Samaritan. This would throw the whole audience into a moral dilemma. It was the Samaritan, hated by Jews, who actually fulfilled the law of Moses.

**KEY DOCTRINE: The Christian and Social Order** Christians should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick (Jas. 1:27).

While the expert in the law did not want to recognize a Samaritan as his neighbor, surely he recognized the act of neighborliness in the story. Yet he couldn't even bring himself to say the Samaritan showed mercy.

# APPLY THE TEXT

- Jesus exposes our attempts to justify ourselves.
- Jesus communicates with us in ways that we can understand.
- Jesus expects His followers to extend grace for all people.

**What things are you doing in an effort to justify yourself? Ask God to expose those actions to you and for the courage to take action based upon what He tells you.**

**What are several practical ways your group can show openness to others? What changes might your group need to make to be more inclusive?**

**Who in your life could use a “good Samaritan” right now?  
What can you do to help them?**

## Prayer Requests

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# DAILY EXPLORATION

## Day 1: Love your neighbor as yourself.

**Read Luke 10:25-28, underlining verse 27.**

Jesus perceived the intent of the man's question — he wanted to *justify himself*. The expert in the law wasn't genuinely seeking an answer; he was attempting to *test* Jesus. Jesus responded with His own question, and in response the expert in the law quoted Deuteronomy 6:5 and Leviticus 19:18, "*You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.*" He was certainly right. The command is to love others, but the qualifier of the command is extremely important here. Scripture is not just saying to love your neighbor but to *love your neighbor as yourself*. The heart-searching question of this text is this: Do you love others with the same amount of energy and grace that you show yourself? Most of us would answer no to this question. This proposes a problem, because Jesus said, "*do this, and you will live.*" Who can pass this test before God's all seeing eye? Only Jesus can. Jesus came to fulfill the law of God (Matt. 5:17-18; Luke 24:44). He is the only one who has perfectly demonstrated love for the Father (Phil. 2:8). He is the only one who has loved His neighbors with the same amount of care and concern as we typically reserve for ourselves (John 14:13). Therefore, the only way to inherit eternal life is to trust in the perfect obedience of Christ on our behalf.

**How does your view of yourself impact how you love God and others?**

## Day 2: Avoid self-righteousness.

**Read Luke 10:29, taking time to think about who you consider to be your neighbor.**

The religious leader's next question reveals his struggle to justify himself. He asked Jesus: "*And who is my neighbor?*" If we cannot perfectly fulfill God's commands, our only option is to try to limit the scope of God's commands so that we can meet their standards. In other words, who am I required to love? Jesus challenged the notion of the man who assumed he could determine who deserves love. Both rebellion and religion can be ways of running from God. The first rebels against God through licentiousness. The second rebels against God by legalism. Religious people may have a difficult time seeing their need for Christ because of their self-righteousness. They don't think they need grace because they have it all together. In the lawyer's case, he assumed he was more righteous than a Samaritan. Surely, the law expert knew Leviticus 19:17-18, which clearly identifies a neighbor as a fellow Israelite. But what about Leviticus 19:33-34, which commands that Israelites treat foreigners as fellow citizens?

**How does self-righteousness come from comparing yourself to others?**

**How does this comparison expose what you are reliant on for salvation?**

### **Day 3: Avoiding those in need is treacherous.**

*Read Luke 10:30-32, identifying who you connect most with in this parable.*

The characters in the story were *going down from Jerusalem to Jericho*, probably returning home after worshipping at the temple. This was a common route, but it was also a dangerous road. The terrain was barren with numerous hiding spots for bandits. Robbers were notorious along this treacherous route. A man going down this road was beaten, stripped naked, and left for dead. Enter the first two characters, a pious *priest* and a legalistic *Levite*. We can assume they were returning from worship. The text implies they deliberately steered clear of the bloodied man. It is clear from their actions that this beaten man was not worthy of their help. But here is the problem. According to Leviticus 19, it would have been their duty to save him. Why would they choose to pass by? Perhaps there was too much risk in helping. It could be a trap, and the religious leaders would be beaten as well. Even more, contact with a corpse, or someone near death, caused defilement for seven days and required going through a purification ritual. Stopping to help was too dangerous, too inconvenient, too costly.

**What keeps you from going the extra mile when helping someone else?**

### **Day 4: Those who have been given grace, show grace.**

*Read Luke 10:33-35, noticing the additional effort the Samaritan put into helping.*

By using a Samaritan rather than the Israelite as the positive example, Jesus set up an embarrassing scenario for His questioner. The religious leader began the conversation as the authority, looking at the situation from the outside—asking who is a neighbor. In Jesus' story, the religious leader was forced to imagine himself as the beaten man on the side of the road, judging who actually acted like a neighbor. Grace comes in surprising ways from sources we would seldom expect. The Israelite's enemy became the hero. The Samaritan was the one who demonstrated love to his enemy, the Jew. As we look back on this story, it's as if we begin to see Jesus as the true and greater "good Samaritan." Aren't we like the beaten man? While we were the enemy, we were saved through the sacrifice of Jesus. So the story comes full circle for us as Christians. Genuine righteousness expresses itself in love for others. Have we not been shown unmerited love by Christ? If so, then how can we deny love to others—even if they are our enemies? Those who have been given grace, show grace to others. Once again, one way to test our love of God is to look at how we treat others.

**Why is this parable shocking to you as a listener? What truths in your own life has it brought to light?**

## Day 5: Jesus commands us to love.

*Read Luke 10:36-37, circling Jesus' command.*

The point of the parable is to cause us to examine the expression and extent of our love for others. The expert in the law was focused on the extent of the law, but Jesus' focus was on the intent of the law. True love of God causes us to love those created in the image of God. That means all people. The questioner had asked, "What do I have to do?" Jesus questioned him back, "What kind of person are you?" The second question answers the first. Jesus said: *you go, and do likewise*. What does this mean for us? Our relationship to God is expressed through our relationships with the people around us. Too often we resemble the expert in the law and want parameters for showing compassion and mercy. This is how we like our truth: neatly packaged and easily attainable. This parable challenges our passivity and self-interest.

**Reflect on opportunities God gives you on a daily basis to love your neighbors. What are some opportunities you could take advantage of this week?**

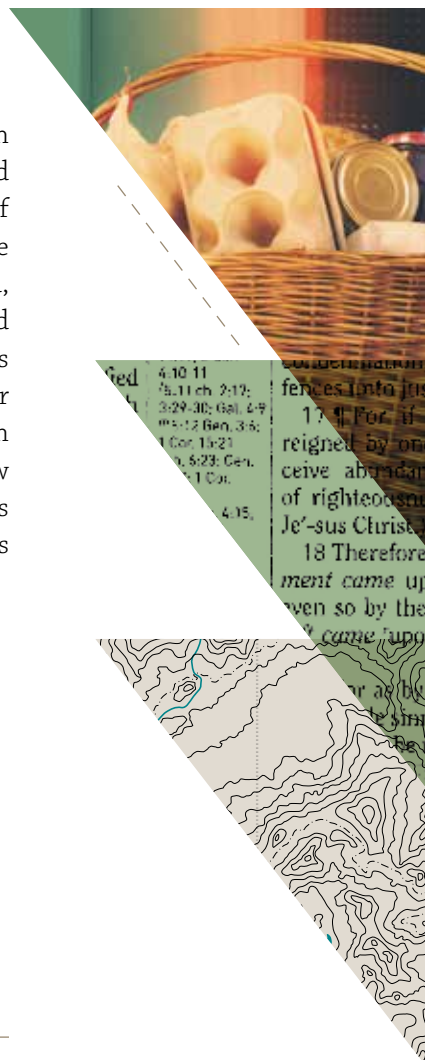
## TALK IT OUT

Reflect on the truths found in Luke 10, sharing with other members of your Bible study group.

**Why was it important for Jesus to point the man to Scripture?**

**In what ways did the religious men fail to be neighbors to the man who was hurt?**

**What did this parable communicate about what it means to be a neighbor?**





# Celebrate?

Believers can celebrate God’s restoring forgiveness.

LUKE 15:20-32



... him, saying, Tell us, *What* doest thou these things; *and* how have thee this authority? He answered and said unto them, *Ye say that I say unto you one thing; and answer me: The baptism of John, was it from heaven, or of men?* And they reasoned with themselves, *Saying, If we shall say, From heaven; he will stone us: for they be persuaded that John was a prophet. And if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.* And they answered, *that they could not tell whence it was.* And Jesus said unto them, *Neither do I say unto you by what authority I do these things.*

**THE LORD OF THE VINEYARD**

*Then began he to speak to the people this parable; A certain man planted a vineyard*

*... thought of His rejection by the city of Jerusalem. Genuine, lasting peace with God comes through faith in Jesus Christ (Rom. 5:1). The Jews enjoyed a temporal though imperfect peace under Roman rule,*

**19:47-48** The religious leaders of Jerusalem were increasingly desperate to get rid of Jesus, but they were hesitant to do so because Jesus had gained considerable popularity among the masses.



20



**What do you enjoy about witnessing a reunion? Why should we celebrate reconciliation between people who have been at odds with each other?**

Reunions are special. There is nothing like being face-to-face with family. But what if the separation came as a result of wrongdoing or a break in trust? Reunions then take on a different kind of intensity and emotion. Jesus told of the reunion between a man and his family to illustrate the joy we should share when God welcomes home a wayward child.

## UNDERSTAND THE CONTEXT

Luke 9:51 marked a transition in the Gospel account; Jesus has begun His journey toward the cross. As He got closer to Jerusalem, the drama increased. The Pharisees were doing all they could to trap Him. They invited Jesus to a banquet for that very purpose, seeing if He would heal a sick man on the Sabbath.

We find several parables in Luke 13:22–16:31. Some of these stories were directed to Jesus’ opponents, exposing their sinful pride. Other stories pointed to God’s love for people and His searching for those who needed that love. He told of a lost sheep separated from the flock, of a woman turning her house upside down in search of a lost coin, and of a son who abandoned his father.

The focus of this week’s study is the story of a father who had two sons. The younger of the two asked for his inheritance, even though his father was still living. He took his share and left for a distant land. He squandered all he had and then endured a famine. Not having any other option, he went to work tending pigs, a job no respectable Jewish man would ever take on. The son finally came to his senses and began the trek back home, hoping to simply be allowed to labor as a servant for his father. The son did not expect his father to treat him as a son; he knew he did not deserve to be treated as such.

# LUKE 15:20-32

**20** So he got up and went to his father. But while the son was **still a long way off**<sup>A</sup>, his father saw him and was filled with compassion. He ran, threw his arms around his neck, and kissed him. **21** The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.' **22** "But the father told his servants, 'Quick! Bring out **the best robe**<sup>B</sup> and put it on him; put a **ring**<sup>C</sup> on his finger and sandals on his feet. **23** Then bring the fattened calf and slaughter it, and let's celebrate with a feast, **24** because this son of mine was dead and is alive again; he was **lost and is found**<sup>D</sup>!' So they began to celebrate. **25** "Now his older son was in the field; as he came near the house, he heard music and dancing. **26** So he summoned one of the servants, questioning what these things meant. **27** 'Your brother is here,' he told him, 'and your father has slaughtered the fattened calf because he has him back safe and sound.' **28** "Then he became angry and didn't want to go in. So his father came out and pleaded with him. **29** But he replied to his father, 'Look, I have been slaving many years for you, and I have never disobeyed your orders, yet you never gave me a goat so that I could celebrate with my friends. **30** But when **this son of yours**<sup>E</sup> came, who has devoured your assets with prostitutes, you slaughtered the fattened calf for him.' **31** "Son,' he said to him, 'you are always with me, and everything I have is yours. **32** But we **had to celebrate and rejoice**<sup>F</sup>, because this brother of yours was dead and is alive again; he was lost and is found.'"

## Passage Outline

Forgiveness Granted  
(Luke 15:20-24)

Resentment Expressed  
(Luke 15:25-30)

Reality Defined  
(Luke 15:31-32)

## Key Words

- A. This indicates the father had been keeping watch, hoping his wayward boy would return!
- B. Sin causes us to feel unworthy, but the Father's love overcomes our feelings and surrounds us with His grace and love.
- C. In that day, rings showed authority. The father restored the son to the family.
- D. All three parables in Luke 15 point to God's joy in saving the lost. The son had been physically lost, yet also spiritually lost in trespasses and sin.
- E. The older brother was so angry that he refused to acknowledge the returnee as his own brother.
- F. God longs for those who mess up to return to Him. When they do, He receives them with great joy.

# EXPLORE THE TEXT

We pick up the story as the son took action. His money was gone, and the famine only made it worse. He had nowhere else to go. Verse 17 states that he came to his senses. The son *arose, and came to his father*. He was turning from his life of rebellion and turning back to his only source of hope.

**DID YOU KNOW?** In ancient Jewish culture, distinguished men did not run but always walked in a dignified manner. Running was considered degrading.

**How does the attitude of the younger son portray the way we are to approach God? What attitudes are seen in the younger son that should be demonstrated by us as well?**

The son was about to ask to be made as one of the hired hands, but before he could complete his statement the *father* spoke. Perhaps the father was too emotional to address his son directly; instead, he spoke to the *servants*.

**What characteristics and actions are seen in the father that mirror how God responds when a person comes to Him in repentance?**

The father's *older son* was not present at his brother's homecoming. He was *in the field*, likely supervising laborers. As he came home, he heard *music and dancing*. Instead of entering, the elder son *called one of the servants*. At this point, he was not angry but *asked what these things meant*.

**BIBLE SKILL: Review the background of practices in biblical times.** To understand the Jewish concept of the firstborn and the rights of inheritance, read about these two topics in a Bible dictionary. Review Bible passages noted in the articles. How do these articles give you a deeper understanding of the older son's inappropriate response?

The elder son was not merely annoyed but was filled with rage. The reason for his anger is explained in verse 29. Three times in verse 29 he focused attention on himself. When we are centered on ourselves, we judge everything in terms of how it affects us.

**How might the attitude of the older son be expressed by believers today? Why might a believer question the repentance of some people and the grace God extends them?**

The father wanted his son to understand that they both had reason to *celebrate and be glad*. He reminded him of his filial relationship: *this your brother*. As such, the older son should join in the joy of this homecoming.

**What is the value of celebrating the salvation of a new believer to that new believer? To a maturing believer?**

**KEY DOCTRINE: Evangelism and Missions** The new birth of man's spirit by God's Holy Spirit means the birth of love for others (Acts 10:42-43).

# APPLY THE TEXT

- God offers us forgiveness when we turn to Him in repentance.
- Jealousy can rob believers of the joy of others coming to Christ.
- Believers should celebrate the salvation of others.

**Share about how you realized your need for God’s forgiveness. If you have not sought God’s forgiveness, review the information on the inside front cover to learn more about doing so.**

**Examine your life for jealousy you may feel toward another believer, perhaps because of their gifting or how God has chosen to bless them. Take time to confess your jealousy to God and ask Him to help you celebrate what He is doing in and through that person.**

**As a group, share stories of unlikely conversion stories that you have personally seen. How does celebrating these stories of grace help shape your heart to love what God loves?**

## Prayer Requests

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# DAILY EXPLORATION

## Day 1: God expectantly waits for us.

**Read Luke 15:20-21, contemplating this parable as if the father is God and you are the son.**

The *father* saw the prodigal long before he reached the house. The father's heart was filled with *compassion* at the sight of his boy. He probably could see his son's ragged appearance but didn't need explanations. Knowing his son had returned was enough. The father *ran* to meet him. Understanding that the father in this parable represents God, we observe the only time God is portrayed as rushing. The story paints a magnificent portrait of God's love as the father *embraced him*. Love and compassion flowed from his heart. True to his plan, the son spoke the words he rehearsed in the pig pen (v. 19). He did not try to rationalize or excuse his behavior but confessed that he had sinned. With the phrase against heaven, he admitted his ultimate sin was against God. Humility and desperation can be heard in the young man's self-pronounced sentence: *I am no longer worthy to be called your son*. He thought no father could possibly claim someone who behaved in such a notorious manner.

**What attitudes are seen in the younger son that should be demonstrated by us as well?**

## Day 2: God celebrates those who come to Him.

**Read Luke 15:22-24, identifying the celebration preparations that were made.**

Joy flowed in the father's instruction: He commanded the servants to *bring quickly the best robe* and to *put a ring on his hand* and *shoes on his feet*. Robes and rings indicated status. The servants were to *bring the fattened calf and kill it*. This animal had received special care, prepared for exceptional celebrations. Preparing and cooking the animal took time. The young man would be able to bathe, rest, and recover from his journey before the feast. Perhaps tears of happiness flooded the father's eyes as he spoke of *this my son*. Nothing the son had done would cause the father to disavow him. The young man was lost in more ways than the father's not knowing where he was. The father did not minimize the son's sin, but now the *dead* was *alive again*. The *lost* had been *found*. They began to celebrate. As the son returned home, he found acceptance and grace. The grace the father showed the son was costly, but not in the sense that it cost the son (in earning his place back). The father was essentially saying, "I am bringing you back at great cost to myself." The slaughtered animal was part of the family wealth. This is all grace. From the outset, this text reminds us that Christianity isn't "Clean yourself up and run to God." Rather, it's "Run to God, and He will make you clean."

**What characteristics and actions are seen in the father that mirror how God responds when you come to Him in repentance?**

### Day 3: Grace requires sacrifice.

*Read Luke 15:25-27, considering what the older son might have been thinking.*

The servant referred to the prodigal as *your brother*. We can imagine that the servant reflected the excitement expressed by the father. His manner of response indicated he expected the older brother to have the same feelings of relief and joy as the father. Most shocking to the firstborn son would have been the news his father had *killed the fattened calf*. The use of the definite article *the* indicates this calf was unique. It was reserved for a special occasion. The servant supplied the reason for the celebration: *he* (the father) *has received him* (the son) *back safe and sound*. The father rejoiced not only because the prodigal had returned but because his son was whole again. Allowing the younger son back into the family came at an expense not only to the father but to the older brother. To put it plainly, the cost of throwing a feast with the family livestock was taken out of the older brother's account. The older son lost a portion of his inheritance to bring the rebellious younger son back into the family.

**What do you think the real struggle for the older brother is in this passage?  
Consider a time in your life when you may have also felt those feelings.**

### Day 4: We should rejoice when people return to Jesus.

*Read Luke 15:28-30, noting the older son's rage.*

Use of the verb translated *served* means the older son thought he worked like one of his father's slaves. Having likely spent a hard day in the fields before encountering the party would have heightened the son's sensitivity to this matter. He had been faithful for *many years*. He claimed to have *never disobeyed* the father's *command*. He was angry that the father had not acknowledged his faithfulness by even giving him so much as a *goat* to *celebrate* with his *friends*. The elder son's bitterness can be heard in the way he would not acknowledge the prodigal as his brother but called him *this son of yours*. The elder brother represented the Pharisees and others who resented Jesus' attention to sinners. Like the elder brother, we can think God owes us something because of our faithfulness. The lesson of the three parables in Luke 15 emphasizes the way we should rejoice when people repent and turn to Jesus.

**How might the attitude of the older son be expressed by believers today?  
Why might you question the repentance of some people and the grace God extends them?**



## Day 5: We were all prodigals.

Read Luke 15:31-32, circling verse 32.

We can almost hear the tenderness in the father's voice. First, he reminded the older brother that he was his *son*. Their relationship had not changed because the younger brother had returned. Second, the father acknowledged *you are always with me*. He did not want his son to feel he wasn't appreciated. Third, the father assured the older son that the legacy of the firstborn was intact: *all that is mine is yours*. His brother's return would not affect the father's responsibility to the elder son. When the younger son asked for his inheritance before leaving home, the father divided the inheritance between both sons, indicating that the older son already had ownership of everything that was left (v. 12). Ironically, even the fattened calf in essence belonged to the older brother! We were all prodigals at one time. We were dead in our sin before Jesus gave us life. Just as the angels of heaven rejoiced over us, they also sing for joy over other people who come to Christ (Luke 15:7). We should join them.

**What is the value of celebrating the salvation of a new believer to that new believer? To a maturing believer?**

## TALK IT OUT

Reflect on the truths found in Luke 15, sharing with other members of your Bible study group.

**How do the actions of the father show the depth of his love for the son?**

**Why did the older son get so angry about the celebration over his brother's return?**

**Are you harboring unforgiveness toward someone?**

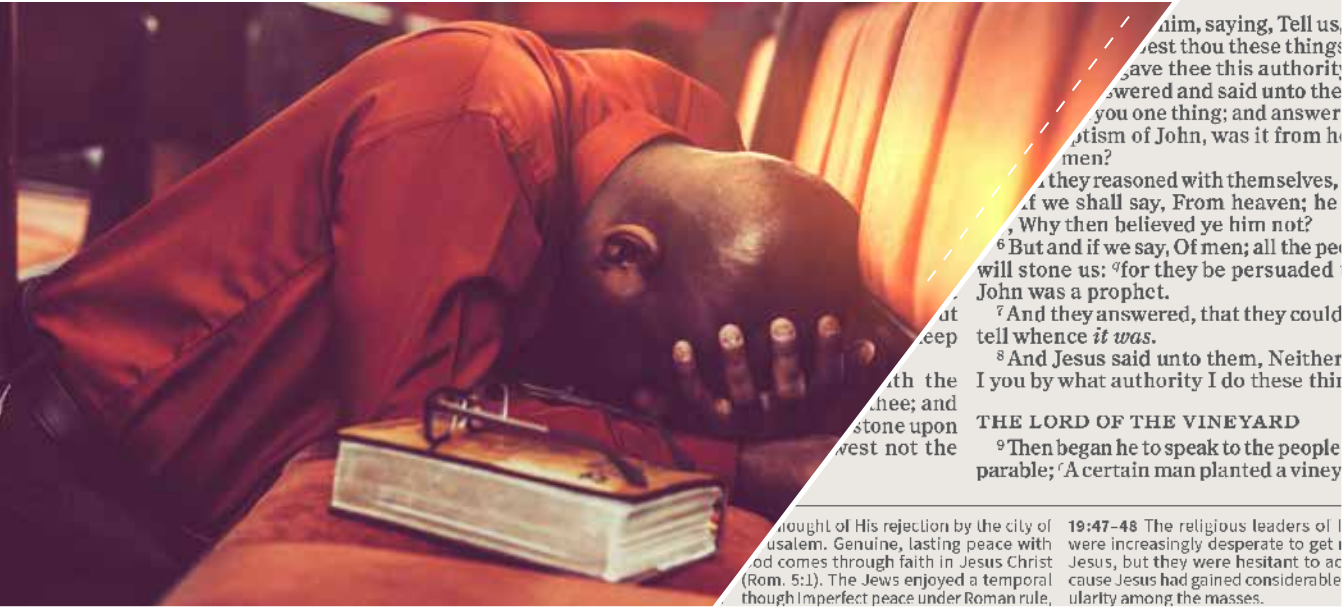
**What blessings do you need to focus on that God has already given you?**



# Worthy?

God welcomes those who approach Him in humble and simple faith.

LUKE 18:9-17



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...they reasoned with themselves,  
 ...f we shall say, From heaven; he  
 ...Why then believed ye him not?  
 ...<sup>6</sup> But and if we say, Of men; all the pe  
 ...will stone us: <sup>7</sup>for they be persuaded  
 ...John was a prophet.  
 ...<sup>7</sup> And they answered, that they could  
 ...tell whence *it was*.  
 ...<sup>8</sup> And Jesus said unto them, Neither  
 ...I you by what authority I do these thi

**THE LORD OF THE VINEYARD**  
 ...<sup>9</sup> Then began he to speak to the people  
 ...parable; <sup>10</sup> A certain man planted a viney

...thought of His rejection by the city of  
 ...usalem. Genuine, lasting peace with  
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 ...though imperfect peace under Roman rule,

**19:47-48** The religious leaders of J  
 ...were increasingly desperate to get r  
 ...Jesus, but they were hesitant to ac  
 ...cause Jesus had gained considerable  
 ...ularity among the masses.

# 03

## How does the image we see in a mirror encourage us and discourage us at the same time?

When we look in a mirror, our adjustments begin. The mirror gives us a clearer picture of who we are. The same is true of the Bible. We don't just read the Bible, the Bible often reads us. By nature, we are prone to view ourselves more highly than we ought. Real faith is demonstrated in and through humility. God welcomes those who approach Him in humble and simple faith.

# UNDERSTAND THE CONTEXT

Throughout Luke 17:1–18:30, Jesus taught about discipleship and the kingdom of God, in many places with parables. The audience of the parable in 18:9-14 is identified as those who were convinced of their own righteousness. Like we saw in the parable of the prodigal son (15:11-32), the religious leaders (likened to the older brother) often had trouble accepting the fact that God shows grace to the unrighteous. Pride makes grace difficult to accept. With this in mind, the Pharisees were the primary target of Jesus' teaching in this week's passage.

As it will become clear in our parable, Pharisees regularly looked down on people who did not, in their estimation, come close to fulfilling the strict requirements of the law. This is one reason Jesus enraged them. Jesus not only spent time with the unrighteous and broken, He also extended them grace. For the self-righteous, God's grace is scandalous. This parable reminds us that God welcomes all people. He lifts up the

humble. While the outer appearances of the religious leaders made them look like they were right with God, Jesus made clear that was not the case.

Jesus cares for those who are often deemed insignificant. God is not coerced by deeds or by man-made measures of importance that tip the scales in people's minds. This paradigm sets us up to understand how the next few scenes in Luke's Gospel should be interpreted. The rich young ruler (18:18-30), the blind man (18:35-43), and Zacchaeus are examples of either recipients or rejecters of the kingdom of God. We see a growing picture of how the kingdom of God operates.

# LUKE 18:9-17

**9** He also told this parable to some who trusted in themselves that they were righteous and looked down on everyone else: **10** “Two men went up to the temple to pray, one a **Pharisee**<sup>A</sup> and the other a tax collector. **11** The Pharisee was standing and praying like this about himself: ‘**God, I thank you**<sup>B</sup> that I’m not like other people—greedy, unrighteous, adulterers, **or even like this tax collector**<sup>C</sup>. **12** I fast twice a week; I give **a tenth**<sup>D</sup> of everything I get.’ **13** “But the tax collector, standing far off, would not even raise his eyes to heaven but kept **striking his chest**<sup>E</sup> and saying, ‘God, have mercy on me, a sinner!’ **14** I tell you, this one went down to his house **justified**<sup>F</sup> rather than the other, because everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” **15** People were bringing infants to him so that he might touch them, but when the disciples saw it, they rebuked them. **16** Jesus, however, invited them: “Let the little children come to me, and don’t stop them, because the kingdom of God belongs to such as these. **17** Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it.”

## Passage Outline

Religious Pride  
(Luke 18:9-12)

Godly Humility  
(Luke 18:13-14)

Childlike Faith  
(Luke 18:15-17)

## Key Words

- A. Pharisees started as a group dedicated to revive both worship of God and adherence to the law. By Jesus’ day, many Pharisees had become legalistic and judgmental (Luke 16:14-15).
- B. His prayer wasn’t one of genuine thanksgiving for God’s mercies but for what he considered his own virtues. He showed no sense of needing God.
- C. The Pharisee, without sensitivity, pointed to the tax collector as the pinnacle of sin.
- D. Tithing predates the law (Gen. 14:20; Luke 11:42; Heb. 7:6).
- E. Beating the breast showed sorrow (Luke 23:48).
- F. The term *justified* occurs only here in the Gospels but often in Paul’s letters. It means “declared right with God.”

# EXPLORE THE TEXT

We are explicitly told that this *parable* was directed at those who *trusted* in their own ability to obtain righteousness and who arrogantly *treated others with contempt*.

## How does trusting in one's self lead to contempt for others?

**DID YOU KNOW?** Jews were commanded to fast only one day a year, on the Day of Atonement (Lev. 16:29; 23:27).

It's important to note that the Pharisee compared himself to a *tax collector*. Jesus' usage of a tax collector in this parable was a powerful way to get His point across. Tax collectors were loathed because of their perceived greed and relationship with Rome. As Jesus' story makes clear, they were considered unrighteous and adulterous. The Pharisees on the other hand, were highly regarded as model religious citizens.

## What practices might a person point to today to announce their righteousness?

**BIBLE SKILL: Compare other passages for insight.** Review passages that relate to prayer such as Numbers 16:22; Joshua 7:6; 1 Kings 8:54; Psalm 95:6; 141:2; Daniel 6:10; Romans 14:11; and Philippians 2:10. What does the posture in each passage reveal about the attitude expressed toward God?

The second character in the story was a tax collector. The Pharisee and the tax collector could not have been more different in people's perception, or in their internal posture

toward God. While the Pharisee utilized his public prayers to praise himself before others, the tax collector's prayers were a plea for God's grace.

## How does honest confession of sin open the door to God's forgiveness?

With this powerful parable, Jesus teaches us that the proud *will be humbled* and the humble *will be exalted*. What happened next demonstrates this point further. God desires a childlike faith from all who come to him.

## How can a person's own perceived "goodness" get in the way of humbly confessing his or her sin to God?

The disciples seem to have shared the culture's attitude toward children, who had little status in their world. On a deeper level, this reveals that the disciples thought only certain people were worthy of Jesus' time and attention. Jesus not only welcomed the children but encouraged them to be brought to Him. Once again, He welcomed the insignificant and overlooked. God desires all of us to approach Him with humility—like the tax collector and with childlike faith.

## How does the trust expressed by a child compare to the trust expressed by the tax collector in the parable?

**KEY DOCTRINE: Salvation.** There is no salvation apart from personal faith in Jesus Christ as Lord (John 14:6).

# APPLY THE TEXT

- Believers must safeguard against religious pride.
- Believers must confess their sins to the Father.
- God builds His kingdom on childlike trust and honesty.

**Discuss as a group ways all people, even faithful Christians, are susceptible to religious pride. What are some practical ways that we can develop self-awareness to keep from becoming like the Pharisee in the parable?**

**Take some time to review the past seven days, looking for sins you have failed to confess to God. Write a prayer, confessing those sins to the Father.**

**How would you rate your trust and honesty in your prayers? What actions do you need to take to build that trust and to be more honest with God?**

## Prayer Requests

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# DAILY EXPLORATION

## Day 1: God rejects the proud.

**Read Luke 18:9-10, highlighting the word righteous in verse 9.**

The Pharisee in Jesus' parable actually thought he was better than others. This is what all self-righteous people do, isn't it? They bolster their own sense of righteousness by comparing themselves to others. They make themselves feel better by putting down people who aren't as "righteous" as they are. Scripture makes it clear that God rejects the proud (Jas. 4:6,10; 1 Pet. 5:5). This is precisely the purpose of the parable—to warn those who self-righteously look at others with contempt. To accomplish this end, Jesus told a parable about *two men*, the first of whom was a *Pharisee* who prayed with righteous arrogance and viewed himself as worthy of God's recognition. Note the wording of verse 11: the Pharisee was praying about himself. He was not thanking God for His grace and mercy; he was thanking God for his own self-righteousness. He was parading his good deeds before others, as if that made him more worthy of God's love.

**When has trusting in yourself led to contempt for others?**

## Day 2: Believers must safeguard against religious pride.

**Read Luke 18:11-12, considering the Pharisee's prayer.**

The Pharisee exalted himself by listing his commendable religious accomplishments. Not only did he tithe from everything he received, he also fasted *twice a week*. If you compare the religious deeds of the Pharisee to the unrighteous deeds of the tax collector, you might assume that the Pharisee was more honorable than the other. But the opposite was true, as will be seen at the end of the parable. Any religious person hearing the first few words of this parable would have commended the fictional Pharisee for his religious deeds. In fact, they would have immediately identified with this character; he depicted all they longed to be. But in just a few words to set the scene, Jesus surfaced the problem within the listener's hearts. By all external qualifications this Pharisee was a good man, but when you look at his prayer you see something very telling. His prayer was all about his accomplishments. Underneath the veneer of his God-talk and morality was adoration of self. The religious leaders were known for their deeds and for their pride in justifying their own righteousness before others. Like all of us, however, deep down they must have known their inability to live up to God's perfect law. In many ways, their attempts to publicly prove their own righteousness were simple efforts to ease their internal guilt. The Scriptures teach that no one can be justified in God's sight by self-effort. Even believers must safeguard against religious pride because pride makes us blind to our need for grace.

**To what practices might you be tempted to point to announce your righteousness?**

### **Day 3: Believers must acknowledge their sins.**

***Read Luke 18:13, noticing the tax collector's actions.***

In Scripture, lifting up one's eyes to heaven is often depicted as a normal posture for prayer (Ps. 123:1; Mark 6:41). But in this parable the tax collector did not lift up his eyes because of his awareness of shame. In fact, he was so overwhelmed by his own guilt he beat *his breast* in despair. The text in verse 13 literally reads, "God have mercy on me the sinner." The Pharisee primarily thought of sin externally and comparatively. If we approach sin this way, there will always be someone who sins more than us, so we will never truly feel the weight of our sinfulness. The self-righteous can always look down on others. However, the tax collector actually had a more accurate view of himself. He was saying, "I am lost, and where everyone else is morally does not affect my lostness." The tax collector was not focusing on his actions but the root of those actions. He was a sinner, period.

**How does honest confession of sin open the door to God's forgiveness?**

### **Day 4: We must see the need for His grace.**

***Read Luke 18:14, identifying the behaviors needed to be exalted.***

Jesus said that the tax collector went home justified before God. Justification is a legal term and is the opposite of condemnation. To condemn others is to declare them guilty; to justify others is to declare them righteous. In Scripture, the term justification is used to describe God's expression of unmerited favor by which He puts sinners right with Himself—not only pardoning them but accepting them and treating them as righteous. For Jesus to declare the tax collector justified would have enraged the religious leaders. For them, the tax collector had done nothing to earn God's justification. And that is precisely the point. This parable gets to the heart of the gospel. The Pharisee was trying to justify himself by his good deeds. The tax collector knew he could not justify himself, cried out for God's grace, and God justified him. While the Pharisee couldn't see his need for grace because of his self-righteous pride, the tax collector could see only his need. If we want God's grace, we must first see our need for His grace.

**How can your own perceived "goodness" get in the way of humbly confessing your sin to God?**

## Day 5: Have a childlike faith.

*Read Luke 18:15-17, noting Jesus' acceptance of the children.*

All who desire to enter God's kingdom must enter with a childlike humility and faith. Are we like these little children—humble, dependent, trusting? Just as children look toward their parents in dependence, trust, hope, and humility, God calls us to look to Him as our Father. We are completely dependent on the grace of God. The good news is God is a good Father. In Christ we are given all of the riches of His kingdom and none of us deserve it. A tremendous cost was paid so that we could be adopted into God's family and have the right to cry out to Him as our "Abba father." May we never become ungrateful children. May we never approach our heavenly Father as though we deserve anything because of our merit. Let's be honest about ourselves like the tax collector. Let us always come to God as a child would to loving parents.

**How does the trust expressed by a child compare to the trust expressed by the tax collector in the parable?**

## TALK IT OUT

Reflect on the truths found in Luke 18, sharing with other members of your Bible study group.

**In what ways did the Pharisee reveal the pride that was truly in his heart?**

**Why did Jesus say the tax collector went home justified and the Pharisee did not?**

**What did Jesus mean by saying that everyone who enters the kingdom of God must come like a child?**



# Worshipped

Jesus is worthy of our worship and praise.

LUKE 19:29-40



...IONED  
...that on or  
...ght the pe  
...ed the gospel.  
...cribes came u

...him, saying, Tell us,  
...est thou these things;  
...ave thee this authority;  
...wered and said unto the  
...you one thing; and answer  
...ptism of John, was it from h  
...men?  
...they reasoned with themselves,  
...f we shall say, From heaven; he  
... Why then believed ye him not?  
...<sup>6</sup>But and if we say, Of men; all the pe  
...will stone us: <sup>7</sup>for they be persuaded  
... John was a prophet.  
...<sup>8</sup>And they answered, that they could  
...tell whence *it* was.  
...<sup>9</sup>And Jesus said unto them, Neither  
...I you by what authority I do these thin

**THE LORD OF THE VINEYARD**  
<sup>9</sup>Then began he to speak to the people  
...parable; <sup>10</sup>A certain man planted a viney

...ought of His rejection by the city of  
...usalem. Genuine, lasting peace with  
...od comes through faith in Jesus Christ  
...(Rom. 5:1). The Jews enjoyed a temporal  
...though imperfect peace under Roman rule,

**19:47-48** The religious leaders of I  
...were increasingly desperate to get r  
...Jesus, but they were hesitant to ac  
...cause Jesus had gained considerable  
...ularity among the masses.

40

## What about Jesus draws people to worship Him?

God created human beings to worship, namely, to worship Him. All of Scripture points to Jesus Christ as God, which means He is worthy of our worship and praise. Moreover, the testimonies of the Gospels give us clear depictions of Jesus as God. God provides all we need to worship Jesus. With this truth in mind, the call to worship Jesus, along with the evidence and grace we need to do so, attest to God's goodness in His revelation of Christ His son.

# UNDERSTAND **THE CONTEXT**

In Luke's Gospel account, Jesus had been moving toward Jerusalem, each step bringing Him closer to the cross. Twice before, He described His approaching death. (See Luke 9:51; 13:22.) Drawing closer to Jerusalem, Jesus again explained how He would be killed then raised to life again (18:31-33). Jesus' revelation set a framework for the final chapters of Luke.

In this session, we will explore what is often called "The Triumphal Entry," where Jesus entered Jerusalem riding on a colt. The tension that had been building between Jesus and the Jewish religious leaders reached a climax. "The chief priests, the teachers of the law and the leaders among the people were trying to kill him" (19:47).

For Jesus' followers, however, the events of these last days and their fulfillment of Old Testament prophecies would become more evidence of His identity. This shows us that God provides all the evidence we need to worship Christ as Lord. From His words to His miraculous works, Jesus proves that He is worthy of worship.

Worship is something God takes seriously. In the Old Testament, the people of God often faced judgment for failing to worship God as He ascribed. Jesus is worthy of worship regardless of what people think about Him. As we examine this week's Bible passage, ask the Spirit to strengthen your reassurance that Jesus truly is the Savior of the world.

# LUKE 19:29-40

**29** As he approached Bethphage and Bethany, at the place called the **Mount of Olives**<sup>A</sup>, he sent two of the disciples **30** and said, “Go into the village ahead of you. As you enter it, you will find a **colt**<sup>B</sup> tied there, on which no one has ever sat. Untie it and bring it. **31** If anyone asks you, ‘Why are you untying it?’ say this: ‘The Lord needs it.’” **32** So those who were sent left and found it just as he had told them. **33** As they were untying the colt, its owners said to them, “Why are you untying the colt?” **34** “The Lord needs it,” they said. **35** Then they brought it to Jesus, and after throwing their clothes on the colt, they helped Jesus get on it. **36** As he was going along, they were **spreading their clothes on the road**<sup>C</sup>. **37** Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen:

**38** Blessed is **the King who comes**<sup>D</sup> in the name of the Lord.  
**Peace in heaven**<sup>E</sup>  
and glory in the highest heaven!

**39** Some of the Pharisees from the crowd told him, “Teacher, rebuke your disciples.” **40** He answered, “I tell you, if they were to keep silent, the stones would cry out.”

## Passage Outline

Obey (Luke 19:29-34)

Praise (Luke 19:35-38)

Worthy (Luke 19:39-40)

## Key Words

A. Jesus prayed with His disciples at the Mount of Olives. The Sanhedrin guards captured Jesus there just before His trials and crucifixion.

B. The young donkey was necessary to fulfill the prophecy in Zechariah 9:9.

C. Spreading robes before dignitaries showed special honor (2 Kings 9:13). Matthew 21:8 and Mark 11:8 mention that they also threw palm branches.

D. The phrase the people were reciting comes from Psalm 118:26, a messianic psalm. They added the word, “King,” however, as they looked for a political king, not for the Suffering Servant of Isaiah.

E. While Jerusalem would soon reject Jesus (Luke 19:42-44), His sacrificial death provided the way for peace between God and humanity. Peace will come to Jerusalem when Jesus returns (Luke 13:35).



# EXPLORE THE TEXT

Jesus gave the disciples their marching orders to *go into the village and find a colt*. This event fulfilled Zechariah 9:9. Jesus demonstrated complete control over the situation by prophetically telling the disciples that if anyone asked why they were taking the animal, they were to respond that *the Lord has need of it*. The designation *Lord* communicates the authority of the rider.

**What is the relationship between obedience and worship? How does one impact the other?**

**DID YOU KNOW?** The Mount of Olives is the dominant peak of a mountain ridge that runs approximately two-and-a-half miles north to south on the east side of Jerusalem, rising 200 feet above the Temple Mount.

**BIBLE SKILL: Connect Old Testament prophecy to New Testament fulfillment.** Luke referenced three Old Testament passages without mentioning them specifically. Read Zechariah 9:9, Habakkuk 2:11, and Psalm 118:26. How did Jesus' final visit to Jerusalem generate both praise and woe? How does each passage help us get a clearer understanding of Jesus' arrival in Jerusalem?

The disciples immediately obeyed the Lord, and His words proved true. This entire scene shows us that Jesus provides everything we need to worship Him. From the colt to the entrance, Jesus prepared the path for

those around Him to give Him the worship He is due.

**Is preparation necessary to worship Jesus? Explain.**

Luke emphasized Jesus' royalty in this moment by reporting that the disciples praised Him as the King. But once again, this was not a king who came to conquer through war but through peace. Moreover, His kingship is not limited to this world but extends to the heavens.

**KEY DOCTRINE: God the Son**

Christ is the eternal Son of God (Luke 4:41).

The response of praise in the crowd was not unanimous. The all-too familiar *Pharisees* remained in character.

**What are some reasons people question the worship of Jesus today?**

Silencing the disciples would not negate the fact that Jesus truly is the King over all creation. The religious leaders may not accept Jesus as their rightful king, but the very stones on which their temple was built did. Jesus' kingship is a reality whether people recognize it or not.

**How does creation attest to Jesus' identity?**

# APPLY THE TEXT

- Jesus provides everything we need to worship Him.
- Believers should worship Jesus for the works of God they have seen.
- Jesus is worthy of worship as Lord of all creation.

**As a group, discuss the basic elements required for worship. How does your list of necessities shape your understanding of worship?**

**Reflect on the work of God in your life. Allow these reminders of God's faithfulness to stir your heart to worship. Spend a few minutes in prayer thanking God for all that He has done.**

**List the scenes in creation that remind you of God's greatness. How do these scenes serve as signposts to worship Jesus?**

## Prayer Requests

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# DAILY EXPLORATION

## Day 1: Jesus arrived humbly.

*Read Luke 19:29-31, identifying Jesus' instructions.*

This scene points back to Zechariah 14, where the prophet predicted the Messiah would appear on the Mount of Olives to deliver His people from their oppressors. Unlike worldly military kings who conquer through wartime killing, Jesus came to conquer through His own death as the king of peace. The common designation of this event as the “Triumphal Entry” is somewhat peculiar. There was nothing triumphant about it from an immediate perspective. As Christians, we understand that the true triumphant entry of Jesus Christ will occur at the second coming.

This event fulfilled Zechariah 9:9. Typically, kings arrived to conquer on warhorses. The colt, in light of Zechariah’s prophecy, connects Jesus’ arrival to humility and peace. That this particular colt had not been ridden before sets it apart as pure for the sacred purpose of carrying the king. This colt would bear the Savior on its back, where Jesus would soon bear the sins of the world on His. To fulfill the Scriptures, Jesus instructed His disciples to find this unridden colt and release it, just as its rider would soon release His people from the tyranny of sin and death.

**What is the relationship between obedience and worship in your life?  
How does one impact the other?**

## Day 2: Jesus has provided all we need to worship Him.

*Read Luke 19:32-34, noticing that what Jesus said would happen did happen.*

The disciples immediately obeyed the Lord, and His words proved true. As they untied the colt, the owners asked the very question Jesus said they would. The disciples answered the owners just as Jesus had instructed them. Some have proposed that Jesus had a prearranged agreement with the owners. A better explanation is that Luke was showing us how Jesus exhibited total control over the situation. Jesus knew the colt’s location, that it was tied-up, He was aware of its unridden condition, and He instructed them in exactly how to procure it. Luke shows us that for the disciples, Jesus’ word is enough to incite obedience. The fulfillment of Jesus’ prophetic words only bolstered the truth of His identity to these disciples. It is important to note that Jesus did not arrive in Jerusalem high and exalted but as a lowly servant of the purposes of the heavenly Father. He was not the king Jerusalem expected, but soon no one would doubt His sovereign rule. This entire scene shows us that Jesus provides everything we need to worship Him. From the colt to the entrance, Jesus prepared the path for those around Him to give Him the worship He is due.

**How do you prepare to worship Jesus? Is that preparation necessary?**

### **Day 3: The proper response to Jesus is praise.**

*Read Luke 19:35-38, considering the way the people praised Jesus.*

Imagine the city before them as the King began His descent down the Mount of Olives toward the shadow of the cross. In this moment, the whole multitude of His disciples began to rejoice and praise God loudly in light of all the miraculous deeds they had witnessed Jesus perform. God's work was the source of their praise. During Jesus' ministry, the deaf became able to speak, the blind were able to see, the lame were able to walk, lepers were cleansed, and the gospel of the kingdom was preached (Luke 7:22). The evidence of God's power in Jesus was unmistakable. Yet still, the greatest miracle of all waited before them. Jesus entered the city to die but would miraculously rise again from the dead. Imagine the disciple's minds and hearts as they reflected on these events after Jesus had risen from the dead. Jesus came in the name of the Lord to bring peace and glory from the highest heaven. In the Gospels of Matthew and Mark, the disciples are recorded as using the designation "Hosanna" (from Ps. 118:25, which means "Please, Lord, save us"). For a Jewish audience this designation painted Jesus as the Son of David, the rightful sovereign King. Since Luke was writing for a larger audience, he used the language of kingship while avoiding the Jewish vocabulary which would have been foreign to his Gentile readers. All in all, however, the implications of how one responds to Jesus are clear. To reject Jesus as King is to reject God, because Jesus came in the name of the Lord. The proper response to Scripture's testimony of Christ is praise.

**What leads you to worship Jesus?**

### **Day 4: Some people question Jesus.**

*Read Luke 19:39, contemplating the Pharisees' response.*

Like many times before, the religious leaders refused to see Jesus as the long-awaited Messiah. Here they called on Jesus to rebuke His disciples for their blasphemous actions. Certainly they would have recognized the similarity of these happenings to the royal passages in Zechariah and the Psalms. The tension between Jesus and religious leaders had been building all along, but this had gone way too far. Their anger would have been explosive. They must have thought, "How could Jesus receive worship? Does He really believe He is God?" Their rejection gives us a picture of the even greater opposition Jesus would face shortly in Jerusalem. They mocked Him as King of the Jews, but in reality He is the King.

**What are some reasons people you know question the worship of Jesus today?**

## Day 5: Jesus is Lord of all creation.

*Read Luke 19:40, noting Jesus' response to the Pharisees.*

Creation is aware of Jesus' identity but the religious leadership of the nation were not. Thus, the narrative ends with a note of tragedy. The rejection of the religious leaders was a harsh indictment on their lack of perception. In John 4, Jesus told of a day when people would not worship in a specific location but would worship in Spirit and in truth. As believers, we understand that Jesus is the way, the truth, and the life. The issue of true worship does not center on style or location but on a Person—Jesus Christ—who has been revealed as the Savior by God. Jesus is worthy of worship as Lord of all creation. If people don't praise Him, the rocks will cry out in our place. God will be worshiped.

**How does creation attest to Jesus' identity?**



## TALK IT OUT

Reflect on the truths found in Luke 19, sharing with other members of your Bible study group.

**In Luke 19:29-34, how did the disciples respond to Jesus' instructions?**

**Previously the crowds recognized Jesus as a prophet. Who were they claiming Him to be in Luke 19:35-38?**

**What does Jesus' response teach us about worship?**

# LEADER HELPS

## Using the Daily Discipleship Guide to Lead a Bible Study Group

The *Daily Discipleship Guide* was created for the purpose of building disciples. As the leader of the group, you play a major role. You can build disciples through the group Bible study time, encouraging daily Bible engagement, facilitating smaller groups, and apprenticing future leaders.

### Building Disciples through the Group Time

Leading the group Bible study time is the most direct way you will build disciples. Each week, you will introduce the group to the Bible passage, examine the key message in that passage, and challenge the group to act on that passage. Doing so requires preparation. Here is a way to prepare that gives you adequate time to study the lesson and will make the session fresh in your own life.

### Early in the Week (Sunday or Monday)

- Ask God to open your mind and heart to His Word as you study.
- Study the Bible passage.
  - Read the passage in your Bible, listing key words, phrases, places, and people.
  - Review the first five pages of the *Daily Discipleship Guide* for that session and the commentary provided in the Leader Helps for that session. On your list, add information discovered about the words, phrases, places, and people listed.
  - Consult the *Explore the Bible Adult Commentary* for additional insight.
  - Listen to ETB Weekly Podcast for insights and tips. ([goExploreTheBible.com/LeaderTraining](http://goExploreTheBible.com/LeaderTraining))
- Pay careful attention to the Apply the Text section for that session, looking for ways you need to apply the Bible in your own life.





## Through the Week

- Ask God to direct your creation of the group plan.
- Create a group plan.
  - Review the group plan in the back of the *Daily Discipleship Guide*.
  - Adjust the plan to fit the needs of your group.
  - Consult *QuickSource* for additional ideas.
  - Review the weekly Adult Extra idea on the Explore the Bible blog ([goExploreTheBible.com/LeaderExtras](http://goExploreTheBible.com/LeaderExtras)).
  - Note: You can create custom plans using the DOC file provided in the Digital Download for the *Leader Pack*—it’s the same content printed in the Leader Helps.
- Complete the Daily Exploration activities in the days leading up to the group time.
- Meet with a group of three to four other teachers to share and pray for each other. Use Talk It Out to start your conversation.
- Start gathering items you plan to use in the group time.
- Pull needed posters from the *Explore the Bible: Leader Pack* (or create your own using Visual Ideas on pages 160–161).

## The Day before Group Study Time

- Pray for specific group members and their needs.
- Review your group plan, making any additional adjustments.
- Make sure you have all your resources gathered.

## The Day of the Group Study Time

- Arrive early.
- Pray for the study and the group members.
- Lead the study, adjusting as you go.

*Continued on next page* — — — — —

## After the Group Study Time

- Consider the After the Session idea at the end of the group plans.
- Contact all group members, encouraging them to complete the Daily Exploration section and sharing gathered prayer requests and other appropriate information.
- Record insights gained about teaching, group members, and Scripture.
- Do it all again.

## Building Disciples by Encouraging Daily Bible Engagement

As teachers, we have taken on the responsibility of encouraging everyone on our ministry list (class roll, membership list, etc.) to engage daily in Bible study. We can't make them do it, but we can provide them with a tool and encourage them to use it.

Here are some ways to encourage your group to engage with the Bible daily.

- **Ask them.** That seems simple, but the simple is not always easy. Learn to comfortably ask if group members are studying the Bible. You may want to use a statement instead of a question, such as, "I hope you took a look at the Day 3 activity for this week." It's a question disguised as a statement, so it's not as threatening.
- **Tell them.** Let them know that you are using the Daily Exploration section as well. Set the standard.
- **Show them.** Point to the Daily Exploration section at the conclusion of the group study. From time to time, demonstrate how to use the section, guiding them through Day 1 as a group.
- **Invite them.** Call on pre-enlisted volunteers to share with the group what they are learning and how they are using the Daily Exploration section.

## Building Disciples through Smaller Groups

Peter became the spokesman for the early church, preaching a sermon that registered three thousand decisions in one day. John, the youngest disciple, would live the longest of the Twelve and would be used to write a Gospel and to give us a glimpse into eternity through the Book of Revelation. James, John's older brother, was the first of the Twelve to be a martyr. These three men were the three people that Jesus seemed to invest in the most. They were the three taken up to the mountain to see His transfiguration. They were the three called on to go further into the garden as He prayed awaiting His betrayal. The lives and deaths of Peter, James, and John remind us of the importance of smaller groups of three to four meeting to hold each other accountable for spiritual growth.

At the end of every session, you will find a section entitled Talk It Out. This section is designed for smaller groups of three to four people to meet weekly. The goal of the smaller groups is simple: holding ourselves and others accountable for living a Christ-honoring life.

***Create smaller groups:***

- Explain the importance of the smaller groups, emphasizing the goal.
- Allow group members to form their own initial groups of three by gender (men's smaller groups and women's smaller groups). This tends to work better than assigning groups.
- Allow groups to add one person from the names on the ministry list of people who are not present.
- You may want to encourage the groups to form based on neighborhoods or proximity to work.
- Make sure some of the groups have extra space for new group members and guests.
- As the Bible study group grows, you may need to reorganize the smaller groups, but try not to regroup too often so that trust can be built within each smaller group.

***Support the smaller groups:***

- Provide opportunities for the members of the smaller groups to pray with each other during the group time.
- Make study assignments in the weekly group time based on the smaller groups.
- Pre-enlist a volunteer to share with the larger group how participation in the smaller group is impacting his or her life.
- Periodically organize fellowship events built around the smaller groups. The smaller groups could be the basis for teams during the event.

***Be in a smaller group:***

- Meet with two or three other Bible study leaders as part of your weekly preparation.
- Be part of a smaller group within your class.
- Host a smaller group for guests and new group members.

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## Building Disciples by Apprenticing Other Leaders

Starting new groups is critical to the life of your church and the lives of the individuals in your group. There are people in your group who need to be challenged to take on a greater role in your church. Providing the opportunity to do so helps them grow and removes the largest barrier to starting new Bible study groups—finding a leader for a new group. You can make a difference in the growth of individual group members and in the future growth of your church by apprenticing potential group leaders. Here's how you can use the *Daily Discipleship Guide* to make this happen.

- **Step 1:** Ask a group member to follow along in the Leader Helps for that session as you lead the group. Tell him or her to note what you did and what you adjusted. You are not providing a different book; you're just encouraging your apprentice to use the book he or she has in a different way. Ask this person to do this before arriving for the weekly group time.
- **Step 2:** After that group experience, spend time with the group member going over what you did and how you adjusted the leader material for the group.
- **Step 3:** Invite him or her to do this again in a few weeks.
- **Step 4:** Ask him or her to lead a group time or part of one using the suggestions in the Leader Helps for that session. You may be away that week, or you can simply observe as a group member. Offer to help him or her prepare if needed.
- **Step 5:** As your apprentice gains confidence, allow him or her to teach more in the near future.
- **Step 6:** As a need for a new group surfaces, prepare to move on to lead the new group, with the apprentice becoming the leader of the current group (which tends to work best), or commission the apprentice and a few others from the group to start a new group. Either way, the apprentice will be using the book he or she already uses, just in a different way.
- **Step 7:** Do it all again.

Not everyone in the group will become a Bible study leader. For those who do, you can become a mentor to potential leaders, extending your teaching ministry and demonstrating discipleship.

# Neighbors?

## FOCUS ATTENTION

**BEGIN:** As the group arrives, direct them to share with a partner their responses to the following questions: *What motivates you to love your neighbor regardless of their attitudes toward you?* (p. 13) Invite volunteers to share their responses.

**TRANSITION:** Invite a volunteer to read the first paragraph on page 13 of the Daily Discipleship Guide (DDG) to focus on how Jesus calls us to go beyond social norms in the way we treat others. Explain that we'll continue our study in Luke today as we explore what it looks like to follow Jesus' teachings by extending grace to everyone.

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## EXPLORE THE TEXT

**INTRODUCE:** Distribute copies of **Pack Item 7** (*Handout: Luke Time Line*). Note where this parable fits into Jesus' teachings in the Book of Luke. Lead the group to locate the Outline of Luke on page 9 and point to **Pack Item 2** (*Outline of Luke*) that's displayed on the wall. Use the outline to transition into today's study.

**SUMMARIZE:** Highlight the information in Understand the Context (p. 13) to frame the hatred between the Jews and Samaritans that was the backdrop to this familiar parable. Using **Pack Item 1** (*Map: Jerusalem in Jesus' Day*), note how intertwined these people groups' lives would have been in first-century Jerusalem.

**READ:** Invite a volunteer to read aloud **Luke 10:25-29**, as the group listens for the lawyer's question that set in motion Jesus' telling of the parable. Note that this conversation isn't the only time Jesus was questioned in this way. People asked Jesus about how to inherit eternal life in Matthew 22 and Mark 12.

- **(10:25)** Some scholars link the lawyer to the Pharisee in Matthew 22:34-40 or to the scribe in Mark 12:28-34. However, significant differences appear in these accounts. In Matthew 22, the Pharisee asked about the greatest commandments. The scribe in Mark 12 could easily have been a member of the Pharisees. In both instances, while the two great commandments are quoted, the context appears to be different. In any case, the point Jesus made in Luke 10 focuses on application of the great commandments to human relationships.
- **(10:27)** The lawyer demonstrated his expertise by paraphrasing Deuteronomy 6:5. This quotation from Deuteronomy was part of the Shema—the declaration by faithful Jews that “The LORD our God, the LORD is one.” Israel was God's missionary nation tasked with proclaiming that the one true God is the Lord.

**COMPARE:** Write these statements on the board: *Love your neighbor*, and *Love your neighbor as yourself*. Discuss the subtle differences

between the statements. Invite the group to name examples of what it might look like to live out these two statements. Stress that only Jesus perfectly demonstrated showing love for neighbors in the same ways He loved Himself. Discuss: ***What is the relationship between loving God, others, and ourselves? How does a person's view of themselves impact how they love God and others?*** (p. 15)

**DISCUSS:** Focus on verse 29, calling attention to the words “But wanting to justify himself.” Using the comments in the Day 1 Daily Exploration (p.17), emphasize that Jesus challenged the lawyer’s idea that he could determine who deserves love. Ask: ***What clues does that phrase give us about the lawyer’s possible motives in questioning Jesus?***

**EXAMINE:** Briefly summarize the two options the lawyer faced: a person is either justified before God through Jesus’ righteousness or justified on his or her own merit. Discuss: ***How does self-righteousness come from comparing ourselves to others? How does this comparison expose what we are reliant on for salvation?*** (p. 15)

**TRANSITION:** *Jesus exposed the young man’s attempt to justify himself with his questions. Now let’s look at the story Jesus told to illustrate the idea of extending grace to others.*

**READ:** As you read aloud Luke 10:30-35, instruct the group to listen for how people responded to the man beaten by robbers. Ask: ***What types of people are generally viewed as outcasts in our society? How would including them in this story impact how we understand this parable?*** (p. 15)

- **(10:31)** Instead of helping the injured man, the priest passed by on the other side. We might guess at the priest’s motives, but the story reveals only his actions. His personal interests outweighed any concerns he might have felt toward the injured man.
- **(10:32)** The next part of the story introduces a Levite. Priests were descendants of Aaron. Levites were members of the same tribe but were not part of the Aaronic lineage. Both groups were intensely interested in preserving ceremonial purity necessary for the performance of their tasks. The phrase *in the same way* suggests the Levite also was going away from Jerusalem. Therefore, neither the priest nor the Levite should have been concerned with keeping themselves ceremonially clean in order to serve at the temple.
- **(10:33)** The Samaritan had a purpose and supposedly some sense of timeliness for arrival at his destination. Instead of maintaining a safe distance from the injured man, he drew closer in order to examine the situation.

**DISCUSS:** Focus on verses 33-35 and discuss why Jesus’ audience would have been stunned to hear that the man who helped was a Samaritan. Ask: ***What barriers might have kept the priest and Levite from stopping to help the beaten man?*** Note that the religious leaders passing by likely felt justified in not getting involved—too dangerous or too dirty. Stress that Jesus turned social conventions upside down when the enemy of the Jews—a Samaritan—was the one who actually fulfilled the law of Moses.



**DISCUSS:** *What might keep a person from going the extra mile when helping someone else? How do you think Jesus might respond to the reasons named for not going the extra mile to help another person?*

**TRANSITION:** *We see how Jesus used an easy-to-understand, yet powerful story to show us how to extend grace to others. But there's one last piece in His conversation with the lawyer.*

**READ:** Call for the group to read silently **Luke 10:36-37**, looking for how Jesus issued a call to action.

- **(10:37)** Jesus genuinely wanted the lawyer to recognize the demands of God's great commandments. True love for God must be observed through our actions toward one another.

**EXAMINE:** Direct the group to read the comments about Verses 36-37 found in the Day 5 Daily Exploration (p. 19) and discuss what stands out to them in those comments with a partner. Lead the group to discuss how Jesus challenged the questioner's perspective.

**CLARIFY:** Point out that while the man focused on the extent of the law, Jesus focused on the intent of the law. Read these sentences: "True love of God causes us to love those created in the image of God. That means all people." (p. 19)

**ASK:** *What emotions are found in the man's response and Jesus' command? How might those same emotions be expressed today?*

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## SUMMARIZE AND CHALLENGE

**REINFORCE:** Recall the beginning activity (who is your neighbor). Lead the group to discuss how Jesus shook the assumptions of the man who came asking a question. Ask: ***In the coming week, where might we have opportunities to demonstrate our love for God by loving others?***

**REVIEW:** Call attention to the three statements under Apply the Text (p. 16). Challenge the group to circle the statement they most need to act upon this coming week. Encourage them to recall that statement as they look for fresh ways to show God's grace and love to others.

**RESPOND:** Prior to the group time, select one of the question sets under Apply the Text (p. 16). Lead the group to respond to the selected questions.

**PRAY:** Conclude the group time with prayer, thanking God for giving us such a simple story to show us what it looks like to be a neighbor. Ask God to help the group as they live out Jesus' mandate to love others.

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## AFTER THE SESSION

Reinforce the session, making sure every group member has a copy of the Daily Discipleship Guide (DDG) for this study. Use the opportunity to encourage everyone to be an active part of the group.

# Celebrate?

## FOCUS ATTENTION

**BEGIN:** As the group arrives, encourage them to tell about reunions (family reunion, class reunion) they have attended. Invite them to share what they enjoy most about attending reunions. After most of the group has arrived, call attention to the first paragraph on page 21. Invite a volunteer to read the paragraph aloud. Ask: ***What do you enjoy about witnessing a reunion? Why should we celebrate reconciliation between people who have been at odds with each other?*** (p. 21) Point out that today's study focuses on a story where repentance and reconciliation were truly celebrated.

**TRANSITION:** Explain that in this parable about the prodigal son, we will examine how the father's response models for us the celebration that we should unfurl every time someone experiences God's forgiveness.

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## EXPLORE THE TEXT

**INTRODUCE:** Use the information from **Pack Item 10** (*Handout: Passages Unique to Luke*) and *Understand the Context* (p. 21) to introduce this parable. Call attention to **Pack Item 2** (*Outline of Luke*) to set the context of Jesus teaching this parable as He made His way toward Jerusalem and the crucifixion. Focus on this parable as a story that points to God's

love for us and His searching for us. Briefly set the stage by describing how the story unfolds, since today's study starts where the prodigal son returns home.

**READ:** As you read aloud **Luke 15:20-24**, call for the group to listen for ways the father's words and actions demonstrated forgiveness.

- **(15:20)** God joyfully receives any sinner who repents and returns in faith to Him. The story paints a magnificent portrait of God's love. The father was not repulsed by the smell of swine on his son's clothing. He only cared that his son had come home. The young man's fears were dispelled as his father embraced him and kissed him. The father did not have to hear the son's explanation or apology. Love and compassion flowed from his heart.
- **(15:24)** Perhaps tears of happiness flooded the father's eyes as he spoke of his son. Again he asserted the young man's sonship. Nothing the son had done would cause the father to disavow him. For months, it had been as if the young man had been dead. He was lost in more ways than the father's not knowing where he was.

**RESPOND:** Call for volunteers to name one word to describe the son in verses 20-21. Record the words on the board.

**DISCUSS:** *How does the attitude of the younger son portray the way we are to approach God? What attitudes are seen in the younger son that should be demonstrated by us as well?* (p. 23)

**SEARCH:** Focus on verses 22-24 and note that the father not only talked of forgiveness and compassion, his actions also showed forgiveness and compassion. Direct the group to read the comments in the Day 2 Daily Exploration (p. 25) to find the significance of the robe, the ring, and the fattened calf. Discuss how these details show the father restoring the son, not as a servant, but as a family member.

**DISCUSS:** *What characteristics and actions are seen in the father that mirror how God responds when a person comes to Him in repentance?* (p. 23)

**TRANSITION:** *Like the father in the parable, God extends open-armed forgiveness when we turn to Him in repentance.*

**READ:** Invite a volunteer to read aloud **Luke 15:25-30**, as the group listens for evidence of the older brother's attitudes and emotions.

- **(15:29)** The elder son was deeply disturbed by what was happening. Using the word *look*, the son demanded the father's attention to what he was about to say. Whenever we are centered on ourselves, we judge everything in terms of how it affects us.
- **(15:30)** Jealousy can rob believers of the joy of people coming to Christ. Like the elder brother, we can think God owes us something because of our faithfulness compared to the grace given to overt sinners.

**DISCUSS:** Invite the group to name the emotions the older brother might have felt upon hearing the shocking news of his younger brother's return home and his father's response. Ask: *What are some things believers might give up or lose as new people become followers of Christ?*

**REACTION:** Focus on verses 28-30 and invite the group to name the ways the older brother justified his feelings. Admit that if we were in the older brother's place, we might have experienced some of the same emotions.

**DISCUSS:** *How might the attitude of the older son be expressed by believers today? Why might a believer question the repentance of some people and the grace God extends them?* (p. 23)

**RESPOND:** Write the words *joy thieves* on the board. Note that there are times in life when we allow people or circumstances to steal our joy. Stress that jealousy, like the older brother's jealousy, can be one of those thieves that robs us of the joy of seeing others come to faith in Christ. Ask: *How does jealousy steal our joy? How can we encourage each other away from jealousy and toward embracing rejoicing?*

**TRANSITION:** *Jesus revealed the shocking point of the parable to His audience of religious leaders—that the rebellious younger brother was welcomed into the family feast, while the self-righteous older brother refused to attend.*

**READ:** Direct the group to read silently **Luke 15:31-32**, looking for the father's words of reassurance for the older brother.

- **(15:31)** The father assured the older son that the legacy of the firstborn was intact.

His brother's return would not affect the father's responsibility to the elder son. When the younger son asked for his inheritance before leaving home, the father divided the inheritance between both sons, indicating that the older son already had ownership of everything that was left (Luke 15:12).

- **(15:32)** Believers should celebrate the salvation of others. We were all prodigals at one time. We were dead in our trespasses and sin before Jesus gave us eternal life (Eph. 2:1). We were like sheep that go astray, but Jesus is the Good Shepherd who found us and brought us safely home to Himself. Just as the angels of heaven rejoiced over us, they also sing for joy over other people who come to Christ (Luke 15:7). We should join them.

**ANALYZE:** Direct attention to the phrases, "you are always with me," and "everything I have is yours" in verse 31. Ask: ***How was the father helping the older brother move from jealousy to celebration through the words he used?***

**RESPOND:** Invite the group to turn to the person sitting beside them and share a response to these two questions: ***What is the value of celebrating the salvation of a new believer to that new believer? To a maturing believer?*** (p. 23) Call for volunteers to share responses.

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## SUMMARIZE AND CHALLENGE

**REVIEW:** Call attention to the three statements under Apply the Text (p. 24). Lead the group to identify specific verses in today's passage that enforce each statement, listing the reference next to the statement.

**CHALLENGE:** Distribute copies of **Pack Item 14** (*Handout: Prodigal Bookmark*). Challenge the group to list the name of someone they want to see accept Christ and then pray for that person each day, keeping the bookmark as a reminder to pray. Ask: ***How has our discussion today influenced your attitude toward reaching out to that person with the good news of God's forgiveness through Jesus?***

**RESPOND:** Before the group time, select one of the question sets under Apply the Text (p. 24). Lead the group to respond to the selected questions. You may choose to lead them to respond silently, writing their responses in the margin of their books.

**PRAY:** Conclude the group time with prayer, thanking God for His forgiveness and the joy it brings to the person forgiven and to other believers.

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## AFTER THE SESSION

Reinforce the session by challenging the group to think of tangible ways they can celebrate when someone comes to faith in Christ. Encourage them to support new believers through prayer and encouraging words of support

# Worthy?

## FOCUS ATTENTION

**BEGIN:** As the group arrives, provide a hand-held mirror and encourage each person to take a look at themselves in the mirror. Invite them to share with a partner their response to this question: ***How does the image we see in a mirror encourage us and discourage us at the same time?*** (p. 29) After most of the group has arrived, invite a volunteer to read the first paragraph on page 29 of the DDG to help them think about how studying the Bible—like looking into a mirror—helps us gain an honest, humble view of ourselves.

**TRANSITION:** Lead the group to locate the Outline of Luke on page 9 and point to **Pack Item 2** (*Outline of Luke*) that is displayed on the wall. Explain that today's study helps us see that God wants each of us to come to Him with a humble and simple faith.

## EXPLORE THE TEXT

**INTRODUCE:** Use the information from **Pack Item 9** (*Handout: Parables of Jesus in Luke*) and *Understand the Context* (p. 29) to introduce today's parable. Remind the group that this is another one of the parables Jesus told as He drew closer to Jerusalem and the cross. Focus on how Jesus always turned upside down the man-made measures of importance, instead welcoming the

insignificant, unrighteous, and broken people of the world. Stress that God's welcome mat being extended to all people is good news for us today.

**READ: Invite a volunteer to read aloud**

**Luke 18:9-12**, as the group listens for how the Pharisee's actions and words reflected his religious pride and his trust in himself.

- **(18:9)** Our attitudes toward ourselves and others often reflect our opinion of God. Pride was the original sin of Satan and of Adam and Eve (Isa. 14:14; Gen. 3:1-7). It continues to be the source of sin today (1 John 2:16). If we approach God with humility, understanding our neediness before Him, we are more likely to have a similar humility toward our fellow human beings. The reverse is also true. If we arrogantly consider ourselves superior to other people who are created by God, we are likely to be insubordinate toward God.
- **(18:12)** Jesus warned scribes and Pharisees who were proud of their extensive tithe but neglected the weightier issues of "justice, mercy and faithfulness" (Matt. 23:23). He called them hypocrites—not because tithing is wrong but because they had the wrong attitude. Jesus affirmed they should honor God with the tithe and also treat their fellow human beings with love and respect.

**DISCUSS:** On a board, write: *Believers must safeguard against religious pride* (the first summary statement under Apply the Text on p. 32). Ask: **How does trusting in one's self lead to contempt for others?** (p. 31) **What are some signs that we might be trusting in ourselves, rather than trusting in God?**

**CLARIFY:** Use information from page 31 to explain how Jesus' example of a tax collector was a powerful way to get His point across. Emphasize that the religious leaders listening to Jesus tell the story would easily have assumed the Pharisee was the model of religious superiority.

**DISCUSS:** Point out that the Pharisee used his prayer to announce his own righteousness, based on his good deeds. **What practices might a person point to today to announce their righteousness?** (p. 31) Stress that our attempts to prove our own righteousness always blind us to our need for grace.

**TRANSITION:** *Jesus turned the attention from the pride-filled Pharisee to the tax collector. In doing so, He turned the audience's assumptions upside down.*

**READ:** Direct the group to read silently **Luke 18:13-14**, looking for evidence of the tax collector's humility.

- **(18:13)** The tense of the verb translated *saying* indicates continuous action. The tax collector did not merely offer his prayer once but repeatedly asked God to have mercy on him. The term *mercy* is the same word from which we get propitiation. Together, the phrase indicates a sincere plea that God would have compassion on him and turn aside His wrath.

- **(18:14)** Godly humility results from thinking so highly of God that we recognize our extreme poverty before Him. Such an individual will be exalted. The passive voice of this verb emphasizes the fact that we cannot effectively exalt ourselves; it is received from God.

**ANALYZE:** Call for the group to write: *Posture Toward God* in the margin of their book. Instruct them to search verses 9-14 and name the phrases that describe each of the men's postures toward God (include each man's physical location and actions, along with his words). Ask: **What does each man's posture toward God suggest about his relationship with God?**

**DISCUSS:** On a board, write: *Believers must confess their sins to the Father* (the second summary statement under Apply the Text on p. 32). Ask: **How does honest confession of sin open the door to God's forgiveness?** (p. 31) **How can a person's own perceived "goodness" get in the way of humbly confessing his or her sin to God?** (p. 31)

**STUDY:** Utilize **Pack Item 10** (*Handout: Passages Unique to Luke*) to note that the verses studied so far today are unique to Luke's Gospel. Ask: **What point was Jesus making with this parable?**

**HIGHLIGHT:** Stress that this parable points to the gospel with the Pharisee believing he was justified by his good works and the tax collector seeing his need and calling out for God's grace, knowing he could never justify himself.

**READ:** Direct a volunteer to read aloud **Luke 18:15-17**, as the group listens for the disciples' attitude regarding the children compared with Jesus' attitude toward them.



- **(18:15)** Here, the people were bringing infants to Jesus. The term refers to very young children, including babes in arms. Some scholars object to this wording since babies would not have the ability to have faith. But Jesus was not healing people who exercised faith in Him. The people who brought their infants simply wanted Jesus to touch them, as in blessing them.
- **(18:16)** The word picture portrays Jesus calling them to Himself. At the same time, Jesus corrected His disciples. He said *let the little children come to me*. This phrase uses a different term, children, versus the word infants in the previous verse. Jesus was not saying the older children could come but the infants should stay away. Rather, the word should be understood alongside the phrase *the kingdom of God belongs to such as these*. Jesus was emphasizing the childlike humility and faith necessary for someone who desired to be part of God's kingdom (Luke 9:47; Matt. 18:1-4).

**ASK:** Note that in the culture of that time, children were considered insignificant, having little value or status. Ask: ***How does the parable of the Pharisee and the tax collector show us that Jesus welcomes the insignificant and overlooked? How does the account of Jesus with the children show us that He welcomes the insignificant and overlooked?***

**DISCUSS:** On a board, write: *God builds His kingdom on childlike trust and honesty* (the third summary statement under Apply the Text on p. 32). Ask: ***How does the trust expressed by***

***a child compare to the trust expressed by the tax collector in the parable?*** (p. 31) Point to the comments about Verses 16-17 in the Day 5 Daily Exploration (p. 35) to clarify as needed.

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## SUMMARIZE AND CHALLENGE

**REVIEW:** Call attention to the session summary statement under the title for this session (p. 28): *God welcomes those who approach Him in humble and simple faith*. Lead the group to identify how the three summary statements written on the board relate to the summary statement for the session. Ask: ***Which statement seems most applicable in your life today, and why?***

**RESPOND:** Prior to the group time, select one of the question sets under Apply the Text (p. 32). Lead the group to respond to the selected questions.

**PRAY:** Conclude the group time with prayer, thanking God for calling us to be part of His kingdom. Ask God to help the group guard their hearts against pride and pursue humility in all they do.

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## AFTER THE SESSION

Reinforce the session by reminding the group how Jesus valued every person He encountered, no matter what his or her position in the community might be. Encourage the group to conduct a self-evaluation this week, reflecting on how they view and treat those people at the margins of the community, who the culture might view as less important or insignificant.

# Worshiped

## FOCUS ATTENTION

**BEGIN:** As the group arrives, invite them to name examples of the kinds of people who are worshiped and adored in our culture today (examples: athletes, celebrities, world leaders, social media influencers). Direct them to share with a partner their response to the question: ***What is it about these people that makes others want to give them attention and praise that might be described as worship?*** After most of the group has arrived, invite volunteers to share their responses.

**FOCUS:** On a board, write the following question to guide today's discussion: ***What about Jesus draws people to worship Him?*** (p. 37)

**TRANSITION:** Emphasize that God has made us to be worshipers, but that Jesus is the One deserving of that worship. Read the first paragraph on page 37 to help the group focus on the idea that Jesus is truly deserving of our worship.

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## EXPLORE THE TEXT

**INTRODUCE:** Distribute copies of **Pack Item 7** (*Handout: Luke Time Line*) and point to the timing of today's passage.

**READ:** Call for a volunteer to read aloud **Luke 19:29-34**, as the group listens for Jesus'

clear instructions and the way He provided all they would need to worship Him.

- **(19:29)** Luke did not include the story of Jesus' dinner at the house of Simon the Leper in Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:1-7). This event occurred six days before Passover and would have coincided with Jesus' arrival in this area. Understanding this sequence is important for two reasons. First, since Jesus would have already been in Bethany for this dinner, Bethphage was the likely location of the donkey mentioned in the following verses. Two, since Lazarus was present at the dinner, a crowd of people gathered because they knew Jesus had raised His friend from the dead (John 12:9).
- **(19:32)** We are not surprised that the two disciples found it just as he had told them. In His omniscience, Jesus knew where the animal could be found. Even if He had a prior relationship with the colt's owners, He had been away for quite a while. Allowing for His divine knowledge is the only way He could have anticipated the location of this particular donkey.

**REVIEW:** Use **Pack Item 3** (*Map: Jesus' Travel(s)*) to identify the locations of Bethphage, Bethany, and the Mount of Olives.

**DISCUSS:** Point out that Jesus gave the disciples specific instructions to follow, and He explained His authority in saying “The Lord needs it.”

**RESPOND:** Write on a board *Swift Obedience* and *Delayed Obedience*. Ask: ***Is delayed obedience really obedience at all?*** Note that the disciples displayed swift obedience to Jesus’ instructions. Ask: ***What is the relationship between obedience and worship? How does one impact the other?*** (p. 39) ***What preparation is necessary to worship?***

**TRANSITION:** *Jesus gave clear directions, and the disciples responded with swift obedience.*

**READ:** As you read aloud **Luke 19:35-38**, call for the group to observe how the crowd’s actions and words reflected their worship.

- **(19:35)** The act of throwing their clothes on the colt portrays the two disciples taking their outer cloaks and placing the garments on the donkey. The cloaks provided protection for both animal and rider. Although this animal had never been ridden, it needed neither saddle nor bridle to bring it under control. It was as if the creature knew its Creator was present.
- **(19:36)** Jesus’ approach to the city teemed with purpose and drama. The phrase *as he was going along* simply means that as Jesus began His descent down the mountain toward Jerusalem, the disciples demonstrated their adoration of their master.
- **(19:37)** Notice several aspects of their praise. First, they praised God joyfully. Forgotten were the solemn words Jesus had uttered about His impending arrest and crucifixion. The disciples’

hearts were filled with joy because their King had arrived. Second, they praised God with a loud voice. They did not care who heard them. The disciples may have noticed the Pharisees and other religious leaders watching the procession, but they were not deterred. Loudly, they proclaimed that the King was coming. Third, they praised God for all the miracles they had seen. These people had witnessed blind men gaining sight, lame men walking, lepers cleansed, demons cast out, and the dead raised to life. They could not restrain themselves.

**RECALL:** Note that the crowd’s exuberant worship was a response to the miracles they had seen Jesus perform (v. 37). Invite the group to name as many of Jesus’ miracles as they can recall.

**EXAMINE:** Create three teams. Direct each team to review the comments in the Day 3 Daily Exploration (p. 42). Assign one of these three questions to each team: ***What blessings are associated with worshiping Jesus as the one true God? What are the curses associated with failing to do so? What do these verses teach us about true worship?*** Invite each team to share their thoughts.

**TRANSITION:** *The crowd in Jerusalem that day modeled the right response to Jesus—worship!*

**READ:** Direct the group to read silently **Luke 19:39-40**, looking for the religious leaders’ response to Jesus.

- **(19:39)** The Pharisees urged Jesus to rebuke His disciples. While much of the praise issued from Jesus’ disciples, the entire multitude

joined in the chorus of praise. The word rebuke includes an element of repudiation. The religious leaders did not want Jesus merely to quiet the people, but they demanded He reject the people's assertions about Him.

- **(19:40)** Some scholars suggest this reference to Habakkuk coincides with Jesus' following statements about Jerusalem as He wept over the city (Luke 19:41-44). If so, His reply involved an element of God's judgment of the city. Other writers see the reference as a simple statement that creation would scream if the people held back their praise.

**CLARIFY:** Ask: *How would you describe the Pharisees' response? What are some reasons people question the worship of Jesus today?* (p. 39)

**STUDY:** Lead the group to complete the Bible Skill (p. 39). Assign volunteers the passages listed, asking them to read their passage to the group. Ask: *How did Jesus' final visit to Jerusalem generate both praise and woe? How does each passage help us get a clearer understanding of Jesus' arrival in Jerusalem?*

**DISCUSS:** Note that if Pharisees were hoping Jesus would dampen the people's enthusiasm in worship, they were disappointed. Call attention to these statements on page 39: *The religious leaders may not accept Jesus as their rightful king, but the very stones on which their temple was built did. Jesus' kingship is a reality whether people recognize it or not.*

**ASK:** *How does creation attest to Jesus' identity?* (p. 39) Stress that Jesus is the Lord over all of creation.

**HIGHLIGHT:** Explain that Luke 19:40 is the memory verse for this week. Distribute copies of **Pack Item 8** (*Handout: Memory Verses Bookmark*), challenging the group to memorize verse 40 this week.

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## SUMMARIZE AND CHALLENGE

**REVIEW:** Call attention to the three statements under Apply the Text (p. 40). Lead the group to identify specific verses in today's passage that support each statement. Encourage the group to select one statement they most needed to know or be reminded of. Challenge them to reflect on that statement each day this week.

**RESPOND:** Prior to the group time, select one of the question sets under Apply the Text. Lead the group to respond to the selected questions.

**RECAP:** Draw attention to the question on the board: *What about Jesus draws people to worship Him?* Ask: *How has your understanding of worshipping Jesus changed as a result of this study?*

**PRAY:** Close the group time with prayer, thanking God that Jesus is worthy of our worship and that He welcomes our worship.

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## AFTER THE SESSION

Reinforce the session by encouraging the group to find a quiet place, perhaps surrounded by God's creation, and spend a little time praising God for who He is and all that He means to them.

# VISUAL IDEAS

These items are available in the **Explore the Bible: Leader Pack** (see [goExploreTheBible.com](http://goExploreTheBible.com)) or you can use these descriptions to create your own..

## Item 1: Sessions 1,8,11

Map: *Jerusalem in Jesus' Day*

Use the map on page 155 or locate a map in a Bible atlas that shows the layout of the city of Jerusalem in the first century BC.



*Explore the Bible: Leader Pack Sample*

## Item 2: Sessions 1-13

Outline of *Luke*

Refer to the outline for Luke in the CSB Study Bible or on page 9 of the PSG.

## Item 3: Sessions 4,6,12,13

Map: *Jesus' Travels*

Locate a map in a Bible atlas that identifies the locations of Bethphage, Bethany, and the Mount of Olives.

## Item 4: Sessions 9,11

Poster: *Jesus' Trials*

Create a poster that highlights the Jewish religious trials and Roman civil trials of Jesus and His accusers. Also include Scripture verses that provide details for each accuser and trial.

## Item 5: Sessions 5,12

Poster: *Remember*

Create a poster that lists Luke 24:6-7: "He is not here, but he has risen! Remember how he spoke to you when he was still in Galilee, saying, 'It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day?'"

## Item 6: Sessions 7,10,13

Key Verse: *Luke 20:17*

Create a poster that lists Luke 20:17: "But he looked at them and said, "Then what is the meaning of this Scripture: The stone that the builders rejected has become the cornerstone?"

## Item 7: Sessions 1,6,9

Handout: *Luke Time Line*

Locate a study Bible with a time line of the major people and events leading up to and during Jesus' life (from 50 BC–AD 33). Use it as a reference during this study.





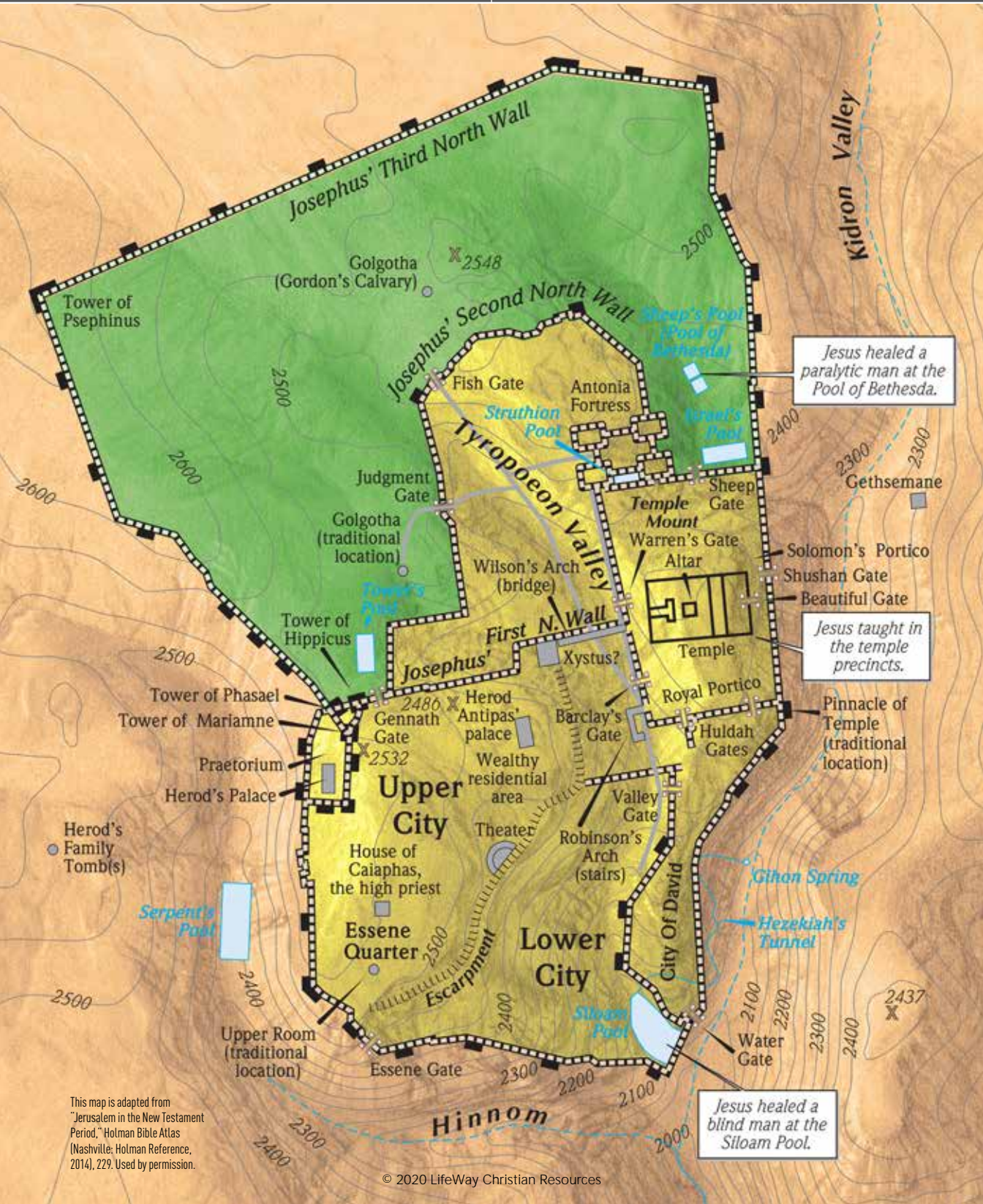
# COMING **NEXT QUARTER**

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## **JOB; ECCLESIASTES**

- Session 1..... **Faith Tested** • Job 1:8-22
- Session 2..... **Hope Defined** • Job 14:1-14
- Session 3..... **Redemption Found** • Job 19:19-29
- Session 4..... **Wisdom Gained** • Job 28:12-28
- Session 5..... **Justice Sought** • Job 36:8-23
- Session 6..... **Power Displayed** • Job 40:1-14
- Session 7..... **Dependence Declared** • Job 42:1-11
- Session 8..... **What's the Use?** • Ecclesiastes 2:12-26
- Session 9..... **What Time Is It?** • Ecclesiastes 3:1-15
- Session 10..... **Why Listen?** • Ecclesiastes 4:13-5:7
- Session 11..... **Where Is the Balance?** • Ecclesiastes 7:11-22
- Session 12..... **Facing Death?** • Ecclesiastes 9:1-10
- Session 13..... **What Is Life About?** • Ecclesiastes 12:1-14

# Jerusalem in Jesus' Day



Jesus healed a paralytic man at the Pool of Bethesda.

Jesus taught in the temple precincts.

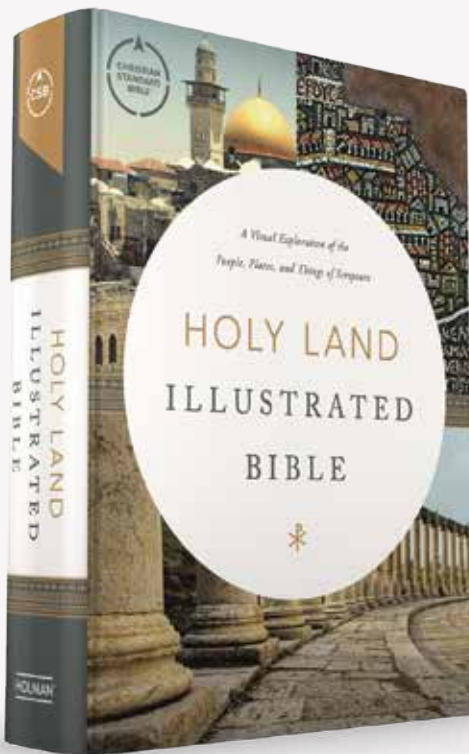
Jesus healed a blind man at the Siloam Pool.

This map is adapted from "Jerusalem in the New Testament Period," Holman Bible Atlas (Nashville: Holman Reference, 2014), 229. Used by permission.





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