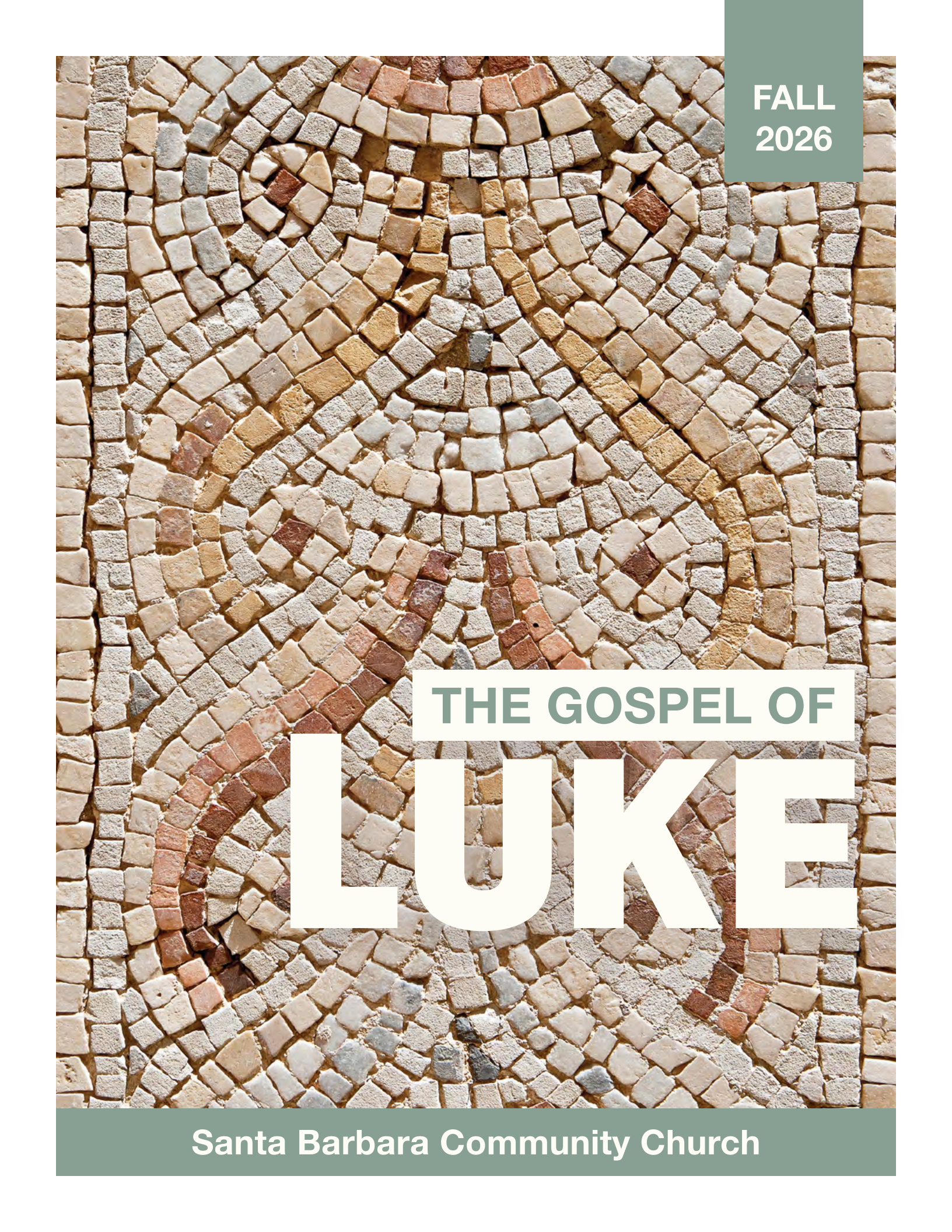




FALL
2026

THE GOSPEL OF

LUKE

Santa Barbara Community Church

Homegroups at SB Community Church

Homegroups have three essential elements:

- Bible study
- Prayer
- Community building

How to thrive in a homegroup:

To build community and trust, we all make every effort to **be prepared, be present, and be real.**

- Expect to spend 45 minutes to an hour preparing for your homegroup gathering. You can split this time up into shorter daily segments. Spend time reading and pondering the passage. Consider the questions and mark any that you particularly want to discuss during homegroup. Come ready to contribute and also to listen to others.
- Commit to attending each week—this honors the rest of your group and contributes to building the trust and connections that will help us all to grow. Arrive on time. Set your phone aside. Notify your leaders if you won't be able to attend.
- We all long for authentic relationships, and homegroups can be a place where we are truly known and loved. Keep information shared by others confidential.
- If you're comfortable speaking out in a group, or talk a lot, regulate yourself. Leave space for others to talk. Ask questions to draw out others.
- Respect others' views, and do not argue, do not interrupt. As trust grows, be willing to build relationships and to encourage each other.

The prayer of our pastoral staff is that each homegroup will grow spiritually, personally, and in community life as we study the Bible together. May you engage in and enjoy the riches of God's word each week!

ERIN PATTERSON
Pastor of Homegroups
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Homegroups Serving in Children's Ministries & Hospitality

What is involved?

- Each homegroup is scheduled to provide helpers 2-3 Sundays between September and June.
- This is strictly a helper role where you are assisting children's ministries leaders as they care for and lead the children or serving as a greeter to those entering our main church service.
- Be ready to be flexible and serve at a service time you don't normally attend!
- You will be able to choose your service time and role when you sign up. Helpers are placed in the following groups: Nursery, Toddlers, Preschool, Elementary, and Greeters.

Why do we do this?

Our philosophy is that everyone who regularly attends is part of our church family and the larger family of God. We believe it is our privilege and responsibility to care for one another. As you minister to SBCC's children, and help with hospitality, we hope that in the process you would meet people you might not otherwise meet, see God in unexpected ways and places, and find a role you may enjoy and in which you might like to serve more regularly.

The day you serve:

- MOST IMPORTANT! Please check in at the Info Table 20 minutes before the service starts.
- Report to assigned children's area right away. (Don't stop and talk.) Kids are arriving!
- Sick at the last minute? Call or text Jessica Leonard at (805) 588-3672 or Kim Faraudo at (805) 729-0302.

Substitutes

- If you can't serve one of the Sundays your group is scheduled, you are responsible to find a sub for yourself. Use the emailed link you'll receive to choose another Sunday, make a switch, or sign up a friend in your place. Reach out to Jessica Leonard if you need help.
- We really do need all scheduled slots filled every week!

Exemptions

- Those who currently work as a regular Youth Leader or Children's Ministry Leader are exempt.
- Exemptions are not given for the important ministries of Worship, Sound/Projection, Info Table, etc., since those roles do not require missing all of the adult service.
- We do give exemptions for health reasons or if there are other situations where it wouldn't be appropriate for someone to care for our children (psychiatric, felony, etc.). We ask that if you fall into this category, please let your homegroup leader know so we can exempt you.

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This study guide was written by members of the pastoral staff of Santa Barbara Community Church. Mike Willbanks wrote studies 3 and 6. Benji Bruneel wrote studies 2, 4, 7, and 10. Erin Patterson wrote studies 1, 5, 8, and 9. Proofreading and insightful feedback by Rhonda DuPar, Heidi Palladino, Sue Peters, and Elise Tsoukalas. Design, layout, and additional editing by Mari Bellefeuille.

Calendar

HG Week	Study	Sermon	Page
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Study 1

Luke 14:25-35

Jesus' words to the crowds in our passage this week call to mind scenes from history or literature in which a leader of a great expedition calls for intrepid companions to join the crew. As Gandalf the wizard says in the opening pages of *The Hobbit*, "I am looking for someone to share in an adventure that I am arranging, and it's very difficult to find anyone."¹

In a similar vein (although this story is almost certainly apocryphal), the famous explorer Ernest Shackleton was said to have published the following newspaper ad in preparation for his planned excursion across Antarctica: "Men wanted for hazardous journey. Low wages, bitter cold, long hours of complete darkness. Safe return doubtful. Honour and recognition in event of success."²

1. What is the most adventurous trip you've ever been on? Share with your homegroup where you went, and what the process of packing and preparation was like. How did you decide what to take and what to leave behind?

As a church, Santa Barbara Community has been teaching and studying through the Gospel of Luke for a while now. After a break to savor Romans 8 during the summer, we are now back to Luke and will conclude by Easter of 2027.

Take some time to flip back through the book of Luke from the beginning up until 14:24. If you are just joining a homegroup, or if you need a refresher, consider reading through from the beginning.

¹ Tolkien, J. R. R. *The Hobbit*. Houghton Mifflin Company, 1937, p. 6.

² <https://www.smithsonianmag.com/smart-news/ernest-shackletons-famous-job-ad-men-wanted-for-hazardous-journey-is-probably-a-myth-5552379/>

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2. What are the major plot points? Recurring themes? Main characters?³ Use the space below to jot down bullet points, draw sketches or a story arc, or just take some notes. As a homegroup, do a brief recap together before moving on in today's passage.

We pick up our story while Jesus and his disciples are traveling from town to town; the narrator has reminded us repeatedly that Jesus is “on the way to Jerusalem.” More than just a statement about geography, Luke uses this phrase to remind us of the deeper significance of the journey—Jesus is walking towards the cross, where his teaching, ministry and mission will converge. The tone of the narrative, and Jesus’ teachings, becomes increasingly urgent.

3. Read Luke 14:25-35. Take notes here. What questions do you have? What words or phrases leap off the page?
4. In contrast to the audience and setting of previous passages in Chapter 14, what is the audience and setting of Jesus’ words in this week’s passage?
 - a. Luke 14:1-13 audience and setting:
 - b. Luke 14:25-35 audience and setting:

³ For some great overview resources, see <https://bibleproject.com/guides/book-of-luke/>

5. Given the audience and setting described in 14:25, what do you think Jesus is sensing about the motivations of the crowd he's addressing?

In light of that context, one commentator wryly observes that “everybody loves a parade.”⁴ But to any who would jump on the bandwagon for the perks (real or perceived), Jesus’ warnings are pretty stark.

Consider Jesus’ startling declaration in verse 26 that a disciple must “hate” his or her family—and indeed, their own life. Commentators point out that this was a Semitic expression meaning to detach oneself from something. In other words, for the disciple of Jesus, there is a radical reordering of loyalties to the extent that:

In the network of many loyalties in which all of us live, the claim of Christ and the gospel not only takes precedence but, in fact, redefines the others. This can and will necessarily involve some detaching, some turning away.⁵

Another commentator adds that “Moreover, in a first century context, to decide for Jesus for some did mean deciding against family...[and] might eventually mean martyrdom.”⁶

Jesus’ warning to the crowd (“...and does not hate his own father and mother, ...”) is a restatement of the warning given by John the Baptist back in Luke 3:7-9 when he warns the Israelites against hiding behind lineage or ethnic identity. (“And do not begin to say to yourselves, ‘We have Abraham as our father.’”). For Jesus, the true family of God is built on trust and allegiance borne out by obedience, not lineage or culture. This is a repeated theme throughout the Old Testament and is amplified by Luke.

6. Reflect on the point Jesus is making with these statements about primary loyalty. Consider your closest human relationships. In what ways might loyalty to Christ affect the way you approach those relationships?

⁴ Craddock, 181.

⁵ Ibid, 182.

⁶ Bock, 401.

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Jesus goes on to provide two illustrations about counting the cost of discipleship, and sums it all up with a bald concluding statement about giving up 'everything' (v. 33). His words are a high challenge. The call to give up everything (v. 26), the talk of public shame and torture (v. 27), and the illustrations about counting the cost are intimidating and potentially off-putting. However, it's crucial also to note that Jesus "does not ask of his followers anything that he himself is not willing to go through or give up."⁷

7. Take some time to reflect on this. Is there an area of your life where surrendering to Jesus, or re-surrendering, feels frightening? Take some time to journal "with God," writing down your fears and questions and asking him to speak encouragement to you.

Verses 34-35 form an interesting tagline to our passage. At first glance the statement about salt may sound like a non sequitur! But Jesus is brilliant and purposeful in ending his teaching with a slightly cryptic illustration, like a riddle, to leave his listeners thinking. The essential quality of salt is its flavor—without which it would be useless. In the same way, the essential quality of a disciple of Jesus is that they gladly offer everything they are, including their very life, in order to walk with Jesus through suffering, death, and glorious resurrection. Without such a total commitment, there is no discipleship.

As missionary Jim Elliot—who would later be killed for his faith—famously wrote in his diary in 1949, "He is no fool who gives what he cannot keep to gain what he cannot lose."

8. In the space below, write down the names of the other members of your homegroup (viewable in the Church Center app, or wait until your group gets together to get all the names). Name each person and pray that the Spirit will empower you to serve, encourage, and strengthen one another as you walk the road of discipleship together this fall.

⁷ Chen, 209.

Prayer Guide

Rejoice Thank God for this homegroup and for putting you in each others' lives for a season. Praise him for the fellowship of believers around the world, in this town, and in our church. Praise him for his Word and the privilege of hearing from him through it. Worship Jesus as the one who is truly worthy of giving up everything.

Repent Ask the Holy Spirit to search your heart. Where are you holding back from giving him full access? Where are you harboring resentment, fear, mistrust? Name anything that comes to your mind.

Request Ask the Spirit to be close to you and help you as you follow him. Ask him to show you more of himself. Ask for greater joy, greater peace, and a stronger faith to pursue him wholeheartedly. Pray for your homegroup and the session ahead, that the Lord would bless these relationships and your time together for the sake of his Kingdom.

Prayer Requests:



Study 2

Luke 15:1-32

1. Have you ever misplaced something that really mattered to you? Share with your homegroup the details and the emotions you felt in that scenario.

In this week's passage, Jesus picks up on the emotions that surround such situations as he tells three vivid stories of the kingdom of God.

2. Read Luke 15:1-32. As you read, make note of anything that stands out to you.

As we have often seen in our journey through Luke, Jesus is very fond of the storytelling style known as the parable. Parables not only have a teaching point, but typically arise in response to something else going on in the narrative.

3. What prompts Jesus to tell these particular stories?
4. Try to put yourself in the place of the Pharisees and the teachers of the law. What might have caused them to object to Jesus' embrace of those gathered around him?



5. Compare and contrast the first two stories in this chapter. What similarities and differences do you see between the stories of the lost sheep and the lost coin?

With the stories of the sheep and the coin, Jesus draws his listeners into an emotional landscape marked by the anxiety of loss and the joy of restoration. With his third story, he uses much greater detail and social context to draw his listeners in even deeper.¹

6. Though this story is familiar to many, what details and elements are surprising or stand out anew?

Though we may identify some surprises as we read, the story of the father and his two sons would have been simply shocking to Jesus' original audience. Each of the figures in the parable acts in unexpected—even culturally inappropriate—ways.

7. The younger son's rebellion begins with the audacious demand to immediately receive his share of the father's estate. What is he really saying about his relationship to his father with this request?

¹ If you are interested in further exploration of many of the details of this parable and its cultural and spiritual significance, you may want to read *The Cross and the Prodigal* by Kenneth Bailey or Timothy Keller's *The Prodigal God*. Both are available at SBCC's library.

After his season of “wild living” (v. 13), the younger son “came to his senses” (v. 17), and returned to his father, hoping to be added to the crew of servants on the family property. Yet, he is met with surprising grace as his father welcomes him home with tokens of acceptance and a lavish party.

8. Look again at verses 28-30 and consider the older brother's shocking response to his father's generosity and grace. What does this tell us about his relationship to his father?

9. Bearing in mind the occasion for these stories (hint: see verses 1-2), what is the primary point behind these three parables?

10. Take a moment to look back over the chapter with this question in mind: what picture of God the Father emerges from Jesus' stories? Write down any observations or thoughts you come up with.

11. In what ways does your current picture of God match up with that given to us by Jesus in these parables? In what ways does it clash?



12. What changes of heart or of life might God be calling you to through the compelling stories found in Luke 15? Be prepared to share with your homegroup.

Prayer Guide

- Rejoice** Praise God for his forgiving and redemptive heart even toward those who have rebelled against his loving rule. Thank him for going to surprising lengths to seek out the lost.
- Repent** Confess any ways in which your mental picture of God is unworthy of what the Scriptures tell us about him. Name and repent of any attitudes of spiritual superiority or exclusivity that lurk in your heart. Name and repent of any tendency to desire God's blessings apart from a vital relationship with God himself.
- Request** Ask God to make your heart compassionate toward the lost—whether those lost in sin or those lost in self. Ask for open eyes and a courageous heart to respond to opportunities to be a messenger of the gospel to those you know and love.

Prayer Requests:

Study 3

Luke 16:1-18

As we've already seen many times, Jesus is a master storyteller. But the story in today's passage usually doesn't crack anyone's top 10 list of favorite parables. It's unusual and perhaps confusing. But don't let that scare you. Lean in! Even difficult passages contain valuable lessons we need to hear.

1. Read Luke 16:1-18. In the space below, write down some things that stand out to you. What is surprising or unclear? What is noteworthy or challenging?

Michael Wilcox helps us see how this week's passage fits into its broader context. He notes that two groups, Pharisees and 'sinners,' show up repeatedly in 16:1-18:14. This section includes 3 pairs of episodes:

- Two parables about wealth, one for each group (16:1-8 & 16:19-31)
- Two discourses on the coming of the Kingdom, one for each group (17:20-21 & 17:22-37)
- Two further parables, one for each group (18:1-8 & 18:9-14)¹

The parable found in verses 1-8 is unique to Luke's gospel and has proved a challenge to ordinary readers and scholars alike. Read the parable again slowly. We'll be trying to provide some help in understanding this parable in what follows, but before going any further...

2. Take a shot at summarizing the main point of the parable. What do you think Jesus wants his disciples to take away from this story?

¹ Wilcock, 159.

There are a few things about this story that are uncertain. N.T. Wright thinks the plot of the parable unfolds from the fact that the master in the story has been practicing shady financial practices and that he cannot lay a charge on the steward without coming clean about his own indiscretions.² Darrell Bock thinks the steward has been dishonest before receiving his pink slip, but afterwards is simply cutting out his own commission to curry favor with the debtors later on.³

But whatever the case, the moral character of the manager is not ambiguous. The word used to describe his behavior is the same word used to describe the prodigal son in chapter 15; he is guilty of squandering/wasting (verse 1) the master's possessions. And this much is crystal clear: the parable is not commending dishonesty! But various Bible translations point out what the master in the story applauds—the servant's 'shrewdness' (v. 8).

3. "Shrewd" is not a word most of us use often. What does it mean? How does the manager show himself to be shrewd?

In verse 9, Jesus seems to bring the parable's teaching to a point. But what exactly is the point? Is he saying that the best use of money is to make friends? Or that you can ensure your place in heaven if you are generous? Or...

4. Share with your homegroup what you think Jesus means in this verse in context of what comes before and after. Or to put it another way, what might it mean specifically for Christians to be shrewd with regards to using our wealth in light of the future?

² NTW, 144-145.

³ Bock, 419.

5. What has God entrusted to you? What does it look like to steward your home/car/paycheck, etc., in a way that is faithful to the One who entrusted it to you?

6. What are some things a person might trust wealth to protect them from—or reward them with?

7. How specifically can you show that you trust God, rather than wealth, for these things?

Look again at verses 14-18. There is a connection to what has come before in the reference to the Pharisees as “lovers of money.” Participation in the kingdom of God is, at the root, a matter of the heart that becomes known through our lives. And what is acceptable, even praiseworthy, in the court of public approval is often detested by God. Chen comments that many things that people value “such as the amassing of possessions, love of status, arrogance of fame, lure of influence, wielding of power, neglect of the poor, and the exploitation of the powerless, are abhorrent in God’s eyes.”⁴

8. Reflect on Jesus’ strong words to the Pharisees and the quote above. What do we need to repent of on behalf of the modern American Church (or SBCC in particular)? How can we foster a culture in our church that reflects God’s priorities and values rather than those of the world we live in?

If you read verse 16 and were baffled, you’re not alone! The Greek verb translated in many English versions as “to force” can also be translated as “to strongly urge.” Many New Testament scholars prefer this translation. James Edwards makes the case for this reading:

V.16 is not about muscling one’s way into God’s favor, fox-hole promises, or resolutions or works intended to merit God’s favor. It is about something done to people—all people—by the gospel... God’s redemptive love “compels” people far and wide to enter the kingdom. The proclamation of God’s lavish grace invites—nay pushes and presses—people into the kingdom. The proclamation of the kingdom is an expression of divine persistence, of the indefatigability of God—like the host of the banquet (14:16-23) and the father of the two sons (15:11-32)—inviting, waiting, wooing, and urging people into the kingdom.⁵

9. How does this picture of God’s relentless grace held out to resistant rebels strike you? In the space below, write a short prayer responding to the Father’s urgent desire to see us free from all that blinds and enslaves us.

⁴ Chen, 226.

⁵ Edwards, 464. Other scholars who take this view include Chen, Green, and Bock. For English translations that follow this understanding, see the CSB, NET, and the Message.

Our passage this week ends with a reminder that the gospel preached by Jesus does not stand in opposition to the Old Testament law and prophets. Jesus stands in continuity with the Old Testament and fulfills it (the OT law about marriage and divorce is cited as just one example of this).

Marriage, like wealth, is a sphere of life in which Jesus' followers are called to faithfully steward what God has entrusted to them.

10. Think back on the lessons of today's passage. In light of the reality of God's kingdom, how can you take another step, even this week, to wisely prepare for the future in which you will answer to God for all that he's entrusted to you?

Prayer Guide

- Rejoice** Praise God that it is his kindness that leads us to repentance and his wisdom that leads us into paths of peace and joy. Take some time to thank God for entrusting you with treasure to be used for his kingdom.
- Repent** Lament over the ways that we have exalted what God calls abominable, to our detriment. Ask that the upside-down values of God's kingdom would take hold in the minds and hearts of all who claim the name of Jesus.
- Request** Ask the Lord to "teach us to number our days, that we may gain a heart of wisdom." (Ps 90:12) Pray for yourself and your church family to see any wealth and possession we may have in light of eternity, that we may steward them shrewdly for God's glory.

Prayer Requests:



Study 4

Luke 16:19-31

By this point in the gospel of Luke, we have become accustomed to Jesus the Storyteller. Throughout the book, Jesus has used creative means to reveal the character of the kingdom and the heart of God. This week, we will consider yet another story from the lips of the Teacher.

1. Read Luke 16:19-31. Use the space below to record anything that stands out, prompts questions, or leaves you confused.

Scholars are not unified in whether to consider the story of the rich man and Lazarus a parable. According to one source, "It differs in several regards from other New Testament parables. It is not about a repeatable everyday situation but rather a specific story. It is the only parable in Luke that names any of its characters."¹ Yet, whether one considers this a parable or a different kind of story altogether, Jesus weaves a compelling and challenging tale.

2. What descriptors are we given of the rich man's life? How about that of Lazarus?

¹ Steve Jolley, "Rich Man, Poor Man, Heaven and Hell," in *Studies in Luke part 2*, SBCC homegroup study guide, fall 2011.

3. There is a significant contrast embedded in verse 22. What is the contrast? What effect do you imagine Jesus intended with such different descriptions?

Because this is a fictional story, we should be careful about drawing too many firm and detailed conclusions about the nature of either heaven or hell from these verses. Nonetheless, Jesus does paint a picture of eternal realities that we should not gloss over.

4. What is the general impression given of Hades (hell) in these verses? How about heaven?

One aspect of this story that readers sometimes find troubling is its seeming insistence that one's eternal state is determined by one's deeds while on earth. Yet, the Scriptures are quite clear on this point.

5. Read the following verses and take note of what each says about the basis of salvation and eternal reward.
 - Galatians 3:11-14
 - Ephesians 2:8-9
 - 2 Timothy 1:9

In attempting to highlight how Jesus' story functions, Darrell Bock notes:

One troubling aspect of a text like this is that it appears that God's evaluation of us is based on works. But this is not the way to understand the text in light of the entirety of Scripture. The ethical call of God reveals what he expects of people. Other portions of Scripture reveal the way God enables us to accomplish this calling and to reflect his will.²

6. What do you think that Jesus means by "a great chasm has been set in place"?

7. Do you think very often about the realities of heaven and hell? Regardless of how you answer that question, how do you imagine that impacts your discipleship?

For many of us, the idea of eternal judgment is not easy to embrace. Yet, in Jesus' parable, the concept is quite clear. The scandal of Jesus' story is not found in the promise of God's judgment, but in the recipient of it. In the ancient world (as so often in contemporary societies) it was easy to assume that financial security equated to divine blessing. Yet, as Walter Liefeld points out, Jesus' story is meant to provoke a response precisely among those most likely to assume their religious security.

[This parable] is set in a series of encounters with the Pharisees. Its meaning must be understood in that context. The Pharisees did not follow their own Scriptures, the "Law and the Prophets;" so they were no better than the rich man's brothers who "have Moses and the Prophets." The Pharisees professed belief in a future life and in future judgment. However, they did not live in conformity with that belief but rather in the pursuit of wealth, just like the rich man of the parable....It is implicit in the account that one's attitude to God and his word is confirmed in this life and that it cannot be altered in the next one.³

The challenges, however, don't end with the compromised Pharisees as this story includes two implied challenges for the people of God at all times, the first concerning compassion toward the needy, and the second concerning hearts ready to listen to the Scriptures.

² Bock, 435.

³ Liefeld, 991.

Prayer Guide

Rejoice Thank God for the provision of Scripture as a way to know his character and his will. Praise God for the promise of comfort for the faithful and the eventual eradication of wickedness.

Repent Confess any tendency you may have to overlook and bypass the needs of others. Repent of ways that you may ignore Scripture's witness and call in your life.

Request Ask God to give you an increasingly submissive heart that responds to the Scriptures. Ask God to grow the gift of mercy in you and throughout all of SBCC.

Prayer Requests:



Study 5

Luke 17:1–19

Over the course of the book of Luke, stories about Jesus are interspersed with blocks of Jesus' teaching, often directed towards a mixed group of people—some are his disciples, others are curious onlookers, and still others overtly oppose him.

At times, though, he directs his remarks to a specific audience. The first ten verses of Chapter 17 are spoken directly to his disciples to begin to prepare them for the life of faith—and the community they will form—after his ascension.

1. This week's passage contains three sayings, a parable and a story. Begin by reading the sayings and parable in verses 1-10, and summarizing them in your own words.
 - a. Saying 1 (v. 1-2)
 - b. Saying 2 (v. 3-4)
 - c. Saying 3 (v. 5-6)
 - d. Parable (v. 7-10)
2. Looking over the whole section, what theme or themes connect the sayings and parable?

Who are the “little ones” Jesus refers to in verse 2? Although this term may include children, Edwards remarks that:

The subject is ordinary Christian fellowship, which Luke elsewhere refers to with diminutives such as “little flock” (12:32) or small children (10:21; further, see Matt 10:42; 18:6, 10, 14; Mark 9:42; Rom 14). “Little ones” carries an additional metaphoric sense, reminding believers that their greatest challenge is the struggle not with evil, but with smallness and weakness—the inability to be what they should be in Christ, and the ease with which they are led astray.¹

3. Read Romans 14:13 and 1 Corinthians 8:12-13. How do these texts support and expand on Jesus’ words in verses 1-2?

4. Jesus’ statement that a disciple’s behavior has potential to be detrimental to someone else’s faith is (hopefully) very sobering. What are some examples of ways that one Christian’s life choices might have such an impact?

From the warning about guarding the faith of others, Jesus moves right on to another teaching about Christian relationships. Commentator Fred Craddock lays out the fundamental assumptions Jesus makes about Christian community when he speaks of sin and forgiveness in verses 1-4:

- The relationships among disciples of Jesus are based on ethical standards, the violation of which is sin;
- What brothers and sisters do is not their business alone but affects the community;
- Responsible love can both give and receive a rebuke;
- Relationships in the Christian community can generate and deal with repentance;
- Words of forgiveness can be spoken and heard with no one seeming superior or trying to play God.²

1 Edwards, 476.

2 Craddock, 199.

5. Reflect on the assumptions on the previous page in light of your experience with Christian community. Most of us will have no trouble bringing to mind instances in which believers have failed one another and failed to repent and reconcile well. How can we grow in our capacity to be the kind of community that Craddock describes?

If all of this sounds hard and uncomfortable to you, you are not alone. The disciples' reaction in verse 5 seems to indicate that they do not feel capable of the responsibilities that Jesus is describing!

6. How does Jesus' response in verse 6 speak to the disciples' anxiety about the difficulties of Christian community?

An interesting detail to note here is that in verse 5, Luke refers to the disciples as "apostles." This is a title that indicates their role as specifically "sent out" to declare the gospel and establish the Church (see Luke 6:13). "Then as now," remarks one commentator, "Christians become aware of the inadequacy of their faith when they are made responsible for leading others."³

Read again through the parable in verses 7-10.

NT Wright comments that all four of the sayings in 17:1-10 "point towards the humility which true servants of Jesus must learn."⁴

³ Edwards, 478.

⁴ Wright, 151.

The irony about humility is, of course, that:

When you forgive someone, you are making yourself their servant, not their master. Forgiving someone again and again ought not to get harder and harder; it shouldn't be a matter of restraining anger for a longer and longer time, like someone trying to hold their breath under water for ten seconds, then for twenty, then for thirty, and so on. If that's what it's like, you've missed the meaning altogether. The point is that you're not scoring moral points at all. You are to be humble, to take no advantage of the situation, to give to the other person the generous and welcoming forgiveness that (as Jesus indicates on numerous other occasions) God has shown you in the first place. That, after all, is the real source of humility.⁵

Moving on in our passage, Jesus builds on the theme of humility with a parable about service.

7. The analogy he uses of the servant/master relationship carries with it a fundamental assumption about the nature of the relationship. Describe what is assumed.

Fred Craddock further unpacks Jesus' parable as directed to all disciples:

The servant understands that his time and labor belong to the master. Even after a period of obedient service, there is no ground for boasting (Rom. 3:27), no period of fulfilled duty beyond which merits begin to accumulate. Jesus came among us as one who serves, and so are his followers servants. There is no place or time, therefore, at which the disciple can say, 'I have completed my service; now I want to be served.'⁶

8. In light of all that, read through Jesus' three sayings and parable again (verses 1-10) and imagine Jesus speaking all these words directly to you. What are your reactions and feelings? Where do you feel the most discomfort or resistance, and why? Share with your homegroup.

⁵ Wright, 151.

⁶ Craddock, 200.

As the listener of this text is digesting Jesus' words about humility, Luke moves us on to a narrative story. As we have noted in past studies, in the gospel narratives, description of geographic location is "sometimes literary, sometimes theological, and sometimes physical."⁷ This story takes place "along the border between Samaria and Galilee" (v. 11) and features both Jews and a Samaritan. The story in verses 11-19 is really two stories, some commentators point out: the story of a healing, and the story of a foreigner receiving salvation.

9. Do you see any thematic connections between the story in verses 11-17 and the previous verses (17:1-10)? Explain.

Writing about Luke's passage about the grateful Samaritan leper, Fred Craddock, a mid-20th century American preacher and commentator from rural Tennessee, shared this observation:

It is often the stranger in the church who sings heartily the hymns we have long left to the choir, who expresses gratitude for blessings we had not noticed, who listens attentively to the sermon we think we have already heard, who gets excited about our old Bible, and who becomes actively involved in acts of service to which we send small donations.⁸

10. Reflect on the above quote and do an honest inventory of your own heart. Ask the Holy Spirit to show you any ways in which you may have become complacent about God's work, his people, or his Word. Pray for one another in your homegroup, asking the Spirit to fill and empower you with fresh faith, humility, and grace for others.

⁷ Craddock, 202.

⁸ Craddock, 203.



Prayer Guide

Rejoice Praise God for the grace of Christian community, even when it feels hard! Rejoice that the Spirit is able to equip us with enough faith to do what he commands. Rejoice in the kindness and mercy of Jesus, the healer.

Repent Ask the Lord for mercy and a tender heart to repent where we are hard-hearted, arrogant and entitled. If you are aware of withholding forgiveness, talk to Jesus about that.

Request Ask the Spirit to make you willing to forgive, and able to do so by his power. Ask for an increase of faith and be as specific as you can for the various things you are facing this week. Pray for genuine humility and willingness to be a servant as Jesus was/is. Pray for a heart that is tender, grateful, full of awe and wonder—not jaded, bored, entitled or complacent about the Kingdom of God.

Prayer Requests:

Luke 17:20-37

It's a question that has found no shortage of people willing to posit an answer. One famous recent contestant was Edgar Whisenant who published *88 Reasons Why the Rapture will be in 1988*. When his proposed date came and went, he discovered the reason and revised his prediction to 1989... and then 1993... and then 1994.

1. Do you come from a tradition that focused much attention on “End Times?” Or little to none? Share with your homegroup what your experience is with such things and how talking about the future coming of God’s kingdom makes you feel.
2. Read Luke 17:20-37. In the space below, take some notes on what is clear and unclear to you about Jesus’ teaching on the coming of God’s kingdom.

Notice Jesus speaks to two different groups about this topic. In verses 20-21 Jesus is asked the question “When?” by the Pharisees. His answer is twofold:

First, he declares that the coming of the kingdom is not signaled by things that can be observed. James Edwards notes,

The Greek word for ‘observed,’... occurring only here in the NT, was a technical term in Hellenism for calculating future events by observing the stars...God’s Kingdom is active in this world, but it is not determined by events in this world, and hence temporal events cannot predict its arrival.¹

Second, he tells them not to fall for claims that the kingdom has come in this or that place. This is because the kingdom is *entos hymon*. The King James Version and several of the older English versions translate this Greek phrase as “the kingdom of God is *within you*.” But as Darrell Bock points out:

If there is one place the Kingdom is not, according to Jesus, it is inside his opponents!... The term *entos* can mean ‘in your midst,’ ‘in your grasp,’ or ‘within your reach,’ a sense that fits here since Jesus and his message are the sign they need.²

3. Based on his answer, what does Jesus most want his listeners to know about the coming of the Kingdom?

The rest of this section contains Jesus’ further teaching about the coming of God’s kingdom to his disciples. Having already recognized Jesus to be the one who ushers in God’s kingdom, they are ready to receive further teaching on the future aspect of the coming of the kingdom of God.

¹ Edwards, 488.

² Bock, 451.

Diane Chen helps us make sense of this challenging passage by drawing attention to the importance of distinguishing the ‘days of the Son of Man’ (his earthly ministry) from the ‘Day of the Son of Man’ (his return in glory).³ Jesus uses the same language about the days/Day of Noah & Lot. With this in mind, read through v22-30. What characterizes these times? What parallels are being drawn?

Days of Noah	“the Day” when Noah entered the ark
Days of Lot	“the Day” when Lot went out of Sodom
Days of the Son of Man ⁴	“the Day” of the Son of Man

Despite what we may know from Genesis, here in Luke, there is nothing inherently wrong with what the people in the times of Noah and Lot were said to be doing. And yet the inference is that going about ordinary, everyday stuff became a distraction from the awareness that a day of judgment was coming.

For some readers, verses 34-35 might bring back images from the *Left Behind* book series, in which non-Christians are ‘left behind’ at what has been called the Rapture. But this is probably not what’s in view. The point, as in many of Jesus’ parables, is the coming separation of those who will be saved from those who will not. Joel Green explains how these verses connect to what has come before:

Lest one gain the impression from verses 26-30 that such daily routines are intrinsically problematic, Jesus goes on to use them for illustrative purposes in a way that disallows any such understanding. This issue does not revolve around who has belongings, labors in the field, sleeps at night, or works at the grinding stone. What is at stake is not whether one is engaged fully in the routinization of life. Rather, the question is whether, in the midst of life, one maintains a single-minded orientation toward the aim of God and its realization at the *eschaton*.⁵

³ Chen, 236.

⁴ *Son of Man* is Jesus’ favorite way of referring to himself. When used by the prophet Ezekiel it simply means “human.” But when we see it again in Daniel 7:13-14 it refers to a mysterious human-divine figure whose kingdom will never be destroyed.

⁵ Green, 635. The term *eschaton* is from the Greek *éskhatos*, meaning “last,” and refers to the day of the Lord’s second coming.

4. Think about the things that occupy your days: going to work, preparing meals, working out, watching TV, etc. How can you maintain an awareness of 'the day of the Son of Man' even amidst your ordinary, everyday life?

5. In light of the reality of that "day," are there any changes you need to make in your life right now? Are there any ways that you are using your time or investing your energy that are counter-productive to a life devoted to God and being prepared to meet your Maker?

Jesus urges his students to remember Lot's wife (verse 32). If you can't recall this story, you can read it in Genesis 19. She is emblematic of one who, even when judgment is imminent, has her mind set on earthly things. She is unwilling to relinquish her old attachments in order to keep her life (verse 33).

6. In Colossians 3:1-17, Paul reminds the church who we are (dead to our old life and raised to a new life in Jesus) and what it looks like to live this new reality out. Read this passage and reflect on what it looks like to live with eternal realities in mind. What in this passage do you need to remember and act upon?

7. Why do you think Jesus, in the middle of this teaching, once again predicts his suffering (verse 25) that must precede the final coming of God's kingdom?

This week's passage ends with a cryptic and rather gruesome picture (verse 37) of what will happen to the spiritually dead. Bob Gundry helps us understand this sober warning:

Vultures are attracted to a carcass that has been left. And in the stories of Noah and Lot, recently alluded to in 17:26-29, 32, those who were left suffered God's judgment. So Jesus is saying that on the day of his revelation, there will be a separation in which disciples will be taken so as to be spared judgment, as were Noah and Lot; and nondisciples will be left as carrion that attracts the vultures, representing divine judgment.⁶

8. What is the basis of a disciple's eternal security? As a homegroup, remind each other of why believers need not fear God's wrath and judgment. Be ready to share verses from the Bible that encourage you in this regard.

⁶ Gundry, 310.

Prayer Guide

- Rejoice** Give thanks for the ways in which the kingdom of God is a present reality. Praise him for the many blessings that his generous rule has given us: forgiveness of sins, profound purpose in life, fellowship with brothers and sisters in Jesus, the hope of resurrection, etc.
- Repent** Confess the things that have preoccupied and distracted you from kingdom realities. Be specific and ask God to remind you daily that “the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.” (Romans 14:17)
- Request** Pray for the people in your homegroup by name, asking God to make you eager and ready to lose your life in order to save it and that each would live in readiness for Christ’s return. Pray for those in your life who have yet to submit their lives to God. Pray for the eyes of their hearts to be enlightened that they may know the hope that is ours in Jesus. (Ephesians 1:18)

Prayer Requests:

Study 7

Luke 18:1-8

1. Think of an endeavor in your life that required persistence. What was it? Would you say that your persistence was rewarded?

In this week's text, we come to a brief but potent parable that highlights the need for persistence and faith.

2. Read Luke 18:1-8 and, as you read, use the space below to make a note of anything that confuses you, resonates with you, or grabs your attention.

This parable is somewhat unique in that Luke makes the purpose of it clear from the outset. Verse 1 reveals that, "Jesus told his disciples a parable to show them that they should always pray and not give up."

3. Consider where we've been in the Gospel of Luke in recent weeks. Why do you think that Jesus may have felt compelled to give such a reminder to his disciples?



4. Have you ever known someone who could be described similarly to what Jesus says about the judge in verse 2? If so, how would you have expected that person to respond to a request like that made by the widow in verse 3?
5. How does your heart react to the judge's logic in verses 4-5?
6. What clues can you find in the passage that suggest that Jesus has a more favorable view of the Father than of the fictional judge?

Kenneth Bailey helps shed light on what's going on in this parable. He writes:

Jesus uses the rabbinic principle of interpretation ‘from the light to the heavy.’ If in this somewhat humorous scene, such persistence pays off, *how much more* is persistence appropriate in prayer when we kneel before a compassionate God? Jesus makes clear that we are not in the presence of a grim judge who is taking bribes from someone else and wants nothing to do with us. On the contrary, in prayer believers are in the presence of a loving father who cares for his children.¹

1 Bailey, 266.

7. What experiences, beliefs, habits, or Scripture passages have shaped your view of prayer?

8. Jesus specifically tells this story to encourage his disciples to remain persistent in prayer. What things in your life call for persistence in prayer?

The parable ends with a question that may seem only marginally related to what has come before: “However, when the Son of Man comes, will he find faith on the earth?”

9. What is the connection between faith and the kind of prayerful persistence that Jesus outlines in the parable?

10. As we wrap up this study, take some time to do a self-inventory about your prayer habits. Are you praying regularly, sporadically, or infrequently? What kinds of prayers are you more drawn to: prayers expressing need, praise, gratitude, confession, or something else? What is one way you would like to grow in your life of prayer? Be prepared to share these answers with your homegroup so that you can encourage and challenge one another to grow in this vital spiritual practice.

Prayer Guide

Rejoice Praise God that he is a loving Father who delights to hear from his children and to give them good gifts. Thank him for the gift of prayer and access to his presence. Praise God that he is committed to justice and righteousness.

Repent Confess any tepid habits of prayer that you might find in your life.

Request Ask God to grow your persistence in prayer, even when it may seem challenging to remain faithful. Beg God to show his compassionate character in response to your prayers. Ask God to make SBCC an ever more prayerful church.

Prayer Requests:

Study 8

Luke 18:9-17

1. Thinking of jobs you've had and/or organizations you've been part of, have you ever felt yourself to be at the "bottom of the ladder" when it comes to power, influence or status? If so, share with your homegroup what that experience was like for you.

This week's passage consists of a parable told by Jesus, followed by a narrative that serves to illustrate and build on Jesus' point in the parable. This is a pattern we've seen Luke follow before! This passage is fairly straightforward to understand, but potentially quite challenging to translate into our hearts and lives.

2. Read Luke 18:9-17. It's not a long passage, so take time to read it slowly and thoughtfully, perhaps several times. Take notes below.
3. What words or phrases in the passage particularly highlight the main points?



4. As a refresher, especially if you were not in a homegroup last year, take some time to walk back through some of the other places in which Luke weaves the theme of “Kingdom of God reversal” into his account. Look up these passages and add any others you can remember. What is Luke training his readers to notice, value, and emulate?
- Luke 1:51-53
 - Luke 5:27-32
 - Luke 6:20-26
 - Luke 13:28-30
5. How are the words “vindicated” or “justified” used in modern everyday speech?
6. Is humility simply a trait that some people have, or can it be cultivated? If the latter, what practices help a disciple grow in humility?

- Luke 1:51-53
- Luke 5:27-32
- Luke 6:20-26
- Luke 13:28-30

- Luke 5:27-32

- Luke 6:20-26

- Luke 13:28-30

5. How are the words “vindicated” or “justified” used in modern everyday speech?

6. Is humility simply a trait that some people have, or can it be cultivated? If the latter, what practices help a disciple grow in humility?

7. When has your internal monologue sounded like the Pharisee? When have you felt like the tax collector? Sit with this for a while and write down your thoughts.

Following the punchline of the parable in verse 14, Luke goes on to tell a story that allows the reader (and the disciples) to see what Jesus means. As people bring babies to Jesus for healing or blessing, the disciples act as “self-appointed gatekeepers,”¹ presumably to shield Jesus from being annoyed and having his time wasted. But Jesus is adamant that the babies be brought.

8. Apart from a baby’s innate value as a human being, what qualities inherent to babies and little children do you think Jesus is calling attention to?

Lest our thinking become too abstracted, it’s worth mentioning that following Jesus’ example of valuing and welcoming children was a noticeable hallmark of the early church. Running against the grain of prevailing cultures, early Christians were known for establishing orphanages and systems of care for abandoned babies and children.

9. At SB Community, as well, we take Jesus’ words about children seriously. If you have served in Children’s Ministry, list some ways you have been blessed or challenged by your service. Share with your homegroup!

¹ Chen, 243.

Fundamental to both the parable and the story is a profound truth about how people are to receive the mercy and grace of God. As you reflect on our passage this week, savor these lyrics from “Come Ye Sinners, Poor and Needy,” penned in the late 1700’s by English pastor Joseph Hart. Notice how they neither downplay the sinner’s guilt nor allow him or her to wallow in self-pity.

10. As you read or listen to this hymn, open your heart to Jesus and ask him to show you what you most need to hear from him today. Which line or verse especially jumps out at you, and why?

**Come Ye Sinners,
Poor and Needy**
The Worship Initiative



**Come Ye Sinners,
Poor and Needy**
Fernando Ortega



Come Ye Sinners, Poor and Needy (lyrics)

Come, ye sinners, poor and needy / Weak and wounded, sick and sore / Jesus ready stands
to save you / Full of pity, love, and pow'r.

Come, ye thirsty, come, and welcome / God's free bounty glorify / True belief and true
repentance / Every grace that brings you nigh.

Let not conscience make you linger / Nor of fitness fondly dream / All the fitness He
requireth / Is to feel your need of Him.

Come, ye weary, heavy laden / Lost and ruined by the fall / If you tarry till you're better /
You will never come at all.

Lo! th'incarnate God, ascended / Pleads the merit of His blood / Venture on Him, venture
wholly / Let no other trust intrude.

Prayer Guide

- Rejoice** Praise Jesus for the way he sees and cares for the lowly! Celebrate his grace and kindness toward those who are weak, needy, and insignificant in the world's eyes. Give thanks for the children that are in your life; name them before Jesus and ask him to put his hands on them and bless them.
- Repent** If you are aware of having been “confident of your own righteousness” and quick to look down on others recently, or if you have been cultivating the praise and admiration of others, confess and ask for the Holy Spirit to change your heart.
- Request** Pray for a humble, lowly spirit before the Lord. Pray for a genuine willingness to serve and honor others above yourself. Pray for our church body as a whole, that we would be characterized by gratitude, humility, and service and that we seek after the things Jesus loves, rather than worldly markers of success.

Prayer Requests:



Study 9

Luke 18:18–34

Most of us share, to some degree, the desire for a good future. But what does it look like, and how would you plan for it? Might the path toward the “good life” look drastically different than what we were expecting? In this week’s passage, we see Jesus invite would-be followers to walk a path to the fullness of God’s plan that is strikingly different from the world’s vision of success and security.

1. Imagine you woke up this morning to learn that you have acquired tremendous wealth overnight. What are a few of the first things you might do with that money?

Most people would probably be willing to admit that the idea of wealth is enticing. However well-off we feel we are now, we can easily imagine the benefits of having a lot more. At the same time, we can also envision that having great wealth comes with certain complications.

2. Can you think of a story—from a movie, book, or real life—in which someone acquired great wealth, only to have it ruin their life? Compare notes with your homegroup.

The author of Luke has a lot to say about money and wealth—in fact, he refers to wealth and wealthy people four times as often as Matthew and Mark. Although there are wealthy characters in Luke-Acts who play positive roles, in an overwhelming majority of instances, wealthy people are referred to in negative terms (Zaccheus in 19:1-10 is the exception—we’ll encounter him in the next study guide).¹ Edwards explains:

One cannot say that wealth is a categorical evil in the Third Gospel, but one must say that it poses an unquestionable danger to faith and discipleship.²

¹ Edwards, 510.

² Edwards, 511.

Why might this be the case? Flip back in Luke and you should be able to find a number of passages about wealth and possessions.

3. List a few of these. Compare with your homegroup. How would you sum up what Jesus wants us to know about money, and what kind of relationship he wants us to have with it?
4. Read 1 Timothy 6:6-11 and 17-19.
 - a. What attitudes and actions are we to take to counteract the greed and attachment to wealth that Jesus is warning about in Luke 18?
 - b. According to these verses, God “richly provides us with everything for our enjoyment” (v. 17). Think about that for a while—what does this say about God? About how he intends for us to live?
5. How might the Holy Spirit be speaking to you about your money and your attitude toward money in general? Ask him this open-ended question in prayer and be willing to hear from him. If there is something you think he’s prompting you to do, share this with someone you trust and pray about it together.

For some of us, following Christ has called for great sacrifice. Yet, Jesus promises in verses 29-30 that the rewards are not only in eternity, but “in this age.” Bock elaborates:

The text makes clear that we gain an entire new family when we come to Jesus. This truth is particularly important in a context where many come from fragmented families. The church becomes a place where new “brothers and sisters” provide encouragement, emotional support, and/or other forms of sustenance. We note this especially whenever small groups in the churches rally to a family’s need in the midst of a crisis. Through such support, taking the difficult road of discipleship becomes a little easier.³

6. If the path of discipleship has been costly for you, has the church stepped into the gap? If so, share with your homegroup.

In the opening chapter of this Gospel, Luke claimed to have prepared an orderly account of the life and ministry of Jesus. At a minimum, this means that Luke was intentional about the placement and ordering of the events he included in his writing.

7. With that in mind, what might be the significance of verses 31-34 appearing just after Jesus’ conversation on money and sacrifice in verses 18-30?
8. Why might it have been important to Jesus to point out that the fate awaiting him in Jerusalem is connected to the promises found in the Old Testament Scriptures?

³ Bock, 471.

9. Jesus gives a blunt description of what will happen to him in Jerusalem. Why do you think the disciples had trouble understanding?

10. Like the original disciples, we can be slow to grasp the ways and purposes of God. Can you think of examples of how your perspective or your heart has changed as you have followed Jesus?

Prayer Guide

- Rejoice** Take time to give thanks for every material blessing you enjoy. At the same time, rejoice in the greater gift of eternal life through faith in Christ.
- Repent** Confess any unhealthy attachment to money and possessions, any fears and anxieties that we think money might fix.
- Request** Ask the Lord to fill you with faith! Pray earnestly for a heart that is completely undivided, and the ability to steward and plan wisely with whatever resources you have, while resting securely in the care of the Lord. Pray for each other in your homegroup, that each would follow Jesus wholeheartedly and joyfully, even through suffering.

Prayer Requests:

Study 10

Luke 18:35-43

1. Have you ever found yourself in a situation in which you were helpless and took the risk to ask someone else to intervene? What was the situation and how did it turn out?

In this week's passage from the Gospel of Luke, Jesus encounters a man in very desperate straits.

2. Read Luke 18:35-43 and make a note of anything that jumps out at you from this very brief passage. It could be something that intrigues you, confuses you, or grabs your heart.

Way back in chapter 9, we read, "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem" (9:51). Over the ensuing chapters, we have traced our Lord's steady progress toward Israel's capital city. This week's passage brings him to the outskirts of Jericho.

3. What, if anything, comes to mind for you when you think of Jericho in the Bible? (If you need a refresher, check out Joshua 6 and 1 Kings 16:29-34.)

Jericho was a city with a long history of hostility toward God and God's people. But when Jesus approaches Jericho in our passage this week, it becomes a place of profound encounter with the presence and power of God.

Kenneth Bailey suggests that crowds like the one mentioned here remain a common way for residents of the Middle East to honor the visit of an esteemed guest.¹

4. Based on what we've seen thus far in the Gospel of Luke, what do you imagine it was about Jesus that prompted this particular crowd to assemble outside of Jericho?

It's difficult to overstate the desperate situation of a blind beggar in 1st century Palestine. Joel Green highlights:

In terms of power and privilege, such a person would belong to that five or ten percent of the population known as 'expendables,' for whom society as a whole had no need. Forced by his physical malady to live off the charity of others, this man would have had no attachments to possessions or kin; his existence would have been an embarrassment (cf. 16:3), marginal to the daily lives of others, and, if not for the premium placed on almsgiving in Jewish circles, short-lived.²

5. What aspects of the text reinforce the blind beggar's low social status?

¹ "In the Middle East, village people show honor to an important guest by walking some distance out of town to greet the guest and escort him or her into the village. At times, the popularity of a guest can be measured by how far the crowd walks to welcome the visitor." Bailey, 172.

² Green, 663.

6. With Green's quote on page 59 in mind, who might be similarly diminished or overlooked in our 21st century Santa Barbara context?
7. Despite his blindness, the beggar shows remarkable spiritual vision when he calls Jesus, "Son of David." Read 2 Samuel 7:11-16. In light of God's promise to David, what hopes do you think are being expressed by the beggar when he refers to Jesus this way?
8. In verse 41, why do you think Jesus asks the blind man, "What do you want me to do for you?"
9. Our passage ends with a response that has been a repeated theme in Luke: those who witnessed Jesus' healing work overflow with praise. As a refresher, read the following passages from earlier in this Gospel and take note of the various responses described.
 - Luke 5:25-26
 - Luke 7:16-17
 - Luke 13:12-13
 - Luke 17:15-16

61 Study 10 Luke 18:35-43

Though the circumstances are likely different than this roadside encounter outside of Jericho, many of us have experienced Jesus' power and compassion.

10. Can you think of a time when you experienced Jesus' compassion and power in the face of your desperation? If so, what were the circumstances?

Not all of us have been on the receiving end of such dramatic physical healing as the blind man in this passage (if you have, be sure to tell your homegroup about it!). But, everyone who is part of the family of God has experienced spiritual healing and, sometimes, much more.

11. In what ways has spiritual healing led to other forms of healing (emotional, psychological, social) in your life?

12. How is your life demonstrating the kind of grateful worship we see in verse 43? How might you turn up the volume on praising God for his deliverance and healing work?

Prayer Guide

- Rejoice** Thank God for spiritual healing and deliverance. Praise the Son of David for his fulfillment of the promises of God.
- Repent** Repent of any tendencies you have to minimize your dependence on God. Confess any pride that keeps you from crying out to him for the kinds of things only he can do.
- Request** Ask God for a greater willingness to embrace the marginalized and to bear witness to God's work in our lives.

Prayer Requests:

