



FATHOM **CHURCH**



# INTRODUCTION

## INTRODUCTION

Beginning in the end of March through the end of July, Fathom Church will be preaching through the Gospel according to Luke. We will spend our Sunday mornings preaching through the first 7 chapters of Luke. We have written this guide to both be devotional for individuals as well as a good resource for our discipleship groups and their weekly time together preparing by studying the text for the upcoming Sunday gathering.

The Gospel according to Luke has common themes and structure to other gospel writers, however Luke dives into much greater detail than some of the other gospel writers. Luke was known to be a physician, a detail oriented, structured reporter who wanted readers to know what Jesus did, for who, and for what purpose.

Luke notes in two specific sections the purpose of Jesus' ministry and time on earth. In Luke 4:17-21 Jesus reads from the scroll in the tabernacle, citing Isaiah and reads:

*"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."*

We see this purpose statement unfold in the rest of Luke's gospel as he recounts Jesus' life, his ministry, and his impact. And we see another purpose or mission statement later in Luke 19:10:

*"The Son of Man came to seek and save the lost"*

As you spend time reading through Luke's gospel, keep these two statements in mind and see how Luke begins to show us who Jesus was, what he came to do, why he came to do it, and how he accomplished his purposes.

Our hope at Fathom Church is that as you journey through the Gospel according to Luke, you see the richness of who Jesus was, and how the things he did while here on earth allow us to have confidence in our salvation through his life, death, and resurrection.



# INTRODUCTION

## INTRODUCTORY MATERIAL

*From Introduction to Luke ESV Study Bible*

### Author

The third Gospel does not name its author. This is also true of the book of Acts, the author's second work. This does not mean, however, that the original readers did not know who wrote these two books.

The Lukan authorship of Luke–Acts is affirmed by both external evidence (church tradition) and internal evidence. Church tradition supporting Luke as the author is both early (from the mid-2nd century a.d.) and unanimous (it was never doubted until the 19th century). The “we” sections of Acts (16:10–17; 20:5–21:18; 27:1–28:16) assume that the author was a companion of Paul and participated in the events described in those sections. Thus the author of Acts was probably one of Paul's companions listed in his letters written during those periods (Luke is listed in Col. 4:14; 2 Tim. 4:11; Philem. 24) and not one of those referred to in the third person in the “we” sections (cf. Acts 20:4–5). It is known that the author was from the second generation of the early church, was not an “eyewitness” of Jesus' ministry (Luke 1:2), and was a Gentile (Eusebius, *Ecclesiastical History* 3.4.6, says Luke was “by race an Antiochian and a physician by profession”; cf. Col. 4:14). All of this confirms the tradition that Luke was the author of the third Gospel. Because Luke traveled with Paul, this Gospel was received as having apostolic endorsement and authority from Paul and as a trustworthy record of the gospel that Paul preached (Eusebius reports that Paul quoted from Luke by saying, “According to my Gospel” [*Ecclesiastical History* 3.4.8]).

### Date

The earliest possible date of Luke–Acts is immediately after the events that Luke recorded in Acts 28, c. a.d. 62. In fact, Luke could have been written slightly earlier, and Acts could have been completed at that time. The specific date centers on two questions: would Luke have added to his Gospel later, and did he make use of the Gospel of Mark in writing his own Gospel? If Luke wrote Luke–Acts after the martyrdom of Paul (c. a.d. 64–67), some have suggested that the omission of the details of Paul's trial and death seems strange (see Introduction to Acts: Date). In addition, Luke makes no mention of the terrible persecution under Nero in a.d. 65 but gives a very positive picture of Paul preaching the gospel in Rome for two years “with all boldness and without hindrance” (Acts 28:31), so he must have written sometime before 65. (Those who hold to a later date for Luke reply that ending with Paul preaching in Rome is natural, because it shows that the preaching “to the end of the earth” in Acts 1:8 has been fulfilled. Since a primary purpose of Luke–Acts is to tell the story of how the gospel spread to the Gentile capital of Rome, when that purpose is accomplished the story could come to a natural end, regardless of what happens to Paul.)



# INTRODUCTION

Concerning the relationship of Luke to Mark, the great majority of scholars believe that Luke made use of Mark in writing his Gospel. There is no real difficulty in dating Mark in the mid- to late-50s a.d. (see Introduction to Mark: Date and Location), which would allow for a date of Luke in the early 60s. Other scholars dispute this and claim that the predictions of the fall of Jerusalem in Luke 21:20–24 are so vivid that they could have been written only after the fact, which means that Luke and Acts were written after a.d. 70. These scholars would then date Mark somewhat before Luke, in the late 60s (after Peter’s death). However, many evangelical scholars, who consider Luke 21:20–24 a predictive prophecy by Jesus, would hold to a date for Luke in the early 60s.

## **Theme**

Luke wrote his Gospel so that his readers would understand that the gospel is for all, both Jews and Gentiles alike, since Jesus is the promised one of God as prophesied in the OT and as attested through God’s saving activity in Jesus’ life, death, and resurrection. In addition to this, Luke emphasized the truthfulness of the Christian traditions his readers had been taught, so that by believing in Jesus Christ, the Son of God, they would receive the promised Holy Spirit whom he gives to all who follow him.



# OUTLINE

## **A SIMPLE OUTLINE OF THE GOSPEL ACCORDING TO LUKE**

Outline provided by Luke Vol. 1 Chapters 1-12 Reformed Expository Commentary Philip Graham Ryken

### CHAPTERS 1-3 - JESUS COMES

- 1:1-4:13 - *The Coming of the Son of Man*
  - *Preparation for Jesus' public ministry*

### CHAPTERS 4-21 - JESUS SEEKS

- 4:14-9:50 - *The Ministry of the Son of Man*
  - *Ministry in the city of Galilee*
- 9:51-19:27 - *The Rejection of the Son of Man*
  - *Journey to Jerusalem*
- 19:28-21:38 - *The Salvation of the Son of Man*
  - *What Jesus did to save us*

### CHAPTERS 22-24 - JESUS SAVES!



# USING THIS GUIDE

## USING THE GUIDE

*Every week the guide will have four main components (sometimes some additional material is provided) consisting of:*

**Observe:** Reading and considering everything in the passage as well as extra Biblical references including parallel accounts.

**Explain:** After having read the passage, giving meaning to the passage in its context. (what happened, who was involved, when, where, how questions)

**Apply:** Based on the explanation and observation of the text, spending time reflecting on how this passage impacts our life.

**Prayer:** As a response and a discipline, we want to practice memorizing God's word, confessing where we fall short, praying for the ability to put what we've learned through the text into practice.

At the top there will be **NOTES** that are meant to aid in your study, your understanding of themes, outline, or external references that could be helpful in reflecting on the text. These are not notes that dictate how you should handle the text, but can aid you in a place to start.



# WEEK 1

## Sunday April 28 Luke 3:1-20 - REPENTANCE

### NOTES

- Question 30 in the New City Catechism -
  - What is faith in Jesus Christ?
    - *Answer: Faith in Jesus Christ is acknowledging the truth of everything that God has revealed in his Word, trusting in him, and also receiving and resting on him alone for salvation as he is offered to us in the gospel.*
    - *Galatians 2:20 - I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*

This passage is written with very stern detail of John's message: Repent. And quickly! Judgment is here. As you prepare to study, and reflect on this passage, it may be helpful to open with prayer that the Holy Spirit would convict hearts of false salvation that exists in our lives. (i.e. faith in things that are not Christ) It could be a tender time in this passage with some wrestling with idols, entitlement, etc. Handle it with care, gentleness, and mercy toward one another.

### OBSERVE

- In an effort to grow as a disciple of Jesus and be a better student of God's Word, read the parallel accounts of this setting in **Matthew 3:1-12, & Mark 1:1-8**
- What do you think Luke's purpose for beginning this chapter with such an elaborate list of historical data?
- What is the main difference in these accounts, from Luke's account?
  - *"All flesh shall see the salvation of God"*
    - Why is this significant?

### EXPLAIN

- Split up the passage and have someone read a paragraph at a time and summarize what they just read for the group
- Summarize in your own words John's exhortation in verses 7-9
- In verses 8-9 John uses urgent language to communicate the need for people to not delay in their repentance.
- Why does John have a sense of urgency?
- Why do people/we as Christians need to not delay in repentance?
- What are some common themes in the examples of repentance John gives in verses 10-14?
- What is the result from John's preaching? Why?



# WEEK 1

## APPLY

- Luke 3:10-14 gives three occupations and three tangible ways to repent of the sin easily caught up in within those lines of work. Spend time having people share one area of their life they find themselves lured by sin and one tangible way they could practice repentance in it. This does not mean everyone needs to be perfect at the first attempt but as a first step of repentance we can name ways to repent and share them so the group can participate in holding us accountable.
- One of the themes of verses 7-9 is the Jews feeling entitled to salvation because of their heritage. John rebukes them for this. What is one area of your life you are falsely relying on for your security of salvation outside of faith in Christ?
  - Church attendance
  - Leadership position
  - Bible reading completion
  - Moral lifestyle?
  - Local church membership?
  - Etc.

## PRAY

- In verse 6 Luke quotes from Isaiah “all flesh shall see the salvation of God”. Although this doesn’t mean that everyone *will* be saved, but that everyone *can* be saved by the work of Jesus. It might be helpful to spend time naming unsaved people that your group knows and having them pray by name that they would come to know Jesus as Lord & Savior



# WEEK 1

*"O God of grace,*

Thou has imputed my sin to my substitute, and has imputed his righteousness to my soul, clothing me with a bridegroom's robe, decking me with jewels of holiness.

But in my Christian walk I am still in rags;

My best prayers are stained with sin;

My penitential tears are so much impurity;

My confessions of wrong are so many aggravations of sin;

My receiving the Spirit is tintured with selfishness.

I need to repent of my repentance;

I need my tears to be washed;

I have no robe to bring to cover my sins,

No loom to weave my own righteousness;

I am always standing clothed in filthy garments,

And by grace am always receiving change of raiment,

For thou dost always justify the ungodly;

I am always going into the far country,

And always returning home as a prodigal,

Always saying, Father, forgive me,

And thou art always bringing forth the best robe.

Every morning let me wear it,

Every evening return in it,

Go out to the day's work in it,

Be married in it,

Be wound in death in it,

Stand before the great white throne in it,

Enter heaven in it shining as the sun.

Grant me never to lost sight of

The exceeding sinfulness of sin,

The exceeding righteousness of salvation,

The exceeding glory of Christ,

The exceeding beauty of holiness,

The exceeding wonder of grace.

*Continual Repentance pg. 76 - Valley of Vision (A Collection of Puritan Prayers & Devotions)*



# WEEK 2

## Sunday May 5 Luke 3:21-38 Jesus' Baptism & Genealogy

### NOTES

- This section of Scripture has been called by some commentators, "the anointing of Jesus" or, "the empowerment of Jesus."
  - The reason being, as Joel Green a professor of New Testament theology points out to us today, "Luke is less interested in Jesus' baptism as such, and more concerned with his endowment with the Spirit and God's affirmation of his sonship." (Green, *The Gospel of Luke*, 185).
- Jesus is baptized, then, in order to *fulfill* his divine sonship (the fact that he is equal to the father and yet is distinct from him as the second member of the Trinity and submits to the divine will of the Father).
  - The ESV study Bible also notes; "Jesus submits to John's baptism of repentance to identify with Israel's sin." (1953). So, Jesus' baptism is not necessarily for him, but rather, it is *for us*. He lowers himself to our likeness for our sake (Philippians 2:1-9) and perfectly fulfills the requirements of baptism.
    - It is important to understand the humanity of Jesus that is being emphasized in this text; "The Gospels provide two genealogical accounts of the ancestry of Jesus: one his legal ancestry through his earthly (but not biological) father, Joseph (Matthew 1:1-17), the other apparently showing his ancestors through his virgin mother, Mary (Luke 3:23-38). He had a family history, just like the rest of us. In fact, Luke's genealogy goes all the way back to Adam, the first human. Jesus' ancestry demonstrates that he is related to every human being." (Mueller, *Called to Believe, Teach and Confess*, 175).
    - Luke, then, is emphasizing that first, Jesus was in fact fully human, and second, that while Adam, the first son, fell when he was tempted, that Jesus, the perfect Son, will not.
- Although Jesus is fully human, his baptism remains perfect. He does not sin afterwards; he did not sin beforehand. He is perfect in every way, so, his baptism must be perfect as well. Our baptisms, however, are imperfect, we sinned before them and we will continue to sin after them. So, Jesus is baptized *for us*, or, he is baptized in order to, as the gospel writer Matthew says, "fulfill all righteousness." He fulfills his role as the righteous, perfect, obedient and blameless Son of God through his baptism so that our baptisms are not in vain, but so that we can be truly baptized into Christ. Jesus makes it possible for us to be baptized.
  - The Apostle Paul says in Galatians 2:20 "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." This is a perfect picture of what baptism is. We are dead to ourselves because Christ did something perfectly on our behalf and now, we are raised to walk in the 'newness of life.' Jesus has made it possible to do this. Because, Jesus was baptized *for us*.
  - He is the perfect 'divine son' of God. He fulfills his role as the Son of God through his perfect obedience to the Father. That is why at this scene the Holy Spirit descends upon him and the Father declares "this is my *Son* in whom I am well pleased." When we are baptized God says, "this is my son/daughter in whom I approve of because of my Son, Jesus."



# WEEK 2

## OBSERVE

- Read Mark and Matthew's account of Jesus' baptism (Mark 1:9-11, Matthew 3:13-17). What is significant about these accounts? How do they differ from Luke's? Do they help us answer the question *why* Jesus might have been baptized?
- Jesus was without sin (Hebrews 4:15, 2 Corinthians 5:21, 1 Peter 2:22) and yet he is baptized. What are some of the reasons he would have been baptized? What do you think?
- Read Matthew's genealogy in Matthew 1:1-17. Compare and contrast with Luke's here. What stands out to you?
- It is important to understand that Jesus is both fully human and fully God. Theologian Wayne Grudem says it like this, "Jesus Christ was fully God and fully man in one person, and will be so forever" (Grudem, *Systematic Theology*, 529). We can also clearly see this truth throughout Scripture; John 1:14, 1 Timothy 2:5, Colossians 2:9, Hebrews 4:15. So, Luke is emphasizing here that God in the flesh allows himself to be baptized. What might the significance of this be? See Acts 1:8.

## EXPLAIN

- What kind of Baptism was John bringing in the previous section?
  - Why would Jesus be baptized in this way?
    - Read Acts 1:8. What is the connection between 'power' and the 'Spirit'?
  - In Mark's Gospel God declares "this is my Son in whom I am well pleased" as Jesus emerges from the baptismal waters (Mark 1:9-11) in Luke's account, however, God says this after Jesus was baptized and then went and prayed (v. 21). Is this a contradiction? Or, is Luke emphasizing something different to us, the reader? What might that be?
    - Who empowers Jesus' ministry? (See Luke 4:1, 14 and Isaiah 42:1). The Father is affirming his appointment of Jesus as the second member of the trinity, and, he is approving of Jesus' mission (Luke 4:18-19). Jesus, then, is sent by the Father (see Psalm 2:7) for a specific purpose. What is that purpose and where do we see it within Scripture? How is Jesus' life and ministry dependent upon the power of the Holy Spirit?
- Read the Genealogy in verse 23-38. How many times does the word 'son' appear? (77 times)
  - What are some of the names that stand out to you in this Genealogy?
    - Why do you think Luke thinks this particular genealogy is important both to the ministry and to the baptism of Jesus? (Remember the differences from Matthew's account)
      - What could be the significance of 'sonship'?
      - Who is the first son mentioned in the Bible? See Genesis 1:26. Who is the 'better Adam'? (Romans 5:14-15, 1 Corinthians 15:45-47). How does Jesus fulfill the role of divine son? How is he the new and better Adam?
- How is Luke's account of Jesus' baptism and this genealogy connected? What is the emphasis in both of them?

## APPLY

- For us then, what does it mean to be approved of by God because of the life and work of Jesus? Not only on the cross and through his resurrection, but, also through works like his baptism?
  - What does Galatians 2:20 mean for us in light of this?
  - What does it mean to walk in the 'newness of life'?



## WEEK 2

- Do you struggle with the idea that you are a son or daughter of the living God approved by him? Why?
  - What does this section of Luke's Gospel say about that? How does Jesus perfect fulfillment of the 'divine sonship' speak to your own deficiencies, insecurities or doubts?
  - Have you tried to make your own baptism a 'work of the law' that makes God approve of you in your own mind? How does this text speak to that?

### PRAY

- Pray this Prayer from Thomas Cranmer's collection of Prayers from 1549 as an inspiration from the Gregorian Sacramentary for "other prayers for the birthday of the Lord" traditionally prayed in the local church on Christmas Day.

*Eternal Father,  
you have given us your only-begotten Son  
to take our nature upon him,  
and revealed him to us  
at his baptism in the River Jordan,  
grant that we, who have been born again of water and the Holy Spirit,  
and made your children by adoption and grace,  
may daily be renewed by your Holy Spirit,  
through Jesus Christ, our Savior,  
who is alive with you,  
in the unity of the Holy Spirit,  
one God, now and forever.  
Amen.*

- Pray together as a group about the ways that Jesus has fulfilled his role as the 'divine son' in your own life despite your own deficiencies. How has Jesus entered into your own imperfect space lately? What can the group be praying for you as you reflect on this question?



# WEEK 3

## Luke 4:1-13 Jesus' Temptation in the Wilderness

### NOTES

- This passage aids us in our discipleship in a few ways:
  - It shows us how Jesus handled being tempted (with the strength and knowledge of God's Word) which inspires us to follow his example and prioritize reading, understanding, and memorization of scripture in our lives to combat the enemy when we are tempted to sin.
    - There are some very tangible application points (see APPLY section) we can take from this passage and use in our own lives.
  - It also shows Jesus perfectly being obedient, leading himself to become a sinless sacrifice on our behalf. This is not merely a passage on how to avoid temptation. It is a narrative of Jesus' obedience which fulfills him being a worthy sacrifice for the sins of the world. Spotless, blameless, perfect. Without sin.
    - This should shape our understanding of Jesus, who he was, and again feed into the certainty Luke is trying to communicate the Jesus was Christ, the Messiah.

### OBSERVE

- In an effort to grow in our discipleship and be better students of the Word of God, read the parallel accounts in **Matthew 4:1-11 & Mark 1:12-13**
- Read **Hebrews 4:15 & Hebrews 2:18**. How are we strengthened by Jesus' actions in the desert as well as the way Hebrews talks about Jesus being tempted as we are?
- Read Deuteronomy 8:3 - *The rest of the verse Jesus quotes during the first temptation*
- In your own words, write out what the Gospel speaks to us when we are facing temptation.
- Take some time to play out if Jesus had given into temptation in any or all of these scenarios and what implications that would have had for us now

### EXPLAIN

- Split up the passage and have someone read a paragraph at a time and summarize what they just read for the group
- What does the Bible reveal to us as readers & disciples when we read "Jesus was led into the wilderness by the Holy Spirit"?
- What are the three areas Jesus was tempted?
- What do all the temptations have in common?
- Why was it so important that Jesus resisted temptation in showing patience in these three areas?



# WEEK 3

## APPLY

- What is an area of your life you are trying to “self-manage” or “provide” for yourself instead of relying on the Lord? Is it career success? Is it financial stability? Is it your own salvation?
- A great verse to commit to memory is **Psalm 119:11** - “I have stored up your word in my heart that I might not sin against you.”

## PRAY

- With your group, it might be helpful to name some specific areas of temptation and doing some work to show us the freedom the Gospel gives us in the midst of those temptations.
- Read **Psalm 119:9-16**

*[9] How can a young man keep his way pure?*

*By guarding it according to your word.*

*[10] With my whole heart I seek you;*

*let me not wander from your commandments!*

*[11] I have stored up your word in my heart,*

*that I might not sin against you.*

*[12] Blessed are you, O LORD;*

*teach me your statutes!*

*[13] With my lips I declare*

*all the rules of your mouth.*

*[14] In the way of your testimonies I delight*

*as much as in all riches.*

*[15] I will meditate on your precepts*

*and fix my eyes on your ways.*

*[16] I will delight in your statutes;*

*I will not forget your word. (ESV)*



# WEEK 4

## Week 4 Luke 4:14-15 Jesus Begins His Ministry

### NOTES

- Jesus 'returns' to the place where his ministry ultimately began, in Galilee. His ministry begins with first, John the Baptist since he was a man who was "filled the Holy Spirit" (Luke 1:15) and does ministry in accordance with the Spirit's empowerment and direction. And second, Jesus ministry begins when he is baptized, which we looked at two weeks ago, see Luke 3:21-22.
  - Luke uses this small detail to share with us, the reader, that Jesus' ministry is spirit led. After emerging from the wilderness and successfully defeating the devil and not succumbing to temptation (walking in perfect obedience to the divine will of God the Father) Jesus returns to this place to continue his Spirit filled and led ministry, for, he is empowered by the Spirit to do so.
- Jesus' approval rating by people in this section is two-fold (since it is mentioned twice in just two short verses). First, people are fairly neutral with Jesus and second, people really, really approve of him. This will change, however, as Luke's narrative unfolds and as we already are aware of as 21<sup>st</sup> century readers.
- One of the many reasons Jesus came was to teach. After all, he is called 'teacher' over and over in the gospel accounts. Here Luke is painting a part of Jesus' mission and ministry to be one of proclamation. He comes to 'fulfill the law' (Matthew 5:17-20). A large part of this fulfillment is first to inform the current Jewish community that he, Jesus, is the Davidic Messiah (See Luke 4:18-19).
- Luke also uses this small transitional text to highlight the importance of Jesus' empowerment through the Spirit before starting his earthly ministry. We now, as the reader, do not have any questions about the validity of Jesus' teachings or his miracles that he performs since he is in fact the Son of God who submits himself to the will of the Father and is empowered through the Holy Spirit. And, more than that, he is God in the flesh (John 1:1). Luke, however, is emphasizing Jesus' sonship, once again, in this section and the important of the empowerment of Christ's ministry through the power of the Holy Spirit. Jesus is in fact Spirit filled.
  - This could be why he is "glorified by all" or approved of at the start of his ministry. The Spirit reveals truth to us through hearing (Matthew 11:15), he softens our hearts (Ezekiel 11:19) and he empowers us to believe (John 3:5-6). So, the Spirit here might have been calling people to repentance and into the kingdom of God, hence the 'approval' rate of Jesus we see here.

### OBSERVE

- Jesus ministry has many different components to it. He teaches, he performs miracles, casts out demons, raises a few people from the dead etc. He does a lot of things. Jesus ministry, however, is not fully understood by anyone (Read 4:23,32,36 and 4:34,41). Both people and demons do not fully understand the full scope of Jesus ministry even though he is, as this section says he has the "power of the Spirit" (v. 14).
- Read Romans 8:9, 1 Peter 1:11, and Galatians 4:6. What do we learn about the relationship between the Holy Spirit and Jesus from these verses?
  - What is the Spirit's role in Jesus life and ministry?



# WEEK 4

- Read Matthew 8:34, Matthew 21:42, Luke 4:28-29, and John 1:11. What do we learn about Jesus approval rating? What would he have been rejected?
- Luke is showing us, however, in this section that Jesus is both approved and is thought of neutrally. Why does this change so quickly? What is Luke showing us, the reader, at this point in Jesus life and ministry? (Think back two weeks ago). Read Matthew 4:12 and 23 for more context as well.
- Read Acts 1:8. What is the connection between ministry and the power of the Spirit?

## EXPLAIN

- Does anything in these two short verses stand out to you at all?
  - Why?
- What is Jesus 'returning' too? See Luke 3:1.
  - What might the theological significance of Jesus 'returning to Galilee' be?
    - What significant even happened in Galilee for Jesus?
- Why do you think Luke emphasizes the start of Jesus' ministry in the temple? Or, as the text says, 'their synagogues'? What does Jesus come to do both ultimately, and, from what we know about Jesus at this point within Luke's gospel? How do these two events fall in line with one another?
- In this section is Jesus approved of at this point by people?
- What is the connection between 'power' and the 'Spirit'? (See Acts 1:8).
- What is our theology of the Holy Spirit? What do we know about the Spirit?

## APPLY

- For us, what does it mean to be 'empowered' by the Holy Spirit?
  - What is a Spirit filled life? What does this look like? (See Galatians 5: 22-23).
    - What is Spirit filled ministry specifically? What ministry are you apart of currently? How are you inviting the Spirit into that space?
  - What does the Spirit primarily do? (point us to Jesus).
  - Jesus was anointed and empowered by the Spirit. We also are anointed and empowered by Him (John 14:25-26). How does that affect our daily activities? Is there an area in your life that you feel the Spirit is calling you to walk in more boldly? Where are you praying for the presence of the Spirit more in your life?
- How do we navigate, today, the fact that some people 'approve' of Jesus message, even though many do not submit to him, and that many are neutral to his message? What is our role within the world? What can we learn from Jesus about this, even in this small section of Scripture?
- Part of Jesus' ministry is a ministry of teaching, or proclamation. What does that mean for us today? What does 'proclaiming Jesus' mean in the modern world?
  - How does us being equipped with the Spirit aid us in this effort?



# WEEK 4

## PRAY

Pray this Prayer as a group from *The Gospel Coalition* for the power of the Holy Spirit to be present in the life of each member of the group, and, for Him to be present with the group as a whole when you meet together;

*Dear heavenly Father, I know that I've been born of the Spirit, sealed by the Spirit and am indwelt by the Holy Spirit. That why asking you for a fresh work of the Spirit in my life is an easy thing to do. You are quintessential generosity—the most bighearted and openhanded Father imaginable. You won't give us snakes and scorpions, when we ask; but grace and more grace, and still more grace! Hallelujah, many times over.*

*So Father, not doubting your promise one bit; and, without shame or hesitation, acknowledging my need, I ask for a fresh stirring and filling of your Holy Spirit. Several things motivate me to ask for a new work of the Spirit in my life.*

*I know that, apart from your Spirit, I can't believe the gospel and love Jesus, the way I want to. So Father, by the power that raised him from the dead, free me from my under-believing and over-compensating. Open the eyes of my heart to see more of Jesus. Dazzle me with his delights; buckle my knees with his beauty; put me face down on the ground from a renewed awareness of his glory and grace; grant me jaw-dropping wonder and awe, in response to Jesus' majesty and mercy of Jesus, and the perfection and completion of his work for us.*

*Grant me power, with all your children, to know the height, depth, width and breadth of Jesus' love—a love that surpasses knowledge; the only love that is better than life; the only love that is enough. You've poured out his love into my heart before; do it again, and again and again. May the love of Jesus be the most compelling and propelling force in my life; turning my whining into worship; my timidity into fearless faith; small dreams into a kingdom vision; my hesitation to risk much, into a life of gospel adventures.*

*By the grave-robbing, kingdom-advancing, Christ-exalting power of the Holy Spirit, restore to me the joy of your incomparable salvation; renew my love for the beauty and freedom of holiness; and intensify my awareness and excitement about the occupied throne of heaven.*

*Indeed, Father, you ARE working in all things for your glory and our good; and you ARE working all things together after the counsel of your will; and you ARE summing up all things in Christ. Hallelujah, what a Savior, Jesus is; hallelujah, what a salvation he has won for us! So very Amen I pray, in Jesus exalted and awesome name!*

Share prayer requests with one another and spend time lifting one another up and ask for the Spirit to enter into those spaces where you need more empowerment, direction and guidance.

Ask the question "how can we as a group begin to do more ministry that is empowered by the Holy Spirit"? Come up with one hope and possibly a few ideas, write them down, and begin praying for those things together.



# WEEK 5

## Week 5 Luke 4:16-30 Jesus' Gospel & Rejection

### NOTES

- A note from Darrel L. Bock *Baker Exegetical Commentary on the New Testament (Luke 1-9:50)*
  - "Every reader faces a choice upon reading this account: to identify with Jesus and his message of hope or to side with those who reject Jesus. Jesus' safe departure suggests where the decision ought to reside. As Luke will show, people cannot bring Jesus to his death. Rather, Jesus will choose to offer himself up in their behalf. Will the reader accept the offer Jesus makes? Will the reader enter into the Lord's Jubilee and the acceptable year of the Lord? Or will the reader reject him, as the Nazareans did, with all the risk that that entails? Is Jesus the fulfillment of promise or an imposter full of empty words? (pg. 420)
- The passage about Elijah coming to a widow comes from **1 Kings 17:8-16** and the story of Namaan comes from **2 Kings 5:1-14**. It may be helpful after reading the passage in Luke to go and read these passages with the group as well and have someone summarize them after reading it aloud.

### OBSERVE

- Before reading the passage in Luke as a group, it could be helpful to read the other Gospel accounts: **Matthew 13:54-58 & Mark 6:1-6** and then read **Luke 4:16-30**. What do you see as the difference in accounts of this passage?
- Split up the passage and have someone read a paragraph at a time and summarize what they just read for the group
- From the first few stories Luke tells (Incarnation (1:35), baptism (3:22) temptation (4:1), & now the preaching of this *sermon*) what is the common thread that Jesus is noted to carry throughout each one of these stories? What implication does that have for us in regards to how we are to engage with God?

### EXPLAIN

- What do you think that Luke is referencing when he mentions "*as was his custom*"? Why would he note that?
- What are the things that the Isaiah passage proclaims the Anointed One will bring?
- Luke, in comparison to Matthew & Mark goes into more detail about what was offensive to the hearers in the synagogue. Verses 24-27 is where this detail is found. Spend some time summarizing what Jesus said here and why it would be so offensive. (*note 1 Kings 17:8-16 & 2 Kings 5:1-14*)
- The way that Jesus preached and prophesied, Luke said resulted in "*All in the synagogue were filled with wrath*"(v28). Why do you think they were so angry? Or for what reason after hearing a sermon like this would they be upset?



# WEEK 5

## APPLY

- In Jesus' reading of the scripture from Isaiah - he preaches liberty/freedom/forgiveness to four groups of people: The poor (spiritual or financial), the captives (to sin), the blind (to salvation or physical), and the oppressed (abused or spiritual). Pick which one of these groups you most identify with and why? What does Jesus' message of liberty tell you in that place?
- The sermon Jesus preaches is from God's word, he is familiar enough to find the passage quickly because he would have known it. Talk to your group about the importance of knowing God's word intimately. Discuss some of the ways we fall short or could improve in organizing our rhythms to prioritize God's word. This might not mean everyone is an early bird and wakes up and reads scripture but talk about the various ways to prioritize God's word in our lives.

## PRAY

It is important to see the pride in those who heard this sermon. We often can have that same pride that we don't need rescuing from poverty, blindness, oppression, etc. but we are sinful and fall short of the glory of God (Romans 3:23) always. It is important to pray and ask for God to humble us and how his power is to rescue us from our pride and to teach us how to rely on him even when we feel self-righteous.

*Powerful Holy Spirit: put to death the Pharisee in my soul. Give me true and sober judgement about myself and honest courage to admit what an incredible sinner I really am. Convict me daily of my sin, and of my goodness, of which I have become so proud, and never let me escape from my need of a Savior. Help me to live a life of honesty before others, confessing my sin, and asking for their help to see more clearly. Recuse me from the love of my own reputation, and change my heart, I pray. Cause me to see Jesus daily, to love him deeply and to become like him as I adore him in all his brilliant glory. Amen*

*From Prone to Wander "Prayers of Confession and Celebration" (Page 142-143 - Pride)*



# WEEK 6

## Week 6 Luke 4:31-44 Jesus' Authority & Healing Ministry

### NOTES

- Begin your time in this passage, whether in a group or alone by praying before you read. Pray and ask the Lord to give you fresh eyes and perspective as you read these accounts of Jesus' miracles. We can somewhat be familiarized to the point of being numb to the depth and breadth of these miracles. So, ask the Lord, as Luke intends, for God to allow you to read these accounts, with great detail as if you were actually there and what your reaction would be like seeing these things happen!
- This passage deals a lot with the *authority* of Jesus and specifically of *his word*. He heals, he casts out demons, and all the while he has been and will continue to preach the kingdom of God. A good opening exercise for your time in group could be to talk about the difference in Messianic authority in our lives, verses just basic authority structure within the workplace or home.
  - What does submitting to Jesus' authority mean for us as Christians?
  - Does it change how we live? How?
- Jesus, after having healed many, cast out demons, and preaching, withdraws to be with the Father in prayer (according to Mark). A good conversation to have is around the idea of sabbath or self-reflection with the Father in our own lives. People in today's world don't slow down easily or retreat well. They may withdraw to wilderness or quiet but knowing what to do or how to engage in those moments with God is something a lot of people struggle with. This can be a great opportunity after reading the passage to have a discussion around rhythms that people have found helpful for them. As people share, hopefully your group will be encouraged and stirred to try one of Jesus' most important rhythms themselves.

### OBSERVE

- As you strive to grow in discipleship and be a better student of God's Word, read the parallel account of this story in **Mark 1:21-28**.
- Split up the passage and have someone read a paragraph at a time and summarize what they just read for the group
- Have you personally ever experienced a miracle or heard of a miraculous account of something God did? Share it with your group or write a brief summary of what happened.

### EXPLAIN

- When does this event transpire? This has been common in Jesus' story thus far.
- What are the three accounts of miracles performed in this passage.
- What does Jesus specifically do in all three portions of this narrative? (besides heal)
- Why would Jesus silence the demons? (v35 & 41)
- What does Jesus do after he heals many?
- What was Jesus' purpose in moving on from a great healing ministry?



# WEEK 6

- What was Jesus proclaiming/preaching as he went from place to place? What was his purpose?

## APPLY

- After Jesus heals Simon's mother in law, Luke notes "she immediately rose and began to serve them" (v39). After Jesus saved you, how have you served him with your life? What has changed? Is it visible change or have you merely kept Jesus as an internal part of you?
- We can learn something of Jesus' pattern and rhythm of life in this passage. In verse 42, after he had healed many and cast out demons, Jesus withdrew to a desolate place (other authors note: to pray). Do you have a rhythm of withdrawing into time with the Father regularly? What is your "desolate place"? What connects you to God the Father the most? If you've experienced this before, what has been the outcome or result of this time away? Spend time with your group or journaling rhythms that have been helpful for getting refueled by withdrawing like Jesus did.

## PRAY

We should see after reading this passage that Jesus did not use his authority to build his name or fame among the world. He knew his message was different and he wanted people to experience the Good news. Therefore, he spent time with people who were hurting. He was available for people, laying his hands-on people, preaching the Gospel to people and we should follow this example. Let us pray to the end that we would be an example of Christ - like love to those who are poor, captivated by sin, blind to their sin, and oppressed.

### The Helper of the Hurting (Prone to Wander - pg.38-39))

*"Jesus, you see our great need and are not ashamed of us. We are crippled and afflicted by weakness and sin, but you rushed to rescue us. You took on the weakness of our human bodies and entered our sin - infested world in order to live the life we could not live. Thank you for seeing the needs of those around you, for loving them in their brokenness and serving them with pure compassion, clean hands, and a pure heart. Thank you for your perfect obedience, which is credited to us, even though we continue to struggle every day with selfish hearts that lack compassion.*

*Holy Spirit melt our hard hearts, for we cannot soften them. Cause us to see how we have been rescued by our great Savior. And give us the desire and ability to open our eyes, to look around us, to see people as they are, and to love them deeply from a heart of gratitude and concern. Help us to enter the worlds of others, to celebrate with them, to grieve with them, and to walk alongside them with caring hearts and hands that are ready to help. May we grow into people who love as we have been loved and who serve as we have been served. Amen.*

- **Pray Psalm 22:23-24**

[23] You who fear the LORD, praise him!  
All you offspring of Jacob, glorify him,  
and stand in awe of him, all you offspring of Israel!  
[24] For he has not despised or abhorred  
the affliction of the afflicted,  
and he has not hidden his face from him,  
but has heard, when he cried to him. (ESV)



# WEEK 7

## Week 7 Luke 5:1-11 Jesus Calls the First Disciples

### NOTES

- A note from Darrel L. Bock *Baker Exegetical Commentary on the New Testament (Luke 1-9:50)*
  - "In Luke 5:1-11, the focus is on Jesus' knowledge, the human condition, and the opportunity to share in God's task. Jesus can be trusted. In fact, he knows people better than they know themselves. This is pictured in Jesus' knowing how to fish better than the fishermen do. What they could not do the night before, even though fishing was their profession, Jesus enables them to do with amazing results. More importantly, despite the presence of sinfulness in the fishermen, Jesus still asks sinful people like Peter to join him in fishing for people. To be a 'fisher of people' is to be a 'fish' who is able to relate what it means to be pulled out of dangerous waters by God's grace." (pg. 448)
- A good way to prepare for this week is to prep your group. Send an email to your group and ask them what their biggest prayer request is in their life. Ask them to bring it to the group ready to discuss.
- A huge theme in this scripture is the theme of identity/occupation and what Jesus calls us into. If you have mostly a group of people employed comfortably, this can take the approach of "what is Jesus calling you to in your workplace" but be sensitive to those who have struggled to get a job, or don't feel like what they're doing now is what they're supposed to be doing. Focus on the Gospel call to follow Jesus in obedience in all things instead of finding your *ideal perfect* job.

### OBSERVE

- Read **Luke 5:1-11**. Summarize it as a group or jot down a summary analysis of what happened in a journal.
- In an effort to be a better disciple of Jesus and to know the Word of God more, read the parallel accounts in **Matthew 4:18-22 & Mark 1:16-29**. What are some of the differences in these accounts compared to Luke's gospel?

### EXPLAIN

- Where did this happen?
- Who was there?
- What did Jesus do?
- What was the miracle?
- What was the response?
- What was the result?
- Why do you think Jesus chose Simon Peter's boat to teach from?
- Why do you think Jesus wanted to teach from a boat in the first place and not on the land?

### APPLY

- Jesus taught from the boats, physically. What do you think that means Jesus could teach you in your place of work?
- Discuss your MIRACLE right now. In this season of life, what are you asking God to do that'd be miraculous? Do you doubt this actually happening and why?



## WEEK 7

- Is Jesus calling you, like he did the fishermen? To what? To something new? Is it a role? Or is it an attitude or a posture? Is it to return to something old? How is he calling you to himself in it all?

### PRAY

Living for Jesus (*Valley of Vision* pg.58)

- *O Savior of Sinners,*

*Thy name is excellent,  
Thy glory high,  
Thy compassions unfailing,  
Thy condescension wonderful,  
Thy mercy tender.*

*I bless thee for the discoveries, invitations, promises of the gospel  
For in them is pardon for rebels,  
Liberty for captives,  
Health for the sick,  
Salvation for the lost.*

*I come to thee in thy beloved name of Jesus;  
Re impress thy image upon my soul;  
Raise me above the smiles and frowns of the world,  
Regarding it as a light thing to be judged by men;  
May thy approbation be my only aim,  
Thy Word my one rule.*

*Make me to abhor that which grieves thy Holy Spirit,  
To suspect consolations of a worldly nature,  
To shun a careless way of life,  
To reprove evil,  
To instruct with meekness those who oppose me,  
To be gentle and patient towards all men,  
To be not only a professor but an example of the gospel,  
Displaying in every relation, office, and condition  
Its excellency, loveliness and advantages.*

*How little have I illustrated my principles  
And improved my privileges!  
How seldom I served my generation!  
How often have I injured and not recommended my Redeemer!  
How few are those blessed through me!  
In many things I have offended,  
In all come short of thy glory;  
Pardon my iniquity, for it is great.*



# WEEK 8

## Week 8 Luke 5:12-16 The Leper

### NOTES

A couple things to note as you walk through this passage:

- 1) This passage hints and foreshadows Jesus' atoning work on the cross (imputing his cleanness onto our sickness & disease of sin). You can easily, throughout this time allude and discuss the cross & imputation of righteousness from Jesus to us.
- 2) Jesus is both willing & able to heal people from their sinful nature, but it is our posture that is required to receive his *hand of healing* outstretched toward us in grace. Push your group to get specific where they need healing and what posture/action moving forward they should take trusting the ultimate healer, Jesus, to willingly heal them of what they bring to Him.
- 3) There's a big part of this passage that after you've been forgiven by Jesus and his healing power in your life, he has the power, as our Priest, to restore us to the community of God, including fellowship with the Father – but only if true repentance is shown (which is demonstrated by the leper falling on his face begging Jesus to heal him; he had belief and desperation to experience the healing grace of Jesus)
- 4) The other part of this passage has an implication for Christians to extend the grace of Jesus to the outcast and "unclean" of our time. The people on the fringes that need God's grace should experience that through the community of God's people. This is a charge for all of us to grow in our discipleship by loving the "unclean" and being a part of God's tangible grace in their lives as we live out what Christ has already done for us.

### OBSERVE

- Read **Leviticus 13:45-46** and discuss what being a leper would mean and the implications it might have on one's life during Biblical times.
- In an effort to be better disciples and to know God's Word better, read the parallel accounts in **Matthew 8:1-4 & Mark 1:40-45**. What are some of the differences of these compared to Luke's gospel account?
- Read **Luke 5:12-16** and explain what you just read, tell the story in your own words. What would it be like to be a leper in this passage?

### EXPLAIN

- Explain the significance of why it would be odd that the leper would be in the city? What does that tell us about the leper in this story?
- What do we learn about Jesus in his simple response in verse 13 to the leper's request to be healed?
- Why do you think Jesus instructed the healed man to go to the priest and make an offering?



# WEEK 8

## APPLY

- Where do you need Jesus' healing as you read this passage? Be specific with your group or in your journaling. This could be a broken relationship with a loved one or friend, a sin addiction or struggle, a mental or physical ailment that has pained you, etc.
- What is the posture God is asking you to take before him in order to heal this ailment? What is your next step to experience Jesus' healing work in your life?
- Are there "unclean" people in your life that you aren't extending Jesus' hand to in grace because they are not part of the normal community? Do they need the touch of Jesus' love in their life? How can you be a part of this?

## PRAY

- **1 Corinthians 6:9-11** "Come now, let us reason together, says the LORD: though our sins are like scarlet, they shall be white as snow; though they are red like crimson, they shall become like wool."
- **Pray this together or on your own:**

"Holy Spirit, melt our hard hearts, for we cannot soften them. Cause us to see how we have been rescued by our great Savior, and give us the desire and ability to open our eyes, to look around us, to see people as they are, and to love them deeply from a heart of gratitude and concern. Help us to enter the worlds of others, to celebrate with them, to grieve with them, and to walk alongside them with caring hearts and hands that are ready to help. May we grow into people who love as we have been loved and who serve as we have been served. Amen."

*(Prone to Wander - The Helper of the Hurting; page 38-39)*



# WEEK 9

## Week 9 Luke 5:17-26 The Paralytic

### NOTES

- This passage has 2 pronounced themes that can be taken and applied
  1. The faith of both the friends and the paralytic
    - People who are physically & spiritually ill can only be brought to Jesus by the faith of believers who will be persistent in showing them Jesus, creative with the ways they remove obstacles, and sacrificial with their time and efforts. (see *apply section*)
  2. The authority of Jesus to heal more than just physical ailments
    - Jesus not only had the authority to heal the provable illness, but he had the authority and power of the Spirit to forgive the spiritual illness of a sinful heart which gives way for the physical illness to be healed. Jesus could have easily simply healed the physical, but he chose to heal the most important piece – the heart.

### OBSERVE

- Read the other synoptic Gospel accounts of this story **Matthew 9:1-8 & Mark 2:1-12** as well as **Luke 5:17-26**
- One of the key characteristics that we learn about Jesus and his divine deity is that he is omniscient. (v22) he perceived the Pharisees thoughts and spoke into them without having heard them say anything.
  - Omniscience is defined as - *God fully knows himself and all things actual and possible in one simple and eternal act.* (Grudem; Systematic Theology pg.190)
  - If God knows all actual situations and possible situations at all times, how does that change your view of God? What does that mean for us when we deal with things like anxiety? Sin? History & future?
  - Because Jesus is fully God & fully man, that means he is omniscient. What does that tell us about Jesus as we read about his life, death and resurrection?

### EXPLAIN

- Who was at this house? Why was this group significant? What was different about this crowd than other times Jesus had taught?
- What does verse 20 mean when it says "...when he saw their faith,"? Whose faith is he seeing?
- The scribes and Pharisees are right in their claim that only God can forgive sins (v21b) but why does Jesus perceive their thoughts as incorrect? Do we sometimes fall into this trap - being intellectually aware of who God is, but missing what that means and what he's doing in our lives?

### APPLY

- R. Kent Hughes notes that the friends of the paralytic were persistent in the midst of crowds to bring their friend to Jesus. How are you persisting in your relationship with unbelieving friends or family members to show them Jesus? What excuses are standing in your way? What does the Bible show us



## WEEK 9

about what it looks like to be persistent?

- R. Kent Hughes also notes the friends of the paralytic being creative in their approach to get their friend to Jesus. They didn't settle for the door being blocked, they thought of and found another way. What are some ways that you can be creative with the people you noted above to bring them to Jesus? What obstacles are in your way and where is God potentially showing you the *ladder* to the roof?
- R. Kent Hughes again notes the friends of the paralytic were sacrificial in going to any length, even wrecking someone's roof, which would have been costly and laborious to repair, to be able to bring their friend to Jesus. Are you sacrificing your comfort, finances, or preferences in your evangelism? Or are you using these things as excuses? Is comfort standing in your way from inviting someone who needs a home? Is convenience an idol you're using to keep you from dedicating time to proclaiming the Gospel to your neighbors or unbelieving friends? Elaborate on this in a journal or with your group.
- The scribes and Pharisees are right in their claim that only God can forgive sins (v21b) but why does Jesus perceive their thoughts as incorrect? Do we sometimes fall into this trap - being intellectually aware of who God is, but missing what that means and what he's doing in our lives? Spend some time journaling or sharing with the group things you know of God but haven't experienced with God yet.
  - All R. Kent Hughes references from "Luke; That You May Know the Truth"

### PRAY

*"Glorious Father,*

*We are left uncomfortably exposed by Jesus' words. In the blinding light of your law of love, we stand woefully condemned. If we were treated as we treat others, we would be devastated. We would be despised for our outward appearance, rejected for our sinful behavior, and ridiculed in secret gossip. We would be slighted, cursed, and mocked. We would be misused sexually, abused emotionally, and abandoned relationally. This is precisely what we have done to others, consistently and willingly. Father forgive us.*

*Lord, help us to live in the blessed assurance that we are your adopted children because of what Jesus has done. Fulfill your righteous law of love in us so we might genuinely love and serve one another daily. As we do so, help us to look forward to our heavenly home, where we will see our Savior with new eyes: found by his grace, and lost in his love. Amen.*

*From Prone to Wander - Loving Others (pg. 120)*



# WEEK 10

## Week 10 Luke 5:27-32 Jesus Calls Levi

### NOTES

- ***“The church is the only fellowship in the world where the one requirement for membership is the unworthiness of the candidate.” - Robert Munger***
- Similar to previous passages, this section of text teaches two key aspects of discipleship:
  1. When Jesus calls us, our lives change
  2. Jesus spent time with sinners, seeking to save the lost, as disciples, we need to pay close attention to do the same and strive to not be “righteous elite” but to be evangelistic to the sick of the world showing them Christ at every opportunity.

### OBSERVE

- As part of pursuing being a better student of the Bible and a disciple of Jesus, read the other accounts of this story: Matthew 9:9-13 & Mark 2:13-17
- What are some of the specific things each author notes that others do not?
- What is unique if any to Luke’s writing style and account of this story?
- Ephesians 2:12

### EXPLAIN

- Summarize the passage. What happened in this text?
  - Who was Levi?
  - What does Jesus call him to do?
  - What is his response?
- Why would the religious elite have a problem with Jesus spending time with Levi and his peers?
- What does Levi’s response and the banquet say about his conversion?

### APPLY

- Share with the group or write in your journal how Jesus transformed your life. If you can’t think of anything that has changed in the way you lived before you met Jesus to calling him Lord, ask him what he wants to change in your life. You are to be like Levi and “*leave everything*” (v28) in a way that shows the change Jesus makes in your life.
- How are we engaging like Jesus to the sinner? Or to the lost that God has placed in our lives?
- Much of Jesus’ life was spent calling sinners to repentance, but that meant he was engaging with sinners. Who has God placed in your life that you’re engaging with regularly that you could begin to share the love of Christ with?
- Notice, the past few weeks have focused on the people that God is charging us to evangelize to and the obstacles of comfort in the way. What obstacles of comfort or fear can you ask God to remove so he can use you to share the Gospel?



# WEEK 10

- Are you engaging with sinners regularly? If not, why? What rhythms can you put in your life to not be part of the religious elite and make sure that you're living a life like Jesus and engaging with sinners often?

## PRAY

### Rock of Ages - Hymn

Lyrics -

*Augustus Montague Toplady*

*Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Save me from its guilt and power.*

*Not the labor of my hands  
Can fulfill Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All could never sin erase,  
Thou must save, and save by grace.*

*Nothing in my hands I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace:  
Foul, I to the fountain fly,  
Wash me, Savior, or I die.*

*While I draw this fleeting breath,  
When mine eyes shall close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.*



# WEEK 11

## Week 11 Luke 5:33-39 Fasting

### NOTES

- A note about wedding feasts: In Jewish tradition, a bride and groom would not honeymoon, but rather have a weeklong feast with their closest friends and family members, sometimes members of society. During that weekly feast, all religious traditions of fasting were exempt due to the celebration that was happening due to the new marriage.
  - *This should shape and inform how you read Jesus talking relationally to the Pharisees. Jesus was using their context and understanding of tradition to communicate his message.*
- The parable of the torn cloth and/or patches from a new garment to an old has implications to what a life following Jesus looks like. We've seen this in his call to Levi to leave everything and follow him. Some people who heard Jesus' call to faith-based righteousness, would have attempted to keep their old rituals and ceremonies. What Jesus is saying in this parable is that, it requires an entirely new self. You can't keep what you want from the old but place the "patch" of Jesus on, because the new patch on an old garment will rip and tear the new one and break away from the old worn garments.
- The wineskins parable has a similar message with an ending observation. You cannot merely put the new wine of a faith-based righteousness into the old way of living. It requires a *new skin* or else the new wine will be wasted because the old skin will break. Jesus is pointing out that it just does not work unless you give your whole self over to the transformation of following Jesus as Lord. We see this example in the way that Levi left *everything* to follow Jesus. He gave up his old garment, his old wineskins, and took on the new.
- *As a leader, take the time to walk through these parables when you get there in the text and talk about the implications in our stories. In our patterns, rhythms, etc. All of us like "patches" of Jesus/Christianity, but are unwilling to put on new flesh, get new wineskins because we don't believe it will truly be better. Your time in this text could be a huge next step for you and your group in your discipleship. Dig in!*

### OBSERVE

- In efforts to grow in our discipleship, we want to better understand the Bible. So, before you read this passage, read the other Mark's account of this story Mark 2:18-22 and also read Matthew's account in Matthew 9:14-17.
- Then in reference to fasting, read Matthew 6:16-18
- Then Read Luke 5:33-39
- Take a moment to reflect on all of chapter 5 as this is the last passage in it. Summarize what you've learned, read and heard.
- What is Jesus mainly doing in this chapter?

### EXPLAIN

- Who is "they" in verse 1 of this story asking Jesus the question?
- Summarize Jesus' answer in verses 34 & 35. What is Jesus saying?



# WEEK 11

- Jesus then moves into a parable about garments and patches; what does this parable mean? Summarize it in your own words
- Verse 39 is unique to Luke's account of the story. What does verse 39 mean? Do we see verse 39 today in our lives? What about in the lives of the people God has placed us in community with?

## APPLY

- One of the biggest implications of this text is that following Jesus demands change in our life. Spend some time as a group or in your journal discussing/writing what your life looked like before you gave your life to Christ.
  - Next, spend some time being vulnerable and honest and talk about the things you've held onto from your life that could be "old garments" (this can be things such as foul language, habitual sin, attitudes of the heart: i.e. greed, selfishness, pride, etc, )
- Are there areas that you resonate with verse 39 in your life? You know about the new wine of Jesus and faith-based righteousness, but you're comfortable with the way things are. You are having a good time in your sin. You don't want to lose friends. You don't want your life to change. You like your old wine.

## PRAY

**Jesus is Better** - Austin Stone Worship (From the Album - Everflow 2017)

*There is no other, so sure and steady  
My hope is held in Your hand  
When castles crumble, and breath is fleeting  
Upon this Rock I will stand, upon this Rock I will stand*

*Glory, glory, we have no other king  
But Jesus Lord of all  
We raise the anthem, our loudest praises ring  
We crown Him Lord of all*

*Your kindly rule has shattered and broken the curse of sin's tyranny  
My life is hidden 'neath Heaven's shadow Your crimson flood covers me  
Your crimson flood covers me Your crimson flood covers me*

*In all my sorrows  
Jesus is better, make my heart believe In every victory  
Jesus is better, make my heart believe Than any comfort  
Jesus is better, make my heart believe More than all riches  
Jesus is better, make my heart believe Our souls declaring:  
Jesus is better, make my heart believe Our song eternal:  
Jesus is better, make my heart believe*

Read **Ephesians 4:17-24** in closing & in a prayerful posture. Ask God and His Holy Spirit to help us with this step and process daily.



# WEEK 12

## Week 12 Luke 6:1-11 Jesus Lord of the Sabbath

### NOTES

- This passage talks about two topics in relation to the Sabbath - use this framework as you read this passage and ask the Spirit to speak and reveal some applications to these questions.
  1. What are we allowed to do on the sabbath?
  2. What are we called to do on the sabbath?
- **“How easy it is to keep a list of things that make us good enough for God, while at the same time completely missing the things that are most important to him.” - Philip Graham Ryken - Reformed Expository Commentary; Luke**

### OBSERVE

- Read **Genesis 2:2-3, Exodus 20:8-11, Deuteronomy 23:25, and Hebrews 4:4** to better understand some context around the sabbath as well as some context around this story.
- What does your current Sabbath look like? Discuss this in your group or journal an outline of your current Sabbath structure.
- What do you think was the Pharisee’s abuse in this story?

### From the 1689 Baptist Confession of Faith - Of Religious Worship & The Sabbath Day

- Paragraph 7. As it is the law of nature, that in general a proportion of time, by God’s appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him,**28** which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord’s Day:**29** and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

**28** Exod. 20:8

**29** 1 Cor. 16:1,2; Acts 20:7; Rev. 1:10

- Paragraph 8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,**30** but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.**31**



# WEEK 12

**30** [Isa. 58:13; Neh. 13:15-22](#)

**31** [Matt. 12:1-13](#)

## EXPLAIN

- What was the expectation for the sabbath during Jesus' time?
- Why were the Pharisees upset specifically?
- What is Jesus referencing in his response? (1 Sam. 21:1-6 - read this story together)
- What does it mean when verse 8 says Jesus knew their thoughts? (it may help to refer back to Week 9 guide for an attribute of God we see here)
- What was unique about Jesus' questions and the way they were worded?
- What are the results of this encounter on the sabbath?

## APPLY

- Are there checkboxes you have in your faith that limit others from experiencing the love of Jesus? (You have to act, look, identify, work, dress a certain way)
- Who is in your life that is not a believer? Are you putting them at arm's length until they meet the *appearance or checkboxes* of what you believe faith should look like? How can you love them and show them mercy right now like Jesus did for you?
- Jesus showed mercy to this man with a bodily ailment on the Sabbath. Are you using your Sabbath to show mercy and/or serving others? How? If not, what is keeping you?
  - This could manifest itself in serving within the local church, blessing a family in need, opening your home to someone who lacks comfort and stability, etc.
  - Discuss some of these ways in your group or journal some ideas down that you can follow Jesus' example and tangibly show people mercy on the Sabbath.
- It could be a beneficial exercise to include your group or a list of trusted people in an *accountability* to Sabbath well. Worship & rest. So often we get caught in the rest section and forget to or neglect to prioritize worship equally as well. Attempt to spend some time discussing tangible ways the Spirit is speaking into peoples' lives and how the group or your trusted few can keep you accountable to walk in obedience.



# WEEK 12

## PRAY

*"O Lord my Lord,*

*This is thy day*

*The heavenly ordinance of rest,*

*The open door of worship,*

*The record of Jesus' resurrection,*

*The seal of the sabbath to come,*

*The day when saints, militant and triumphant unite in endless song.*

*I bless thee for the throne of grace,*

*That here free favor reigns;*

*That open access to it is through the blood of Jesus;*

*That the veil is torn aside and I can enter the holiest*

*And find thee ready to hear*

*Waiting to be gracious*

*Inviting me to pour out my needs,*

*Encouraging my desires,*

*Promising to give more than I ask or think.*

*But while I bless thee, shame and confusion are mine;*

*I remember my past misuse of sacred things,*

*My irreverent worship,*

*My base ingratitude*

*My cold, dull praise.*

*Sprinkle all my past sabbaths with the cleansing blood of Jesus,*

*And may this day witness deep improvement in me.*

*Give me in rich abundance*

*The blessings the Lord's Day was designed to impart;*



# WEEK 12

*May my heart be fast bound against worldly thoughts or cares;*

*Flood my mind with peace beyond understanding;*

*May my meditations be sweet,*

*My acts of worship life, liberty, joy,*

*My drink the streams that flow from thy throne,*

*My food the precious Word,*

*My defense the shield of faith,*

*And may my heart be more knit to Jesus.*

- *The Lord's Day (pg. 192) - [The Valley of Vision; A collection of Puritan Prayers & Devotions](#)*



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***All content not quoted from outside sources was written by Danny Morgan & Luke Jackson***