

ONE WAY JESUS

HIS ONE-WAY COMMITMENT TO BRING US HOME

LUKE + ACTS

LIFEGROUP STUDIES

ONE WAY JESUS

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.

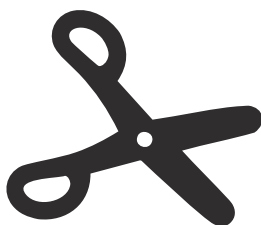
Luke 9:51

Coming from heaven and returning to heaven, there was only one way Jesus was willing to take. His chosen journey home would ensure that all who trust in him would some day share His home with Him.

The gospel of Luke, and the book of Acts, will show us Jesus' journey and His one way commitment to bring us home too.

STUDY	FIRST READING	SECOND READING	PLACE
1	Isaiah 50:4-11	Luke 9:51-62	Caesarea Philippi*
2	2 Kings 5:1-27	Luke 17:11-19	Samaria & Galilee
3	Joshua 2:1-14	Luke 18:35-43	Jericho
4	Zechariah 9:9-17	Luke 19:28-44	Bethphage & Bethany
5	Luke 23:44-56	Luke 24:1-12	Jerusalem
6	Psalm 42	Luke 24:13-35	The Emmaus Road
7	Luke 24:36-53	Acts 1:1-11	The Mount of Olives, Bethany
8	Acts 1:4-8	Acts 1:12-26	Jerusalem Part 2
9	Gen 11:1-9	Acts 2:1-21	Jerusalem Part 3

**Not noted in Luke, suggested based on Matthew and Mark.*



REMEMBER: THE SCISSORS PRINCIPLE!

Scissors are great for cutting hair, but it takes a stylist to use them to create the haircut you want. The stylist will choose where to cut, how much to cut, and what to leave alone.

As you work through these studies, think of them like scissors. You will make choices about the questions to answer, modify, explore further, or omit. It's not about completing the questions; it's about studying the word. So be a stylist as you use these 'scissors.'

STUDY 1 | LOCATION: CAESAREA PHILIPPI

ISAIAH 50:4-11 & LUKE 9:51-62

When you are feeling nervous or uncertain, what sorts of things help you build up your courage?

Read Isaiah 50:4-11

1. In one sentence, how would you summarise the author's view of the Sovereign Lord?
2. How does the way of the Sovereign Lord effect the writer's attitude?
3. If you were to consider how God's character may help us, are there statements that the author makes that resonate with you, or challenge you?

Read Luke 9:18- 21

4. What resolutions do the disciples come to?

Read Luke 9:51-62

5. What resolutions does Jesus declare?
6. List the resolute statements Jesus makes in this passage.
7. Consider again v51, along with Isaiah 50:7-8. Where do you suppose Jesus finds His great resolve?
8. In verse 57 – 62 Jesus lays down some strong challenges. Where do you feel most challenged? Does it seem Jesus is being unfair?
9. Disciples are shaped by their teacher. What does Jesus model, and how do you think he expects us to find such focus to answer His call to follow?
10. What steps could you take now to grow in your unwavering following of Jesus?



Matthew, and Mark's gospels locate this event at Caesarea Philippi. Caesarea Philippi featured a temple to the god 'Pan'. The word Pan being related to 'all'. Alongside was a temple of Augustus, the deified Roman Emperor.

Think about it: What do you find significant about the resolutions made by Jesus and the disciples at a site such as this?

Think again: Are there rivals to the resolutions you have made about Jesus?

STUDY 2 | LOCATION: BORDER OF SAMARIA AND GALILEE

2 KINGS 5:1-27 & LUKE 17:11-17

What sorts of things do you take into consideration when planning a travel route?

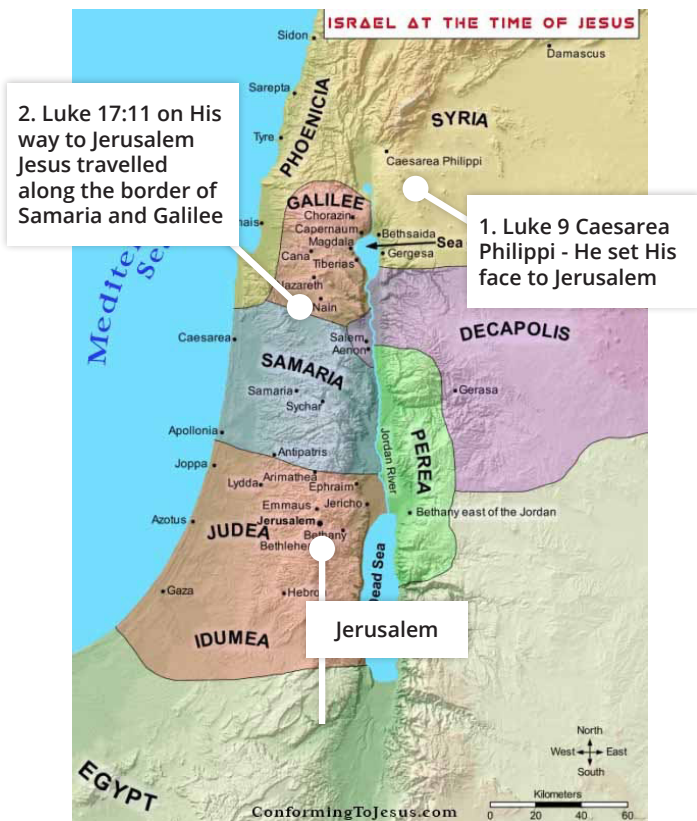
How could some of these principles apply to how you exercise relationships with others?

1. Recall **Luke 9:51**. Where is Jesus going? You should note two locations.
2. What kinds of things do you anticipate / or know lie between Jesus and his destination?

Read 2 Kings 5:1-27 & Luke 17:11-17

3. Having read both passages, what similarities and echoes do you notice?
4. How is Jesus like/ unlike:
 - a. The king of Israel
 - b. Elisha
5. What similarities and differences do you find between Naaman and the man who returned to Jesus (Luke 17:15-19)?
6. How did you feel about the actions of Elisha's servant Gehazi? (2 Kings 5:20-27?)
7. Clearly Naaman and the 'foreigner' (Luke 17:18) teach us something about what a faithful response to God looks like. What can you learn?
8. Reflect and share your personal understanding of what Jesus has done to rescue you (*look beyond 'he died for us' – how has he rescued you?*).

Share with one another what he stirs in you.



STUDY 3 | LOCATION: JERICHO

JOSHUA 2:1-14 & LUKE 18:35-43

Do you suspect you have some blind spots (things you don't see perhaps about yourself) that others are aware of?

How does it feel when you are unsure about God's thoughts on something?

Where do you think humans are most blind to God today?



Read Joshua 2:1-14 – As you read, take note of how important and how often themes related ‘vision and seeing’ come up.

1. Share some of the ways you observed themes related to ‘vision and seeing.’
2. How does the ability to see effect the actions and beliefs of those in the passage?
3. Speculate: What would this story look like without the ability to see confirming signs and evidence?

Now Read Luke 18:35-43

4. Consider v35, what are the multiple vulnerabilities of the man at the roadside?
5. What difference do you note between the information the man receives to his question, and his response?

Did you know?

‘Son of David’ is not a particularly common name for Jesus in the gospels. In fact, Luke 18 is the only time somebody addresses Jesus this way. A further study of this title reveals John’s gospel does not use it. Mark’s gospel also only attributes this title to blind Bartimaeus. Matthew expands to not only include the physically blind (9:27, 20:30) but to highlight an ironic declaration that highlights the spiritual blindness of Israel. (15:22 a Canaanite woman, 21:9-15 the crowds, in particular the children in Jerusalem against the protests of the indignant chief priests [Sadducees] and teachers of the law [Pharisees] who ‘saw’ his wonderful things were blind to the Son of David.)

6. What lessons can we learn from both Rahab (Joshua 2:8-12), and the blind man about putting our faith in God, and trusting him with our lives?
7. Where do you find these lessons most challenging? What could help overcome these challenges?
8. Discuss: How does experience, testimony, observable evidence, and the bible work together in the formation of faith in Christ? Are they all of equal value?
9. How does the above discussion influence how you might think about sharing your faith in Jesus?

STUDY 4 | LOCATION: BETHPHAGE & BETHANY

ZECHARIAH 9:9-17 & LUKE 19:28-44

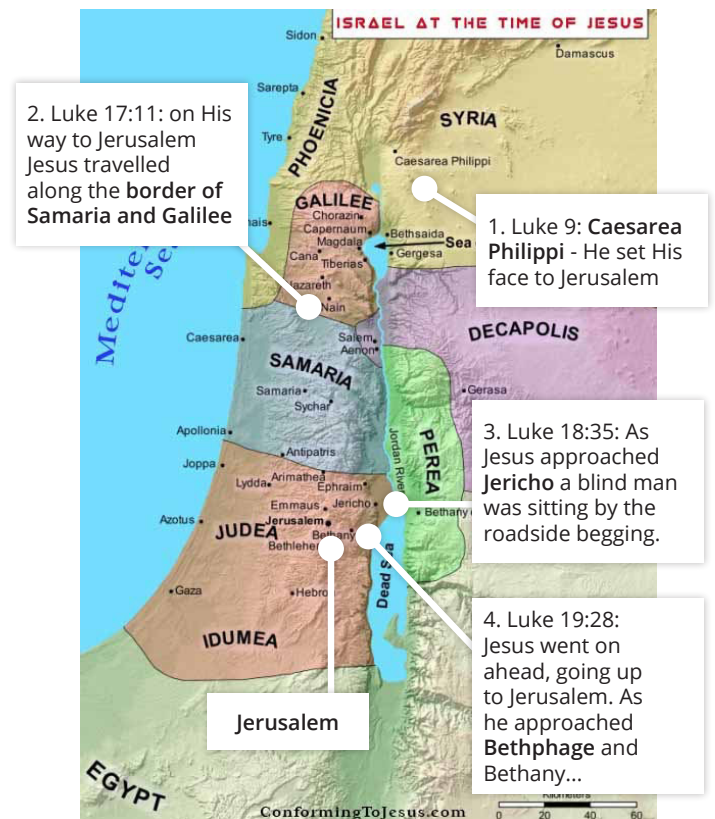
Read Zechariah 9:9-17

1. Consider this King. What do you imagine the expression on his face to look like as he comes?
2. What are his intentions? How do you feel about them?

Now Read Luke 19:28-44

3. How does reading Zechariah 9, influence your understanding of Luke 28-44?
4. Why do you suppose a King with such good intentions can cause such divided responses in this passage?
5. What do you observe in Jesus' response to His reception by the Pharisees and Jerusalem (19:40-44)?
6. Consider your observations in question 5, and take a peek at verses 45-46. Would you say Jesus is a 'keep the peace at all costs' kind of King or is there more to him?
7. How do you suppose we can follow Jesus, seeking peace and yet contending for the kingdom? What do you think peace might cost?
8. Does Jesus still cause division among people? – When he does, has something gone wrong or is this to be expected?

How can we manage division over Jesus?



STUDY 5 | LOCATION: JERUSALEM

LUKE 23:26-24:12

Just for fun: Easter chocolate - Bunny vs Egg, what's your favourite?

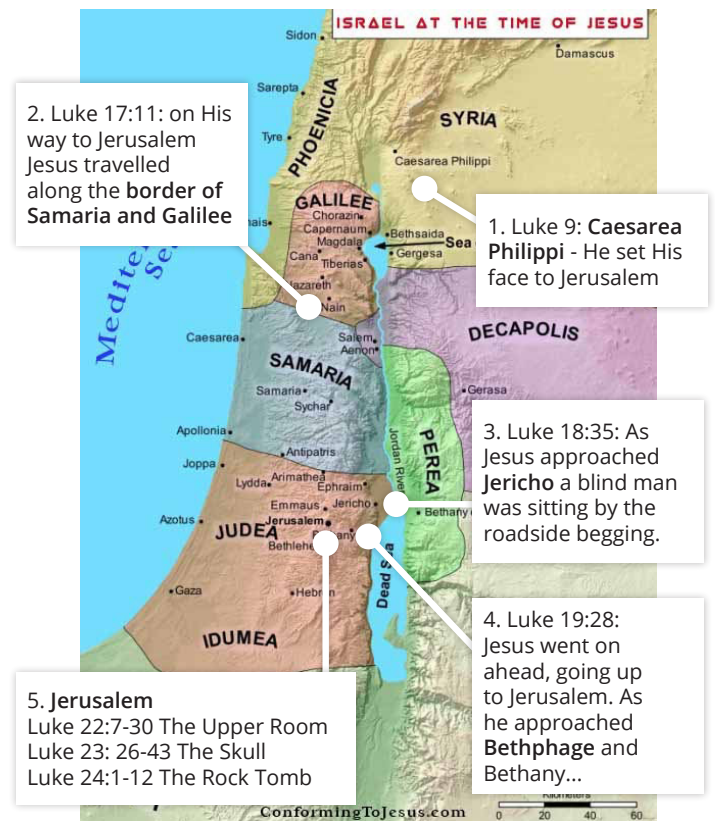
1. Have one person **read Luke 23:26-43** out loud for the group. As you read pause at each time we meet an onlooker of the events (e.g. Simon, mourning women, soldiers, crowd, criminals). Pausing at these points, reconstruct: What do they see, what are they hearing, what are they doing, what might they be feeling, if Jesus gets a glance at them what might he be feeling, or what does he say or do?
2. Can you think of any famous 'last words' people have said? Luke has recorded Jesus' last 3 statements. What do you think they mean, and what do they say to you:

Luke 23:28-31

Luke 23:43

Luke 23:46

(Note we can't be sure that Luke 23:34 was originally part of Luke's gospel – it may be a later addition)



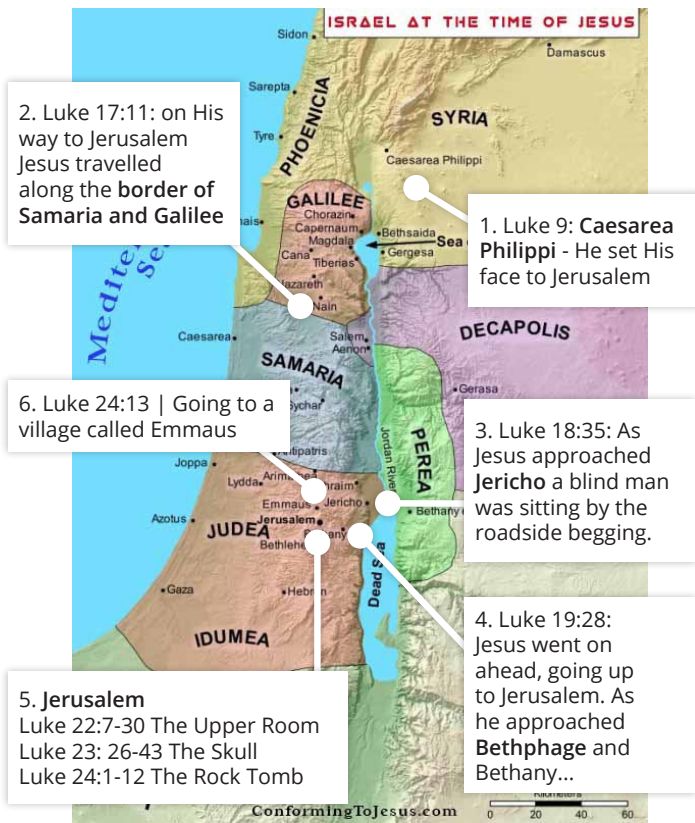
Now read Luke 23:43- 24:12.

3. At the death of Jesus [23:44-49] there is a subtle but real difference you may note: Contrast firstly, the sky, temple, centurion, and those gathered to witness, with secondly 'those who knew him'. Is there a difference in mood? What may this contrast in the story be leading us to see?
4. It seems Luke wants us to note the women who follow Jesus. Note Luke 23:27, 49, 55-56, 24:1-11. How do the women serve Luke's purpose of giving the reader of the gospel certainty in the things we have believed?
5. Finally consider Peter (Luke 24:12). If this was where the story ends, how would you help Peter move past 'wondering' to faith? Discuss any 'wonderings' that you have overcome or are still contemplating.

STUDY 6 | LOCATION: EMMAUS ROAD

PSALM 42 & LUKE 24:13-35

Can you think of a time when your hopes were dashed, and then someone or something turned the situation around for you?



Read Luke 24:13-35

Spend some time together using the 'Swedish Method' as you explore this passage.



What questions would you ask the author / are there any words, ideas you are not clear on / any questions that this passage provokes?



What's the big idea/theme that shines out of this passage for you?



Is there anything here that points to you - calls for changed action or pierces your heart?

Read Psalm 42

How might this Psalm be a suitable *maskil* (poem of contemplation) for the two on the Damascus road?

What influence can Jesus' resurrection have on our day-to-day challenges?

STUDY 7 | LOCATION: THE MOUNT OF OLIVES

LUKE 24:36-53 & ACTS 1:1-11

What things do you tend to do first when arriving home?

How do you imagine the scene as Jesus arrives into heaven?

Read Luke 24:36-53 & Acts 1:1-11

1. What details does Luke include to show us a picture of Jesus' successful mission?
2. What does Jesus' resurrection tell us about him? Why is this important?
3. What does the passage (Luke 24) tell us is required for forgiveness?
4. Where do you think the responsibility of preaching in his name lies?
 - What is to be preached?
 - What is challenging and reassuring in this? (You may also like to recall Isaiah 50:4-11 from Study 1)
5. Luke 24:49-51 and Acts 1:1-2 are a picture of great exchange that binds heaven and earth together. What do you see here? (Hint - compare and contrast this scene with Luke 1:31-35)
6. Based on Luke/Acts, what is the primary significance of receiving the Holy Spirit?
7. What should we expect next from Jesus? (Acts 1:10-11) How do you think this new, never spoken before expectation changed the apostles outlook?
 - How does Jesus' next move change our outlook and decisions?
8. How do you imagine the scene when Jesus arrives back on earth?

STUDY 8 | LOCATION: JERUSALEM, JUDEA, SAMARIA, ENDS OF EARTH

ACTS 1:4-8 & ACTS 1:12-26

Read Acts 1:4-8, and 12:26 use this 'Discovery study' to share ideas:



1. What I like in this story/ passage?



4. If this is true, how will I think, feel and/or behave differently?



2. What do we learn about God/Jesus/Holy Spirit?



5. Who else needs to hear this?



3. What do we learn about human nature?

STUDY 9 | LOCATION: JERUSALEM

ACTS 1:8 & ACTS 2:1-21

When you think of being 'spiritual' what sorts of things come to mind for you?

Read Acts 1:8

How does this verse set our expectations for the whole of the book of Acts, what might we expect to see?

Keep Acts 1:8 on hand as we read on.

Pentecost is 50 days following the second day of the Festival of Unleavened Bread in the Jewish calendar, during which the Passover is celebrated. Acts 1:3 tells us Jesus remained with the disciples giving convincing proofs He was alive for 40 days after his suffering. So, the events of Pentecost are less than 2 months after Jesus' death and resurrection, and only just over a week after His ascension.

Read Acts 2:1-4

1. How do we see the promise of 1:8 being fulfilled here?

Read Acts 2:5-11

2. How do we see the promise of 1:8 being fulfilled?

Tongues? The experience of speaking a unique non-earthly language, also known as the tongues of angels, is known to many Christians. These tongues may well have been a part of the occurrence at Pentecost. However, this is unlike what is in focus in Acts 2. We are seeing here the power to witness to all nations, given by the Holy Spirit.

What does it all mean?

Read Acts 2:12-16

3. a. Note the question asked – What is it? (v12)
 - b. What is one answer? (v13)
 - c. How can this answer resonate with today's lived experience of people observing Christians?
 - d. How does Peter respond – What is his method for interpreting the events?

Read Acts 2:17-20

4. What will God do? What will it cause humans to do?
 - 4a. Reread v4-11, How does this inform our view of what prophecy is?
5. Summarise the events of these 'last days' (v17)
6. When are these last days? (Consider this whole section, along with v19-20, and Luke 23:44-46)

Read Acts 2:21

Revisit the first question: When you think of being 'spiritual' what sorts of things come to mind for you?



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