



Session 1 The Wise and Foolish Builder (Allegory)

Interpretive Principle: A Parable is a life principle alongside a story.

Opening Question: What's a story you have heard that has stuck with you the most? What is it about that story that sticks with you?

Watch video 1

Read Luke 6:46-49

Dr. Moore pointed out in the video that Luke was a Gentile and authored his book from a Greek educated view point. His account of the wise and foolish builder differs from the Jewish account provided by Matthew in his Gospel (Matthew 7: 24-27). Luke's audience would be familiar with a construction that involved digging a foundation down to rock rather than building on the Jewish terrain of either a rock or sand base.

1. What are builders most likely to build upon today? How would you adapt the parable to fit what people living in your neighborhood would do in building a good house?
2. What are some reasons a person would build on a "rock less" foundation? Similarly, why would people not live their lives based on Jesus' teachings?
3. Does it seem harsh to you that anyone who hears and doesn't obey Jesus is foolish? Why or why not?
4. What does building on the rock mean and involve for you to do so?
5. How would you help someone who is not building their foundation on Jesus?
6. This parable comes at the end of the Sermon on the Mount. Look at a portion of this sermon by reading Luke 6:27-45 together. In no more than three minutes write in the space below all the practices of a wise person you noticed? Share them with the group and add those from others. Circle one or two that you most would like to put into practice more effectively.

Prayer Suggestion:

Pray for each other concerning the items circled above. Offer encouragement to one another in building upon the rock of Jesus.



Session 2 A Sinful Woman Forgiven (Luke 7:36-47)

Interpretive Principle: Jesus parables vs. Rabbis parables

1. Dr. Moore shared how Simon's dinner was a public gathering for people to spectate and gossip about. What would be a modern day equivalent? How might do we do this in the church today?

Watch video

2. Read Luke 7:41-47. If someone like the "scandalous woman" came forward during a CCC service, how do you think our church would receive her? How would you react?
3. What might it look like if someone "scandalous" visited your journey group? What can we do individually, as a group, and as a church, to make sure "undesirable" people feel welcome?
4. Dr. Moore taught that Jesus' parables have a "punch" at the end that upsets the Pharisees' doctrine and turns it up on end. Has there been a teaching of Jesus' that caused you to do a 180?
5. Simon is condescending toward the woman who comes to Jesus at his event. How is this attitude contrary to Jesus? Why do we still battle condescension and pride within our soul?
6. It's been said that as we mature in our Christian faith we realize how much more we need Jesus. Do you see this in your own life, and how might that statement connect with Jesus' parable?
7. The measure of spiritual maturity is our love for God and our love for people. How does Jesus attach our experience of forgiveness and our ability to love? How do you see that played out between the Pharisee and the sinful woman?

Prayer Suggestion:

Take some time to listen to the Holy Spirit to see if there is someone you need to love better. Pray for each other to show love and forgiveness to those we encounter.



Session 3 Parable of the Sower (Luke 8:4-15)

Interpretive Principle: When a parable is an allegory, all details have meaning.

1. What is a story from your life you enjoy telling? (Be brief.)

Watch Video

2. Read Luke 8:4-15. Why do you think this parable was included into all the synoptic gospels (Matthew, Mark, Luke)?
3. Building off of Jesus' explanation of the parable, Dr. Moore says people have four kinds of hearts when hearing the gospel. What was your heart like when you first heard the gospel? If your heart changed, what caused it to change to so you were more receptive to the gospel?
4. Dr. Moore says all people have the capacity to hear and receive Jesus. Do you agree?
5. In the parable, the soil is consistent, but the environments are different. Is there something in your current "environment" that might be preventing you from experiencing God? Please share what it is.
6. What are some ways we help or hinder the spiritual process of the people around us? (i.e. Journey Groups) Are there things you can do to enhance the spiritual environment?
7. Do you think once you go "deaf", in a spiritual sense, you can ever recover?

Prayer Suggestion:

Did God bring something to mind you need to "hear"? Take some time to listen to the Holy Spirit, share with the group (if you feel comfortable), and then pray for one another to hear what God is telling us.



Session 4 Friend in Need; Rich Fool; Master and His Servant

Interpretative Principle: Parables are performative not informative

Opening Question: What is the difference between confidence and arrogance?

Watch Video 4

Read Luke 11:5-13

1. In light of what Jesus taught in the parable, how does this shape our view of the Father?
2. It is because of the shameless audacity of the neighbor that the friend provides him the bread. Why does God answer our prayers?

Read Luke 12:13-20

3. People who are satisfied with what money buys are in danger of losing the things money cannot buy. How do you find yourself responding to the decisions that the rich man made?
4. In this parable God requires the man's life, does this surprise you? What does this teach us about the nature of God?

Read Luke 17:7-10

5. According to this parable, what is the proper attitude to have when serving?
6. How does having a servant attitude influence your view of the Master?

Pridefulness is excessive self-esteem that affects the attitudes and actions toward God and others. If left unchecked it could lead to deafness to the parables of Jesus.

7. In what ways do you need God's help to demonstrate more humility in the following areas: your prayer life, giving and service?

Prayer suggestion:

Read Philippians 2: 5-11. Prayerfully thank the Lord for the manner in which He demonstrated humility for our sakes. Pray for one another to grow in the same attitude as Jesus.



Session 5 The Master Returns from his Wedding; The Barren Fig Tree

Part 1 Read Luke 12:35-40

Interpretive Principle: Unexpected Twist and Punch

Watch Video 5 Part 1

1. Dr. Moore states that it is “easier to get ready than to stay ready.” How have you found this to be true in your life? Is this a reality in your day-to-day spiritual experience?
2. Why do you think Jesus chooses the path of servant leadership over leading from a position of strength?
3. Can you give examples of servant leadership or tell of a person that you believe demonstrates servant leadership?
4. Read John 13:1-14 remembering how shocking Jesus’ actions would be to the disciples. In verse 14, Jesus tells the disciples to wash one another’s feet. What does it look like for people in community to “wash each other’s feet?”
5. How is leading as a servant a sign of strength?

Watch the rest of the video before answering the remaining questions.

Part 2 Luke 13:7-9 Repent or Perish

6. What is the twist and punch of this parable?
7. Most commentators unpack this parable by calling *unbelievers* to repent. What do you think about Dr. Moore using the parable to speak to *believers* about bearing fruit and repentance?
8. How do you see God moving today in your life? How are you bearing fruit for God’s kingdom?

Prayer Suggestion:

Use the following PRAY acrostic as you close your session together. Make sure to include each aspect of prayer.

Praise

Repent

Ask

Yield



Session 6 Parable of the Great Banquet

Interpretative Principle: Seditious Social Commentary In other words, they are not simple stories but are dangerous tales to tell.

Watch Video 6

Read Luke 14:1-24

1. Review what you learned from Dr. Moore about the historical and cultural contexts.
2. Why was Jesus invited to the Pharisee's house?
3. What message was Jesus communicating when he healed the man of dropsy on the Sabbath?
4. In verses 7-11, Jesus addresses the guests in the room. What did Jesus notice about the way people chose their seats? How did Jesus' shrewd response radically shift the cultural norm for pursuing honor?
5. After basically calling out the whole room, Jesus turns and has a word for the host (vs. 12-14). What do you sense is the atmosphere of the room at this point? What cultural norm does Jesus flip this time?
6. To further make his point to the host and guests, Jesus proceeds to tell a parable. Who do the characters and the Great Banquet symbolize in the story?
7. Why was this story a dangerous tale to tell the Pharisees?
8. What are some cultural values that we need to tear down? Some topics to get the ball rolling:
 - a. Patriotism
 - b. Family
 - c. Profession
 - d. Identity
 - e. Church
9. Is there anything we can do as a group to serve those who cannot repay us?

Prayer Suggestion:

"For all those who exalt themselves will be humbled, and those who humble themselves will be exalted." (Luke 14:11) Where in your life are you tempted to exalt yourself over others and/or God? Break up into groups of 3-4 and pray for each other.



Session 7 Parable of the Prodigal Son

Interpretative Principle: Every parable has one meaning per person

Watch Video 7

Read Luke 15

- 1) What provoked Jesus to tell the three parables in Luke 15 and what is the overall theme of the three?
- 2) Why were the actions of the younger brother so scandalous to the Jewish listeners?
- 3) How were the actions of the Father equally as shocking? What does this reveal about God?
- 4) What point is Jesus making for each of the three characters in this story?
- 5) Dr. Moore states that both sons were lost. What does the story teach us about what it means to be "found"?
- 6) Do you see yourself as a slave or a son in your Father's house? Explain.
- 7) How are you doing at living your life in close proximity to lost people? Do you accept those with the stench of swine as Jesus did? Why or Why not?
- 8) What would it look like for our group to be a community of grace to the lost people in our lives?

Prayer Suggestion:

Pair up and think about someone you know who is spiritually lost. Pray that they would experience the Father's love and forgiveness. Pray for each other to love well and point them to Christ.



Session 8 Good Samaritan

Interpretive Principle: Context is King

Read Luke 10:25-37

Watch the Video

1. What is the context of this parable? (audience, location, narrative before / after)
2. What did Dr. Moore say are the two laws that summarize all the other laws? Why are these two laws so important and still memorized by the Jews?
3. How does Jesus turn around the lawyer's question, "Who is my neighbor?"
4. Can you recall a time when it was difficult for you to be neighborly to someone? Why do you think this is hard?
5. Who would be the equivalent of the Samaritan in our culture? Does this story remind you of other culture changing commands of Jesus? (Luke 6:27, 35)
6. Dr. Moore highlights that love for God cannot be expressed apart from the second commandment. Has this been your understanding? What difference does this make in your relationship to God and others?
7. What did the actions of the Samaritan cost him personally (consider finances, safety, time, possible accusation)? Why do you think Jesus shares a story about being a neighbor that involves sacrifice?
8. "Love your neighbor as yourself" is a command that reaches beyond our circle of friends to show mercy to the unfortunate people lying beside the Jericho road of human life.ⁱ How can you be a neighbor to the unfortunate?

Prayer Suggestion:

Ask God to open your eyes to the hurting, broken, bruised that are near to you. Seek God's understanding of how you can serve people that are outside of your circle of friends. Consider going as a group to help at 2nd Saturday Serve in Village One (ericc@cccomaha.org), Open Door Mission or at another ministry for the homeless.

ⁱ Simon J. Kistemaker, "The Parables" page 147.