

Resource: Translation Guide (SRV)

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Translation Guide (SRV)

LUK

Luke 1:1-4, Luke 1:1-4, Luke 1:5-25, Luke 1:5-25, Luke 1:26-38, Luke 1:26-38, Luke 1:39-56, Luke 1:39-56, Luke 1:57-80, Luke 1:57-80, Luke 2:1-21, Luke 2:1-21, Luke 2:22-40, Luke 2:22-40, Luke 2:41-52, Luke 2:41-52, Luke 3:1-14, Luke 3:1-14, Luke 3:15-22, Luke 3:15-22, Luke 3:23-38, Luke 3:23-38, Luke 4:1-13, Luke 4:1-13, Luke 4:14-30, Luke 4:14-30, Luke 4:31-44, Luke 4:31-44, Luke 5:1-11, Luke 5:1-11, Luke 5:12-16, Luke 5:12-16, Luke 5:17-26, Luke 5:17-26, Luke 5:27-39, Luke 5:27-39, Luke 6:1-11, Luke 6:1-11, Luke 6:12-16, Luke 6:12-16, Luke 6:17-19, Luke 6:17-19, Luke 6:20-26, Luke 6:20-26, Luke 6:27-36, Luke 6:27-36, Luke 6:37-42, Luke 6:37-42, Luke 6:43-49, Luke 6:43-49, Luke 7:1-10, Luke 7:1-10, Luke 7:11-17, Luke 7:11-17, Luke 7:18-35, Luke 7:18-35, Luke 7:36-8:3, Luke 7:36-8:3, Luke 8:4-15, Luke 8:4-15, Luke 8:16-18, Luke 8:16-18, Luke 8:19-21, Luke 8:19-21, Luke 8:22-25, Luke 8:22-25, Luke 8:26-39, Luke 8:26-39, Luke 8:40-56, Luke 8:40-56, Luke 9:1-17, Luke 9:1-17, Luke 9:18-27, Luke 9:18-27, Luke 9:28-36, Luke 9:28-36, Luke 9:37-45, Luke 9:37-45, Luke 9:46-62, Luke 9:46-62, Luke 10:1-16, Luke 10:1-16, Luke 10:17-24, Luke 10:17-24, Luke 10:25-37, Luke 10:25-37, Luke 10:38-42, Luke 10:38-42, Luke 11:1-13, Luke 11:1-13, Luke 11:14-32, Luke 11:14-32, Luke 11:33-54, Luke 11:33-54, Luke 12:1-12, Luke 12:1-12, Luke 12:13-21, Luke 12:13-21, Luke 12:22-34, Luke 12:22-34, Luke 12:35-48, Luke 12:35-48, Luke 12:49-59, Luke 12:49-59, Luke 13:1-9, Luke 13:1-9, Luke 13:10-17, Luke 13:10-17, Luke 13:18-21, Luke 13:18-21, Luke 13:22-30, Luke 13:22-30, Luke 13:31-35, Luke 13:31-35, Luke 14:1-14, Luke 14:1-14, Luke 14:15-24, Luke 14:15-24, Luke 14:25-35, Luke 14:25-35, Luke 15:1-10, Luke 15:1-10, Luke 15:11-32, Luke 15:11-32, Luke 16:1-15, Luke 16:1-15, Luke 16:16-18, Luke 16:16-18, Luke 16:19-31, Luke 16:19-31, Luke 17:1-10, Luke 17:1-10, Luke 17:11-19, Luke 17:11-19, Luke 17:20-37, Luke 17:20-37, Luke 18:1-17, Luke 18:1-17, Luke 18:18-30, Luke 18:18-30, Luke 18:31-34, Luke 18:31-34, Luke 18:35-19:10, Luke 18:35-19:10, Luke 19:11-27, Luke 19:11-27, Luke 19:28-44, Luke 19:28-44, Luke 19:45-20:8, Luke 19:45-20:8, Luke 20:9-19, Luke 20:9-19, Luke 20:20-40, Luke 20:20-40, Luke 20:41-44, Luke 20:41-44, Luke 20:45-21:4, Luke 20:45-21:4, Luke 21:5-11, Luke 21:5-11, Luke 21:12-19, Luke 21:12-19, Luke 21:20-28, Luke 21:20-28, Luke 21:29-38, Luke 21:29-38, Luke 22:1-6, Luke 22:1-6, Luke 22:7-23, Luke 22:7-23, Luke 22:24-38, Luke 22:24-38, Luke 22:39-46, Luke 22:39-46, Luke 22:47-62, Luke 22:47-62, Luke 22:63-71, Luke 22:63-71, Luke 23:1-12, Luke 23:1-12, Luke 23:13-25, Luke 23:13-25, Luke 23:26-43, Luke 23:26-43, Luke 23:44-49, Luke 23:44-49, Luke 23:50-56, Luke 23:50-56, Luke 24:1-12, Luke 24:1-12, Luke 24:13-35, Luke 24:13-35, Luke 24:36-53, Luke 24:36-53

Luke 1:1-4

Hear and Heart

Hear and Heart Luke 1:1-4 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke wants to write to Theophilus about all of the events that have taken place. Although Theophilus knows about what has happened, Luke wants to be sure that his information is complete. Luke calls Theophilus "most honorable" or "most excellent" because he was most likely an important man of high status who could influence many other people.

What are the characteristics of influential people in your culture?

Though Luke knows many people who have already written about the same events, he wants to write about what happened in the best way. Luke wants Theophilus to be certain of the things that happened.

How do people in your culture normally recall events that have happened in the past? What kinds of people do they listen to in order to hear news about an event?

Luke wants his readers to trust that his story is true. To accomplish that, he mentions that this is an accurate account. Being accurate in those times meant telling a narrative in chronological order of the events that took place.

How do people in your culture identify if a narration is a true story or a tale-fiction, joke, fable?

Luke makes sure that everyone knows he has carefully investigated all of the events from the beginning. He wants to write these events as a historian who provides accuracy.

He tells us that everything he writes about has been passed down by witnesses whose eyes have been opened by the work of God through the Holy Spirit. Luke calls these people eyewitnesses.

How do people in your culture identify a trustworthy storyteller of historical events?

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Many people have written about all of the events that have happened. Jesus' closest followers were witnesses of these events and have been retelling everything they have seen.

Second scene: After careful investigation, Luke decides to compile all of the narratives in an orderly fashion for Theophilus, who is of a high status. Luke writes the narrative so that Theophilus can be certain of the truth that he already knows.

The characters in this story include:

- Theophilus, a man of high status
- Luke, the author of the book
- Eyewitnesses, disciples of Jesus
- Many people, people who have compiled the narrative about Jesus

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

The mention of many people does not necessarily imply a large number of people. Luke knows there are others who have told the same story who could prove that his work was true. All of these writings are based on the narratives, or stories, of the closest followers of Jesus who could give first-hand accounts of the events Luke is writing about.

It is important to remember that Luke writes this book in the style of a historian so that he can emphasize its accuracy. Luke calls Theophilus most honorable; this was to emphasize his high position. Theophilus already knows about Jesus, and he has heard the stories about Jesus. But Luke wants to make sure Theophilus' knowledge is accurate and orderly.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Theophilus, a man of high status
- Luke, the author of the book
- Eyewitnesses, disciples of Jesus
- Many people, people who have compiled the narrative about Jesus.

Have the team act out the story twice. First, have the team act out the story without stopping. The

second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out how "many people" have written the events passed down from the eyewitnesses, the closest followers of Jesus.

When Luke decides to write this orderly account, he carefully investigates the sources and other writings. He is sure to tell an accurate narrative that follows events in the order that they happened. He does this so that Theophilus can be certain about the knowledge he already has.

The second time the team acts out this story, stop them at certain points.

Many people are writing about the events that happened. Some of them know the story by listening to the first followers of Jesus.

Stop the action: Ask the writers, "How do you feel?" Listen for, "On a mission," "Expectant for the people to know about Jesus," "Careful." Restart the action.

Theophilus is an important man who knows the truth. Luke wants Theophilus to have certainty about the truth. To do this, Luke is looking for the sources of the narrative of the events. He researches and compiles everything to give it to Theophilus.

Stop the action: Ask the actor playing Theophilus, "How are you feeling?" Listen for, "Honored," "Expectant," "Curious." Ask the actor Luke, "How are you feeling?" Listen for "Accomplished," "Relieved," "Hopeful."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Many people have written an account of all of the things that had happened recently among God's people. When Luke mentions "**events that have been fulfilled among us**" he is talking about how God has kept His promises about the Savior and that everything said by the prophets has come to pass.

Luke tells his story by using the accounts of "**eyewitnesses and ministers of the word**." This means he talked to the people who were with Jesus-his closest followers who were with him

since Galilee all the way through Jesus appearing to them after his resurrection.

Luke tells Theophilus that he has researched everything very carefully from the beginning and that he has decided to write an accurate account for him. He calls Theophilus "**most excellent**" because he was a very important man who was in charge of a lot of people. Luke knows that Theophilus has influence over many people, so he wants him to be certain of the truth of everything he was taught about Jesus.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 1:1-4

Audio Content

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Luke 1:5-25

Hear and Heart

Hear Luke 1:5-25 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke starts his story by telling the readers what happened before the birth of Jesus. An angel of the Lord tells Zechariah that his wife will have a son who will prepare the way for the Lord. God fulfills his promise to his people and shows his power by making an impossible pregnancy possible.

Luke's story is about God's special people-the Jews. They were slaves in Egypt for 400 years, but God led them to a special land just for them. Along the way, he gave them some laws. Those laws were in a special box where God's presence lived. The Jews built a tent, the tabernacle, for that box, and later they built a special building called a temple. They put the box in the temple and worshiped God at the temple. This was the home where God lived among his people. The first temple was destroyed when an enemy army conquered them. Later, another enemy army, the Romans, conquered the Jews. They appointed a Jewish king, King Herod. Herod wanted to reconstruct the temple. The temple was built in a certain way so that people could worship God and special priests could bring sacrifices to God.

Zechariah was one of those priests and his wife was Elizabeth. She could not have children. In Jewish culture, it was shameful for a married woman to be barren since children were considered a blessing.

Discuss with your team how married women who cannot have children are viewed in your culture. Does being barren bring shame or disappointment? If it does, why?

Zechariah entered the temple to perform his duty of offering incense to God. Only certain priests

were allowed to enter into this special part of the temple. The people stayed outside in the temple courtyards praying to God. Seeing the temple layout can help us better understand where everyone was standing.

Show pictures of both the temple layout and what the sanctuary looked like to point out where the story takes place and how the people were positioned.

God appointed priests who were the only ones who served in the temple and presented the people's sacrifices to the Lord. The Jews believed God was present and lived in the temple. Zechariah was "before God" because he was a priest working in God's very presence. The people could not enter the part of the temple where the incense altar is. Only priests-those men set apart by God for this special purpose-were allowed in that part of the temple.

The priests cast lots to decide who would offer the incense offering. Casting lots was a way of making decisions that were not based on human logic or choices. People used objects to throw or pick from a group to make the decision. We do not know what kinds of objects they used in this story, but it could have been small stones. Sometimes they wrote names on pieces of paper, put them in a container, and then pulled out a name from the container. The priest whose stone fell a certain way or whose name was chosen first was the one who was chosen. Zechariah was chosen for this offering. God directly chose him to perform this offering.

Priests offered incense to God to symbolize the prayers of the people. The priest would burn sweet smelling spices that were especially made to offer to God at the incense altar. While Zechariah was burning the incense, the people were outside praying for the salvation of the nation of Israel. God answers their prayers. He not only promises a son to Zechariah, but he tells Zechariah that his son will prepare the way for the coming of the Lord who will bring peace and justice. His son will do this through telling the people to repent, or to turn from their disobedience toward God so that they can have a right relationship with him. This means John would prepare the people for God himself to answer their prayers.

Show a picture of what the incense altar looks like and where it was located inside of the temple.

When the angel tells Zechariah that his son will be named John, it is important to note that it is given as a command. This was counter to Jewish culture

as usually the father would decide the name of the children. The fact that God gives his name and that he commands him to not drink fermented drink would have been clear signs to the Jews that he was dedicated to God in a special way.

Discuss with your team how children are named in your culture. Do names have special significance like they do for the Jews? John's name means "the Lord is gracious." Your team can choose to use this meaning instead of John's name if you feel it is a better translation.

The Jews have been waiting for the prophecy of Elijah to be fulfilled ever since the prophet Malachi said that Elijah would come back. This means that someone is coming who is like Elijah in that he will show the people of Israel how to follow and obey God again with their minds and their desires. So when the angel says that John will be "a man with the spirit and power of Elijah," it was yet another prophecy being fulfilled by God.

When Zechariah doubts that his wife can get pregnant because of her age, the angel tells him that he will not be able to speak until the time when his words come true. He tells Zechariah that all that he said will come to pass in God's timing. So Zechariah leaves the temple and the people outside were amazed that he was inside for so long. They can tell by his motions that he must have had a vision. Unable to speak, Zechariah returns to his home after his week of serving.

After some time, Elizabeth becomes pregnant. She lives a quiet life inside her house and does not go out in public for the first five months of her pregnancy, as was Jewish custom. She says that God has shown her kindness by giving her a child. She no longer has to feel the shame of not being able to have children.

This story transitions the Old Testament to the New Testament. We can see at the beginning, the Jews were following God's law by offering incense in the temple. By the end of the story, we see that God is preparing the way for people to turn back to him so he can truly reign over his people. The Messiah will be the answer to the Jews' prayers by bringing salvation to not only them but to all nations.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: This scene introduces the time period and describes Zechariah and his wife Elizabeth. Zechariah is a priest and Elizabeth, Zechariah's wife, is unable to have children.

Second scene: In the second scene, Zechariah goes into the temple to burn incense while the people stand outside praying.

Third scene: An angel appears to Zechariah while he is in the temple. The angel tells Zechariah that his wife will have a son. When Zechariah asks for a sign that this will happen, the angel tells him that he will not be able to talk until the birth of his son.

Fourth scene: Zechariah comes out of the temple and he cannot speak. Zechariah uses hand motions to tell the people that he saw a vision. After he finishes his week of service, he returns home.

Fifth scene: Elizabeth becomes pregnant and goes into seclusion for five months following the Jewish custom. Elizabeth recognizes God's kindness to her.

The characters in this story include:

- Herod, the king of Judah
- Zechariah
- Elizabeth
- Gabriel, the angel of the Lord
- People waiting outside

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

The mention of Herod, the King of Judah, is referenced to show when in the timeline the events are taking place. Herod was appointed by the Romans who had dominion of the area.

It is important to remember that the action of this story happens in the central building of the temple, one of the most important places of the Jews, the place where God would come down to interact with the priest. Only priests were allowed to enter into this part of the temple.

It is important to describe Zechariah as a Jewish priest and to emphasize the ages of him and his wife, Elizabeth, who was unable to have children.

Both of them belong to families dedicated to becoming priests.

Zechariah was required to do the incense offering as an act of service to God because the lots fell on him for that specific function. There was a large group of people praying outside while he was performing the offering.

"Then the angel of the Lord appeared at **the right side** of the place for the incense offering..." The right side shows a place of honor, this stresses that the angel was important. As a consequence Zechariah feels a great fear.

The angel tells Zechariah to no longer be afraid and that his prayer was not only listened to but also granted. Then the angel expresses with certainty that his wife will give him a son and tells him what his name will be. The angel also describes how much joy he will have and that he will never touch alcohol. Finally, the angel tells him how his son will be under the influence of the same spirit that Elijah was.

Zechariah asks for a sign that what the angel said would happen because he and his wife were old. Then the angel tells him his name, his status and that his mission was to bring the good news from God to him. Zechariah's consequence for not believing this news is that he is unable to speak until the birth of the child. The angel assures him that the promises made will be fulfilled.

The people were waiting outside wondering what was taking him so long. When Zechariah does come out, he tries to explain with signs what happened. The people understand that he must have received some sort of vision while inside. When the week of his appointed service was over, Zechariah returned to his home.

Some time after the last events, Elizabeth becomes pregnant, and she recognizes how merciful God was with her by removing her reproach of being barren.

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Herod, the king of Judah
- Zechariah, the Jewish priest
- Elizabeth, Zechariah's wife
- Gabriel, Angel of the Lord
- People waiting outside

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the description of Zechariah as a Jewish priest who is married to Elizabeth. Remember that both are old and obedient to the laws and regulations of the Jews, but they had no children because Elizabeth was unable to conceive.

When Zechariah goes into the temple because he was chosen by lots by his order (or division of priests), he was on duty. The order of the narrative could create confusion because it mentions choosing by lots after saying Zechariah goes into the temple.

The team may want to re-chronologize the story as they act it out to be more reflective of what happened: Zechariah's order was serving during their week of duty, so according to Jewish tradition, they cast lots and Zechariah was chosen to go into the temple and burn incense.

The second time the team acts out this story, stop them at certain points.

Act out Zechariah and Elizabeth living in the time of king Herod, them being obedient to the laws of the Jews, but with no children because she cannot conceive.

Stop the action: Ask the actor playing Elizabeth, "How do you feel?" Listen for, "Sad," "Shame," "Outcast," "Looked over," "Depressed," "Frustrated," "Insufficient." Restart the action.

Zechariah is chosen by lots to serve God in the temple by burning incense; everyone else is praying outside. While Zechariah is burning the incense, an angel of the Lord appears to him on the right side of the incense altar. This event had to be incredibly impressive, for Zechariah knew that only the priests could enter this place, and the right

side was a place of honor, so the angel was very important.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" Listen for, "Afraid," "Honored," "Curious," "In awe," "Surprised." Restart the action.

The angel brings Zechariah the good news that he will have a son, telling him what his name will be. The angel tells Zechariah what things his son will do, what things are forbidden for him to do, and that he will have the spirit and power of Elijah.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" (What are you thinking/saying inside?). Listen for, "Confused," "What is this news," "Am I hearing well?" "How could this happen?" "In awe," "Surprised." Restart the action.

Then Zechariah asks the angel how all of what was told will happen because he and his wife are past the age of bearing children. The angel states his name and position and tells Zechariah the consequence of his unbelief—that he will not be able to talk until the baby is born. In this way, the angel shows that what was said will happen.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" (What are you thinking/saying inside?). Listen for, "How could I doubt the angel of the Lord?" "I am so sorry, Lord!" "Woe on me," "Lord, help my disbelief." Restart the action.

The people are waiting outside in the courtyards of the temple. They are wondering why he is taking so long. When Zechariah comes out, he cannot speak, but he communicates what happened through signs. The best guess of the people is that he saw a vision in the sanctuary.

Stop the action: Ask the actor playing the role of the people waiting, "How are you feeling?" (What are you thinking/saying inside?). Listen for, "Finally," "He is alive," "Afraid," "Curious." Restart the action.

Elizabeth becomes pregnant, and for five months she is isolated. She praises God saying that He took away her disgrace by giving her a son.

Stop the action: Ask the actor playing the role of Elizabeth waiting, "How are you feeling?" (What are you thinking/saying inside?). Listen for, "Happy," "Blessed," "God never forgot me," "He is faithful," "He can do the impossible."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Luke tells us the story of his special people—the Jews. Even though they were conquered by the Romans, they still worshiped God at a special place called the temple. This story happens when **Herod the Great** was the King of Judah. King Herod was a Jew who was chosen by the Romans to rule over **Judah**. He served from 37–4 B.C.

The Jewish priests were specially chosen to enter the temple to make sacrifices for the people of God and to meet with God. **Zechariah of the Order of Abijah** was one of these priests and performed his duties two weeks out of the year. In Hebrew, Zechariah means "Yahweh remembers." Zechariah was married to **Elizabeth of the line of Aaron**. She was a descendant of Aaron or "a daughter of a priest." This just means she was also from a family of priests. In Jewish culture, priests like Zechariah were expected to marry virgins of Israelite birth, but marrying the daughter of a priest was preferable.

Zechariah and Elizabeth lived their lives in a way that was righteous in God's eyes. The Greek word *dikaios*—"upright" or "righteous"—refers to someone who lives and acts in obedience to the will of God and to his law. This means that both Zechariah and Elizabeth, who were part of the priestly order, followed the commandments of God. God acts as a judge and "sees" them as righteous. The **Lord's commandments and regulations** refers to the laws that God gave to his people to observe and obey. God gave the laws to his people through Moses when he wrote them on tablets of rock with his own finger. Whoever followed all of the laws was considered to be blameless before God. Even though Zechariah and Elizabeth lived righteous lives before God, Elizabeth could not have children.

So Zechariah was **serving God** as a priest. Priests in Jewish culture served God by being a mediator between God and man. They offered many different kinds of sacrifices to God on behalf of the people in the temple. They performed their duties two weeks out of the year. Zechariah was serving in the **temple of the Lord**. The temple was located in the city of Jerusalem in the region of Judah. When the word "temple" is used in verse 9, it refers to one of the holiest places in the temple building, not to the temple as a whole. This was a special place where the priests would meet with God and make sacrifices for the people.

Show the translators photos of what the temple layout would have looked like if you have not already. Discuss what word you would use for the place where the Jewish priests make sacrifices for the people and meet with God. Be sure to keep this word consistent throughout your translation. You can ask the question, "What is the difference between 'church' and 'temple' in your language?" to help translators choose the best word.

Zechariah was serving in the sanctuary of the temple not by his own choice but because the priests had cast lots. **Casting lots** was a custom priests used to decide who would offer the incense offering. It was a way of making decisions that were not based on human logic or choices. People used objects to throw or picked from a group to make the decision. We do not know what kinds of objects they used, but it could have been small stones. Sometimes they wrote names on pieces of paper, put them in a container, and then pulled out a name from the container. The priest whose stone fell a certain way or whose name was chosen first was the one who was chosen. In some languages, it may be helpful to make this information explicit. In this case, Zechariah is chosen. God directly chooses him to perform the incense offering.

Zechariah enters the **Sanctuary**, or the innermost part of the temple where only certain priests could go to not only meet with God, but to offer sacrifices on behalf of God's people. The Sanctuary consisted of the Holy Place and the Holy of Holies where the priests kept a special box with God's commandments inside. Zechariah is offering **incense**, or sweet-smelling spices, to God on the incense altar when an angel appears.

The Angel of the Lord specifically refers to an angel sent from God. An angel is a supernatural, spiritual being who is a messenger from God. Angels appear to humans in human form, they are not as powerful as Jesus, and they often come with a specific message or to do a specific task. If there is no word in your language for angel that a non-believer would understand, you can translate this as messenger of/from God, envoy of God, or perhaps ambassador of God. Be aware, though, that prophet also conveys those meanings. You may need to include spirit to your "messenger from God" description.

When Luke says Lord, it can translate as master, supreme head, or owner. At a surface level, this is a title for a respected man, such as sir. It refers to someone who has authority over someone or something.

The angel tells Zechariah to not be afraid and tells him the joyful news that his wife is going to have a son named John. The angel then tells Zechariah who his son will be and what he will do. Part of his message is that John will be set apart and that **he must never touch wine or other alcoholic drinks.** This command would have been recognized by the Jews as part of the Nazarite Law given in Numbers 6:1-4. Whoever followed it would be showing others that they were dedicated to God in a special way.

The angel also says John will be filled with the Holy Spirit. The Hebrew word "ruach"-spirit-can have the physical meanings "wind" or "breath." It also can mean "power" or "authority" that God gives to someone to do extraordinary things. God gives people gifts when God's Spirit, or the Spirit of God, comes into, or onto, someone. God's Spirit equips people to do something. For example, the person may be asked to carry a message from God to someone. Often the Spirit of God will instruct the person or tell the person exactly what to do. The person who is filled with God's Spirit carries a message from God to the people or to an individual. The message, when coming through the power of the Spirit of God, was true and would come true. The person who has God's Spirit has divine wisdom and authority-especially kings and prophets. In the New Testament the concept of holy refers to people or things that belong to God, are consecrated to him, or are like him. So John was going to belong to God and be full of God's spirit. God was going to give him a special message to take to the people of Israel, and God's spirit would give him power to do what he needed to do.

The angel also tells Zechariah that his son will have the spirit and power of Elijah.

The Jews have been waiting for the prophecy of Elijah to be fulfilled ever since the prophet Malachi said that Elijah would come back. This prophecy refers to someone who is coming who will be like Elijah in character and power who would turn people's hearts back to God. It does not mean that Elijah's personal spirit would return in John. When the angel says John will **prepare the people for the coming of the Lord**, this can also be translated as "to make ready" for the coming of the Lord. This phrasing refers to John's overall purpose, which was to go before the Lord, as a forerunner. John was meant to tell the people to stop sinning and be reconciled to their families, to live wisely and righteously.

When Zechariah doubts the angel's words, the angel-also translated messenger-announces who he is. He says his name is Gabriel and that he stands in the presence of God. The angel mentions his name and position as an open rebuke of Zechariah's disbelief. Gabriel was well-known in the Jewish community because he appeared in prophetic writing. Gabriel emphasizes his authority by saying that he has been sent by God to deliver his message. Saying that he stands in the presence of God shows his importance as a servant of God in that he regularly or always stood near God ready to serve Him.

Because of his unbelief, Gabriel tells Zechariah he will be unable to speak until his son is born. He says that all of what he has said will come true in God's timing. Zechariah then comes out of the temple. When he cannot speak and tries to motion to them what happened, they understand that he has seen a vision. Visions refer to a supernatural experience in which a divine revelation is given to a person when they are awake, whereas dreams are what God causes people to see when they are asleep. If your language only has one word for vision and dream, you may want to specify whether the person was awake or asleep when they received the message from God.

Zechariah finishes his **week of service in the temple.** As a Jewish priest, Zechariah would have served two weeks out of the year at the temple performing sacrifices and offerings on behalf of the people. He then returned home. After some time, Elizabeth becomes pregnant just like the angel said. Elizabeth goes into **seclusion for five months** when she finds out she is pregnant. This basically means she hid herself or lived a quiet, private life though the text does not explain why. Be careful not to translate it as hiding due to shame from doing something wrong. Elizabeth expresses that God has been kind to her by taking away her shame of not being able to have children.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 1:5-25

Audio Content

[webm zip](#) (4435915 KB)

- [FIA Step 1](#)
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Luke 1:26-38

Hear and Heart

Hear Luke 1:26-38 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

This is the second story that Luke tells about an impossible pregnancy. Luke links the two stories by showing events that are very similar surrounding both pregnancies. The story starts during Elizabeth's sixth month of pregnancy when God sends the angel Gabriel with another message. This time the message is for Mary, a relative of Elizabeth. Mary lived in a town called Nazareth.

Jews lived in the small town of Nazareth which was in the region of Galilee, but they were hated by their own people. God decided to send His angel Gabriel there. The Jews knew from the prophet Isaiah that the promised Savior they were waiting for would

be from Galilee. At this time, the area was still controlled by the Romans.

Show the translators where the region Galilee and the town Nazareth are located on the map of Israel.

So Gabriel appears to a young woman named Mary. Mary was a virgin; she had never slept with a man before. She was engaged to a man named Joseph.

In Jewish culture, marriages were arranged by the parents of the man and the woman. Women could be married as early as the age of 12. Engagements were legally binding and lasted around a year. During this year, Mary and her property would have already belonged to Joseph. If she was unfaithful to Joseph during this time, the Jews would have considered it adultery.

Talk with your team. In your culture, what are the rules for a man and woman who are engaged to be married?

Joseph belonged to the family of King David. This is important because the Jewish prophet Isaiah said that a descendant of King David would rule over God's people forever. Gabriel appears inside the place where Mary is. He greets her and tells her that she is highly favored by God. He says that God is with her. This troubles Mary. In her culture, it was not normal for women to be addressed so highly. Gabriel says that God has favored her and that she will have a son. God's promise of a son to a virgin would have been important to the Jews. It fulfills yet another prophecy from Isaiah about the Savior—he would be born to a virgin. Just like God did with Zechariah, God gives the name of the son to Mary through Gabriel. His name will be Jesus, which means "Yahweh saves." Yahweh is the Hebrew personal name for God. Gabriel then describes who Jesus will be.

Stop here and discuss as a translation team: Do names have meaning in your culture? How are children's names chosen?

Gabriel says Jesus will be the Son of the Most High. This means he will be the "Son of God" by birth. When King David ruled over Israel, God promised him his descendants would be on the throne forever. When Gabriel says God will give the throne of David to Jesus, he is saying his kingdom will last forever. This tells us Jesus will be the Savior the Jewish people have been waiting for, and that he will rule forever over Jacob's descendants. Jacob was an important ancestor to the Jewish people. Jacob's name was changed to Israel by God. The Jewish people of Jesus' day were all descended

from Jacob's 12 sons. That is why there are 12 tribes of Israel.

Like Zechariah, Mary questions the angel's message and asks how this can happen since she is a virgin. Gabriel tells her that the Holy Spirit will come upon her and that she will become pregnant. Be sure to emphasize that this means she became pregnant through the power of the Holy Spirit and not through the help of people. The phrasing "come upon" is the same phrasing used when God's presence would "cover" or "overshadow" the ancient Jewish place of worship, the tabernacle, in a cloud. God's power would rest on Mary so that she would carry the Son of God. Jesus will be "holy," or set apart, because he is the Son of God.

Gabriel tells Mary the good news of Elizabeth's pregnancy. He shows how God has already made one impossible pregnancy possible for her relative. He comforts her saying that all of God's words are powerful. Mary humbly accepts that what God has told her will come true and Gabriel leaves.

This narrative shows that Jesus was the Savior by fulfilling the Jewish prophecies of being from Galilee, being a descendent of David, and being born to a virgin.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Elizabeth is six months pregnant when God sends Gabriel to talk to the young, virgin Mary. When he tells her she is highly favored, Mary is troubled.

Second scene: Mary is confused. Gabriel tells Mary she will have a son through the Holy Spirit whose name will be Jesus. Gabriel tells Mary her relative Elizabeth is already pregnant and that God's word never fails. Mary humbly accepts her miraculous pregnancy and Gabriel leaves.

The characters in this story include:

- Gabriel
- God
- Mary
- Joseph
- Elizabeth

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to remember that Gabriel is the same angel that told Zechariah that his wife, Elizabeth, would get pregnant.

At the beginning of acting, be sure to show that Elizabeth is already pregnant. When Elizabeth is six months pregnant, God sends the angel Gabriel to a virgin named Mary. Mary lives in Nazareth, a town in the region of Galilee. She is engaged to a man who is a descendant of King David. Gabriel greets her saying she is favored by God.

Mary is confused trying to understand the meaning of what the angel said. In response, the angel tells her to not be afraid and reveals the plan for the son she will give birth to, Jesus.

Mary tells the angel that she is a virgin and asks how these things will happen. The angel explains that it is through the power of the Most High through the Holy Spirit.

The angel also tells her that her relative Elizabeth is pregnant even in her old age, and this means that the word of God never fails.

Be sure to not imply that Mary's acceptance is what makes her pregnancy happen. It is because it is God's will that these things happen. When Mary says, "May everything... come true" she is accepting God's will.

Mary declares that she is a servant of the Lord and accepts what the angel said about her.

Embodying the Text

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- God
- Gabriel
- Mary
- Joseph
- Elizabeth

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Elizabeth being six months pregnant, as well as Mary being young and engaged to Joseph. Act out that Joseph is a descendant of King David.

Be sure that whoever acts as Gabriel continues to act as the same messenger to Mary as he appeared to both Zechariah and Mary.

The team may want to re-chronologize the story as they act it out to be more reflective of what actually happened: While Elizabeth is six months pregnant, Mary is engaged to marry Joseph (who is a descendant of king David). These two events are happening at the same time which should be reflected in the acting.

The second time the team acts out this story, stop them at certain points.

Act out Elizabeth being pregnant, and Mary being engaged to Joseph.

Stop the action: Ask the actress of Mary, "How do you feel?" Listen for, "I am happy," "I am curious," "I am nervous," "I am looking forward to married life." Restart the action.

Then the angel Gabriel appeared to Mary.

Stop the action: Ask the actress playing Mary, "How are you feeling?" Listen for, "I am scared," "I don't understand," "Am I sleeping?" "Is this real?" Restart the action.

The angel tells her: "Favored woman, the Lord is with you."

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "Why am I favored," "Too much honor," "Is the angel really talking to me?" "I'm afraid." Restart the action.

Mary is confused and wondering what the angel meant. Then the angel tells her to not be afraid and that she has found favor in the eyes of God. He tells her she would get pregnant and give birth to a son named Jesus. He explains all of the plans God has for him and that his kingdom will never end.

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "I'm overwhelmed," "I'm confused," "I'm taking it all in," "I am not married yet." Restart the action.

Mary asked the angel, "How can this happen? I am a virgin." Then the angel explained that it is through the power of God through the Holy Spirit. Also, the angel explains that her son will be holy and be called the Son of God.

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "I'm impressed," "I'm humbled," "I'm even more confused," "I'm unequipped for this." Restart the action.

The angel continues telling her that her relative Elizabeth is already pregnant through the power of God, showing that God's word never fails.

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "I'm excited," "I'm curious to hear Elizabeth's story," "I'm thankful." Restart the action.

Mary says, "I am the Lord's servant. May everything you have said about me come true." Then the angel leaves.

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "I'm in awe," "But I am not married," "What is Joseph going to say?" "Should I be ashamed?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

God sends the angel Gabriel with another message, only this time it is for a young woman named Mary. Be sure to translate angel in the same way you have translated it in other parts of Luke. Mary lived in Nazareth, which was a small town located on the southern plains of the region of Galilee. It probably only had a few hundred inhabitants. Galilee was the name of a district or province in the northern part of Israel.

If you haven't already, show the translators where the region Galilee and the town Nazareth are located on the map of Israel.

Mary was a **virgin**. This word refers to a young girl who had not yet married and had never had sexual intercourse with a man. In Jewish culture, the normal age for a girl to marry could be as young as 12. She was engaged to a man named Joseph, a **descendant of David**. Luke mentions that Joseph was a descendent of King David as a way of connecting Jesus to the royal ancestry. King David was the second king of Israel who ruled for 40 years. He was said to be "a man after God's own heart." When King David wanted to build a temple for God, God instead told him he would build a house for David. A "house for David" referred to giving him a line of descendants who would rule over Israel forever. God's promise to David pointed to the coming Savior-Jesus. Since Joseph was Jesus' legal "father," it shows how Jesus, through extension, was the "son of David."

When Gabriel greets Mary, he tells her she has **found favor with God**. This phrasing is important, as it shows it was God who chose Mary. It emphasizes that God favors particular men and women and that it is not based on a person's worth. Mary was favored by God because he chose her to be the mother of the promised Savior.

Mary was **confused** by his greeting. It would have been strange for someone like her to be greeted so highly. For the Jews, it was not customary for women to be addressed this way. The greeting shows that she was being chosen to serve God. Gabriel tells her that God is going to give her a son and that his name will be **Jesus**. Jesus means "Yahweh saves," or "God saves." He was the promised Savior the Jews had been waiting for. The angel tells Mary that he will be called the **Son of the Most High**. This phrase parallels the phrase "Son of God." The Most High is an Old Testament name for God, as He is the highest and is in heaven. It might be easier to translate as "The Most High God will call him his son."

Gabriel says that God will give him the **throne of his father David**. This phrasing shows that Jesus will be the royal Savior as he is descended from King David. The throne has several meanings. It not only means that Jesus will rule over Israel just as King David did, but it also means authority. Father David can be translated as Ancestor David.

Mary asks how this will happen since she is a virgin. Gabriel tells her the **Holy Spirit will come upon you**. This phrasing should be treated carefully so that possession or sexual relations are not implied. Whatever phrasing is used in your language should show that the child was conceived through the

power of God's presence and not through human actions. The Holy Spirit, or the power of God, would rest on Mary and she would bear the Son of God. Be sure to translate the Holy Spirit in the same way you translated it in other parts of Luke.

When Gabriel says the baby will be holy, the word refers to something that is set apart for a special purpose for God. When holy refers to God himself, it signifies that he is distinct from his creation, and that he is morally perfect. It refers to his majesty and power.

If your audience does not understand the full definition of the word holy, you may choose to include a short description in your translation.

Jesus will not only be holy but he will be called the Son of God. This phrase shows Jesus' special relationship with God. He is the Son and God is his Father. It should be made clear that Jesus was not the result of a physical union of God with woman.

Gabriel tells Mary the good news of how her relative Elizabeth, who could not have children, is now six months pregnant. He emphasizes how nothing is impossible with God. Mary humbly accepts God's message to her and calls herself the **Lord's servant**. This can translate as she is ready and willing to serve God. Be sure it is not seen as forced service. Then the angel leaves.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 1:26–38

Audio Content

[webm zip](#) (2998913 KB)

- [FIA Step 1](#)
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- [FIA Step 1](#)
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Luke 1:39–56

Hear and Heart

Hear Luke 1:39–56 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke continues his account of Jesus' life in the order the events took place. The story starts with Mary in Nazareth right after she's heard from God's messenger, Gabriel. Mary was in a hurry to see her elderly relative Elizabeth, since Gabriel told her she was no longer barren but pregnant. Mary prepares for her journey and leaves a few days later to visit Elizabeth. The journey from Nazareth to the hilly country of Judea was between 100–150 kilometers, or 70–100 miles. This would have taken her three to five days depending on whether she was walking or riding a donkey.

Show your translation team a map that details the route from Nazareth to Judea to have a better visual of how far Mary had to travel.

Mary arrives in the city where Elizabeth and Zechariah live-in the hill country of Judea. She enters the house and greets Elizabeth. In Jewish culture the younger person always greeted the older person first. Elizabeth was from a family of priests. She was both older and from a higher status. At the sound of Mary's voice, Elizabeth's baby makes a strong movement inside of her womb. Then Elizabeth is filled with the Holy Spirit and He gives her special insight to speak to Mary. Be sure this is expressed in a way that shows that Elizabeth would not have known these things on her own but only through the guidance of the Holy Spirit.

If speaking of the womb is something that is sensitive in your culture, you can also translate it as "the child inside of her."

In a loud voice, she excitedly tells Mary that she is more blessed than any other woman and that God has shown special favor to her baby. The Holy Spirit reveals to Elizabeth that Mary's baby is the promised Savior they have been waiting for. Again, this is not something Elizabeth would have known on her own. Elizabeth is amazed and humbled and asks why she is so honored that the mother of the promised Savior has come to visit her. Elizabeth then tells Mary that her baby moved strongly inside of her because of his joy when he heard Mary's voice. Elizabeth tells Mary she is blessed because she believed. Elizabeth is talking about how Mary believed and accepted what Gabriel said to her.

Then Mary responded to Elizabeth by praising God for His mercy on her and on His people, Israel.

Ask your team if they have an artistic expression like songs or poetry. What is the difference between a song and poetry? What kind of language is used for each? Do they sing or recite poetry for things that really happened, or only for non-real events? Would this song be better expressed as a poem?

Mary says her spirit rejoices in God her Savior. She praises Him for acting kindly toward her by choosing her to be the mother of the promised Savior even though she was of a low status. It is important to note that low or humble status means that she recognized that she was not important. She was just a poor, young girl. Be sure to translate that it's because of God's kindness to her that future generations will call her blessed, and not because of anything she's personally done. Mary says that God shows mercy on people who fear him. This does not mean that people are afraid of him. This means that they highly respect God and submit to him. Mary says God shows mercy on everyone, and their children's children, when they respect God. Mary does not just praise God for the past but for what He was going to do through her unborn child, the promised Savior.

Mary's reference to their ancestry is important. God's people were named after Jacob, who was also called Israel. Abraham was his ancestor. God promised His people He would always help them. Mary is saying He showed kindness to them by sending the promised Savior.

How does your culture view Mary or a mother of God? This story tells us that Mary was blessed by God. God showed her mercy and kindness. How do you tell other stories like this in your culture?

Mary spends three months with Elizabeth before she returns home to Nazareth. Because Elizabeth

was already six months pregnant when Mary visited, it is possible that she stayed until Elizabeth's baby was born.

This passage shows that Elizabeth and Mary recognized that God was fulfilling his promises and answering Israel's prayers through both of their miraculous pregnancies.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Mary hurries to Zechariah's house and greets Elizabeth.

Second scene: Elizabeth's child moves strongly at the sound of Mary's voice. Filled with the Holy Spirit, she blessed Mary and explained what happened.

Third scene: Mary praises what God has done for her then Mary remembers what God has done for his people, Israel.

Fourth scene: Mary stayed with Elizabeth for three months before she went back home.

The characters in this story include:

- Elizabeth
- Elizabeth's child in her
- Mary

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

Mary goes to visit Elizabeth.

It is important to remember that Mary leaves some days after the angel tells her about Elizabeth's pregnancy. This journey would have taken her three to five days.

When Mary arrives at Elizabeth's house she greets Elizabeth first, as is the custom. Then the child inside Elizabeth leaps inside of her.

The strong movement of the child inside Elizabeth was very different from the normal movements of a child inside of her.

After this, Elizabeth tells Mary that she is blessed above all women, and Elizabeth tells her that she

feels honored to be visited by Mary who is the mother of the Lord.

Everything that Elizabeth says is a result of being filled with the Holy Spirit. There is no other way that she could have known about Mary's child nor that Mary believed the words of the Lord.

Mary responds with a song to the Lord for what God was doing through her.

The response of Mary is first a recognition of who God is in her life. Mary makes it clear that her position in society is very low, but also how God has shown mercy on her. Then she recognizes how God in his mercy has been acting through history toward His people.

Then Mary goes back to her own home.

It is important to show that she is not going to Joseph's house because she is still just engaged and not married.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Elizabeth
- Elizabeth's child in her
- Mary

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out: Elizabeth is six months pregnant. Mary travels a long distance, taking three to five days to arrive at Elizabeth's house.

When Mary arrives and greets Elizabeth, her baby makes an unusually strong movement inside of her. When Elizabeth talks to Mary it is through the inspiration of the Holy Spirit.

The second time the team acts out this story, stop them at certain points.

Mary leaves her home and walks for many days to arrive to Elizabeth's house.

Stop the action: Ask the actress of Mary, "How do you feel?" Listen for, "I'm intrigued," "I'm expectant," "I look forward to seeing my cousin," "I'm excited," "I'm remembering all of what the angel said." Restart the action.

Mary arrives and she greets her cousin Elizabeth. Elizabeth feels the movement of the baby inside of her at Mary's greeting. It's a movement that she didn't expect.

Stop the action: Ask the actress for Elizabeth, "How do you feel?" Listen for, "I'm excited," "I haven't felt this before," "I feel God is leading me to say something." Restart the action.

Elizabeth asks the question, "Why am I so honored that the mother of my Lord should come visit me?" Elizabeth tells Mary that she's blessed among all women and that she obeyed what the Lord said.

Stop the action: Ask the actress for Elizabeth, "How do you feel?" Listen for, "I'm convinced," "I feel assured," "I feel security," "I feel that it was not a dream." Ask the actress for Mary, "How do you feel?" Listen for, "Humble," "In awe," "I want to do what God has called me to do." Restart the action.

Mary responded to that with a song of praise.

Stop the action: Ask the actress for Elizabeth, "How do you feel?" Listen for, "I'm excited that it is finally happening," "I feel privileged," "I am honored to know what is going to happen." Restart the action.

Mary goes back home after three months.

Stop the action: Ask the actor playing the role of Mary, "How are you feeling?" Listen for, "I am worried about Joseph," "I am happy for the confirmation through Elizabeth," "I am wondering about the future of Jesus."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Soon after Gabriel gives Mary his message, Mary leaves Nazareth to go visit her relative Elizabeth in the **hill country of Judea**. The region of Judea, or Judah, was one of the areas where the Jews lived. As we learned earlier, it was ruled over by King Herod who was put in charge by the Romans. Specifically, Elizabeth lived in the mountainous part of this region. The journey from Nazareth to Judea would have taken Mary three to five days.

Show the translators where this area is on the map.

When Mary arrives at Zechariah's house, she enters and greets Elizabeth. At the sound of her voice, the baby inside of Elizabeth makes a strong movement and Elizabeth is filled with the **Holy Spirit**. Be sure to translate the term Holy Spirit in the same way you have in earlier passages in Luke.

Elizabeth asks the question, **Why am I so honored that the mother of my Lord should visit me?** Elizabeth does not expect Mary to answer this question. This is Elizabeth's way of saying that she feels honored and blessed for Mary to visit her.

Elizabeth calls Mary blessed beyond all other women and the **mother of my Lord**. Lord in this case refers to Mary's baby, Jesus, being a great master with authority. Elizabeth knows that this "Lord" will be the Promised Savior, the Messiah. It shows that Elizabeth believed Mary was carrying the promised Savior. This was not something she knew on her own but rather special wisdom that the Holy Spirit gave her. She recognized that Mary's child was her Savior.

Hearing Elizabeth confirm that she is carrying the Savior, Mary begins to sing a song, or recite a poem, of praise. She says her **soul** glorifies God and her **spirit** rejoices. The Greek word used for soul refers to the part of a person that thinks and feels emotions. When Mary says "my spirit," she is referring to her spiritual being. Both terms mean Mary herself. In some languages, it may be easier to translate the phrase directly. "I rejoice in God."

Mary calls God, "my **Savior**" which means "the one who saves me." Mary saw God as the one who would rescue her. She calls him the **Mighty One**, which is another title for God that shows He is more powerful and has more strength than any other being. She calls God holy and says he shows **mercy** on every generation. To show mercy is to show compassion for those suffering or in need.

Discuss with your translators the best term for mercy. If there is no direct translation, you can ask if there is a cultural story that demonstrates this concept.

When Mary says God shows mercy on those who **fear him**, she means those who have respect or revere God. People who fear God know that He is great and live a life in submission and in awe toward Him. Mary talks about how God has done great works with **his mighty arm**. This phrase is not talking about his physical arm but referring instead to God's power. She says God has done many mighty things through his power.

Mary recognizes that God has kept his promise and has been merciful to his people Israel. When she says **our ancestors or our fathers**, she is referring to the Jewish people, or the Israelites, as a whole. They were all descended from Abraham and God's promise to him made them His chosen people. Mary stays with Elizabeth three months before returning home.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 1:39–56

Audio Content

[webm zip](#) (2549818 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4377083 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 1:57–80

Hear and Heart

Hear Luke 1:57–80 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke continues his story of Elizabeth's pregnancy. When Mary left Elizabeth's house, she would have

been around nine months pregnant. Luke begins his story by telling us Elizabeth gives birth to a son.

Everyone is surprised when they hear about the birth because they knew Elizabeth had been unable to have children. Those who lived close to her and their relatives all celebrate that God has given her a son in her old age. This would have shown everyone God's kindness toward her.

In Jewish culture, boys were circumcised one week after birth. This means that the skin at the end of the baby's penis was cut off. God had promised his chosen people that he would always be with them. Circumcision—or cutting off the skin at the end of the baby's penis—was a symbol that the baby boy was part of the promise. Circumcision was performed by the father or by a man who specialized in it.

Do you have any circumcision rituals, or other rituals, in your culture? What do your rituals symbolize? How is that the same as the biblical ritual of circumcision? How would you talk about circumcision in your translation?

Since it probably took place in Zechariah's house, his family and neighbors would have come over to celebrate this special time in his baby's life. They came to attend and watch the child's circumcision but not to do it themselves.

It was common for Jews to give their sons the same name as their father or grandfather. When the people wanted to name the baby Zechariah after his father, Elizabeth strongly told them no. She said his name was John. This was something that had already been decided since God's angel told them what the baby's name would be. This was surprising to the people because they thought he would be named after someone in his family. They made signs to Zechariah to be sure that is what he wanted his son's name to be, but he still could not speak. So he wrote on a tablet that his son's name would be John, and the people were amazed.

The moment Zechariah finished writing those words he was able to speak. The first thing he does is praise God. All of the people who lived near them were amazed and fearful when they heard about John's birth. The news of John spread fast throughout Judea because of all of the special things that happened surrounding his birth. These special things included God's angel appearing to Zechariah in the temple making him unable to speak, Elizabeth becoming pregnant in her old age when she was barren, and Zechariah being able to speak again when he named his son John. Because

of these events, everyone knew that God had a special purpose for John and they wondered what it could be. When it says "the Lord's hand was with him," it means God was with him guiding him in a special way.

Then the Holy Spirit suddenly fills Zechariah and gives him a special message to speak from God. Because of how it's written, this message, also called a prophecy, can be translated as a song.

Stop here and discuss as a team: How does your culture communicate religious or prophetic information? Zechariah's message may have been a song. How is that different or similar to the way your culture would talk about these things?

Zechariah praises God for keeping His promise and sending the Savior who would deliver His chosen people. The way Zechariah speaks his praises is in past tense, so it makes it sound like God has already delivered His chosen people. But Zechariah is actually talking about what God is going to do. Jewish prophets often spoke in this way to show that the events spoken about would certainly happen. He knew from God's angel that his son, John, would prepare the way for the promised Savior.

Zechariah describes the Savior with the metaphor "horn of salvation." The horn was a powerful weapon that animals would use to attack and defend themselves from enemies. By saying this, Zechariah means the Savior will be a powerful person who will bring salvation to His chosen people. When he says salvation, he means both from physical threats like enemies but also spiritual threats like sin and its punishment. The Savior would bring salvation from both. Zechariah re-emphasized that the Savior will be a descendent of King David. He praises God for keeping his promises that he made through prophets a long time before. God is keeping both His promise to send the Savior and to send someone else before the Savior to prepare the way for him. Since John was just born, that means the Savior's birth would be coming soon.

Zechariah mentions many Old Testament events in his prophecy but not in the order that they happened. Here is a narrative of what had already happened:

God chooses Abraham and tells him he will have many descendants. God promises to give his descendants the land that he showed to Abraham. He told Abraham he will rescue his descendants from their enemies. This was a covenant that he

made with Abraham. Covenant means an agreement between two people that establishes peace or friendship. Abraham's descendants, the Jews, were later conquered by other nations. God spoke to the Jews through his prophets, or messengers. He told them that he would keep his promise and deliver them from their enemies through the Savior. The prophets also said that the Savior would be a descendant of the Jewish King David. So the Jews were waiting for the Savior. Since God sent John to prepare the way for the Savior, that meant the Savior would be born soon. This was an answer to the Jews' prayers and a fulfillment of God's promise to Abraham. So Zechariah praises God.

Stop and discuss with your team the order of Zechariah's prophecy. How could you change the order of the prophecy to make the narrative more clear?

Zechariah praises God for keeping his promise to Abraham to deliver his descendants from their enemies so they could worship and serve him without fear of persecution. God's people would be able to worship him in holiness and righteousness. "Holiness" means being faithful to God by doing what pleases God and avoiding what displeases him. "Righteousness" means acting in a way that agrees with God's laws and keeps right relationship with him.

Then Zechariah changes his focus and begins to speak to his newborn son, John. Zechariah tells him he will be a prophet of God and prepare the way for the Savior. Zechariah repeats what God's angel has told him and says John would be a messenger who would preach to God's people. John would prepare the people by telling them about God coming to save them from judgment and punishment through the Savior.

Zechariah compares the Savior to the rising sun. Just as the sun brings light to a dark world, the Savior would help people who were living in spiritual darkness. The "path of peace" was another way to say salvation and the "shadow of death" means those who live in fear of dying. Zechariah says the Savior will bring salvation to those who were troubled or afraid of death. After finishing Zechariah's message, Luke gives a summary of John's childhood. This description of the child John's life was not part of Zechariah's message.

So John grows up strong and confident. He lives in the wilderness where very few people are. He lives

there until he begins to preach publicly to God's chosen people about the Savior.

Show a photo of what the Judean wilderness would have looked like.

This passage shows us how God fulfilled his promise and showed his power by giving Elizabeth a son in her old age and by restoring Zechariah's ability to speak when he named his son John. The news spread fast in the people of Judah how God was working in powerful ways through this miraculous birth.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 5 scenes.

First scene: People rejoice with Elizabeth for the birth of her son.

Second scene: The baby is named John, then Zechariah can speak and praises God.

Third scene: Because of how the events happened, people recognized that the hand of the Lord is upon the child. They wonder about the future of the child.

Fourth scene: Zechariah praises God and declares that God has fulfilled his promise by sending his promised Savior. Zechariah keeps speaking about the future of his little son.

Fifth scene: John grows and begins his public ministry.

The characters in this story include:

- Elizabeth
- John
- Relatives
- Neighbors
- Zechariah
- Abraham
- God
- Holy Spirit
- People from Judean hills

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to remember that Elizabeth was advanced in age when this happened. Everyone sees her pregnancy as an act of mercy from the Lord.

The circumcision was a ceremony to present a baby boy into the Jewish community. It was very important for the Jews.

It is important to know that in that time the name given to a son usually was after the father or a relative. So, the proposal of giving him the name of John would have been very shocking for everyone present.

It is important to keep in mind that Zechariah was unable to speak after he questions the angel's announcement that he would have a son. That is the reason he asked for a writing tablet.

Also, the people communicate to Zechariah using signs, this means that he was not able to hear his wife, Elizabeth, naming their son John. The people observing the events were amazed because he wrote the same name that Elizabeth mentioned without hearing what she said.

Zechariah recovered his voice and praised God. Everyone in the hill country of Judea heard about what happened.

People heard that Zechariah lost his ability to talk and had a vision. Then they heard he recovered his voice after naming the child.

Because of all the amazing things that happened, people were amazed as the news spread. This happened before, during, and after Zechariah's prophecy. The people wondered about the future life of John because they saw the hand of the Lord

on the child. They realized that the child was special.

Keep in mind that the expression "the hand of the Lord" does not refer to a literal or physical hand, but that the Lord is actively participating in all the events.

After people are asking among each other about the future of John, then Zechariah is filled with the Holy Spirit and prophecies.

It is important to notice that the second half of Zechariah's prophecy answers the question of John's future. Also it is important to show that it is the Holy Spirit helping him to prophesy.

Zechariah starts his prophecy by praising God and recounting the promises that God has made through history.

The team may want to reorganize the first half of Zechariah's prophecy to match with the chronology of the events in the Old Testament. Here is an example of the prophecy following the chronology of the events:

"Praise the Lord, the God of Israel,
He has been merciful to our ancestors
by remembering his sacred covenant-
the covenant he swore with an oath
to our ancestor Abraham.

He has sent us a mighty Savior
from the royal line of his servant David,
just as he promised
through his holy prophets long ago.

Now we will be saved from our enemies
and from all who hate us.
because he has visited and redeemed his people.

We have been rescued from our enemies
so we can serve God without fear,
in holiness and righteousness
for as long as we live.

After Zechariah mentions Abraham, David, and the prophets, he answers the questions about the future of his son in the last part of the prophecy.

He says that his son will be a prophet of the Most High, and that he will prepare his way. In this way,

Zechariah makes it clear that Jesus is higher than John.

John grows and becomes strong in spirit.

This shows how the Spirit that filled John is the one that shapes his life and gets him ready for ministry.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Elizabeth
- John
- Relatives
- Neighbors
- Zechariah
- God
- Holy Spirit
- People from Judean hills

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the condition of Zechariah, he can neither speak nor hear. The communication with him has been through signs or writing. So when the relatives and neighbors question Elizabeth's decision of naming her son John, Zechariah cannot hear nor understand what is happening. The people asked him what name he wanted to give to the child. He didn't know that Elizabeth had already said John. When he writes "his name is John," the people are in awe.

When the people hear how Zechariah recovered his speech, fear comes on all of the neighbors. This is not that they are afraid of Zechariah, but it is a reaction to the miracle that they observed.

When the people of the hill country of Judea hear what happened, it is clear to them that something extraordinary is happening. They wonder what John's role will be in God's plan for Israel. They can

clearly see that God is actively involved in John's life.

When Zechariah is prophesying, the first part he recalls is what all of the Jews have heard about the promised Savior. Be sure that the team acts out God giving the promises to his people while Zechariah is telling them his prophecy. In the second part of his message, Zechariah speaks about the future of his son and his role.

Make sure the team acts out the close relationship that John has with God as he grows. Show how the Spirit shapes his character and his ministry while he is in the wilderness.

The second time the team acts out this story, stop them at certain points.

Act out the neighbors and relatives rejoicing with Elizabeth at the birth of her son.

Stop the action: Ask the actress of Elizabeth, "How do you feel?" Listen for, "I am Blessed," "I am happy," "I am full of joy." Restart the action.

The day of the circumcision the people were about to name the baby boy after his father, but his mother said, "No, his name is to be John." They were confused because no one in their family was named John, but they finally decide to ask Zechariah what his name would be.

Stop the action: Ask the actress playing the role of Elizabeth, "How are you feeling?" Listen for, "I feel people do not believe me," "I am angry," "I am confused." Restart the action.

Zechariah doesn't know what is happening, and the people ask him to give the name of his son. He writes "his name is John." Zechariah is immediately able to speak and praises God.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" Listen for, "I am finally seeing what the angel said," "I am relieved because I can speak," "I am happy to have a son," "I am interested in what will happen." Restart the action.

Fear comes on the neighbors and everyone in the hill country of Judea. They hear the story of John and wonder about the future of the child.

Stop the action: Ask the actor playing the role of the neighbors, "How are you feeling?" Listen for, "I am in awe," "I am curious about the future," "I am happy for the child," "I am wondering what it all means." Restart the action.

Zechariah prophesies. First he recalls the promises of God to his people and tells how they will serve God.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" Listen for, "I am excited," "I am joyful," "I am hopeful," "I am blessed knowing that salvation is coming." Restart the action.

Zechariah finishes prophesying about his son.

Stop the action: Ask the actor playing the role of Zechariah, "How are you feeling?" Listen for, "I am honored to be the father of the prophet of the Lord," "I am a small part of the Lord's plan," "I look forward to seeing what will happen," "I am sad because I may not be alive when everything happens." Restart the action.

John grows in the wilderness in a close relationship with God.

Stop the action: Ask the actor playing the role of John, "How are you feeling?" Listen for, "I am excited that I will see the Messiah," "I feel the pressure of this mission," "I am waiting for the right moment to start." Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Just as God said, Elizabeth gives birth to a baby boy. Everyone is surprised when they hear about the birth because she had been unable to have children. A week after his birth, the child was **circumcised**. Circumcision is the Jewish custom of cutting off the loose skin at the end of a boy's penis. This was usually performed by the father or a man who specialized in it one week after the baby boy's birth. Circumcision was a sign that the boy was a part of God's chosen people Israel and that God's promises applied to him.

Many of Zechariah's neighbors and family come to his house to celebrate this joyful time. When Elizabeth tells them the baby's name is John, they ask Zechariah. Zechariah gets a **tablet** and writes the name, "John." A tablet was a small wooden board that was covered with wax. People could write by making marks in the wax with a pointed object that was shaped like a pen. Suddenly Zechariah's tongue was set free, which means that he can talk again. He praises God.

Stop here and show the translation team a photo of a tablet.

The news of John spreads through Judea since there were so many special events surrounding his birth.

When the people say that the **hand of the Lord** is on John, they mean that God is guiding him. Lord here refers to God himself.

Then the **Holy Spirit** fills Zechariah and gives him a **prophecy**. A prophecy is when God gives a message directly to a prophet and then the prophet speaks that message to the people on God's behalf. Translate Holy Spirit in the same way you have in other parts of Luke.

Zechariah praises God for redeeming his people. **Redeemed** is a verb that means to set free or deliver. In this case, God is saving Israel from their enemies. Zechariah recognizes that God is sending them a Savior just as the prophets promised long ago. When you translate the word prophet, be sure you use a term that adequately describes the prophet's function.

A prophet:

1. receives a call from God;
2. takes God's message to men because he had been given it by God himself;
3. has as his only priority bringing the Word of God to men.

If you use a religious term, be sure that it has meaning that the average hearer will understand.

Zechariah says God has remembered his sacred **covenant**. A covenant is an agreement made between two people that establishes peace or friendship. Both people agree to be faithful to this agreement. The sacred or holy covenant is the promise God made to Abraham and his descendants. It is holy because God made it. Zechariah says God made an **oath**. An oath is added to a promise so that people know they must keep their agreement and that it cannot be changed. The person who speaks the oath asks God to punish them if they do not keep their promise.

Zechariah says they can serve God without fear. He speaks to his son and tells him he will be called the prophet of the **Most High**. This refers to one who speaks words from the most high God. Zechariah talks about John's purpose of showing people how to find salvation through the **forgiveness from sins**. Sin can be translated as an act of disobedience to God. Forgiveness involves two people, one of whom has done something wrong to the other. In

forgiveness, the one who was wronged sets aside his rights and does not punish the other as he deserves. He does not seek revenge. If the other repents of his behavior and accepts the forgiveness, the relationship between the two is restored and the guilt is removed. With God, forgiveness is available to all who stop doing evil and turn towards God. Then God's relationship with them is restored. Here are some idioms used in the New Testament to describe "forgiveness."

- to wipe away the sins of someone
- to lift up the sins of someone
- to loose, release
- to throw away
- to cover over
- to pass by
- to take away
- to turn one's back on

Your language may have a similar idiom, and if so, you may use that to create a word picture for your audience.

Teaching tool: In one West African language, when God forgives someone, he "cuts" their sins away completely so that they are no longer present. Try having the translation team mime or act out a scene where someone forgives someone else. Watch what actions they do to show the forgiveness. Ask the crafters to explain the emotions of each of the characters in the scene.

Zechariah said the morning light from **heaven** was about to break upon them. Heaven can refer to the sky, or to the place where God and his angels live, depending on the context. When it refers to the place where God lives, it is also the ultimate destination of believers. **Morning light** is a figure of speech that refers to the Savior who will shine light on a spiritually dark world. He says this Savior will shine light on a spiritually dark world and guide his people to peace. After Zechariah's message, Luke tells us a little about John's childhood. He tells us John **grew strong in spirit** and lived in the wilderness. "Growing strong in spirit" means that John grew strong in confidence and matured in his thinking and character. Wilderness refers to the area of land near the Jordan River where no one lived and little grew. In the Bible, God often meets with his people in these kinds of areas.

Luke says John lived in the wilderness until he started his **public ministry**: This just means until the day John made himself publicly known by preaching God's message about the Savior to the people of God.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 1:57–80

Audio Content

[webm zip](#) (3253165 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
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[mp3 zip](#) (5585468 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 2:1-21

Hear and Heart

Hear Luke 2:1-21 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

John's birth was a sign that the promised Savior was coming soon. Luke continues his story of Joseph and Mary a short time after John's birth.

They were living in Nazareth when Caesar Augustus gives an order that a census should be taken. "Caesar" is a title that means emperor. "Augustus" is a title that means exalted. In this story, "Caesar Augustus" refers to the great king of the Roman Empire. Roman Empire refers to all of the countries the Romans ruled.

A census means that people must be counted and registered. The Roman census required everyone living in the Roman Empire to come and write their names in a book. This included the Jews. The emperor counted the people in his empire for tax purposes.

Luke says that this was the first census that took place when Quirinius was governor of the province of Syria. Quirinius was a Roman leader who served the emperor. Syria was one of the provinces ruled by the Romans. Syria had more power than both Judea and Galilee. Luke says this so that his readers understand when the events happened in history. This is background information.

The census required everyone to return to the city where their ancestors were from. Joseph had to return to Bethlehem, the place where his ancestor King David was born. Bethlehem was also called "the city of David." The Jews would have known from the prophet Micah that Bethlehem was where the Savior was going to be born. Joseph traveled with Mary since they were still engaged while Mary was pregnant. They traveled from Nazareth to Bethlehem, which was a three-day journey. They would have traveled to a higher area, about 300 meters higher than Nazareth.

Show your team a map of the journey Mary and Joseph took from Nazareth to Bethlehem. Think about how hard the journey would have been for a woman who was close to giving birth.

Mary gives birth to her firstborn child-Jesus-when she is in Bethlehem. She follows Jewish custom and wraps her baby in strips of cloth. Jews did this to keep babies warm while keeping their arms and legs straight. The baby was swaddled-this just means the cloths were wrapped around the baby many times. Mary and Joseph were probably staying with family and friends. Many times in Jewish homes, animals and people would stay in the same house. Animals would stay in the lower part of the house. Because the house was overcrowded due to the census, Mary and Joseph were probably staying in the lower part of the house with the animals because the guest room was full. Mary has to lay her baby in a manger. A

manager was a feeding box for animals. It was made out of wood or carved stone.

Stop and show your team a picture of a manger to better understand how to translate it into your language. If there are no similar words, you may need to describe it instead.

Outside of Bethlehem there were shepherds taking care of their flocks of sheep. This was something that was happening in a different place at the same time Jesus was born. Sheep were domesticated animals that were raised for wool and meat.

If there is no word for "sheep" in your language, you can borrow the word and indicate the meaning with a general word in your translation of shepherds. An example would be, people who care for animals called sheep. If there are no sheep in your area, you can show a picture.

In Israel, shepherds were of a lowly status and despised by the Jewish people. They kept their animals in the open fields and had to keep watch at night against thieves and wild animals. Usually Jewish shepherds kept their flocks outside in this way from April to November. The story does not tell us exactly what time of year it was. We should not assume that it was winter, or a time of cold weather.

Stop and discuss with your team: How are shepherds seen in your culture? Are they reliable sources of information? Show a picture of shepherds in their fields in the Israel countryside.

An angel of the Lord suddenly appears to the shepherds. He is surrounded by a special bright light that shows the power of God. The shepherds are terrified. The angel tells the shepherds to not be afraid because he has brought good news that will bring joy to all people. The news of the Savior's birth would bring joy to all people who believed it. God specifically promised he would send a Savior, the Messiah, to the Jews. The Messiah, or Savior, would bring joy to all people from Israel and from other nations that believe this message. It will not bring joy to those who do not believe.

The angel announces that the Savior, the Messiah, has been born in Bethlehem. "Messiah" and "Christ" mean the same thing in Hebrew. The words refer to someone God has anointed or appointed to a special task. In the Old Testament, prophets, priests, and kings were anointed for special tasks. Jesus is all of those things.

The angel gives a sign to the shepherds so that they know his words are true. He says they can find the

baby wrapped in cloths lying in a manger. The second sign happens when a very large group of angels, the armies of heaven, suddenly appear. They praise God for Jesus' birth. In some languages, it may be good to translate their praise as poetry. The angels say God receives glory, or praise, in heaven. The people who God favors have peace on Earth. The angels return to heaven after praising God. The shepherds hurry to Bethlehem to see the Savior the angel told them about. They search for the Savior and find him in a manger with Mary and Joseph just like the angel said.

The shepherds tell their story to Mary and Joseph and to all who would listen. The shepherds told their story of how the angel appeared and told them how to find the Savior. Everyone who hears their story is amazed. Mary's reaction is different. She thinks carefully about what they said and keeps their words in her heart. The word heart is symbolic. The Jews used it to refer to the part of a person where thoughts and feelings happen. In other words, Mary remembers what the shepherds say.

Stop and discuss with your team: What specific expression does your culture use to refer to the part of a person in which thoughts and feelings happen?

The shepherds return to their flocks honoring and praising God. They praise him for the baby in the manger, what the angel had said about him, and for how the angels had praised God. Eight days later the baby is circumcised and given the name Jesus. This was the same name God gave to Mary through the angel Gabriel even before he was conceived.

In this story, we see God fulfill his promise to his people. He sends the promised Savior-Jesus. This good news is not only for Israel, but for all nations who believe it. Early in the story we see the rejection of Jesus by the world when there is no room for his parents in the guesthouse. We also see how God reveals himself to ordinary and humble people like the shepherds.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: The Roman emperor gives the order that all people living in his empire have to be counted. People have to travel to be registered in the towns of their ancestors. So Joseph and Mary

travel from Nazareth to Bethlehem to be registered.

Second scene: While in Bethlehem, Mary's baby is born. The parents put the baby in a manger because there is no space in the private home where they are staying.

Third scene: An angel appears and tells the shepherds the good news about the birth of the Savior. The angel tells them the baby will be found in a manger in Bethlehem.

Fourth scene: The shepherds hurry to find the baby. They find him with Mary and Joseph. They tell everyone what happened and what the angels told them. Mary keeps all of these things in her memory.

Fifth scene: Eight days later the baby is circumcised and given the name Jesus.

The characters in this story include:

- Augustus, the roman emperor
- Quirinius, Governor of Syria
- Mary
- Joseph
- Angels
- Shepherds
- People
- Jesus

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to remember that Augustus is not just over the Jews but other nations that Rome had conquered. The governor of Syria is under the authority of Augustus. The land of Judea, where the Jews live, was considered a part of the province of Syria for the purpose of counting people. Augustus commands all of the people to be counted in their town of origin. Everyone goes back to the towns of their ancestors.

Joseph is a descendent of David, so he needs to go back to Bethlehem with Mary.

Make sure to show that this long trip took about three days.

Joseph and Mary are engaged and she is expecting a child. They arrive in Bethlehem. They stay with

Joseph's friends or family in a house. But the house was overcrowded because of the census. So Joseph and Mary have to stay in the lower part of the house where the animals are kept. After some time Mary is ready to give birth. When the baby is born, she wraps him in cloths and places him in a manger.

That night there were shepherds in the fields outside of Bethlehem with their flocks. It is important to note that the weather is not mentioned. The weather was mild enough that they could be outside at night.

An angel appears and tells them that the Savior, the Messiah, has been born in the city of Bethlehem or the city of David.

It is important to remember that all of the Jews have been waiting for this Messiah. The angel tells them that he will be wrapped and laid down in a manger. That was the sign the angel gave to the shepherds to find the baby. Then a great number of angels join the angel that was talking, and they sing praises to God. After the angels go back to heaven, the shepherds go to Bethlehem to see the things they were told.

Make sure to show that the shepherds were in a hurry to see what the angel told them.

They find Mary and Joseph just as the angel said. The shepherds leave and on the way tell everyone about what they have seen and heard. Mary keeps these memories to herself thinking about them often. The shepherds go back to their flock praising God.

Eight days later the baby was circumcised and given the name Jesus.

It is important to remember that this is the same type of circumcision that John went through at the time that he was named.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Augustus, the roman emperor
- Quirinius, Governor of Syria
- Mary
- Joseph
- Angels
- Shepherds
- People
- Jesus

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the Emperor Augustus over the governor Quirinius. Act out Joseph and Mary on a long trip to Bethlehem while Mary is pregnant. Be sure to show that the shepherds were in a hurry to find the baby wrapped in clothes in a manger.

The second time the team acts out this story, stop them at certain points.

Act out Augustus giving the order to count the people in the Roman empire. Everybody is going back to the towns where their families are from.

Stop the action: Ask one of the people going back, "How do you feel?" Listen for, "I am worried," "I am angry," "I am tired." Restart the action.

Act out the long journey of Joseph and Mary. Mary is engaged to Joseph, and she is pregnant. While they are in Bethlehem, the time for Mary to give birth has come. They do not find a place to stay. Mary wraps the baby in cloths when he is born, and places him in the manger.

Stop the action: Ask the actress playing Mary, "How are you feeling?" Listen for, "I am sad because we are alone. We are near the animals, not in a comfortable place," "I am exhausted," "I am happy." Restart the action.

Act out the shepherds in the fields when an angel appears in the middle of them. They are very afraid. But the angel tells them the good news of the birth of the Savior. He explains to them how they would

recognize him. Suddenly, many other angels come together praising God.

Stop the action: Ask the actors playing the shepherds, "How are you feeling?" Listen for, "I am terrified," "I am excited," "I am relieved," "I am in awe." Ask the actors playing the angels, "How are you feeling?" Listen for, "I am full of praise," "I am excited," "At last!" "I can't believe he is on Earth now." Restart the action.

The shepherds rush to Bethlehem to see what the angel told them. After they see the baby they tell everyone what they have seen. Everyone is amazed by what the shepherds said. Mary keeps these things in her memory and thinks about them often.

Stop the action: Ask the actress playing Mary, "How are you feeling?" Listen for, "I am thoughtful," "I am a little confused," "I am joyful," "I am surprised." Ask the actors playing the shepherds and people who've heard the news, "How are you feeling?" Listen for, "I'm honored God chose me to see the Savior," "I can't believe the Savior was in a manger," "I am in awe of God's plan." Ask the actors playing the people who've heard the news, "How are you feeling?" Listen for, "Is it true?" "Should I really trust a shepherd?" "I am hopeful," "I am curious." Restart the action.

After eight days the baby is circumcised. The baby is named Jesus.

Stop the action: Ask the actor playing Joseph, "How are you feeling?" Listen for, "I am overwhelmed," "I am happy," "I am nervous," "I am excited for what will come."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Around the time when John was born, the Roman emperor Augustus ordered a census to be taken. **Census** means to be enrolled or registered. Government officials must write people's names in a book. This allowed the Emperor to know how many people lived in his empire and who had to pay taxes. The census applied to the **entire Roman world** or the Roman empire. This just means to all of the countries the Romans had conquered including Israel. Luke tells us the time period when the census took place.

Because of the census everyone has to travel to the towns where their ancestors are from. Joseph was of the **house and line of David**. "House" and "line" have the same meaning. Both words mean that Joseph was a descendant of King David. It is said in

two different ways to emphasize that David was his ancestor. The Jews already knew that the Messiah would be a descendent of David. The House of David is in the Master Glossary.

Joseph had to travel with Mary from Nazareth to **Bethlehem**, or the city of David. Bethlehem is in the Master Glossary. Mary was **pledged to be married to him** and pregnant with her firstborn. Engagement in Jewish culture was a legal marriage agreement. As part of the wedding ceremony, the man would take the woman into his house to live. The Gospel of Matthew indicates that Joseph had already taken Mary into his house as his wife before they left for Bethlehem. It is important to note that they had not yet had sexual relations. This is why Luke continues to say they were engaged or pledged to be married.

Joseph and Mary travel for three days and arrive in Bethlehem. While there, it was time for Mary to give birth, but there was no room for them in the **inn**. An inn is a general term for a place where travelers can stay. It can mean inn, guesthouse, or guest room in a house. In this case, it can be translated as a guest room. The guest room would have been in a private home, meaning Mary and Joseph were staying with friends or family. But the house was overcrowded because of the census. In Jewish homes, animals were kept on the lower part of the house. Mary wraps her newborn son in strips of cloth and lays him in a manger. This shows us that she was staying in the part of the house where the animals were kept.

If you haven't already, show your team a picture of a manger to better understand how to translate it into your language.

At the same time, there were shepherds **living out in the fields** just outside of Bethlehem. This can be translated as living outdoors or living out in the open. The shepherds were taking care of their sheep and living in the fields in an area close to Bethlehem. It is important to note that fields means grassy areas where sheep could eat and not cultivated fields.

If you haven't already, show your team a photo of the shepherds in the countryside with their sheep.

Suddenly an **angel** of the Lord appears and the shepherds are afraid. "Lord" refers to God himself. Be sure to use the same term for "angel" as you have in your previous translations of Luke and remember that angel is in the Master Glossary. He shone with the **glory of the Lord**. Glory refers to the Lord's greatness. God's greatness shone as a

special type of light around the angel. The angel tells them he has **good news of great joy that will be for all people**. The good news of the Messiah's birth would bring joy to all who believed it. The Savior was specifically promised to the Jews. The angel says that the Messiah, the Lord, would bring joy to all the people of Israel and to every nation who would believe the message. It would not bring joy to those who did not believe. "Lord" here refers to a master. The Jews often referred to God as master.

The angel says the savior has been born **today**. In Jewish culture, new days began at sunset, around 6:00 p.m. The angel spoke to the shepherds at night, so it is clear that Jesus was born at night after the sunset. It may be easier in your language to translate this as "tonight."

The angel calls the **Savior** the **Christ** or the **Messiah**. Savior means someone who saves or rescues others from harm. The Jews used the title of Christ to refer to a person God had appointed and promised to send as a king and Savior. It has the same meaning as Messiah. Remember that Messiah is in the Master Glossary.

The angel gave them a sign to find the baby. The baby would be wrapped in cloths lying in a manger. A **great company of the heavenly host** joins the angel. This means a large number of angels appear from heaven to join the angel. They begin to praise God saying **glory to God in the highest, and on earth peace to men on who his favor rests**. It may be easier to translate this as a song or poetry. The phrases mean that God receives glory, or praise, in heaven. The people who God favors have peace on Earth. **Peace** for the Jews often meant harmony and friendship between God and people. Peace can also be found in the Master Glossary.

The angels return to heaven, where God lives, and the shepherds find the baby in Bethlehem just as the angel said. They tell their story to everyone who will listen. Mary keeps their words in her mind and thinks about them often. The shepherds return to their sheep praising God. Eight days later, Mary's baby is **circumcised** according to Jewish custom and he is given the name Jesus. This is the name God gave him through Gabriel before he was conceived. Remember that circumcision is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 2:1-21

Audio Content

[webm zip](#) (3533715 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
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[mp3 zip](#) (5982581 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 2:22-40

Hear and Heart

Hear Luke 2:22-40 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

After Jesus was born and circumcised, Mary and Joseph had to make a purification offering according to the law of Moses. The purification offering was required for Mary to become clean again after giving birth. They traveled with Jesus from Bethlehem to Jerusalem to go to the temple.

Stop and show your team the route from Bethlehem to Jerusalem.

The law of Moses was the law God gave the Israelites through Moses. God's law said that when a woman gave birth to a boy, she became unclean for 40 days. "Clean" is a state of being in which someone is fit to serve God. Unclean refers to

someone who is not fit for service to God. People can become unclean or clean again by their actions and state of health. God's law required Mary to wait 40 days after the birth and then offer a sacrifice to become clean again.

Joseph did not need to make a purification offering, but he goes with Mary because it is a family matter. They travel to Jerusalem because that was where the temple was located. The temple was the place where Jewish priests made sacrifices to God on behalf of the people. Mary and Joseph also went to present their son to God. The law of Moses said that every firstborn son belonged to God or was dedicated to God. Mary and Joseph went to the temple to worship God and to complete the tasks the law of Moses required.

What are the traditions from your culture related to the birth of a child? What are the differences between the traditions for a first born child and later children?

Mary and Joseph gave their sacrifice of two doves or two pigeons to one of the priests at the temple. The priest then killed the birds during a ceremony so that Mary was clean again. According to Jewish law, doves or pigeons were used for purification sacrifices only when the woman could not afford a lamb. Turtle doves and pigeons were the only types of birds accepted for sacrifices. Both of these birds are in the same family of birds called "doves" or "pigeons" in English.

Stop and show a picture of a turtle dove and a pigeon.

Simeon was a man who lived in Jerusalem. He was a righteous man waiting for God to send the promised Savior to comfort Israel. "Righteous" means that Simeon has a right relationship with God. The Holy Spirit had revealed to Simeon that he would see the Savior before he died. The Holy Spirit causes Simeon to go to one of the temple courtyards the same day that Joseph and Mary are there.

Simeon recognizes who Jesus is and takes him in his arms, praising God. Simeon says he can now die in peace because God has kept his promise and allowed him to see the Messiah. When Simeon says he has seen God's salvation, this can also be translated as "the Lord's Christ" or "God's Messiah." Both titles refer to the same person. Simeon knew that Jesus, the Christ, was Israel's salvation because he was who God had sent to save them. Simeon says this salvation is for all people, both Jews and those who were not Jews. Simeon

describes Jesus as the light who will reveal God to all nations. Just like light allows people to see, Jesus will allow people to know things about God and his character. Joseph and Mary are amazed by what he says.

Simeon then tells Mary that Jesus will cause some people to rise but many others to fall. The people who rise are the people who will accept Jesus as the Messiah and be saved. The people who fall are the people who will reject Jesus and face God's judgment and destruction. Simeon says Jesus is a sign from God that many will reject. Because of this, many people's thoughts will be revealed. Simeon says that a sword will pierce Mary's heart, meaning that Mary will have great sorrow. This was a prophecy. He is referring to something that will happen in the future.

Stop and show a picture of a sword to better understand how to translate it. In what ways does your culture explain that someone has or will have deep sorrow?

Anna was an elderly woman who was a Jewish prophet. Anna was also in the temple. She was 84 years old and had lived as a widow since her husband's death. Anna almost never left the temple courtyards. She would worship, pray, and fast in the temple. Fasting means that she would not eat food for a period of time as part of her worship to God.

At the same time Simeon was talking, Anna approaches Mary and Joseph and begins to praise God for sending Jesus as the promised Savior. She tells everyone about Jesus being the Messiah. The Messiah refers to someone God appoints for a special task. Mary and Joseph complete all of the requirements of God's law. They return home to Nazareth. Jesus grew strong and became very wise. Jesus pleases God as he grows.

This story shows Mary and Joseph being obedient to God's law by presenting Jesus to God and giving the purification sacrifice in the temple. We see two righteous people confirm that Jesus is the Savior the Jews have been waiting for.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Joseph and Mary take their child from Bethlehem to Jerusalem so they can give offerings to God as the law of Moses commanded.

Second scene: Simeon was a man waiting to see the Lord's Messiah before he died. He lived in Jerusalem. He praised God when he saw Jesus in the temple. He blessed the parents and told Mary about the future of the baby.

Third scene: A prophet named Anna was also at the temple. Anna approaches Mary and Joseph while Simeon is talking and she praises God. She tells everyone who was waiting for the Savior about the child.

Fourth scene: Jesus and his parents come back to Nazareth after they did everything the law of God required. Jesus grows up healthy, and he has God's favor.

The characters in this story include:

- Joseph
- Mary
- Jesus
- Priest
- Simeon
- Holy Spirit
- Many that fall / oppose him
- Many that rise
- Anna
- People in the temple

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to remember that according to Jewish law, Mary has been unclean for 40 days after giving birth to Jesus. After those 40 days, Mary is going to the temple in Jerusalem to make sacrifices to become clean again. Also, it is important to remember that Mary is not able to purchase a lamb. They bring two birds instead. Joseph is traveling with Mary taking their firstborn son, Jesus, to be presented to God at the temple. This followed what God's law says.

Simeon was a righteous man. He had a right relationship with God. Simeon was waiting with great desire for the coming of the promised Savior

to rescue Israel. The Holy Spirit told Simeon that he would not die until he saw the Messiah.

The day that Mary and Joseph were coming to the temple, the Holy Spirit led Simeon to be there. It is important to remember that the Holy Spirit is active in Simeon. He not only leads him to the temple, but in every event that happens.

Simeon takes the child in his arms and praises God. Simeon tells God that he can die in peace because he has seen salvation for all people. Simeon says that Jesus will show who God is to the nations. These words amaze Jesus' parents. Simeon tells Mary that many people will reject Jesus and others will accept him. Also, Simeon tells Mary that she will feel great sorrow because her son will be rejected.

Anna was a prophet. Anna was 84 years old and her husband died seven years after getting married. She never left the temple. She was there day and night praying and fasting. She approaches while Simeon was talking with Mary and Joseph and she praises God. Anna tells the people who were expecting God to come to rescue Jerusalem about Jesus.

After Jesus' parents finish doing the things that they had to do according to the law, they return to Nazareth.

It is important to remember that Jesus' parents are doing what the law requires. They give the birds to the priest. The priest sacrifices them so Mary becomes clean again.

Jesus grew up in Nazareth and he was filled with wisdom. God was with him.

The team may want to re-chronologize the story and change the order of the scenes to be more reflective of what actually happened: Anna the prophet lost her husband many years ago. She is at the temple in Jerusalem almost all of the time-day and night-worshiping God, praying, and fasting. Simeon is a man in Jerusalem who has been waiting for the Messiah to come and set free Israel. The Holy Spirit revealed to him that he wouldn't die until he saw the Messiah.

Mary waited forty days after giving birth to Jesus to go to the temple to present her offering to become clean according to the law. Also, Joseph goes with Mary to present Jesus to God. That day the Holy Spirit led Simeon to the temple. He sees Jesus and takes him in his arms. Simeon praises God. Then he speaks to Mary and tells her about the future of Jesus and the sorrow she will have. While Simeon

is speaking, Anna approaches. All this time, Anna was already in the temple. She began praising God. Anna talked about Jesus to all the people who were waiting for God to rescue Israel. Because the parents had done all the law required, they returned to Nazareth. Jesus grows healthy and has the favor of God.

The scenes may look like this:

First scene: A prophet named Anna has been at the temple almost everyday worshiping God.

Second scene: Simeon was a man waiting to see the Lord's Messiah. The Holy Spirit leads him to be at the temple the same day Mary, Joseph, and Jesus are going to the temple.

Third scene: Mary waits 40 days after giving birth to Jesus to go to the temple for the purification offering. Joseph goes with her, taking Jesus to Jerusalem so they can present Jesus to God as the law of Moses commanded.

Fourth scene: Simeon praises God when he sees the baby, and he blesses them. He gives his praise in the form of a poem. He tells Mary about the future of the baby. Then Anna approaches while Simeon is talking with Mary and Joseph. She praises God and tells people about the baby being the Savior.

Fifth scene: Jesus and his parents come back to Nazareth after they did everything the law required. Jesus grows up healthy and has God's favor.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Joseph
- Mary
- Jesus
- Priest
- Simeon
- Holy Spirit
- Many that fall / oppose him
- Many that rise
- Anna
- People in the temple

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out that Anna is at the temple this whole time, even before Mary gives birth to Jesus. Anna is there before Simeon and the arrival of Mary, Joseph, and Jesus. Act out the Holy Spirit guiding Simeon to the temple to take the child, to praise God, and to talk to Mary.

Make sure that the team acts out that Simeon takes Jesus in his arms when Simon sees Jesus.

Remember that Anna comes along while Simeon is still talking to Mary and Joseph.

Make sure that the team acts out that Mary gives the two birds for the offering to a priest. The priest is the one who sacrifices the birds in a ceremony.

The second time the team acts out this story, stop them at certain points.

Act out Anna. She is an 84-year-old prophetess. She lived as a widow since she lost her husband after only seven years of marriage. She is in the temple almost every day, day and night, worshiping God with fasting and prayer.

Stop the action: Ask the actress playing Anna, "How do you feel?" You may hear, "God is my strength," "I am waiting for God." Restart the action.

Simeon is a man in Jerusalem who has been waiting for the Messiah to come and set Israel free. The

Holy Spirit revealed to him that he wouldn't die until he saw the Messiah.

Stop the action: Ask the actor playing Simeon, "How are you feeling?" You may hear, "I am rejoicing that I will see the Messiah," "I feel sure that God will fulfill his promise," "When will I see him?" Restart the action.

Mary waited 40 days after giving birth to go to the temple for the purification offering. Joseph goes with her taking Jesus to Jerusalem so they can present him before God. The Holy Spirit leads Simeon to be in the temple at the time when Mary, Joseph, and Jesus arrive.

Stop the action: Ask the actor playing Simeon, "How are you feeling?" You may hear, "Is today the day?" "I am excited that I will see the Messiah," "I hope today is the day." Restart the action.

Simeon praises God when he sees the baby. Simeon takes Jesus into his arms, and he blesses them. Then Simeon tells Mary about the future of the baby, and that she will feel sorrow.

Stop the action: Ask the actress playing Mary, "How are you feeling?" You may hear, "I rejoice in God's plans," "I am sad that people will reject my son," "I am afraid to experience sorrow eventually." Restart the action.

Then Anna comes along with Simeon while he is talking with Mary and Joseph and praises God. She tells people who have been waiting for God to rescue Jerusalem about the baby.

Stop the action: Ask the actress playing Anna, "How are you feeling?" You may hear, "I am happy I saw the Messiah," "Finally, after all of these years waiting," "I feel I can't stop telling everyone." Restart the action.

Jesus' parents do everything God's law requires then they go back to Nazareth. Jesus grew up healthy, and he had God's favor.

Stop the action: Ask the actor playing Joseph and Mary, "How are you feeling?" You may hear, "I feel a huge responsibility," "Wonder," "Love for my son," "Excited to see how Jesus grows."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Mary goes to Jerusalem with Joseph after giving birth to Jesus. They go to the **temple** to perform the purification offering. This was a special place in

Jerusalem where priests could meet with God and offer sacrifices on behalf of the people. Since Mary and Joseph were not priests, they could only enter the courtyards of the temple and not the main building itself. Be sure to use the same term for temple as you have in previous Luke passages. You can find a complete definition of the temple in the Master Glossary. The **purification offering** was required of Mary according to the law of Moses. "Purification" means to become clean again. Purification offering can be found in the Master Glossary. Any Jewish woman who gave birth to a son was seen as unclean for forty days after the birth. During this time she was not allowed to touch any sacred thing or enter the temple. The period of 40 days was called "the time of her purification." The woman would only be clean again when she made a sacrifice. This was known as the purification offering. After the sacrifice, Mary would be able to worship God in public again. "Clean" or "unclean" refers to a state of being in which someone is fit or unfit for service to God. The law of Moses is the law God gave to the Israelites through Moses.

When Luke says "their" purification offering, it refers to both Joseph and Mary. God's law did not require Joseph to be purified. He came because it was a family matter. Be sure to translate this in a way that is most natural to say that only the mother needed to become clean.

Mary and Joseph were not only traveling to the temple to make the sacrifice, but they were also going to **present Jesus to God**. God's law says that if a woman's first child is a boy, he must be **consecrated to God**. This means that the baby would be dedicated to God and that God would see the baby as consecrated or holy. This means they took Jesus to a priest to demonstrate that Jesus belonged to God for his service. Make sure you use the same translation of **holy** as you have in previous Luke passages. Holy is in the Master Glossary.

Mary is required to make a sacrifice at the temple. A **sacrifice** is something offered to God to thank him or ask forgiveness from him. Use the same definition for sacrifice as you have in previous Luke passages. Sacrifice is in the Master Glossary. A blood sacrifice requires killing an animal during a ceremony. The worshiper would bring an animal to a priest to kill and burn as a gift to God to show that they were fully dedicated to God. The killing of the animal would cover their sins and make them clean again.

The sacrifice that Mary was required to make was two turtle doves, or two pigeons. This was required of a woman by God's law when she could not afford a lamb. **Turtle doves** and **pigeons** are two types of birds that belong to the same bird family. The turtle dove is a smaller migratory species of the pigeon. These were domesticated birds in Mary's time and were the only kind of bird allowed by the law for sacrifices. Doves are considered clean and peaceful animals.

Stop and discuss with your team: If you do not have turtle doves or pigeons in your culture, show a picture of the two types of birds to have a better translation. If you only have one word to describe this family of birds, you can use your word for dove/pigeon first and then describe the other as another kind of dove/pigeon.

Now there was a man named Simeon who lived in Jerusalem. "Now" just means that Simeon already lived in Jerusalem at the time that Mary and Joseph went to the temple. Luke writes this as background information. Be sure to introduce this new person in the story in a natural way in your language. Simeon was a righteous and devout man waiting for God to send the Messiah. When someone is **righteous**, they have a right relationship with God. Righteous can be found in the Master Glossary. **Devout** means someone who has great respect for God and is careful to do what God requires. Be sure to use the same terms for righteous and Messiah as you have in previous Luke passages.

The Holy Spirit told Simeon he would not die until he had seen the **Lord's Messiah**. Lord refers to God and "Messiah" refers to the appointed person sent by God as king and savior. The Lord's Messiah, or the Lord's Christ, means "God's appointed or promised one." Messiah can be found in the Master Glossary. The Holy Spirit leads Simeon to the temple. Be sure you use the same term or description for the **Holy Spirit** as you have in other Luke passages. Holy Spirit can be found in the Master Glossary. When Simeon saw Jesus, he **took** the baby into his arms. "Took" in this case can be translated as received. It means Joseph and Mary willingly allowed Simeon to hold Jesus.

Simeon then praises God. His praise is spoken in the form of poetry. Simeon calls God **Sovereign Lord**. The Greek word used here can be translated as "master." It is what a slave would call his owner. Simeon tells God, "you can now **dismiss your servant in peace**." This phrase simply means that Simeon can now die in peace, or contentment, because God fulfilled his promise. When Simeon

says **your salvation**, it is just another way to say the Lord's Messiah. He describes the Messiah as "your salvation" because he was the one God sent to save people. Simeon says God's salvation is **in the sight of all people**. This means that both Jews and other nations would see God's salvation. He says Jesus is a **light for revelation to the Gentiles**. Jesus is like a light because he will reveal God and his character to the Gentiles, or people who are not Jews. Jesus will bring glory, or honor, to Israel.

Stop and discuss with your team: How do you express extreme joy and thankfulness in your culture? How do you praise God in your language?

Then Simeon speaks to Mary. He tells her that some will rise by accepting Jesus as the Savior, while others will fall because they reject him. Jesus will be a sign from God that many people will reject. This rejection will show the thoughts of many hearts. Be sure to use the same translation of heart as you have before. Simeon makes a prophecy, or speaks a message from God, by saying a **sword will pierce her soul**. Simeon is making a comparison. A sword was a long, straight double-edged knife. Soul refers to the part of a person where emotions occur. Simeon is speaking of future events when people would reject and crucify Jesus. The sorrow that Mary would feel would be so great that she would feel as if someone had pierced her with a sword.

Anna was a widow and a **prophetess** who was also in the temple. A prophetess is a woman who is a prophet. Be sure to translate prophet in the same way you have in other Luke passages. Prophet is in the Master Glossary. She **never left the temple** is just another way of saying she was in the temple very often. She would pray, **fast**, and worship God. Fasting means Anna did not eat so that she could think only about God and his kingdom as part of her worship to him. She heard what Simeon said about Jesus and praised God. She told all of the Jews who were waiting for the Messiah about Jesus being the Savior.

Mary and Joseph **fulfilled all the requirements of the law of the Lord**. This just means they had made the purification sacrifice for Mary and that they had presented Jesus to God. They returned to their home in Nazareth. Jesus grows in **wisdom** and **God's grace** was on him. Wisdom refers to understanding and insight, especially in spiritual matters. God's grace means that God continually favored and blessed Jesus. In this case, grace means God showing favor to someone because he

approves or thinks well of them. God approves of Jesus and has chosen him for a special task.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 2:22-40

Audio Content

[webm zip](#) (4018458 KB)

- [FIA Step 1](#)
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Luke 2:41-52

Hear and Heart

Hear Luke 2:41-52 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus grows up in Nazareth with Joseph and Mary. Jesus and his parents return to Jerusalem to

celebrate the Passover. This happens twelve years after Jesus was presented in the temple.

Every year, Joseph and Mary traveled to Jerusalem to celebrate the Passover. Passover is a Jewish religious festival. It celebrates the time when God freed the Jewish ancestors from slavery in Egypt. The Egyptian king allowed the Jews to leave because God sent an angel to kill every firstborn son in Egypt one night. The angel did not kill any of the Jewish firstborn sons. He "passed over" the oldest sons of the Jews and left them unharmed. Because of this, the Passover celebration was like a celebration of independence for the Jews.

Stop and discuss with your team: Does your culture celebrate big religious festivals? How would you describe your favorite festivals?

Jesus was 12 years old when he celebrated the Passover with his parents. Twelve years was a significant age for Jewish boys. It was the age when a Jewish boy became a "son of the law." This means he knew what God's law required and tried to live according to it. He was preparing for his entry into the religious community when he turned 13.

Do children's ages have a certain significance in your culture? In your culture, what age can children begin to understand religious matters?

The Passover lasted for seven days, but pilgrims, or Jews who had to travel to Jerusalem, were only required to stay for two days. Joseph and Mary begin to travel back to Nazareth. They did not know that Jesus stayed in Jerusalem. Jews normally walked in small groups when they traveled together. It would have been normal for Jesus to be walking with relatives or friends while traveling. That is why they were able to travel a whole day before noticing that Jesus was missing. The group travels around 20–25 miles in a day and notices Jesus is missing when they make camp at night. Joseph and Mary ask relatives and friends, but Jesus is not with them.

Jesus' parents do not find him until three days later. One day was their journey away from Jerusalem, the second day was their journey back to Jerusalem, and the third day was when they found Jesus in one of the temple courtyards. Jesus was sitting with the religious teachers, listening and asking questions. The people around who hear the conversation between Jesus and the teachers are amazed. They are amazed by his ability to understand God's law and by the answers he gives to the questions the teachers ask him. Joseph and Mary are shocked. It was not normal for a child

Jesus' age to sit with a group of teachers and discuss religious matters. Mary asks Jesus in surprise why he treated her and Joseph that way. She means why did he leave without telling them. Mary tells him they were searching for him because they were worried.

Jesus responds with rhetorical questions, or questions he thought they should know the answers to. He asks why they were searching for him. He thinks it should have been clear why he was in the temple asking questions. He calls the temple his Father's house, or God's house. It is implied that Jesus thinks it is necessary for him to be in the temple. Be sure that people in your culture will understand "my father" as referring to God and not Joseph. However, do not translate it as "my heavenly father's house," because Joseph and Mary did not understand his response.

Stop and discuss with your team: How do children speak to their parents in your culture? How much freedom do parents give their children?

Jesus returns with his parents to Nazareth, and he is obedient to them. Jesus grows in wisdom, or in his understanding of what God says and wants people to do. He also grows in stature. This means his body was growing physically. Both God and people approve of Jesus as he grows.

This story shows Jesus' struggle. Jesus felt the need to have a closer relationship with his heavenly Father. But he also felt required to be obedient to his parents. Jesus grows in his understanding of God's law and character. Mary remembers all of the things that are happening and thinks about them often.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Mary and Joseph attend the Passover festival every year in Jerusalem. This time, they take Jesus, who is twelve.

Second scene: After the celebration is over, Mary and Joseph start traveling back home. At the same time, Jesus stays in Jerusalem.

Third scene: After one day of traveling, Mary and Joseph look for Jesus among relatives and friends. They don't find him, so they go back to Jerusalem.

Fourth scene: On the third day after Mary and Joseph left Jerusalem, they find Jesus talking with religious teachers at the temple. People are awed by his understanding and answers. Jesus' parents ask why he stayed back. Mary and Joseph don't understand Jesus' answer.

Fifth scene: Jesus returns home with his parents. Jesus was obedient to his parents. Jesus keeps growing healthy. He pleases God and people appreciate him.

The characters in this story include:

- Jesus
- Joseph
- Mary
- Other travelers (family and friends)
- Religious teachers
- People at temple

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to remember that Jesus' parents went to the Passover celebration every year. This shows their devotion to God and that they kept their customs and traditions. This also shows that Jesus was growing in an environment of deep respect for God.

When Jesus was 12 years old Mary and Joseph went to the temple. It is important to remember that they stayed in Jerusalem at least 2 days. The Passover was a time when thousands of Jews were traveling in and out of Jerusalem. Since God's law required men to participate, every Jewish man had to travel to Jerusalem to celebrate. They usually traveled with their families.

When the celebration was over, Mary and Joseph started on their way back home.

It is important to remember that Mary and Joseph fulfilled the Passover requirements according to God's law. But Jesus stays behind in Jerusalem.

It is important to notice that Mary and Joseph didn't abandon Jesus. It was Jesus' own decision to stay behind. It is also important not to show Jesus as being rebellious toward his parents. Instead, Jesus was following God's purpose for his life.

Mary and Joseph were traveling with many other people in a group. They thought that Jesus was

traveling with other travelers, family, or friends. At night they were waiting for Jesus to show up and he never did. They ask relatives and friends if they have seen Jesus. They can't find him, so they go back to Jerusalem.

Stop and discuss with your team: How do people in your culture travel? Who is responsible for the children when people are traveling in groups?

After one day of traveling away from Jerusalem and another day of traveling back to Jerusalem, they find Jesus on the third day. He was at the temple with some religious teachers. He was listening and asking questions in an active conversation with them. Everyone who was listening was amazed by the understanding and the conversation he had.

His parents are amazed. They ask him why he had done this to them because they were very worried about him. He replied, "Why did you need to search for me? Didn't you know I must be in my Father's house?"

It is important to notice that Jesus didn't reply in a defiant way nor was he challenging the authority of his parents. But Jesus expresses his special relationship with God and his commitment to God's purpose.

They don't understand the meaning of Jesus' reply. Jesus goes back to his home with his parents. Mary keeps all these things in her memory and thinks about them often. Jesus grows healthy and also in the favor of God. He pleases God and people appreciate him.

Embodying the Text

In this session, the team will dramatize the story.

This story has 5 scenes.

The characters in this story include:

- Jesus
- Joseph
- Mary
- Other travelers (family and friends)
- Religious teachers
- People at temple

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Mary and Joseph going every year to Jerusalem for the Passover celebration. Also, act out how this takes them more than two days.

Make sure to show Mary and Joseph actively involved in the celebration of Passover. The celebration is over when Mary and Joseph leave Jerusalem. Make sure to show that Mary and Joseph are sure that Jesus is coming with the group. They don't know they are leaving Jesus behind. Instead, Jesus intentionally stays behind. Remember that Jesus does not have a rebellious attitude, but he is focused on God's purpose.

After traveling back to Jerusalem, Mary and Joseph find Jesus talking with religious teachers at the temple. Make sure the team shows that Jesus is not defiant when Mary and Joseph find him and ask him about staying behind.

The second time the team acts out this story, stop them at certain points.

Act out the parents going every year to Jerusalem. When Jesus is 12, he goes with them.

Stop the action: Ask the actor Jesus, "How do you feel?" Listen for, "I am happy to be with my parents in this celebration," "I am excited to see the temple," "I have so many questions," "I am impressed by the amount of people coming to the celebration." Restart the action.

The Passover celebration is over. So Mary and Joseph are on the way back home. They assume that Jesus is with other travelers in the same group. But Jesus stays behind. In the evening, Jesus doesn't show up. Mary and Joseph are asking friends and family and cannot find him. Mary and Joseph go back to Jerusalem.

Stop the action: Ask the actor playing Joseph, "How are you feeling?" Listen for, "I am afraid that something happened to Jesus," "I am becoming desperate," "I am imagining how he must be feeling alone with strangers," "I have failed God's mission to raise him." Restart the action.

On the third day, Mary and Joseph find Jesus in the temple talking with religious teachers. Everyone who heard him was amazed by his understanding and answers.

Stop the action: Ask the actor playing Mary, "How are you feeling?" Listen for, "I am in awe of what is

happening," "I remember what the Angel said," "I am relieved I found him," "I feel frustrated that he did not tell me he was staying behind." Restart the action.

Jesus' parents don't know what to think, and his mother asks: "Why have you done this to us?" Jesus responds, "Why were you looking for me? Don't you know I must be in my Father's house?" Jesus's parents don't understand what he means.

Stop the action: Ask the actor playing Joseph, "How are you feeling?" Listen for, "I am confused," "I am offended, I know I am not his father but I raised him," "I am surprised he answered like this," "I don't know what to say." Ask the actor playing Jesus, "How are you feeling?" Listen for, "Don't they understand?" "I need to learn more about my Father," "I don't want to be rude to my parents." Ask the actor playing Mary, "How are you feeling?" Listen for, "Confused," "I'm sad that he's beginning to not need me," "I know this is part of God's plan." Restart the action.

Jesus returns home with his parents, and he is obedient to them. Jesus grows up pleasing God and people respect Jesus.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Joseph, Mary and Jesus travel from Nazareth to Jerusalem for the **Passover**. The Passover was a Jewish religious festival. It lasted for seven days and celebrated the time when God rescued their ancestors from slavery in Egypt. He did this by sending an angel to cause the Egyptian king to allow the Jews to leave. The angel of the Lord came one night and killed all of the firstborn sons of the Egyptians. However, the angel "passed over" the Jewish firstborn sons and spared their lives. The Passover is like a celebration of independence for the Jews.

Luke says they attended the festival **according to the custom**. In Jesus' time, all Jewish men were required to attend the Passover in Jerusalem. After they finished celebrating, Joseph and Mary began traveling back home. At the end of a day of travel, they realized Jesus was not with them. They return to Jerusalem to search for Jesus.

Joseph and Mary found Jesus sitting with the **religious teachers** in the temple courtyards. Teachers of religious law and the temple can be found in the Master Glossary. These teachers were teachers of God's law. They were probably some of

the most well-known religious teachers in Israel. Mary asks Jesus why he has left without telling them. Jesus responds asking why she didn't know that he had to be in his Father's house.

When Jesus says **my Father's house**, he means "my heavenly Father's house" or "God's house." He was talking about the temple. Be sure this is not translated as Joseph's house.

But Mary and Joseph did not understand. Jesus returns with his parents to Nazareth and was obedient to them. Mary **treasured all these things in her heart**. This just means that Mary kept all of the events that had just happened in her heart. She did not allow herself to forget them. Be sure to translate "heart" the same way you have in previous Luke passages.

Jesus grows in wisdom and **stature**. Stature means Jesus was physically maturing and becoming a man. He grows in **favor** of God and man. This means both God and people were pleased with him and appreciated him.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but

you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 2:41-52

Audio Content

[webm zip](#) (2706805 KB)

- [FIA Step 1](#)
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Luke 3:1-14

Hear and Heart

Hear Luke 3:1-14 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke continues his story with the next event that happens in Jesus' life. This story is around 18 years after Jesus was presented in the temple. Both Jesus and his cousin John are about 30 years old when they start their public ministries. This story shows John fulfilling his purpose of preparing the way for the Lord-Jesus. John is teaching in the Judean desert on either side of the Jordan River. The Jordan River is about 320 km long. People were easily able to cross it. It is usually around 30 meters wide and 3 meters deep.

Stop and show your team a picture of the Jordan River and the Judean wilderness to better understand the geography.

Just like a historian, Luke gives background information so that people will know when this story takes place. At this time, it was the fifteenth year of the rule of Roman emperor Tiberius Caesar. He ruled the Roman Empire from the city of Rome. The Roman Empire included the Jewish provinces of Judea and Galilee. His fifteenth year was somewhere around A.D. 26 to 28. Pontius Pilate was the name of the governor, or leader, of Judea. He was under the authority of the Roman emperor.

King Herod, or Herod the Great, was the king of Galilee. He died soon after Jesus was born. The Roman emperor divided his land into four parts. He appointed some of Herod's sons to rule over them. Herod tetrarch of Galilee was Herod the Great's son. His full name was Herod Antipas. "Tetrarch" just means he ruled over one fourth of an area. In this case, Herod Antipas was the ruler of Galilee. Herod's older brother was Philip. They were both

sons of Herod the Great, but they had different mothers. Philip ruled over Iturea and Traconitis. These were the names of two provinces to the east of Galilee. The people who lived there were Gentiles. A ruler named Lysanias ruled over the district of Abilene, which was a province to the north and east of Galilee. Luke tells us about these rulers to better understand the political situation when John begins his ministry.

Stop and show your team a map of Galilee, Iturea, Traconitis, and Abilene-the four areas that were being governed by the four leaders at this time. Be sure to highlight where the Jordan River is in relation to all of the different provinces.

Luke also tells us about the religious situation. Annas and Caiaphas are the high priests. The high priest was the leader of all the Jewish priests. He was also the leader of the Jewish supreme court. Because of this he had great power and influence. According to Jewish custom, high priests served as long as they lived. Annas was the high priest, but the Roman governor removed him from his position. He was replaced with Caiaphas, the son-in-law of Annas. Luke follows Jewish custom and continues to refer to Annas as priest even though Caiaphas was the official high priest. Remember that this is background information.

God speaks to John. John was still living in the wilderness or desert. The word of God comes to John. This means God gives John a special message. John begins preaching to people around the Jordan River. Preaching is telling people something important publicly. John tells God's message to the crowds that came to listen to him. John's message is that they should be baptized to show repentance. Baptism refers to a ceremonial washing that purifies someone or makes them ritually clean. Baptism shows that someone wanted to stop sinning, or disobeying God, and start obeying God. Repentance simply means to turn away from sin and to turn to God. If people repented they would be forgiven of sins.

Stop and discuss with your team: How do people in your culture show that they are starting a new way of living? Are there ceremonies? Describe them.

Then Luke shares a prophecy from Isaiah so that people will know that John fulfilled it. Almost 700 years before John was born, the prophet Isaiah wrote about him in Hebrew. He said that someone would announce to people that the Lord God was coming and that they should get ready for him. In Hebrew poetry, the same meaning was repeated

with different words. Isaiah used many comparisons to say the same thing. Isaiah's message was that the people should prepare the way or road for the Lord. It was Jewish custom to prepare the road when a king came through their village. The Lord, or in this case God himself, was coming to them as the Messiah. Preparing the road was a metaphor. It meant that people needed to repent to prepare themselves for the coming of the Lord.

Isaiah says that all people will see God's salvation. Salvation is used here in the same way Simeon used the word when he spoke about the Savior. Everyone will see salvation because they will see Jesus. He is the Messiah God has sent to save people.

Luke then tells how John fulfilled this prophecy. Crowds are coming to the Jordan River to be baptized by John. But John criticizes the people by calling them poisonous snakes. In Jewish culture, this was an insult that implies that the people were evil.

Stop and show your team a picture of a snake.

John tells them they are only coming to be baptized to avoid God's punishment, not because they truly wanted to turn back to God. He says they should prove that they have really repented, or turned back to God. They can prove their repentance by producing fruits, which means to think and act the way God wants them to. Many Jews believed that God favored their people more than all the other nations. But John says that being a descendant of Abraham will not save them from God's judgment and punishment. He tells them God can make descendants of Abraham out of stones if he wants to.

John compares trees to people. He says God is ready to judge the people just as an ax is ready to chop trees down. Fruits refer to good thoughts and actions. John says God is ready to judge and punish those who have not turned back to him. Those who have not turned back to God will not bear good fruits. Then the people begin to ask what they should do to show they have repented. The three groups of people who ask John this question are the crowd, the tax collectors, and the soldiers.

John tells the crowd to give any extra tunic, or shirt, to those who are in need. He also tells them that anyone who has more food than they need should share it with the person who does not have any.

Stop and show your team a picture of a tunic.

John tells the tax collectors to not take more money from people than the law requires. Tax collectors were hated in Jewish culture because they worked for the Romans. They usually collected more money than required so they could keep some for themselves.

John tells the soldiers to not use violence or false accusations to get money from people. When a soldier falsely accused someone of a crime, they went to court. The innocent person would have to pay money for the crime. The soldier who accused them would get part of that money. John tells them to be satisfied with what they were paid.

This story shows John fulfilling his purpose of preparing the way for the Messiah-Jesus. It shows John bringing God's message to the people. He tells them to be baptized to show that they had turned back to God. He says the way they live should show they had repented.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Isaiah prophesies about John.

Second scene: Luke introduces the emperor, governor, and leaders to set the time of this story.

Third scene: God speaks to John, Zechariah's son. John tells people to get baptized as a symbol of repentance of their sins and turning to God.

Fourth scene: John tells the people to prove that they have repented by the way that they live. The people respond asking a series of questions.

The characters in this story include:

- Isaiah
- God
- John
- People
- Tax collectors
- Soldiers

In this session, have the group storyboard, draw out, or use some sort of manipulatives to visualize the story and the action in it.

It is important to notice that the scenes of the story are reorganized in chronological order to make it easier at the time of acting.

Isaiah prophesies about the coming of God. He tells the people that they have to make their paths straight.

It is important to remember this prophecy was made 700 years ago. Isaiah talked about the future. John's life and actions fulfilled Isaiah's prophecy.

The events are placed in the time when Tiberius was the Roman emperor and Pontius was over Judea. Herod, Philip, and Lysanias were rulers. Annas and Caiaphas were the high priests.

At that time John was living in the wilderness. John gets a message from God. Then John travels on both sides of the Jordan River telling people to be baptized. Baptizing is a symbol of repentance of their sins and turning to God for forgiveness.

It is important to remember that the word baptism means immersion in water. It is also important to remember that the Jordan River was not very deep and could be easily crossed.

John tells the people to prove that they have repented by the way they live. John emphasizes that they should not think they are saved just because they are descendants of Abraham.

It is important to remember that Luke tells how John compares the people with fruit trees. Some trees produce fruit, some others do not produce fruit. Some people do good deeds as a sign that they really have turned away from their old ways and they have a new relationship with God. Some people rely only on rituals. The ritual could be baptism, not as a sign of a life change, but as a step to please God. Some people rely on a privileged relationship. In the case of the Jews, that privilege relationship is to be the descendants of Abraham. People relying on a ritual or on a privileged relationship prevents them from doing good things or good deeds. These people are compared with a tree that does not produce fruit. God's judgment on the people is like a farmer who comes to cut off the tree that does not produce fruit.

It is important to remember that some of the people felt free of any judgment just because they are descendants of Abraham.

The people ask what they should do.

It is important to remember that the people ask what are the fruits that they need to show as a way to show that they have really repented.

John replies, give one shirt to the one who doesn't have one if you have two. The corrupt tax collectors came to be baptized and asked what they should do. John responds to not collect more than what is right. Some soldiers ask the same. John tells them to not ask for money nor accuse people falsely.

It is important to portray that people did not like the tax collectors. They were despised because they worked for another country and collected more money than was required.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Isaiah
- God
- John
- People
- Tax collectors
- Soldiers

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Isaiah telling the people of his time the prophecy about John. It will be helpful acting out the prophecy itself. The people are cleaning and preparing the road because a king is coming. The king can be the actor of Jesus. The actors of John and Jesus could be covered to represent that the people in that time didn't know who they would be. They only knew what the voice would say. After 700 years, the prophecy is fulfilled.

The second time the team acts out this story, stop them at certain points.

Act out Isaiah telling his prophecy about the voice in the wilderness saying "Straighten the ways for the Messiah."

Stop the action: Ask the actors playing the people, "How do you feel?" You may hear, "When will he come?" "I'm excited that God will fight for us." "I am

not worthy. I need to turn back to God." Restart the action.

In that time Tiberius, Pontius Pilate, Herod, Philip, and Lysanias ruled the area. Annas and Caiaphas were high priests. John is living in the wilderness. John receives a message from God. John starts telling the people to be baptized as a symbol of repentance of sins. John tells them to turn to God for forgiveness.

Stop the action: Ask the actor playing John, "How are you feeling?" You may hear "I'm honored to share God's message." "I'm happy people are listening and being baptized." "I'm concerned that my people do not truly understand God's message." Restart the action.

John tells the people to prove that they have repented by the way they live. John emphasizes that the Jews will not be saved just because they are descendants of Abraham. God's judgment towards the people is like cutting off branches of a tree that doesn't produce fruit.

Stop the action: Ask the actors playing the audience, "How are you feeling?" You may hear, "Confused." "Worried." "But I thought God's promise to Abram was enough." Restart the action.

The people ask what they should do. John replies, give one shirt to the one who doesn't have one if you have two. The corrupt tax collectors came to be baptized and asked "What should we do?" John tells them to not collect more than what is right. Some soldiers ask the same. John tells them to not use violence to gain money nor accuse people falsely.

Stop the action: Ask the actors playing the tax collectors, "How are you feeling?" You may hear, "Guilty." "Uncomfortable." "I need to change my ways." "This is going to be hard."

Stop the action: Ask the actors playing the soldiers, "How are you feeling?" You may hear, "Guilty." "I need to trust God to provide." "Ashamed."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

King Herod is the **tetrarch** of Galilee. "Tetrarch" means a government leader of a fourth of an area. In this case, he rules a fourth of the land his father, King Herod the Great, had ruled before he died.

Think about what the best translation for tetrarch is in your language. Do you have a word that conveys

the same meaning? How would you describe someone who rules over an area or many areas?

King Herod was ruling over Galilee when **the word of God came to John**. This means God speaks to John and gives him a message. Luke also tells us who the **high priest** is during this time. The high priest was the leader of all the Jewish priests and over the Jewish supreme court. Because of this he had great power and influence. According to Jewish custom, high priests served as long as they lived. Priest can be found in the Master Glossary.

John begins preaching in the **desert** near the Jordan River. Desert refers to the same place as the wilderness. It means a wild area where few people lived. It was dry and very little grew. **Preaching** just means to publicly tell people something important. In this case, John was telling the crowds God's special message.

Stop and show your team pictures of the Jordan River and the wilderness if you have not already.

John's message was a **baptism of repentance**. An easier way to say this is "a baptism that shows repentance." **Baptism** refers to a ceremonial washing that would show that someone had repented from their sins. **Repentance** means to turn away from sin, turn to God, and begin following God's ways. So John's message was that people needed to turn from their ways, receive God's forgiveness, and be baptized. Be sure to translate repentance and baptism in the same way you have in previous Luke passages. Both terms can be found in the Master Glossary.

Luke then shares a prophecy from Isaiah so that people will know that John fulfilled it. Isaiah writes about a **voice of one calling**. This refers to a person proclaiming a message in a loud voice. The voice talks about making roads better to prepare for the **Lord's** coming. In this context, Lord refers to God coming to people as the Messiah. Isaiah uses the metaphor of preparing the road to mean that people should repent and obey God to prepare for the Messiah. Isaiah's prophecy is written in the form of Hebrew poetry. He uses many metaphors to say the same thing: how to prepare a road.

Every valley should be filled in is a metaphor meaning that valleys must be filled so that the road would be flat. Valley refers to a low area of land between hills or mountains. **Every mountain and hill made low** refers to taking soil from a hill or mountain and putting it in a lower place so the road would be flat. "Made low" can also refer to a proud person becoming humble. When he says **the**

crooked road should be made straight, it means the twisted and bent road should be made in a direct line. But it also has the double meaning of a crooked person becoming straight. This just means someone who is dishonest or unjust becoming righteous and honest.

Stop and discuss with your team: How do you talk about unrighteous people becoming righteous, or having a right relationship with God? Can you talk about them like a crooked road becoming straight? Talk about how you will translate this poetic language. Does your language ever talk like this? Give examples of comparisons you use in your language that talk about preparing a road or pathway to make it easy for people to travel on.

Rough places made smooth just means making the rough, uneven roads to be smooth and flat roads. Isaiah ends his prophecy by saying all mankind will see **God's salvation**. Just like Simeon, Isaiah uses salvation to mean the Christ. Jesus the Christ was the one God appointed to save and rescue people from the power sin had in their lives and the unquenchable fire of God's judgment. When people see Jesus, they will see God's salvation. The term salvation can be found in the Master Glossary.

Luke finishes telling Isaiah's prophecy. He begins to tell John's story about how John fulfilled the prophecy. How would you translate the transition from a prophecy into the historical story? Do you have words to show that the prophecy has stopped and the history has begun? When John speaks to the crowd, he calls them a **brood of vipers**. This translates as the children of poisonous snakes. In Jewish culture, the phrase was an insult that implied the people were evil.

Stop and discuss with your team: How are snakes seen in your culture? If your culture would not understand that the phrase was an insult, how could you change it to make the meaning more clear?

When John asks the people **who warned you to flee from the coming wrath**, it was a rhetorical question. "Coming wrath" means punishment that's a consequence of someone's anger. John was implying that people were only coming to be baptized to escape God's punishment in the future, not because they truly repented. John uses the metaphor of trees to talk about people. He says that people's lives should show they have repented by bearing good fruit or good actions. Many Jews thought because **Abraham was their father**, or ancestor, that it gave them a special status. John

says just because they are descendants of Abraham, it was not enough to escape God's judgment. The crowd asks John how to show they have repented. They call him **teacher**, which is a polite title for a Jewish religious leader. Teacher can be found in the Master Glossary.

John tells them if they have an extra **tunic**, to give it to the poor. A tunic is an item of clothing that both men and women wear. Its closest translation is shirt. Tunic can be found in the Master Glossary.

Stop and show your team a picture of a tunic if you have not already.

The tax collectors also ask John what they should do. **Tax collectors** were Jewish men who collected money from people for the government. They were hated because they worked for the people who oppressed the Jews. They were also known for collecting more money than required and keeping it for themselves. When John tells the soldiers to not **exhort money**, this means "do not shake violently." He was telling them to not use violence to get money from people.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but

you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 3:1-14

Audio Content

[webm zip](#) (3822354 KB)

- [FIA Step 1](#)
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- [FIA Step 4](#)
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- [FIA Step 4](#)
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Luke 3:15-22

Hear and Heart

Hear Luke 3:15-22 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke continues his story of John baptizing in the wilderness on either side of the Jordan River. Crowds come to John to be baptized to show that they have repented and turned back to God.

Because everyone is eagerly waiting for the Messiah, or the Christ, they begin to think John could be the Messiah. But John tells them the Messiah is a different person who will come after him. He says the Messiah will have more power and authority than him. John tells them he is not even qualified to remove the Messiah's sandals. In Jewish culture, slaves would untie their master's sandals. John was saying he is not even worthy to be the Messiah's slave.

Stop and show your team a picture of Jewish sandals. Thongs refer to the strings that were used to tie them together.

John also says his baptism is different from the Messiah's baptism. His baptism is a symbolic display with water. It publicly showed that someone repented. The Messiah's baptism will be in the future with the Holy Spirit and with fire. In this context, baptize has a similar meaning as wash. The Messiah's baptism will show that people's sins are cleaned. John's statement can be interpreted in two different ways. One explanation is that the Messiah's baptism will cleanse or purify people with the Holy Spirit and with fire. Baptism of the Holy Spirit means that the Holy Spirit renews and empowers the person who receives him. The fire could represent refinement, or burning away what is impure and keeping what is pure. The other explanation is that the Messiah's baptism of fire

was separate from the baptism of the Holy Spirit. The baptism of fire could represent God's judgment on those who do not embrace His purpose. Either way, John is clear that his baptism was meant to prepare the way for the Messiah's baptism.

John then uses a comparison of a farmer harvesting his grain to show how Messiah would separate those who repented from those who have not. In Jewish culture, farmers harvested grain by threshing it, or rolling something heavy over it. They also winnowed the grain. This means using a large fork to throw it in the air so that the straw would blow away and the grain seed could be collected on the threshing floor. Both methods were used to separate the grain seed from the straw and husks. A threshing floor is the name of the flat area outside where the seeds were separated. The straw and husks were burned with unquenchable fire in order to clean up the area. John says unquenchable fire is fire that cannot be put out. This represents eternal punishment for those who do not repent. John encourages the people to repent and obey God. He tells them the good news that God is sending the Messiah to save them.

Stop and show your team a video of farmers using a winnowing fork and a threshing floor to have a better idea of how to translate this process. Discuss whether your culture has a process that is similar to this one to separate good grain from what needs to be discarded.

Luke tells us that John publicly spoke against the ruler Herod. John says that he was sinning by divorcing his wife and marrying his half-brother's wife, Herodias. It was against God's law for him to marry her. John also talks about many other things Herod has done wrong. So Herod orders John to be locked up in prison.

Stop and discuss with your team: Luke does not tell the events in the order that they happened. First, John baptizes Jesus. Later, Herod puts John in jail for speaking against him. How would you make it clear to your audience that Jesus' baptism came before John's arrest? When you are telling a story in your language, how do you show that an event happened before another one? Do you always tell events in order? Or do you have a way to talk about something that happened before?

One day, John is baptizing the crowds when Jesus comes to be baptized. John baptizes Jesus. Jesus prays to God after his baptism and the heavens or sky opens. The Holy Spirit comes down in the form

of a dove and rests on Jesus. God's voice comes from heaven or the place where God lives. He says, "You are my son. I love you. I am pleased with you."

Stop and show your team a picture of a dove to better visualize how the Holy Spirit appeared.

This story shows that Jesus has authority and power over John because John says he is not worthy to be his slave. It shows Jesus' baptism when God speaks and confirms that Jesus is his son who he loves.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: People ask if John is the Messiah and John explains the characteristics of the Messiah.

Second scene: Jesus comes to be baptized. John baptizes him. God tells Jesus he is his son and the Holy Spirit rests on him.

Third scene: John criticizes a ruler and is put in prison for that reason.

The characters in this story include:

- God
- John
- People
- Jesus
- Herod
- Holy Spirit

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to notice that the scenes of the story are reorganized in chronological order to make it easier at the time of acting.

People were waiting for the Messiah. People wanted to know if John was the Messiah. John explains what the Messiah will do in comparison to what John does. John was baptizing with water as a sign of repentance. But the Messiah will baptize with the Holy Spirit and fire.

It is important to notice that John uses a comparison between Jesus and a farmer that separates the grain and the chaff. John compares people with the wheat and the chaff. Wheat is very useful in different ways. The chaff is going to the fire that does not stop. For the chaff there is no way to recover it. The good news for the people listening was that Jesus had the power to spare them from the fire.

Jesus gets baptized by John and the Holy Spirit comes on Jesus while Jesus is praying. A voice from heaven says, "You are my son. I love you. You bring me great joy."

While teaching, John openly criticized the wrongdoing of Herod. So Herod has John put in jail.

Embodying the Text

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- God
- John
- People
- Jesus
- Herod
- Holy Spirit

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

The second time the team acts out this story, stop them at certain points.

People were waiting for the Messiah. They wanted to know if John was the Messiah. John explains that the Messiah will baptize in a different way than John was doing. John was baptizing in water for repentance. But the Messiah will baptize with the Holy Spirit and with fire.

John also explains how the Messiah will judge, comparing Jesus with a farmer that separates the wheat from the chaff, throwing the chaff into the fire. John warns the people of the never-ending fire. In this way, John presented the good news. The

good news is that the Messiah will have the power to spare them from the fire.

Stop the action: Ask the actors playing the audience, "How are you feeling?" You may hear, "But I thought John was the Messiah." "Confused." "Expectant." "Serious." Restart the action.

Jesus is baptized and the Holy Spirit comes on Jesus while he is praying. A voice from heaven says, "You are my son. I love you. You bring me great joy."

Stop the action: Ask the actor playing John, "How are you feeling?" You may hear, "I'm in awe." "It was Jesus this whole time!" "I'm honored." "I'm hopeful." Ask the actor playing Jesus, "How are you feeling?" You may hear, "I'm full of the Spirit." "I feel ready to start my ministry." "I love my Father." "I miss being with Him in heaven, but I'm happy to obey." Restart the action.

John also openly criticized the wrongdoing of Herod. So Herod puts John in jail.

Stop the action: Ask the actors playing the people, "How are you feeling?" You may hear, "Angry at Herod." "Worried about John." "Discouraged."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The people were all **wondering in their hearts**, or asking themselves, if John was the **Christ**. Be sure to translate Christ the same way you have in previous Luke passages. Christ can be found in the Master Glossary. John answers them by saying the Christ was a different person who would come after him. He would have greater authority and power than John had. John uses the phrase **the thongs of whose sandals I am not worthy to untie**. Sandals are a type of shoe made from a piece of leather that formed the bottom of the shoe. Thongs were leather straps that tied a sandal onto a person's foot. In Jewish culture, slaves would untie the straps of his master's sandals.

Stop and show your team a picture of Jewish sandals if you have not already.

John was saying the Christ is so much greater than him that he was not **worthy** to be his slave. "Worthy" means qualified or adequate. John feels he is not important enough to deserve the honor of serving Jesus. Be sure that your translation does not reflect that John was bad or evil. "Worthy" applies to John's status, not his character.

John says that the way the Christ baptized people was greater than the way he baptized people. John baptized with water but the Christ would baptize people with the Holy Spirit and fire. Remember, the word baptize has a similar meaning to wash or cleanse. In this context, baptize is used in a way that implies the Christ will cleanse or purify people through his baptism. baptize can be found in the Master Glossary. **With the Holy Spirit and with fire** can be interpreted in two different ways. One explanation is that the Christ's baptism will cleanse people with the Holy Spirit and with fire. The other explanation is that the Christ's baptism of fire was separate from the baptism of the Holy Spirit. The baptism of fire could represent God's judgment on those who do not embrace His purpose. Be sure your translation allows for both interpretations. Also, it is important to use the same term for the Holy Spirit as you have used before. Holy Spirit can be found in the Master Glossary.

John uses a metaphor of a farmer harvesting wheat to describe how the Christ would separate people who have repented from those who have not. **Wheat** is a type of grain plant. It has a stalk and on top of the stalk are clusters of seeds, which are called wheat grains. The **threshing floor** was a flat area outside where the grain was separated from the chaff or straw. The grain was separated by a process called winnowing. The **winnowing fork** was a tool that looked like a big fork. It was used to throw grain into the air to separate the grain from the chaff. The chaff was useless for food and was later burned. The grain seeds were collected and stored. Just like the useless part of the wheat plant, people who do not repent will be thrown into the **unquenchable fire**. This represents eternal punishment for those who do not repent.

Stop and show a picture of wheat and a picture of a winnowing fork. Then show a video of winnowing if you have not already. If people in your area are not familiar with this tool, it could be better to describe the action of winnowing instead of mentioning the tool.

Luke says John told the **good news**. This refers to the same good news the angels told the shepherds. It is the message that God has sent the Christ to save people. Good news can be found in the Master Glossary. John **rebukes**, or says that what King Herod was doing was wrong. He says it is against God's law for the king to marry his half-brother's wife. The tetrarch, King Herod, orders John to be put in prison. **Tetrarch** means a government leader of a fourth of an area. Be sure to translate

this in the same way you have in previous Luke passages. Before John was sent to prison, Jesus comes to John to be baptized. Luke does not tell these events in the order that they happened. It may be easier in your language to change the order for the story to make more sense.

After being baptized, Jesus prays and the heavens are opened. In this context, heavens can have the same meaning as sky. The Holy Spirit comes down from heaven **in bodily form like a dove**. This means that the Holy Spirit took on the appearance or form of a dove and rested on Jesus.

Stop and show your team a picture of a dove.

When Luke says "a voice came down from heaven," this refers to God's voice. Here the word heaven refers to the place where God lives. God tells Jesus, "You are my son. I love you. I am pleased with you."

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 3:15–22

Audio Content

[webm zip](#) (2592135 KB)

- [FIA Step 1](#)
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Luke 3:23–38

Hear and Heart

Hear Luke 3:23–38 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

When Jesus was baptized, he was empowered by the Holy Spirit and given approval by God. But Luke decides to pause his story. Luke gives the genealogy of Jesus as another proof that Jesus was the Son of God.

Luke says Jesus was around 30 years old when he "began his ministry." This means that he begins publicly teaching about God. In Jewish culture, the age 30 represents maturity.

Luke then gives Jesus' genealogy, or a list of his ancestors. He does this to show that Jesus is the Son of God. This term refers to the special relationship between Jesus and God. Genealogies were important in Jewish culture because they showed what family a person belonged to. They could also be used to determine inheritance. Luke says that Jesus was "known as the son of Joseph" because Joseph was not his biological father. Luke knows that Jesus's identity as the Son of God does not need to be traced back through Joseph. Jesus' identity is based on him being conceived through the power of the Holy Spirit. The human genealogy was another way to show that Jesus was not only the Son of God, but that he was unified with humanity.

Stop and discuss with your team: How does your culture view genealogies? What is the most natural way to present a genealogy in your culture? Use this model to present Jesus' genealogy.

Luke continues to prove that Jesus was the Messiah, or Promised Savior, by listing Abraham and David as his ancestors. Both of these men were important to the Jews. God made his covenant, or promise to his people, with Abraham and the

Messiah would be a descendent of David. So Jesus is rooted in God's promise and fulfills the prophecy for being the Messiah.

Luke traces Jesus' ancestry back to Adam, who Luke says was the son of God. Adam is not the son of God in the same way that people on the list were sons to their fathers. Luke is saying that Adam was God's son because God created him. This completes Luke's list of Jesus' ancestors.

Luke's genealogy shows that Jesus was the Son of God by tracing his ancestry back to Adam.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Joseph listens to the shepherds, Simeon, and Ana speak about the future of Jesus.

Second scene: God promises to David that one of his descendants will reign forever.

Third scene: God promises to Abraham his descendants will become a people group and he has a special land for them.

Fourth scene: God gives life to Adam.

The characters in this story include:

- Jesus
- Luke
- Theophilus
- God
- Joseph
- Adam
- David
- Abraham

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Luke tells each of Jesus' ancestors to Theophilus. He does this to show that Jesus was the Son of God. The scenes are divided in four. Each scene explains a little about a specific character.

Luke explains that Jesus' father was Joseph.

Highlight Joseph listening to different people tell him who Jesus will become.

Luke continues the line of Jesus' ancestors. David is an ancestor of Joseph.

Highlight God promising David that his kingdom will be forever. God says a King will come from his descendants. God says the reign of this coming king will never end.

Luke continues the line of ancestors. Abraham is an ancestor of David.

Highlight God promising Abraham many descendants. More than the stars! God says they will become a people group and possess a special land.

Luke continues the line of ancestors. Adam is an ancestor of Abraham.

Highlight God shaping and breathing life into Adam. Adam becomes like a son to God because God creates him.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Luke
- Theophilus
- God
- Joseph
- Adam
- David
- Abraham

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Luke listing the line of Jesus' ancestors to Theophilus. Luke does this to show that Jesus is the Son of God. The other actors represent specific ancestors. These

ancestors highlight stories of God's promises about the Messiah, or promised Savior.

The second time the team acts out this story, stop them at certain points.

Luke is the one telling about each ancestor. His audience is Theophilus.

Act out Luke telling the line of Jesus' ancestors to Theophilus. Jesus' father was Joseph. Joseph heard from different sources about the future of Jesus.

Luke keeps telling the line of ancestors. David is an ancestor of Joseph. God promises David that his kingdom will be forever. God says a King will come from his descendants. The reign of this coming king will never end.

Luke keeps telling the line of ancestors. Abraham is an ancestor of David.

God promises Abraham more descendants than the stars. His descendants will become a people group and possess a special land.

Luke keeps telling the line of ancestors. Adam is an ancestor of Abraham.

God shapes and breathes life into Adam. Adam has access to all of the trees. God tells him to reproduce and fill the earth. Adam disobeys. Adam is separated from God and cannot come back to the garden.

Stop the action: Ask the actor playing Luke, "How do you feel?" You may hear, "Everything is connected", "It is just one whole story." Ask the actor playing Theophilus, "How do you feel?" You may hear, "Everything points to Jesus being the Messiah", "Intrigued," "I want to hear more."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

When Jesus is around 30 years old, he begins teaching people about God. Luke pauses his story to give Jesus' genealogy, or list of ancestors. Luke uses the phrase **he was the son** in his list to mean that a person was the son of his father. This meaning is only implied after its first use in the relationship of Jesus with Joseph. Son can also mean grandson or descendant. Scholars are not sure what the exact relationship of everyone on the list is.

When Luke says **so it was thought of Joseph**, he means that Joseph was not Jesus' biological father, but his legal father. Mary was a virgin when Jesus

was born. Some people may have known that Jesus was conceived by the Holy Spirit, but others may have thought he was Joseph's son.

Luke mentions the **son of Ram**. In some translations, this is listed as two ancestors. The son of Admin, the son of Arni. It is recommended that you use the son of Arni. However, if the major national language in your area uses the reference of two ancestors then you may want to keep it the same.

Luke traces Jesus' ancestry back to Adam. He calls Adam the **son of God**. The relationship between Adam and God was different from the rest of the people on the list. This phrasing refers to God being Adam's creator. Luke shows through ancestry that Jesus is the Son of God. The term **Son of God** is used for the nation of Israel, for angels, and for kings who were descendants of King David. Luke uses this title to show that Jesus has the same nature as God. Their special relationship is similar to the relationship between a human father and son. Jesus is the Son and God is his Father. Before Jesus was born, he already existed in eternity as the Son to his Father. Son of God can be found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 3:23-38

Audio Content

[webm zip](#) (1823577 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 4:1-13

Hear and Heart

Hear Luke 4:1-13 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

After Jesus was baptized by John, Luke paused to give us Jesus' genealogy. He showed Jesus was the Son of God. In this passage, Luke continues his story of Jesus's life after he leaves from the Jordan River.

This story is similar to another story that the Jews were very familiar with. It is the story of the testing of Israel in the wilderness. Both stories show divine leading into the wilderness, include the number 40, and show God's "son" being tested. Israel, or the Jews, were also referred to as God's son. God allowed Israel to go many days without food. He instructed them to only worship God. God also told Israel not to test God, but they disobeyed him in all three temptations. The difference Luke highlights is that Jesus succeeds where Israel failed.

Show your translators a picture of the wilderness to better understand where this story takes place.

Luke tells us that Jesus is full of the Holy Spirit after his baptism. This means that God's Spirit was with Jesus and gave him the power to do what God wanted him to do. The Holy Spirit leads him from the Jordan River to the wilderness.

Stop and show your team a map of where the Jordan River and wilderness are located. You can also show a picture of what the wilderness looked like.

The devil appears and tempts Jesus for 40 days while he is in the wilderness. The devil refers to Satan. He is the chief or leader of all evil spirits. His name in Hebrew means enemy because he is the enemy of God and God's people. "Tempting" refers to trying to persuade Jesus to do what God did not

want him to do. The devil tells Jesus he will be rewarded for sinning, but he lies. The devil lies to try to trap Jesus to sin.

Stop and discuss with your team: How is the chief of evil spirits seen in your culture? How does the chief of evil spirits interact with people? How is that different from how the devil is portrayed here?

Jesus does not eat for forty days while he is tempted, so he is very hungry. The devil challenges Jesus to prove that he is the Son of God by turning a stone into a piece of bread. Here the Son of God is a title that means Jesus has the same nature as God. It expresses their relationship as similar to the human relationship of a father and son. Before Jesus was born, he already existed from eternity as the Son to God his Father. When the devil says, "If you are the Son of God," he is challenging Jesus to prove who he is by performing something supernatural. He wanted Jesus to provide for himself instead of trusting in God's provision.

Jesus responds to the devil by quoting Hebrew scripture from Deuteronomy. Deuteronomy was one of the books written by Moses. In Deuteronomy, it is written that man does not live by bread alone. This means that there is something more important than food. Food alone does not give true life. So the devil tries to tempt Jesus in a different way.

The devil takes Jesus up to a high place. He shows Jesus all of the nations and kingdoms of the world in one moment. This was a supernatural event. The devil tells Jesus he will give him authority, or the right to rule, over all of the nations. He promises that Jesus will receive the glory and greatness of all the nations. The devil says he can give this authority to Jesus because it has been given to him. He does not say who has given him this authority, only that he can give it to whomever he wants. This was another lie. The devil tells Jesus he will give him this authority only if Jesus worships him. Worship means to bow down to someone out of respect or humility. The devil wants to gain control over Jesus.

Stop and show your team a picture of the high place where Satan took Jesus.

Jesus responds by quoting scripture from Deuteronomy once again. He says that you should only worship the Lord your God and serve him only. Here "worship" means to bow in respect and "to serve" is to do acts of worship to honor God. Lord means someone who has authority over someone or something. Jesus' response shows that

he was refusing to do what the devil wanted him to. Jesus says he will only worship God.

So the devil tempts Jesus in a different way. This time he takes Jesus to Jerusalem. He leads him to the temple, or place of worship, and places him on the highest part of the temple. This was one of the towers on the outer wall. It was 150 meters, or 450 feet, tall. It was high enough that if someone jumped off, they would be badly hurt. The devil again challenges that Jesus is truly the Son of God. He tells Jesus that if he is really the Son of God, he can jump off the temple and not be hurt. Only this time, the devil quotes Hebrew scripture from the book of Psalms. He says that angels will prevent Jesus from being harmed. The context of this verse is angels lifting someone up in their hands so they will not trip on rocks when they walk. This would prevent someone from falling and being hurt. The devil applies this verse to Jesus. He says if Jesus jumps off the temple the angels would keep him from being hurt on the rocks below.

Show your translators a photo of the temple tower to understand how high it was.

Jesus responds the same as before. He quotes scripture from Deuteronomy. He tells the devil "you should not test the Lord your God." Jumping off the temple was a sin because it tested God. Jesus would have tested God's faithfulness by proving God would save him.

The devil leaves Jesus after he finishes testing him. He leaves only for a short time until there is a better opportunity to test Jesus again. Jesus being tempted is important in Jewish culture. In Jewish tradition, loyalty to God is proved through trials and temptations. This story shows Jesus' obedience to God.

This story is important because it shows Jesus overcoming the temptations of the devil when he is tempted to sin in three different ways. All three times, Jesus does not do what the devil wants him to. Jesus shows his faithful obedience to God, which prepares him for public ministry.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus is full of the Holy Spirit. The Holy Spirit leads Jesus into the wilderness. The devil tempts Jesus for 40 days in the wilderness.

Second scene: Jesus becomes hungry. The devil tempts Jesus to prove his identity as the Son of God by transforming a stone into bread. Jesus does not do what the devil wants him to.

Third scene: The devil offers Jesus the control of all the kingdoms of the world if Jesus worships him. Jesus does not do what the devils want him to.

Fourth scene: The devil takes Jesus to Jerusalem. He wants Jesus to test God by jumping off the temple, knowing that Jesus wouldn't get hurt. Jesus does not do what the devil wants him to.

Fifth scene: The devil leaves.

The characters in this story include:

- Jesus
- Satan
- The Holy Spirit

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus was just baptized. A voice from heaven said. "You are my son. I love you."

It is also important to notice that while Jesus was in the wilderness, the devil took him to a high place. The story does not mention how this happened. But in some way the devil shows all the kingdoms of the earth. This can be shown as a supernatural event. Again, the devil takes Jesus to a high part of the temple in Jerusalem. The initiator of these actions is the devil.

Jesus has the Holy Spirit with him. The Holy Spirit leads Jesus to go to the wilderness. In the wilderness, Jesus does not eat for 40 days. Jesus grows hungry. The devil appears and tempts Jesus. The devil asks Jesus to show that Jesus is really the Son of God by transforming a stone into bread. Jesus replies by quoting scripture: "People do not live by bread alone."

The devil takes Jesus to a high place. The devil shows Jesus all the kingdoms of the earth. The devil offers Jesus the authority over all the nations. The devil asks Jesus to worship him in exchange for the glory of the kingdoms of the world. Jesus replies by quoting scripture: "You must worship only God and only serve God."

The devil takes Jesus to the highest part of the temple in Jerusalem. Again, the devil asks Jesus to show that Jesus is the Son of God by jumping off without getting hurt. The devil quotes scripture saying that angels will protect Jesus. The devil does this to try to convince Jesus. Jesus replies by quoting scripture, saying "Do not question God's faithfulness by putting God's faithfulness to test."

After Jesus proves his obedience to God, the devil finishes tempting Jesus. The devil leaves until the next opportunity to tempt Jesus.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- Satan
- The Holy Spirit

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out that this is happening right after the voice from heaven says "You are my son. I love you."

Make sure that the team acts out that Jesus was in the wilderness for 40 days. The devil tempts Jesus during those 40 days and Jesus eats nothing.

The second time the team acts out this story, stop them at certain points.

Act out Jesus is full of the Holy Spirit. The Holy Spirit leads Jesus to the wilderness. Jesus doesn't eat for 40 days. Jesus gets hungry.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I am tired and hungry," "I am ready to go back to town," "My Father is faithful." Restart the action.

The devil appears and tempts Jesus. The devil asks Jesus to show that Jesus is the Son of God by transforming a stone into bread. Jesus replies by quoting scripture: "People do not live by bread alone."

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I heard my Father's voice. I know I am the Son of God," "I feel attacked," "I need to be focused on the scripture to resist him." Restart the action.

The devil takes Jesus to a high place. The devil asks Jesus to worship him in exchange for the glory of the kingdoms on earth. Jesus replies by quoting scripture: "You must worship only God and only serve God."

Stop the action: Ask the actor playing the devil, "How do you feel?" You may hear things like, "I thought I got him this time," "Why doesn't Jesus want the glory of the kingdoms?" "I cannot win against scripture." Restart the action.

The devil takes Jesus to the highest part of the temple in Jerusalem. Again, the devil asks Jesus to show that Jesus is the Son of God by jumping off without getting hurt. The devil quotes scripture, saying that angels will protect Jesus. The devil does this to try to convince Jesus to jump. Jesus replies by quoting scripture, saying "Do not question God's faithfulness by putting God's faithfulness to test."

Stop the action: Ask the actor playing the devil, "How do you feel?" You may hear things like, "Jesus is determined to prove that he is really the Son of God," "He knows God's promises are true," "Frustrated." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I'm so thankful for my Father's strength," "I know he is not finished trying to tempt me," "Ready to eat and rest." Restart the action.

Jesus proves his obedience to God. The devil finishes tempting Jesus. The devil leaves until the next opportunity to tempt Jesus.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus returns from the Jordan River full of the **Holy Spirit**. Be sure to translate the Holy Spirit in the same way you have in previous Luke passages. The Holy Spirit can be found in the Master Glossary. This story is a continuation from Jesus being baptized.

It may be more natural in your language to show this with a transition like, "After John baptized Jesus," the Spirit leads Jesus into the wilderness.

Jesus is tempted for 40 days by the devil while he is in the **wilderness**. Use the same translation for wilderness as you have before. Wilderness can be

found in the Master Glossary. The **devil** refers to Satan. This name refers to the spiritual being whom God created. He is the leader of the evil spiritual beings who decided to rebel against God. He is the enemy of God and God's people. The devil or Satan can be found in the Master Glossary.

Discuss with your translators the best term for Satan. You may need to describe the name Satan with "the chief of evil spirits" if Satan is unknown to your audience.

Jesus does not eat for 40 days, so he is very hungry. The devil tempts Jesus by wanting him to prove that he is the **Son of God**. Son of God is a title that refers to Jesus' special relationship with God. It shows that Jesus has the same nature as God. Before Jesus was born, he already existed from eternity as the Son with God his father. Be sure to translate the Son of God in the same way you have in previous Luke passages. The Son of God can be found in the Master Glossary. The devil wants Jesus to turn a stone into **bread**. This refers to the bread Jews would make out of wheat. It was round and flat.

Stop and show your team a picture of the type of bread the Jews ate.

Jesus responds to Satan quoting scripture. He says **man does not live on bread alone**. This just means that there are more important things than food. Bread alone does not give true life. In this context, bread represents food in general.

Be sure not to translate this in a way that implies that people need a variety of food besides bread to live.

Satan then takes Jesus to a high place and shows him all the kingdoms in the world **in an instant**. This means Jesus saw all the countries at once, so it had to be a supernatural event. Satan says he will give Jesus all the countries' authority and splendor, or glory, if Jesus worships him. **Worship** means bowing down to someone to show respect or reverence. During this time, people would bow down, kneel, or even lay on the ground before kings or idols. Worship can be found in the Master Glossary. Satan wants to be seen as Jesus' leader. Jesus answers saying you should worship the Lord your God and him alone. Here **Lord** means someone who has authority. Jesus was saying he would only worship the true God. Be sure to translate Lord in the same way you have in previous Luke passages. Lord can be found in the Master Glossary.

Finally, Satan takes Jesus to Jerusalem and places him on the **highest point of the temple**. Be sure to translate temple in the same way you have in previous Luke passages. temple can be found in the Master Glossary.

Stop and show your team a picture of the outer walls of the temple.

The highest point refers to the top of a temple tower on the other wall. It was around 150 meters, or 450 feet, tall. Satan tells Jesus to **throw yourself down from here**. This can be translated as, "Leap off!" or "Jump down!" This time, Satan quotes scripture to tell Jesus angels would keep him from being harmed. The verse says that angels will lift you up so that you will not **strike your foot with a stone**. This just means the angels would lift a person up so that their feet would not trip on a rock and cause them to fall. If they fell, they would be hurt.

Anyone who jumped from the height of the temple tower would certainly die. So Satan wants Jesus to tempt God by jumping off to prove that God would protect him. Jesus responds with scripture saying that you should not tempt the Lord your God. Jesus knows it is a sin to tempt God. Satan finishes tempting Jesus for a time and he leaves.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 4:1-13

Audio Content

[webm zip](#) (3111842 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 4:14-30

Hear and Heart

Hear Luke 4:14-30 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Soon after Satan tempted Jesus, he travels from Jerusalem to the province of Galilee. Jesus starts his public ministry by teaching about God. Luke places the story of Jesus in Nazareth first in his orderly account of Jesus' public ministry. Jesus teaches on the Sabbath in Nazareth, but he does not perform any miracles in his hometown.

Stop and show your team a map of the route Jesus took from Judea to Galilee. Find where the towns of Capernaum and Nazareth are located to better understand the story.

The Holy Spirit guides Jesus and gives him power to do what God wants him to. Jesus teaches in different synagogues in Galilee and people praise him for his teaching. Synagogues were buildings where Jews gathered to pray, worship God, read scripture, and teach their beliefs. All of the people in Galilee are talking about Jesus.

Stop and show a picture of a synagogue.

Jesus returns to Nazareth, the town he grew up in as a boy. On the Sabbath, he goes to the synagogue. The Sabbath is the seventh day of the week for the Jews. They rested and worshiped on the Sabbath from the time God gave them this command. It was Jesus' habit to go to the synagogue and teach every Sabbath.

During the worship service, Jesus stands up to read from the scriptures in front of the congregation. Standing up to read was a Jewish custom. An attendant, who serves in the synagogue, hands Jesus a scroll to read from. A scroll was a roll of parchment or paper with writing on it. People

wrapped the two ends of the roll around wooden handles. The handles were used to unroll the scroll so it could be read.

Stop and show a picture of a scroll.

Jesus reads from a specific passage in Isaiah that describes the Messiah, or the Promised Savior. In this passage, the Messiah is speaking about himself. The Messiah says the Holy Spirit has given him power and that God has anointed or specifically chosen him. He says God has sent him to bring good news to the poor. The Messiah will set prisoners free, cause blind people to see again, and free those who are oppressed or broken. Each group of people can be interpreted not only literally, but also in a spiritual sense. The Messiah claims that this is the year of God's favor or kindness. This phrase would have reminded the Jews of a special year of freedom and forgiveness to the Israelites called the year of Jubilee. Jesus then rolls up the scroll, gives it back to the attendant, and sits down. But the people are still focused on Jesus, waiting to see what he would say next.

Jesus says that what the scripture talked about was happening at the same time that he read it. By saying this, Jesus is claiming to be the Messiah. Jesus' words surprise the people. Jesus impresses the people. They react positively to his message of God's grace or undeserved favor. They ask, "Isn't this Joseph's son?" They find it hard to believe that the boy they knew now taught with such knowledge. Luke writes this as a question he does not expect to be answered. He is expressing that the people in Nazareth still did not understand what his readers already knew. Jesus's identity is the Son of God, not the son of Joseph.

Jesus tells the people a well-known saying. It means that someone who has special abilities should help themselves and their own people. Jesus knows what the people are thinking. They expect him to do miracles for them in Nazareth just like he did in Capernaum. But Jesus tells them that no prophet is accepted in his hometown. It is hard for people to see someone they grew up with as being sent from God. Jesus gives two examples of well-known prophets from Israel's past who helped Gentiles, or those who are not Jews, instead of their own people. Jesus talks about how God sent the prophet Elijah to help a Gentile widow during a time of famine. God did not send Elijah to the widows of Israel. Jesus also describes the prophet Elisha who heals Naaman from leprosy, which is a skin disease. Elisha heals Naaman instead of all of the Israelites who needed to be cleansed. Naaman was a Gentile

who traveled from Syria, another country, to Israel, and God healed him. Leprosy was a skin disease that made someone unclean. All of the Jews were very familiar with both of these stories.

Stop and discuss with your team: What responsibilities does someone have if they belong to your community? What do they think about people who leave their community to use their abilities somewhere else?

The people in the synagogue became very angry at Jesus' words. They understand that he means he is not going to perform miracles in Nazareth. The people stand up and begin to act violently toward Jesus. They surround Jesus and grab him. They force Jesus to the edge of a cliff where the town was built. They plan to push Jesus off of the cliff and then stone him to death. But Jesus is able to pass through the crowd safely and walk away. Luke does not say how Jesus was able to do this. It is only clear that the people are unable to harm him.

This story shows Jesus teaching with the power of the Holy Spirit as the Son of God. Through Jesus' teaching, he confirms that he is the Messiah. Jesus also makes it clear that his good news is not only for the Jews. Jesus' good news also applies to those of the lowest status like a Gentile widow and a Gentile leper. Luke continues the theme of people rejecting Jesus. This time Jesus is rejected by his neighbors and friends in Nazareth.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus goes back to Galilee and teaches in the synagogues. Everyone praises him.

Second scene: Jesus is back in his hometown. Jesus goes to the synagogue on the Sabbath. Jesus reads a passage from the Isaiah scroll.

Third scene: Jesus tells the people that "today the prophecy has been fulfilled." People are amazed. Also, people question him.

Fourth scene: Jesus explains what happened with the prophets in the past.

Fifth scene: People become furious and try to throw him off of the cliff. But Jesus escapes, walking in the middle of the mob.

The characters in this story include:

- Jesus
- The Holy Spirit
- People of Nazareth
- Synagogue attendant
- People of Capernaum
- Elijah
- Widows of Israel
- Foreign widows
- Elisha
- Lepers in Israel
- Naaman

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus had been traveling in the region of Galilee. On this Sabbath, he is back in Nazareth teaching in the synagogue.

It is important to remember that Jesus' hometown was built on top of a hill. Everyone knew Jesus as the son of Joseph.

After the devil tempts Jesus in the desert, he goes back to Galilee. Jesus is filled with the Holy Spirit. People talk about Jesus, so everyone in the region knows about him. Jesus goes to the synagogues very often to teach. This is a place where the Jews gathered to learn the scripture and to worship God. People praise Jesus.

Jesus goes back to his hometown. He teaches in the synagogue on the Sabbath. Jesus stood up to read the scriptures.

It is important to notice that Jesus didn't ask for the Isaiah scroll, but that the attendant handed the scroll to Jesus.

The synagogue attendant gives a scroll to Jesus. The scroll was of Isaiah the prophet. Jesus reads the portion of scripture where Isaiah describes the future actions of the Messiah.

Jesus sits down. Everyone looks at him waiting intently. Then Jesus says, "What you just heard today is being fulfilled right now."

Everyone is amazed by his words. They praise Jesus. They say, Isn't this Joseph's son?

Then Jesus replies saying, "With no doubt you are going to quote the proverb, 'Physician heal yourself.' And you mean, 'Do the miracles here that you have done in Capernaum.' But I tell you no prophet is accepted in his own town."

Jesus then tells the people two stories from the scriptures. Both stories are examples of how God sent his prophets to heal people who were not Jews.

It is important to remember that the Jews became furious because Jesus is using scripture that they knew well to make obvious the people's thoughts toward Jesus.

When the people heard this, they became furious. They formed a mob and forced Jesus to go to the edge of the hill where the town was built. They try to push him over the cliff, but Jesus passes right through the crowd and leaves Nazareth.

It is important to remember that Jesus escaping is a supernatural event. We do not know how he escapes, only that God allows him to.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- The Holy Spirit
- People of Nazareth
- Synagogue attendant
- People of Galilee
- Elijah
- Widows of Israel
- Foreign widows
- Elisha
- Lepers in Israel
- Naaman

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

Make sure that the team acts out Jesus passing by Capernaum and doing some miracles there.

It can be helpful to act out Isaiah's prophecy. The character playing Jesus could act this part but without showing his face. This could represent that no one knew the identity of Jesus when Isaiah wrote the prophecy.

Make sure that when the team acts out the people saying, "Isn't this Joseph's son?" that it could show both admiration and opposition.

The second time the team acts out this story, stop them at certain points.

Act out Jesus returning to Galilee after being tempted by the devil. Jesus is filled with the Holy Spirit. People talk about him. The people in this region heard about Jesus. Jesus teaches in the synagogues and the people praise him.

Stop the action: Ask the actor playing the people in Galilee, "How do you feel?" You might hear, "Surprised by how Jesus teaches." "Inspired." "I need to turn back to God." Restart the action.

Jesus goes back to his hometown. He went as usual to the synagogue and read the scripture on the Sabbath. Jesus gets the scroll of Isaiah the prophet. He reads: "God's spirit is on me. God chose me to bring the good news to the poor. God sent me to tell the people who are captive that they will be free. The people who cannot see will see and the people who are oppressed will get freedom. This is the time when God is going to do these good things."

Stop the action: Ask the actor Jesus, "How do you feel?" You might hear, "Chosen." "Encouraged by my Father's words." "If only they could understand who I really am." Restart the action.

Then Jesus sits down. Everyone is looking at him, waiting intently to hear what else he will say. Then Jesus says, "What you just heard today is being fulfilled right now."

Everyone is amazed by the words that he said. Everyone praises him. They say, "How can this be?" Isn't this Joseph's son?"

Stop the action: Ask the actor playing the people in the synagogue, "How do you feel?" You might hear, "How can Joseph's son be the Messiah?" "I can't wait for the miracles he will do here." "If he is the Messiah, God must really favor us." Restart the action.

Then Jesus tells the people that they will question him for not doing miracles in Nazareth. Jesus says no prophet is accepted in his own town. Jesus gives

an example of the widow of Sidon in the time of Elijah. Then Jesus gives a second example of Naaman, a Syrian leper who was healed.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You might hear, "Sad." "Rejected." "I want them to believe that God's salvation is for everyone, but they will not." Restart the action.

When the people hear this they try to push Jesus over the cliff, but Jesus passes through the crowd and leaves Nazareth.

Stop the action: Ask the actor playing the people, "How do you feel?" You might hear, "Angry." "Where did Jesus go?" "Maybe we overreacted."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After being tempted by Satan, Jesus returns to the province of Galilee. He was led by the Holy Spirit. Be sure to translate the **Holy Spirit** in the same way you have in previous Luke passages. Holy Spirit is in the Master Glossary. Jesus teaches in the synagogues of the people of Galilee. **Synagogues** are buildings where Jews in villages could meet to worship instead of the main temple in Jerusalem. People did not make sacrifices in synagogues. Local congregations of Jews would gather in their synagogue to pray, worship, read scripture, teach their beliefs, and gather for cultural activities. Each synagogue had a group of elders and one chief leader. These men were not priests or teachers, but they were highly respected in their communities.

Show a picture of a synagogue if you have not already. Be sure your translation of synagogue is not the same word you use for temple. Some examples could be "Jewish prayer houses" or "buildings for worship." Be sure you translate synagogue in the same way you have in previous Luke passages. Synagogue can be found in the Master Glossary.

Teaching tool: One way to show the difference between a synagogue and the temple is to collect several stones of different sizes. Make sure one stone is much larger than the rest. Place the large stone in a slightly higher place than the smaller stones and use this word picture as you discuss what people did at the temple versus what they did at a synagogue.

Luke tells us it is Jesus' habit to teach in a synagogue every Sabbath. The **Sabbath** is a special day to the Jews. It is the name of the seventh and last day of the week. Jews observed the Sabbath as a day of rest and worship from the time God gave

them this command. There were very strict rules during Jesus' time about what work could and could not be done on this day. The Sabbath was also the day that people would go to the synagogue to worship God. Be sure to translate the Sabbath in the same way you have in previous Luke passages. Sabbath can be found in the Master Glossary.

Jesus specifically teaches in the synagogue of Nazareth on the Sabbath. Everyone knows him. Jesus stands and reads from a scroll. A **scroll** was a roll of specially prepared animal skin or parchment or papyrus paper that people wrote on. The two ends of the scroll were wrapped around wooden handles. The handles were used to unroll the scroll so it could be read. The scroll was kept rolled up when no one was using it.

Show a picture of a scroll if you have not already.

The scroll contains the words of the prophet Isaiah. Be sure to translate **prophet** the same way you have in previous Luke passages. Prophet is in the Master Glossary. Luke tells us that Jesus **found the place** where it was written. This shows that Jesus read something specific from Isaiah and did not just read what was handed to him. Jesus specifically read a prophecy about the **Messiah**, or Promised Savior, to say that he was the Messiah. Be sure your translation indicates that Jesus read this prophecy aloud. Use the same translation for Messiah as you have in previous Luke passages. Messiah can be found in the Master Glossary.

Jesus says God has **anointed** me. Usually, anoint means to pour oil on someone's head to appoint him to a special task. Here the term is used figuratively. It means God has appointed or chosen Jesus to do the things listed in the prophecy. It does not mean that God literally poured oil on the Messiah's head. Anoint can be found in the Master Glossary.

One of the things the Messiah will do is proclaim freedom for the prisoners. **Prisoners** does not refer to people who were in prison for committing crimes. Instead, it refers to people who are captured during war and taken to another country. The Messiah will tell these prisoners that there is freedom for them. They will be released. **Freedom** can often be translated as forgiveness. So there can also be a spiritual sense to this message. The Messiah is telling people who are captive to sin that they can be forgiven.

Isaiah writes that the Messiah will also **proclaim the year of the Lord's favor**. This simply means to announce that this is the year of the Lord's favor.

Jews who heard this phrase would remember the year of Jubilee from God's law. This was a special year of freedom and forgiveness to the Israelites. The year of Jubilee was something that happened in the Old Testament to point toward a time when the Messiah would announce God's forgiveness to people.

Jesus says the scripture was being fulfilled while the people listened. **Scripture** refers to the Jewish holy writings that have authority. Scripture can be found in the Master Glossary. Jesus tells the people that he is the Messiah. Everyone is amazed at his words. Jesus knows their thoughts and quotes a proverb. A **proverb** is a saying or expression that many people have heard. Jesus uses this proverb to describe what the people were thinking. They wanted him to do miracles for them in Nazareth. Proverb can be found in the Master Glossary.

It may be necessary in your language to make it clear that Jesus was saying what the people thought. He stopped quoting the proverb.

When Jesus talks about a prophet from Israel's past, Elijah, he says **the sky was shut**. This simply means that it did not rain. Jesus says Elijah was sent to a widow who lived in **Zarephath in the region of Sidon**. This was a Gentile town located to the north of Israel. It was near the city of Sidon.

Jesus speaks about another prophet from Israel's past, Elisha, healing Naaman who had **leprosy**. Leprosy refers to several types of skin disease. These diseases made a person unclean and unable to live in the community. If anyone touched them, they would become unclean also. In Jewish culture, God's law said that they had to wear torn clothes, not brush their hair, and shout out "unclean" in public as they went places.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole

passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 4:14–30

Audio Content

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- [FIA Step 1](#)
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- [FIA Step 4](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 4:31-44

Hear and Heart

Hear Luke 4:31–44 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Because the people of Nazareth rejected Jesus, he travels back to Capernaum. In Capernaum, the people had already accepted him. Afterward, he will continue to travel to different towns in Galilee to preach the good news.

Capernaum is lower than Nazareth by 580 meters, so Jesus has to travel down to reach the town. Capernaum was 30 kilometers away from Nazareth. Capernaum was located on the shore of Lake Galilee. Just like Nazareth, Jesus teaches in the Capernaum synagogue, the Jewish place of prayer, on the Sabbath, the religious day of rest and worship. The people in Capernaum are amazed at how Jesus teaches. He teaches with authority or confidence that what he says is true.

Stop and show a map to see Jesus' route from Nazareth to Capernaum.

While Jesus is teaching, a man possessed by a demon shouts at him. Demons or evil spirits refer to spiritual beings who serve Satan and are under his authority. They are unclean spirits that have power to take control of people. "Possessed" means that the man's thoughts and actions were controlled by the evil spirit.

The evil spirit speaks through the man to Jesus. He calls Jesus, "Jesus of Nazareth." This phrase means that Jesus was from Nazareth. In Jewish culture, people had one personal name and were then identified by their hometown. The evil spirit cries out in fear, "What do you want with us?" This means Jesus has nothing in common with the evil spirits. The evil spirit implies that Jesus should not interfere with him or other evil spirits. The evil spirit asks, "Have you come to destroy us?" He knows that Jesus is the Messiah, or the Promised Savior, and has the power to destroy him. In this context, destroy means forcing the evil spirit to leave the man and sending him to a place to wait for God's judgment. The evil spirit knows that Jesus is holy, or set apart by God for special purposes as the one sent by God.

Stop and discuss with your team: In your culture, how can you recognize when someone is controlled by an evil spirit? Do evil spirits give the people they control certain powers?

But Jesus commands the evil spirit to be quiet and come out of the man. One of the reasons Jesus does this is because the evil spirit knows who he is. Jesus did not want people to think he was working with the evil spirit because of this recognition. The evil spirit causes the man to fall down in the middle of all the people. It then leaves the man without harming him. The people in the synagogue are amazed at Jesus' power over the evil spirit. They ask, "What is this teaching?" This is a question that was not meant to be answered. It expresses their surprise at Jesus' words. It did not mean the people did not understand what Jesus was saying. The people see that Jesus has authority to command evil spirits and the power to make them obey. The people from the synagogue tell other people what happened. Soon everyone in that part of the country knows what Jesus has done.

Jesus travels from the synagogue to the house of Simon, who was also called Peter. Simon's house is very close to the synagogue. Simon is married. His mother-in-law lives with him, but she is sick with a high fever. Simon's family wants Jesus to heal her. Jesus bends over the woman and commands the fever to leave her. The woman's temperature returns to normal. She immediately gets up and responds with hospitality and gratitude. She begins to serve food to Jesus and those in her household.

When the sun set, it was around six in the evening. This meant it was the end of the Sabbath. Because of the strict rules about not working on the Sabbath, the people consider carrying a sick person

to be work. They wait until the Sabbath is over to bring sick people to Jesus to be healed. Jesus touches each person and heals them. Jesus also causes many evil spirits to come out of people by telling them to leave. The evil spirits recognize Jesus and shout that he is the Son of God. But Jesus does not allow the evil spirits to keep telling people who he is. Jesus did this not because it was untrue. He stops them because it was not the right time for people to know he is the Messiah.

The next day Jesus leaves to go to an area where few people lived. Jesus wanted to be alone to pray. The crowd from Capernaum realize he has left their town and they begin to search for him. When the people find them, they try to convince him to stay in Capernaum. But Jesus tells them he must go to other towns to tell them the good news about the kingdom of God. Here "the kingdom of God" refers to God ruling in the hearts and lives of people through faith in the Messiah. Jesus says this is the reason God has sent him. So Jesus leaves Capernaum. He continues to teach in different towns in their synagogues.

This story shows Jesus starting to do the mission God has sent him to do. Just as Jesus read in Isaiah, Jesus' ministry helps people who are of a lower status. This includes those who are possessed by evil spirits, the sick, and women as well as men. Luke also continues the theme of Jesus and God's mission being opposed by Satan and his demonic forces. Here we see that God has given Jesus authority both when he teaches and over evil spirits.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus teaches in the synagogue and the people are amazed. Jesus speaks with authority.

Second scene: One day, Jesus is teaching in the synagogue. A man with evil spirits yells at Jesus. Jesus commands the evil spirit to leave the man. The evil spirit leaves. People wonder about Jesus' power. News about Jesus spread throughout the whole region.

Third scene: Jesus walks from the synagogue to Simon's house. Simon's mother-in-law has a high fever. Jesus heals her and she begins to serve them food.

Fourth scene: Jesus leaves Capernaum early to go to a place where he can pray alone. The people search for him and find him. The people beg him to stay. Jesus explains why he needs to continue to other towns.

The characters in this story include:

- Jesus
- Man with evil spirit
- The evil spirit
- People of Capernaum
- Simon
- Simon's mother-in-law

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus goes to Capernaum, a town of Galilee. Jesus teaches on the Sabbath and the people are amazed.

It is important to remember that it is the evil spirit that recognizes Jesus and the evil spirit who speaks through the man. It is not the man who knows who Jesus is.

Jesus is in the synagogue. A man controlled by an evil spirit recognizes who Jesus is.

Remember that the evil spirit is controlling the man.

Jesus commands the evil spirit to be quiet and come out of the man. The man falls down and everyone can tell that the evil spirit has left the man.

The people wonder about the authority and power of Jesus' words because they saw the evil spirit leave at Jesus' command. So every village in the whole region hears about Jesus.

It is important to note that every village didn't know about Jesus at this very moment, but the news of what happened spread after this event.

It is important to notice that Simon's house was not very far from the synagogue. So the crowd that saw the evil spirit being cast out probably followed Jesus to Simon's house.

Jesus leaves the synagogue and goes to Simon's house. Everyone asks Jesus to heal Simon's mother-in-law. She was very sick with a high fever. Jesus stands by her side and commands the fever to leave

her. Instantly Simon's mother-in-law is healed. Then she stands up and makes a meal for them. At night people brought to Jesus everyone who was sick or had evil spirits. Jesus healed the sick and set people free from evil spirits.

It is important to remember that Jesus is not escaping the crowd but devoting time to be alone with God.

Very early in the morning, Jesus goes by himself to a place alone. The people search everywhere for Jesus. They finally find him and beg him not to leave Capernaum. But Jesus explains that he was sent to tell the good news of the kingdom of God in many other towns. So Jesus continues to travel around and teach in the synagogues throughout Judea.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Man with evil spirit
- The evil spirit
- People of Capernaum
- Simon
- Simon's mother-in-law

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Remember the evil spirit is controlling the man. This can be represented by the person who is acting as the evil spirit hiding behind the man who is controlled and moving his arms. The person who is acting as the evil spirit can whisper into the ear of the man who is controlled and show fear of Jesus.

When the man falls down, you can have the actor of the evil spirit push the man down and leave the scene.

The second time the team acts out this story, stop them at certain points.

After Jesus leaves his hometown, he goes to Capernaum. Jesus' teaching amazes the people. A man with evil spirits recognizes Jesus and asks him to go away.

Stop the action: Ask the actors playing the people, "How do you feel?" You may hear, "Amazed." "He teaches with such authority!" "God has finally sent us the Savior." Restart the action.

Jesus commands the spirit to leave the man. The evil spirit leaves the man. The man is not hurt anymore.

Stop the action: Ask the actor playing the man with the evil spirit, "How do you feel?" You may hear, "I'm free!" "Relief." "Thank you, Jesus." "Now I can return to my family." Restart the action.

The people wonder about the authority and power of Jesus' words because they saw the evil spirit leave at Jesus' command. Every village in the whole region hears about Jesus.

Then Jesus goes to Simon's house. Simon's mother-in-law is sick with a high fever. The people ask Jesus to heal her. Jesus heals her and she immediately stands up to make a meal.

Stop the action: Ask the actor playing Simon's mother-in-law, "How do you feel?" You may hear, "Humbled." "I want to show Jesus how thankful I am." "I am so happy Simon is Jesus' disciple." Restart the action.

At night people brought to Jesus everyone who was sick or had evil spirits. Jesus healed the sick and set people free from evil spirits.

Jesus goes to a place alone. The people search and find Jesus. The people ask Jesus to stay. But Jesus says He needs to go to other places to tell the good news. So Jesus continues to travel around and teach in the synagogues throughout Judea.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear, "Chosen." "I can only keep going through God's strength." "I feel compassion for the people."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus travels from Nazareth back to Capernaum. He began to teach people in the Capernaum **synagogue** on the **Sabbath**. Be sure to translate synagogue and Sabbath the same way you have in previous Luke passages. Both terms can be found

in the Master Glossary. People are amazed at Jesus' teaching because he teaches with **authority**. Luke uses the word authority to mean the right given to someone to act. It is different from power because power is someone's ability in themselves to do something.

Teaching tool: You may need to give an example from the team's daily life to show what authority means. It may be useful to use an example from local government or village life. A government worker is just a person. He or she has no power, acting on his own, to enforce anything. Even if he tries to enforce laws, people may or may not follow them. However, when the government gives him authority, he may then act to enforce laws.

While teaching, a man possessed by a **demon** shouts at him. A demon is an evil spirit. All evil spirits are unclean because they are unfit for service to God. Evil spirits are spiritual beings who serve Satan and are under his authority. They have the power to oppress people and take control of their thoughts and actions. We know from the Bible that evil spirits were created by God and chose to disobey him. However, some languages do not have a term that can express that adequately.

Try to choose a word in your language that refers to an independent spirit being that is evil and opposed to God. If there is one, you can also use a neutral word for an independent spirit being and add a description like spirit from Satan, or bad/evil spirit.

The evil spirit is afraid Jesus will **destroy** it. It refers to Jesus sending the evil spirit out of the man to a place where he would be imprisoned until God's final judgment. The evil spirit is afraid Jesus will destroy its power. The evil spirit calls Jesus the **Holy One of God**. Be sure to translate holy in the same way you have before. Jesus commands the evil spirit to be quiet and come out of the man. The evil spirit leaves. The evil spirit left not because it wanted to but because Jesus commanded it to.

Jesus leaves from the synagogue and goes to Simon's house. This is the first time Luke mentions Simon. Luke will later refer to him as Peter. It may be helpful to add to your translation that he was also called Peter. Simon's mother-in-law is sick. Jesus bends over her and rebukes the fever. **Rebuke** means speak forcefully to. Jesus commands the fever to leave and it does. Luke describes Jesus healing this woman in the same way he describes Jesus casting out evil spirits. Be sure that your translation does not imply that all sickness is caused by evil spirits.

Jesus continues healing people, casting out demons, and preaching the good news. The demons recognize that he is the Christ or Messiah. Be sure to translate this in the same way you have in previous translations. Jesus does not allow them to speak and sends them away. The people of Capernaum want Jesus to stay, but he says he must preach the **good news** in other towns. Translate good news the same way as you have in previous translations.

Jesus uses the phrase the **kingdom of God**. This does not refer to a physical kingdom but to the time when God comes to rule in people's lives and hearts. Jesus came to bring part of God's kingdom to the people. This means people follow Jesus as king, help each other, and spread Jesus' love to others. Later God will bring the perfect kingdom. God will rule perfectly over his people, when there will be no more suffering or evil, and all people will obey him. When Jesus talked about God's kingdom, people did not understand that, so it felt like a mystery to them. They needed to really listen to Jesus to understand what he was saying. Jesus explained this mystery of God's kingdom through his parables. We experience God's kingdom now when we listen to him and obey him by following Jesus. Kingdom of God can be found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 4:31-44

Audio Content

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- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 5](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 5:1-11

Hear and Heart

Hear Luke 5:1-11 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus continues to teach in the province of Galilee. In this story, Jesus is teaching next to the Sea of Galilee. A miraculous catch of fish leads to Simon, James, and John leaving their work to follow Jesus.

Jesus is teaching a crowd next to the Lake of Gennesaret. This is another name for the Sea of Galilee. Gennesaret is the region on the northwest corner of the sea, so the sea is sometimes referred to as the Lake of Gennesaret. The Sea or Lake of Galilee is an inland body of freshwater. It was about 21 kilometers long and 11 kilometers wide. Capernaum is at the northern tip of the sea, so Jesus was close to this town.

Stop and show a map of the Sea of Galilee and where Jesus was teaching in relation to Capernaum.

A crowd is pushing, trying to get closer to Jesus to hear what he is teaching. Jesus is teaching the word of God, or the good news of the kingdom of God. Jesus sees two fishing boats that had been pulled up onto the shore. The boats were on the shore so that they would not float away. These boats were wooden and could carry four to fifteen people inside. The fishermen who owned the boats had left them to go a short distance away. One of the fishermen was Simon.

Stop and show a picture of a boat to your team.

The fishermen are cleaning their nets. These nets are called trammel nets and are used for fishing at night. They were made out of linen, so fish could see them during the day. Usually, two to four men were needed to use this type of net. It had to be cleaned every morning.

Stop and show a picture of a trammel net to your team.

Jesus steps into Simon's boat. Jesus already knew Simon from Capernaum. Jesus asks Simon to put his boat completely in the water and push it a short distance from the shore. Jesus does this so that the crowd can see and hear him better. Simon obeys and Jesus teaches from the boat. When he is finished teaching, Jesus asks Simon to move the boat further from shore where the water is deeper. Jesus tells Simon to cast or throw his nets into the water to catch fish. Since these nets require at least two people, this means there were other fishermen in Simon's boat.

Stop and discuss: What does it mean to be an expert on something in your culture? How does someone correct an expert in your culture?

Simon is a skilled and experienced fisherman. He has been fishing all night and has not caught any fish. Simon knows the fishermen will not catch any fish if they lower the nets. But Simon calls Jesus "Master" and obeys him. Master is a title used to show great respect to a person of a higher status. This shows that Simon respects Jesus. Simon moves the boat farther out and lowers the nets with his fishermen. So many fish are caught in the net that the net begins to tear. The fishermen make motions for the other boat to come help them. They were probably too far away for the other fishermen to hear their shouts. James and John are Simon's business partners. They come in the second boat to help. There are so many fish in the net that they fill both boats. The boats are so full that they begin to fill with water.

Simon, who is also called Peter, sees how many fish are in the boats. He knows Jesus has performed a miracle. Simon bows down to Jesus to show respect. Simon calls Jesus "Lord." Lord is similar to Master, but it shows more respect. Jews also used the word Lord to refer to God. Simon recognizes that God is working through Jesus. Simon tells him to go away because he is a sinful man. This is not a literal request. Instead, Simon feels unworthy to be close to Jesus because he sees him as holy, or set apart by God for a special purpose. Simon sees himself as unworthy because he is a sinful man. He is afraid to be in the presence of Jesus who is holy.

Stop and discuss: How would you react when you find out that you are standing in front of someone very powerful or an important leader in your community? What are the different words that are

used to show respect, or different levels of respect, in your culture?

All of the fishermen are amazed at the miracle of catching so many fish during the day. James and John are also amazed. They were sons of a man named Zebedee. Jesus tells Simon, "Do not be afraid. From now on, you will catch men." This is a figure of speech. It means that Simon would leave his job as a fisherman. Instead, he will start bringing people into God's kingdom. Jesus is speaking to Simon, but other men who also wanted to follow Jesus heard these words. So the fishermen pull their boats onto the shore, leave everything behind, and become Jesus' followers.

Stop and discuss: What would be the general opinion of someone who has a huge success and then suddenly leaves everything behind?

Luke uses this story to show the right response to Jesus' ministry. The people in Nazareth and Capernaum wanted to keep Jesus for themselves, but Simon's response is different. Simon responds with obedience, humility, and a confession of sinfulness. Simon, James, and John leave everything behind to follow Jesus and actively participate in his ministry.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus is preaching by the Sea of Galilee. There are so many people that Jesus climbs into Simon's boat. Jesus teaches the crowd from there.

Second scene: Jesus asks Simon to go and fish. Simon explains that they have worked all night without catching any fish. But Simon says he will do what Jesus asks.

Third scene: The nets are full of fish. Simon asks his friends for help. The two boats are very close to sinking.

Fourth scene: Simon tells Jesus, "I am unworthy to be close to you." Jesus responds, "Do not be afraid, you will now be fishing for people." Simon and the others leave everything to follow Jesus.

The characters in this story include:

- Jesus
- The crowd
- Simon
- Simon's companions
- John
- James

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is teaching at the shore of the Sea of Galilee. A lot of people are pressing in to listen to the word of God. Jesus steps into one of the two boats that were at the shore. Jesus asks Simon to push the boat a little into the sea. Then Jesus sits down to teach from the boat.

It is important to remember that Simon and his companions are expert fishermen. It is also important to remember that Jesus gets in the boat so that the people can see and hear him better. Jesus does not do this to escape.

Jesus finished speaking. Jesus tells Simon to go out to deeper waters so they would let down their nets and catch some fish. Simon responds saying, "Master, we have worked all night and caught no fish, but because you say it, I will do what you told me to do."

It is important to remember that Simon and the other fishermen were washing their nets. They were not ready to take off to fish again.

Simon goes deeper into the sea and lets down their nets. Suddenly the nets are full of fish. They ask for help from their partners. The two boats are about to sink because of the amount of fish they caught.

It is important to remember that Simon has seen a full net many times but never as full as this time.

Simon sees the amount of fish. Simon falls down to his knees and tells Jesus that he is unworthy to be next to Jesus. Simon calls Jesus Lord. This amount of fish also amazes James and John.

Jesus tells Simon to not be afraid. Jesus tells Simon that from now on he will be fishing for men. When Simon, James and John get to the shore, they leave everything and follow Jesus.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- The crowd
- Simon
- Simon's companions
- John
- James

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Simon and the other fishermen washing their nets while Jesus is on the shore getting into one of the boats.

Make sure to show that the interaction between Jesus, Simon, Simon's companions, James, and John happens while they are in the boat. As soon as they get to shore, they leave their boats and the fish to follow Jesus.

Make sure Simon has 2 or 3 companions with him getting everything ready again to go fish in the deep water as Jesus told Simon.

The second time the team acts out this story, stop them at certain points.

Jesus is teaching at the shore of the Sea of Galilee. Jesus steps into a boat. Jesus asks Simon to push the boat a little further into the sea. Then Jesus sits down to teach from the boat.

Stop the action: Ask the actor playing Simon, "How do you feel?" You may hear, "Tired." "What is Jesus doing?" "Curious." Restart the action.

When Jesus finishes teaching, he asks Simon to go out to deeper waters to let down their nets and catch some fish. Simon says, "Master, we have worked all night and caught no fish, but because you say it, I will do what you told me to do."

Stop the action: Ask the actors playing Simon's companions, "How do you feel?" You may hear, "Not

again." "Why does Simon respect Jesus so much?" "Doubtful." "Frustrated." Restart the action.

Simon does what Jesus told him. Then the nets are full of fish. They ask the other boat to help them. There are so many fish that both boats are about to sink.

Stop the action: Ask the actors playing James and John, "How do you feel?" You may hear, "Amazed." "Jesus is truly sent from God." "I want to go where he goes." Restart the action.

Simon sees the amount of fish. Simon says he is unworthy to be next to Jesus. This amount of fish also amazed James and John.

Jesus tells Simon to not be afraid. Jesus tells Simon that from now on, he will be fishing for men. When Simon, James and John get to the shore, they leave everything and follow Jesus.

Stop the action: Ask the actor playing Simon's companions, "How do you feel?" You may hear, "Where are they going?" "That was amazing!" "What about the fish?" Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching by the **Lake of Gennesaret**. Gennesaret is the name of the northwest corner of the Sea of Galilee. The entire lake is sometimes referred to as Gennesaret because of this. It refers to a fertile area where many people lived. The town of Capernaum was close by.

Show where the Sea of Galilee is located on a map if you have not already.

Jesus teaches from a **boat** so that the crowd can hear him better. These boats were wooden and used for fishing. The boat Jesus was sitting in was about 8 meters long and 2 1/2 meters wide. It was about 1 1/4 meters deep. These boats were big enough for four to fifteen people to sit inside.

Show a picture of a boat to your team if you have not already. Choose a way to show the boat size, perhaps by drawing the dimension on the ground with a stick and asking people to step inside the drawn lines.

If you do not have the word "boat" in your language, some ways you can translate it are: vehicles for crossing water or something for carrying people on top of water.

The crowd listens to Jesus teach the **word of God**. This phrase means people listened to Jesus teach

the word or message that God gave him. It is the same message Jesus referenced when he said other towns need to hear the good news of the kingdom of God.

Jesus is teaching from Simon's boat. Jesus already knew Simon from Capernaum. Simon was also called Peter. Simon calls Jesus **Master**. Master can have the same meaning as Lord. Here it is used as a title for a respected man, such as sir. This title shows that Simon respects Jesus. Master can be found in the Master Glossary.

Simon signals his **partners** to help with the fish. Partners refers to James and John who were also fishermen. They were in the second boat and worked with Simon as business partners.

After the miracle of the fish, Simon calls Jesus **Lord**. This shows greater respect than Master. Simon recognizes that Jesus is holy and that God is working through him. It shows that Simon acknowledges Jesus' authority. Lord is also used by the Jews to refer to God. Lord can be found in the Master Glossary.

Simon says he is a **sinful man**. This means someone who habitually offends God. His thoughts and actions are not what God wants them to be. This does not refer to specific disobedience in Simon's life. Instead, it shows that Simon felt unworthy. Simon feels unclean in comparison to Jesus who is holy and sent by God. Sin is in the Master Glossary.

Luke uses the word "catch" in relation to fish and men. **Catch men** is a figure of speech that means bringing people into God's kingdom. It does not imply Simon would force men to do labor.

If possible, use a word for catch in your language that can apply to men and fish. This term should not have a negative meaning like kill or capture. If there is no appropriate term, you can say something like "you will gather people."

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 5:1-11

Audio Content

[webm zip](#) (2630234 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 5:12-16

Hear and Heart

Hear Luke 5:12-16 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus continues teaching in the towns of Galilee. He not only teaches but heals people. In this story, Jesus heals a man who has a skin disease. Jesus' reputation grows, so people come to hear him teach and be healed of their diseases.

While Jesus is in a town, a leper, or a man with a skin disease, approaches him. The skin disease was all over the man's body. In Jewish culture, leprosy made someone ritually unclean. If anyone touched him, that person would also become unclean. He was labeled as impure and separated from others. The book of Leviticus is a part of the law of Moses. In Leviticus, Moses states in the law that people with leprosy should wear torn clothes, not brush

their hair, and cry out "unclean, unclean," all day. Lepers lived alone outside of the community.

The man sees Jesus and bows down. He lowers his face to the ground. This shows the man's humility and great respect for Jesus. The man pleads with Jesus. He says, "Lord, if you are willing, make me clean." Lord is the same word Simon used in the previous passage. In this context, Lord is a title used to mean someone who has authority over something. But it also shows that the man believes Jesus has divine ability. The man believes Jesus can heal him. He does not know if Jesus is willing to heal him. This was a polite way to ask Jesus to make him clean by healing him.

Jesus wants to heal the man. He touches the man with his hand and says, "Be clean!" In this moment, Jesus is both healing the man and making him ritually clean or pure. Immediately the leprosy leaves the man. This is significant. Instead of Jesus being made unclean by touching the man with leprosy, the man is made clean by Jesus. Jesus gives the man acceptance and reentry into the community. Jesus tells the man not to tell anyone about his healing.

Stop and discuss with your team: How are healers perceived in your culture? Where does their power or ability to heal come from? How do healers express when someone has been healed or made well?

Touching someone who was unclean was considered a violation of the law of Moses. But Jesus then tells the man to obey the law of Moses by telling him to show himself to a priest, or a person who offers sacrifices to God on behalf of the people. This was not just any priest, but the priest who served in the temple, or Jewish place of worship, in Jerusalem. A priest was the only one who could examine the man and confirm that he no longer had leprosy. If he was declared clean, the priest would make sacrifices on behalf of the man. Then he would be able to reenter his community.

Jesus wants the man to do this as a testimony. This means to prove to people that he was really healed. Once declared clean, he will be able to live with his family, worship in public, and interact with his community.

News of Jesus spreads and crowds of people come to him to hear him teach and be healed. Jesus regularly goes away from the crowds to pray alone to God.

This story shows Jesus' authority over sickness. It also shows that as Jesus' fame grows, so does his need for isolated prayer.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is in a town where a man has leprosy all over his body. The leper asks Jesus to heal him. After Jesus heals the leper, Jesus tells the leper not to tell anyone what happened but to do what the law of Moses requires.

Second scene: The news about Jesus spreads. Many people come to hear Jesus teach and to be healed.

Third scene: Jesus withdraws often to pray in the wilderness.

The characters in this story include:

- Jesus
- Man with leprosy
- People coming to hear Jesus and be healed

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jews consider people with skin diseases unclean. This means that people with leprosy, or skin diseases, had very few interactions with other people. People avoided touching them and they had to live outside of communities.

Jesus meets a man with leprosy. The leper sees Jesus and shows humble respect to Jesus. The leper bows and begs Jesus to heal him. The leper tells Jesus, "If you are willing, you can heal me."

It is important to remember that in Jewish culture a person becomes unclean when they touch a leper.

Jesus touches the man saying, "I am willing." Jesus says "Be healed!" Instantly, the leprosy leaves the man and the man is clean.

Jesus tells the man who had leprosy to not tell anyone about what happened. Jesus also tells the

man to give a public testimony of being clean by doing what the law of Moses says.

The news about Jesus spread very quickly in many places. Many people came to hear Jesus' teaching and also for healing of their diseases.

Jesus goes very often to pray in the wilderness.

Embodying the Text

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Man with leprosy
- People coming to hear Jesus and be healed.

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

Make sure that the team acts out the man with leprosy is isolated from his community. The leper could not find help for his condition.

The second time the team acts out this story, stop them at certain points.

Act out the leper approaching Jesus. He stops and bows to Jesus. He asks Jesus to heal him.

Stop the action: Ask the actor playing the leper, "How do you feel?" You may hear, "Ashamed," "Desperate," "I know Jesus is powerful," "Hopeful." Restart the action.

Jesus touches him and says, "I am willing." Instantly the leprosy leaves the man.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "Full of love," "Poor man," "Compassionate," "Of course I am willing." Restart the action.

Jesus has instructed the man who had leprosy to not tell anyone. Jesus tells the man to do what the law says about skin diseases to be a public testimony that he is now clean.

Instead, the news about what Jesus did spread even faster. A lot of people came to hear what Jesus said and to be healed.

Stop the action: Ask the actors playing people, "How are you feeling?" You may hear, "It was true," "He

cares for me," "He speaks like no one else," "Am I seeing the one?" Restart the action.

Jesus goes by himself to the wilderness to pray.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I need to talk to my father," "It was a long day," "I need true rest," "It was such a joy to see that many people."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is approached by a man who has **leprosy**. Leprosy is a term that can refer to any of several types of skin disease. These diseases made a person "unclean," or not able to live in the community. These people could only worship in the synagogue behind a screen, and if anyone touched them that person would become unclean also. The law of Moses in the book of Leviticus said that they had to wear torn clothes, not brush their hair, and shout out "unclean" in public as they went places.

The man tells Jesus he can make him clean. In Jewish culture, **clean** refers to a state of being in which someone is fit for service to God. People can become unclean or clean again by their actions and state of health. Be sure to translate this in the same way you have in previous passages. Clean can be found in the Master Glossary. Jesus touches the man and heals him of his leprosy. This makes the man clean again.

But according to the law of Moses, the priest in the **temple** was the only one who could inspect and declare the man to be ritually clean or pure. Be sure to translate temple in the same way you have in previous Luke passages. temple can be found in the Master Glossary.

When Jesus tells the man to **offer the sacrifices that Moses commanded**, he was referencing the law in Leviticus. These laws included detailed instructions on what a person should do to be healed from leprosy. The healed man should bring a sacrifice to the priest to offer on his behalf. Be sure to translate **sacrifice** in the same way you have in previous Luke passages. Sacrifice can be found in the Master Glossary.

People spread the news about Jesus. Crowds come to him to be healed. Jesus withdraws to **lonely places** to pray. Lonely places can be interpreted as wild or desolate areas where nobody lived. Jesus was going to get away from the crowds and pray alone to God.

Stop and show your team a picture of the wilderness.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 5:12–16

Audio Content

[webm zip](#) (1876626 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 5:17–26

Hear and Heart

Hear Luke 5:17–26 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus continues to teach the good news, heal people, and call people to be his followers in the area of Galilee. One day, Jesus is teaching inside of

a house in Capernaum. Jesus forgives the sins of a man who is paralyzed. The Jewish religious leaders question Jesus' authority. Jesus heals the man who is paralyzed to prove that God has given him the authority to forgive sins.

Jesus is teaching inside of a house in Capernaum. Pharisees and teachers of the law have traveled from all over Israel to listen to Jesus. A Pharisee is a type of religious leader. They were very influential and people thought they were righteous, or that they had a right relationship with God. The people thought this because they devoted themselves to God's law. They recognized both the written and the oral religious traditions and laws. Some of the Pharisees were also teachers of God's law. The second group of religious leaders present were the teachers of the law. This term refers to scribes. Scribes studied, taught, and interpreted God's law. The religious leaders are sitting close to Jesus.

The power of the Lord, or God, is with Jesus. It enables him to heal people to prove that he has authority, or the right to act, from God. Some men arrive carrying a man who was paralyzed on a mat. A mat can mean bed, couch, or stretcher. Many Israelites who were poor slept on woven mats. Whatever the men used, it was light enough to carry someone on. The man on the mat was paralyzed. Paralyzed means unable to move some or all parts of the body. In this case, the man's legs are paralyzed. In Israel, many times people who were crippled were isolated from their communities. The men want to bring their paralyzed friend to Jesus to be healed. But there are too many people in and around the house where Jesus is teaching.

Stop and discuss with your team: How are paralyzed or otherwise disabled people treated in your community? If a paralyzed person in your community needed to go somewhere, what methods of transportation are available to him?

Show your team a picture of a Jewish sleeping mat.

The men carry their friend on the mat up to the top of the roof. The houses in Capernaum had flat roofs with stairs on the outside leading to the roof. The men brought rope with them to lower the man's mat down. They probably tied the rope to all four corners of the mat. It would have been easy to remove the tiles or baked clay bricks on the roof. Remember that Luke is writing this story to Theophilus. Luke knows that Theophilus is familiar with houses that have tiles on the roof. So Luke

uses the word tiles for Theophilus to better understand the story. However, Galilean houses were usually made out of branches and plastered with mud. Be sure to convey in your translation that it was easy to make a hole in the roof.

Stop and discuss with your team: In your culture, what are some ways that someone would use to get through a crowd in order to get into an already crowded place?

Show your team a picture of a typical Galilean house so that they can better visualize the roof.

The men lower their friend into the middle of the crowd until he is in front of Jesus. Jesus sees what the men did. Jesus knows they came because they had faith that Jesus could heal their friend. In this context, faith refers to the action of believing and trusting Jesus. Both the paralyzed man on the mat and his friends believe Jesus can heal him.

Jesus tells the man that his sins are forgiven. Jesus is saying that the man's disobedience against God is canceled or taken away. This implies that Jesus has the authority from God to forgive sins. It also implies that Jesus is equal to God. The religious leaders and scribes begin to criticize Jesus in their minds. They think Jesus is blaspheming God because he told the man his sins were forgiven. Blaspheme means to speak against God or dishonor him. The Pharisees ask questions in their minds to express their anger. They are shocked that Jesus claims to be God and to have God's authority to forgive sins.

But Jesus knows what the Pharisees and scribes are thinking. This fulfills Simeon's prophecy that Jesus would reveal the inner thoughts of many. They were "reasoning in their hearts" because Jewish people believed that thinking happened in the heart.

How do people in your culture describe someone who is having an unspoken conversation with themselves? How might a person watching them suspect that this type of internal conversation is taking place?

Jesus answers with questions he does not expect the Pharisees to answer. Jesus asks them, "Which is easier, to tell someone that their sins are forgiven or to heal them?" Jesus implies that both things are impossible to do without the power and authority of God. It would be easy for someone to say someone's sins are forgiven because it was something that could not be seen or proven. The results of healing someone could be seen

immediately. Jesus says he will heal the man to show that he did have authority to forgive sins.

Jesus calls himself the Son of Man to imply that he was human and represented all people. But Jesus was also from God and had the authority of God. The Son of Man is the person to whom the Jewish prophet Daniel referred to in his vision. All the Jewish people knew about this vision from the prophet Daniel. In Daniel's vision, God gives the Son of Man all authority and power.

Jesus tells the paralyzed man to stand up, take his mat, and return home. As soon as Jesus speaks, the man is healed. This was proof that Jesus could forgive sins. The man stands up in front of everyone. He takes his mat and leaves, praising God. Everyone is filled with wonder and fear. They praise God by talking about how wonderful he is. They are in awe of the power of God shown through Jesus. The people say they have seen wonderful things that day. This is referring to Jesus healing the man and confronting the religious leaders.

This story shows that Jesus not only has the power to heal, but also the authority to forgive sins. Luke continues to show that Jesus' ministry includes both words and action. In this case, teaching and healing. This story also shows the conflict and confrontation growing between Jesus and the religious leaders.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus is teaching in a house. The religious leaders and teachers of the law are sitting close by.

Second scene: Some men bring a paralyzed man to Jesus by lowering him through the roof.

Third scene: Jesus sees their faith and forgives the man's sins. The religious leaders think Jesus is blasphemous.

Fourth scene: Jesus proves his authority to forgive sins by telling the man to stand up and walk.

Fifth scene: Everyone is amazed when they see the man jump up with his mat and go home praising God.

The characters in this story include:

- Jesus
- People listening
- Pharisees
- Teachers of the law
- Paralyzed man
- Men carrying the paralyzed man

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus was teaching inside of a house. Religious leaders and teachers of God's law came from all of Israel to hear him teach. This included the villages of Galilee, Judea, and Jerusalem. They were sitting close to where Jesus was teaching.

It is important to remember that the religious leaders were observing Jesus to see if he was keeping God's law or breaking it with his teachings.

Some men bring a paralyzed man on a mat. They couldn't reach Jesus because there were a lot of people surrounding the house. The men carry their friend to the roof and make an opening in the roof. The men lower the paralyzed man in front of Jesus in the middle of the people.

It is important to remember that Galilean houses had flat roofs and staircases leading to the roof on the outside. That is how the men were able to get to the top of the house and lower their friend down. It is also important to remember that the men probably had ropes with them to help lower the mat down to reach Jesus.

Jesus observes the faith of the men and the paralyzed man. Jesus tells the paralyzed man, "I forgive you of your sins." The religious leaders and the teachers of the law think that Jesus was blasphemous because only God can forgive sins.

Jesus knew the thoughts of the religious leaders and teachers of the law. Jesus asks the religious leaders and teachers of the law, "Why do you question the forgiveness of sins in your thoughts?" Jesus asked them, "What is easier, to forgive the sins of the paralyzed man or to command him to walk?" Jesus proves his authority to forgive sins by telling the paralyzed man to stand up and go home with his mat.

It is important to remember that Jesus is fulfilling Simeon's prophecy by revealing the hidden thoughts of men.

Everyone watched the man jump up, pick up his mat and go home praising God. Everyone praised God in admiration.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- People listening
- Pharisees
- Teachers of the law
- Paralyzed man
- Men carrying the paralyzed man

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Jesus teaching in a house very full of people.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching inside of a house. Religious leaders and teachers of God's law came from many different villages to hear him. They are sitting close to Jesus.

Stop the action: Ask the actors playing the religious leaders and teachers of the law, "How do you feel?" You may hear things like, "I am curious about this teacher," "I need to know if he is a false prophet," "He seems to teach right." Restart the action.

Some men brought a paralyzed man. There were so many people that they carried the man to the roof and made an opening. They lowered the paralyzed man close to Jesus.

Stop the action: Ask the actors playing the men bringing the paralyzed man, "How do you feel?" You may hear things like, "Jesus can heal him," "Determined," "This is our last chance," "It is difficult, but it will work." Restart the action.

Jesus sees the faith of the men and the paralyzed man. Jesus tells the paralyzed man, "I forgive you of your sins." The religious leaders and the teachers of the law are thinking that Jesus is blasphemous because only God can forgive sins.

Stop the action: Ask the actor playing the paralyzed man, "How do you feel?" You may hear things like, "Jesus is about to heal me," "The eyes of Jesus show compassion," "I didn't expect my sins to be forgiven." "I feel joyful." Ask the actors playing the religious leaders and teachers, "How do you feel?" You may hear things like, "I am furious," "I am confused, why did he say that?" "I can't believe he thinks he is God." "Anyone can say the words, "Your sins are forgiven." Restart the action.

Jesus knew the thoughts of the religious leaders and teachers. Jesus asks the religious leaders and teachers of the law, "Why do you question the forgiveness of sins in your thoughts?" Jesus asked them "What is easier, to forgive the sins of the paralyzed man or to command him to walk?"

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "They doubt so much," "Discouraged," "They need to see signs." Ask the actors playing the religious leaders and teachers, "How do you feel?" You may hear things like, "I am surprised that Jesus knew my thoughts," "Who gave him the power to know our thoughts?" "Is Jesus saying that he will heal this paralytic?" "Jesus is trying to confuse people." Restart the action.

Jesus proves his authority to forgive sins by telling the paralyzed man to stand up and go home with his mat.

Stop the action: Ask the actor playing the paralyzed man, "How do you feel?" You may hear things like, "I am so happy, Jesus forgave my sins and also healed me," "I feel loved by God," "I can return to my family and community now," "I feel grateful." Restart the action.

Everyone watched the man jump up, pick up his mat, and go home praising God. Everyone praised God in admiration.

Stop the action: Ask the actor playing the people, "How do you feel?" You may hear things like, "I am amazed," "I feel honored," "I am thankful that God is

doing great things among us," "Maybe Jesus really is the Messiah!"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching in a house in Capernaum. The Pharisees and teachers of the law came from all over Israel to listen to him. The name **Pharisee** means to be separated. They were seen as the most influential group of religious leaders in Israel. The Pharisees were devoted to God's law. They recognized both the written and oral religious traditions and law. Some of the Pharisees were also teachers of God's law, and that is who is talked about in this story. Pharisee can be found in the Master Glossary. **Teachers of the law** refer to scribes. The original work of these men was to write copies of the law of Moses. But during Jesus' time, they studied, taught, and interpreted God's law. Most teachers of the law were Pharisees, but not all Pharisees were teachers of the law. Teachers of the law is in the Master Glossary.

The power of the Lord is with Jesus. Here the **Lord** refers to God himself. It is the way the Jewish people referred to God when they did not want to say his name because they respected him so much. Be sure to translate Lord in the same way you have in previous passages. Lord can be found in the Master Glossary.

Some men bring a **man who is paralyzed on a mat** to Jesus. The man is lying on the mat because he had a sickness which caused him to be unable to move his legs. Since Luke does not tell us if the man had this sickness from birth, he probably developed his disease after birth. The **mat** refers to any piece of furniture that is used for lying on. In this case, it had to be light enough for someone to carry a person on. Most poor people in Israel slept on woven mats that could be rolled up. This is the type of mat that is probably referenced in this story.

The man's friends make a hole in the roof to lower him down in front of Jesus. Jesus sees their **faith**. Faith refers to people's response to the promises of God. It is not just agreeing with God, but putting your confidence and trust in God. The paralyzed man and his friends believe that Jesus can heal him. It is important to specify in whom a person believes. In this case, the men have faith in Jesus.

Teaching tool: Ask a volunteer ahead of time to help you with this. Place a chair in the center of the room

and ask the volunteer, "Do you believe that this chair exists? Do you believe that this is a chair? Do you believe this chair is strong enough to hold you?" The volunteer should say "yes" to all these questions. Then ask, "I know you are tired, so here's this chair for you to sit in." The volunteer should refuse to sit in the chair. Go over this several times, asking why the volunteer won't sit in the chair even though he/she knows it is there and says that they believe it is strong enough to hold them. Explain to the group that this is an example of what faith is about. If the person will not sit in the chair, they really do not have faith in the chair.

Jesus calls the man **friend**, which is a neutral greeting that means man. Jesus tells him **your sins are forgiven**. It is implied that Jesus forgave his sins.

In your language, you may need to say who forgave the sins. In this case, you can either translate this as "I forgive your sins" or "I declare to you that God forgives your sins." Be sure to describe sin and forgiveness in the same way you have in previous passages. Both terms, sin and forgiveness, can be found in the Master Glossary.

The Pharisees think Jesus is speaking blasphemy. **Blasphemy** is to insult God through your speech. The Pharisees accused Jesus of dishonoring God. In the Old Testament, this was punishable by death. Blasphemy can be found in the Master Glossary. Jesus says he knows what the Pharisees are **thinking in their hearts**. In your language, you may need to use a different body part or expression to describe where someone thinks.

Jesus calls himself the **Son of Man**. This phrase means Jesus is human. The "Son of Man" is the person to whom Daniel referred to in his vision. God gives the Son of Man all authority and power. The term forces people to decide if Jesus is man or God. Be sure it is clear in your translation that Jesus is speaking of himself with this title. Use the same translation for Son of Man as you have in previous passages. The title Son of Man can be found in the Master Glossary.

Jesus heals the man to prove that he has the authority to forgive sins. The people are **amazed**. This means the people had a positive reaction. They were happy and surprised that the man was healed.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 5:17–26

Audio Content

[webm zip](#) (3435014 KB)

- [FIA Step 1](#)
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Luke 5:27–39

Hear and Heart

Hear Luke 5:27–39 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has just healed a man and proven that he has the authority to forgive sins. In this story, Jesus uses his authority and forgives a man named Levi. Jesus calls Levi to be his follower. Levi's response is to leave everything. Levi invites Jesus and his disciples to eat with him in his house. Once again, Jesus faces conflict with the religious leaders.

After healing the paralytic man, Jesus goes outside of Capernaum. Jesus sees a Jewish man collecting taxes, or money for the Roman government. The Gospels of Luke and Mark use the name Levi for this person. But the Gospel of Matthew says that his name is Matthew. Because Capernaum is a small

town, Jesus' disciples, Simon, James, and John, probably already knew who Levi was.

Tax collectors were despised in Jewish culture. They collected taxes, or money, from people for the Roman government. The Jews knew they usually collected more money than required and kept the extra money for themselves. Tax collectors were outcasts from the community. They could not be a judge or witness in court. They could not worship in synagogues. They were also considered shameful to their families.

Stop and discuss with your team: What things make someone an outcast in your community? How are outcasts treated in your culture?

A tax booth is a place where Jews paid taxes. It was probably a small table under a shelter where Levi sat to receive taxes. Tax booths were usually located just outside of a town since people had to pay money, or taxes, to use the roads.

Stop and show a picture of a tax booth to your team.

Jesus tells Levi, "Follow me." This phrase means that Jesus wants Levi to become his disciple. A disciple is a learner who is always with his teacher. A disciple learns constantly from his teacher's words and actions. Levi responds to the command by leaving everything to follow Jesus. Levi leaves his work as a tax collector and begins to be a disciple of Jesus. Luke connects Levi's response with the other disciples-Simon, James, and John. They also left everything to follow Jesus.

Levi invites many people to his house to eat a large meal. Levi is the host and Jesus is his honored guest. In Jewish culture, the host was known for being rich while the honored guest was known for their wisdom. People invited to the meal were considered friends. Other tax collectors, Levi's friends, and Jesus' disciples are all together at this meal.

Stop and discuss with your team: What does it mean in your culture to share a meal together? Is there a special significance to being invited to someone's home? What kind of things are talked about while you eat?

The Pharisees hear that Jesus is eating with tax collectors. They complain to Jesus' disciples. The Pharisees are upset because Jesus is a teacher of God's law, and he is eating with sinners, or people who regularly disobey God. The Pharisees call Levi's guests sinners because they were tax collectors and outcasts. The Pharisees see tax collectors as living outside of faithfulness to God.

They believed that purity should be kept not just in the temple, but at home as well. Levi's guests did not religiously and ceremonially wash themselves before eating. The Pharisees thought Jesus was becoming unclean, or unfit for serving God, by eating with these outcasts.

Jesus responds to the religious leaders with a proverb, or well-known saying that gives advice. Jesus compares sin to sickness and says people who are sick need a doctor. Jesus says that he is the doctor. His comparison means that people who think they are righteous do not think they need help. However, sinners know that they need Jesus' help. Jesus implies that the Pharisees thought they were already righteous. They thought they already had a right relationship with God. Jesus says his purpose is to call sinners to repent or turn to God. This explains why he is eating with sinners who know they need him.

Stop and discuss with your team: How is wisdom or life advice passed down in your culture?

Later, someone asks Jesus a question about fasting. Fasting means to go without food or drink as part of one's worship to God. John's disciples and the Pharisees' followers fast while Jesus' followers continue to eat and drink. John refers to John the baptist. The people were indirectly accusing Jesus' followers of not showing serious devotion to God. Jesus again answers them with a comparison. Jesus describes himself as a man who is getting married and his disciples as the wedding guests who are coming to celebrate him. Jesus says wedding guests do not fast while the bridegroom is with them. Bridegroom is the man who is getting married. In Jewish culture, if guests fasted at a wedding they were showing sadness instead of rejoicing. Jesus says his disciples do not fast because Jesus is still with them. Jesus implies that in the future he will be taken by force from his followers. His disciples would fast to show their sadness when he was gone.

Stop and discuss with your team: During Jewish weddings, guests would come to celebrate and rejoice with the man who is getting married. How do people celebrate weddings in your culture?

Jesus then uses three parables, or wise sayings, to express that he is teaching a new way to live for God. Jesus' new way of teaching will not fit into the old Jewish traditions.

Jesus compares the old ways to an old piece of clothing. He compares his new way to a patch, or a piece of cloth cut from a new piece of clothing. No

one would take away cloth from a new piece of clothing to sew it onto an old piece of clothing. When someone washed the clothing, the patch would shrink and tear away from the old clothing. Jesus is implying that his teaching cannot be added to people's old way of living.

Jesus also compares the old ways to old wineskins. A wineskin is a container made out of animal skins that people used to store wine. Wine is a fermented drink made from grapes. Jesus compares his new way to new wine. Jews knew that when new wine is put into old wineskins that the wineskins burst. New wineskins expanded as the wine fermented, but old wineskins had already been expanded.

Stop and show a picture of a wineskin to better understand this concept.

Jesus then says that people who drank old wine did not want to drink new wine. He was really talking about people who were content with the old way of teaching Jewish religion. Old wine is good. However, Jesus is saying that although old teachings are good, his new teachings are a fulfillment or final result of the old teachings.

Luke uses this story to show repentance as leaving everything and following Jesus. The theme of Jesus helping the poor is continued. Jesus' actions show that his message is for everyone, even the outcasts. Jesus continues to face conflict with the religious leaders who cling to the old ways. This prepares for the next story where Jesus' disciples will once again be criticized.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus goes out of Capernaum. Jesus tells a tax collector, "Follow me." The tax collector's name is Levi. Levi becomes a follower of Jesus.

Second scene: Levi has a banquet with Jesus as a guest of honor. Levi's friends are at the table with Jesus. People despise Levi's friends. Levi's friends are tax collectors. Religious leaders and teachers of the law question that Jesus and his disciples are eating and drinking with such bad people. Jesus responds by saying that only people who are sick need a doctor, not healthy people. Jesus said he has

come not for the people who think they are righteous, or that they have a right relationship with God, but for sinners.

Third scene: People ask Jesus why his followers do not fast like the followers of others. Jesus responds by using the example of a wedding. In a wedding, the people celebrate with the groom, but when the groom is taken away, the people will fast.

Fourth scene: Jesus tells them that using a piece of a new garment to fix an old garment ruins the new garment and does not match the old garment. Jesus also tells them that using old wineskins to hold new wine ruins the old wineskins and the new wine spills. Finally, Jesus tells them that the people who drink the old wine do not want new wine. These are three parables.

The characters in this story include:

- Jesus
- Levi
- Jews charged with taxes
- Levi's friends
- Pharisees and teachers of the law
- Disciples
- Groom
- Groom's friends
- Tailor
- Wine maker

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus just forgave the sins of a瘫痪 man and healed him. The people were praising God for what they saw.

It is important to remember that the Jews despised the tax collectors. The tax collectors worked for the Romans. People knew that the tax collectors asked for more money than they were supposed to. Levi has been in the booth collecting taxes before Jesus calls Levi.

Jesus is leaving the town. Jesus sees a tax collector. Jesus tells the tax collector to follow him. Levi is the

name of the tax collector. Levi leaves everything and follows Jesus.

Levi holds a feast for Jesus in his home. Levi's friends are eating at the table with Jesus. Levi's friends are tax collectors and other kinds of people. Most Jews despised tax collectors and Levi's friends because they saw them as sinners. They are unclean because they have had contact with Gentiles. They did not ritually clean themselves before eating like the religious leaders expected them to.

It is important to remember that the Pharisees and teachers of the law were not in the house of Levi when the feast happened. The Pharisees and the teachers of the Law believed that hanging out with sinners would make them unclean, or not accepted by God. The Pharisees questioned the disciples outside of the house after the feast.

The Pharisees and the teachers of the law ask the disciples, "Why is Jesus eating with sinners?" Jesus responds by saying sick people need a doctor. Jesus said he has come for the sinners not for the people who think they are righteous.

It is important to remember that the Jewish people fasted because of a great loss or to show hope for something better to come. Jesus' response shows that there is no reason to fast while Jesus is with them.

The Pharisees and scribes asked Jesus why Jesus' disciples eat and drink while John's and the Pharisees' disciples fast and pray often.

It is important to remember that no one would ruin a piece of new cloth to sew it onto an old garment. People knew that new wine expands and would burst an old wineskin that had already been expanded.

Jesus gives two examples. Jesus says that fixing an old garment by using a piece from a new garment ruins the new garment and it will not match the old garment. Jesus says that using an old wineskin to be filled with new wine will burst the old wineskin and spill the wine. The new wine has to go in new wineskins. These examples show that people who cling to the old Jewish religious teaching will not accept Jesus' new teaching. Jesus says the people that drink the old wine do not want the new wine.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Levi
- Levi's friends
- Jews charged with taxes
- Pharisees and teachers of the law
- Disciples
- Groom
- Groom's friends
- Tailor
- Wine maker

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Levi sitting in his booth collecting taxes. The Jews despise Levi. Because Capernaum was small, Jesus' disciples probably already knew Levi.

Make sure that the team acts out Levi's friends as outcasts, people who were sinners, and tax collectors. They are eating and drinking with Jesus.

Make sure that the team acts out the Pharisees and teachers of the law outside of the house. After the feast, the Pharisees and teachers of the law question the disciples about Jesus' behavior, eating and drinking with sinners.

Make sure that the team acts out a wedding party and the people eating and drinking with the groom. Then, when the groom is taken away, those same people are fasting to show sadness. This acting is at the same time that Jesus is giving the example.

Make sure that the team acts out a person trying to repair his old clothes. This person cuts a piece of a

new garment to fix the old garment. But the new patch doesn't match the old garment, and the new garment is ruined. When they wash the old garment, the patch shrinks and the old garment is also ruined.

Make sure that the team acts out a person making new wine and using an old wineskin. Over time, the old wineskin bursts and spills the new wine. Other people are drinking old wine and they reject the new wine.

The second time the team acts out this story, stop them at certain points.

Act out Levi is in his booth collecting the taxes. The Jews that go to pay the taxes do not like Levi. Levi is an outcast.

Stop the action: Ask the actor Levi, "How do you feel?" You may hear things like, "I feel alone sometimes," "This is a good job that pays well," "I have benefits that others don't," "I can't go back to friends and family because of this job." Restart the action.

Jesus is leaving the town. Jesus see Levi. Jesus tells Levi, "Follow me." Levi leaves everything behind and follows Jesus.

Stop the action: Ask the actors playing the Jews paying taxes, "How are you feeling?" You may hear things like, "I can't believe he works for the Romans," "Why is Jesus talking to him?" "I don't like Levi," "Wait, where is he going?" Restart the action.

Levi holds a feast. The guest of honor is Jesus. Levi's friends are eating and drinking with Jesus. The Jews do not respect Levi's friends because they are tax collectors. Levi's other friends live lives that the Jews consider dishonorable, even sinful.

Stop the action: Ask the actors playing Levi's friends, "How are you feeling?" You may hear things like, "I feel honored that Jesus is with us," "He is not like the others, he hangs out with us," "I'm intrigued by what Jesus has to say." Restart the action.

Some time after, the Pharisees and teachers of the law question the disciples why they eat and drink with such bad people. Jesus answers by telling them how sick people need a doctor, not the healthy people. Jesus says I have come for sinners who need to repent, not for people who think they are righteous.

Stop the action: Ask the actors playing the Pharisees and teachers of the law, "How are you feeling?" You may hear things like, "I can't believe he's making himself unclean." "This is a bad example for the

people." "This new teaching is dangerous." Restart the action.

Some people ask Jesus why his disciples always eat and drink while John's disciples and the Pharisees' disciples fasted.

Jesus responds by giving an example of the bridegroom or the man getting married. Jesus gives an example of fixing old cloth by using a new cloth. Jesus gives an example of new wine in old wineskins.

Stop the action: Ask the actors playing Pharisees and teachers of the law, "How are you feeling?" You may hear things like, "Angry." "Our teaching is right in God's eyes, not yours!" "Jesus needs to be stopped."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is near Capernaum when he sees a man named Levi collecting taxes. A **tax collector** refers to a person who collects money, or taxes, for the government as a job. The Jewish people had to pay a tax to the Roman government for using roads and bringing goods or produce into the country. The Jews despised tax collectors because they were known for collecting more money than required and keeping it for themselves. Tax collectors were outcasts in Jewish communities and seen as shameful to their families. Be sure to translate tax collector in the same way you have in previous passages.

Tax collectors worked in **tax booths**. The booth was probably a small table set up under a shelter where Levi sat to collect taxes. Most times, tax booths were set up just outside of the main city or town. This would explain why Jesus went out from Capernaum and saw Levi.

Show your team a picture of a tax booth if you have not already.

Jesus tells Levi, "Follow me." This was Jesus' way to ask Levi to be his disciple. **Disciple** means learner. These learners followed their teacher wherever he went. They committed themselves to learning from his teachings and actions. Jesus' closest followers were with him for much of his public ministry. They traveled with him, learned from him, and were sometimes sent out to preach the good news of the Kingdom and heal the sick. In this story, disciples refer to Simon, James, John, and now, Levi. Disciples can be found in the Master Glossary.

If your language has an understood term for the devoted followers of a teacher, you may use that term here.

Levi gets up, **leaves everything**, and follows Jesus. This means Levi left his job as a tax collector to become Jesus' disciple. Be careful not to translate this as Levi left behind all of his possessions, since we know the next part of the story takes place in Levi's house.

Levi hosts a **banquet**, or a large meal, for Jesus. Levi invites his friends and other tax collectors to come eat at his house. The people are **reclining** at this table. This phrase just means they were eating at the table. In Jewish culture, people usually ate together at a low table and sat on cushions on the floor.

The **Pharisees** and the **teachers of the law** who belonged to their sect are also present. This just means the Pharisees and their scribes. Translate Pharisee and **scribe**, or teachers of the law, in the same way you have in previous passages. Both terms can be found in the Master Glossary. The Pharisees are there to see if Jesus is following God's law. They begin to **grumble**, or complain, to the disciples. The Pharisees judge Jesus as a teacher of God's law for eating with **sinners**. Sinners are people who regularly disobey God's law. The Pharisees added many other rules to God's law. They called anyone who did not follow these rules sinners. One of these rules was that people should religiously and ceremonially wash themselves before eating. Levi's guests did not do this. The Pharisees also considered tax collectors to be sinners. Be sure to translate sinners in the same way you have in previous passages. Sin is in the Master Glossary.

Jesus responds with a comparison of sin to sickness. Jesus says he has come to call people who are sick with sin to **repent** to be with him. He did not come to call the **righteous** because they did not need his help. Be sure to translate repentance and righteous in the same way you have in previous passages. Both terms can be found in the Master Glossary.

Later, Jesus' disciples are criticized again. This time it is about **fasting**. Be sure to use the same translation of fasting as you have before. Fasting is in the Master Glossary. Jesus responds with a question he does not expect to be answered because the answer is obvious. Are guests sad at a wedding while the **bridegroom**, or man being married, is with them? The answer is no. Fasting

implies that the guests are sad. Jesus compares himself to the man being married. His disciples will not fast until Jesus is taken from them. Then they would fast to show their sadness.

Jesus then tells three **parables**. A parable is a term that describes different types of wise speech. They could include cultural stories or wise sayings. Many times parable refers to a special kind of story that Jesus told. The story used everyday things to describe deeper things about God. Parables were often hard to understand unless people really tried to listen. When Jesus tells a parable, he expects people to change their attitude or actions. In this case, parable refers to a wise saying. Parable can be found in the Master Glossary.

Jesus uses the example of fixing an old **garment** with a patch cut from a new garment. A garment means a piece of clothing. A **patch** is a small piece of clothing that someone sews over a torn area in another cloth. The new patch will not work because it will shrink when washed and tear away from the old clothing. It also was not practical because cutting a patch requires ruining a new piece of clothing.

Jesus uses another parable about wineskins. Wine is a fermented drink made from grapes. **Wineskins** were the containers used to store the wine in. Usually, the Jews made these containers out of goat skins. A new wineskin would expand as the wine fermented, but old wineskins would break.

Show your team a picture of wineskin if you have not already.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 5:27-39

Audio Content

[webm zip](#) (3989372 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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[mp3 zip](#) (6708599 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 6:1-11

Hear and Heart

Hear Luke 6:1-11 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

The religious leaders do not approve of Jesus and his disciples because they ate with sinners. In this story, Luke shows two similar events about conflict between Jesus and the religious leaders. Their disagreement is about what God's law says about the Sabbath, the Jewish day of rest. Jesus heals a man on the Sabbath. The healing of the man shows that he has authority from God to decide what a person can or cannot do on the Sabbath.

Luke does not tell us exactly where Jesus is but focuses more on what day it is. It is the day of rest for the Jews—the Sabbath. God's law says that Jews must not work on this day. Jesus is walking with his disciples, or followers, in a field of crops that produce grain. They used paths that allowed them to pass through the fields without damaging the plants. Jesus' disciples are hungry. They pick a small amount of the heads of the grain with their hands as they pass by. The grain seeds could be eaten raw. The disciples rubbed the grain in their hands to remove the husk before eating the kernels or seeds. The law of Moses in Deuteronomy allowed Jews to do this in fields owned by other Jews as long as they did not harvest a large amount.

Stop and show a picture of a grain plant with the seeds on top. How do people eat when they are traveling in your culture? Are they allowed to get food from other people's fields?

Some of the Pharisees, or religious leaders, see Jesus' disciples doing this. The Pharisees ask a question that accuses the disciples of breaking the Sabbath rules. The Pharisees consider picking grain to be the same as harvesting and threshing grain. In Jewish culture, harvesting and threshing grain are work. They think the disciples are breaking God's law by working on the Sabbath. The Pharisees ask the question to the disciples, but they are implying Jesus is to blame. In Jewish culture, a teacher is responsible for the behavior of his followers.

Stop and discuss with your team: What does the relationship between a teacher and a student look like in your culture?

Jesus answers by telling a story of David from scripture, or the Jewish holy writings. David was a well-known and respected ancestor to the Jews. He was a king of Israel chosen by God. In this story, David is not king yet. David and his men are hungry. David goes to the tabernacle, or a large tent where the Jewish people offered sacrifices to God and where God revealed his presence to them. David asks the high priest for bread. The only bread available was the consecrated bread, or bread that had been given to God. God only allowed the priests to eat this bread. The priest gives David the bread for him and his men to eat. David did something that was not allowed but God does not punish him. Jesus shows through this story that David was still being obedient to God even though it appeared he was breaking the law.

Stop and show a picture of the tabernacle and of Jewish bread used in the tabernacle.

Jesus says he has even greater authority, or the right to act, than David. Jesus says the Son of Man is Lord of the Sabbath or the Jewish day of rest. Jesus is talking about himself when he says the Son of Man. The use of "Lord" means that Jesus had authority over the Sabbath day. Jesus has this authority because God sent him. Jesus can decide what is right or wrong to do on the Sabbath. The Pharisees knew God's law, but they did not truly understand it.

Then Luke tells another story about the Sabbath that is very similar. Jesus is teaching in a synagogue, or a Jewish place of worship. It was Jesus' habit to teach in a synagogue every Sabbath.

A man is there who cannot move his hand. Shriveled means that his fingers up to his elbow were paralyzed. He could not move his right hand or arm.

Stop and show your team a picture of the inside of a synagogue.

The Pharisees and scribes are also present. They are listening to Jesus and waiting for him to break God's law. The Pharisees want Jesus to break the law so that they can legally accuse him in court. The Pharisees believed that healing on the Sabbath was a sin. God's law only allowed healing on the Sabbath when a person was dying. The Pharisees know Jesus has the power to heal. But they are waiting to see if Jesus will break the law by healing the man on the Sabbath.

Jesus knows what the religious leaders are thinking-he knows they want him to fail. Jesus tells the man to stand in the middle of the synagogue so that everyone can see him. Jesus answers the Pharisees' thoughts with a question. Jesus does not expect his question to be answered because everyone already knows the answer. Is it lawful to do good and to save lives on the Sabbath or to do evil? Jesus thinks that God's law says that you can do good on the Sabbath. He also thinks that if you have an opportunity to do good, you should. If you choose to not do good on the Sabbath, you are really doing evil. Jesus challenges the Pharisees to admit that healing is lawful on the Sabbath.

Jesus asks the man to stretch out his hand. Normally, people cannot move a paralyzed hand. Jesus asked the man to do something impossible. The man obeys and Jesus heals his hand completely. The Pharisees are so angry that they cannot think clearly. They begin to talk to each other about what they should do to Jesus. The Gospels of Mark and Matthew tell us that they are so angry they want to kill Jesus.

This story shows that Jesus is Lord over the Sabbath. Jesus has the authority to decide what is right or wrong on the Sabbath. Luke continues to show conflict between the religious leaders and Jesus and his disciples.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus and his disciples are walking in a field on the Sabbath. The disciples pick some grain seeds and eat them. The religious leaders question their actions. Jesus responds by telling the story of David. Jesus says he has even greater authority than David.

Second scene: On another Sabbath, Jesus is teaching in a synagogue. The religious leaders are there waiting for Jesus to break God's law. Jesus responds to their thoughts by healing a man whose arm was paralyzed. The religious leaders are angry.

The characters in this story include:

- Jesus
- Disciples
- Pharisees
- Teachers of the law
- King David
- The high priest
- People in the synagogue
- The man with a paralyzed arm

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the law given by God to Moses allowed Jews to pick grain from the fields of other Jews. The law required that they were not allowed to harvest large amounts.

Jesus is walking with his disciples through grain fields on the Sabbath. Jesus' disciples take some grain to eat. Jesus' disciples rub the grains in their hands to get the husk off. Jesus' disciples eat the grains.

It is important to remember that the religious leaders added more rules to the laws given by God to Moses. The religious leaders considered that even picking grain was harvesting. Harvesting was work in Jewish culture. Somehow, the religious leaders find out what Jesus' disciples are doing.

The religious leaders criticize Jesus' disciples. They talk to the disciples telling them that the disciples are working on the Sabbath, which is against God's law.

It is important to remember that teachers were responsible for the actions of their disciples or followers. So the religious leaders are really criticizing Jesus.

After the religious leaders talk to the disciples, Jesus responds to them by telling the story of David eating the bread that was just for the religious leaders. Jesus says he has more authority than David.

Another day, Jesus is teaching in a synagogue on the Sabbath. The religious leaders are there.

It is important to remember that the religious leaders are beginning to follow and listen to Jesus not because they want to hear his teaching, but because they are looking for a way to accuse Jesus in court. They want Jesus to fail and be stopped.

Jesus knows the thoughts of the religious leaders. Jesus asks the religious leaders a question in front of other Jews. Jesus asks if it is permitted to do good or bad on the resting day. Jesus responds to his own question by healing a man with a paralyzed arm. The religious leaders become very angry.

Embodying the Text

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Pharisees
- Teachers of the law
- King David
- The high priest
- People in the synagogue
- The man with a paralyzed arm

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the religious leaders finding out about the disciples picking grain.

Make sure that the team acts out the story of David while Jesus is telling it.

Make sure that the team acts out the teachers of the law and the religious leaders waiting for Jesus to heal someone but without showing their intention.

The second time the team acts out this story, stop them at certain points.

Act out Jesus walking in a field with his disciples. The disciples are very hungry. They pick some grain to eat.

Stop the action: Ask the actors playing the disciples, "How do you feel?" You may hear things like, "Hungry." "Tired." "Life as Jesus' follower can be hard." Restart the action.

Act out the Pharisees seeing the disciples pick grain to eat. The Pharisees confront the disciples and tell them it is wrong to work on the Sabbath.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Surprised." "Why do they keep judging us?" "If it was wrong, Jesus would have told us." Restart the action.

Jesus responds to the Pharisees. He tells them the story of David. He tells them he has more authority than David.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "The answers to your questions are in the scriptures." "If only you could understand." "This is part of God's plan." Restart the action.

Jesus is teaching in a synagogue. The Pharisees are waiting for Jesus to break God's law. Jesus knows their thoughts and asks a question. He heals a man with a paralyzed arm to show he has authority over the Sabbath. The Pharisees are angry and want to stop Jesus.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "God has given me all authority." "I must show them for them to understand." "I'm thankful for God's power in me." Ask the actor playing the man who was healed, "How are you feeling?" You may hear things like, "Jesus is powerful." "Thankful." "Surprised." "In awe." Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Surprised." "Jesus is not

afraid to correct the Pharisees." "I'm humbled to be his follower."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is walking in grainfields on the Sabbath or the Jewish day of rest. **Grainfields** are fields that are used to grow different types of crops that produce grain. This field could have been wheat or barley. Jesus is walking with his **disciples**. Refer to the Master Glossary for the definition of disciples. Be sure to translate this term in the same way you have in previous passages.

Though we don't know where Jesus is, Luke does tell us it is the **Sabbath** or the day of rest for the Jews. Refer to the Master Glossary for the complete definition of the Sabbath. Translate Sabbath in the same way you have in previous passages.

The disciples pick heads of grain from the field. The **head of grain** refers to the top part of grain plants where clusters of seeds grew. The seeds, or **KERNELS**, could be eaten raw.

Stop and show a picture of wheat if you have not already.

Some of the Pharisees who are close by see this happen. Be sure to translate Pharisee in the same way you have in previous passages. Pharisee can be found in the Master Glossary. Luke says "some of the Pharisees" because he does not want to imply that all of the Pharisees criticized Jesus and his disciples. The Pharisees are upset because they think Jesus and his disciples are doing something **unlawful** on the Sabbath. Asking if something is lawful or unlawful is asking if it is permitted by God's law. God gave his law to the Jews to live by. Many times, the religious leaders would interpret these laws and treat their interpretations as God's law, too. God's law says that Jews cannot work on the Sabbath. The Pharisees interpreted God's law about the Sabbath to mean that people could not pick grain.

When Jesus asks the Pharisees, "**Have you read...?**", he is asking if they have read the scriptures. The **scriptures** were the holy writings of the Jews and included the story of their ancestor David. Be sure to translate scriptures in the same way you have before. Scripture can be found in the Master Glossary.

Jesus answers with a story of their ancestor David. In the story, David enters the house of God. The

House of God refers to a large tent that was moved from place to place where the Jewish ancestors worshiped God. The House of God was also called the tabernacle. This was a place where priests made sacrifices on behalf of the people before David's son built the temple. The House of God is in the Master Glossary.

Stop and show a picture of the House of God, or tabernacle, if you have not already.

God's law required the priests to make offerings to him. The **consecrated bread**, or **Bread of the Presence**, refers to the bread that the priests offered to God in the Holy Place of the tabernacle. Every Sabbath, the bread was replaced and the **priests** were allowed to eat the old bread. God only allowed the priests to eat this bread. Be sure to translate priest in the same way you have in previous passages. Priest can be found in the Master Glossary.

Jesus answered the Pharisees' question about what is lawful or unlawful on the Sabbath. Jesus says that he is **Lord** of the Sabbath. Here Lord refers to someone who has authority over something. Jesus calls himself the Son of Man.

Be sure that it is clear by the way you translate this that Jesus is speaking about himself. Translate Lord and the Son of Man in the same way you have in previous passages. Both terms can be found in the Master Glossary.

In Daniel, the **Son of Man** is the person to whom God gives all authority and power. Jesus probably likes this term because the title can refer to an ordinary human being or to a supernatural being like it does in the prophet Daniel's vision. Jesus liked to use this title because it forces people to decide if Jesus is man or God. Jesus is saying he has the right to decide what people could and could not do on the Sabbath. Jesus has this authority because God has sent him.

Luke tells a second story that also happens on the Sabbath. He is teaching in a synagogue, or a Jewish place of worship. Be sure to translate **synagogue** the same way you have in previous passages. Synagogue can be found in the Master Glossary.

Stop and show the inside of a synagogue if you have not already.

There is a man with a shriveled hand. Here the Greek word for hand includes the fingers, palm, wrist, and forearm.

Every language defines body parts differently. If you have a term that includes the area from the elbow to the fingers, you could use that term here. Otherwise, you can use a general term for the hand and arm.

The man's hand is **shriveled**. When shriveled describes body parts, it means lifeless or paralyzed. This man could not move his right hand or arm.

The Pharisees want to **accuse** Jesus. Accuse is a legal term. It means they want to see Jesus break God's law so that they can bring a legal accusation against him in court.

Jesus knows what they are thinking. He asks a question that everyone knows the answer to. "Is the Sabbath a day **to do good or to do evil**?" These terms describe what is right or good and what is evil or wrong. You can also use terms that mean to help or harm people. It is clear that God created the Sabbath for good. Jesus considers healing the man's hand to be a good thing. Jesus shows he is Lord of the Sabbath by healing the man's hand.

Luke says the Pharisees were **wild with rage**. This means that they were so angry that they could not think clearly.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:1-11

Audio Content

[webm zip](#) (3149674 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

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- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 6:12-16

Hear and Heart

Hear Luke 6:12-16 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching and healing in the synagogues of Galilee. One day, Jesus goes to a mountain to pray alone. Jesus prays all night. God guides Jesus to choose 12 disciples to train for leadership. Jesus chooses these leaders before giving a long teaching to tell them how to think and act.

Jesus climbs a mountain to be alone and pray. Mountains were usually the place where God met with people the Jews. This mountain was one of the hills around the Lake of Galilee.

Stop and show a picture of the hills around the Lake of Galilee.

Jesus prays all night. He is asking for God's guidance. The next day, Jesus called all of his disciples to gather around him. God guides Jesus to choose 12 of his disciples to become apostles. An apostle is someone who is sent with authority to accomplish a special task. Jesus chooses these 12 men to train them for leadership.

Stop and discuss with your team: What does someone do in your culture to prepare to make a big decision?

Luke then lists the names of the 12 apostles. Luke says that Jesus gave Simon the name Peter. This is something that Jesus did in the past. Peter is the name Simon will be called by for most of the books of Luke and Acts. Peter means "rock." This name change shows Simon's new relationship with Jesus. Jesus sees Peter as someone who follows his words. The number 12 is also significant since Israel consisted of 12 tribes. Because the religious leaders

of Israel were rejecting Jesus, Jesus chose 12 new spiritual leaders.

Stop and discuss with your team: How are names given in your culture? Who can change a person's name? What are the reasons for a person changing their name?

Luke has already introduced Simon, James, and John. Luke also names Andrew as an apostle. Andrew is Peter's younger brother. Philip and Bartholomew are also chosen. Bartholomew is also known as Nathaniel. Matthew and Thomas are chosen. Matthew is also known as Levi. He is the tax collector who was called by Jesus. Then there is James who is the son of Alphaeus. Luke tells us his father's name because there are two apostles named James. Jesus chooses Simon the Zealot. Simon is described as the zealot because there are two apostles named Simon. Zealot means that he wanted Israel to be free of the Roman government. Jesus also chose two men named Judas. One of the men named Judas was also named Thaddeus. He was the son of a man named James. The other man, however, is Judas Iscariot.

Stop and discuss with your team: How do people in your culture talk about people who share the same name?

Luke emphasizes that Judas Iscariot was a traitor. This refers to something that is going to happen in the future when Judas betrays Jesus. A traitor is a person who pretends to be a friend to someone but then helps the enemy to harm him.

In this story, Luke introduces the 12 apostles of Jesus. They will be mentioned many times in the book of Luke and Acts. Luke shows the importance Jesus places on prayer before making such an important decision. The apostles are chosen right before Jesus gives his sermon on how to live and act as a follower of Jesus.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus spent all night praying to God on a mountain.

Second scene: Jesus called his followers and chose twelve to be apostles.

The characters in this story include:

- Jesus
- Simon Peter
- Andrew
- James
- John
- Philip
- Bartholomew
- Matthew (Levi)
- Thomas
- James (son of Alphaeus)
- Simon the Zealot
- Judas son of James
- Judas Iscariot
- Other disciples

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that there were more than twelve followers. Jesus called many disciples, or followers, but Jesus only chose twelve of those followers to be apostles.

It is helpful to remember that Simon Peter, Andrew, James, and John were fishermen. They worked together. Andrew is the brother of Simon Peter. You will remember from a previous passage that James and John were brothers. Their father's name was Zebedee.

It is helpful to remember that Jesus also calls Philip, Bartholomew, Matthew, and Thomas to be apostles. This Matthew is the same tax collector that Jesus called to follow him.

It is helpful to remember that Jesus also calls James, Simon, Judas, and Judas Iscariot. The James that is mentioned here is not the same James mentioned before. This James is the son of a man named Alpheus. This Simon is not the same Simon mentioned before. This Simon was a Zealot, or a person who wanted Israel to be free from the Roman government. The last two Judas are different—one is the son of a man named James, and the other one is named Judas Iscariot.

Embodying the Text

In this session, the team will dramatize the story. This story has two scenes.

The characters in this story include:

- Jesus
- Simon Peter
- Andrew
- James
- John
- Philip
- Bartholomew
- Matthew (Levi)
- Thomas
- James (son of Alphaeus)
- Simon the Zealot
- Judas son of James
- Judas Iscariot
- Other disciples

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the followers showing that there were many more than twelve.

The second time the team acts out this story, stop them at certain points.

Act out Jesus praying alone to God. He prays all night on the mountain.

Stop the action: Ask the actor who is playing Jesus, "How do you feel?" You may hear, "I know God will help me make the right decision." "Empowered by the spirit." "It is important to leave leaders to continue teaching after I am gone." Restart the action.

Act out Jesus choosing the 12 apostles from his many disciples. Simon is chosen.

Stop the action: Ask the actor who is playing Simon, "How are you feeling?" You may hear, "I can't believe he chose me." "Honored." "Humble." Restart the action.

Jesus keeps calling each apostle by name.

Feel free to stop at any point of the calling of the apostles and ask the actor, "How are you feeling?"

Jesus chooses Matthew.

Stop the action: Ask the actors playing the other disciples, "How are you feeling?" You may hear, "Surprised." "But he was a tax collector!" "Upset." Restart the action.

Jesus continues calling the rest of the 12 apostles.

Feel free to stop at any point of the calling of the apostles and ask the actor, "How are you feeling?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus goes to a mountain to pray. This mountain was one of the hills surrounding the Sea of Galilee.

Stop and show a picture of the hills surrounding the Sea of Galilee if you have not already.

Jesus **prays** all night for God to guide him. Pray is in the Master Glossary. God guides Jesus to choose 12 disciples to become apostles. Be sure to use the same translation of **disciples** as you have in previous Luke passages. Disciples can be found in the Master Glossary. Jesus chooses the **apostles** to be his representatives. An apostle's main function is to preach the good news, to be founders of the church, to hold spiritual authorities in the church, and eventually, to be witnesses to the fact that Jesus had been resurrected from the dead.

If your language has an accepted term for apostle that is readily understood by all, you may use that term here. However, if your audience are not believers or are new believers, they may need further explanation, and a different term may be helpful to them. Some suggestions are:

- representatives of Jesus Christ
- special messengers of Jesus Christ
- sent-people of Jesus Christ

Whatever term you choose should imply that these people are in a position of trust and authority. Apostle can be found in the Master Glossary.

Luke lists the 12 apostles. One of the apostles is Judas Iscariot. Luke says Judas is a **traitor**. A traitor is a person who pretends to be a friend to someone and then helps people to harm him. Luke was speaking about events that would happen in the future. Judas will betray Jesus by helping his enemies to arrest him.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:12–16

Audio Content

[webm zip](#) (1878334 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 6:17–19

Hear and Heart

Hear Luke 6:17–19 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is on a mountain with his disciples near the Sea of Galilee. Jesus has just prayed all night to be able to choose 12 apostles, or representatives, from

his followers. They go down from the mountain to a flat place. A crowd is gathered there to hear Jesus teach and to have him heal those who are sick.

Jesus comes down from the mountain with his disciples and his apostles. The apostles were specially chosen by Jesus to be his representatives. Jesus stops on a level place. This means Jesus stopped descending and came to a flat place where people could sit. Jesus is about to teach the large crowd of people.

Stop and show a picture of a flat area in the hills of Galilee where the crowd could have sat.

A large crowd is gathered there waiting for Jesus. This could have been as many as several thousand people. A large group of Jesus' disciples, or followers, are also there. These were disciples who were not with Jesus when he chose the 12 apostles. People came from all over Judea, or the land of the Jews. People came from Jerusalem, or the religious capital of the Jews. People also came from an area near Tyre and Sidon, or two Gentile, non-Jewish towns. Tyre and Sidon were coastal towns located on the Mediterranean Sea. This suggests that both Jews and non-Jews came to hear Jesus teach.

Stop and show your team a map of where Tyre, Sidon, and the Sea of Galilee are located. How does information spread in your culture? What kind of news or information causes people to travel out of their community?

People also came so that Jesus could heal those who were sick. Jesus frees people who were controlled by evil, or unclean, spirits. The people who are sick or controlled by evil spirits want to touch Jesus.

Stop and discuss with your team: How do you know someone is controlled by an evil spirit? What does it look like when someone is cured from an evil spirit? Who has the power to cure someone of an evil spirit?

The people were healed when they touched Jesus. When Jesus healed someone, he was not less powerful than he was before healing the person. Luke means that Jesus was powerfully healing everyone he touched.

Luke uses this passage to tell where Jesus is and who he is speaking to before introducing Jesus' specific teachings. These specific teachings are commonly referred to as "the Beatitudes." Jesus used them to teach his disciples how to think and act as his followers.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has one scene.

First scene: When Jesus comes down from the mountain, there is a big crowd. The crowd is waiting to hear Jesus. Also, the people want to be healed from sickness and from evil spirits. Everyone tries to touch Jesus because healing power comes out of Jesus.

The characters in this story include:

- Jesus
- Apostles, or 12 disciples
- The crowd of his disciples that came down the mountain with him
- The crowd of his disciples waiting for him
- Thousands of people

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus has just chosen twelve disciples to be his apostles. So Jesus is coming down the mountain with some of his disciples and the 12 apostles.

It is important to remember not to minimize the importance of hearing the word of God in comparison with Jesus' power of healing.

People were coming from different areas to hear Jesus.

It is important to remember that these areas included Jerusalem. This was the capital city of the Jews where the temple was located. People also came from an area where Gentiles lived.

Many people tried to touch Jesus because healing power came out of Jesus. Jesus healed everyone who was sick. Jesus also healed the ones who came with evil spirits.

Embodying the Text

In this session, the team will dramatize the story.

This story has one scene.

The characters in this story include:

- Jesus
- Apostles, or 12 disciples
- The crowd of his disciples that came down the mountain with him
- The crowd of his disciples waiting for him
- Thousands of people

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus coming down from the mountain.

Make sure to act out some of Jesus' disciples walking with him. Represent a crowd of his disciples and a multitude coming from all of Judea. Many people also come from the coast of Tyre and Sidon, a place where Gentiles lived.

Make sure that the team acts out the crowd of disciples and the huge crowd with the desire to hear Jesus. Act out sick people in the crowd touching Jesus to be healed.

The second time the team acts out this story, stop them at certain points.

This story has one scene.

Act out Jesus coming down from the mountain. A big crowd came to hear Jesus. People want to touch Jesus to be healed. Jesus heals people with evil spirits.

Stop the action: Ask the actors playing the apostles, "How do you feel?" You may hear things like, "I'm so excited to learn from Jesus," "I wonder if I will be able to heal people one day," and "I'm surprised that so many people have come to hear Jesus." Ask the actors playing the crowd, "How do you feel?" You may hear things like, "I can't wait to hear what Jesus has to say," "I hope I can touch him, I need his healing," "I'm so thankful that Jesus took the time to heal me," and "I'm happy that I'm free from the evil influence."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus comes down from the mountain to a level place near the **Sea of Galilee**. Sea of Galilee is in the Master Glossary. In this context, a **level place** means flat ground where people can gather and sit. Though it was flat, this place could have still been in a mountainous area.

Stop and show your team a picture of the hills surrounding the Sea of Galilee.

A crowd is waiting for Jesus, including a group of Jesus' **disciples**, or followers. Be sure to use the same word for disciples as you have in previous passages. Disciples is in the Master Glossary. Luke tells us that people came from all over **Judea**. This is a general term that refers to the land of the Jews. People came from **Jerusalem**. This was the religious capital of the Jews where the temple, or Jewish place of worship, was located. Jerusalem is in the Master Glossary. People also came from the coast of **Tyre and Sidon**. These were two Gentile cities located on the shore of the Mediterranean Sea to the north of Israel.

Stop and show the translators where Tyre and Sidon are on the map. Reflect on how far people traveled to hear and be healed by Jesus.

Everyone wanted to touch Jesus because **power was coming from him** and healing them all. This phrase shows why people want to touch Jesus.

Be sure not to translate this in a way that implies Jesus is less powerful after healing someone. If it is not possible to say that power came from Jesus, you can say something like, "Jesus was powerfully healing everyone."

The people who wanted to be healed included those who were **tormented by evil spirits**. This refers to people who were controlled by evil spirits or demons. These unclean spirits made people unfit for service to God. Jesus cured them by setting them free from the control of the evil spirits. Be sure to use the same word for evil spirits as you have in previous passages. Evil spirit is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:17–19

Audio Content

[webm zip](#) (1624344 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 6:20–26

Hear and Heart

Hear Luke 6:20–26 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is on a mountain near the Sea of Galilee. He is with his 12 apostles, or representatives, and his disciples, or followers. A large crowd has come to hear Jesus teach. Jesus has already healed many sick people and cured those who had evil spirits. Many people call this specific teaching of Jesus the "beatitudes," which means blessings.

Jesus turns to his disciples and begins to teach them. The crowd is also listening to Jesus' speech and thinking about what it means to become one of Jesus' followers. Jesus begins his speech and tells his disciples that God blesses or favors them. Blessed does not refer to a feeling or financial status. However, a person in the good situation of

having God's favor will usually have feelings of happiness and joy. Do not use a word for blessed that only applies to prosperity or health. When Jesus uses the word "you," he is speaking in general terms. Jesus says people who are poor, hungry, and weeping are blessed. He does not mean that everyone in the crowd is poor, hungry, and weeping.

Stop and discuss with your team: How do you speak to several people at one time but still make the message apply to each individual?

Poor refers to people who do not have what they need. Some scholars also think poor can be interpreted spiritually. In the Old Testament, people used the term poor to describe someone who knew they needed God. When Jesus says, "yours is the kingdom of God," he means that they are citizens of God's kingdom. Jesus is telling them that if they follow Jesus as their king in their hearts then God's favor will be on them. If they follow Jesus, even though they are poor, they will be rich because God is pleased with them and they have a good situation.

Stop and discuss with your team: What kinds of "poor" do you talk about in your culture? Are people poor in just money, or other things as well? How are poor people treated differently than rich people?

Jesus says those who are hungry will be filled. Some scholars interpret hungry in a spiritual sense to mean longing for God and a good relationship with him. Being filled could mean being satisfied by God. Jesus says they will be satisfied or filled in the future, so they are blessed.

Weeping expresses sadness. Jesus says those who cry now will laugh with joy in the future because they are a part of God's kingdom.

Jesus says people who are hated because they follow him are blessed. Jesus refers to himself as the Son of Man. This was a title used for the person to whom God gives all power and authority. Jesus says God blesses his followers when they are not accepted or insulted even though it may not feel that way. This was significant to Jesus' disciples who were constantly facing judgment and criticism from the religious leaders. Jesus tells his followers to leap for joy when they suffer because God will honor their faithfulness.

Stop and discuss with your team: If your culture does not jump to show happiness, how do you describe extreme happiness?

God will do this by giving them a great reward in heaven, or the place where God lives. Jesus reminds them that the prophets were also mistreated.

Stop and discuss with your team: What kind of suffering do believers face in your culture?

Jesus then speaks of four woes to people who do not seek God. The four woes are the opposite of the four blessings that Jesus spoke of earlier. When Jesus says "you," he is continuing to speak in general terms. Woes express distress at the coming of God's judgment. It is a warning to those who are rich. Rich does not just apply to financial status. It can also mean those who are arrogant, dishonest, or oppress the poor. Jesus uses these woes as a warning to the people that they should change their ways. Experiencing God's judgment and wrath is the opposite of experiencing God's blessings.

Jesus warns people who are rich, well-fed, laughing, and praised by others. The rich already have their comforts in this life. The well-fed do not hunger for God to satisfy them. Those who laugh now will not laugh later when God's judgment comes. Those who seek worldly approval do not seek God's approval. Jesus compares them with the false prophets who were praised by the Jews' ancestors. False prophets told the people that they had a message from God, but God did not speak to them. But the people liked what they had to say and spoke good things about the false prophets. Jesus says those who are poor, hungry, sad, and hated on earth will find their reward and relief in heaven.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus turns to the disciples and tells them that they are blessed in hardship. Jesus tells them that there is a reward waiting for them in heaven.

Second scene: Jesus keeps talking about the sorrows that await people who have fulfilled their human desires abundantly.

The characters in this story include:

- Jesus
- Apostles, or 12 closest followers
- The crowd of his disciples
- Multitudes of people

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus talks to his disciples as a way to encourage them. The blessings are for them because they belong to God's kingdom, meaning that they are citizens of God's kingdom. People around are listening, too. These people may become followers in the future.

Jesus turns to his disciples and tells them the blessings they will have in the middle of hardships. Jesus tells them how in the middle of hardship they should be happy and joyful. There is a great reward waiting for them in heaven.

It is important to remember that after Jesus encourages his disciples, Jesus talks to the people who are not seeking God. These people get things not just to fulfill their needs, but get things abundantly for themselves to enjoy. These people will be sorrowful because their happiness is temporary.

Jesus addresses the people who are seeking self-satisfaction in riches, food, laughter, and praise from others. Jesus tells them that all the things that make them happy will turn into sorrow. Jesus warns them of God's coming judgment by saying, "Woe to you."

Embodying the Text

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people.

Have the team act out the story twice. First, have the team act out the story without stopping. The

second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus talking to the disciples when Jesus mentions the blessings. Make sure to act out that the crowd is listening, too.

The second time the team acts out this story, stop them at certain points.

This story has two scenes.

Jesus turns to his disciples and tells them that God blesses those who are poor because they belong to God's kingdom. God blesses those who are hungry because they will not be hungry. God blesses those who weep because they will be happy. Jesus also tells them about the blessings that await them in heaven when people hate them, do not accept them, insult them, or even call them evil because they follow Jesus. Jesus tells his disciples to be happy when this happens because there is a great reward waiting for them in heaven. Jesus reminds them how the ancient prophets were treated badly.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Following Jesus is hard, but it is worth it," "I have already felt hungry and sad while following Jesus," and "I'm encouraged that God will reward me." Restart the action.

Now Jesus addresses the people who have fulfilled their human desires instead of seeking God. Jesus tells the rich that sorrow awaits them because the only happiness that they will have is now. Jesus tells the people that have more than enough food and are prosperous now that sorrow awaits them in the future. A time of hunger will come for them. Jesus tells the people who laugh now that sorrow awaits them because their laughter will become sadness. Jesus warns the people who receive praise now because their ancestors also praised the false prophets.

Stop the action: Ask the actors playing the crowd, "How are you feeling?" You may hear things like, "But I like being comfortable," "How do I seek God?" and "I'm insulted."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus gives a speech to his **disciples** or followers. Be sure to translate disciples the same way you have before. Disciples can be found in the Master Glossary. Jesus tells them they are **blessed** or favored by God. Blessed is in the Master Glossary. Jesus tells those who are poor, "**Yours is the kingdom of God.**" God favoring someone makes them rich. This means they are citizens of God's kingdom and will inherit all of the blessings that go with it. The kingdom of God refers to their relationship with God. God cares for and protects his people as their king. The people obey, trust, and submit to him as their king. Kingdom of God can be found in the Master Glossary.

When Jesus talks about "**those who weep now,**" he means those who are sad or show sorrow. He tells them they are blessed and will laugh in the future because they belong to God's kingdom.

Jesus tells his disciples they are blessed when people **reject your name as evil.** This phrase means to speak against someone in a way that harms him or his reputation. In Jewish culture, a person's name represents the person themselves. Jesus says they will be rejected because they follow the **Son of Man.** This is a title that Jesus uses to describe himself. Be sure to use the same translation for the Son of Man as you have in previous passages. Son of Man can be found in the Master Glossary.

Jesus tells his disciples they should be happy and leap for joy when they are persecuted. **Leap for joy** means to jump up and down because of happiness.

Jesus says they should be joyful when they are treated badly because they will receive their **reward** in heaven. A reward is something good that is given to people because of what they have done. In this context, reward means being honored by God for following Jesus. **Heaven** refers to the place where God lives. Be sure to translate this in the same way you have before. Heaven is in the Master Glossary.

Jesus tells his disciples that is how **their fathers treated the prophets.** This just means that the ancestors of the people also mistreated the prophets. Jesus is saying that people mistreating them proves they are true followers of God just like the **prophets.** Translate prophets the same way you have before. Prophet can be found in the Master Glossary.

After telling them how they are blessed, Jesus then speaks of woes. **Woe** describes a situation of distress. Jesus is not asking God to curse people, but

he is warning people that God's judgment is coming. Jesus is warning people to change their ways.

You can express this in your language in a natural way. It can be a single word or a short phrase that communicates grief or sorrow. An example could be, "What sorrows await you."

Jesus warns those **who are rich.** This translates as those who are wealthy. They have much more than they need. Usually, rich people had influence and great privilege. Jesus is saying that those rich who depended on their wealth instead of on God have already received all the comfort they will get. Jesus says **you have already received your comfort.** Jesus means that rich people on earth have a life of ease and pleasure. God will not give them this comfort in heaven.

Jesus says people spoke well of the **false prophets.** A false prophet is a person who says they speak a message from God, but God did not really speak to them. They were not real prophets. Be sure to translate prophet in the same way you have in previous passages.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage they like the most. You may decide that you

liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:20-26

Audio Content

[webm zip](#) (2391699 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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[mp3 zip](#) (3975406 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 6:27-36

Hear and Heart

Hear Luke 6:27-36 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his disciples and a crowd on a mountain near the Sea of Galilee. Jesus has just taught his disciples about blessings. He also warned those people who did not live for God about God's coming judgment. In this passage, Jesus teaches his followers how to love their enemies.

Jesus then says, "But I say to you who hear..." He changes his focus to teach his followers who were in the crowd how to treat their enemies. Jesus says they should love, do good, bless, and pray for their enemies. Jesus says to do these things even when their enemies are physically or verbally mistreating them. Jesus shows that loving is not based on how someone feels but on someone's actions and will. If someone is slapped on the cheek, Jesus says they should turn the other cheek. In Jewish culture, it was a great insult when a person strikes someone with an open hand on the cheek. Jesus is telling his followers to not strike back or seek revenge.

Stop and discuss with your team: How do you interact with enemies in your culture? How would you act the opposite of what your culture expects to someone who is your enemy?

Jesus then gives examples of how his followers could love their enemies. If an enemy takes someone's cloak, or outer clothing, they should also give them their tunic, or under clothing. Jesus tells them to be generous and to not ask people to give back the things they have taken. Jesus wants his followers to treat other people the same way they want to be treated. This teaching, also known as the

Golden Rule, was common in Jewish and Greek ethics. But it was practiced because people wanted others to treat them well. Jesus brings a new understanding to this concept. Jesus says they should treat people well without an expectation of personal benefit.

Stop and show your team a picture of a cloak and a picture of a tunic.

Jesus asks "Why would you get praise for loving people who love you or doing good to those who do good to you?" By asking questions that Jesus does not expect to be answered, Jesus teaches that it is easy to respond kindly when someone treats you well. Even sinners, or those who habitually disobey God, do this. But Jesus commands his followers to love, do good, and give money to their enemies without expecting anything in return. If they do this, Jesus' followers will be honored. Jesus' followers will show they are children of God by acting like their Father, God.

Stop and discuss with your team: How is borrowing money viewed in your culture? What happens if someone can not pay back money they have borrowed?

Jesus says they should love their enemies because that is how God is. God is kind to people who are ungrateful and full of sin or disobedience toward him. Jesus tells them to show compassion in difficult situations just like God shows compassion to them.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has one scene.

First scene: Jesus talks to the people who are willing to listen. Jesus tells them to love their enemies. Jesus explains how they should react in a new unexpected way to different situations in life.

The characters in this story include:

- Jesus
- Apostles, 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- A disciple reacting to situations
- A person who hates, curses, abuses, strikes the cheek, takes away the cloak, takes away goods, lends expecting back
- A person asking for a loan

It is important to remember that Jesus makes a distinction in the audience at this moment. Jesus is giving directions to Jesus' followers on how to behave in different circumstances.

It is important to remember that Jesus gives the people who are hearing him four commands of how to treat their enemies: love, do good, bless, and pray. Then Jesus gives four examples of how people can obey these commands: give the other cheek when someone hits you on the cheek, do not stop someone from taking your clothes, give to anyone who asks, do not ask a person to give back the things that they have taken from you. Then Jesus summarizes the commands by giving the Golden Rule. Jesus says treat others the same way you would want them to treat you.

It is important to remember that Jesus gives three more examples. Jesus says that even sinners love the people who love them, do good to the people who do good to them, and lend to people who will pay them back. Jesus explains that in each of these situations, if his followers act like the sinners, they are not doing anything different from the sinners. In fact, Jesus says that his followers should love, do good, and lend without expecting anything back from their enemies.

It is important to remember that Jesus commands actions and not feelings.

Jesus says to the people who hear him, "Love your enemies." Jesus gives instructions on how to respond to harmful people. Jesus explains that even sinners love, do good, and lend to people who they know will respond the same way in return. Jesus instructs them to do good without expecting good in return.

Embodying the Text

In this session, the team will dramatize the story.

This story has one scene.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- A person reacting to situations
- An enemy who hates, curses, abuses, strikes the cheek, takes away the cloak, takes away goods, lends expecting back
- A person asking for a loan

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus telling the people to love their enemies not as a condition to be his disciple but as a direction because they are his followers.

Make sure that the team acts out an enemy performing every action as Jesus is mentioning them. Also, show the person reacting to the situations being acted out as Jesus tells what should be the reaction.

The second time the team acts out this story, stop them at certain points.

Jesus says to the people who will listen: "Love your enemies, do good to the ones who hate you, bless the ones who curse you, and pray for the people who hurt you." Jesus tells the people that "If someone slaps you on one cheek, offer the other cheek; if someone asks for your coat, give that person your shirt. Give to anyone who asks. If someone takes away things from you, don't try to get them back." Then Jesus tells them, "If you love only people who love you, if you do good to people who only do good to you, if you only lend to those who can pay back, why would you be praised for doing that? Even sinners do things in this way."

Jesus tells them, "Love your enemies, do good to them, and lend to them without expecting it back, then you will have a reward in heaven. Then you will be children of God." God has compassion for people who are ungrateful and evil. Jesus wants them to have compassion for others as God has compassion for them.

Stop the action: Ask the actors playing the crowd, "How are you feeling?" You may hear things like, "Being a disciple sounds hard," "I could never treat my enemy that way," and "Jesus' teaching is so different from everything else I've heard." Ask the actors playing the enemy, "How are you feeling?" You may hear things like, "This is so unexpected," "I thought this person would insult me," "Maybe this person is planning a bigger revenge," and "I feel ashamed that I have treated this person so badly."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his **disciples** near the **Sea of Galilee**. Be sure to translate disciples and the Sea of Galilee in the same way you have before. Both terms can be found in the Master Glossary.

Jesus explains how his followers can love their enemies. He tells them to bless those who **curse** you. The word curse means punishment and that something unpleasant is going to happen to that person. Cursing someone means to call on God or spirits to do evil to a person.

Be sure that the word you choose does not imply the use of magic.

Jesus gives an example of how to be generous to your enemies. He says when they take your **cloak**, allow them to take your **tunic**, too. A cloak is a loose outer garment that looks like a robe or long coat. A tunic is similar to a shirt and worn under a cloak. Be sure to translate tunic in the same way you have before.

Show photos of a cloak and tunic if you have not already.

Jesus says it is easy to love those who love you. He asks "what **credit** is that to you?" In this context, credit means being well thought of by people or by God. Jesus is saying loving people who love you is not something special. It will not result in praise. Jesus says even **sinners**, or those who regularly disobey God, do that. Be sure to use the same translation of sinners as you have in previous passages. Sin can be found in the Master Glossary.

Jesus says sinners lend money and expect to be **repaid in full**. This phrase means that they expect to receive the same amount that they loaned.

Jesus says if his followers obey him and love their enemies, they will be **sons of the Most High**. This phrase implies a relationship with God. Jesus' followers will be acting the same way as their father, God. In this case, sons refers to both men and women. It includes Jesus' disciples who were women. "Most High" is a title for God. It was a Jewish custom not to speak God's name to show respect. Translate "Most High" in the same way you have in previous passages.

Jesus tells his disciples to be **merciful**. Merciful means to show compassion toward someone in a difficult situation.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group

member should practice telling this final version of the passage.

Luke 6:27-36

Audio Content

[webm zip](#) (2048773 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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Luke 6:37-42

Hear and Heart

Hear Luke 6:37-42 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his disciples near the Sea of Galilee. Jesus is teaching them how to live and act as his followers. Jesus taught them how to love their enemies. Jesus now teaches them two things they should do and two things they should not do. He wants them to act with love and mercy.

Jesus emphasizes that his followers will be treated the same way that they treat others. He tells them not to judge, or accuse someone of doing something wrong. Jesus was not referring to actual leaders who needed to judge if something was right or wrong in court. Jesus also tells his followers not to condemn someone, or call someone guilty because they did something evil. Jesus says they should not do these things because they will be treated the same way. Jesus tells his followers they should forgive, or choose not to punish someone or erase the guilt of someone. Jesus says they should give, or be generous to those who are in need, and God will do the same for them.

Stop and discuss with your team: If someone is labeled as guilty in your culture, how are they treated? Who has the authority to determine if someone is guilty?

Jesus then uses an example of a merchant selling grain. The merchant would press the grain down in the measuring container. He would shake the container for the grain to settle. Then he would continue filling it until the grain overflowed from the container. This means if you give generously you will receive generous gifts in return.

Stop and discuss with your team: What are merchants or vendors like in your culture? Does a

merchant's behavior change if you buy from them repetitively?

Jesus warns his followers by telling a proverb, or wise saying, about two blind men. Jesus warns them to not follow blind leaders or they will fall in a hole. Jesus says it is important to have a good teacher. Students will follow the example of their teacher, good or bad.

Jesus teaches his followers about leadership. His disciples cannot teach others if they are unwilling to examine their own lives first. They need to change things in their life that do not follow Jesus' teaching. Only then can they help others to examine and change their lives.

Stop and discuss with your team: What are the qualities of a good leader in your culture? How do people see leaders when they say one thing but do the opposite?

Jesus uses an example of sawdust in the eye to emphasize this point. Jesus criticizes them for seeing small faults, or specks, in other people's lives when they had large faults, or planks, in their own lives. People who are blinded by their own sin cannot help others. Jesus used the word hypocrite as a warning. A hypocrite is someone who acts in a way that does not match what they say.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus tells his followers not to judge or condemn others, or it will happen to them.

Second scene: Then Jesus gives two illustrations. The first illustration is about a blind man guiding another blind man. The second illustration is about a person with a big object in his eye trying to remove a small object from the eye of his friend.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- Two blind people
- Two people with something in their eyes

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is not talking about human judges but to the crowd in general.

It is important to remember that the speck in the eye and the log in the eye are illustrations that refer to sin in someone's life.

It is important to remember that Jesus is telling his disciples two things that they should not do, and two things that they should do. Jesus tells them the consequences of each action. Then Jesus explains what giving in abundance looks like. It is like a seller of grains that puts the grains in a measuring container. The merchant then presses it to pack, shakes it to settle the grains, then the seller keeps pouring more grains in until it forms a heap and overflows the container.

Then Jesus uses questions to give a warning about leadership. Jesus doesn't expect an answer to these questions. Jesus uses these questions to express that a blind person leading another blind person makes no sense because both will fall. Jesus explains the importance of being well trained by the right teacher, because the student will become like the teacher.

Jesus again uses a question to make his teaching very clear. Jesus makes a contrast between a person with a big piece of wood in his eye trying to help another person with a small particle in his eye. Jesus tells this to those who are listening to examine and change their behavior before asking someone else to change.

Embodying the Text

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- Two blind people
- Two people with something in their eyes

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a blind man guiding another blind man falling into a ditch. Act out a man with a big object in his eye who cannot see well. He keeps trying to get a very small object out of the eye of another man.

The second time the team acts out this story, stop them at certain points.

Jesus continues giving directions for his followers' behavior. Jesus tells them not to judge and not to condemn others. Then they are not going to be judged nor condemned. Then Jesus tells his followers to forgive others so God will forgive you. He tells them to give so they will receive. Jesus says the way that you measure is the way that will be measured to you. The good measure will be like a seller that presses down grain in a measuring container, shakes it, then keeps pouring so it overflows.

Jesus gives the illustration about leadership using the example of a blind man guiding another blind man in the form of a question. Jesus explains that both would fall. Jesus explains how a student who is fully trained becomes like the teacher. Jesus uses the illustration of a man with a big object in his eye trying to help his friend with a small object in his eye. Then Jesus calls these kinds of people hypocrites. Jesus tells them to take care first of the big object to see clearly so they can help the other person to remove the small object from his eye.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "I do not want to be judged the same way that I judge

others," "I need to change. I feel I have been like a blind man guiding others," and "I should stop trying to fix my friends."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his **disciples** near the **Sea of Galilee**. Be sure to translate disciples and the Sea of Galilee in the same way you have before. Both terms can be found in the Master Glossary.

Jesus tells his disciples to not **judge**, or accuse someone of doing something wrong. Jesus did not want his followers to criticize someone unjustly. This does not apply to leaders who had to make decisions in court about whether something was right or wrong.

Jesus tells his disciples to not **condemn** or say someone is guilty and deserves punishment because they have done something evil. Instead, the disciples should **forgive**. Be sure to use the same translation of forgive as you have in previous passages. Forgive is in the Master Glossary.

When Jesus gives an example of a merchant. The merchant **pressed down** the grain so that it took up as little space as possible. This allowed him to pour more in. The grain was **shaken together** for it to settle so that he could make sure the container was completely full. **Running over** means that the merchant put so much grain in the container that it started pouring out. Jesus says the merchant gives so much grain that it will be **poured into your lap**. In this context, lap refers to a pocket or pouch made by folding one's robe. It was a Jewish custom for people buying grain to fold their robes to make a pocket. The merchant would pour the grain into the pocket and the buyer would carry the grain this way.

If this is not your custom, you could use a more general word, like basket, for a grain container.

Jesus uses a comparison to speak about judging others. Jesus uses the phrase the **speck of sawdust** in your brother's eye to refer to a very small bit of wood, straw, or dust that gets stuck in someone's eye. Brother refers to someone in the same religious community, not to a blood relative. Jesus is comparing a speck to a small sin or fault in someone's life. He also uses the phrase the **plank in your own eye** to mean a heavy piece of wood that blocks someone's sight. It is impossible for a large piece of wood to be in someone's eye. Jesus

exaggerates this example to emphasize the contrast between something small and something large. Jesus is saying through this comparison that it is wrong to condemn a friend for his faults when you have not first examined your own life.

Jesus uses the word **hypocrite** as a warning. It means someone who pretends to be another person. A hypocrite can believe that he honors God, but he does not truly love and honor him. Hypocrite can be found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:37-42

Audio Content

[webm zip](#) (1944499 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 6:43-49

Hear and Heart

Hear Luke 6:43-49 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his disciples near the Sea of Galilee. Jesus taught his followers how to be good leaders. Jesus now uses two comparisons to show that a person's actions reveal if they are truly following Jesus. Jesus wants people to not only hear his teachings, but also obey them.

Jesus uses an example of trees to show that a person's actions show what kind of person they are. Jesus says a good tree cannot produce bad fruit. A bad tree cannot produce good fruit. This was another way to say that good people should not act evil. Jesus is saying that a person's actions show who he really is.

Stop and discuss with your team: What kind of actions does a "good person" do in your culture? What kind of actions does a "bad person" do in your culture?

Jesus says figs cannot be picked from plants that have thorns. Figs are a fruit that grows from a tree. Figs do not grow from plants that have thorns, so this was impossible. Jesus also uses the example of picking grapes from briars. Grapes are sweet fruits that grow in clusters. Briars were another type of plant with thorns. Briars do not produce fruit. Jesus summarizes by saying that good people do good things and an evil heart produces evil actions. For the Jews, the heart was the part of a person that was used to think, feel, and decide things. Jesus implies that a person's thoughts and beliefs control what he says and how he acts.

Stop and show your team a picture of a fig, a picture of grapes, and a picture of a thorny plant.

Jesus says many people call him Lord, or master, to honor him, but they do not obey his words. Jesus uses a parable, or a short story that teaches a deeper meaning about God.

Jesus uses a comparison of two builders to teach the difference between listening and obeying. He says one builder dug down deep. This shows the man made a great effort to ensure his house had a strong foundation. The foundation is the base that supports the house. Rock refers to a solid layer of rock under the surface of the ground. It does not refer to loose stones. Its depth could be anywhere between 20 centimeters and several meters. This shows that the man needed to dig very deep to make sure his house was strong and secure.

If houses are built differently in your region, you can adapt the parable to your culture. Describe how a man would build a house that is strong. Then describe a man who builds the wrong way.

The other person builds his house on sand. This represents the person who listens to Jesus but does not obey his words. His house will be completely destroyed when the storm comes. Jesus uses this parable to say that his followers should not just listen to his teachings, but also obey them.

Stop and discuss with your team: What kind of storms or natural disasters do you have in your area? What happens to houses that are not built well when storms or natural disasters happen?

This was the end of Jesus' sermon.

Jesus' message shows that he wants his followers to live differently from how others usually lived. Jesus teaches his followers how to act and think in a way that is pleasing to God. This included loving enemies and reacting with joy when facing persecution. Jesus is preparing his followers for the difficult circumstances they are about to face.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus explains how a good person produces good things and a bad person produces bad things. Jesus explains this with an illustration about trees.

Second scene: Jesus questions the people who call Jesus "Lord" but do not do what Jesus says. Jesus

uses illustrations of building a house to teach this lesson.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- Two people compared with trees
- Two house builders

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that when Jesus mentions to store up good things, it means to keep good things. It is like a person who keeps good things, like useful objects, or good food, who will be able to have those objects to use or that food to eat in the future. In the same way, a man who stores good things in his heart or mind will express and do good things.

Jesus talks about the different outcomes from the heart. A man brings up good things if in his heart he has stored up good things. If wicked things are stored in the heart, he will produce evil things in his life. Jesus said the mouth speaks what is in the heart.

Jesus uses an illustration of two men building a house. Jesus explains that the people who listen to him and do what he says is like a man who builds a house on rock and it stands. The person who hears Jesus and does not do what he says is the person who builds his house on sand. His house will be destroyed when the storm comes.

Embodying the Text

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Apostles, or 12 closest disciples
- The crowd of his disciples
- Multitudes of people
- Two people compared with trees
- Two house builders

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the illustration of the trees as a comparison with people. The team may need to use some objects to represent the trees producing good fruit and another producing bad fruit. At the same time, represent one person producing good things and another producing bad things. The team needs to make it obvious that there is a comparison.

Make sure that the team acts out the illustration of building the house at the same time that a person listens to Jesus and does or doesn't do what he says. When the person who is building on solid foundation is acting, make sure that the person who listens to Jesus and does what Jesus says is acting at the same time. Then, when the person building with no foundation is acting, make sure that the person who listens but doesn't obey is acting at the same time.

The second time the team acts out this story, stop them at certain points.

This story has two scenes.

Jesus gives an illustration of a tree that produces good fruit or bad fruit compared to a person that does good things or bad things. The actions of a person reveals what is in his heart.

Stop the action: Ask the actors playing the crowd, "How are you feeling?" You may hear things like, "My intentions are good, but I do wrong," "Isn't it good enough that I am here listening?" and "I want to produce good fruit." Restart the action.

Jesus questions the people who call him Lord but do not do what Jesus says. Jesus says that the person who comes to him, listens to what he says, and does it is like a man that builds a house on a

strong foundation. When the flood comes, the house stands because of the foundation. But the one who hears but doesn't do what Jesus says, is like a person who builds with no foundation. When the flood comes the house is destroyed.

Stop the action: Ask the actors playing the builders, "How are you feeling?" You may hear things like, "Thankfully I found rock to build on," "The flood was unexpected," and "I should have at least put a good foundation under the house."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his **disciples** near the **Sea of Galilee**. Be sure to translate disciples and the Sea of Galilee in the same way you have before. Both terms can be found in the Master Glossary.

Jesus compares people to fruit trees. Jesus uses the example of a fig tree. **Figs** are a small, tasty fruit that grows from a tree. They do not have thorns. Jesus also uses the example of grapes. **Grapes** are sweet fruits that grow in clusters. They do not have thorns.

Stop and show your team pictures of a fig and grapes if you have not already. If you do not have figs or grapes in your area, you can use a more general term like fruit.

He says that **out of the overflow of his heart his mouth speaks**. Just like the example of the merchant, this is an image of a container that is so full that it begins to overflow. In this context, it means that a person's thoughts and beliefs control what he says. For Jews, the heart was the part of a person that he used to think, feel, and decide things. A person's words reflect a person's true thoughts and character. This is a phrase that should be emphasized in Jesus' example of the trees.

Jesus says people call him **Lord, Lord**. Here this means "master," or one who has authority over others. People called him their master, but they did not obey his teachings. Translate Lord in the same way you have before. Lord can be found in the Master Glossary.

The houses were tested by a **torrent**. This refers to a strong, fast-flowing river or stream. The house built on rock stood strong when the torrent hit it.

Stop and show your team a video of a flood or torrent if you have not already.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 6:43-49

Audio Content

[webm zip](#) (1967959 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
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- [FIA Step 1](#)
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Luke 7:1-10

Hear and Heart

Hear Luke 7:1-10 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

After Jesus' sermon, Luke continues his story of Jesus' ministry. Luke tells us that Jesus returns to Capernaum. Even though Luke does not mention

them, we know from the coming stories that some of Jesus' disciples are with him. Luke describes a Roman officer sending Jewish leaders to ask Jesus to heal his sick servant. Jesus is amazed by the faith of the Roman officer.

Jesus finishes his sermon about how God wants people to live. Jesus returns to Capernaum. Jesus had already taught in the Capernaum synagogue and healed many people in this town. Capernaum is next to the Sea of Galilee, so Jesus did not have to travel very far. Some of his disciples are with him. There is a centurion living in Capernaum whose servant is very sick. A centurion is a Roman officer who was in charge of 100 soldiers. This centurion is a Gentile. However, the officer's servant is sick. The Greek word for servant means slave and refers to someone who is owned by their master. Servants had no rights and worked for their master without being paid. Luke tells us that the officer favors this servant and sees him as important. But the servant is so sick that he is about to die.

Stop and show a picture of a Roman centurion.

The officer heard about Jesus healing people. He knows that Jesus is a Jew. The officer does not feel worthy to go to Jesus. He decides to send some Jewish elders to Jesus on his behalf. Elders is translated as old men. Here it refers to men who are respected leaders in their local Jewish community. Since the officer is not a Jew, he believes he has no access to Jesus. The officer sends the elders in his place to ask for Jesus' help. The officer wants Jesus to heal his servant.

Stop and discuss with your team: What makes someone an outsider or foreigner in your community? How does an outsider gain access respectfully to a leader or teacher in your community?

The Jewish elders plead with Jesus to heal the officer's servant. They explain that the officer is a good man. The elders tell Jesus that the officer is friendly to the Jewish people. They say the officer has even helped build the Capernaum synagogue or Jewish place of worship where Jesus had previously taught. This does not mean he physically built it, but more likely that he paid for it to be built or got permission to build it from the Roman government. Their request for Jesus to heal the servant seems simple. But in Jewish culture, religious leaders and teachers would not enter the house of a Gentile or someone who was not a Jew. They believed this would make them ritually unclean or unfit for service to God. The elders

probably expected that Jesus would not want to go to the officer's house. They explain why the officer deserves Jesus' time and attention.

Jesus agrees to go to the officer's house. When Jesus is close to the house, some friends of the officer meet him with a message. The officer gave them this message for Jesus: "Lord, do not trouble yourself to come any further. I am not worthy to have you as a guest in my house. Because I am not worthy I sent people to you instead of coming myself. Only speak a word and I know my servant will be healed. I understand authority because I obey my leaders and my soldiers obey me. When I give commands, they obey me because they are under my authority."

In this speech, the officer's friend tells Jesus the message that the officer told him to say. He reported what the officer said as if the officer himself was speaking it.

The officer uses the title "Lord" to refer to Jesus. This means master or one with authority over something. The officer recognized Jesus as one who had authority from God. The officer does not want Jesus to enter his house. He was not being rude. The officer knows that Jesus, who is a Jewish teacher, would become unclean according to Jewish custom by entering his house. He would become unclean because the officer is a Gentile, or non-Jew. The officer is confident that Jesus' word alone can heal his servant from a distance. The officer tells Jesus he knows what it is like to be under authority and to have authority, or the right to act. The officer had to obey his superiors, and his soldiers had to obey him. The officer believes God gave authority to Jesus. He knows that when Jesus commands something to happen that it will happen.

Stop and discuss with your team: Who has authority in your culture? What happens if someone does not obey a command given by an authority? In what situation is it important to obey a command?

The officers' words please and surprise Jesus. Jesus is pleased that the officer has such faith in him. Jesus turns to the crowd and tells them he has not seen such great faith even in Israel. By saying Israel, Jesus means the Jewish people as a whole. Jesus expected the Jews to believe in him, but he did not expect a Gentile, or non-Jew, to believe in him. Luke contrasts the unbelief of the Jews and the confidence of the Gentile. The officer knew one word from Jesus could heal his servant. When the officer's friends return to the officer's house, they find the servant is not sick but healed.

Luke writes a lot about including people outside of the Jewish people in God's Kingdom. This is one of the stories about Jesus that Luke uses to remind us that Jesus wanted to include all people in his Kingdom. The only thing people needed to do was to believe in him. Jesus does this specifically by being willing to enter the officer's home and by praising the officer's faith. This story is very similar to the prophet Elisha who also healed a Gentile soldier. Jesus is demonstrating his authority from God and his identity as the Messiah or Promised Savior.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus enters Capernaum with his followers after teaching outside the city. Jewish elders approach Jesus. They ask Jesus on behalf of a centurion to heal the man's servant who is sick.

Second scene: Jesus agrees to go to the house of the centurion. While he is walking, the friends of the centurion meet Jesus with a message. The centurion asks Jesus to only speak a word and his servant will be healed.

Third scene: Jesus is amazed. He tells his followers he has not seen such faith in Israel.

Fourth scene: The centurion's friends return to his house and find the servant healed.

The characters in this story include:

- Jesus
- Centurion
- Servant of Centurion
- Jewish elders
- Friends of Centurion
- Followers of Jesus
- The crowd

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

After teaching the people, Jesus goes back to Capernaum.

It is important to remember that Jews normally didn't like the Romans. But the Jews in this town like this Roman officer because he has been friendly to them.

There is a Roman officer. One of his servants is sick, almost dead. The officer had heard about Jesus and the miracles he performed. Some Jewish leaders come to Jesus. The Jewish leaders ask Jesus to help the Roman officer and heal the servant. The Jewish leaders explained how much this officer loved the Jews.

The Roman officer feels unworthy of being close to Jesus. That is why he sends the Jewish elders.

Jesus agrees to help the man. He begins to walk toward the officer's house with the Jewish elders. The Roman officer sends some friends to stop Jesus. The friends tell Jesus that the officer is not worthy of the honor to have Jesus in his house.

It is important to remember that the Roman officer is extremely familiar with how the chain of authority works.

The Roman officer asks Jesus to only speak and his servant will be healed.

The Roman officer compares the authority over himself and his authority over soldiers with the authority that Jesus has from God.

It is important to remember that Jesus is making the very obvious faith of the officer publicly known. Jesus' words show a comparison between the officer and the Jews in Israel.

Jesus is amazed to hear the message of the officer's friends. Jesus tells the crowd that he hasn't seen such faith in all Israel. When the officer's friends arrive at the officer's house, they find the servant healed.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Centurion / Roman officer
- Servant of Centurion
- Jewish elders
- Friends of Centurion
- Followers of Jesus
- The crowd

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the Centurion never being close to Jesus, but in his house.

Make sure that the team acts out Jesus turning to speak to the crowd. This shows emphasis on the importance of the faith of the officer.

The second time the team acts out this story, stop them at certain points.

Act out Jesus walking in Capernaum. He is stopped by Jewish elders. They tell Jesus about the centurion. They ask him to heal the officer's servant who is loved and respected by the officer.

Stop the action: Ask the actors playing the elders, "How do you feel?" You may hear, "I hope Jesus will come." "I know this is a strange request." "This officer is so kind to our people. He is worth Jesus' attention." Restart the action.

Act out Jesus walking to the house of the centurion with the crowd, his disciples, and the Jewish elders. The centurion sends his friends to Jesus with a message. He tells Jesus not to come, but to only say a word and his servant will be healed.

Stop the action: Ask the actor playing the centurion, "How do you feel?" You may hear, "I am not worthy for Jesus to enter my house." "I know Jesus has authority from God." "If only he will speak, my servant will be healed." Restart the action.

Ask the actor playing the centurion's friends, "How do you feel?" You may hear, "What about his servant?" "Nobody has the power to heal from a distance." "Why did he stop him from coming to the house?" Restart the action.

Act out Jesus being amazed. He tells his followers that he has not seen such faith in Israel.

Stop the action: Ask the actors playing the followers, "How do you feel?" You may hear, "Confused." "How can a Gentile have faith in God?" "Haven't we shown faith?" Restart the action.

The centurion's friends return to the centurion's house and the servant is completely healed.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus returns to Capernaum. There is a **centurion** who lives in Capernaum. A centurion is an army officer who leads 100 soldiers. This centurion was a Gentile and a Roman. Remember to use the same word that you have used previously. Centurion is in the Master Glossary.

Stop and show a picture of a centurion if you have not already.

The centurion's servant is sick. The Greek word for **servant** translates as slave. Servants had no rights and worked for their masters without pay. Servant is in the Master Glossary. Remember to you the same word that you have used in previous passages.

Luke tells us the servant is **valued highly** by the centurion. This just means he was precious, honored, and respected. The centurion loved his servant and saw him as important.

Stop and discuss with your team: How would you talk about a servant like this in your culture? What words would you use?

The centurion sends the Jewish elders to talk to Jesus. They beg Jesus to help the centurion because he loves our **nation**. Here nation refers to the Jewish people and not to a political state. Nation is in the Master Glossary. This would have included the Jewish **elders** and Jesus. Elders is in the Master Glossary. The elders are saying that the Roman officer is friendly and helps the Jewish people. One of the ways the officer showed this was by helping the Jews build the Capernaum synagogue. Be sure to use the same translation for **synagogue** as you have in previous passages. Synagogue is in the Master Glossary.

Jesus agrees to go to the officer's house. Before he arrives, friends of the officer meet Jesus to give him a message from the centurion. The centurion says, "**Lord**, don't trouble yourself." Here Lord means

master or one who has authority. The centurion recognizes that Jesus has authority from God. Lord can be found in the Master Glossary. **Don't trouble yourself** is a polite way to say, "I do not want to bother or inconvenience you." The officer does not want Jesus to become ritually unclean, or unfit for service to God, by entering his house because he is a Gentile. The officer knows it is not necessary for him to enter the house because he can heal his servant from a distance. The officer believes Jesus has **authority** from God to heal. Be sure to translate authority in the same way you have before. Authority can be found in the Master Glossary.

When the centurion uses the phrase **come under my roof**, this means "enter my house."

Use a natural phrase in your language to refer to someone coming into another person's house as a guest.

Jesus is **amazed**. This is a positive response. He is pleased and surprised at the centurion's faith. Jesus says, "I have not found such great **faith in Israel**." Here faith means belief and confidence that Jesus can do a certain thing. Be sure to translate faith in the same way you have before. Faith can be found in the Master Glossary. When Jesus says Israel, he is referring to the Jewish people as a whole. The Jews believed that Jesus could heal when he touched someone. But the Gentile officer believed that Jesus could heal in the distance by only speaking a word.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 7:1-10

Audio Content

[webm zip](#) (2732922 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 6](#)

Luke 7:11-17

Hear and Heart

Hear Luke 7:11-17 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

After healing a centurion's servant, Jesus and his disciples travel from Capernaum to a Galilean town called Nain. Luke focuses on Jesus' compassion for a widow who had just lost her son. Jesus brings her son back to life, and the people are amazed. Jesus' fame continues to spread throughout Judea and the surrounding lands.

A short time after healing the centurion's servant, Jesus travels from Capernaum to a town called Nain. Jesus' disciples and a large crowd follow him. The small town of Nain was only six miles, or 9.6 kilometers, from Nazareth. It was 25 miles, or 40.2 kilometers, from Capernaum.

Stop and show your team a map of where Nain, Nazareth, and Capernaum are located. Highlight the route Jesus would have taken.

Jesus arrives at the town gate, or the entrance where people went in and out of the town. Jesus sees people carrying a dead person out of the town to be buried. Luke brings special attention to the fact that the dead person was the only son to a widow. A widow was a woman whose husband had died. A crowd of people are there with her from the community to mourn the loss of her only son. In Jewish culture, the son was responsible to provide

for his mother when his father passed away. The woman did not have any support without a husband or son. She was now of a very low social status in her community.

Stop and discuss with your team: How does your culture treat widows? Who is responsible for taking care of them?

Luke refers to Jesus as the Lord, or one who has authority. The Jews also used this term to refer to God. Jesus sees the woman, and he feels compassion for her. Jesus wants to help her.

Jesus tells the woman, "Don't cry." This implies the woman was already crying. Jesus knows he is going to bring her son back to life and give her reason to rejoice. Jesus then approaches the coffin, or the stretcher or plank that was being used to carry the dead body. He touches the coffin and the people who were carrying the body stopped walking and stood still. This was significant. In Jewish culture, touching a dead body made someone unclean, or not fit for service to God.

Stop and show your team a picture of a coffin/stretcher that was used to carry the dead.

Jesus tells the dead body, "Young man, I say to you, get up." Jesus calls the corpse "young man." In Jewish culture, this term refers to a boy that was over the age of 14 but not yet married. Because Jesus said, "I say to you," this shows that he is giving a command. His command was powerful enough to bring the dead body back to life. Jesus causes the young man to live again, and he sits up on the stretcher. The young man begins to speak and Jesus presents him to his mother.

The people feel fear and awe that Jesus has the power to bring a dead person back to life. They know God has given Jesus this power, so they begin to praise God. The people call Jesus a great prophet, or God's representative to his people. They called him a great prophet because Jesus reminded them of the prophet Elijah.

Stop and discuss with your team: What would happen in your town if someone were to be brought back to life?

Elijah was a well-known prophet to the Jews. One of the reasons he was well-known was because he brought the dead son of a widow back to life through the power of God. Elijah had to pray to God for the boy to come back to life. But Jesus speaks directly to the dead body and causes the boy to live again. This shows that Jesus has the authority and power of God. This is why Luke calls him Lord.

The people say God has come to help his people through sending Jesus. His people refers to the Jews. News about Jesus spread throughout the whole land of the Jews and the places surrounding it.

Luke shows through this story Jesus has the power and authority of God to raise the dead. Luke also shows by calling Jesus Lord that he is more than just a prophet. Such a large miracle causes news of Jesus to spread throughout all of Judea and the surrounding lands.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus travels from Capernaum to Nain. A large crowd and his disciples follow him.

Second scene: Jesus arrives at Nain and sees a dead body being carried out of the town. The dead body is the only son of a widow. A crowd is with her mourning her loss.

Third scene: Jesus feels compassion for the woman. He tells her not to cry. Jesus touches the coffin and tells the young man to sit up. The young man comes back to life and sits up. He begins to speak. Jesus presents him to his mother.

Fourth scene: The people are amazed. They praise God. They begin to talk about Jesus, and news spreads of him throughout Judea.

The characters in this story include:

- Jesus
- The crowd
- The disciples
- The widow
- The crowd of Nain
- The coffin bearers
- The young son

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is approaching the village with a large crowd following him. He arrives at the town gate. This was the entrance to Nain where people would go in and out of the town. A funeral procession is coming out of the village.

It is important to remember that the widow now had a low status in her community because her only son was dead. There was no one left in her family to take care of her.

The only son of a widow just died. A crowd from Nain is with her. Jesus feels a lot of compassion for her. Jesus tells her not to cry.

It is important to remember that touching the coffin made someone unclean according to Jewish law. Jesus ignores this law and powerfully brings life back to the dead body. This shows he has the power and authority of God.

Jesus touches the coffin. The people carrying the coffin stop. Jesus speaks to the dead man. Jesus says, "Young man get up." The dead boy sat up and started talking. Jesus gives him back to his mother.

It is important to remember that Jesus does not physically give the boy back to his mother. Jesus is simply presenting the boy to his mother now that he is alive.

The crowd praises God saying that God has visited them this day. The news of this spread over Judea and the countryside.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- The crowd
- The disciples
- The widow
- The crowd of Nain
- The coffin bearers
- The young son

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out two different crowds, one following Jesus and the other from Nain.

Make sure that the team acts out the crowds being surprised that Jesus is coming close to touch the coffin.

The second time the team acts out this story, stop them at certain points.

Act out Jesus traveling to Nain. The crowd and his disciples follow him. Jesus sees people carrying a dead body out of the town gate. It is the only son of a widow.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Pity." "Compassion." "I want to help her." Restart the action.

Act out Jesus telling the widow not to cry.

Stop the action: Ask the actor playing the widow, "How do you feel?" You may hear things like, "Shock." "What does he mean?" "How can I not cry? My son is dead." Restart the action.

Act out Jesus touching the coffin. The people carrying the coffin stop walking.

Stop the action: Ask the actor playing the coffin bearers, "How do you feel?" You may hear things like, "Surprise." "Why would he become unclean?" "What is he going to do?" Restart the action.

Act out Jesus telling the young man to get up. The young man sits up and begins to speak. Jesus presents him to his mother.

Stop the action: Ask the actor playing the widow, "How do you feel?" You may hear things like, "In awe." "I can't believe what I'm seeing!" "I'm so thankful God gave Jesus power to give my son back to me." Restart the action.

Act out the crowd in awe of Jesus. They praise God. They call Jesus a great prophet. News of Jesus spreads through Judea and surrounding lands.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "He's just like Elijah." "Jesus is truly sent from God." "I have to tell everyone what happened today."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus travels from Capernaum to Nain. A large crowd and his **disciples**, or closest followers, are with him. Be sure to translate disciples in the same way you have in previous passages. Disciple is in the Master Glossary.

Stop and show your team a map of the route Jesus took from Capernaum to Nain if you have not already.

Jesus arrives at the town gate of Nain. The **town gate** refers to the entrance of the town where people would go in and out. Many towns had walls and the town gate was a door in the wall. However, the present day village of Nain shows no signs of ever having walls, so it was probably just an entrance.

Stop and show your team a picture of a town gate if you have not already.

Luke uses a word that means something like **behold** to get his audience's attention. This word means he is going to say something important. Luke wants his audience to pay attention to the miracle Jesus will perform of raising the dead. Not every version includes this word, but you may want to find a natural way to show that Luke wants people to pay attention.

Luke calls Jesus the **Lord**. This means master or one who has authority. The Jews also used this word to refer to God. Be sure to translate Lord in the same way you have in previous passages. Lord is in the Master Glossary.

Jesus sees the widow, or woman whose husband has died. **His heart went out to her.** This phrase means Jesus felt compassion for her.

Do you have a phrase in your language that expresses someone feeling pity or compassion for someone else because of their circumstance? You can use that phrase here.

Jesus tells the woman not to cry. He then touches the **coffin** or **bier**. In this context, coffin refers to a stretcher or plank that was used to carry a dead person to where they would bury him. This was probably not a wooden box.

Jesus speaks to the dead body and commands him to get up. **The dead man sat up.** This phrase means Jesus causes the man to live again and as a result he

sits up. Be sure not to translate this in a way that implies he was still dead when he sits up.

Because of the miracle, the people are amazed. They call Jesus a great prophet. A **great prophet** refers to a prophet who used God's power to do amazing miracles. The Jews were probably comparing Jesus to Elijah and Elisha who both raised someone from the dead. Be sure to translate prophet in the same way you have in previous passages. Prophet is in the Master Glossary.

The people say **God has come to help his people**. "His people" refers to the Jews. The people recognize that God was helping them through Jesus.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 7:11-17

Audio Content

[webm zip](#) (2367647 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3997376 KB)

- [FIA Step 1](#)
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Luke 7:18-35

Hear and Heart

Hear Luke 7:18-35 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus performed many miracles in the region of Galilee—he healed the sick, cast out demons, and even caused a young man to live again. The followers of John reported these things to him while he was in prison. John sends two of his followers to ask Jesus if he is the Messiah, or Promised Savior. Jesus responds by implying he is the Promised Savior.

News spread fast after Jesus raised a young man back to life in Nain. John's disciples, or followers, heard the news of what happened in Nain and told it to John. You will remember from a previous passage that John was in prison because King Herod, the ruler of Galilee, sent him there.

Stop and ask your team: How are people punished in your culture? Who executes the punishment?

John sends two of his followers to the Lord, or Jesus. Luke uses this title to mean master or one who has authority. The Jews also used this term to refer to God. By saying Lord, Luke confirms to his audience that Jesus is the Promised Savior even though others doubted Jesus' identity. John sends his followers to ask Jesus if Jesus is "the one who was to come." This phrase refers to the Promised Savior. John was a prophet, or messenger of God, who prepared the people for the Promised Savior who was coming. John doubts if Jesus is the Promised Savior. John is not sure because Jesus did not fit the common expectations of what the Promised Savior would be like. Jesus did not bring judgment on the Gentiles, or those who were not Jews, and the Jewish religious leaders opposed his ministry. John sends two of his followers to ask

Jesus if the Jews should wait for someone else to come who would be the Promised Savior.

John was known as John the Baptist because he baptized so many people in the past. "Baptist" refers to a person that baptizes people. At the time John's followers ask these questions, Jesus heals people who are sick, he casts out evil spirits, and he causes people who are blind to see again. Jesus does these things before answering their question because he wants them to see the miracles.

Jesus tells John's followers, or the messengers, to tell John what they have seen and heard. Jesus says the blind can see. Those who could not walk can now walk. Those who had leprosy, or skin diseases, are now clean. Those who could not hear now hear. The dead are brought back to life. Jesus says that he is telling good news to the poor. Jesus lists these miracles because they were things Isaiah said the Promised Savior would do. Isaiah was a well-known prophet, or messenger of God. Jesus does not say who is doing these things, but it is very clear that he is making these things happen. Jesus is implying through this list that he is the Promised Savior.

Stop and discuss with your team: How reliable are witness testimonies when they are asked to recall an event? Who would you ask in your culture for a reliable account of events that happened in the past?

Jesus says blessed is the man who does not stumble, or doubt, because of me. This phrase means God will show favor to whoever does not doubt that Jesus is the Promised Savior. Jesus is continuing to fulfill Simeon's prophecy. Simeon told Jesus' mother that he would cause many people to stumble. Jesus is implying that many are offended by him because he is not the type of Promised Savior they expected. Jesus sends the two followers back to John with his answer.

After the two followers left, Jesus spoke to the people about John. Jesus refers back to the time when John was preaching in the desert, or wilderness. He asks three questions to the people and suggests the answer. Jesus asks them why they went out to the desert. Did they go to see a reed, or tall plant, swayed by the wind? This question can be interpreted in two ways. The first interpretation refers to a man of weak character who changes his opinions often. If you follow this interpretation, it may be easier to say, "What kind of person did you go to the desert to see?" The second interpretation is literal and refers to a reed plant swaying back

and forth in the wind. With either interpretation, the answer to Jesus' question was "no."

Stop and show your team a picture of the desert and a reed plant.

Jesus asks them if they went to the desert to see a man in expensive clothing. Again, the implied answer is no. Jesus calls their attention to the fact that men with fine clothing do not live or go to the desert. Instead, they live in big, expensive houses where they enjoy their riches.

Jesus asks the question a third time, what did you come to see, but this time he answers it correctly. The people went to the desert to see a prophet. Jesus says John was more than a prophet. John was especially chosen by God to prepare the way for the Promised Savior. Jesus says John is the one that the prophet Malachi wrote about hundreds of years before. Malachi wrote about God speaking to the Promised Savior. God says he will send a messenger to prepare the people for the coming of the Promised Savior. In Jewish culture, a king would choose a messenger to tell people that he was coming. Jesus is saying John is that messenger. John prepared the people by telling them to repent, or turn back to God. The people were baptized by John to show that they stopped sinning and wanted to obey God.

Stop and discuss with your team: In your culture, what type of person do crowds of people go to see? How do they dress or speak? How is the arrival of an important person announced in your culture?

Jesus says there is no person greater than John on earth. He means there was no person who had a more important role than preparing the way for the Promised Savior. However, Jesus also says that even a person who has a very low status in the kingdom of God has a higher status than John. Jesus implies that God is ruling and caring for people in a new way that is greater than the old way. This new way gave privileges and power to people who believed in the Promised Savior and submitted to God's rule. Jesus is saying that being a citizen in God's kingdom is even more wonderful than being the greatest prophet on Earth.

The ordinary people, including the tax collectors, said that God was just and right to send John. God was right to tell them through John to repent, or turn back to God, and be baptized. But the Pharisees, or religious leaders, rejected God's plan. They refused to repent and be baptized.

Jesus asks what comparison he can use to describe what the people of that generation are like. Jesus answers his own question by saying they are like children playing in a marketplace. The children pretend to be at a wedding where there is music and dancing, but their friends will not play. Then the children pretend to be at a funeral where they sing sad songs and weep, but their friends will still not play. They refuse to be satisfied. Jesus is saying that people of his time were not satisfied with him or John.

Stop and discuss with your team: Where do children usually play in your culture? What kind of games do they play? Show a picture of a Jewish marketplace.

Jesus describes how John lived while he was preaching in the desert, or wilderness. John did not eat bread or drink wine. This means he did not eat normal food and he did not drink fermented drinks to show his dedication to God. Jesus tells the people they rejected John because he lived this way. The religious leaders said that John had a demon because he did not act like a normal person. This phrase means they thought an evil spirit was controlling his actions. The religious leaders did not believe that John was God's messenger.

Jesus says the Son of Man has come eating bread and drinking wine. Son of Man is a title Jesus uses to refer to himself. It means he is both human and has all power and authority from God. Jesus ate bread and drank wine just like other Jews did. But the people called him a glutton, or a person who eats too much food. They also called him a drunkard, or a person who drinks too much wine. The people criticized Jesus for being friends with people who were sinners, or habitually disobedient to God. This included tax collectors. The religious leaders rejected both John and Jesus in different ways.

Jesus defends himself and John with a proverb, or wise saying. He talks about wisdom, or understanding, like a person. Jesus says that wisdom is proved right by her children. Jesus means that those who are truly wise will show their wisdom by the good results that will come from the way they live.

In this story, Jesus confirms the role of John the Baptist as not just a prophet, but the one who the prophecy of Malachi talked about. John was the one who prepared the people for the coming of the Promised Savior. Jesus also implied in his response to John that he is the Promised Savior that John

prepared the people for. Jesus emphasizes that the religious leaders rejected both John and himself.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: John the Baptist's disciples tell him what Jesus has been doing. John asks two of his disciples to ask Jesus if Jesus is the Messiah, or if they have to wait for someone else. The disciples find Jesus and ask this question.

Second scene: At the time when John's disciples ask the question, Jesus is healing people with diseases, casting out evil spirits, and giving sight to blind people. Jesus tells John's disciples to tell John what they have seen and heard. He says the poor have heard the good news. John's disciples leave.

Third scene: Jesus talks about John to the crowds. Jesus tells them what kind of man they went to see in the wilderness. Jesus tells them that John was a prophet. Jesus explains that the scriptures talk about him as the one preparing the way.

Fourth scene: Jesus tells them no one greater than John has ever lived. But Jesus tells them that the least in God's kingdom is better than John. All the people agreed that God's way was right. The Pharisees and religious experts reject God's plan.

Fifth scene: Jesus compares this generation to children that don't go along with music played. In the same way John didn't drink wine or eat bread and people criticized him. Jesus feasts and drinks and people also criticize him.

The characters in this story include:

- Jesus
- Jesus' disciples
- John the baptist
- John's disciples
- People being healed, blind, deaf, lepers, lame, dead, evil spirits.
- Crowds
- Pharisees and religious experts

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that

you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that John the Baptist is in prison when his disciples come to tell him the news of Jesus.

It is important to remember that most of the Jews were waiting for a Messiah that would set them free from Rome.

John's disciples come to see John, telling him what Jesus was doing. John the Baptist asks two of his disciples to ask Jesus if Jesus is the Messiah, or Promised Savior. They want to know if they have to wait for someone else. The disciples found Jesus and asked this question.

It is important to remember that Jesus didn't answer immediately. Jesus first does what the prophecy of the Messiah in the Old Testament says the Messiah would do-heal people.

At the time when John's disciples ask the question Jesus is healing people with diseases, evil spirits, and giving sight to blind people. Jesus tells John's disciples to tell John what they have seen and heard, that healing came to people. The poor heard the good news.

John's disciples leave. Jesus talks about John to the crowds. Jesus tells them what kind of man they went to see in the wilderness. Did they go to see someone weak like the reed that the wind moves from one side to another? No. Someone with expensive clothes? No. Were they looking for a prophet?

It is important to remember that the prophets are important to the Jews because they brought the word from God to the people.

Jesus tells them no one greater than John has ever lived on earth. But Jesus tells them that the least in God's kingdom is better than John. All the people agreed that God's way was right. The Pharisees and religious experts reject God's plan because they rejected John's baptism.

Jesus compares this generation to children that don't go along with music played. They complain saying we played festive songs and you didn't dance, we played funeral songs and you didn't weep. In the same way, John didn't drink wine or eat bread and people criticized him. Jesus feasts and drinks and people also criticize him.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- Jesus' disciples
- John the Baptist
- John's disciples
- People being healed, blind, deaf, lepers, lame, dead, evil spirits.
- Crowds
- Pharisees and religious experts.

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out John being in prison when his disciples come to him to tell what Jesus has done.

Make sure that the team acts out John's disciples coming to Jesus and asking if he is the Messiah the Jews are expecting. Jesus does not answer until after he performs the miracles for John's disciples to see. Then Jesus answers.

The second time the team acts out this story, stop them at certain points.

Act out John's disciples coming to tell what they have seen to John. John calls two of his disciples and sends them to Jesus to ask if Jesus is the Promised Savior or if they need to look for someone else.

Stop the action: Ask the actor playing John the Baptist, "How do you feel?" You may hear things like, "I was sure Jesus was the Messiah," "Am I doing wrong looking for assurance?" "If there is someone else I need to look for, I need to know." Restart the action.

John's disciples find Jesus. John's disciples tell Jesus that John sent them. They ask if he is the Messiah the people are waiting for, or if they should be looking for someone else. Jesus in that moment heals people of their sicknesses, casts out evil

spirits, and gives sight to the blind. Then Jesus tells them to go and tell John what they have seen and heard. The blind see, the lame walk, the lepers are cured, the deaf hear, and the dead come back to life. The poor are listening to the good news.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "John is having a hard time," "He needs to know what is happening," "Scripture helped me in the wilderness, it will help him," "He will know who I am." Restart the action.

John's disciples leave. Jesus talked to the crowds about John. Jesus asks the crowds "What kind of man did you go to see in the wilderness? Someone who is like the reed that moves from one side to another?" Jesus says, "No." Jesus kept asking, "Someone who dresses like a rich person?" Jesus answered, "No." Then Jesus asked again, "Were you looking for a prophet?" Jesus says, "Yes." He says, "John is more than a prophet. John fulfills what the word of God says. No one is greater than John, but the least in the kingdom of Heaven is greater than John."

Stop the action: Ask the actors playing crowds, "How are you feeling?" You may hear things like, "I am happy that John pointed us to Jesus," "How can someone else be greater than John?" "How can I be in the kingdom of heaven?" Restart the action.

When the people heard this they agreed that God's way was right, because they had the baptism of John. But the Pharisees and religious experts rejected God's plan because they had rejected the baptism of John.

Stop the action: Ask the actors playing Pharisees and religious experts, "How are you feeling?" You may hear things like, "I think Jesus is wrong. I don't need to repent," "I feel furious because Jesus says that John is the greatest prophet," "What if I was wrong? I didn't believe in John's words." Restart the action.

Jesus asked how he can compare this generation. Jesus compares them with children playing a game. The children complain to their friends because they don't dance at the sound of joyful songs, and don't weep at the sound of funeral songs. Jesus says John didn't eat bread or drink wine and the religious leaders say he has a demon. Jesus feasts and drinks and the religious leaders say that Jesus is a glutton and a drunkard.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "How can I help them to understand what they are doing?" "I

have been showing them all the signs they need," "I am sad they can't see clearly who John is and who I am."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

John's disciples, or followers, hear that Jesus has raised someone back to life. They bring this news to John in prison.

John sends two of his followers to the **Lord**, or Jesus. Lord means master or someone who has authority. Luke uses this title to affirm that Jesus is God. Be sure to translate Lord in the same way you have in previous passages. Lord can be found in the Master Glossary.

John's **disciples** ask Jesus if he is the **one to come**, or the Promised Savior. Be sure to translate disciples the same way you have before. Disciple is in the Master Glossary. Before answering, Jesus heals people and casts out **evil spirits**. Be sure to translate evil spirits in the same way you have in previous passages. Evil spirit can be found in the Master Glossary. Jesus says they should tell John what they have seen and heard. He then lists things he has done in his ministry. Jesus says those who have **leprosy** are cleansed. Leprosy refers to skin diseases. **Clean** means they were made fit to serve God. Leprosy and clean can be found in the Master Glossary. Be sure to translate both terms the same way you have before.

Jesus also says **good news** is told to the poor. The good news was about the kingdom of God and the good things God would do to help the poor. Be sure to translate good news in the same way you have in previous passages.

Jesus says "blessed is the man who does not fall away on account of me." **Blessed** means God shows his favor or kindness to someone. Blessed is in the Master Glossary. **Fall away** or stumble means to doubt or be offended by someone. Jesus is saying that God would favor those who did not doubt that he was the Promised Savior.

Jesus asks the crowd three times why they went to the **desert**. Be sure to translate desert in the same way you have in previous passages. Desert can be found in the Master Glossary. Jesus answers his question by saying the people went to see a **prophet**. Translate prophet in the same way you have before. Prophet can be found in the Master Glossary.

Show a picture of the desert if you have not already.

Jesus says the scriptures in Malachi spoke about John when they said "I will send my messenger ahead of you." A **messenger** told people to prepare the way because a king was coming. John was the messenger who prepared the Jews for the true king's coming-Jesus. The messenger prepared the way for the king. This comparison means that roads would be prepared for the coming of the king. God sent John to prepare the people for the Promised Savior by telling them to stop sinning and turn back to God.

Jesus says **among those born of women** that John is the greatest. This means "among all people." **Greatest** means he was the most important because his role was to prepare the way for the Promised Savior. This does not mean that he was greater than Jesus.

Jesus says the Pharisees and experts in Moses' teachings rejected God's plan for them. **Experts in Moses' teachings** refers to scholars who studied, taught, and interpreted God's law. They were most likely the same people that Luke describes as teachers of the law. Jesus is saying that the religious leaders refused to do what God wanted them to. They refused to turn back to God. They were not prepared for the coming of the Promised Savior to be a part of his kingdom. Be sure to translate **Pharisees** in the same way you have in previous passages. Pharisee can be found in the Master Glossary.

Jesus uses an example of children playing in a **marketplace**. This was a place where people bought and sold things. It was a large open area where children could play. If this is not common in your culture, you can use a term that refers to a place where children usually play.

Show a picture of a Jewish marketplace if you have not already.

In Jesus' example, the children say they played the **flute**. This was a musical instrument that consisted of one or two pipes. It was usually made out of wood, reed, or bone. It was played by blowing into the pipes. The children also mention a **dirge**. This refers to a sad song or mourning that happens at a funeral.

Show a picture of a flute.

Jesus says John "did not eat bread or drink wine." **Bread** means food in general and **wine** refers to a fermented drink. This does not mean that John did not eat any food but rather that he did not eat

normal food. The Gospel of Mark says that he ate locusts and wild honey. Be sure to translate bread and wine in the same way you have in previous passages.

Jesus calls himself the **Son of Man**. This title means that he was human and the person who God gave all power and authority. Be sure to translate Son of Man in the same way you have in previous passages. Son of Man can be found in the Master Glossary.

Jesus says the people called him a **glutton**, or a person who eats too much, and a **drunkard**, or a person who drinks too much wine. The expressions were not praises but criticism of Jesus. Jesus says **wisdom is proved right by her children**. This means true wisdom, or understanding, is shown by good character and good results in someone's life.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group

member should practice telling this final version of the passage.

Luke 7:18–35

Audio Content

[webm zip](#) (3695498 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (6208508 KB)

- [FIA Step 1](#)
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- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 7:36–8:3

Hear and Heart

Hear Luke 7:36–8:3 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Some time after Jesus answered the questions of John the Baptist, a Pharisee named Simon invites Jesus to his house. The last town Luke mentions is Nain. We do not know if Jesus is still in this town or if he has continued on to other places. Luke does not tell us where this next event takes place. While dining with Simon, a woman known as a sinner comes in and washes Jesus' feet. Luke uses a story to show the woman's faith and Jesus' authority to forgive sins.

After Jesus told John's followers that he was the Promised Savior, a Pharisee, or religious leader, invites Jesus to have a meal in his house. The Pharisee's name is Simon. According to Jewish custom, Jesus was lying on a cushion next to the low table. His feet were extended away from the table since feet were considered dirty.

Stop and show your team a picture of a Jewish dining setting including the low table and cushions where people would lay.

As a religious teacher, Jesus was eating with the host, Simon, and other invited guests. In Jewish culture, people who had not been invited could come in quietly to listen to what the teacher said. They were not supposed to join the invited guests. Usually women were not present in this type of environment.

Stop and discuss the customs of inviting people into a house in your culture. What are they obligated to do or bring? Once they are at the house, what freedoms do they have inside of the house?

While they are eating, a woman enters the house. She had heard that Jesus was at Simon's house. This woman had a bad reputation in town and was seen as a sinner. She had most likely been a prostitute. The Pharisees saw this woman as unclean, or unfit for service to God. We do not know who the woman is, but it is clear Jesus knows the woman from a previous encounter. The woman brings perfume, or scented oil, in an expensive alabaster jar. The jar had a long neck and was sealed so that no perfume could leak out. The neck had to be broken to pour out the perfume. Alabaster was a beautiful white and yellow stone that came from Egypt. The cost of this type of jar was equivalent to 300 days of wages.

Stop and show your team a picture of an alabaster jar of perfume. Discuss with your team: Why are women shunned in your culture? How are they treated in public? Is there anything a woman can do in your culture to not be shunned anymore?

The woman stands at Jesus' feet crying. She is thankful because Jesus had forgiven her sins, or disobedience against God, earlier. She kneels by Jesus' feet and her tears begin to wet his feet. She uses her hair as a towel and wipes the tears away. In Jewish culture, it was shameful for a woman to let her hair down in public. The woman begins to kiss, or touch her lips to Jesus' feet to show deep humility and reverence. She was also showing her thankfulness.

The woman "anooints" Jesus by pouring her perfume on his feet and beginning to rub the oil in. In this context, "anoint" does not imply a religious act, but it is used to show that the woman honors Jesus. Usually, anointing with oil was done by pouring it on the head. The woman probably intended to pour it on Jesus' head. But she is so overcome by emotion that she ends up pouring it on his feet. By washing Jesus' feet, kissing his feet, and pouring oil on his feet, the woman shows her reverence and love to Jesus.

Stop and discuss with your team: How does someone show thankfulness or reverence to another person in your culture? In your culture, how would a woman be seen if she showed thankfulness or reverence to a man in public?

Simon sees Jesus allowing the woman to clean his feet. Simon thinks that Jesus is not really a prophet, or messenger from God. Simon thinks this because a prophet would know that the woman was sinful. A prophet would also know that the woman touching him would make him unclean. Simon does

not think that Jesus acts like someone who God sent.

But Jesus knows Simon's thoughts. Jesus responds to Simon's thoughts by telling him a parable, or a special story to explain deeper things about God. Jesus tells a story of two men. There is a moneylender, or a man who loans money as a job. A moneylender gives money to someone expecting to receive more money than what he gave. This moneylender loans money to two men. One man owed 500 denarii, or silver coins. The other man owed 50 denarii. When they could not pay, the man who loaned the money canceled the debts, or the money owed, of both men. This means he graciously forgave them both.

Stop and discuss with your team: What are some of the expectations for people who borrow money in your culture? What are the consequences if someone does not pay back what they have borrowed?

Jesus asks Simon which of the men loved the moneylender more. Simon answers that the man who owed more money loved more. Jesus tells him he is correct. The man who had a bigger debt forgiven has more devotion and affection for the moneylender. Jesus compares himself to the lender and debt to sin. The woman loved Jesus much because he had forgiven her of many sins. Simon only loved Jesus a little because he thought he did not need much forgiveness from Jesus.

Jesus then turns to the woman and continues to speak to Simon. Jesus compares the woman to Simon. Jesus says Simon did not give him water to wash his feet. In Jewish culture, it was common to give guests a bowl of water to wash off the dust from their feet. In rich homes, the host would have servants wash the feet of their guests as a way to honor them. They would then dry them off with a towel. But Simon did not give Jesus water to wash his feet or provide a servant to wash Jesus' feet. In contrast, the woman washes Jesus' feet with her tears and dries them with her hair.

Jesus says Simon did not greet him with a kiss. In Jewish culture, it was customary for men to greet each other with a kiss on the cheek or hand. In contrast, the woman kissed Jesus' feet. This showed even greater respect and humility than a kiss on the cheek. Jesus says the woman has not stopped kissing his feet since he entered the house. This phrase does not mean that the woman was kissing Jesus' feet since he arrived. The woman stopped to dry them and anoint them with oil. Jesus

says this to emphasize the woman's actions in comparison to Simon's.

Jesus says Simon did not anoint him by pouring oil on his head. This was a Jewish custom used to honor a guest. In contrast, the woman poured oil on Jesus' feet. The oil she used was much more expensive than the oil used to pour on someone's head. Jesus says the woman loves him much because he has forgiven her for many sins. Her gratitude and love toward Jesus prove that Jesus had forgiven her sins. Jesus implies that Simon loves him little because he thinks he has sinned little and does not need much forgiveness. Jesus repeats that the woman's sins are forgiven. He is reassuring the woman that her sins remained forgiven and declaring to the other guests that she is forgiven.

The men at the table are surprised and disapprove of Jesus saying he has the power to forgive sins. They believe only God has the power to forgive sins. Jesus tells the woman her faith has saved her. Faith means trust in God. Jesus is saying that because of the woman's faith, God has rescued her from her sinful life and would not punish her for her sins. Jesus tells the woman to go in peace, or with the blessings of God. The woman can now enjoy a relationship with God because she was no longer ritually impure.

After this, Jesus travels to different towns in the region with the 12 apostles, or those he chose as representatives. Jesus teaches about the kingdom of God, or the news of God ruling and caring for people as their king. Many women are also traveling with Jesus. Some of these women were cured of diseases or evil spirits that used to control them. One of these women is Mary, who was from Magdala. Luke mentions Mary's town so that there is no confusion with other women who had the same name. Jesus had cast out seven demons from Mary. Luke mentions Joanna. Her husband's job was probably to manage King Herod's personal business. Luke also names Susanna. These women traveled with Jesus and the 12 and provided for their financial needs by using their own money.

Luke uses this story to show who Jesus is. Jesus is more than a prophet because he has the authority to forgive sins. The theme of forgiveness of sins through faith in Jesus is also displayed. Luke shows who is traveling with Jesus as he teaches throughout the land before recounting specific parables that Jesus teaches in the next stories.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: A Pharisee invited Jesus to have dinner at his house. Jesus is eating at the Pharisee's house when a sinful woman comes in and weeps at Jesus' feet. Her tears wash Jesus' feet. She uses her hair to wipe off Jesus' feet. She kisses Jesus' feet and pours perfume on them.

Second scene: Simon thinks that the woman's actions are dishonorable. Simon thinks Jesus is not acting like a true prophet. Jesus responds to Simon's thoughts by telling him a parable about a moneylender. Jesus asks, "Who loved the moneylender more?" Simon answers, "The one who was forgiven most." Jesus says he is correct.

Third scene: Jesus compares the woman to Simon. Jesus implies the woman loves him more. Jesus affirms that the woman's sins are forgiven and tells her to go in peace.

Fourth scene: Jesus teaches from village to village with his 12 apostles. Women follow him and provide for them financially.

The characters in this story include:

- Jesus
- Jesus' disciples
- Simon, the Pharisee
- The sinful woman
- The guests
- The moneylender
- The two borrowers
- The women (Mary, Joanna, Susanna included)

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that in Jewish culture, when a teacher was invited for dinner other people could come into the house quietly to listen to him.

It is important to remember that the presence of a woman was very unusual in this situation.

It is important to remember that usually a host provides guests with water to wash their feet, and if possible, a servant to do it.

A Pharisee invited Jesus for dinner. Jesus attends and lays down by the table to eat. A woman who is considered sinful comes behind Jesus and is weeping at Jesus' feet. Her tears touch Jesus' feet and she uses her hair to wipe them off. She kisses Jesus' feet and pours an expensive perfume on Jesus' feet.

The Pharisee thinks that if Jesus is a true prophet he would know that she is a sinner.

Then Jesus uses the Pharisee's name, Simon, and answers his thoughts. Jesus answers by using a parable, or a story that uses everyday situations to teach a lesson. Think about how you would tell a parable in your culture.

A man loaned 500 pieces of silver and 50 pieces of silver to two men. They cannot pay him back. The lender forgave both debts.

Then Jesus asked, "Who do you think will love the lender more?"

Simon answered, "I think the one whose debt was higher."

Jesus says he is correct. Then Jesus tells Simon how the woman had done what Simon had not. She washed Jesus' feet with tears and dried them with her hair. She poured perfume and had not stopped kissing Jesus' feet. Simon had not even offered water to wash Jesus' feet. Simon did not anoint Jesus' head to honor him as a special guest.

It is important to remember that Jesus is talking about something that has already happened before the woman comes to Jesus at Simon's house. Jesus is the one that forgave the sins of the woman when he met her before.

Jesus tells Simon that the woman has many sins but she has received forgiveness for her sins. Jesus says that is why she loves Jesus much. The one who has little to forgive loves little. Then Jesus tells the woman that her sins are forgiven.

The men at the table wonder, "Who is this person that forgives sins?"

Jesus tells her, "Your faith has saved you, go in peace."

Jesus goes to the close villages and towns telling the good news about the kingdom of God. Jesus goes with his twelve disciples and with some women, and others who contribute with resources to support Jesus and his disciples.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Jesus' disciples
- Simon, the Pharisee
- The sinful woman
- The guests
- The moneylender
- The two borrowers
- The women (Mary, Joanna, Susanna included)

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the people eating sitting on the floor with their feet away from the food.

Make sure that the team acts out the woman coming after they are already at the table. She comes quietly. She is behind Jesus at his feet.

Make sure that the team acts out the woman bringing a beautiful jar. The jar is completely sealed. She needs to break it to be able to use it.

Make sure that the team acts out the borrowers being concerned about what could happen to them because of their great debt. The lender could do whatever he wanted with the borrowers.

The second time the team acts out this story, stop them at certain points.

Act out a Pharisee who invited Jesus to have dinner at his house. Jesus went to the Pharisee's house and sat down at the table. Other guests were there, too.

Stop the action: Ask the actor playing the Pharisee, "How do you feel?" You may hear things like, "I am excited, the teacher is at my house," "I feel important," "I feel honored," "I wouldn't expect anything less." Restart the action.

An immoral woman comes and kneels at Jesus' feet. She weeps and her tears fall on Jesus' feet. She uses her hair to wipe off Jesus' feet. She continuously kisses Jesus' feet. Then she opens a beautiful alabaster jar filled with expensive perfume. She puts the perfume on Jesus' feet.

Stop the action: Ask the actors playing the guests, "How do you feel?" You may hear things like, "I feel in danger of becoming unclean if she touches me. Simon should make her leave," "Why doesn't Jesus tell her to go away?" "Maybe Jesus doesn't know who she is," "I am disappointed. I thought Jesus was a prophet." Restart the action.

The Pharisee sees this. He thinks that if Jesus is a prophet, Jesus would know that the woman touching him is a sinner. Jesus answered the Pharisee's thoughts. Jesus tells him a story. A moneylender lends 500 pieces of silver to a man, and 50 pieces of silver to another man. Neither of them were able to repay him. So the man who lent the money forgave the debt of both men.

Stop the action: Ask the actors playing the borrowers, "How do you feel?" You may hear things like, "I was afraid the lender would punish me," "I thought I didn't have any way to get out of my debt," "Surprised," "Humble. I owed him 10 times more than the other man, but he still forgave me." Restart the action.

Jesus asked Simon, "Which one loves the lender more?" Simon answered, "I suppose the one with a larger debt." Jesus told Simon, "You said right." Then Jesus turned to the woman and told Simon to see all the things she had done. Jesus mentions how Simon didn't offer Jesus water, greet Jesus with a kiss, nor anoint Jesus' head with oil.

Stop the action: Ask the actor playing Simon, "How do you feel?" You may hear things like, "I did my best by having a meal prepared for Jesus," "How did he know my thoughts?" "I am embarrassed," "I am ashamed Jesus said all of this in front of everyone." Restart the action.

Jesus keeps talking to Simon and tells him that the woman's many sins have been forgiven. That is the reason that she shows much love for Jesus. But the person who thinks they need little forgiveness shows little love for Jesus.

The men sitting at the table thought, "Who is this man that is forgiving sins?"

Then Jesus tells the woman, "Your faith has saved you, go in peace."

Stop the action: Ask the actor playing the woman, "How are you feeling?" You may hear things like, "Jesus is saying in front of everyone that I am forgiven," "I feel accepted because Jesus didn't reject me," "I am happy to experience the peace that Jesus gave me." Restart the action.

Soon after Jesus started going to different towns and villages, telling the good news of the kingdom of God. The twelve disciples are with Jesus, also some women. Jesus has cured these women from evil spirits and diseases. Many were giving their personal money to support Jesus and his disciples.

Stop the action: Ask the actor playing the women who supported Jesus, "How are you feeling?" You may hear things like, "I'm honored to help Jesus," "Jesus changed my life," "I want to serve Jesus in whatever way I can."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is invited to eat at the house of a **Pharisee**, or religious leader. Be sure to translate Pharisee in the same way you have in previous passages. Pharisee is in the Master Glossary.

During the meal, Jesus is **reclined at the table**. This means he is lying on a cushion next to a low table. It was custom to lie down on the left side propped on the left elbow. Their feet would be farthest from the table in this position. This would have made Jesus' feet easy to reach for the woman.

Stop and show your team a picture of a Jewish dining setting if you have not already.

A woman enters with an **alabaster jar of perfume**. Alabaster is a white and yellow stone from Egypt. The jar was an expensive container like a vial or bottle. It had a long neck and no handles. The neck of the jar had to be broken in order to pour out the perfume. The perfume inside refers to scented oil. This would have been a very expensive gift costing 300 denarii, or 300 days worth of wages.

Simon is shocked by the woman's behavior. He disapproves of Jesus allowing the woman to wash his feet. Simon does not think Jesus is acting like a **prophet**. Be sure to translate prophet in the same

way you have before. Prophet can be found in the Master Glossary.

Jesus tells a **parable** to teach Simon a lesson about God. A parable is a special type of story used to teach people deeper things about God. Parable can be found in the Master Glossary. Jesus' parable is about a moneylender. A **moneylender** is someone who loans money to others as his business. The person who borrows the money has to pay back the money they borrowed plus interest, or extra money, to the lender. In this example, the men are borrowing denarii. **Denarii** refers to silver coins that Romans used as money. One coin was the equivalent of a day's worth of wages.

Stop and show your team a picture of a denarii.

When the moneylender **canceled the debts**, this means neither man had to pay the lender back. Canceled can refer to any kind of kindness shown to a person who did nothing to deserve it. If possible, you can use a word for canceled that can apply to both debts and sins. Jesus relates himself to the lender and sins to debt. Be sure to translate **sin** and **forgiveness** the same way you have in previous passages. Sin and forgiveness can be found in the Master Glossary.

Jesus says the woman's faith has **saved** her. Saved can mean healed, but in this context it means rescued. Because of the woman's faith, God rescued her from her sinful life and would not punish her for it. Saved is in the Master Glossary. **Faith** refers to the woman's trust in God. Jesus tells the woman to go in **peace**, or with security in her relationship with God. Faith and peace can be found in the Master Glossary.

Jesus continues to travel from place to place preaching the good news about the kingdom of God. Be sure to translate the good news and the kingdom of God the same way you have in previous passages. Both terms can be found in the Master Glossary.

Many women follow Jesus, as well. One of them is Mary. Jesus cast seven **demons** out of Mary. The Jews believe that evil spirits dwelled inside of a person, so Jesus had to cast them out. Be sure to translate demon in the same way you have in previous passages. Demon can be found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 7:36–8:3

Audio Content

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- [FIA Step 1](#)
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Luke 8:4–15

Hear and Heart

Hear Luke 8:4–15 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In this story, Luke changes from telling his audience about Jesus' compassion and the confirmation of his identity. Luke now focuses on Jesus preaching the good news and the consequence of rejecting it. Jesus teaches by using parables, or special stories that describe deeper things about God.

This parable is one of the few stories that can be found in three of the four Gospels. It is unique because it includes an explanation. Luke's version of the story is slightly different because it is shorter.

Jesus continues to teach from village to village in the region of Galilee. Jesus' disciples and the women who support him are with him. A crowd begins to gather around Jesus to hear his teachings. People have come from many of the surrounding villages. Jesus teaches them with a parable.

Jesus says there is a farmer who goes to his fields to sow seeds. "Sow" means the farmer would throw seeds in front of him from side to side as he walked. This was a normal method used by Jewish farmers that allowed them to plant a large area quickly.

Stop and show a picture of a farmer scattering seed if this is not a common concept in your culture. What methods are used in your culture to plant seeds? How are they similar to or different from the way the sower in this story planted his seed?

Some of the seeds fell on the path. Path refers to a footpath that people used to walk through or alongside the field. The soil was hard from many people walking on it. The seeds that fall on the path are trampled by people walking. The birds that fly in the air ate these seeds hungrily.

Stop and show a picture of the soil on a footpath in a field.

Other seeds fall on rock. In this context, the soil had a layer of rock underneath. The rock would show through when there was shallow soil. The seeds that fall on the rock grew into young plants, but the young plants died because they did not get enough water from the shallow soil. The plants did not get what they needed to grow from the soil because of the rock.

Stop and show a picture of rocky soil.

Other seeds fall where there are thorns. This means on soil where thorns or seeds of thorny plants were present. Thorns are sturdy, fast-growing plants that compete with grain and are annoying to farmers. The thorns grew with the grain and caused the grain to not have enough room, soil, water, or sunlight to grow well. So the grain died and did not produce.

Stop and show a picture of soil where there are thorns growing.

Some of the seeds fell on good soil. Good means fertile or productive. The soil was not packed down, shallow, or mixed with thorns. The good soil allows the seeds to grow into productive plants that produce grain. The plants that grew had 100 times as many seeds as the seeds that the farmer planted. This would have been an exceptional

harvest in Israel. An average harvest produced around 10 seeds for every seed planted.

Stop and show a picture of good soil. Discuss with your team: How would you describe good soil in your culture? How do you know what areas you should plant in versus areas that will not produce?

Jesus finishes the parable and says, "He who has ears let him hear." Jesus is saying that the crowd should think carefully about what he has said. Jesus wants them to not only think but also act on what they had learned from the story.

Stop and ask your team: What would a teacher say in your culture to get his audience to pay attention?

Jesus' disciples, or followers, ask him what the parable means. Jesus compares his disciples to other people who hear the story. Jesus says he teaches with parables because they have hidden truths about the kingdom of God. Jesus only reveals those truths to certain people. Jesus chooses to reveal the meaning of the parable to his disciples. Other people listening to the parable would not be able to understand the truths about the kingdom of God.

Jesus gives the reason for teaching in parables by quoting scripture, or Jewish holy writings. Jesus quotes from the well-known prophet, or messenger of God, Isaiah. Isaiah said,

"though seeing, they may not see,
though hearing, they may not
understand."

The first reference of seeing means to seeing something like a person or object. The second reference of seeing means to not only see but understand the meaning of what is being seen. The same applies for hearing. The first reference means the physical act of hearing while the second reference of hearing means to comprehend what was heard. Jesus is saying that some people do not want to believe and obey him. Jesus will not teach the truths of the kingdom of God to them.

Jesus explains the parable to his disciples. The basic interpretation of the parable is that the seeds represent the message from God, the sowing represents telling the message to people, and the different kinds of soil represent the different ways people hear the message.

Jesus explains that the seeds that fall on the ground represent the devil taking away the message that people have heard. Then Jesus explains that the

seeds that fall on rocky soil represent the people that receive the message with joy but in the time of testing, or temptations, they fall away.

Stop and discuss with your team: In your culture, what kind of temptations or tests do people face?

Then Jesus explains that the seeds that fall among the thorns represent the people that hear the message but are overwhelmed by worries and riches.

Stop and discuss with your team: In your culture, how would you describe riches? What situations cause people to worry in your culture?

It is important to note that there are many different interpretations about the meaning of the seeds after they are sown. Some scholars believe the seeds continue to refer to the message of God and the soils represent four different ways people hear and respond to the message of God. Other scholars believe that the soils refer to different kinds of people.

Jesus doesn't explain if he is talking about his followers who need to grow spiritually, or about those who are not his followers hearing and accepting the message from God. Many times, parables have a wider meaning than just one specific situation or time period. Don't assign meaning or explanation to the parable that is not given in scripture.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: People come from many towns to hear Jesus. Jesus tells a story in the form of a parable to the people gathered.

Second scene: The story is about a farmer scattering seed to plant them. Jesus tells what happened with the seeds that fall in different areas of the field. At the end, Jesus says anyone who has ears to hear should listen and understand.

Third scene: Jesus' disciples ask Jesus the meaning of the parable. Jesus explains to them that they are allowed to understand the parable to fulfill the scriptures.

Fourth scene: Jesus gives the explanation of the meaning of the parable.

The characters in this story include:

- Jesus
- Crowd
- Disciples
- Person representing the path
- Person representing the area with rocks
- Person representing the area with thorns
- Person representing the area with fertile soil
- Birds
- Devil

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that there is a path for the farmer to walk on. The farmer will scatter the seeds on that path. Because this path is always used, it is hard.

The people are coming from many towns and gathering to hear Jesus. Then Jesus tells a story in the form of a parable. In the parable, the team may want to re-chronologize to represent that the seeds first fall on the different soils. Some time after, the ones that fall on the path are trampled and then eaten by the birds. The ones that fall on rock grow after some time but they die because of lack of moisture. The ones that fall among thorns grow some time later but the thorns kill them. The ones that fall in fertile soil grow after some time and produce a hundred times.

After telling the parable Jesus said, "Anyone with ears to hear should listen and understand."

Jesus' disciples ask for the meaning of the parable. Jesus turns towards his disciples to explain the parable to them. Jesus tells his disciples, "You are allowed to understand the secrets of the kingdom of God." Jesus says he uses parables so the scriptures will be fulfilled. Jesus says people will see but they won't really see, they will listen but not really understand.

Jesus tells the interpretation of the parable.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Crowd
- Disciples
- Person representing the path
- Person representing the area with rocks
- Person representing the area with thorns
- Person representing the area with fertile soil
- Birds
- Devil

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out people coming from different towns to hear Jesus. Jesus tells a parable.

Make sure that the team acts out the farmer walking on a path in his field, throwing the seeds to be planted in his field.

As the farmer scatters the seeds, some fall on the path, some fall on rocks, others fall among thorns, and others fall on fertile soil. The seeds grow. Birds eat the seeds on the path. The plants on the rock die because of lack of moisture. The plants with the thorns died because the thorns interrupted their growth. The plants on the fertile soil produce a hundred times what was planted.

Make sure that the team acts out the sower sowing seeds one more time. Only this time, act out the explanation Jesus gives showing the different types of people at the same time.

The second time the team acts out this story, stop them at certain points.

Act out people coming from different towns to hear Jesus. Jesus tells a parable about a farmer scattering seeds.

As Jesus is telling this part of the story, the four people representing the fields are acting like they are receiving the seeds. For the person acting as the path, let the seed land on him but the seed stays on the surface. For the person acting as the area with rocks, let the seed land on him but the seed is not on the surface. This represents it taking root among rocks. For the person acting as the area with thorns, let the seed land on the surface but then take root among thorns. For the person acting as the area with fertile soil, let the seed land on the surface and also take root. After some time, the actor representing a bird comes and takes the seeds on the path. Then the plant that grew on the area with rocks dies because there was no water. Then the plant that grew among the thorns dies because the thorns do not let the plant keep living. The plants that grew on fertile soil produce as much as a hundred times what was planted.

When Jesus finishes he says, "Anyone with ears to hear should listen and understand."

Stop the action: Ask the actors playing the crowd, "How do you feel?" You may hear things like, "I understood what Jesus told us," "Why is Jesus talking about farming," "I like to hear Jesus speak," "I am confused." Restart the action.

Act out the disciples asking Jesus about the meaning of the parable. Jesus responds saying that the disciples are allowed to understand the secrets of the kingdom of God. Jesus also explained to them that Jesus uses parables so that the scriptures are fulfilled. The scripture that Jesus talks about says, "When they look they won't see, when they hear they won't understand."

Stop the action: Ask the actor playing the disciples, "How are you feeling?" You may hear things like, "I feel honored to get an explanation from Jesus," "I feel happy that Jesus chose me to follow him closely," "Now I understand that I have to listen closely to Jesus' stories." Restart the action.

Act out Jesus explaining the meaning of the parable. The seeds that fall on the path represent the people who hear the message but the devil takes away the word of God. At the same time, act out the devil taking away the word of God from the person that represents the path.

Stop the action: Ask the actor playing the person who hears the message but the devil takes it away, "How

are you feeling?" You may hear things like, "How did I forget what Jesus said," "It is fine, other teachers will come," "That message is for someone who is very bad, not for me." Restart the action.

Act out Jesus explaining that the seeds that fall on rocks represent the people who hear the message and receive it with joy but they fall away when temptation comes. At the same time, have the person who acts out the rocky soil being joyful but the temptation makes the little growth stop and die.

Stop the action: Ask the actor playing the person who falls away because of temptation, "How are you feeling?" You may hear things like, "I was expecting a message like that for a long time," "I heard the message, but I don't need to change," "It was a beautiful message, but I have my own life." Restart the action.

Act out Jesus explaining that the seeds that fall among the thorns represent the people who hear the message but then cares, riches, and pleasures of this life prevent them from maturing. At the same time, have the person who acts out the soil with thorns hearing the message. Act out this person loving riches and pleasures. Act out how this person dies before getting to produce any fruit.

Stop the action: Ask the actor playing the person who isn't mature, "How are you feeling?" You may hear things like, "I heard what Jesus said, but I need to keep my status," "I like going to parties, maybe later I can do what Jesus said," "I need to reach all of my goals first." Restart the action.

Act out Jesus explaining that the seeds that fall on fertile soil represent honest, good-hearted people who hear the word of God, cling to it, and produce a huge harvest. At the same time, have the person that acts out the good soil hearing the word of God and not letting it go. Act out getting to produce many fruits.

Stop the action: Ask the actor playing the person who produces a huge harvest, "How are you feeling?" You may hear things like, "This is what I was waiting for all this time," "I feel happy, I will do whatever Jesus asks me," "I want to tell others about Jesus."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus teaches a crowd by using a parable. A **parable** is a special kind of story that uses everyday things to describe deeper things about

God. Many times parables are hard to understand unless people really tried to listen. Be sure to translate parable in the same way you have in previous passages. Parable can be found in the Master Glossary.

The parable is about a farmer who sows seeds. To **sow** is to throw seeds from side to side as a farmer walks. This was a common way for Jewish farmers to plant grain seed. The sowing of seed was done on ground that the farmer had already plowed or would plow after sowing the seed. This method allowed farmers to plant a large area quickly.

Stop and show a picture of a farmer sowing seeds if you have not already.

Jesus ends his parable by saying, "**whoever has ears to hear, let them hear.**" Jesus wants the crowd to not just listen but to listen carefully to try to understand what he is saying. Jesus wants the people to listen and act upon what they have learned from the parable.

Jesus' **disciples**, or followers, ask him what the parable means. Be sure to translate disciples in the same way you have in previous passages. Disciple is in the Master Glossary.

Jesus gives knowledge of the **secrets** of the **kingdom of God** to his disciples by explaining the meaning. The secret or truth is about the kingdom of God. Only God can reveal this secret or truth about the kingdom of God. Be sure that secret is not translated with a negative meaning.

The **kingdom of God** refers to God ruling in the hearts of his people as their king. Jesus will show people the secrets of God if they are good soil, which means if they are really listening to him and really believe in him. If people are like bad soil they will be confused or forget what Jesus says. Be sure to translate the "kingdom of God" in the same way you have in previous passages. Kingdom of God is in the Master Glossary.

Jesus says the seed is the word of God. **Seed** is singular in the original language, but it may refer to many seeds of the same kind of plant. The grain seed was most common in this culture.

Stop and show your team a picture of grain seeds.

Word of God means the message from God. Jesus is referring to his own teaching. Specifically, the teaching about the kingdom of God.

Jesus mentions the **devil** coming and taking the word away from people's hearts. The devil refers to **Satan** who is the chief of all evil spirits. Be sure to

translate the devil in the same way you have in previous passages. Satan can be found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:4-15

Audio Content

[webm zip](#) (2598051 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
- [FIA Step 5](#)
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- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 8:16-18

Hear and Heart

Hear Luke 8:16-18 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Luke tells another parable by Jesus, or a special story that teaches deeper things about God. Just like the parables Jesus has taught before, this

parable teaches Jesus' disciples that they should listen carefully to what he teaches. These sayings also demonstrate what Jesus told his disciples about parables. The meaning will be hidden for some, but his disciples should understand it.

Jesus has just told the parable of the four soils to a crowd that included his disciples, or followers. Jesus explained the parable to his disciples saying they should listen carefully to understand what he teaches. Jesus then tells the parable of the lamp.

Stop and discuss with your team: How are important lessons taught in your culture? Are the meanings of lessons always clear or are they sometimes hidden? What kind of people understand hidden meanings?

It is not clear whether Jesus is speaking to the whole crowd or only to his disciples.

Jesus starts by describing an action that no one would do. People would not light a lamp and put it where the light was hidden. "A clay jar" and "under a bed" are examples of where light would be hidden. In Jewish culture, a lamp was a small clay lamp that burned olive oil. Everyone in Jesus' time would have had one in their home. In contrast, Jesus says people put their lamps on stands so that everyone can see the light.

Stop and show a picture of an oil lamp and a lampstand. Discuss with your team, how do you make sure light is seen in your culture? What are ways light could be hidden in your culture?

Jesus says there is nothing hidden that God will not reveal or bring to light. He says this in two different ways. This probably implies that God does not want his truth to remain a secret like a lamp in a clay jar or under a bed. This saying also applies to Jesus' teaching about the kingdom of God. God will reveal the meaning of his kingdom to people in his timing.

Because God reveals his truth, Jesus says people should listen carefully to his teaching and be ready to believe and obey it. People who listen to him and want to understand more will understand more. In contrast, those who do not want to understand Jesus' teaching will think that they understand God's kingdom but realize later that they were wrong.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus tells a parable of a person placing a lamp. After a person lights a lamp, they cover the lamp with a clay jar. People who come into the house can't see. Then the person puts the lamp under the bed. People who come in can't see. Then the person takes the lamp and puts the lamp on a stand. Everyone entering the house can see.

Second scene: Jesus says that what is hidden will be brought to light and known.

Third scene: Jesus says to listen carefully to his teaching so that people can understand. The people who do not listen will lose even what they think they understand.

The characters in this story include:

- Jesus
- The ones who are listening
- Person with a lamp
- Person who listens to Jesus
- Person who doesn't listen to Jesus

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that it is not clear if Jesus keeps talking to just his disciples or to the whole crowd.

It is important to remember that Jesus suggests actions that he knew his audience would not do. No one would light a lamp and then hide the light coming from it. Jesus does this to make a point about his teachings.

Embodying the Text

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- The ones who are listening
- Person with a lamp
- Person who listen to Jesus
- Person who doesn't listen to Jesus

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the crowd and the disciples listening to Jesus.

The second time the team acts out this story, stop them at certain points.

Act out a person lighting a lamp and then covering it with a clay jar. While this is happening, Jesus makes it clear that no one would do that. Someone comes into the house and cannot see anything. Then the person puts the lamp under the bed. Jesus makes it clear that no one would do that. Someone comes into the house and cannot see. A person puts the lamp on a lampstand and then every person in the house can see everything. Jesus makes it clear that this is the purpose of the lamp-to give light.

Stop the action: Ask the actor playing the person with the lamp, "How do you feel?" You may hear things like, "I feel like I had two ideas that did not work," "I am happy to be able to see with the lamp on the lampstand," "I am glad people can come in and see when they enter my house." Restart the action.

Jesus says that nothing that is hidden will remain hidden. He says what is a secret will be revealed because of the light.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "I don't understand what secrets Jesus is talking about," "I think he is talking about my secrets. I feel ashamed," "I want to know what is hidden." Restart the action.

Jesus says to take care how they hear. The person who listens will have more understanding. But for the person who doesn't listen, the understanding he thinks he has will be taken away. While Jesus is saying this, act out a person who listens and

represent the person gaining understanding. Then act out a person who doesn't listen and thinks that they have understanding. Later, they lose that understanding.

Stop the action: Ask the actor playing the person losing understanding, "How are you feeling?" You may hear things like, "I don't need to listen more," "I have heard something similar before," "Jesus' teaching doesn't apply to me."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus says that no one hides a lamp in a clay jar or under a bed. In Jewish culture, a **lamp** refers to a small oil lamp made of clay. It burned olive oil. Everyone in Jesus' time would have had one in their homes.

The meaning of the lamp is more important than what kind of lamp it is. If you don't use lamps in your culture, you can use a more general word that refers to something that gives light.

When Jesus mentions a **jar**, he means any type of pot, bowl, or container that could hide light. Jar does not refer to a clear, glass jar. Instead, it means any container that covers a lamp and hides its light.

Beds in Jewish culture refers to a piece of furniture that people lie or recline on to sleep or eat. The context implies that the bed is raised off the floor so that a lamp could be hidden under it.

If beds in your culture are placed on the floor, be sure to translate this in a way that implies the bed is raised off the floor.

Jesus says that people instead put their lamp on a **stand**. This was a moveable piece of furniture. A stand is usually made out of metal or wood and was used to lift up and support a lamp.

If the objects in this parable like oil-lamps, lampstands, and a raised bed are not common in your area, you may be able to substitute similar objects. The meaning should always show that people do not cover up or hide their source of light.

Jesus says that whoever does not have, **even what he thinks he has will be taken from him**. This can be hard to understand when it seems impossible for a person to take away what does not exist. But Jesus is saying that those people will lose what little knowledge or understanding that they think they have.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:16–18

Audio Content

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- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 8:19–21

Hear and Heart

Hear Luke 8:19–21 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

1. What do you like in this story?
2. What do you not like or not understand?
3. What does this story tell us about Jesus?
4. What does this story tell us about people?
5. How does this story affect our daily life?
6. Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching a crowd in the region of Galilee. His disciples, or closest followers, and a group of women who have been supporting him are also there. Luke does not tell us exactly where

Jesus is, but he is teaching using parables. Parables are special stories that teach deeper lessons about God. Jesus used the parables to teach the people that they should not only listen to his teachings, but also obey them. Jesus' family comes to talk to him. Jesus uses this as a way to teach the crowd. Jesus' parables showed the importance of obeying him. Jesus uses his family's arrival to teach the crowd how he sees those who obey him.

Jesus is teaching and there is a large crowd around him. Jesus' mother, Mary, and his brothers came to see him. In Hebrew, the same word is used for a biological brother as a cousin. Brothers could refer to Joseph's other children that were younger than Jesus. But it could also refer to Jesus' cousins. If you can, it is best to use a general word that could refer to either.

Stop and discuss with your team: How often or in what situations do relatives go to visit other members of the family?

Jesus' mother and brothers want to talk to him, but they cannot get to him because of the crowd. This indicates that many people were sitting near and around Jesus while he taught. Someone tells Jesus that his family is standing outside and has come to see him. We do not know who this person is. This indicates that his family was standing on the outskirts, or edge, of the crowd. Jesus responds not just to the messenger, but to the whole crowd. He does this to teach a lesson. Jesus says that anyone who listens to his teachings, or God's word, and obeys them is the same as his mother and brothers. People did not have to be related to him for Jesus to consider them family.

Stop and discuss with your team: Who and how can someone be considered a part of the family? What does it mean to be considered family in your culture?

Luke does not tell us what happens next. It is left open-ended whether Jesus' family was able to talk to him or not. We do know that Jesus uses his family arriving as a way to teach the people about being family in, or belonging to, the kingdom of God. Being family is not based on a person's ancestors, but it is based on someone hearing and obeying Jesus' teachings.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has one scene.

First scene: While Jesus is teaching, Jesus' mother and brothers come to see him. Someone tells Jesus about his family coming to see him. Jesus says that his brothers and his mother are the ones who hear God's word and obey it.

The characters in this story include:

- Jesus
- Jesus' mother
- Jesus' brothers
- Crowd

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus has been teaching about how to behave as a child of God. Jesus gave examples of the attitude that his followers should have.

There is a crowd listening to Jesus. Jesus' mother and brothers are at the edge of the crowd. They want to talk to Jesus but they cannot reach him. Someone tells Jesus that his mother and brothers have arrived.

It is important to remember that Jesus uses this as an opportunity to talk about what it means to be his family. Jesus explains that family for his followers is not based on physical relationship, but based on hearing the word of God and doing what the word of God says. In this way Jesus brings his teachings to a conclusion.

It is important to remember that Jesus is not showing disregard for his own family, but using what happened as an opportunity to teach the people about God's kingdom.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has one scene.

The characters in this story include:

- Jesus
- Jesus' mother
- Jesus' brothers
- Crowd

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out that Jesus is teaching when his mother and brothers come to see him.

The second time the team acts out this story, stop them at certain points.

Jesus is teaching a large crowd of people when his mother and brothers come to see him. Someone tells Jesus that his mother and brothers are outside and they want to see him. Jesus responds saying that the ones who hear the word of God and obey it are Jesus' mother and brothers.

Stop the action: Ask the actor playing Jesus' mother "How are you feeling?" You may hear things like, "Why did Jesus say something like this? This reminds me of when he stayed back in the temple," "I can't take it personally. Jesus is using this situation to teach," "I want to get closer to Jesus so I can talk to him." Ask the actor playing Jesus' brothers, "How are you feeling?" You may hear things like, "What does Jesus mean?" "Why are so many people following Jesus?" "Jesus thinks he is so important." Ask the actors playing the crowds "How are you feeling?" You may hear things like, "I am excited that if I obey the word of God, I will be his family," "I wonder what it means to be Jesus' family?" "I am discouraged. It feels impossible to obey the word of God."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching a crowd. Jesus' **mother and brothers** arrive and want to see Jesus. The Hebrew word for "brother" is used for both biological

brother and cousin. This could refer to the sons of Joseph and Mary that were born after Jesus. It could refer to Jesus' cousins, or it could refer to children of Joseph from a previous marriage.

If your language allows, choose a more general word that could apply to any of the different views. If you need to distinguish between older brother or younger brother, it is best to use the word for younger brother.

Jesus' family **came to see him**. This just means they wanted to see Jesus and talk to him. They did not want to look at him from a distance.

Jesus said, "My mother and brothers are those who hear **God's word** and **put it into practice**." God's word is a phrase that means a message that comes from God. In this case, it was Jesus' teaching. "Put into practice" means to obey or do what Jesus says.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:19–21

Audio Content

[webm zip](#) (1492358 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (2490004 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 8:22–25

Hear and Heart

Hear Luke 8:22–25 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the previous stories, Luke has concentrated on Jesus' teaching and preaching. In this story, Luke shows Jesus's power over nature. Jesus and his disciples cross the Sea of Galilee in a boat. Jesus is asleep when a storm causes the boat to almost sink. Jesus shows his power by calming the storm.

Jesus is with his disciples at the Lake of Gennesaret, or the Sea of Galilee. Jesus tells his disciples, or closest followers, that he wants to cross to the other side. This would have meant crossing from Capernaum on the northwest coast to the northeast coast of the lake. This was an area where only Gentiles lived.

Stop and show your team a photo of the Sea of Galilee. Show on a map the route that Jesus and his disciples would have taken.

Jesus and his disciples get into the boat and begin to sail to the other side of the lake. The boat was probably a wooden fishing boat with sails and oars. It was probably about 9 meters long and 2.5 meters wide, or 30 feet long and 8 feet wide.

Stop and show your team a picture of a fishing boat with a sail and oars.

They are sailing, which means the disciples could have put up a sail for the wind to move the boat or used oars to row the boat. Jesus falls asleep in the boat. He is only lying a few feet away from his disciples. A squall, or very large wind, comes down from the hills surrounding the lake. The wind causes large waves on the lake. The waves were so violent and large that water began to fill the boat. There was so much water in the boat that the boat

was about to sink. If the boat sank, the men were in danger of drowning, or dying in the water.

Stop and discuss with your team: What do storms look like in your culture? How do people feel when they are caught in a storm? What are the dangers of being outside in the middle of the storm?

The disciples come to Jesus and wake him up. They say, "Master, Master." This was a title that showed respect and referred to someone who had authority. Saying "Master" twice shows the disciples' panic and desperation. They tell Jesus, "We're going to drown." The disciples include Jesus in this statement. The disciples want Jesus to help and save them.

Jesus wakes up and rebukes the winds and water. In this context, "rebuke" means to command to stop. Jesus speaks strongly to the winds and water as if they were people. Immediately the wind stopped blowing and the waves were still. All was calm again, everything was quiet and still.

Stop and discuss with your team: What do people believe about the weather in your culture? Are there people who can control the weather? What do people do to try to change the weather?

Jesus asks his disciples, "Where is your faith?" Jesus used this question to reprimand his disciples for their lack of faith, or trust and confidence, in him. Jesus implies that the disciples should have trusted that he would protect them in the storm. The disciples' response was one of fear and amazement. They are amazed that Jesus has such power to calm the storm and authority that the storm immediately responds to his command. The disciples ask, "Who is this?" not because they don't know who Jesus is, but to express their amazement at the miracle he has performed.

Luke uses this story to show the power and authority Jesus has over nature. He also uses it to show that the disciples did not fully realize Jesus' power and purpose. This miracle is closely related to the next miracle Jesus will perform on the other side of the lake.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus tells his disciples to cross with him to the other side of the lake. All of them board

a boat. Jesus takes a nap while the disciples sail the boat.

Second scene: A great storm starts on the lake. Water is filling the boat. The disciples are in real danger.

Third scene: The disciples went to wake Jesus up saying that they are going to drown. Jesus woke up and rebuked the wind and waves. Everything is calm now. Jesus asked his disciples, "Where is your faith?" The disciples ask each other, "Who is this man? The waves and the wind obeyed his command."

The characters in this story include:

- Jesus
- The disciples

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that some of Jesus' disciples were expert fishermen.

It is important to remember that Jesus was only a few feet from his disciples when they went to wake him up.

Embodying the Text

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- The disciples

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the disciples getting into the boat with confidence because some of them were fishermen.

Make sure the team acts out Jesus being tired after teaching and healing so many people.

The second time the team acts out this story, stop them at certain points.

Act out Jesus telling his disciples that they are going to cross the lake to the other side. They all get on the boat and begin to sail. While they are sailing Jesus takes a nap.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I am happy my disciples are by my side," "I am tired. I will leave the sailing to my disciples," "I am so glad I can rest." Restart the action.

Soon a great storm starts on the lake. The water was filling the boat. The disciples are in real danger.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "I am desperate," "I have never seen such a bad storm," "How can Jesus be sleeping?" Restart the action.

The disciples woke Jesus up saying, "Master, Master we are going to drown." When Jesus woke up, he rebuked the winds and the waves. The storm stops and everything is calm. Jesus asked them, "Where is your faith?" The disciples wonder who Jesus is because the winds and waves obey him.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "How much longer will they doubt?" "What else do they need to see to be convinced?" "I need to keep teaching them. I know they will learn." Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Amazed," "How can Jesus have so much power?" "I'm ashamed I did not trust Jesus to take care of me."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus tells his disciples he wants to cross to the other side of the lake. **Disciples** refers to Jesus' closest followers. Because of the size of the boat, this was most likely only the 12 apostles. Be sure to translate disciples in the same way you have in previous passages. Disciples can be found in the Master Glossary.

The lake refers to Lake of Gennesaret, or the Sea of Galilee. The lake is about 21 kilometers long and 10 kilometers wide. Jesus and his disciples would have entered the boat near Capernaum and were heading to the northeast coast of the lake. Be sure to translate the Sea of Galilee in the same way you

have in previous passages. The Sea of Galilee can be found in the Master Glossary.

Stop and show your team a map and photos of the lake if you have not already. Discuss what word you would use for this body of water.

Jesus and his disciples are in a **boat**. This boat was most likely a wooden fishing boat. The boat was about 8 meters long and 2 1/2 meters wide. It was about 1 1/4 meters deep. A boat of that size would have comfortably fit thirteen people. Be sure to translate boat in the same way you have before. Boat is in the Master Glossary.

Show your translators the photo of the boat and choose a way to show the boat size, perhaps by drawing the dimensions on the ground with a stick and asking people to step inside the drawn lines.

Jesus and his disciples sail in the boat. **Sail** means to travel by boat on the water. The disciples could have put up a sail for the wind to move the boat or used oars.

While they are sailing, a squall came down on the lake. A **squall** is a very strong wind that would have come down from the hills surrounding the lake. The wind blew strong across the water causing large waves. The waves caused water to come into the boat. There was so much water that the boat was **swamped**. This means that the boat was about to sink because it was being filled with water.

Jesus is sleeping on the boat during the storm. His disciples go to him to wake him up. They call him Master. **Master** is a title that shows respect and is used for someone who has authority. Be sure to translate master in the same way you have before. Master is in the Master Glossary.

The disciples are afraid they are going to drown. **Drown** means to die in the water. Jesus wakes up and rebukes the storm. In this context, **rebuke** means to command to stop. It can also express strong disapproval to someone who does wrong. Jesus speaks to the wind and waves like they are a person.

Jesus questions the disciples' **faith**, or trust in him. Be sure to translate faith in the same way you have before. Faith is in the Master Glossary.

The disciples respond with **fear and amazement**. The disciples were afraid because of Jesus' great power. They were not afraid that Jesus would harm them but in awe of how the winds and waves responded to Jesus' command.

When the disciples ask, "**Who is this?**" it is not because they do not know who Jesus is. They ask this question to show their amazement at Jesus' power and authority.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:22–25

Audio Content

[webm zip](#) (1939413 KB)

- [FIA Step 1](#)
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Luke 8:26–39

Hear and Heart

Hear Luke 8:26–39 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

1. What do you like in this story?
2. What do you not like or not understand?
3. What does this story tell us about Jesus?
4. What does this story tell us about people?
5. How does this story affect our daily life?
6. Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

This story happens immediately after Jesus calmed a storm from a boat on the Sea of Galilee. Luke continues his narrative of Jesus and his disciples after they cross the Sea of Galilee. Jesus arrives on

the other side of the sea where Gentiles lived. Jesus meets a man who is possessed by demons and casts them out. The Gentiles respond with fear and reject Jesus. In this story, Luke shows that the lessons of the sower parable apply to the Gentiles as well.

Stop and show your team a photo of the Sea of Galilee and of a fishing boat.

After calming the storm, Jesus and his disciples arrive on the northeastern shore of the Sea of Galilee. This was the region of the Gerasenes, or people from the town of Gerasa. Most of the people who lived there were Gentiles, or non-Jews. This area was on the opposite side of the sea from Galilee.

Stop and show your team a map of the Sea of Galilee, Galilee, and Gerasa. Highlight the route Jesus and his disciples took.

While Luke is telling the story, he often adds background information that has already happened in the past. Think about the best way to narrate the differences between actions and background information in your language.

Jesus and his disciples, or closest followers, get out of the boat and step onto dry land. A man possessed by demons, or evil spirits, who was from the town comes to where Jesus is. Possessed means that the man's actions and thoughts were controlled by evil spirits. This man was a Gentile. Because the man was possessed, he was considered unclean, or unfit to serve God, by the Jews. The man probably lived in Gerasa before but because of the evil spirits, he no longer lived there. Luke then gives background information about the man.

Stop and discuss with your team: How are people who are controlled by evil spirits treated in your culture? How can you tell that someone is controlled by an evil spirit?

The man had not worn clothes or lived in a home for a long time. Instead, he lived in the tombs, or caves where people put dead bodies. This was another detail that marked the man as unclean to the Jews. The evil spirits caused the man to be isolated from his community and family.

Stop and show your team a photo of a burial tomb. Discuss with your team, where are people placed after they die in your culture? What are the beliefs about the place where the dead are placed?

The evil spirits controlling the man are hostile toward Jesus. They cause the man to cry out and fall at Jesus' feet. The evil spirits in the man call Jesus

the Son of the Most High God because they recognize that Jesus has more power than they do. After Jesus commands the evil spirits to leave the man, the evil spirits plead with Jesus to not torture them. In this context, torture means to punish with suffering and pain.

Luke then gives background information about the man. Luke explains that the evil spirits had controlled the man violently many times in the past. The townspeople used chains around the man's wrists and feet to restrain him when he was controlled by the evil spirits. Men had to guard the possessed man so that he would not escape and harm people. But the evil spirits in the man caused him to be so strong that he broke out of the chains. They caused the man to go and stay in places where few people lived.

Stop and show your team a photo of chains.

Luke then returns to the story. Jesus asks what the man's name is and the evil spirits respond to Jesus through the man. They say, "Legion." Legion is a military term referring to the largest unit of Roman soldiers in an army. A legion had between four thousand to six thousand soldiers. This does not mean that there were four to six thousand evil spirits inside of the man. The evil spirit calls himself Legion because there are many other evil spirits along with him controlling the man. The evil spirits beg Jesus repeatedly not to send them to the abyss, or a place where evil spirits were kept to await their final punishment. The Jews believed this place was somewhere deep in the ground. The abyss was the "torture" the demons were referring to when they talked to Jesus.

Luke again gives background information that there were pigs eating on a hillside nearby. Jesus could see the pigs from where he was standing on the shore with the demon possessed man and his disciples. We know from the other Gospels that there were around 2,000 pigs.

Stop and show your team a photo of pigs.

Since Jesus had commanded the evil spirits to leave the man, the evil spirits beg Jesus to give them permission to go into the pigs. Jesus gives them permission to control the pigs. The evil spirits leave the man and cause the group of pigs to run down a steep hillside. They run so fast that they fall into the lake and drown, or die in water. The herdsmen, or people who watched over the pigs, saw what happened and ran off in fear. They ran to tell other townspeople and people in the countryside what had happened. The people hear the herdsmen's

story and go to see for themselves. They arrive and find the man who had been possessed by evil spirits seated at Jesus' feet. The man was dressed and sitting peacefully. He was no longer wild and uncontrollable, but in his right mind. This just means he was acting normally and no longer crazy. In Jewish culture, people often sat at the feet of teachers. This showed their submission and humility.

The townspeople were afraid of Jesus because he had shown supernatural power by freeing the man from the evil spirits. The people who witnessed what happened told the crowd how Jesus had cured, or set free, the man from the evil spirits. This could have included both the herdsmen and Jesus' disciples. So the people of that region were afraid and asked Jesus to leave. Their response shows that even when some people saw Jesus' power, they still would not believe or accept him as the Promised Savior.

Jesus gets into the boat with his disciples and is ready to leave. The man who had been possessed by evil spirits wants to go with Jesus and be his follower. But Jesus gave the man a task instead. Jesus wants the man to go back to his town and tell everyone in his area what God has done for him. The man obeys and returns to his town. He tells everyone the good news about Jesus.

In this story, Luke shows Jesus' power and authority over evil spirits. Luke also shows that Jesus' teachings and healing are not only for Jews, but Gentiles, as well. We not only see a Gentile become a follower of Jesus, but Jesus sending a Gentile to tell others about himself.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has six scenes.

First scene: A man possessed by demons is living in the tombs. He cuts himself and does not wear clothes. When he bothers people in the town, they bind him with chains and guard him. The man breaks out of the chains to live away from people.

Second scene: Jesus and his disciples are on a boat in the Sea of Galilee. They arrive on the shore. Jesus gets out of the boat. Jesus tells the demons to come out of the man. The demon possessed man runs to meet him. The demons and Jesus have a conversation.

Third scene: Jesus gives permission to the demons to leave the man and enter the pigs. The demons enter the pigs and cause them to run down the hillside, into the lake, and drown. The herdsmen run away and tell everyone they meet what happened.

Fourth scene: The townspeople come out to where Jesus is with the man. The man who was possessed by demons is calm, clothed, and sitting at Jesus' feet. The people are afraid and ask Jesus to leave.

Fifth scene: Jesus and his disciples get into the boat to leave. The man asks to go with Jesus. Jesus tells him to stay and tell everyone what happened.

Sixth scene: The man stays and obeys Jesus. He tells everyone what Jesus did for him.

The characters in this story include:

- Jesus
- Jesus' disciples
- Demon possessed man
- Demons
- Pigs
- Herdsmen
- Townspeople
- Guards of demon possessed man

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to notice that in this part of Luke's account, Luke goes from narrating the events to presenting background information three times in this passage. The first two times the background information is about the life of the demon possessed man. The third time is about the pigs.

After Jesus calmed the storm, Jesus and his disciples arrived on the other side of the lake.

It is important to know that it might be difficult in some languages to go from the narrative of an event to the background information. The team can re-chronologize by grouping all the background information about the demon possessed man when Luke introduces the town where the demon possessed man lived.

It is important to remember that tombs were seen as unclean by the Jews because of the dead bodies.

It is important to remember that the chains were metal, so the man needed supernatural strength to break out of them again and again.

There was a man possessed by demons. For a long time he had been homeless and naked, living in the tombs outside the town. This spirit had often taken control of the man. Even when he was placed under guard and put in chains and shackles, he broke out of them and rushed out into the wilderness, completely under the demon's power.

It is important to remember that Jesus' disciples are with him when he meets the man, even though they are not mentioned.

As Jesus was climbing out of the boat, the man who was possessed by demons came out to meet Jesus.

It is important to remember that Luke explains that the reason the demons complain is because Jesus already told them to come out of the man. The team may want to re-chronologize this part to show the action of Jesus telling the demons to come out before they complain. In this case, it can be said like: "When Jesus had begun to tell the demon to come out the man, the man possessed by demons came running to meet Jesus."

Jesus commanded the evil spirit to come out of the man.

As soon as he saw Jesus, he yelled out and fell down in front of Jesus. Then he screamed, "Why are you interfering with me, Jesus, Son of the Most High God? Please, I beg you, don't torture me!"

It is important to remember that pigs were seen as unclean animals to the Jews.

It is important to remember that the pigs were already feeding nearby on a hillside, they were not on the shore of the lake where Jesus and the demon possessed man were standing.

It is important to remember that the demons had to ask Jesus permission before they were allowed to do anything. This shows Jesus' authority over them.

Jesus asks for the man's name. The man answers Legion because there were many demons inside of the man. The demons ask Jesus not to send the demons to the bottomless pit. The demons also ask Jesus to let them enter into the pigs that were part of a larger herd of pigs feeding on the close hillside.

Jesus gave them permission. The demons came out of the man and entered the pigs, and the entire herd plunged down the steep hillside into the lake and drowned.

The herdsmen ran to tell the people what they saw. The people quickly come to see and surround Jesus. The people become afraid when they see that the man was free of evil spirits. The people in the region begged Jesus to go away and leave them alone.

It is important to remember if the team makes it explicit that Jesus' disciples came out of the boat with Jesus, then the team should make it explicit that Jesus' disciples come back into the boat with Jesus.

So Jesus climbed back into the boat. The man who used to have demons begged to go with him. But Jesus told him, "No, go back to your family, and tell them everything God has done for you." The man obeyed and went to the town proclaiming the great things Jesus had done for him.

Embodying the Text

In this session, the team will dramatize the story.

This story has six scenes.

The characters in this story include:

- Jesus
- Jesus' disciples
- Demon possessed man
- Demons
- Pigs
- Herdsmen
- Townspeople
- Guards of demon possessed man

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the demon possessed man acting and living as Luke describes from the very beginning of the acting.

Make sure that the team acts out the herdsmen taking care of the pigs on the hillside from the beginning of the acting.

Make sure that the team acts out the disciples coming out of the boat with Jesus. Also, if the disciples came out in the beginning then at the end, the team should act out the disciples getting back into the boat with Jesus when he begins to leave.

Make sure that the team acts out Jesus commanding the demons to come out of the man before the demons complain to Jesus.

The second time the team acts out this story, stop them at certain points.

Act out the man possessed by demons living in the tombs. People in the town try to tie him up with chains, but the demons make him strong and he breaks free. He lives away from people in the town.

Stop the action: Ask the actor playing the possessed man, "How do you feel?" You may hear things like, "Exhausted," "Lonely," "Trapped," and "Hopeless." Ask the actors playing the villagers, "How do you feel?" You may hear things like, "Afraid," "I hope he doesn't come back," and "How is he so powerful?" Restart the action.

Act out Jesus and his disciples arriving on the shore. A demon possessed man runs toward Jesus and cries out to him.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Afraid," "This man is crazy and unclean!" "Are we in danger?" and "What will Jesus do?" Restart the action.

Act out Jesus talking to the man and asking for his name. The demons respond and ask for permission to go into the pigs. Jesus gives them permission and the demons cause the pigs to go off a cliff and drown. The herdsmen are afraid and run to tell others what happened.

Stop the action: Ask the actors playing the herdsmen, "How are you feeling?" You may hear things like, "I can't believe they are all dead. How am I going to feed my family now?" "The pigs went crazy!" "Angry," and "That man made it happen!" Restart the action.

Act out the townspeople hearing what happened and coming out to see Jesus. They see the man who was possessed sitting by Jesus calm and in his right mind.

Stop the action: Ask the actor playing the man who was possessed, "How are you feeling?" You may hear things like, "I'm so relieved. Jesus saved me!" "Finally, I feel like myself again," "I want to go wherever Jesus goes," and "I've never met someone with so much power." Restart the action.

Act out the townspeople being afraid. They ask Jesus to leave.

Stop the action: Ask the actors playing the townspeople, "How are you feeling?" You may hear things like, "I'm glad he's leaving. I hope he takes the man with him," "Jesus is too powerful," and "Why did he help that man?" Restart the action.

Jesus gets in the boat to leave and the man who was possessed wants to go with him. Jesus tells him to stay and tell others what God has done for him.

Stop the action: Ask the actor playing the man who was possessed, "How are you feeling?" You may hear things like, "I'm sad I can't go with Jesus," "I'm excited to tell others how he healed me," "I want my family to know about Jesus," and "I will never forget what Jesus did."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus and his **disciples** sailed to the **region of the Gerasenes**. Be sure to translate disciples in the same way you have before. Disciple is in the Master Glossary. Gerasenes refers to the people who lived in the city of Gerasa. These people were Gentiles, or non-Jews. This region was located on the Sea of Galilee across or opposite from Galilee. Sea of Galilee is in the Master Glossary.

Stop and show your team a map of Galilee, the Sea of Galilee, and Gerasa.

Jesus meets a **demon-possessed man**. This means many evil, or unclean, spirits controlled the thoughts and actions of the man. Be sure to translate demon in the same way you have in previous passages. Demon and evil spirit are in the Master Glossary.

This man had been living in the **tombs**. In this context, tombs refer to either a cave or a small room cut out of a rock hillside. Tombs were where dead bodies were placed. It was not natural for someone to live where dead bodies are buried or bones are kept. Jews considered these places to be unclean because of the dead bodies. Tomb can be found in the Master Glossary.

Stop and show your team a picture of tombs if you have not already.

The man possessed by demons calls Jesus the **Son of the Most High God**. This is a title for Jesus. Calling Jesus God's son shows that his relationship with God is like the relationship of a father and a son. It expresses that Jesus has the same nature as God. Most High God means that God is more powerful and greater than any other power or god that exists. Son of God is in the Master Glossary.

In the past, the man had been kept in chains. **Chains**, or bonds, refer to something that is used to restrain someone. The word applies to the metal chains that were used to bind the man's hands and the metal shackles that were used to bind his ankles together. The demons made the man so strong that he was to break the chains and escape to **solitary places**, or the **wilderness**. Be sure to translate wilderness in the same way you have before. Wilderness is in the Master Glossary.

Stop and show your team a picture of chains if you have not already.

When Jesus asks the man's name, the demons respond, "**Legion**." Legion is a Roman word that refers to a group of 4,000 to 6,000 soldiers. The demon called himself this because there were many demons in the man, not because there were specifically 4,000 to 6,000 demons in the man.

The demons beg Jesus not to send them to the **Abyss**. The Greek word for Abyss translates as a very deep pit that has no bottom. In this context, it refers to a place where evil spirits are kept to await God's judgment. The Jews believed this place was somewhere deep in the ground. The Abyss was the "torture" the demons were referring to when they talked to Jesus.

After the pigs drown, or die in the water, the herdsmen tell the townspeople what happened. The townspeople come to where Jesus is and see the man who was possessed by demons now **in his right mind**. This means that the man's mind was normal, and he was no longer insane. His thoughts and actions were no longer controlled by demons. The people saw that the man had been **cured**. Cured is the same word used in the Bible to mean saved or rescued. Used in a spiritual sense, it means saved from sins. In this context, it means saved from the control of the demons.

If you have a word in your language that can mean both rescued from sin and rescued from demons, you can use that word here.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:26-39

Audio Content

[webm zip](#) (3521403 KB)

- [FIA Step 1](#)
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Luke 8:40–56

Hear and Heart

Hear Luke 8:40–56 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has just cured a Gentile man, or non-Jew, who was possessed by demons. Luke continues the story of Jesus and his disciples after they sail back

across the Sea of Galilee and arrive in the region of Galilee. Luke tells a story within a story of Jesus performing two miracles. Jesus' miracles show his special power and authority that God has given him as the Promised Savior.

Jesus and his disciples, or closest followers, return from a region where Gentiles lived and sail back across the Sea of Galilee to the region of Galilee. There is a crowd of Jews waiting for Jesus when he arrives. Luke implies that Jesus arrived near the same place where he had left since the crowd is waiting expectantly. They had been waiting and watching for Jesus' return. Jesus arrives on the northwestern shore of the Sea of Galilee. Most scholars think the town was Capernaum.

Stop and show a map of the route Jesus and his disciples took from Gerasa to the northwestern shore of the Sea of Galilee.

There is an important man who is part of the crowd. His name is Jairus and he is a leader in the local synagogue, or Jewish place of worship. Every synagogue had one or two leaders who were responsible for taking care of the building and organizing activities in the synagogue. In previous stories, Luke showed how the religious leaders opposed Jesus. In contrast, Jairus comes to Jesus humbly and bows at his feet. In Jewish culture, bowing shows deep respect and honor. Jairus begs Jesus to come to his house and heal his daughter. His daughter was around 12 years old, or the age of becoming an adult and being able to marry in Jewish culture. Jairus says his only daughter is very sick and close to dying.

Jesus agrees to go with Jairus and he and his disciples begin to walk with Jairus to his house. There were narrow streets in the town. There are so many people in the crowd that they almost crush Jesus. This is a figure of speech that means the people were pressing very closely around Jesus as they walked. The Greek word used for crush also means "to choke." This is the same word that was used in Jesus' parable of the sower when he described the thorns choking the plants.

Stop and show your team a picture of the narrow streets of Capernaum.

Luke then tells the story of a woman in the crowd in the middle of the story of Jairus. Luke gives background information about the woman. She had been suffering with a female issue that caused her to bleed constantly for 12 years. Jews considered women who were bleeding to be unclean, or unfit for service to God. No one had been able to heal her.

Stop and discuss with your team: In your culture, what kind of illnesses keep people separated from others? How does that person live if they are unable to find a cure to their illness?

The woman makes her way through the crowd until she is behind Jesus. She does not want to be noticed. According to the Gospel of Mark, the woman touches the edge of Jesus' cloak, or his long outer garment, because she wants to be healed. The edge or border of the cloak can refer specifically to the fringe or tassel of the cloak Jewish men usually wore. The fringes reminded the men to stay devoted to God.

Stop and show a picture of the tassel or fringe on the cloak of a Jewish man.

As soon as the woman touched Jesus' clothing, she was healed and her bleeding stopped. This is an important reversal. Usually, in Jewish culture, when someone touched a person who was unclean, they would also become unclean. Instead, the woman touches Jesus and she is immediately healed from what made her unclean.

Stop and discuss with your team: How is touch viewed in your culture? Are only certain people allowed to touch? How would you describe walking in a busy city in your area where many people live?

Jesus speaks to the people around him and asks, "Who touched me?" Jesus wants the person to come forward. The people around Jesus say that they did not touch him. Peter, Jesus' disciple, does not understand why Jesus is asking this question. Peter calls Jesus "Master," a term that shows respect. He tells Jesus that everyone is touching him because the crowd was pushing in on them from all sides.

Jesus responds to Peter and implies that someone touched him intentionally and not by accident. Jesus explains that he sensed or felt healing power go out from his body. This power does not refer to physical strength but to the power from God to heal and work miracles. It does not mean that Jesus was less powerful than before healing the woman.

The woman realizes that Jesus is talking about her. Shaking with fear, she bows her face to the ground at Jesus' feet. This showed great respect and humility. The woman told her story to Jesus in front of the crowd. The woman explained how she was immediately healed when she touched Jesus' cloak. Jesus responds and calls her, "daughter," to show his concern for her. This was an appropriate term for a teacher like Jesus to use to speak kindly to a

woman. Jesus tells her that her faith, or belief in Jesus' power, has healed her. Because the woman trusted Jesus, she was saved or rescued from her illness. Jesus then speaks a common Jewish blessing when someone leaves to the woman. He tells her, "Go in peace."

Luke then returns his focus to Jairus and continues his story. Jairus had been waiting in the crowd during Jesus' encounter with the woman. While Jesus is still speaking with the woman, a messenger arrives and tells Jairus that his daughter is dead. The messenger suggests that Jairus should not trouble the Teacher any longer or expect him to come to Jairus' house. "The Teacher" refers to Jesus and was a polite title for a Jewish religious leader. The messenger assumed that Jesus could do nothing for the dead.

Jesus heard what the messenger said to Jairus and responded to Jairus. Jesus encourages Jairus and tells him to not be afraid but instead believe that Jesus could still help his daughter. If Jairus does believe, Jesus says his daughter will be healed. Jesus arrives at Jairus' house. There was a crowd of mourners there grieving the death of the young girl. These people could have been neighbors, friends, relatives, or professional mourners. In Jewish culture, mourners were hired to weep and wail very loudly. Jesus tells the people to stop crying, that they should not mourn for the girl. Jesus says she is only sleeping. Jesus knew the girl was actually dead, but he said she was asleep because he knew he was about to make her live again.

Stop and discuss with your team: In your culture, how do people grieve the dead? What expressions do you use for someone who has just died?

The mourners are quick to change from weeping to laughing. They laugh at Jesus because they did not understand what Jesus meant. They thought he was a fool because they were certain the girl was dead. Then, taking only Peter, James, John, Jairus, and Jairus' wife with him, Jesus enters a room where the girl's body was. Jesus goes to the girl, takes her hand, and tells her to get up, or live again from the dead. The girl's spirit had left her when she died but it now returned to her, and she lived again. The little girl stands up and Jesus asks someone to bring her food. Jairus and his wife were full of fear and awe at the miracle Jesus had performed by bringing their daughter back to life. But Jesus tells them not to tell anyone what happened.

Luke links the two stories of healing miracles that Jesus performed. In both cases, Jesus touched those who were unclean, the bleeding and the dead. Jesus does not become unclean, but instead makes them ritually clean by healing them. In both stories, Jesus says it is faith that leads to healing or being rescued from death. The woman believed and Jesus healed her. Jairus believed and Jesus brought his daughter back to life.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus arrives after sailing across the Sea of Galilee. A crowd is waiting. An important man in the crowd, Jairus, begs Jesus to come with him to touch his daughter to heal her. Jairus' daughter is so sick she is dying.

Second scene: Jesus is walking with his disciples and Jairus to Jairus' home. The crowd is pressing around him. A sick woman in the crowd touches Jesus' clothing. Power goes out from Jesus and the woman is instantly healed.

Third scene: Jesus asks, "Who touched me?" Peter tells Jesus that there are too many people in the crowd; everyone is touching him. The woman bows before Jesus and tells her story. Jesus tells her to go in peace.

Fourth scene: A messenger from Jairus arrives and tells him that Jairus' daughter is dead. Jesus hears the messenger and tells Jairus to have faith. They continue walking to Jairus' house.

Fifth scene: Jesus takes Peter, John, and James with him and they enter Jairus' house with Jairus and his wife. The mourners inside the house mock Jesus. Jesus tells the girl to get up. Jesus gives the girl life again.

The characters in this story include:

- Jesus
- Disciples in the boat
- Crowd waiting for Jesus
- Jairus
- Jairus' daughter
- Woman with bleeding problem
- Peter
- Messenger from Jairus' house
- John
- James
- Mother of the little girl
- Mourners

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus came back from the other side of the lake where he set a man free from evil spirits.

It is important to remember that the religious leaders were usually opposed to Jesus. Jairus was different from the normal religious leaders. Jairus humbled himself before Jesus.

It is important to remember that people were waiting for Jesus' return. These people heard Jesus or heard from others about Jesus.

It is important to remember that the woman with the blood issue was seen as unclean by the Jews. This means that the Jews could not touch her. People avoided interactions with her. She should not have been in the crowd.

It is important to remember that when it says no one could heal the woman, it means that she was looking for healing, but she couldn't find healing.

It is important to remember that the dead body of Jairus' daughter was ritually unclean. Anyone who touched the dead body would become unclean.

The team may want to re-chronologize to show the condition of the woman and her attempt to find help and not finding help at the beginning. As well, the team could show the condition of the little girl happening before Jesus arrives on the shore.

It may also be helpful to reorder the events when Jesus arrives at Jairus' house. Jesus speaks to the mourners first, then he takes Jairus, Jairus' wife, Peter, James, and John into the room where the girl's body was and raises her back to life.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- Disciples in the boat
- Crowd waiting for Jesus
- Jairus
- Jairus' daughter
- Woman with bleeding problem
- Peter
- Messenger from Jairus' house
- John
- James
- Mother of the little girl
- Mourners

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a crowd pressing on Jesus.

Make sure that the team acts out the messenger coming and talking with Jairus while Jesus was still talking with the woman.

The second time the team acts out this story, stop them at certain points.

Act out the woman with constant bleeding for 12 years. She was looking for help but no one was able to help her.

Stop the action. Ask the actress playing the woman with the blood issues, "How do you feel?" You may hear things like, "I am sad. I miss my family and

friends," "I am tired of fighting this disease," "I am lonely." Restart the action.

There is a 12 year old girl sick. Her father is Jairus. He is a leader of the synagogue. She is his only daughter.

Stop the action: Ask the actor playing Jairus, "How are you feeling?" You may hear things like, "I need help for my daughter," "I am sad, she is so young," "Why is she sick if I serve the Lord?" Restart the action.

Crowds welcome Jesus, then Jairus falls at Jesus' feet pleading with Jesus to come to his house because his 12 year old daughter is dying.

Stop the action: Ask the actor playing the crowds, "How are you feeling?" You may hear things like, "Jesus is more important than Jairus," "I am impressed that Jairus humbled himself in front of Jesus," "Jesus is ready to help." Restart the action.

Jesus walks with Jairus to his house. A crowd is surrounding Jesus. The woman with blood issues comes up behind Jesus and touches the fringe of his robe. The bleeding stops immediately.

Stop the action: Ask the actor playing the woman, "How are you feeling?" You may hear things like, "I am amazed at what just happened," "Finally my prayers are answered," "I'm amazed at the power and authority of Jesus." Restart the action.

Jesus asks who touched him. Everyone denies it. Peter tells Jesus that the whole crowd is pressing up against him.

Stop the action: Ask the actor playing Jesus' disciples, "How are you feeling?" You may hear things like, "Confused that Jesus asked that. He knows that there are a lot of people," "There must be another meaning to his question," "The person that touched Jesus must be special." Restart the action.

But Jesus said that someone touched him on purpose because healing power went out of Jesus. The woman knew she couldn't stay hidden. She began to tremble and fell to her knees in front of Jesus. Everyone heard the explanation of why she touched Jesus and that she was healed immediately.

Stop the action: Ask the actor playing Jairus, "How are you feeling?" You may hear things like, "I am desperate, my daughter is very sick and Jesus wonders who touched him?" "This must be very important for him to stop right now," "I am hopeful that Jesus can also heal my daughter." Restart the action.

Jesus told the woman, "Daughter, your faith has made you well, go in peace."

A messenger came while Jesus was still talking to the woman. The messenger told Jairus to not bother Jesus because the child was dead. When Jesus heard about the child, Jesus told Jairus, "Don't be afraid. Have faith and she will live." Then Jesus came to the house. Everyone in the house was weeping loudly and sad. This included professional mourners. Jesus told them, "Don't weep, she's not dead; she is asleep." The people laughed at Jesus because they were sure that she was dead.

Stop the action: Ask the actors playing the mourners, "How are you feeling?" You may hear things like, "Why does this man come to interrupt our mourning?" "I feel insulted. I can see the difference between dead and sleep," "This man must be crazy." Restart the action.

Jesus didn't allow anyone to go into the room where the girl's body was except for John, Peter, James, and the child's mother and father. Then Jesus took the child by her hand and told her to wake up and arise. Immediately her spirit came back to her and she got up. Then Jesus gave instruction to feed her. Jesus told the parents not to tell anyone about what had happened.

Stop the action: Ask the actors playing the parents weeping, "How are you feeling?" You may hear things like, "Thankful," "I'm amazed. I knew that Jesus was able to heal her, but Jesus did more than that," "I feel ashamed. I was angry that Jesus stopped to talk to that woman."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

When Jesus returns to Galilee with his disciples, there is a crowd waiting for him. One of the men in the crowd is named Jairus. Jairus is a ruler of the **synagogue**, or Jewish place of worship. Every Jewish town had a synagogue and each synagogue had one or more leaders. These men were responsible for taking care of the synagogue building and were in charge of arranging activities and services. These men were not priests or rabbis. Be sure to translate synagogue in the same way you have in previous passages. Synagogue is in the Master Glossary.

Jairus comes to Jesus and **falls at Jesus' feet**. This means he knelt and bowed his face to the ground. He did not fall accidentally. In Jewish culture,

bowing in this way showed respect and honor to someone of a high position. Jesus agrees to go to Jairus' house to heal his daughter who is dying.

There is a woman in the crowd who **had been subject to bleeding for 12 years**. This refers to constant menstrual bleeding from the womb or uterus at times that were not normal. This means that in a Jewish context, the woman had been considered unclean, or unfit to serve God, for 12 years.

Discuss with your team whether it is appropriate to talk about this kind of sickness in your culture. If it is not, you may refer to her condition in more general terms, such as, "She had suffered for 12 years with constant bleeding."

The woman comes up behind Jesus and touches the **edge of his cloak**. "Cloak" refers to a long outer piece of clothing. Be sure to translate cloak in the same way you have before. Cloak is in the Master Glossary. Specifically, the edge of the cloak refers to the fringe or tassel that was sometimes part of the cloak Jewish men wore. The tassels were a reminder to the man that he must stay devoted to God.

Stop and show a picture of a cloak with tassels on the border if you have not already.

The woman was immediately healed. Jesus stops and asks who touched him. Peter responds and calls Jesus, "**Master**." This term shows respect and was used to address someone who had high status. Be sure to translate master in the same way you have before. Master can be found in the Master Glossary. Peter implies that everyone in the crowd is touching Jesus. The woman reveals herself and bows at his feet, trembling in fear. After she tells her story, Jesus calls her, "**Daughter**." This term shows Jesus' kind concern for the woman and was meant to reassure her. It is an appropriate term for a teacher to use to speak kindly to a woman. It does not mean that the woman was literally Jesus' daughter. It is also unclear whether the woman was younger or older than Jesus.

If it is not natural to use daughter in this context in your culture, you can use an appropriate term from your language.

Jesus tells the woman, "**your faith has healed you**." Faith refers to the woman's belief and trust in Jesus and his ability to heal her. Be sure to translate faith in the same way you have in previous passages. Faith is in the Master Glossary. The Greek word for **healed** is the same word that

is commonly used in the Bible to mean saved or rescued. In this context, it means being saved from a sickness.

If you have an expression in your language that could be used for both rescue from sins and rescue from an illness, consider using it here.

A messenger tells Jairus that his daughter is dead; he says that Jairus should not bother the teacher. Here, **teacher** refers to Jesus. This was a polite title for a Jewish religious leader. Be sure to translate teacher in the same way you have in previous passages. Teacher is in the Master Glossary.

Jesus encourages Jairus and tells him to just **believe**. Jesus does not specifically say who or what he should believe, but it is implied that Jairus should continue to believe that Jesus could help his daughter. Jesus means that Jairus should have confidence in him and not be afraid or doubtful.

Jesus enters the house. He approaches the young girl, takes her hand, and tells her to get up. The girl's **spirit returned**. This means the girl came back to life. Her spirit left the girl when she died, but when it returned, she lived again.

Discuss with your team. What expression do you use to refer to a person's life or spirit leaving the body when he or she dies? Think about using a similar expression to describe someone coming back to life. An example would be, "Her breath returned."

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects,

motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 8:40–56

Audio Content

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- [FIA Step 1](#)
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- [FIA Step 1](#)
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Luke 9:1–17

Hear and Heart

Hear Luke 9:1–17 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

1. What do you like in this story?
2. What do you not like or not understand?
3. What does this story tell us about Jesus?
4. What does this story tell us about people?
5. How does this story affect our daily life?
6. Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Some time after Jesus brought a young girl back to life, Jesus sends out his 12 chosen apostles, or sent out ones, to teach people about God's kingdom and to heal people. After they return, a crowd gathers to hear Jesus teach outside of the town of Bethsaida. Jesus performs a miracle to feed the crowd. During this time, Herod, the ruler of Galilee, begins to question who Jesus really is.

Jesus gathers the Twelve, or the apostles, together. Luke uses "the apostles" and "the disciples" to refer to the same group of Jesus' 12 closest followers. However, Luke starts off by calling them the apostles, or sent ones, because Jesus is sending them out on a specific mission. Jesus gathers the apostles to prepare them for what he was about to send them to do. Jesus gives them power, or the ability to do something, and authority, or the right to do something. This power and authority will allow them to free people who were controlled by evil spirits and heal sicknesses. Jesus wants his apostles to tell people about the kingdom of God, or God ruling in people's hearts through trust in Jesus as their king, and to heal people.

Jesus gives specific instructions to his apostles before they leave to go to different towns. Jesus tells them to not carry anything with them on their journey-no walking stick, no bag, no food, no money, and no extra tunic, or clothing. Jesus probably wanted to encourage the apostles to depend on God only. He wanted them to rely on the hospitality of other Jews.

Stop and show your team a photo of a tunic. Discuss with your team: how do you prepare for a long

journey in your culture? What things do you take with you?

Jesus also tells his apostles to stay in the first place they were invited to stay the whole time they were in a town. This implies Jesus did not want them to leave and look for a better place to stay.

Stop and discuss with your team: How does hospitality work in your culture? How are strangers to a village treated when they arrive and seek a place to stay?

However, if people in a town did not accept the apostle's message, Jesus tells his apostles to shake the dust from that town off of their feet or sandals. In Jewish culture, shaking dust from a place off of a person's feet symbolized that the person did not have a relationship with the people in that place. It implied that those people were not God's people. By doing this, the apostles showed that they were not responsible for God's judgment on that town for not accepting their message. The apostles obeyed Jesus. They traveled from town to town healing people and publicly telling people the good news about the kingdom of God.

Stop and show your team a photo of Jewish sandals. Discuss with your team: how do you show rejection of a people or town in your culture? How is someone treated if they have been culturally rejected where you live?

By using the word "now," Luke changes the topic to discuss Herod, the ruler of Galilee. The word "now" does not refer to being at the same moment in time. Herod the tetrarch, or the ruler of a fourth of a part of land, heard about the amazing things Jesus and his apostles were doing. People were saying different things about Jesus. Some thought he was a prophet, or messenger of God. Others thought Jesus was John the Baptist who had come back to life. Although Luke does not mention it, Herod had already killed John the Baptist before these events took place. Herod was confused because he knew he had commanded his soldiers to cut off the head of John the Baptist. Other people believed Jesus was really the Jewish prophet Elijah who had come back from heaven as the person Jesus. Elijah was a famous Jewish prophet who did many miracles through the power of God. Elijah never died but was instead taken to heaven in a chariot, or transportation pulled by horses. Jews believed that Elijah would appear before the Messiah came. Herod did not know what to think about Jesus and wanted to meet him.

Stop and discuss with your team: How does news spread where you live? How do people get accurate information about an event that has happened?

The apostles return to Jesus after preaching and healing in different towns. They tell Jesus all they have done. Jesus takes his apostles to a place where they can be alone together. He takes them toward a town called Bethsaida. This town was located on the northeast shore of the Sea of Galilee. Jesus took his apostles to a quiet, deserted place some distance from the town.

Stop and show your team where Bethsaida is located on the map.

However, a crowd of people learn where Jesus is and follow him. The Gospels of Matthew and Mark mention Jesus and disciples crossing the Sea of Galilee in a boat, so be sure your translation does not imply the crowd was walking behind Jesus. This means they went to where Jesus was. Jesus welcomes the crowd. He does not send them away even though he planned to be alone with his apostles. Jesus begins to teach them about the kingdom of God and heal the sick.

Later at sunset, the time when people usually ate their evening meal, the 12 disciples approach Jesus and ask him to send the crowd away. This was not a rude request, but the disciples wanted Jesus to release the people from his teaching so they could return to their homes. The disciples wanted the crowd to go out to surrounding villages or farms and buy or be given food and shelter for the night. They wanted the crowd to be sent away because no one lived close to where Jesus was teaching.

Jesus tells his disciples that they should give the crowd something to eat. The disciples imply that this is an impossible request because they had only five loaves of bread and two fish. Bread refers to small, round loaves of flat bread made from barley. Fish refers to fish that was already cooked or salted.

Stop and show your team photos of what bread and cooked fish looked like in Jewish culture. Discuss with your team: how do people in your community react when someone makes a request that seems impossible?

The disciples say the only way to feed the crowd is to buy food. But the disciples do not think this is what Jesus wants them to do. They did not have enough money to feed everyone.

Luke then gives background information to explain the disciples' response. He tells us that there were

5,000 men in the crowd. This does not include the women and children who were also present.

Jesus tells the disciples to seat the crowd in groups of 50. Then Jesus takes the bread and fish and looks up to heaven, or the place where God lives. It was common in Jewish culture for people to look to heaven while they were praying. Jesus thanks God for the food and then begins to break the fish and bread into pieces. Jesus hands the pieces to his disciples so they can give the food to the groups of people. When Jesus was finished, the whole crowd had eaten all the food that they wanted. There was so much food left over that it filled 12 baskets.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus gathers his 12 disciples, sometimes called the apostles or sent ones, together. He gives them power and authority to cast out evil spirits and heal the sick. Jesus gives them specific instructions for their journey to different towns to tell people about the kingdom of God.

Second scene: The disciples obey. They take nothing with them and tell the good news in different towns and heal the sick.

Third scene: After the disciples obey Jesus, Herod hears about what Jesus and the apostles have been doing. He begins to question who Jesus is. Herod wants to meet Jesus.

Fourth scene: The disciples return to Jesus and tell him what happened. Jesus takes them toward Bethsaida to be alone. The crowd finds them and Jesus begins to teach them.

Fifth scene: Later, as the sun is setting, the disciples want to send the crowd home because they are in a place where few people lived. Jesus tells the disciples to feed the crowd. The disciples say they do not have enough money. Jesus takes the food they had and thanks God for it. He breaks it in pieces and the disciples feed the crowd in groups of 50. More than 5,000 people are fed and satisfied. 12 baskets are left over.

The characters in this story include:

- Jesus
- The 12 apostles
- Herod, ruler of Galilee
- The crowd

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Herod has already beheaded John the Baptist before this story happens. The last time Luke mentioned John, he was in prison.

It is important to remember that shaking dust off of someone's feet was a Jewish custom for showing rejection of a town. It symbolized that those people were not God's people and that God would judge them.

It is important to remember that Jesus was taking his disciples toward the city of Bethsaida but not in it. Instead, they were going to an isolated place to be alone. We know this because it says they were in a place where few people lived.

It is important to remember that when Luke says there are 5,000 men, this does not mean that only men were listening to Jesus.

Embodying the Text

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- The 12 apostles
- Herod, ruler of Galilee
- The crowd

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the 12 apostles, or disciples, being excited about the things that they were able to do with the authority of Jesus.

Make sure that the team acts out Herod with real curiosity about Jesus when he asks, "Who is this man?"

Make sure that the team acts out the disciples being puzzled when Jesus asks them to feed the crowd.

The second time the team acts out this story, stop them at certain points.

Act out Jesus telling the disciples to not take anything with them. Jesus tells them to stay with the first person who offers to host them. He also tells them to shake the dust from their feet of towns who reject their message.

Stop the action: Ask the actors playing the disciples, "How do you feel?" You may hear things like, "Scared. What if people are violent and reject our message?" "I'm excited Jesus is sending me out and giving me his power and authority," or "Nervous. What if we don't have enough food?" Restart the action.

Act out Herod being puzzled over the things he heard about Jesus. People were saying that he was John the Baptist or Elijah. Other people thought he was a prophet who came back from the dead. Herod says that he cannot be John the Baptist because he beheaded John. Herod said that he has heard so many stories about Jesus. Herod asks, "Who is this man?" Herod wants to see Jesus.

Stop the action: Ask the actor playing Herod, "How do you feel?" You may hear things like, "Confused. Who can do the things that Jesus is doing?" "Afraid. I have done wrong by beheading John," "I need to find out for myself about Jesus." Restart the action.

Act out the disciples coming back and telling Jesus all the things that they have done. Jesus quietly takes the twelve disciples away. The crowds found out where they were going and followed them. Jesus welcomed the crowd and taught them about the kingdom of God and healed the sick.

Stop the action: Ask the actors playing the disciples, "How do you feel?" You may hear things like, "Tired. We just need some time alone with Jesus," "Upset. Why doesn't Jesus send them away?" or "Jesus is so kind. How can he keep going and going?" Ask the actors playing the crowd. "How do you feel?" You may hear things like, "I feel loved. Jesus made time for us," "I feel valued. Jesus really pays attention to my needs," or "I'm in awe, Jesus is saying amazing

things and doing wonders among us." Restart the action.

Later the disciples tell Jesus to send the people away to find food and housing because they are in a remote place. Jesus tells his disciples to feed them. The disciples answer that they only have five loaves of bread and two fish. The disciples ask Jesus if they need to go and buy enough food for all. There were 5,000 men.

Stop the action: Ask the disciples, "How do you feel?" You may hear things like, "I feel confused. How can we get enough food for that many people?" "I am curious about how Jesus will help us to feed the people," or "I'm hungry and ready to rest. Why can't Jesus let the people go home?" Restart the action.

Act out Jesus praying over the fish and bread. Jesus directs the disciples to seat the crowd in groups of 50. Then Jesus breaks it into pieces and gives it to the disciples to pass out to the people.

Stop the action: Ask the actors playing the crowd, "How are you feeling?" You may hear things like, "Curious. What is Jesus doing with the food?" "Hungry," or "Restless. Why are we sitting down? I need to leave and find somewhere to stay for the night." Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "I have no idea how this is going to work, but I will obey Jesus," "Where does the food keep coming from?" "Ashamed. I'm sorry I doubted," or "In awe. I should always be ready for Jesus to perform a miracle." Restart the action.

At the end, the disciples picked up twelve baskets of leftovers.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus calls **the Twelve** together. "The Twelve" refers to the **apostles**, or Jesus' chosen representatives. These are the same men as the twelve disciples. Be sure to translate apostles in the same way you have in previous passages. Apostles is in the Master Glossary. Jesus gives them power, or the ability to do something, and **authority**, or the right to do something. In this case, it was to heal people and cast out demons. Be sure to translate authority in the same way you have before. Authority is in the Master Glossary.

Demons refer to evil spirits that control people's thoughts and actions. Be sure to translate demons in the same way you have before. Demon is in the

Master Glossary. Jesus sends the apostles to proclaim the **kingdom of God**. The kingdom of God refers to God ruling in the hearts of his people. Be sure to translate the kingdom of God in the same way you have in previous passages. Kingdom of God is in the Master Glossary.

Jesus gives his apostles specific instructions before he sends them out. He tells them to not take a staff, or walking stick, nor a tunic. A **tunic** is a shirt. Be sure to translate tunic in the same way you have in previous passages. Tunic is in the Master Glossary.

Herod the **tetrarch** hears about Jesus. Tetrarch means that he was the ruler of a fourth part of a kingdom. Herod hears that Jesus might be a **prophet**, or messenger of God. Be sure to translate prophet in the same way you have before. Prophet is in the Master Glossary.

When Luke says Jesus speaks to his **disciples**, or followers, this refers specifically to the apostles. Be sure to translate disciples in the same way you have in previous passages. Disciple is in the Master Glossary.

Jesus looks up to **heaven**, or the place where God lives, and prays. Translate heaven the same way you have before. Heaven is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 9:1-17

Audio Content

[webm zip](#) (2930475 KB)

- [FIA Step 1](#)
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Luke 9:18-27

Hear and Heart

Hear Luke 9:18-27 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

The ruler of Galilee, Herod, was questioning who Jesus was. Jesus showed his power and performed a miracle by feeding more than 5,000 people. Now Jesus has a discussion away from the crowds with his disciples, or followers. Jesus asks them who they think he is. Jesus tells them what is going to happen to him. Then he explains what a person must do to be his follower.

When Luke uses the words "now it happened" or "once," it is his way of starting a new topic. Luke does not tell us when this story happens, but focuses on Jesus praying, or speaking to God, away from the crowd. Jesus is alone with a small group of his disciples, or closest followers. Jesus finishes praying and asks his disciples who people thought he was. Jesus was not asking if they knew his name or his hometown. Instead, he was asking what people thought his role in God's plan was.

Stop and discuss with your team: In your culture, how do people react when someone asks how they are viewed by others?

The disciples respond with the same information that Herod heard. People said Jesus might be John the Baptist. John the Baptist was sent by God to prepare people for Jesus. John prepared people by baptizing, or performing a special ritual that uses water, to symbolize people being cleansed of their sin. The disciples tell Jesus that some people think he is Elijah, or a well-known Jewish prophet that never died but went straight to heaven, or the place where God lives. The disciples say other people think Jesus is a Jewish prophet, or messenger of

God, from long ago who had died and come back to life in the person of Jesus.

Jesus responds to their answer with, "But who do you say that I am?" By asking this, Jesus rejects these answers of his identity by asking his disciples who they think he is. Peter answers that Jesus is God's Christ, or Messiah. Christ refers to the person God promised to send as king and savior who was appointed for a special task. Jesus commands his disciples not to tell people that he was the Messiah. Peter's answer was true, but it was not the right time for people to know.

Jesus explains that the Son of Man must suffer, die, and be raised back to life on the third day before people could know that he is the Messiah. Jesus is talking about things that will happen to him in the future. These things were necessary because they were a part of God's plan. Jesus uses the title "Son of Man" to refer to himself. Jesus mentions the elders, chief priests, and scribes—these three groups represented the Jewish leadership. Jesus says they will reject him by not accepting him as their Messiah.

Jesus then changes from speaking only to his small group of disciples to speaking to all the people who wanted to follow him. It is implied that there was a crowd nearby. Jesus explains to his disciples and the other people who were there what a person must do to become his disciple. He gives three commands: deny, take up the cross, and follow. A person who wants to be Jesus' disciple must do all three. Jesus says people who want to follow him have to deny themselves, or refuse to please themselves. A disciple does what his master wants him to even if the disciple does not want to do it.

Stop and discuss with your team: What does it look like to deny yourself in your culture? What customs or traditions can you not take part of as a follower of Jesus?

Jesus says potential followers must take up their cross. A cross is two wooden beams nailed together. In Roman culture, a convicted criminal had to pick up his wooden cross and carry it to the place where he would be put to death. The Romans then nailed the criminal on the cross to die. Jesus was really saying that anyone who wants to follow him must be able to refuse to please themselves daily. They must be willing to suffer in order to obey Jesus' teachings.

Stop and show your team a picture of a wooden cross that was used for Roman crucifixions. How are

criminals punished in your community? Which of these types of punishment is done in public?

Jesus says, "Whoever wants to save his life will lose it, but whoever loses their life for me will save it." Life refers to a person's own way of life in this world. The word "it" refers to a person's true life with God. A person who loses his life for Jesus gives up his right to follow his own way of life and instead follows Jesus. If someone "saves his life," or is not willing to suffer for Jesus, they will eventually die and lose the opportunity to have true life with God on earth or in heaven.

Jesus then asks, "What good is it for a man to gain the whole world and yet lose or forfeit their very self?" Gaining the whole world literally means owning the whole world. It refers to being very successful and earning a lot of money so that a person has many material goods. If a man loses his very self, it means he loses his soul, or the part of a person that never dies. Jesus asks this question to emphasize that the whole world is not valuable enough for a person to give up life with God forever. Jesus did not expect this question to be answered.

Stop and discuss with your team: How does your culture talk about souls, or the part of a person that never dies? What are cultural beliefs about the soul?

Jesus then says that anyone who chooses not to follow him because they do not want to be shamed or mocked by others in this life will be shamed at the final judgment. He is saying that people's present choices affect their future standing with God. Jesus is referring to what happens to a person who is not his follower after they die. Jesus again refers to himself as the Son of Man and says he will be ashamed of the person who does not accept his teachings. This does not mean that Jesus will be embarrassed. Instead, Jesus will deny that such a person belongs to him when he returns to earth and shows people God's greatness and power in himself. Even the holy angels, or the angels dedicated to God all show God's greatness and power. Jesus will show all of this power and greatness when he returns from heaven and comes to earth.

Jesus says, "I tell you the truth." This phrase shows emphasis and means that Jesus wants his listeners to pay close attention. It also means that what Jesus was about to say was important and completely reliable. Jesus says that some of his disciples will not taste death, or will not die, without seeing the kingdom of God. Though there are many

interpretations, it is best to translate the kingdom of God in a general way since Jesus does not mention exact events. The kingdom of God means that the disciples would see God ruling over his people as king in a new way.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is praying in private. When he finishes, Jesus asks his disciples who people say he is. The disciples tell Jesus what the crowds say. Then Jesus asks who the disciples say Jesus is. Peter answers that Jesus is the Christ of God, or the Promised Savior sent from God.

Second scene: Jesus tells his disciples to tell no one. Jesus says that he will suffer, be rejected, and killed but raised back to life on the third day.

Third scene: Jesus then speaks to all the people who were around. Jesus describes what it is to be a disciple. Jesus gives three conditions: to deny oneself, to be willing to die for Jesus, and to follow Jesus. Jesus explains that losing a man's life is profit if it is for the sake of Jesus. Jesus explains that he will be ashamed of a person before God the Father if that person is ashamed of Jesus.

The characters in this story include:

- Jesus
- Peter
- Other disciples
- The crowd

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that in an earlier passage, we see that Herod wants to know who Jesus is. Luke left the question of Herod unanswered until now.

It is important to remember that this happens after the miracle of Jesus feeding the 5,000.

Jesus is praying in private. He finishes and asks his disciples who people say he is. Jesus then asks his disciples who they say he is. Peter answers, "the

Christ, the promised Savior." Jesus commands them to tell no one.

It is important to notice that Jesus telling his disciples to not tell anyone about Peter's answer does not mean that it was incorrect. It just means that it was not the right time for people to know.

Jesus explains what will happen to the Son of Man: he will suffer, die, and be raised back to life on the third day. Then Jesus turns to the whole crowd and speaks to them.

It is important to remember that when Christ, the Messiah, or the Son of Man are mentioned here, it refers to Jesus.

Jesus asks, "What is the benefit of gaining the whole world but you are lost or destroyed?"

It is important to remember that when Jesus asks this question, it is used to emphasize that it is better to gain eternal life with God than gain everything in the whole world.

Jesus tells his disciples, "Some will not die until they see the kingdom of God."

It is important to remember that when it mentions this, that there are many interpretations of what it means to see the kingdom of God. In general, people who see the kingdom of God see that God rules over his people in a new way. The disciples and people of today see parts of God's Kingdom even now.

Embodying the Text

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Peter
- Other disciples
- The crowd

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

The second time the team acts out this story, stop them at certain points.

Act out Jesus praying in private. His disciples are with him. Jesus finishes praying and asks the disciples who the people say he is. His disciples answered, "John the Baptist, other people say you are Elijah, others say you are a prophet that came back to life." Then Jesus asks them, "Who do you think I am?" Peter answers, "You are the Christ of God."

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Nervous, is this a test?" "Confused, does Jesus care what the people think about him?" "Maybe the people are right," "Excited. Jesus is the one we have been waiting for," and "Happy, we will be free." Restart the action.

Act out Jesus telling them to not tell this to anyone. Jesus tells them that the Son of Man is going to suffer, be rejected, and be killed. But on the third day, he will rise back to life.

Stop the action: Ask the actor playing Peter, "How are you feeling?" You may hear things like, "Disappointed, why did he say those things?" "Confused, is Jesus talking about himself?" and "Infuriated, I can't believe that He will suffer, I can't let that happen." Restart the action.

Act out Jesus teaching the whole crowd that if anyone decides to be his follower, that person has to deny himself, be willing to die, and actively follow Jesus. Jesus continues explaining saying, "If someone tries to save his own life, he is going to lose it." Jesus explains that whoever loses his life for Jesus will save his life. It's not worth it for a person to gain the whole world and lose himself. If someone is ashamed of Jesus and his words, then Jesus will be ashamed of him before God and the angels.

Stop the action: Ask the actor playing the crowd, "How are you feeling?" You may hear things like, "I'm sad, following Jesus sounds hard," "Frustrated, I know I do not have the strength to do all of that," "Hopeful, Jesus has shown that he can do the impossible. I can follow him with his help," and "I do not want him to be ashamed of me before God." Restart the action.

Act out Jesus finally telling the crowd, "Some of you will see the kingdom of God before you die."

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Excited, I may see the kingdom of God,"

"Encouraged, I can deny myself to see the kingdom of God," and "Amazed, that is a great promise. I wonder if I will see the kingdom?" Ask the actors playing the crowd, "How are you feeling?" You may hear things like, "I want to see the kingdom of God," "It sounds impossible," and "Confused, do I need to be his disciple to see the kingdom of God?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After **praying**, or talking to God, Jesus talks to his **disciples**, or closest followers. Be sure to translate pray and disciple in the same way you have before. Both terms are in the Master Glossary.

Jesus asks who the crowds say he is. One of the answers was a **prophet**, or messenger of God. Be sure to translate prophet in the same way you have in previous passages. Prophet is in the Master Glossary. But Peter knows who Jesus is. He says Jesus is the **Christ**, or the one God appointed for a special task. Translate Christ in the same way you have in previous passages. Christ is in the Master Glossary.

Jesus calls himself the **Son of Man**, or the one to whom God gave all power and authority. Be sure to translate Son of Man in the same way you have before. Son of Man is in the Master Glossary.

Jesus says he will be rejected by the **elders**, chief **priests**, and **teachers of the law**-or the Jewish leadership. Elders were respected community leaders. Chief priests were the leaders of the other Jewish priests who made sacrifices on behalf of the people to God. Teachers of the law were scribes who studied and interpreted the law of Moses. Be sure to translate elders, priests, and teachers of the law in the same way you have in previous passages. All three terms can be found in the Master Glossary.

Jesus says that those who want to follow him should carry their **cross** daily. A cross refers to two wooden beams that were attached together. The Romans used crosses to kill criminals. The Roman soldiers stretched the criminal's legs and arms on the beams and nailed them to it. The prisoner died hours later when they could no longer breathe. This type of death was called a crucifixion. Cross is in the Master Glossary.

Stop and show a picture of a cross to your team if you have not already.

Jesus says he will be ashamed of those who are ashamed of him on earth when he returns in his

glory. **Glory** refers to God's power and greatness—his presence in dazzling brightness. Glory is in the Master Glossary. Jesus says he will come in the same glory as God and the **holy angels**, or messengers of God who are dedicated to his purposes. Be sure to translate holy and angel in the same way you have in previous passages. Both terms, holy and angels, are in the Master Glossary.

Jesus says that some of the disciples will not die before seeing the **kingdom of God**, or God ruling in the hearts of his people as king. Be sure to translate the kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 9:18–27

Audio Content

[webm zip](#) (2963912 KB)

- [FIA Step 1](#)
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[mp3 zip](#) (4957648 KB)

- [FIA Step 1](#)
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Luke 9:28–36

Hear and Heart

Hear Luke 9:28–36 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the previous passage, Jesus talked to his disciples about how he was going to suffer, die, and be raised back to life. Jesus also told them that he would return from heaven to earth and people would see his glory. About eight days later, Jesus takes three of his disciples-Peter, James, and John-up a mountain to pray. God glorifies, or shows his power and majesty, in Jesus for a short time. Moses and Elijah also appear from heaven to talk with Jesus.

This story happens about eight days after Jesus talked about how God would show his power and glory through Jesus, and what it means to be his disciple. Jesus takes Peter, James, and John to a mountain to pray. Luke shows the relationship between prayer and God revealing his will. Jesus journeys up a high mountain with Peter, James, and John. Many scholars believe that this was Mount Hermon, so it would have been a steep climb. Mount Hermon is 9320 feet, or 2814 meters, high and located on the border with Lebanon. In Jewish culture, mountains were usually the place of divine revelation. Specifically, this story has many similarities to Moses' meeting with God on Mount Sinai in the book of Exodus.

Stop and show your team a picture of the peak of Mount Hermon and where it is located on the map.

While Jesus is praying, his face changes and looks different. It began to shine. Jesus' clothing begins to shine and turns bright white. In the books of Luke and Acts, Luke uses clothes to show someone's status. Dazzling clothes showed heavenly glory, or God's power and majesty. The disciples still did not

truly understand who Jesus was as the Christ, or Promised Savior. Here, who Jesus is on the inside is being shown on the outside to the disciples.

Stop and discuss with your team: How are supernatural or heavenly beings described in your culture? How do important people dress in your culture? How is that different from common people?

Suddenly Moses and Elijah appear. They were prophets, or messengers of God, who lived long before Jesus. God brought them to the mountain to talk to Jesus. Moses was a man who lived long ago. God met with Moses on a mountain and gave him his law for his people. Later, Elijah was another famous Jewish prophet who did many miracles through God's power. Elijah did not die but was taken to heaven by God. When they appeared, Moses and Elijah were also surrounded by bright, dazzling light. They talked to Jesus about his departure or exodus from the world-this refers to Jesus' coming death. It could also refer to his resurrection or God causing him to live again. Jesus was about to fulfill or accomplish the special task God had sent him to do. This means Jesus' death and resurrection was a part of God's plan. Jesus' death would happen in the city of Jerusalem, the Jewish religious capital.

Jesus' three disciples-Peter, James, and John-were asleep while Jesus was talking to Moses and Elijah. When they began to wake up, they saw Moses and Elijah with Jesus. Peter, James, and John have never seen Moses or Elijah but somehow the disciples recognized them both. The disciples saw Jesus shining in glory like a heavenly being. Moses and Elijah were about to leave when Peter spoke. Peter calls Jesus "master," a title that shows respect. It implies that Peter had a close relationship with Jesus as his spiritual leader. Peter says it is good that he and the other disciples were able to witness such an amazing event. Peter suggests that he, James, and John should build three shelters for Jesus, Moses, and Elijah. They would have made these shelters from whatever material they could find on the mountain. Peter is sleepy and speaks before thinking about what he was saying. Peter also made the mistake of making Jesus equal with Moses and Elijah, but they were not equals. Moses and Elijah were God's chosen servants but Jesus is God's Son, the Chosen One.

Stop and discuss with your team: What arrangements do you make in your house when someone important comes to visit? Do you do something special to make them feel welcome? How

do you express your desire to stay at someone else's house?

While Peter is speaking, a cloud appears and overshadows them. The cloud represents God's presence. The disciples were afraid. The voice of God comes from the cloud and says, "This is my Son, whom I have chosen. Listen to him." God chose Jesus and appointed him for a special purpose. Only Jesus could fulfill that purpose because he was God's only Son. "God's son" refers to the relationship between God and Jesus. It is similar to the relationship between human fathers and sons. But Jesus has always existed with God as the Son. God emphasizes that the disciples should only listen to Jesus, not Moses or Elijah. In this case, listening means not just hearing, but obeying, as well.

After God spoke, the disciples saw that Jesus was alone and Moses and Elijah had left. The disciples did not tell anyone what they had seen and heard on the mountain. The Gospels of Matthew and Mark say that Jesus specifically told them not to tell anyone until after he had died and came back to life. So the disciples told no one at that time.

Stop and discuss with your team: Tell a story about a time when you had to keep a secret for a long time.

Luke uses this story to confirm Jesus' identity and purpose. Specifically, the disciples see and hear who Jesus is. Moses represents God's law and Elijah represents the prophets. Jesus' mission as God's chosen son was continuing the work God started through Moses and Elijah. Jesus was living a life that fulfilled God's law perfectly and making all of the prophecies come true. Jesus did this as a part of God's plan.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus goes to a mountain to pray. He takes Peter, James, and John with him.

Second scene: While Jesus is praying, the three disciples are asleep. Jesus' face and appearance change to show God's glory. Moses and Elijah appear and begin to talk to Jesus about his coming death.

Third scene: The three disciples wake up and see Jesus, Moses, and Elijah shining in God's glory.

Peter blurts out that they should build three shelters for them. God's presence overshadows them in a cloud. God says, "This is my son whom I have chosen. Listen to him."

Fourth scene: The disciples see that Jesus is alone. Jesus tells them not to tell anyone at that time what happened.

The characters in this story include:

- Jesus
- Peter
- James
- John
- Moses
- Elijah
- God

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that in Jewish history the mountains were a place where God revealed himself.

Jesus goes to a mountain to pray. He takes Peter, James, and John with him. While Jesus is praying, the three disciples are asleep. Jesus' face and appearance change to show God's glory.

It is important to remember that in Jewish culture, clothes are a way to show status. Jesus' face and clothes are transformed. This is showing the real status of Jesus as God's Son.

Moses and Elijah appear and begin to talk to Jesus about his coming death. The three disciples wake up and see Jesus, Moses, and Elijah shining in God's glory.

It is important to remember that Moses and Elijah are very important people in Jewish history. They lived on earth many years before the apostles. Moses represents the Law that God gave to his people. Elijah represents the prophets that God used to give messages to his people. Peter, James, and John have never seen Moses or Elijah, but somehow Peter, James, and John recognized them both.

Peter speaks without thinking. He says that they should build three shelters for them. God's presence overshadows them in a cloud. The disciples are afraid.

It is important to notice that the transition between events is very quick. When Moses and Elijah are leaving, Peter proposes to build shelters. While Peter is still speaking, the cloud comes and God speaks to the disciples.

It is important to remember that in the Jewish culture the cloud represents God's presence. The Jews knew that they could not stand in God's presence, so that is why they became afraid.

A voice speaks from the cloud and says, "This is my son whom I have chosen. Listen to him."

It is important to remember that the voice comes from the cloud. The Jews knew that the voice was the voice of God.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Peter
- James
- John
- Moses
- Elijah
- God

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Peter, James and John falling asleep, barely awake during the conversation between Jesus, Moses, and Elijah. Peter, James, and John didn't really listen about Jesus' departure that would happen in Jerusalem.

Make sure that the team acts out Peter becoming fully awake when Moses and Elijah were leaving

the mountain. Peter, in the attempt to hold on to the moment, proposes that the disciples should build three shelters.

Make sure that the team acts out Peter, James, and John in fear when the cloud comes down on them. The voice coming out of the cloud is God's voice.

The second time the team acts out this story, stop them at certain points.

Act out Jesus going to the mountain with Peter, James, and John. Jesus is praying and Peter, James, and John are asleep or barely awake.

Stop the action: Ask the actor John, "How do you feel?" You may hear things like, "I am excited to go to a mountain to pray with Jesus." "I feel very tired," and "I feel I am disappointing Jesus, I can't keep myself awake." Restart the action.

Act out Jesus' face being transformed. His clothes become shiny white. Moses and Elijah are talking with Jesus about Jesus' departure that will take place in Jerusalem.

Stop the action: Ask the actor playing Moses, "How are you feeling?" You may hear things like, "It is amazing that God sent his only son to live a perfect life." "Jesus is such a patient leader to his followers." "Finally! Someone who meets God's standards!" Ask the actor playing Elijah, "How are you feeling?" You may hear things like, "It is amazing that God's plan is finally happening." "Sad, it sounds like a difficult journey for Jesus. I know what it's like to be rejected." "Finally! Freedom for the people, freedom from death!" Restart the action.

Act out Peter, James, and John becoming fully awake, they see Jesus' glory, and they also see two men standing next to Jesus. Moses and Elijah start to leave. Peter quickly speaks. Peter didn't know what he was saying. Peter tells Jesus, "Master, it is amazing that we're here. Let's build three shelters: one for you, one for Moses, and one for Elijah."

Stop the action: Ask the actor playing Peter, "How are you feeling?" You may hear things like, "I'm excited I get to be here to see two great prophets with Jesus," "I don't want this moment to end," and "I want to do something to honor all three." Ask the actor playing John, "How are you feeling?" You may hear things like, "I'm honored to be here with Jesus at such an important time," "I don't know how Peter has such boldness to speak at a time like this," and "I can't wait to tell the others what happened." Ask the actor playing James, "How are you feeling?" You may hear things like, "I am in awe, Jesus looks so different," "Encouraged, Peter's idea is great, let's

stay here," and "I feel at peace, we are here with Moses and Elijah." Restart the action.

While Peter is still talking, a cloud covers them, and they are greatly afraid. A voice from the cloud spoke saying, "This is my son, my chosen one, listen to him." After the voice finished talking, Jesus was alone. The disciples didn't say anything about it to anyone.

Stop the action: Ask the actor playing God's voice, "How are you feeling?" You may hear things like, "I am proud of my son," "I must endure their unbelief," and "They need to listen to Jesus to understand my plans for him."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus takes three of his **disciples**, or followers up a mountain. Be sure to translate disciple in the same way you have in previous passages. Disciple is in the Master Glossary. Jesus goes to the mountain to **pray**, or communicate with God. Be sure to translate pray in the same way you have before. Pray is in the Master Glossary.

Moses and Elijah appear and talk to Jesus about his coming death in **Jerusalem**, or the religious capital of the Jews. Be sure to translate Jerusalem in the same way you have in previous passages. Jerusalem is in the Master Glossary.

When Peter and the other disciples wake up, they see Jesus in his **glory**. Glory refers to God's power and splendor, or God's presence. Be sure to translate glory in the same way you have before. Glory is in the Master Glossary.

Moses and Elijah appear to speak with Jesus. Moses was the man God gave his law to long ago. Elijah was a prophet who did many miracles through the power of God many years before. Elijah never died but was taken straight to heaven by God. When Peter sees Moses and Elijah, he suggests that the disciples build **shelters** for all three. Shelters were temporary dwelling places made from branches, leaves, and other things that were easy to find. They were used for shade and to block the wind.

Peter calls Jesus "Master." **Master** is a title that shows respect for someone of a higher status. Be sure to translate master in the same way you have before. Master is in the Master Glossary.

When the cloud appears and God speaks from it to the disciples, God calls Jesus his son. The **Son of**

God refers to Jesus and shows his special relationship with God. Jesus has the same character and nature as God. Be sure to translate Son of God in the same way you have in previous passages. Son of God is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 9:28-36

Audio Content

[webm zip](#) (2824771 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
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- [FIA Step 1](#)
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Luke 9:37-45

Hear and Heart

Hear Luke 9:37–45 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus gave his disciples the power to cast out demons and heal sicknesses. After he revealed his glory to Peter, James, and John on a high mountain,

Jesus returns down the mountain the next day to find a crowd waiting for him. A man asks Jesus to cast a demon out of his only son because the disciples who had stayed at the bottom of the mountain had been unable to do so. Jesus casts out the demon and the people are in awe. Jesus reprimands the people for not having faith and reminds the disciples that he is about to leave them.

Jesus and three of his close disciples, Peter, James, and John, return from spending the night on a high mountain to pray.

Stop and show a picture of Mount Hebron.

In the morning, they return to find a crowd waiting for Jesus at the bottom of the mountain. A man in the crowd speaks loudly for Jesus to hear. The man calls Jesus teacher, a respectful title used for Jewish religious leaders. The man begs Jesus to heal his son, or cast the demon, or evil spirit, out that was controlling him. In Jewish culture, the evil spirit made the boy unclean or unfit for service to God.

The boy is the only son of the man. This was significant in Jewish culture since the man would have no one to pass an inheritance to and continue his family line if the boy was not cured. The man describes the condition of his son and what the evil spirit controlling him caused him to do. Every time the evil spirit controlled the boy, he would scream and begin to have seizures. The seizures made the boy roll on the ground, jerk uncontrollably, and produce white bubbles from his mouth. The demon controlled the boy most of the time and was badly hurting him.

Stop and discuss with your team: What do people do to control or cure someone who displays symptoms like the boy in this passage? How are they treated by others? What kind of things are they unable to do?

The man tells Jesus that he begged his disciples to help but that they had been unable to cast out the demon. This implies that the nine remaining disciples had tried to command the evil spirit to leave the boy but that they had not been successful. You will remember that Jesus had already given his disciples the power and authority to cast out all demons and heal the sick.

Jesus then speaks not only to his disciples or the crowd, but to all of the people listening to him. Jesus calls them an "unbelieving and perverse generation." Perverse means following ways that are morally wrong. This phrase was used by Moses in the book of Deuteronomy to describe the people of Israel, or the Jews. While in the wilderness with

Moses, Israel failed many times to have faith and trust God. Jesus may have been implying that the people were like their ancestors. In this context, the people lacked belief that God could heal and do miracles through Jesus.

Jesus then asks a question that he does not expect to be answered. Jesus is asking how long he will have to stay with them and endure their unbelief. Jesus was frustrated with the people because they did not trust God and they did not trust him. Jesus tells the man to bring the boy, which would have been a son between the ages of 6 and 13. When the boy approaches, the evil spirit causes the boy to violently fall on the ground and have a seizure. Jesus sternly commands the evil spirit to leave the boy and it obeys. Jesus presents the boy to his father. The crowd is amazed by how Jesus showed God's power.

Luke then describes a conversation between Jesus and his disciples about his coming death. Luke places this conversation directly after the miracle of healing the boy. This is done to contrast the people's amazement at the miracle with Jesus' knowledge of the suffering he knew he was going to endure.

Jesus tells his disciples to listen closely. Jesus calls himself the Son of Man, or the one to whom God gives all power and authority. Jesus says he will be betrayed, or handed over to the power of someone else who was going to harm him. Jesus is referring to something that will happen in the future.

Stop and discuss with your team: In your culture, how do people deliver bad news?

Though the text does not say who would betray Jesus, we know from later passages that it is Judas, one of Jesus' disciples. This would fulfill God's plan. You do not need to mention God or Judas here. But the meaning of Jesus' words was hidden from the disciples and they did not understand. The disciples were too afraid to ask Jesus what he meant.

Luke shows that Jesus is preparing for his departure or exodus from the world. He has already told his disciples that he will suffer, die, and be brought back to life. Now he tells them he will be betrayed. Even though Jesus has given the disciples power and authority, they are still unprepared for Jesus to leave.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: The disciples are left at the bottom of the mountain while Jesus, Peter, James, and John went to pray. There is a crowd. A man in the crowd begs the disciples to heal his only son from a demon. The disciples try to command the demon to leave, but the demon does not listen and continues to torment the boy.

Second scene: Jesus, Peter, James, and John return from the mountain. A crowd is waiting for them, as well as the other disciples. The man shouts out and begs Jesus to heal his son who is possessed by a demon. The man tells Jesus the disciples were unable to heal him.

Third scene: Jesus asks how long he will have to endure people's unbelief. Jesus asks the man to bring his son. The demon flings the boy to the ground as he is approaching. Jesus casts out the demon. Jesus presents the boy to his father and the people are amazed.

Fourth scene: Jesus speaks only to his disciples. Jesus warns them that it is getting close to the time when he will be betrayed to his enemies. His disciples do not understand.

The characters in this story include:

- Jesus
- Peter
- James
- John
- The other disciples left at the bottom of the mountain
- The crowd
- The man who asks for help
- The man's son
- The demon who is controlling the son

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus goes with Peter, James and John to the mountain to pray. The other disciples stay at the bottom of the mountain. A man in the crowd begs the disciples to cast a demon out from his only son. The disciples try and are unable to do so.

It is important to remember that Jesus has already given power and authority to heal all diseases and cast out all demons to the twelve disciples before sending them out to the villages.

Jesus and the three disciples come down from the mountain. A big crowd meets with Jesus. A man asks for Jesus' help. The man explains that an evil spirit controls his son. The man said that he asked for help from Jesus' disciples, but they couldn't cast the evil spirit out.

Jesus says, "Faithless and twisted generation, how long do I have to be with you and bear with you?" Then Jesus asked to see the boy. Jesus rebukes the evil spirit and heals the boy. Jesus gives back the boy to his father. Everyone was amazed at the power of God.

It is important to remember that in this passage, Luke shows a contrast between the people in awe because Jesus cast out a demon, and Jesus reminding his disciples that someone will betray him.

It is important to remember that Jesus uses the title "Son of Man" to refer to himself. Jesus says "deliver" to refer to being betrayed.

While all the people were amazed, Jesus told his disciples, "Listen very well to my words, the Son of Man will be delivered into the hands of men."

It is important to remember that the disciples understood the words of Jesus, but they didn't understand the meaning because the meaning was hidden from them.

The disciples didn't understand what Jesus said. They were afraid to ask Jesus what he meant.

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Peter
- James
- John
- The other disciples left at the bottom of the mountain
- The crowd
- The man who asks for help
- The man's son
- The demon who is controlling the son

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus being on the mountain with Peter, James, and John while at the bottom of the mountain are the rest of his disciples.

Make sure that the team acts out a man asking for help to Jesus' disciples. Jesus' disciples tried to cast out the unclean spirit before Jesus arrived but they failed.

Make sure that the team acts out Jesus addressing everyone, not just the crowds, nor just the disciples.

Make sure the team acts out the demon as the one who controls the son. The actor of the demon should be the one controlling the actions of the boy. The demon should be the one who throws the boy to the ground.

Make sure the team acts out the demon leaving the son, and Jesus giving him back to his father without the presence of the demon.

Make sure the team acts out Jesus talking with his disciples separate from the crowd while the people are amazed. Jesus tells them about the betrayal that Jesus will go through.

Make sure the team acts out the disciples being afraid to ask Jesus about this topic.

The second time the team acts out this story, stop them at certain points.

Act out Jesus, Peter, James, and John on the high mountain. At the bottom of the mountain there is a crowd. A man comes asking for help for his son. His son is controlled by evil spirits. This man asks for help to Jesus' disciples that are at the bottom of the mountain. The disciples cannot help the boy.

Stop the action: Ask the actor playing Jesus' disciples, "How do you feel?" You may hear things like, "I'm frustrated, I thought Jesus gave us authority to cast out demons," "I'm embarrassed. What is Jesus going to say?" and "I wonder what the crowds think of us?" Restart the action.

Jesus, James, Peter, and John come down from the mountain. The man begs Jesus to heal his son. The man says the disciples were unable to heal him. Jesus says "faithless and twisted generation." Jesus tells the boy's father to bring the boy.

Stop the action: Ask the actor playing the part of the crowd, "How are you feeling?" You may hear things like, "I feel offended. Why did Jesus tell us that?" "I am sad that Jesus called us twisted," and "I feel hopeful. Jesus called for the boy." Restart the action.

The boy is on his way to Jesus. The demon throws him on the ground and the boy has a seizure. Jesus commands the demon to leave, and Jesus heals the boy. Jesus gives the boy back to his father. Everyone is amazed.

Stop the action: Ask the actor playing the father, "How are you feeling?" You may hear things like, "I feel happy that Jesus helped my son," "All this waiting for him was worth it," and "Jesus was really the answer." Ask the actor playing the son, "How are you feeling?" You may hear things like, "Relieved. I'm free of the demon," "Now I can be close to my family again," and "I'm so thankful Jesus helped me." Restart the action.

While the people are amazed, Jesus tells his disciples separately that he will be betrayed into the hands of men. The disciples do not understand this. The disciples are afraid to ask Jesus about it.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "They still do not understand my mission. I have told them this more than once," "Why are they afraid to ask? I would answer their questions," and "For how long are you not going to trust me?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus returns with his three disciples from the mountain. A crowd is waiting for him. A man calls out from the crowd and calls him, "**Teacher**." Teacher is a respectful title for a Jewish religious leader. Be sure to translate Teacher in the same way you have in previous passages. Teacher is in the Master Glossary.

The man asks Jesus to heal his son who is controlled by a spirit. Here, **spirit** refers to an evil spirit, or a demon. Evil spirits are impure spiritual beings who serve Satan. They can control the actions and thoughts of a person. Be sure to translate evil spirit or demon in the same way you have before. Evil spirit and demon can be found in the Master Glossary.

The man tells Jesus that his **disciples**, or closest followers, have not been able to drive out the evil spirit. This means they had commanded the evil spirit to leave and had not been successful. Be sure to translate disciple in the same way you have before. Disciple is in the Master Glossary.

Jesus then speaks to everyone who is listening, including his disciples and the crowd. He calls them an unbelieving and perverse **generation**. Generation refers to people who live at the same time as each other. Generation is in the Master Glossary.

Jesus commands the demon to leave and heals the boy. The crowd is amazed. Jesus calls himself the **Son of Man** and tells his disciples that he will be betrayed to his enemies in the future. The Son of Man is a title that Jesus uses to describe himself as the one to whom God gave all power and authority. Be sure to translate the Son of Man in the same way you have before. Son of Man is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole

passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 9:37-45

Audio Content

[webm zip](#) (2639011 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4392771 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 9:46-62

Hear and Heart

Hear Luke 9:46-62 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

After Jesus healed the demon-possessed boy, the disciples argue about who is the greatest, and Jesus teaches them about humility. Luke does not tell us where this conversation takes place, although Mark places it in Capernaum. Then Jesus and his disciples begin the journey from the region of Galilee to Jerusalem. Jesus teaches about what it costs to follow him.

The disciples are arguing about who is the greatest among them, or who had the highest status, but Jesus knew their thoughts. Jesus brings a child who was nearby to stand next to him. The Greek word for little child refers to a child-boy or girl-who was less than ten years old. Jesus explains that whoever welcomes, or accepts, a little child like this honors Jesus. In the Roman world, children had a very low social status. Children usually had to perform acts of hospitality like washing the feet of a guest. Jesus uses the child to show that he wants his disciples to honor those who have no status at all. Jesus says that welcoming, or honoring, him, is the same as welcoming the one who sent him, or God. Jesus speaks of the contrast of how people think versus how God thinks. People may think someone is the least important, but to God, they might be the greatest.

Stop and discuss with your team: What kinds of people hold a high social status in your culture? Which people have a low social status? What are the differences in how they are treated?

John, the brother of James and a disciple of Jesus, responds to Jesus by calling him Master. This was a respectful title that was used for someone of a higher status. John says there was a person who was not one of the 12 disciples who was casting out demons, or evil spirits, from people in Jesus' name. They were trying to use the power and authority of Jesus himself. The disciples tried to tell the man to stop casting out demons, but he did not. The disciples did this because they did not think the person had the same status they gave themselves as Jesus' disciples. Jesus says that they should not stop someone who is doing good things in Jesus' name. Jesus says whoever does not oppose the disciples is on their side.

The direction of the story changes here. Jesus starts to travel to Jerusalem, the Jewish religious capital. Jesus is determined to go to Jerusalem, even though he knows that he will suffer there. God already planned the exact time that he will take Jesus back to heaven, where He lives. The time is coming closer. In the next section we see different responses to following Jesus—some positive and some negative responses. Jesus sends some men ahead of him to prepare people for his coming. They arrive in a village of the Samaritans.

Stop and show your team a map of Israel including Galilee, Judea, Samaria, and the city of Jerusalem.

Samaria was a district between Galilee and Judea. The Samaritans were partly Jewish and partly Gentile, or non-Jews. The Samaritans worshiped God differently than the Jews. Instead of worshiping in Jerusalem at the temple, they worshiped on a mountain near them called Mount Gerazim.

The Samaritans did not want Jews traveling through their village on their way to worship in Jerusalem, so they reject Jesus.

Jesus and his disciples are walking on the road. When James and John hear about the Samaritans' response, they ask Jesus if he wants them to command fire to come down from God in heaven to destroy the Samaritans. Jesus turns to them and rebukes them, or makes it clear that what the disciples wanted to do was wrong. Instead, they travel to the next village.

Although the Samaritans rejected him, Jesus meets three people who want to follow him on the road to Jerusalem. Jesus responds by telling the first person how hard it is to be his disciple. Jesus says that foxes have holes to sleep in and birds have nests, but the Son of Man has no place to lay his head. Foxes are wild animals that look like small dogs. They move from place to place but live in natural shelters in the ground or in caves.

Stop and show your team a picture of a fox.

But Jesus says that he, the Son of Man, and his disciples have no place to call home and no place to sleep regularly. The people of Nazareth, the Samaritans, and many others had already rejected Jesus.

In the next example, Jesus calls a man to come and learn from him as his disciple. But the man wanted to fulfill his duty as a son and bury his father first. We do not know if his father was dying, dead, or going to die, only that the man felt it was his responsibility to stay until his duty was complete.

Stop and discuss with your team: What responsibilities do children have to their parents when it comes to funerals in your culture? What do funerals look like in your culture?

Jesus says let the dead bury their own dead. He does not mean this literally since dead people cannot actually bury the dead. Jesus was saying that those who are spiritually dead, or did not have a true relationship with God, could bury those like them who were physically dead. Jesus tells the man the most important thing he can do is go tell people the good news about God coming to rule as their king.

The third man also wants to become a regular disciple of Jesus. But first, the man wants to tell his family goodbye before becoming a disciple. This could have included days of feasts and visiting. Jesus responds with a farming example of using a plow. A plow is a sharp wooden tool used for breaking up the soil to plant seeds. It was pulled by a horse or oxen and the farmer held the plow to keep it going in a straight line.

Stop and show your team a video of a plow and the lines it makes in the ground. How do people in your culture prepare the ground for seeds? Is there a similar farming comparison that could be made in your context?

A person who is plowing and looks back will make crooked lines in the ground. In the same way, a person who says he will follow Jesus but then

wants to return to his former way of life cannot do useful work in the kingdom of God. He cannot serve and obey God well. He cannot tell people the good news about God's Kingdom.

Many scholars call this section of Luke the "Travel Narrative" because Luke focuses on Jesus' choice to journey to Jerusalem. Jesus knew it was time to fulfill God's plan of salvation for all people and be rejected because of it. Remember Simon's prophecy that Jesus will reveal people's hearts? We begin to see now that some people will reject Jesus. We also begin to see Jesus trying to prepare his disciples for when he leaves them.

Defining the Scenes

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: The disciples argue about who is the greatest among themselves. Jesus teaches humility by using a child as an example. Jesus tells them that the least among them is the greatest.

Second scene: John asks permission to stop a person who is using the name of Jesus to cast out demons. Jesus tells John to not stop him because whoever is not against you is for you.

Third scene: Jesus and his disciples are on the road to Jerusalem. A Samaritan village rejects Jesus and does not want him to travel through their town. James and John ask Jesus if they should call down fire from heaven to burn the village. Jesus rebukes James and John.

Fourth scene: Jesus has three conversations with potential followers. Jesus explains that it is difficult to be his disciple.

The characters in this story include:

- Jesus
- The disciples
- The child
- John
- The man successfully casting out demons
- The messengers
- The Samaritans
- James
- Three men who want to follow Jesus

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Luke told about Jesus' glory on the mountain and described Jesus healing a demon possessed boy. In both cases, the witnesses were amazed. After this, Jesus announced his coming death and betrayal, but the disciples did not understand. They thought that Jesus was too great to be betrayed and die.

The disciples started to argue about which one of them is the greatest.

It is important to remember that at that time, a child would be at the bottom of the scale for social status. When Jesus takes the child to his side, he is placing the child in a position of honor.

Jesus knew what the disciples were thinking. Jesus places a child by his side.

It is important to remember that in society, people only welcome someone who is of the same status or higher. So Jesus is telling them that they have to be lower or as low in status as a child to welcome Jesus. Whoever welcomes Jesus welcomes God the Father.

Then Jesus said whoever welcomes this child on my behalf welcomes me, and whoever welcomes me welcomes the Father who sent me. Whoever is the least among you is the greatest.

It is important to remember that there was a group of the disciples that were always with Jesus. The disciples haven't considered the possibility that God was working outside of their own group.

John said to Jesus that someone is using Jesus' name to cast out demons and that Jesus' disciples told him to stop. Jesus replied saying to not stop him because anyone who is not against you is for you.

It is important to remember that Jesus has already told his disciples about his coming death and betrayal that he will face in Jerusalem. Jesus knows that the time is coming for God's plan to be fulfilled.

The time for Jesus to go to heaven is close, so Jesus makes the choice to go to Jerusalem. So Jesus sent ahead messengers to a Samaritan village to prepare for his arrival.

It is important to remember that the Samaritans were not Jewish, they were half-jew and half-Gentile, or non-Jew. The Samaritans worshiped God in a different way than the Jews. The Jews worshiped God in the temple in Jerusalem, and the Samaritans on a mountain. The Samaritans usually resented the Jews that were going through their village to worship in Jerusalem.

But the Samaritan people rejected Jesus because he was going to Jerusalem. James and John asked Jesus if they should call down fire from heaven to burn them. Jesus rebuked them. Then they move to the next village.

It is important to remember that Jesus is on his way to Jerusalem, and along the road there are some people that want to follow him. The first one is eager to go wherever Jesus goes, but Jesus tells him that it will be difficult to follow Jesus. The next two want to perform a family duty that would delay them in following Jesus.

Jesus is along the road and one person tells him, "I will follow you wherever you go." Jesus tells this person that the animals have places to stay, but Jesus has no place to rest.

Then Jesus called another man saying, "Follow me." The man wants to bury his father first.

It is important to remember that Jesus calls the ones who do not follow him "spiritually dead."

Jesus answers by saying, "Let the dead bury their own dead. You go and proclaim the kingdom of God."

Then another man said, "I will follow you Lord, but let me go and say goodbye to my family."

It is important to remember that if a person looks back while plowing the land, that the lines he is making for plants won't be straight.

Jesus answers, "No one who puts his hands on the plow and looks back is fit for the kingdom of God."

Embodying the Text

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- The disciples
- The child
- John
- The man successfully casting out demons
- The messengers
- The Samaritans
- James
- Three men who want to follow Jesus

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the disciples being surprised when Jesus takes the child next to him.

The second time the team acts out this story, stop them at certain points.

Act out the disciples arguing over who is the greatest. Jesus, knowing their thoughts, takes a little child to his side. Jesus tells them that whoever receives that child on Jesus' behalf is receiving Jesus himself. He also says whoever receives Jesus receives the Father that sent Jesus.

Stop the action: Ask the actor playing the child, "How do you feel?" You may hear things like, "Happy. Jesus is interested in me," "Honored. Jesus put me at his side," and "Why are they all looking at me like this?" Restart the action.

John tells Jesus that they saw someone who was casting out demons in the name of Jesus. John said that they were trying to stop him because this person was not a follower like the disciples. Jesus

answered saying that who is not against them is for them.

Stop the action: Ask the actor playing John, "How are you feeling?" You may hear things like, "Ashamed, I should not have wanted to stop him," "Confused, did Jesus give power and authority to other people?" and "I thought we were the only ones who followed Jesus." Restart the action.

The day for Jesus to go to heaven was close. Jesus was determined to go to Jerusalem. Jesus sent messengers ahead of him. These messengers got into a Samaritan village to make preparations for Jesus' arrival.

Stop the action: Ask the actors playing messengers, "How are you feeling?" You may hear things like, "Everything will be ready," "We will do our best to get things prepared," and "They are going to love having Jesus with them." Restart the action.

The people in the Samaritan village did not receive Jesus because he was determined to go to Jerusalem. James and John saw this and asked Jesus, "Should we call fire from heaven to burn them?" Jesus rebuked them and they went to the next village.

Stop the action: Ask the actor playing James, "How are you feeling?" You may hear things like, "Furious. How dare they reject Jesus!" "Confused, haven't they heard what Jesus can do?" and "Ashamed. I should have been compassionate like Jesus." Restart the action.

Jesus and his disciples were on the road. A person tells Jesus, "I will follow you wherever you go." Jesus answers, "Birds and foxes have a place to rest, but Jesus does not have a place to rest."

Jesus tells a person to follow him. This person says, "Lord, let me first go and bury my father." Jesus answers, "Let the dead bury their own dead but you go and proclaim the kingdom of God."

Stop the action: Ask the actor playing the man, "How are you feeling?" You may hear things like, "Desperate. But I have to take care of my father first!" "Confused, what does Jesus mean by letting the dead bury the dead?" and "I need to understand Jesus' teachings better before following him." Restart the action.

Another person tells Jesus, "I will follow you but let me say goodbye to my family." Jesus answered saying, "No one who puts his hand on the plow and turns back is fit for the kingdom of God."

Stop the action: Ask the actor playing the disciples, "How are you feeling?" You may hear things like, "Jesus is very direct. Doesn't he want to have more followers?" "The kingdom of God is more important than family duties," and "We have left things behind. I think we are fit for the kingdom of God." Ask the actor playing Jesus, "How are you feeling?" You may hear things like, "They don't understand how hard it is to follow me," "I feel sad at what I know I must do," and "I know that I am the only one who can complete my Father's plan."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is with his **disciples**, or closest followers. Be sure to translate disciples the same way you have in previous passages. Disciple is in the Master Glossary. The disciples began to argue over who is the greatest among them. Jesus demonstrates that humility is the way to be great in God's eyes.

John responds and calls Jesus, **Master**. This was a title that showed respect for someone of a higher status. Be sure to translate Master in the same way you have before. Master is in the Master Glossary. John says they tried to stop someone who was driving out **demons**, or **evil spirits**, in the name of Jesus. "Drive out" means to command to leave. Be sure to translate demon in the same way you have before. Demon is in the Master Glossary. Jesus tells him that whoever is not against them is for them.

The time was approaching for Jesus to go back to **heaven**, or the place where God lives. This phrase refers to Jesus' ascension, or the time when God would take Jesus back to heaven. Be sure to translate heaven in the same way you have before. Heaven is in the Master Glossary. So Jesus decides to begin his journey toward **Jerusalem**, or the Jewish religious capital, where he knew he would die and be raised back to life. Jerusalem is in the Master Glossary.

When a Samaritan village rejects Jesus on his way to Jerusalem, James and John call Jesus **Lord** and ask if he wants them to ask God to kill the Samaritans with fire from heaven. "Lord" was a respectful title that the disciples used to show that Jesus was God and had authority over them. Be sure to translate Lord in the same way you have in previous passages. Lord is in the Master Glossary. Jesus rebukes them, or makes it clear that what they suggested was wrong.

When a man wants to follow Jesus and become his disciple, Jesus explains what it will cost him. Jesus calls himself the **Son of Man**, a title he used for himself that shows he has all power and authority. Be sure to translate Son of Man in the same way you have in previous passages. Son of Man is in the Master Glossary.

Another man wants to follow Jesus but says he has to wait until he buries his father. Jesus tells him, "Let the dead bury their own dead but you go and **proclaim the kingdom of God.**" Jesus was telling the man that it was better for him to go tell people publicly about God reigning in people's hearts through their belief in Jesus as the Messiah, or Promised Savior. Be sure to translate the kingdom of God in the same way you have in previous passages. Kingdom of God is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group

member should practice telling this final version of the passage.

Luke 9:46–62

Audio Content

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Luke 10:1–16

Hear and Heart

Hear Luke 10:1–16 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Earlier, Jesus sent out his 12 disciples with specific instructions to different towns to heal and proclaim the kingdom of God. Then Jesus taught his disciples what it means to be his disciple. Now, Jesus sends out a larger group of 72 disciples to many towns to find out which towns would receive Jesus. Jesus sends out these disciples on his way toward Jerusalem.

Jesus chooses 72 of his other disciples to go ahead of him to the towns he plans to visit. Although we know that Jesus would not probably go to 36 towns himself, Jesus wants to see which towns are ready to accept his message of the kingdom of God. Luke uses the title "Lord" for Jesus. This means master or one who has authority over others. Jesus sends his disciples out in groups of two. Every two disciples went to a different town where Jesus planned to go. Jesus gives them specific instructions before they leave.

Jesus compares sharing the message about God's Kingdom to harvesting crops. Jesus says that there is a large crop ready to be harvested, or gathered, but there are few workers working in the field to harvest the crop. The crop represents people who need to hear Jesus' message. The workers represent people who tell Jesus' message to others. Jesus was sending his disciples to be like workers in a field, gathering crops. Jesus' disciples would gather new disciples.

Stop and discuss with your team: What does harvesting a field look like in your culture? How many people does it usually take to harvest one large

field? What happens if the crop is not gathered fast enough?

Jesus tells them to ask, or plead with, the Lord of harvest to send out more workers. "Lord of the harvest" has two meanings. The Lord of the crop was the owner who was responsible for getting workers to harvest the crop. But the Greek word for owner or master was the same word the Jews used to refer to God. Although Luke used the title Lord to refer to Jesus earlier, in this example, Lord refers to God. God is compared to the owner of the harvest field. Jesus tells his disciples to ask the field owner to send out more workers to harvest the crop. This means Jesus wants the disciples to pray to God and ask him to send more people to help them tell others about Jesus.

Jesus warns the disciples that they are like lambs or young, helpless sheep. Some people are like wolves, or wild dogs. They will oppose the disciples and try to harm them like wolves try to harm smaller animals.

Stop and show your team photos of a lamb and a wolf. If you do not have these animals in your culture, what animals would you use to describe an animal that is vulnerable and a predator that is dangerous?

Jesus gives the 72 disciples the same instructions that he gave his 12 disciples before sending them out. Jesus tells them to not take anything extra with them for their journeys.

Jesus then tells the 72 disciples not to greet anyone on the road because greeting took a long time. Jesus did not want them to delay in reaching the towns he sent them to. When the disciples arrived at a house where they wanted to stay, Jesus wanted them to bless the house first before they did anything else. "Peace to this house" was a normal Jewish greeting that implies the speaker is asking God to bless the people in the house by giving them peace. In Jewish culture, peace means both the absence of war and a state of safety, health, and prosperity. God is the source of all of those things for those who are in a relationship with him.

Stop and discuss with your team: What kind of blessings or greetings are said in your culture when you enter someone's house? What do people do to welcome someone into their home in your culture?

Jesus tells his disciples if the leader of the household is a man who wants peace with God, then he will receive the disciples' blessing and allow the disciples to stay in his house. If the leader of the household did not accept the disciples, then

the people in that home would not receive God's blessing of peace. When the disciples found a man of peace, Jesus wanted them to sleep in that house at night the whole time they were in that town. "A worker deserves his wages" was probably a common saying in Jesus' time. Jesus uses it to imply that it was fair for his disciples to receive food and drink from their host without paying since they were teaching and serving the town.

Stop and discuss with your team: How would you identify a man or woman of peace in your culture? What actions do people of peace do in your culture that show they love peace?

Jesus tells his disciples that if a town receives them happily then they should eat whatever people give them and heal the sick people in that town. Jesus wanted his disciples to tell the people of the town that God was coming soon to rule in their hearts. Jesus showed God's power through his teaching and miracles. This showed that God's kingdom had come! In contrast, Jesus tells them when a town rejects them to go into a public part of the town where many people could hear them. Jesus says they should remove the dust of that town from their feet. This symbol was a warning-God will come to judge the town if they do not change their ways and follow God.

Now Jesus begins explaining what will happen to towns that reject him on the day when God comes to judge the world. Many years ago in the time of Abraham, the non-Jewish people of the town of Sodom sinned greatly. But if people in towns now reject Jesus, they will be judged even more harshly than Sodom. Other non-Jewish towns like Tyre and Sidon also sinned greatly, but Jesus says that the Jewish towns of Korazin and Bethsaida will be punished more harshly! Jesus is sad, because he taught and did miracles in Korazin and Bethsaida, and they did not repent, or turn away from their sins. But if Jesus did miracles in Tyre and Sidon, they would repent. They would wear rough cloth and throw ashes on their heads to show that they are sad that they sinned.

Stop and show a picture of a sackcloth. How do people outwardly show sorrow and remorse in your culture? What do they wear?

Even the people of the town of Capernaum think that God will honor them in heaven. But Jesus says that because many people there did not believe in him, they will be thrown down to Hades, or hell. This means that God will punish and humiliate them.

Jesus summarizes his teaching. He says that if someone accepts the disciples, it is the same thing as if they accept Jesus. If they reject Jesus, it is the same thing as if they reject God. When Jesus finished giving these instructions, the 72 disciples obeyed and left on their journeys.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Jesus and his disciples are on the way to Jerusalem. Jesus gathers 72 of his disciples together to send them ahead to the towns that Jesus wanted to travel to. Jesus gives them specific instructions before they leave.

Second scene: Jesus explains the disciples' mission using an example of harvesting. Jesus compares his disciples with lambs going into the presence of wolves.

Third scene: Jesus instructs the disciples what not to take, and what to do when they are accepted in a house.

Fourth scene: Jesus explains what to do when they are rejected. Jesus compares those cities that reject him with well-known cities in Jewish history.

Fifth scene: Jesus tells his disciples that the people who hear them hear Jesus, and the ones who reject them reject Jesus and reject God.

The characters in this story include:

- Jesus
- Worker in a field
- Owner of the field
- Lamb
- Wolves
- 72 Disciples
- People in peaceful house
- People in an unpeaceful house
- People in an accepting town
- People in an unaccepting town

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus has already explained what it means to be a disciple.

Jesus gathered 72 of his disciples and sent them ahead to the towns and places where Jesus was about to go.

It is important to remember that Jesus starts by giving instructions and using an example of the harvesting season where the "Lord of the harvest" refers to God.

Jesus said there is a lot of crop to harvest but there are few workers to do it. Jesus gives instructions to his disciples.

It is important to remember that lambs are small animals that wolves attack when they find the opportunity. Jesus compares his disciples to lambs.

It is important to remember that Jesus is not telling them to be rude by not greeting people. Instead, Jesus is telling them to not be delayed by greeting people on their way. The task he gave them was urgent.

It is important to remember that Jesus now gives instructions of what to do when the disciples are accepted. Jesus refers back to the comparison of the work in the fields.

Jesus tells them to stay in the same house eating and drinking what is provided for them. Jesus says the laborer deserves his wages.

It is important to remember that Jesus now gives instructions for when the disciples are rejected in a village.

It is important to remember that the action of shaking the dust off from the feet symbolizes the judgment of God that will come on that town if they do not change.

Jesus tells them if a town does not receive you then go to the streets and say, "The dust on our feet we wipe off against you. The kingdom of God is near."

It is important to remember that the Jews knew the story of Sodom. In their history, Sodom was a city that sinned greatly. Saying this makes the rejection of Jesus even worse than the sin of Sodom.

It is important to remember that when Jesus says "on that day," he is talking about the day when God will judge all people.

Jesus tells them that the sin of Sodom is more bearable on that day than the town that rejects Jesus.

It is important to remember that Jesus mentions two cities that he visited. Near Bethsaida, Jesus fed five thousand people. Jesus also mentions Tyre and Sidon, two non-Jewish cities.

It is important to remember that Jesus is not saying that Tyron and Sidon won't face judgment, but that Bethsaida and Chorazim will experience a greater punishment because they rejected Jesus and his disciples.

It is important to remember that Capernaum was one of the first cities where Jesus performed miracles. Many people in the city still did not believe in Jesus as God's Promised Savior.

Jesus says, "You Capernaum, will be exalted to heaven? You will be brought down to the place of punishment."

It is important to remember that Jesus is giving his authority to his disciples when they speak. It is also important to remember that the one who sent Jesus is God.

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- Worker in field
- Owner of the field
- Lamb
- Wolves
- 72 Disciples
- People in peaceful house
- People in a not peaceful house
- People in accepting town
- People in an unaccepting town

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

The second time the team acts out this story, stop them at certain points.

The team may want to act out Jesus' instructions. While Jesus gives instructions, the team can act out the situation that Jesus is explaining in the background.

Act out Jesus giving instructions to his disciples while the team acts out the instructions he gives.

Act out a worker in the field looking at the large produce, asking the owner of the field to send more workers because there is so much work to be done. If possible, act out some lambs going among wolves. Act out the disciples leaving behind moneybags, travel bags, and extra sandals. As the disciples go on the road they do not stop to greet people.

Stop the action: Ask the actor playing the worker in the field, "How do you feel?" You may hear things like, "Happy, the field is huge and ready for harvest," "Discouraged, we don't have enough workers to help harvest the field," and "Confident, the owner of the field will send more workers." Ask the actor playing the disciple leaving all of his things behind, "How do you feel?" You may hear things like, "I hope I don't need these things," "I trust God will provide," and "I'm excited to obey Jesus." Restart the action.

Act out disciples entering a home saying, "peace be with you." The people living in the house are peaceful, the peace stays with them. Act out another pair of disciples going to a home where the people in the house are not peaceful. Their blessing is not accepted and the household continues to not be peaceful. Act out the disciples not going from house to house, but accepting the hospitality of the first person who offers. Act out the disciples eating what is offered as a way to accept their pay.

Stop the action: Ask the actor playing the people of the unpeaceful house, "How do you feel?" You may hear things like, "What do they want?" "I don't have time for visitors," and "Aren't they the followers of the one who is causing problems in other towns?" Ask the actor playing the people of the peaceful house, "How do you feel?" You may hear things like, "I'm happy to hear what Jesus' followers have to say," "I'm thankful for their blessing," and "I now understand that God really sent Jesus as the Promised Savior." Restart the action.

Act out the disciples entering a town. The town receives them. The disciples eat whatever is served in front of them. The disciples heal the sick and tell people that the kingdom of God is close. Act out other disciples going to a town that rejects them. They go to the streets and say, "We wipe the dust off our feet to show that we abandon you to God's judgment, but you need to know that the kingdom of God is near."

Stop the action: Ask the actor playing the people of the accepting town, "How do you feel?" You may hear things like, "This is great news. I can't wait to see Jesus," "We have been waiting for this for years," and "God heard our prayers, people are getting healed." Ask the actor playing the people of the rejecting town, "How do you feel?" You may hear things like, "These men need to be punished for speaking lies," "This Jesus is nothing but a troublemaker," and "I will not believe them unless the religious leaders do." Restart the action.

Act out Jesus finishing his instructions by telling his disciples how on the day of judgment, Sodom would be better than the town that rejected them. Jesus says that the people of Korazin and Bethsaida will be sad. He says the people of Gentile, or non-Jewish, cities would have turned back to God if Jesus' miracles had been done in those towns. Tyre and Sidon, the Gentile cities, would be better off on the day of judgment. Jesus says that Capernaum has no reason to be honored but instead will go down to the place of the dead.

Stop the action: Ask the actors playing the disciples, "How do you feel?" You may hear things like, "I thought the kingdom of God was for all Jews," "But Sodom was a very sinful city. I hope the towns do not reject us," and "I can't imagine Tyre and Sidon turning to God. How can Gentiles be less sinful than our people?" Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I'm sad that they saw the power of God but still do not believe in me." "What more do they need to believe in me?" and "I have to trust my Father." Restart the action.

Act out Jesus telling his disciples that anyone who accepts their messages is accepting Jesus. Anyone who rejects the disciples rejects Jesus, and anyone who rejects Jesus rejects God, because God is the one who sent Jesus.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I know they will face persecution just like I have," "Rejection might be hard, but they will receive peace from my Father," and "I'm thankful for the few who will accept my message."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The **Lord**, or Jesus, chooses 72 **disciples**, or followers, for a special task. Luke uses the title "Lord" to refer to Jesus. Be sure to translate the Lord and disciples in the same way you have in previous passages. Both terms, Lord and disciple, are in the Master Glossary.

Jesus tells the disciples to **ask**, or plead with, the Lord of harvest to send out more workers. Here, ask can mean plead or pray. It's best to use a general word that can mean both.

Jesus gives the 72 disciples special instructions before they go ahead to the towns where Jesus was planning to travel to. One of those instructions was to say "**peace** to this house" when the disciples entered a house to stay in. This was a traditional Jewish greeting when they entered a house. It implies that the speaker is asking God to bring peace to the people living inside the house. The Jewish concept of peace means both the absence of war and a state of well-being, safety, health, and prosperity. God is the source of all of these things for those who are in relationship with him. Be sure to use a word that includes as many different senses of the word "peace" as possible. Peace is in the Master Glossary.

Jesus tells his disciples to **heal** the sick and tell people the **kingdom of God** has come near them. Here, heal means to make the people who were sick physically well again. The kingdom of God refers to God ruling in the hearts of his people through their belief in Jesus. Be sure to translate heal and the kingdom of God in the same way you have before. The kingdom of God is in the Master Glossary.

Jesus expresses his sorrow for the cities that rejected him. Even though they saw Jesus' **miracles**, they still did not believe in him. Miracles refers to powerful actions that only God can do. Be sure to translate miracle in the same way you have in previous passages. Miracle is in the Master Glossary. Jesus says if non-Jewish cities had seen those same miracles then they would have **repented** long ago. Repent means to stop sinning and obey God. Be sure to translate repent in the same way you have before. Repent is in the Master Glossary.

Jesus mentions putting on sackcloth as a way to show mourning. **Sackcloth** refers to rough cloth that was very uncomfortable to wear. It was usually made from animal hair.

Stop and show a picture of sackcloth if you have not already.

Jesus speaks about Capernaum, the place where he did much of his ministry in Galilee. He says they think they will be lifted to the **heavens**, or the place where God lives. Instead, Jesus says they will be brought down to Hades, or hell. **Hades** can refer to the place of the dead, the place of punishment, or the place of the unrighteous dead. In this context, it is the opposite of heaven and honor and probably means hell, a place where unbelievers are punished and humiliated after they die. Be sure to translate heaven in the same way you have in previous passages. Heaven and Hades are in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 10:1-16

Audio Content

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Luke 10:17-24

Hear and Heart

Hear Luke 10:17-24 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is traveling with his disciples on the road to Jerusalem where he knows he will die and come back to life. Jesus sent out 72 disciples, or followers, with specific instructions to go ahead to the towns where he was about to go. This story starts when the disciples return to Jesus with joy at what has happened in the different towns.

The 72 disciples return to Jesus from the different towns they had visited ahead of Jesus. They were very happy about what had happened on their trips. They tell Jesus that they were able to cast out demons, or evil spirits, wherever they went because they used Jesus' name. This means the demons recognized the authority that Jesus had

given his disciples. When the disciples used the power of Jesus' name to tell the demons to leave, the demons had to obey.

Jesus responds to the disciples and implies that he already has power over Satan, or the leader of all demons. Jesus says, "I saw Satan fall from heaven, or the sky, like lightning." Jesus is saying that as the disciples send out demons in Jesus' name, Satan, the leader of all evil spirits, loses his power. In this story, Satan loses his power quickly, like the speed of lightning hitting the ground.

Stop and discuss with your team: How is the leader of all evil spirits seen in your culture? Who is more powerful than this leader and/or how can he be stopped?

Jesus tells his disciples that before they left on their trip, he gave them authority to represent him and do things they were unable to do by themselves. One of those things was to step on poisonous snakes and scorpions. Many times, snakes are used in the Bible to refer to Satan. Scorpions are small, hard creatures that can measure up to 20 centimeters, or 8 inches, long. They have eight legs and a stinger on their tail that can cause severe pain. Jesus uses these animals as a comparison to the disciples stepping on or defeating the demons. Like the snakes and scorpions, demons are dangerous and hurt people.

Stop and show your team a picture of a scorpion and a snake. If you do not have scorpions in your area, you can use a more general phrase like "dangerous stinging creatures."

Jesus also tells his disciples that he gave them power that was greater than the power of the enemy, or Satan. Satan is called the enemy because he opposes God, Jesus, and all of his followers. Because Jesus gave them this power, the enemy will not harm the disciples.

Jesus then compares two things that they should rejoice or be glad about. When Jesus tells the disciples "do not rejoice that the spirits submit to you," he is not saying that the disciples should not be happy that the demons had obeyed them. Instead, Jesus is saying that they should be more happy that their names were written in heaven, or the place where God lives. This expression means that the disciples' names are recorded by God. God has written down their names in heaven. This means that God has written somewhere the names of all the people who will live with him forever.

Stop and discuss with your team: In your culture, how do authorities or leaders keep record of who lives in a community?

During the same time that Jesus is talking to his disciples, God's Spirit causes Jesus to be full of joy, or very happy.

Jesus speaks to God and calls him his Father, Lord of heaven and earth-the king of everything. Jesus is happy and thanks God for showing the truths about God's Kingdom to people who are humble and ordinary-people who are like little children in that way. These humble and ordinary people are the 72 disciples that went out. They were willing to listen to Jesus' teaching, so God gave them knowledge. But God did not give knowledge about his kingdom to those who thought they were wise.

Stop and discuss with your team: How are children seen in your culture? What kind of social status do they have? What does it mean to be compared to a child in your culture?

Jesus then switches to speak to his disciples and the other people that were there. Jesus says that God gave him all the knowledge, power, and authority that God himself has. This allowed Jesus to reveal or share this knowledge and authority with whoever he wanted to. Jesus says that no one fully understands his relationship with God except for God, his Father. And only Jesus, the Son, truly knows who his Father is. However, as the Son, Jesus can reveal or make God truly known to whoever he chooses.

Again, Jesus changes his audience and only speaks to the disciples. This could mean that he turned away from the crowd and spoke in a low voice. Jesus tells them that they are blessed, or that they have received great honor from God. They are blessed because they have been traveling with Jesus this whole time and have seen all the miracles he performed! Even important leaders of the past, such as kings and prophets, or messengers of God, did not have the opportunity to see Jesus. These leaders wanted to see Jesus and hear what Jesus taught because he was the Messiah, or God's Promised Savior. But they died long before Jesus was born.

This passage shows the larger group of disciples becoming a part of Jesus' mission. They act as his representatives and with his authority. They understand the importance of telling everyone about the kingdom of God regardless of whether Jesus' message is accepted or rejected.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: The 72 disciples obeyed what Jesus commanded and then come back. The disciples are surprised because the demons recognized the authority of Jesus' name. Jesus tells them that Jesus saw Satan fall down. Jesus tells them about the authority Jesus gave them. Jesus tells them that they won't be injured. Jesus tells them that the disciples should rejoice not in the fact that demons obey them, but that God has recorded their names.

Second scene: Jesus prays, thanking God for hiding these things from the wise and clever and revealing these to childlike people.

Third scene: Jesus tells the crowd that no one knows the son but the Father, and no one knows the Father but the son, and the ones that the son chooses to show the Father.

Fourth scene: Jesus turns to his disciples when they are alone and tells them that they are blessed because they have seen what kings and prophets wanted to see but they didn't.

The characters in this story include:

- Jesus
- Disciples
- Holy Spirit
- Evil spirits
- Evil spirits represented by scorpions and snakes
- Crowd

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the disciples were sent and they have done what Jesus commanded them. The team can act out the disciples commanding demons to get out of people in the name of Jesus. The team can act out the disciples

walking in the middle of evil spirits represented by the serpents and scorpions without harm or injury.

It is important to remember that the disciples emphasized the authority of Jesus when they say that they used Jesus' name.

The seventy two came back with joy and said that the demons obeyed at Jesus' name.

It is important to remember that snakes and scorpions are a symbol of evil, Satan and the demons. Jesus does not imply that they have the power to destroy Satan and the demons, but they will overcome them without being hurt.

Jesus tells them that He saw Satan suddenly falling like lightning. Jesus tells them that He had given them authority over all the power of the enemy, and they will crush snakes and scorpions when they walk among them. Jesus also tells them that nothing will injure them.

It is important to remember that when Jesus says their names are written in heaven, it means that God has a record of their names.

Jesus also tells them that they shouldn't rejoice that the evil spirits obey them, but that their names are written in heaven.

It is important to remember that when Jesus rejoices, the first part is Jesus talking to his Father in heaven. After that Jesus explains to his audience that Jesus chooses who to reveal the Father to. God's Spirit gives Jesus joy and he prays to his Father. Jesus thanks God for hiding his knowledge from those who think they are wise and revealing it to those who are like children. Jesus explains to his audience that only he knows who God really is and only God fully understands Jesus as his Son. Jesus chooses who to reveal God to.

When Jesus was alone with his disciples, Jesus tells them that the disciples are blessed because they have seen what the prophets and kings wanted to see and hear but they didn't.

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- Holy Spirit
- Evil spirits
- Evil spirits represented by scorpions and snakes
- Crowd

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the disciples using the name of Jesus to cast out demons.

Make sure that the team acts out the disciples walking among snakes and scorpions. The snakes and scorpions could be represented by people acting like the evil spirits trying to attack the disciples but unable to injure them.

Make sure that the team acts out the Holy Spirit inspiring Jesus to pray to the Father. The team can decide how to portray this situation. If it is possible, one person can act as the Holy Spirit whispering to Jesus while he prays.

The second time the team acts out this story, stop them at certain points.

Act out the disciples obeying Jesus' commands and then coming back with joy. They tell Jesus how the demons obeyed them when they used Jesus' name.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I am encouraged that they had faith," "They are so happy, I hope this helps them get ready for what is coming," "I hope they don't forget that they were not harmed by the enemy." Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I'm surprised at the power we had," "I'm pleased and honored that Jesus chose me to help with his important mission," "I'm excited that people are beginning to see who Jesus is." Restart the action.

Act out Jesus telling them about the authority they have over all the power of the enemy and how they would not be injured by scorpions nor serpents.

Stop the action: Ask the actor playing the evil spirits, "How are you feeling?" You may hear things like, "How are they so powerful?" "I cannot resist their commands," and "I'm angry I have to leave." Restart the action.

Act out Jesus telling his disciples that they should rejoice not because the evil spirits obeyed them but because their names are written in heaven.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear things like, "Jesus is right. Nothing is better than living with God forever," "I cannot wait until I get to heaven," and "I'm glad Jesus always reminds me of what is most important." Restart the action.

Act out Jesus praying after being inspired by the joy of the Holy Spirit. Jesus gives thanks to God because God hides these things from people that consider themselves wise and clever. God has chosen to show these things to those who are like children.

Stop the action: Ask the actor playing the Holy Spirit, "How are you feeling?" You may hear things like, "I'm full of joy that Jesus is preparing the disciples for God's plan," "I'm happy to be in relationship with God the Father and Jesus the Son," and "I'm proud of Jesus humbling himself and teaching others about God." Restart the action.

Act out Jesus telling the people around him that His Father has given all knowledge and authority to Him. Jesus tells them that no one knows the son but the Father. He says no one knows the Father but the Son and also the people that the Son chooses to reveal the Father to.

Stop the action: Ask the actor playing the people listening, "How are you feeling?" You may hear things like, "I'm confused," "I want Jesus to show me the Father," and "Why does Jesus always speak in riddles?" Restart the action.

Act out Jesus being alone with his disciples and telling them that they are blessed because they have seen and heard what kings and prophets wanted to see and hear, but they didn't.

Stop the action: Ask the actor playing disciples, "How are you feeling?" You may hear things like, "Honored," "I can't believe Jesus chose me," and "That's true! The scriptures always talked about the Promised Savior." Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After being sent out by Jesus, the 72 **disciples**, or followers of Jesus, return with joy. Be sure to translate disciple in the same way you have in previous passages. Disciple is in the Master Glossary. The disciples are excited and call Jesus, **Lord**. This respected title means the same thing as master or one who has authority. It is the same word used by the Jews to address God. Be sure you translate Lord in the same way you have before. Lord is in the Master Glossary.

The disciples are excited because the **demons**, or evil spirits, submitted to them when they used the powerful name of Jesus. Be sure to translate demon the same way you have before. Demon is in the Master Glossary.

Jesus replies saying he saw **Satan** fall like lightning from **heaven**. Satan is the chief of all evil spirits and heaven is in the place where God lives. In this context, heaven is the sky from where the lightning falls. Be sure to translate Satan and heaven in the same way you have in previous passages. Both terms, Satan and heaven, are in the Master Glossary. Jesus is saying he saw Satan defeated quickly.

Jesus says he gave the disciples **authority**, or the right to act, before they left for the different towns. Be sure to translate authority in the same way you have before. Authority is in the Master Glossary. Jesus says the disciples' names are written in **heaven**. Here, he is referring to the place where God lives. Be sure to translate heaven in the same way you have before. Heaven is in the Master Glossary.

Luke says that Jesus was full of joy from the **Holy Spirit**. The Holy Spirit refers to the Spirit of God. God's Spirit can give people special wisdom, power, and authority to do extraordinary tasks. Be sure to translate the Holy Spirit in the same way you have before. The Holy Spirit is in the Master Glossary.

Jesus calls his disciples **blessed** because they have seen him do miracles and heard his teachings. Blessed means that God showed his favor to them. Be sure to translate bless in the same way you have before. Bless is in the Master Glossary. Jesus says many **prophets**, or messengers of God, and kings wanted to see and hear what the disciples have seen and heard. Be sure to translate prophet in the same way you have in previous passages. Prophet is in the Master Glossary.

When Jesus talks about God as his Father, he calls himself the Son. This refers to the **Son of God**. This title shows that Jesus has the same nature and

character as God. Be sure to translate Son of God in the same way you have before. Son of God is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 10:17-24

Audio Content

[webm zip](#) (2992276 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4969944 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 10:25-37

Hear and Heart

Hear Luke 10:25–37 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

1. What do you like in this story?
2. What do you not like or not understand?
3. What does this story tell us about God or Jesus?
4. What does this story tell us about people?
5. How does this story affect our daily life?
6. Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the previous passage the 72 disciples returned from their mission and reported back to Jesus what had happened. Jesus and his disciples continue traveling toward Jerusalem. On the way, Jesus

stops to teach some people and has a discussion with an expert in the Jewish religious law. Jesus uses a parable, or special story, to answer the man's question.

Luke begins with "on one occasion" or in some translations "and, behold!" These phrases introduce a new event that Luke wants to emphasize and ensure that his audience is paying attention. Luke is introducing the expert of the law as an important person in the story. An expert in the law was someone who studied, explained, and taught God's law to people. "God's law" refers to the first five books of the Old Testament that explained the law God gave to Moses. This expert in the law belonged to the same group of people that Luke calls "teachers of the law."

Jesus was teaching a group of people when the expert stood up. Usually students sat when they listened to a teacher. When someone wanted to ask a question, they would stand.

Stop and discuss with your team: What are the social norms for a respected teacher and his audience in your culture? What is an appropriate way for someone to ask a question or challenge what the teacher is saying?

The expert wants to test Jesus' ability to teach and explain God's law. The expert calls Jesus "Teacher." This was a polite title for a Jewish religious leader. The man wants to know what he has to do to inherit, or obtain, eternal life with God. This refers to living forever with God in heaven, or the place where God lives.

Jesus answers the man's question with another question. Jesus asks, "What is written in the Law?" When Jesus asks, "How do you read it?" He is asking the man to explain what he thinks God's law says about the issue. The expert responds by quoting from one of the books of the Law. He says that you should love the Lord your God entirely, with all your heart, soul, strength and mind. When someone loves God with his whole heart, soul, strength, and mind, he loves God with all of his abilities. This was a command to all Jewish people. The Lord was the personal name of God. The Lord your God refers to a God who people have a relationship with.

The expert also quotes from another book of the law, Leviticus. This law says that you should love your neighbor, or anyone who lives close by, in the same way that you love yourself. Many Jews thought that neighbor only meant other Jews.

Jesus replies and says the man has answered correctly. Jesus tells the man to follow the commandments he has quoted and as a result, he will live forever with God. The man agreed with Jesus, but he wanted to make himself appear to be wise, so he asked another question. "Who is my neighbor?" The man wanted to know what Jesus thought about who he was expected to show love toward.

Stop and discuss with your team: How does a person make themselves appear more wise in your culture? What kind of knowledge or experience does a wise person have?

Jesus answers the man's question by telling a parable. A parable is a special kind of story that Jesus told to teach deeper meanings of God. Parables were hard to understand unless people really listened. Jesus' story is about a man who was traveling from Jerusalem to Jericho. Jericho was 27 kilometers, or 17 miles, from Jerusalem and located near the Jordan River. Jerusalem was on a hill. Anyone traveling the road needed to walk down the hill. The road to Jericho was steep and passed through rocky, isolated areas where thieves hid and waited to attack travelers.

Stop and show your team a map of the route from Jerusalem to Jericho. Show a picture of the rocky, isolated road.

The man was walking to Jericho when robbers attacked him. They beat him and took everything from him, including his clothing. He was lying on the side of the road barely alive. First a priest walks by, crosses the road, and passes on the other side. Then a Levite, a religious worker who helped the priests, also walked by on the other side. Both of these men were religious workers of high status. Some people listening to this story would have agreed that these important men did not need to stop to help a man in trouble.

Then a Samaritan man walked down the road. Samaritans and Jews hated each other because Samaritans were descendants of Jews who married foreigners.

When the Samaritan saw the wounded man, he felt sorry for him. The Samaritan approached the man and treated his wounds. This means he poured oil and wine on the wounds. At this time, people used olive oil and wine as medicines. The alcohol in the wine cleansed the wound. Then he wrapped strips of cloth around the wounds.

Stop and discuss with your team: How do people treat wounds in your culture? If people do not use oil and wine, what do people use as alternative medicines where you live?

The Samaritan then lifted the wounded man onto his donkey. A donkey is an animal that can carry baggage or a person.

Stop and show a picture of a donkey if you do not have these animals where you live.

The Samaritan then led the donkey to an inn or guest house. An inn was a place where travelers could pay to rest and eat. The Samaritan continued to take care of the man at the inn. The Samaritan spent the night, and then paid the innkeeper, or the owner of the inn, to continue taking care of the wounded man. The Samaritan paid the innkeeper two denarii, or two Roman silver coins. This was the equivalent to two days worth of work. The Samaritan did not know if the innkeeper would spend more than the two coins to take care of the man. He told the innkeeper that he would pay him for whatever extra was spent when he came back. This ends the parable.

Jesus then asks the expert which of the three men was a neighbor to the wounded man. The expert answers that the real neighbor was the man—the Samaritan—who showed mercy, or compassion for those who are suffering or in need. Jesus tells the expert to go and act the same as the Samaritan man.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has six scenes.

First scene: Jesus and his disciples are on the road to Jerusalem. Jesus stops to teach a crowd. An expert in the law is a part of the crowd.

Second scene: The expert stands and asks Jesus a question to test him. Jesus answers with another question. The expert answers correctly and they both agree. Then the expert asks, "Who is my neighbor?" Jesus answers by telling a parable.

Third scene: A traveler is walking on the road from Jerusalem to Jericho when he is attacked, beaten, and robbed. The thieves leave him without clothes and badly hurt on the road.

Fourth scene: A Jewish priest walks by the wounded man, crosses the road, and does not help him. Next a Levite does the same thing. Finally, a Samaritan sees the man, helps him, and takes him to an inn.

Fifth scene: The Samaritan arrives at the inn. He stays overnight with the wounded man. The next day he pays the innkeeper to take care of the man.

Sixth scene: Jesus asks the expert which man was a good neighbor. The expert replies, "The one who had mercy." Jesus tells him to go and act the same way.

The characters in this story include:

- Jesus
- Disciples
- The crowd
- Expert in the law
- Traveler
- Priest
- Levite
- Samaritan
- Innkeeper

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that in Jewish culture, people sat when a teacher was speaking to show humility and an eagerness to learn.

Jesus is with his disciples. He stops to teach a crowd. They are sitting listening to him when an expert in the law stands and asks Jesus what he has to do to have life forever with God.

It is important to remember that the expert of the law was a part of the same group as the teachers of the law. This group of religious leaders studied, interpreted, and taught God's law. Luke has already warned us that this group of people would be the cause of Jesus' coming rejection and suffering.

Jesus asks him, "What does God's law say?" The expert answers by quoting God's law to Jesus. Jesus says he answered correctly. But because the expert wanted to appear wise, he asks Jesus who his neighbor is. Jesus answers by telling a parable.

It is important to remember that Jesus used parables, or short stories, to teach deeper meanings about God. Jesus tells the parable to answer the expert's question. Jesus' parables required people to listen closely to truly understand.

Jesus' parable is about a traveler who is attacked by robbers on the road from Jerusalem to Jericho.

It is important to remember that the road from Jerusalem to Jericho is downhill and dangerous.

A priest and a Levite see the wounded man but cross the road first, then walk past him without helping.

It is important to remember that Jerusalem is the place where the temple, or Jewish place of worship, is located. This means that the priest and Levite were probably traveling on the road after performing their duties in the temple.

A Samaritan was traveling the same road. When he saw the man, he bandaged the wounds and treated them with oil and wine. The man would have applied the bandages after pouring the oil and wine on the wounds. You may find it easier to re-order the events so it's easier to understand in what order the Samaritan took care of the man.

It is important to remember that people used oil and wine as medicines. The Samaritan poured the oil and wine on the wounds first to clean them before wrapping the cloth around the wounds as bandages.

The Samaritan takes the man on his donkey to a guest house. He stays the night. The next morning the Samaritan pays the innkeeper to take care of the man. He says he will return and pay the innkeeper more if the money he gave was not enough to help the man.

It is important to remember that the parable stops here. Now, Jesus stops telling the story and asks the religious expert, "Which of these three was a good neighbor?"

Jesus asks the expert who was a good neighbor in the story. The expert replies, "the man who showed mercy."

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has six scenes.

The characters in this story include:

- Jesus
- Disciples
- The crowd
- Expert in the law
- Traveler
- Priest
- Levite
- Samaritan
- Innkeeper

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus teaching the crowd when he answers the expert's question by telling a story. The actors can dramatize the parable as Jesus tells it with the crowd and expert still watching.

Make sure you act out the crowd's reaction of disgust or dislike when the Samaritan is mentioned in Jesus' story. Then act out their surprise when the Samaritan stops to help the man.

The team may want to re-chronologize the actions of the Samaritan as he takes care of the man's wounds. First he poured the oil and wine on the wounds, then he wrapped cloths around the wounds.

The second time the team acts out this story, stop them at certain points.

Act out Jesus traveling with his disciples. He stops to teach a crowd. They are sitting listening to him when an expert in the law stands. He tests Jesus and asks him what he has to do to have life forever with God.

Stop the action: Ask the actor playing the expert, "How do you feel?" You may hear things like, "I hope he says something that will show the people that he is wrong," "Maybe I can finally get Jesus to mess up," and "I'm curious what he will say." Restart the action.

Jesus asks him, "What does God's law say?" The expert answers by quoting God's law to Jesus. Jesus says he answered correctly. But because the expert wanted to appear wise, he asks Jesus who his neighbor is. Jesus answers by telling a story about a traveler. Robbers attack the traveler on the road from Jerusalem to Jericho. A priest and a Levite see the wounded man but walk past him without helping.

Stop the action: Ask the actor playing the priest, "How do you feel?" You may hear things like, "I knew this road was dangerous! I need to keep going," "Inconvenienced. I do not want to become unclean by touching him," and "That poor man. I'm sure someone else will help him." Ask the actor playing the man on the side of the road, "How do you feel?" You may hear things like, "Desperate. Surely they want to help me!" "Hopeless, no one is going to help me," and "Hurt and afraid." Restart the action.

A Samaritan was traveling the same road. When he saw the man, he bandaged the wounds and treated them with oil and wine.

Stop the action: Ask the actor playing the Samaritan, "How do you feel?" You may hear things like, "I feel sorry for him. He needs help," "I'm sad that so many people get hurt on this road," and "I hope he gets better." Restart the action.

The Samaritan takes the man on his donkey to a guest house. He stays the night then pays the innkeeper to take care of the man. He says he will return and pay the innkeeper more if the money he gave was not enough to help the man.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "I can't imagine a Samaritan wanting to help anyone," "What is Jesus trying to say?" and "I can't believe Jesus is praising a Samaritan." Ask the actor playing the expert, "How do you feel?" You may hear things like, "Frustrated. I know what Jesus is going to say," "How can I not answer the way Jesus wants me to?" and "Jesus is very careful when he speaks." Restart the action.

Jesus asks the expert, "Who was a good neighbor in the story?" The expert replies, "the man who showed mercy."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is on the road to Jerusalem. He is teaching a crowd. An **expert in the law** stands to ask Jesus a

question. An expert in the law was someone who studied, interpreted, and taught God's law to people. God's law refers to the first five books of the Old Testament that give the law that God gave to Moses for the Jewish people. The presence of this expert shows that he was there to see if Jesus was teaching God's law accurately. This expert in the law belonged to the same group of people called the teachers of the law. Teachers of the law can be found in the Master Glossary.

Some translations use the word lawyer instead of expert in the law. Keep in mind that this expert is different from a present-day lawyer because the law refers to the religious law, or the law of Moses.

Even though the expert wants to test Jesus, he still calls Jesus "**Teacher**," which was a polite title for Jewish religious leaders. Be sure to translate Teacher in the same way you have in previous passages. Teacher is in the Master Glossary.

The expert asks Jesus what he must do to obtain **eternal life**. Eternal life means a life that never ends. Here, it specifically means living forever with God where he lives, in heaven. Eternal life is in the Master Glossary.

Jesus asks the expert what **the law** says about his question. Be sure to translate "the law" in the same way you have before. The law is in the Master Glossary.

The expert responds that you should love the **Lord** your God **with all your heart, your soul, your strength, and your mind**, or to love God with your entire being. These four terms are not meant to describe specific parts of a person. Instead, they function together as a person's personality and ability.

In your language, there may be more or less than four parts of a person to describe this. Be sure to use an expression that feels natural in your language. The important part is to convey that a person should love God with his entire being.

Here, **Lord** is the personal name of God. Be sure to translate Lord in the same way you have in previous passages. Lord is in the Master Glossary.

The expert also says to love your **neighbor**. Neighbor can mean anyone who lives close by. It can also refer to people of the same social group who speak the same language. The Jews thought it only referred to fellow Jews. This meant they only thought they were required to love other Jews. However, Jesus reveals in his parable that a

neighbor can refer to any other human being. Be sure to translate neighbor in a general way.

In his story, Jesus describes a man traveling from **Jerusalem** to Jericho when he is attacked by robbers. Jerusalem is the Jewish religious capital where the temple is located. Be sure to translate Jerusalem in the same way you have in previous passages. Jerusalem is in the Master Glossary.

Jesus says a **priest** walks past the wounded man and does not help him. The priest was likely traveling out of the city after performing his duties in the temple. Be sure to translate priest in the same way you have in previous passages. Priest is in the Master Glossary.

A **Levite** also walks past the man without helping. Levites were religious workers who helped priests in the temple. They belonged to one of the 12 tribes of Israel called Levi. The Levites were descendants of Jacob's son, Levi. In Jewish culture, Levites had a high status but not as high as a priest.

The Samaritan in the story has compassion on the wounded man and helps him. He takes the man to an **inn**, or guesthouse. Be sure to translate inn in the same way you have in previous passages. Inn is in the Master Glossary. The Samaritan pays the innkeeper to take care of the man with two silver coins, or denarii. Be sure to translate **denarii** in the same way you have in previous passages. Denarius is in the Master Glossary.

When Jesus asked the expert who was the good neighbor, the expert replied that it was the man who showed mercy. **Mercy** means having compassion on those who are suffering or in need. Be sure to translate mercy in the same way you have in previous passages. Mercy is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause.

Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 10:25-37

Audio Content

[webm zip](#) (3368389 KB)

- [FIA Step 1](#)
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Luke 10:38-42

Hear and Heart

Hear Luke 10:38-42 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

1. What do you like in this story?
2. What do you not like or not understand?
3. What does this story tell us about Jesus?
4. What does this story tell us about people?
5. How does this story affect our daily life?
6. Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus taught an expert of the law that every person, not just the Jewish people, are our neighbors. Later, Jesus and his disciples, or followers, continued to travel from town to town on their way to Jerusalem. During their travels, they visit the house of two sisters, Mary and Martha.

Jesus and his disciples are on the way to Jerusalem when they stop at a house. We know from the Gospel of John that Martha's house was located in Bethany.

Stop and show your team where Bethany is located in relation to Jerusalem on the map.

Martha invited Jesus and his disciples to stay in her home as guests. Jesus and his disciples stay with Martha just like Jesus taught his disciples to do when he sent them out. Martha has a younger sister named Mary who lived in the same house. We know from the Gospel of John that they had a brother named Lazarus. Martha immediately begins to prepare a meal for them. While she was serving, Jesus taught the people in the house including his disciples. Mary sat at Jesus' feet and listened to his teachings. Luke calls Jesus "Lord" in this story. Here, Lord is a title for Jesus that means master or someone with authority. In Jewish culture,

students or disciples sat at a teacher's feet to show humility and an eagerness to learn.

Luke uses the word "but" to show a contrast between what the two sisters were doing. The sisters considered different things to be important. While Mary sat listening to Jesus, Martha was worried and busy with all of the work that needed to be done. The work would have included preparing and serving food for a meal to honor their guests. Because of her busyness, Martha was unable to listen to Jesus' teachings.

Stop and discuss with your team: In your culture, what are women's responsibilities when they are hosting someone? How does the woman of a house feel if people come over to her house unexpectedly?

Martha comes to Jesus and asks him a question she does not expect him to answer. She has been working by herself for some time. Martha calls Jesus Lord, or master, and asks him if he cares that Mary is not helping her with the work. Martha asks the question to show her frustration that Jesus is allowing her sister to not help her with the work. Martha feels it is unfair and expects Jesus to ask Mary to help her. Make sure your translation expresses a polite request and not Martha ordering Jesus to do something.

Stop and discuss with your team: In your culture, how do you feel about people when they complain to a person in authority?

Jesus responds by calling Martha's name twice. He does this to show his concern and affection for her even though he was gently correcting her. Jesus tells her that she is worried and upset about many things. However, Jesus tells her there is only one thing that is truly important in a person's life. Though Jesus does not clearly state what this thing is, the context shows that he was talking about what Mary chose to do-listening to Jesus' teaching about God and his kingdom, or God ruling in the hearts of people in a new way. Jesus says that Mary has chosen to listen to him first before doing tasks. This is the good thing to do. It is a privilege to listen to Jesus, and no one should take that away from Mary. This implies that Jesus would not make Mary help with the work when she wanted to listen to him.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus and his disciples are on their way to Jerusalem. They stop at the house of Martha. Martha welcomes Jesus and his disciples as her guests. Martha's sister, Mary, also lives in the house.

Second scene: Jesus teaches the people in the house while Martha works and prepares a big meal. Mary is seated at Jesus' feet, listening to his teachings.

Third scene: Martha is frustrated. Martha asks Jesus if he cares that her sister is not helping her. Jesus responds by telling her that Mary has chosen the good thing.

The characters in this story include:

- Jesus
- Disciples
- Mary
- Martha

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that though Luke does not mention them, the disciples are still with Jesus.

Jesus is on the road to Jerusalem. He stops at the house of Martha. Martha welcomes Jesus and his disciples as her guests. Martha's sister, Mary, also lives in the house.

It is important to remember that Jesus has just taught his disciples what to do when a household welcomes them. Martha is an example of a household that welcomes Jesus and his disciples.

Jesus teaches the people in the house while Martha works and prepares a big meal. Mary is listening to Jesus' teachings.

It is important to remember that Mary is probably sitting on the ground near Jesus' feet as he teaches the group in the house.

It is important to remember that having a meal together was an important part of Jewish

hospitality. This was a way to honor special guests like Jesus.

Martha is frustrated. Martha asks Jesus if he cares that her sister is not helping her.

It is important to remember that Martha asks the question to Jesus because she expects Jesus to ask Mary to help her with the work.

Jesus responds by telling her that Mary has chosen the most important thing. Mary has chosen to listen to him instead of worrying about doing things for Jesus.

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Mary
- Martha

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the disciples going to the house and entering with Jesus when Martha invites them to be her guests.

Make sure to act out Martha working hard to prepare for a big meal for her honored guest while Mary sits at Jesus' feet, listening to his every word.

The second time the team acts out this story, stop them at certain points.

Act out Jesus and his disciples traveling to Jerusalem. They stop at a house. The owner of the house, Martha, welcomes them inside to be her guests.

Stop the action: Ask the actor playing Martha, "How do you feel?" You may hear things like, "I'm so excited that Jesus is in my house!" "I want to honor him by cooking a big meal," and "I need to get busy to feed

so many people at one time. I was not prepared for their visit." Restart the action.

Act out Jesus teaching the people in the house while Martha works and prepares a big meal. Martha's sister, Mary, is not helping. Instead, she is seated at Jesus' feet, listening to every word he spoke.

Stop the action: Ask the actor playing Mary, "How do you feel?" You may hear things like, "I've never heard someone teach like Jesus," "Truly, he must be the one we've waited for-God's Promised Savior," and "How blessed I am to be in his presence. I want to follow him wherever he goes." Ask the actor playing Martha, "How do you feel?" You may hear things like, "Frustrated. Why is Mary not helping me?" "Stressed. I did not expect so many people to be in my house," and "Upset. I want to listen to Jesus too but someone has to do all of the work." Restart the action.

Martha is frustrated. Martha asks Jesus if he cares that her sister is not helping her. Jesus responds by telling her that Mary has chosen the most important thing. Mary has chosen to listen to him instead of worrying about doing things for Jesus.

Stop the action: Ask the actor playing Martha, "How do you feel?" You may hear things like, "Ashamed. Jesus is right, I was too busy trying to serve him that I wasn't enjoying his visit," "Embarrassed. I spoke too quickly, but Jesus was so kind when he answered me," and "Maybe I need to listen to Jesus more often." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I know Martha wants to serve me, but I do not want her to worry," "I'm thankful that Martha has opened her home to us," and "I want Martha to understand what is most important."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus and his **disciples**, or followers, are traveling when they stop at a house. The house belonged to a woman named Martha. Be sure to translate **disciples** in the same way you have before. **Disciple** is in the Master Glossary. They are traveling to Jerusalem, the Jewish capital where the temple is. **Jerusalem** is in the Master Glossary.

Martha **opens her home to them**, or welcomes them into her house and begins to serve them by making a meal. She has a sister named Mary. While Jesus is teaching in the house, Mary sits at the Lord's feet. **Lord** refers to Jesus and means master or one with authority. Be sure to translate **Lord** in

the same way you have before. Lord is in the Master Glossary.

When Martha is frustrated that Mary is not helping her. Jesus tells her, "**only one thing is needed.**" The context implies that Jesus is telling Martha that the most important thing a person could do is listen to him. Jesus implies that listening to him is more important than worrying and doing many things.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 10:38-42

Audio Content

[webm zip](#) (1961390 KB)

- [FIA Step 1](#)
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Luke 11:1-13

Hear and Heart

Hear Luke 11:1-13 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus and his disciples, or followers, stayed in the house of Martha and Mary. Jesus taught Martha the importance of listening to

his teachings. Now, Jesus teaches his disciples about prayer.

Luke does not tell us where or when this story happens. Jesus is praying, or talking to God. Because Jesus prayed so regularly, his disciples wanted him to teach them how to pray. In Jewish culture, it was normal for a religious teacher to teach his students a simple prayer to use often. John the Baptist had taught his followers how to pray, so Jesus' disciples want Jesus to teach them how to pray. Jesus responds by giving them a model prayer. It was an example of the kinds of things Jesus' disciples should pray about. Many people refer to this prayer as the "Lord's prayer." The same prayer can be found in the Gospel of Matthew, but Luke's version is shorter.

Stop and discuss with your team: How do people pray in your culture?

Jesus begins his prayer by calling God, "Father." Jesus uses this title for God as a model for only those who follow him. Only Jesus and his followers have the privilege and the right to use this title for God. Then Jesus prays, "hallowed be your name." Hallow means to cause something to be holy. In Jewish culture, honoring a person's name is the same as honoring a person himself. Jesus wants God to cause his name to be honored or recognized as holy. Holy means distinct from His creation and morally perfect. God makes his name holy by revealing to people that he is holy. People make God's name holy by obeying him and worshiping him.

Stop and discuss with your team: How do people in your culture speak about God? What title or words do they use to describe God?

Jesus prays that God's kingdom will come. We know from previous passages that the kingdom of God refers to God ruling in the hearts of people. This was something that was happening presently as people accepted Jesus as the Promised Savior. But Jesus is also speaking about what will come in the future when God will establish his rule over all of the earth. Jesus then prays that God will provide the food needed for each day. In Jewish culture, bread represents all food.

Jesus asks God to "forgive us our sins." This is a model for his disciples since Jesus never sinned. The word debt usually refers to owing someone money, but many times Jews used debt to mean the same thing as sin. Forgiving someone's sins means God chooses not to punish someone for the evil things they have done. God cancels the guilt or debt

of that person and treats them as if they had never disobeyed him. Jesus implies that his followers can confidently ask God for forgiveness because even sinful people forgive others.

Stop and discuss with your team: How are people in your culture treated by someone who they owe money to? What happens if a person is unable to pay back their debt?

Jesus asks God to protect them, or guide their lives away, from situations or people that would tempt them to sin. This does not mean God himself tempts people.

Jesus ends his prayer and tells his disciples a story. In Greek, "suppose one of you" is actually a question. Jesus begins the story with a question he does not expect to be answered. This introduction indicates the story Jesus is telling did not actually happen. Jesus tells about a man asking his friend for bread. The man had an unexpected visitor who was planning to stay in his house. He did not have enough food to feed his visitor. In Jewish culture, hosts were obligated to feed their guests. Jesus asks his disciples if the man inside the house would answer by saying, "Don't bother me." The disciples knew the answer was "no." The friend inside the house gives the man what he asked for even though it was midnight. Normally, Jewish families slept in the same room on mats. Opening the door at night when everyone was already asleep was a great inconvenience. Jesus says that even if the man inside the house does not help because of friendship, then he would definitely help to avoid acting shamefully. It would be shameful to not help a neighbor who needed food to host a guest. This would bring shame to the whole town.

Stop and discuss with your team: What is a host in your culture expected to provide for their guests? Where can they go to borrow food to feed their guests?

Jesus uses the phrase "I say to you" for emphasis. He wants his disciples to pay attention. Jesus tells his disciples what he wants them to learn from the story. Jesus implies in three different ways that God will give them what they need when they ask him for it through prayer. "Knock and the door will be opened to you" compares asking God for something to knocking on a door. In Jewish culture, people knocked on the door when they arrived at someone's house. Jesus says God will open the door or answer the prayers of those who knock.

Jesus gives two examples of a human father and his child. Jesus gives these examples by asking

questions he does not expect to be answered because the answer is obvious. The human father would not give his child something harmful, like a snake or scorpion, if his child asked him for something good to eat. Snakes and scorpions were dangerous and not good to eat.

Stop and show a picture of a snake and a scorpion if these animals do not live in your area.

Jesus says people who are sinful know how to give good gifts to their children. So God, who is a heavenly Father, is even more willing to give good gifts to those who ask him. Heaven refers to the place where God lives. God is willing to give the best gift to those who ask him-his own Spirit.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus is praying. Jesus finishes praying and a disciple comes to him. The disciple asks Jesus to teach them how to pray. Jesus gives them an example of prayer.

Second scene: Jesus gives an example of a man asking a friend for bread because he is hosting someone. The friend gives what the man asks for even though it is inconvenient.

Third scene: Jesus gives a conclusion of the example he gave. Jesus repeats the conclusion in three different ways.

Fourth scene: Jesus explains that even sinful fathers give good things to their children. Jesus says that the Father in heaven will give the Holy Spirit to the people that ask Him.

The characters in this story include:

- Jesus
- Jesus' disciples
- Person asking for bread
- Visitor
- Friend who has the bread
- Family of the friend with bread
- Person asking, seeking, and knocking
- A father
- A child asking for fish and egg

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the disciples are not asking for a formula to pray, but a prayer that is distinctive for Jesus' disciples. John the Baptist also taught a distinctive prayer to his disciples.

Jesus is most likely praying in an isolated area. Jesus finished praying, and one of his disciples asked him to teach the disciples to pray.

It is important to remember when Jesus says, "You should pray," Jesus uses the *you* in plural. When acting, use a word, hand motion, or action that shows it applies for all of the disciples.

Then Jesus models for them how to pray.

It is important to remember that when Jesus says "forgive us our sins," Jesus is not asking for personal forgiveness because Jesus did not sin.

It is important to remember the emphasis on the word Father when Jesus teaches his followers to pray. Jesus uses the example of fatherhood to better explain prayer. Jesus' followers can call God "Father."

It is important to remember that the prayer has three parts. Jesus gives honor to the Father. Jesus asks for the kingdom to come soon. The kingdom referred to the present spread of God's kingdom but also to the future when God would rule over all people. Finally Jesus mentions three human needs-food, forgiveness, and protection against temptation.

It is important to remember that the audience knows about Jewish hospitality rules. A host was obligated to have something to eat for a guest.

The team may want to re-chronologize the first part of the story told by Jesus. Imagine that a friend comes to visit one of his disciples. The disciple goes to one of his friends in the area and explains that he has a visitor. The disciple explains that he does not have anything to eat. The disciple asks to borrow three loaves of bread.

It is important to remember that normally the whole family slept in the same room on mats. Opening the door at night when everyone was already asleep was a great inconvenience for someone.

It is important to remember that Jesus is not giving commands to ask, seek, and knock, but an invitation to do it.

It is important to remember that Jesus shows how a father would take care of his children.

Finally, Jesus explains how God is a heavenly Father.

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Jesus' disciples
- Person asking for bread
- Visitor
- Friend who has the bread
- Family of the friend with bread
- Person asking, seeking, and knocking
- A father
- A child asking for fish and egg

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus praying by himself at the beginning.

Make sure that there is only one disciple that comes to Jesus to ask him to teach the disciples how to pray.

Make sure that the team acts out Jesus giving the model of prayer to his disciples. Be sure it is understood that Jesus is not asking for forgiveness of his sins because he never sinned. Instead, Jesus is showing his disciples how to ask for forgiveness.

Make sure that the team acts out the man with the bread and all his family spread on the floor sleeping on mats in a way that makes it difficult for him to give the bread.

Make sure that the team acts out the father having options to give a fish or a snake to his own child. The father gives the fish. In the same way, a father has options to give an egg or a scorpion. The father gives the egg to his child.

The second time the team acts out this story, stop them at certain points.

Act out Jesus praying. A disciple comes to Jesus. The disciple said that John taught his disciples to pray. So he asks Jesus to teach them how to pray.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I want to know how to talk to God," "Jesus is always praying. We want to be like Jesus," and "Why hasn't Jesus taught us to pray yet?" Restart the action.

Jesus tells them how they should pray.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I'm glad they want to learn," "They need to know the right attitude for prayer," and "I want them to feel confident knowing that God is their Father." Restart the action.

Jesus teaches them more about prayer by telling them a story. He tells his disciples to imagine a friend is coming to visit one of them, and the disciple goes to his friend in the area. The disciple explains that he has no food for his visitor. The disciple asks his friend for three loaves of bread.

Stop the action: Ask the actor playing the disciple, "How do you feel?" You may hear things like, "I am desperate, I have no food for my visitor," "I feel ashamed, what will my visitor think about me if I don't feed them?" and "I feel hopeful. I think my friend will be able to help me." Restart the action.

The disciple's friend answers from the house that the door is locked and everyone is in bed. The

friend says that he can't help. The disciple keeps asking for bread until he gets it. At the same time Jesus is explaining the story saying that if they keep knocking long enough the friend will give the disciple the bread not because of friendship but because of not wanting to act shamefully.

Stop the action: Ask the actor playing friend, "How do you feel?" You may hear things like, "I feel angry, this is not the time for asking favors," "Frustrated. My family is already asleep; he is going to wake them up," and "If I don't help this friend, the visitor will think we are bad hosts." Restart the action.

Jesus explains that a person should keep asking, keep seeking and keep knocking because that person will receive, will find, and the door will be opened.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I feel happy that we can keep asking," "God, my Father must be very patient with me," and "I feel honored that God hears my prayers." Restart the action.

Jesus explains the behavior of a father saying, if a child asks for a fish or an egg, that earthly fathers who are sinful will not give a snake or a scorpion. Even they know how to give good gifts. For sure the heavenly Father will give the Holy Spirit to the people that ask Him.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "I feel encouraged that they want to learn about prayer," "I want my followers to know that God is their Father, too," and "I want them to understand that the Holy Spirit is the best gift they can receive from God."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is **praying**, or communicating with God. Be sure to translate pray in the same way you have before. Pray is in the Master Glossary. Jesus is with his **disciples**, or followers. Be sure to translate disciple in the same way you have before. Disciple is in the Master Glossary.

The disciples call Jesus **Lord** and ask him how to pray. Lord is a title of respect for someone who has authority. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Jesus gives his disciples a pattern to follow when they pray. He calls God Father and says "hallowed

be your name." **Hallowed** means to cause to be **holy**. When holy refers to God, it means morally perfect and refers to his power and majesty. Be sure to translate holy the same way you have in previous passages. Holy is in the Master Glossary.

Jesus prays "let your kingdom come." Kingdom refers to the **kingdom of God**, or God ruling in the hearts of his people. Specifically, Jesus is referring to the future after his death and resurrection. One day Jesus will come back and reign over the entire earth in God's perfect kingdom. There will be no more suffering or evil and all people will obey him. Be sure to translate the kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

When Jesus says "give us our daily **bread**," he means food. It was common in Jewish culture to use the word bread to mean food in general since bread was eaten so often.

Jesus prays "**forgive** us our **sins**," or disobedience to God. God forgives when he chooses not to punish someone as they deserve. With God, forgiveness is available to all people who stop doing evil and turn toward God. Then God's relationship with them is restored. In Jewish culture, when someone sinned or did something wrong to another person, they owed a debt to that person. When a person forgives another, the person they forgave no longer owes them a debt. Be sure to translate forgive and sin in the same way you have before. Both terms, forgive and sins, are in the Master Glossary.

To better understand forgiveness, try having your translation team act out a scene where someone forgives someone else. Watch what actions they do to show forgiveness. Ask the crafters to explain the emotions of each of the characters in the scene.

Jesus tells a story about a man asking his neighbor for three loaves of **bread**. Here, bread refers to flat loaves that were usually the main part of the meal. It does not refer to food in general.

Jesus says the man in the house will give the man at the door what he asked for because of the man's **boldness** or shamelessness. Some scholars think this word applies to the man knocking and his persistence in continuing to knock. However, according to Jewish culture, it is more likely that shamelessness is describing the man in the house because he wanted to avoid shame. The hospitality of one person represented the hospitality of the whole Jewish community. So if the man inside did not give his friend bread, the people of his town would see him as an embarrassment. He would

bring shame by not helping his friend be a good host to his visitor.

Jesus says that even sinful people do not give their children harmful gifts like **snakes** and **scorpions** when they ask for food to eat. Snakes were poisonous and scorpions are small, armored creatures that have a stinger on their tail. Both animals are dangerous and not good to eat.

Stop and show your team a picture of a snake and a scorpion if you have not already.

Jesus compares earthly fathers to their heavenly Father, or God who is in **heaven**. Heaven is the place where God lives. Heaven is in the Master Glossary. Jesus says God will give the **Holy Spirit**, or God's Spirit, to those who ask. Be sure to translate the Holy Spirit in the same way you have before. The Holy Spirit is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 11:1-13

Audio Content

[webm zip](#) (3271070 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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Luke 11:14-32

Hear and Heart

Hear Luke 11:14-32 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus and his disciples, or followers, are traveling toward Jerusalem. In the last story, Jesus taught his disciples about prayer. Now, Jesus casts out an evil spirit from a man in a crowd and people think he is using the power of Satan. Other people ask for a sign. Jesus corrects their thinking and tells a story that shows he is stronger than Satan. Jesus gives the sign of Jonah.

Luke does not tell us when or where this story takes place. There was a demon, or evil spirit, controlling a man and causing him to be mute, or unable to speak. Jesus cast out the evil spirit and the man is able to speak again. The people in the crowd react in different ways. Just as before, some people are amazed, but others say that Jesus is using the power of Beelzebul, or Satan, to cast out the demon. This would have meant that Jesus was a false prophet and not using the power of God. Others in the crowd wanted to test Jesus or try to prove him wrong. They did this by asking for a sign from heaven, or the place where God lives. In this case, heaven represents God himself. These people wanted Jesus to do a miracle to prove that his power was from God.

Stop and discuss with your team: Who is the most powerful in the spiritual world in your culture? Tell a story about a time when someone had a sign from God about something. What kinds of things do people consider a "sign" from God?

Jesus knew what the people were saying and what their unspoken motives were. Jesus defends himself by saying that if he was using Satan's power, then Satan would be fighting his own

demons, since Satan is the leader of all evil spirits. This division would be destroying Satan's house or kingdom. When Jesus asks, "How can Satan's kingdom stand?" Jesus is asking how Satan's rule could continue to exist. Jesus did not expect his question to be answered.

Jesus says if he were using Satan's power then his accusers would need to explain why they were not accusing their followers, who were casting out demons, of using Satan's power. According to Matthew, Jesus' critics were Pharisees, or religious leaders. Jesus was probably referring to the followers of the religious leaders. The followers are casting out demons in the way that the religious leaders have shown them, and Jesus is doing the same. Therefore, if the leaders say it is by the power of Satan, the followers will judge the religious leaders in the same way that the leaders are judging Jesus.

Stop and discuss with your team: In your culture, what kinds of people have power over evil spirits?

Jesus says that if he is casting out demons by the finger of God then the kingdom of God has come near to the people. The finger of God was a commonly used phrase meaning the active power of God. Jesus was saying that God has already begun to rule in the hearts of the people he was speaking to. God was using his power and authority through Jesus, and that was why Jesus could cast out the demon.

Jesus tells about two strong men as a way to teach about himself and Satan. Jesus compares Satan to a strong man wearing armor with weapons. He guards the people he has power over.

Stop and show a photo of armor if this is not a common concept in your culture.

Jesus compares himself to the stronger man who fights with the strong man and wins. He takes away the strong man's armor and weapons and divides his spoils, or possessions of a defeated enemy. In the same way, Jesus takes away Satan's power over people. By casting out demons, Jesus showed he was stronger than the demons and their chief, Satan. Jesus brings blessings to the person after the demon is gone. After using the comparison, Jesus implies that anyone who is not Jesus' friend is Satan's friend. Jesus also uses an example of gathering and scattering to say that those who do not help him gather people to God are actually pushing them away from God.

Jesus then spoke about people delivered from evil spirits. When an evil spirit leaves a person, it wanders through isolated places and does not want to stay. Instead, the evil spirit wants to return to the person it was controlling before. Jesus compares a clean house to a person who is spiritually empty and available for a spirit, whether good or bad. When the evil spirit returns to the person it lived in before and finds that person spiritually empty, it goes and brings seven more spirits that are more evil than it is. All eight spirits take control of the person, or live in the house, and they cause even worse things to happen to the possessed person.

Stop and discuss with your team: What do people believe about spirits in your culture? Where do spirits live? What kind of spirits are there and what do they cause people to do?

While Jesus was teaching, a woman called out loudly that Jesus' mother is blessed, or has God's favor. She was praising Jesus. Jesus does not disagree but respectfully corrects her by telling her what was more important—people who hear God's message and obey it.

More and more people came to listen to Jesus. Jesus responded to the people who asked him for a sign to prove he was from God by calling them evil. Even though he had already done miracles for them, they still did not believe he came from God. Jesus says God will punish them for their unbelief. Jesus gives the sign of Jonah. Jonah was a prophet of God who lived long before Jesus. A large fish swallowed him, but after three days God caused the fish to vomit Jonah onto land. The Gospel of Matthew says that Jonah's experience is a comparison to what will happen to Jesus in the future. Jesus will die and be buried for three days before rising back to life. Jonah's experience proved to the people of Nineveh that his message was from God. Jesus compares Jonah to himself, the Son of Man. God saved Jonah from dying, and God will save Jesus by causing him to live again. These miracles were signs that Jonah and Jesus spoke with the authority of God.

Jesus reminds them that the Queen of Sheba came from a foreign country just to hear and respond to Solomon's words. Solomon was a Jewish king known for his wisdom. The Queen had to travel very far from her country.

Stop and show your team a map of Israel, Nineveh, and Sheba.

Jesus says the queen and the people of Nineveh will stand to accuse those who did not believe in Jesus on judgment day, or the time at the end of the world

when God judges everyone. The people of Jesus' time were privileged to see God revealing himself in an even greater way, but they still did not believe.

Defining the Scenes

Listen to the text once in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus and his disciples are traveling to Jerusalem. A crowd gathers. A demon possesses a man and causes him to be unable to speak. Jesus casts out the demon and the man can speak again. The crowd has three different reactions.

Second scene: Jesus responds to the people who think he is using the power of Satan. Jesus uses an example of two strong men.

Third scene: Jesus speaks about those who used to be possessed by demons. A demon goes out from a person to the wilderness. It returns to the person it used to control, finds it clean, then brings seven more evil spirits to possess the person. A woman yells out and praises Jesus' teachings. Jesus tells her what is more important.

Fourth scene: Jesus speaks about the sign of Jonah. Jonah goes to the people of Nineveh and they listen to his message. The Queen of Sheba goes to Solomon and she listens to his message. Jesus speaks to the people, but they do not listen to his message.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Demon possessed man
- Demon
- Religious leaders
- Followers of religious leaders
- Those asking for a sign
- Satan
- Eight evil spirits
- Man who the demon returns to
- Woman who calls out
- People of Nineveh
- Jonah
- Solomon
- Queen of Sheba

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the man cannot speak because of the demon.

It is important to remember that the second scene starts with Jesus responding to what he knows the people are thinking. Jesus explains that a house or kingdom cannot be divided against itself. Then Jesus uses a word like "now," to show he is changing the topic. Jesus points out that if they think he is using Satan's power to drive out demons, then they have to be using some kind of power to drive out demons too. Who is providing that power they are using to drive out demons? The followers of the religious leaders who drive out demons will prove that what the religious leaders say about Jesus is wrong. Then Jesus comes to his point with a transition word: *but* if Jesus drives out demons by God's power, then God's Kingdom has come.

Stop here and listen to Jesus' argument. How do you show in your language that someone is giving new points in an argument?

It is important to remember that when Jesus talks about the two strong men, he is comparing Satan to himself. Jesus' example points to two competing kingdoms, the kingdom of Satan and God's kingdom. Satan is portrayed as a commander of demonic forces and Jesus as the one who defeats him on the battlefield, plundering his possessions. Jesus shows that God's kingdom or house will have the victory in the end.

It is important to remember that the people who ask for a sign want to test Jesus. They do not really believe that Jesus is using God's power.

It is important to remember that Jesus compares the inside of a person to a house. If a person is not the house of God's Spirit, then that person can become a house for evil spirits.

It is important to remember that Jonah spent three days inside of a great fish at the bottom of the sea before God caused the fish to vomit him on the shore. In the future, Jesus will be in the grave for three days before God gives him life again. This is the sign of Jonah.

It is important to remember that the people of Nineveh and the Queen of Sheba were Gentiles, or non-Jews. Jesus uses the same description to talk about the people of Nineveh and the Queen of Sheba. In both cases they will "rise up in judgment" and Jesus says "something greater is here."

Embodying the Text

Listen to the text once in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Demon possessed man
- Demon
- Religious leaders
- Followers of religious leaders
- Those asking for a sign
- Satan
- Eight evil spirits
- Man who the demon returns to
- Woman who calls out
- People of Nineveh
- Jonah
- Solomon
- Queen of Sheba

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus' examples as he describes them to the crowd. For example, while Jesus is talking to the crowd, the team can act out the two strong men fighting. Then they can act out a demon that was recently cast out of a person. The demon goes to the wilderness and comes back to the person. Then they bring 7 more evil spirits to control the same person. Finally, the team can act out Jonah preaching to the people of Nineveh and them turning to God, and the Queen of Sheba traveling very far to listen to King Solomon.

Make sure Jesus turns back to the crowd when he talks about someone greater than Solomon being here.

The team may want to re-chronologize the story as they act it out to be more reflective of what actually happened. The team can show the man who is unable to speak possessed by a demon. Jesus cast out the demon and the man can speak again. The

crowd has mixed reactions, and Jesus begins to teach them.

The second time the team acts out this story, stop them at certain points.

Act out a demon possessed man who is unable to speak. Jesus casts out the demon from the man and he can speak again. Some of the crowd is amazed. Others think that Jesus is using the power of Satan. Others want Jesus to give a sign to prove he is using the power of God.

Stop the action: Ask the actor playing the man who can speak, "How do you feel?" You may hear things like, "I'm finally free from the demon's power," "How can they think Jesus uses Satan's power? I know his power and it is nothing compared to the power of Jesus," and "Thankful. I will praise God for what Jesus has done." Restart the action.

Act out Jesus defending himself by saying that a house cannot stand if the people living in it are fighting each other. Jesus says it does not make sense for Satan to divide his kingdom by fighting against his demons. Jesus questions why the religious leaders do not accuse their followers who cast out demons of using Satan's power.

Stop the action: Ask the actor playing the accusers, "How do you feel?" You may hear things like, "Frustrated. Jesus always has the answer for everything!" "I thought for sure the people would believe he was using Satan's power," and "I know that my followers use God's power. I do not want them to question me." Restart the action.

Act out Jesus giving the example of strong men fighting. The stronger man wins against the man with armor and weapons. The people he was guarding are freed. Jesus says whoever is not with him is against him.

Stop the action: Ask the actor playing the people who were freed, "How do you feel?" You may hear things like, "Joyful! We're finally free!" "I never thought there could be someone stronger than Satan," and "I want to follow the stronger man. I feel safe with him." Restart the action.

Act out Jesus giving the example of a demon cast out from a person. The demon goes to the wilderness, returns, then brings back seven more wicked spirits to possess the same person it used to live in. The person is worse than before.

Stop the action: Ask the actor playing the person who used to be possessed, "How do you feel?" You may hear things like, "I can't imagine it being worse than

the demon that used to live in me," "Afraid. I do not want demons to return to me," and "Desperate. I want to have God's spirit. He is so much stronger than Satan." Restart the action.

Act out a woman shouting that Jesus' mother is blessed. Jesus tells her that listening to God's word and obeying it is more important. Jesus calls the people who asked for a sign wicked. He gives them the sign of Jonah. Jesus says someone greater than Jonah and Solomon is here.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Upset. Why did he call us evil?" "Angry. How can Jesus praise non-Jews for their belief in God?" and "Confused. Who could be greater than the wisest king of Israel? What sign is Jesus talking about?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus drives out a **demon**, or evil spirit, from a man who was mute. Be sure to translate demon in the same way you have in previous passages. Demon is in the Master Glossary. The crowd has mixed reactions to Jesus' miracle. Some people thought Jesus was using the power of **Beelzebul, the prince of demons**. Beelzebul refers to a pagan god, but the people used it to refer to **Satan**, the chief of all evil spirits and the enemy of God. Be sure to translate Satan the same way you have before. Satan is in the Master Glossary.

Discuss with your translators if replacing Beelzebul with the word for Satan is easier in your language.

Other people in the crowd tested Jesus asking for a **sign** from **heaven**, or the place where God lives. In this context, heaven refers to God himself. A sign is a signal or indication that something is true or will happen. These people wanted Jesus to perform a miracle to prove that he was using the power of God. Be sure to translate sign and heaven in the same way you have in previous passages. Both terms, sign and heaven, are in the Master Glossary.

Jesus talks about a **kingdom** being divided against itself. This can refer to a country where different groups in the country fight against each other. But Jesus is not referring to a country ruled by a king. Instead he is speaking in general terms. Any country or tribe that fights against itself will be ruined, or left with few people alive in that country. Satan's kingdom refers to his power and his rule over all demons. If Satan fights against his demons,

he is dividing his own kingdom. Be sure to translate kingdom in the same way you have in previous passages. Kingdom is in the Master Glossary.

Jesus says that if he is using the power of God, then the **kingdom of God** has come near to them. Here, kingdom of God refers to God ruling in the hearts of people through their belief in Jesus as the Promised Savior. Be sure to translate the kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

Jesus says, "**Whoever does not gather with me scatters.**" Jesus did not mean this literally but instead implied that whoever was not calling people to God was actually pushing them away from God.

Discuss with your translators the best way to translate this imagery. You could use a more specific example such as gathering sheep or crops. Or it may be best to translate gathering more generally, such as, "He who is not working with me is working against me."

When Jesus says "**impure spirit**," this again refers to a demon, or evil spirit, which was considered unclean, or unfit for service to God, in Jewish culture. Jesus says that when the evil spirit returns to the person it was controlling before, it finds the house **swept clean**. To sweep a house means to clean the floor by brushing it with a broom.

A woman in the crowd calls out and says Jesus' mother is **blessed**, or has the favor of God. Be sure to translate blessed in the same way you have before. Blessed is in the Master Glossary. Jesus corrects her by saying people who listen to the **word of God** and obey it are blessed. The Word of God refers to the message God communicated through Jesus and the written scriptures. Be sure to translate Word of God the same way you have before. Word of God is in the Master Glossary.

Jesus says, "This is a wicked **generation**." Here, generation refers to people who live at the same time as each other. Be sure to translate generation in the same way you have in previous passages. Generation is in the Master Glossary.

Jesus talks about Jonah, who was sent to preach to the **Ninevites**, or the people who lived in the city of Nineveh. Nineveh was the capital of Assyria and located to the northeast of Israel. Jesus says the **Son of Man** will be a sign to his generation just as Jonah was a sign to the Ninevites. Jesus uses the title, Son of Man, to refer to himself as the one who has all power and authority. Be sure to translate Son of

Man in the same way you have in previous passages. Son of Man is in the Master Glossary.

Jesus also mentions the **Queen of the South**, or the Queen of Sheba. She lived almost 1000 years before and ruled over a country located to the south of Israel. She perhaps ruled in the country that is now present-day Ethiopia. When Jesus says she came from the **ends of the earth**, he simply means that she came from very far away.

Stop and show your team a map of Israel, Nineveh, and Sheba if you have not already.

She came to listen to King Solomon's **wisdom**, or his thoughts that were true. Only God can give a person wisdom. Wisdom is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 11:14-32

Audio Content

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Luke 11:33-54

Hear and Heart

Hear Luke 11:33-54 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is with his disciples teaching a crowd on the road to Jerusalem. In the last story, he cast out a demon and people said he used the power of Satan. Jesus explained that he is more powerful than Satan. Jesus says God sent him as someone greater, but they refuse to accept him. In this story, a religious leader invites Jesus to his home. Jesus rebukes the religious leaders for not believing in his teachings, and they become angry.

Jesus continues to teach the crowd. Jesus uses two comparisons of a lamp to talk about his teachings and how people receive it. In Jesus' time, a lamp was a small pot that people put oil in. It had a wick that they lit at night to light up their houses.

Stop and show your team a picture of an oil lamp.

A lamp on a stand was a comparison Jesus used before, but he uses it here to teach a different spiritual truth. The lamp and light represent Jesus and his teachings. Jesus' life and teachings reveal God to those around him like a lamp lights up a room. Jesus taught in public where people could see and hear him. His teachings were not hidden like a lamp put under a bowl. In the second example, Jesus compares a person's eye, or their attitude toward him, to a lamp. The lamp provides a person with light, or spiritual understanding. When a person's eyes are healthy, they accept Jesus' message and are full of light. They understand Jesus' truth and act on it. People whose eyes are bad reject Jesus' teaching and are unable to accept the truth about Jesus. Jesus warns the people to be sure that the light that they think they have is not actually darkness. Jesus wants them to

be sure that what they know about him is correct. If God's light fills a person and they correctly understand the truth about Jesus, then their whole life will be bright like a strong light shining on a person.

Stop and discuss with your team: How do people in your culture talk about "light" and "darkness"? What other symbols do people in your culture use to talk about teaching and understanding?

When Jesus pauses in his teachings, a Pharisee, or religious leader, invites Jesus to his house for a meal. Jesus was the honored guest expected to speak. He reclined at a low table on a cushion, as was Jewish custom. It was the Pharisees' custom to wash their hands and arms in water before eating. They did this to make themselves pure, or fit for service to God. The Pharisee is surprised when he sees that Jesus did not wash his hands. The Lord, or Jesus, responds to the Pharisee's thoughts. Jesus says the Pharisees are worried about outward ritual cleansing but they ignore greed and wickedness in their hearts and minds. Jesus compares this to the Pharisees washing the outsides of their cups and dishes but failing to clean the insides.

Jesus calls the Pharisees fools, or people who do not think clearly. Jesus asks a question he does not expect to be answered, "Did God not make both the inside and outside of people?" The inside of a person refers to their mind, affections, and will, while the outside refers to the physical body. Jesus was implying that it was important to God for a person's inner being to be clean, or fit for service to God. Instead of worrying about ritual cleanliness, they should use what they have to help the poor. Jesus says if they are generous to the poor then God would be pleased with them whether they had washed hands or not.

Stop and discuss with your team: What are the standards for cleanliness in your culture? How are people who are not clean treated by others? How does someone become spiritually clean?

Jesus says "woe" to express sorrow at God's coming punishment of the Pharisees. The Pharisees were careful to tithe, or give a tenth, of their mint, rue, and other garden herbs to God, but they did not treat others with justice or with love. According to God's law, Jews were required to give God a tenth of whatever they gained from their animals, grain crops, or garden fruits. Jesus was saying that tithing small plants was less important than treating people well. The Pharisees needed to treat people

fairly while continuing to give the tithe. Jesus expresses sorrow because of the Pharisees' pride: they loved to sit in the seats of honor in the Jewish places of worship and to be greeted with respect by people in public.

Jesus compares the Pharisees to unmarked graves. Jesus is not referring to burial caves but to graves that marked where bodies were buried underneath. Normally, tombs were painted white so that people knew where they were.

Stop and show your team a picture of a Jewish grave. How are graves marked in your culture?

Jesus was referring to graves that were not marked. When people walked on these graves and did not realize there was a dead person underneath, they became unknowingly unclean, or unfit for service to God. After touching a grave, a Jew was unclean for seven days. The Pharisees were like these unmarked graves because they caused the people who admired them to become unknowingly unclean. These people learned the Pharisees' evil ways of thinking and acting.

A teacher of the law, or an expert in the interpretation of God's law, tells Jesus that he is shaming them, also. Many teachers of the law were also Pharisees. But Jesus says God will also punish the teachers of the law. Like someone who gives someone something too heavy to carry, they taught the people that they must follow many difficult laws to please God. God gave his law to be obeyed, but the experts added many extra laws to God's law that made it difficult to obey. The law experts did not lift a finger, or made no effort to help others follow their laws.

Stop and discuss with your team: In your culture, who creates the laws or rules? Who decides if someone is breaking the law? How do people interpret the law in different situations?

Jesus criticizes the experts for building tombs for the prophets, or messengers of God, when they did not honor the prophets by obeying their teachings. The tombs for the prophets were elegant stone monuments which greatly contrast from how Jesus described the Pharisees as unmarked graves. Instead, the experts agreed that the prophets should be dead. God wisely said he would send more prophets and apostles, or those who are sent, to his people, but Israel would persecute some and kill others. Jesus says God will judge the people living in Jesus' time for all the prophets' deaths between Abel's death and Zechariah's death. Abel, Adam's son, was the first person murdered and

Zechariah, a priest the Jews killed for speaking God's word, was the last. The Jewish ancestors killed Zechariah in the temple courtyard between the sacrifice altar and the temple building. Jesus compares knowledge to a house that is locked. They key represents the way to knowing God. The religious leaders took away the key from the people by preventing them from knowing God. Jesus says the experts did not truly know God themselves.

Jesus leaves the house of the Pharisee. The religious leaders were angry. From that day on, they treated Jesus as their enemy. They asked Jesus difficult questions trying to catch him saying something wrong.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus is teaching a crowd with his disciples on the road to Jerusalem. A Pharisee invites Jesus to eat at his house. Jesus agrees and goes to his house.

Second scene: Jesus is at the table in the Pharisee's house. He eats without washing his hands. The Pharisee is surprised. Jesus rebukes the Pharisees by comparing them to unclean dishes and unmarked graves.

Third scene: An expert in the law says that Jesus is also insulting the experts in the law. Jesus criticizes the experts in the law for not believing the prophets and not believing him. Jesus says their generation will be responsible for all the deaths of the prophets.

Fourth scene: Jesus leaves the Pharisee's house and the religious leaders are angry. From that day on, they see Jesus as their enemy. They ask him difficult questions trying to catch him saying something wrong.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Pharisee who invited Jesus
- Expert in the law

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is teaching a crowd using an example of a lamp.

It is important to remember that Jesus is explaining that the function of a lamp is to provide light. In this comparison, the lamp is Jesus and the light is his teachings. A healthy eye represents the person who sees the lamp and receives the light in his life. The unhealthy eye only receives darkness because he does not accept Jesus' teachings.

Jesus finishes teaching, and a Pharisee invites him to eat at his house. Everyone is about to eat, but Jesus does not wash his hands. The Pharisees are surprised.

It is important to remember that the Jews performed the custom of washing hands. The Pharisees were very attached to this custom, but they did not understand what it meant to be clean. Jesus tells them what it means to be truly clean, or fit for service to God.

Jesus knows the Pharisee's thoughts. Jesus rebukes the religious leaders for acting blameless but having hearts that were wicked. Jesus says they lead people the wrong way.

It is important to remember that Jesus emphasizes that the Pharisees should tithe. However, Jesus tells them that tithing does not replace the justice and love of God.

It is important to remember that in Jewish culture, stepping on tombs made them unclean for seven days because they were stepping on a dead body. Jesus uses this concept to call the Pharisees unclean and dead on the inside.

An expert of the law tells Jesus he is insulting the experts of the law, too. Jesus responds saying that they will be judged by God for killing the Jewish prophets. Jesus says they keep people from the

truth about the kingdom of God because they make it too difficult to obey God's law.

It is important to remember that the experts in the law interpret God's law for the people. In that way they gave rules or ways of behaving that supposedly would help the people to obey God's law. But because they added so many extra laws, it became a huge burden for the people. They did not give the least amount of help.

It is important to remember that Jesus is telling the religious leaders that they pretend to honor the prophets, but they do not obey or pay attention to what the prophets taught. So God will judge them as killers of the prophets just like their ancestors.

It is important to remember that when Jesus says that the experts in religious law remove the key of knowledge, Jesus is saying that they know what the prophets said about Jesus, but they do not believe the prophets. They do not share that knowledge with the people.

Jesus leaves the house and the religious leaders are very angry.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Pharisee who invited Jesus
- Expert in the law

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team uses props to show how light takes the darkness away. The team could cover all the windows and turn off all the lights in a room. Then someone could light a candle, lamp, or

torch and demonstrate how everyone can see again.

Show how unhealthy eyes make a person walk in darkness. This could be done by having a person walk with their eyes closed.

Make sure that the team acts out the religious leaders washing their hands and arms in water before eating. Jesus does not wash his hands before eating and the religious leaders are shocked.

Make sure that the team uses a cup or a plate as a prop. A Pharisee can clean the outside very well, but the inside is very dirty. At the same time, make sure the team acts out Jesus saying that by helping the poor they would be completely clean.

Make sure that the team acts out the Pharisees being unjust by not helping the poor while they are carefully tithing small herbs. Jesus tells them that the Pharisees tithe but do not help the poor, which is the more important thing.

Make sure that the team acts out Pharisees seeking to be honored in public but being unclean in secret on the inside. Jesus compares them to tombs that are unmarked that make the ones who step on them unclean.

Make sure that the team acts out an expert in religious law being upset because he feels insulted by Jesus.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching about a lamp giving light to see in a house. Jesus first compares a lamp to himself and his teachings. Then Jesus compares the eyes to being a lamp. Jesus explains that unhealthy eyes cause darkness within the body.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I like Jesus' example. I know his teachings revealed things about my life to me," "I wish people could understand who Jesus really is," and "Sad. So many people choose to live in darkness because they don't accept Jesus." Restart the action.

Act out a Pharisee inviting Jesus to a meal in his house. Jesus didn't wash his hands before sitting at the table as the Pharisees did.

Stop the action: Ask the actor playing the Pharisee, "How do you feel?" You may hear things like, "Shocked. How can he say he is a religious teacher but not follow the law?" "Jesus acts so differently than us. He is unlike any religious teacher I know,"

and "Upset. I cannot believe so many people follow Jesus when he does not follow our laws." Restart the action.

Act out Jesus telling them that they are so careful to clean the outside of a cup but they leave the inside dirty. Jesus tells the Pharisees that sorrow awaits them because even though they tithe, they ignore justice. Jesus tells them to truly be clean by giving to the poor. Jesus says they make people unknowingly unclean like unmarked graves.

Stop the action: Ask the actor playing the religious leaders, "How do you feel?" You may hear things like, "Outrage. He is insulting all of us," "But I live a godly life. I'm a good example for the people!" and "I can't believe Jesus said that when he is the honored guest." Restart the action.

The experts in the law felt insulted by Jesus' words. Jesus tells them that sorrow awaits them too because with their interpretation of the law they place heavy burdens on the people. They do not help people to obey God's law. Jesus tells them they are guilty of killing the prophets in Jewish history.

Stop the action: Ask the actor playing the experts in the law, "How do you feel?" You may hear things like, "How could he say that? I can quote all of the prophets," "But God's law is a good thing to follow! It's not my fault if the people are not holy enough," and "Who is Jesus to judge us? Only God can judge us." Restart the action.

Jesus tells them that they take away the key to knowledge from people. Jesus tells them that they won't enter the kingdom of heaven and that they are preventing others from entering.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Sad. They don't understand why God gave the law in the first place," "Upset. They use the law to make themselves look good while not helping and loving others," and "I know they must reject me as part of my father's plan." Restart the action.

The Pharisees and experts of the law are angry. They try to trap Jesus using many questions.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus teaches the crowd by comparing himself and his teachings to a **lamp**. In Jesus' time, a lamp referred to an oil lamp. Jews put oil in a small pot and it had a wick that they lit at night. The lamp was

put somewhere high to give light to the house. Be sure to translate lamp in the same way you have before.

Stop and show your team a picture of an oil lamp if you have not already. If there is no word for lamp in your culture, you can use a word that refers to a candle, a lantern, or a flaming torch.

When Jesus finishes teaching, a **Pharisee**, or a Jewish religious leader, invites Jesus to eat in his home. Be sure to translate Pharisee in the same way you have before. Pharisee is in the Master Glossary. Luke uses the title **Lord** to refer to Jesus when he responds to the Pharisee's thoughts. Lord means "master" or "one who has authority." The Jews also used the word Lord to refer to God. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Jesus uses a comparison to tell the Pharisees that they like to be **clean** on the outside, but that they are full of **greed** and wickedness on the inside. Here, clean means to purify or make ceremonially clean. If someone is clean, they are fit for service to God. Be sure to translate clean in the same way you have before. Clean is in the Master Glossary. When Jesus says the Pharisees are full of greed, he means that they have the desire to take people's things violently.

When Jesus uses the word **woe**, he is expressing sorrow at God's coming judgment. Be sure to translate woe in the same way you have before. Jesus says the Pharisees gave a tenth of, or tithe, their **mint** and **rue** but they do not treat people fairly. Mint and rue were herbs or small plants that people used to season their food. They were also used as medicine.

Jesus says the Pharisees love to sit in the seats of honor at the **synagogues**, or Jewish places of worship. Be sure to translate synagogue in the same way you have before. Synagogue is in the Master Glossary. After Jesus rebukes the Pharisees, **an expert in the law** says that Jesus is insulting them, too. Experts in the law studied, interpreted, and taught God's law to people. Experts in the law refers to the same group of people called teachers of the law. Be sure to translate teachers of the law in the same way you have in previous passages. Teachers of the law is in the Master Glossary.

The expert in the law calls Jesus, **Teacher**. Teacher was a polite title for a Jewish religious leader. Be sure to translate Teacher in the same way you have before. Teacher is in the Master Glossary. Jesus says the religious leaders built **tombs** for the **prophets**,

or messengers of God. Here, tomb refers to an elegant, stone monument. It was different from a burial cave. Be sure to translate prophet the same way you have before. Prophet is in the Master Glossary. Jesus says they built the tombs because they thought their **forefathers**, or their ancestors, were right to kill the prophets.

Jesus uses the phrase "God in his **wisdom** said." He speaks about God's wisdom as if it were a person. Wisdom refers to thoughts that are true. God knows everything and therefore true wisdom can only come from him. Be sure to translate wisdom in the same way you have before. Wisdom is in the Master Glossary. God wisely said that he would send more prophets and **apostles**, or sent ones, but that they too would be persecuted and some even killed. Be sure to translate apostle in the same way you have in previous passages. Apostle is in the Master Glossary.

Jesus says the people of that **generation**, or all the people who lived during that time, would be responsible for the deaths of all the prophets. Be sure to translate generation in the same way you have before. Generation is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

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Next, the group can decide whose version of the passage you like the most. You may decide that you

liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 11:33-54

Audio Content

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Luke 12:1-12

Hear and Heart

Hear Luke 12:1-12 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the previous story, Jesus criticized the religious leaders while dining at the house of a Pharisee, or religious leader. When Jesus left, the religious leaders were angry at him and wanted to find a way to punish him. Thousands of people are outside the house, trying to get close to Jesus. Jesus turns to his disciples and teaches them about persecution, or others causing them to suffer because they follow him.

Inside the Pharisee's house, Jesus scolded the religious leaders for not believing in him and for leading the people who followed them the wrong way. The religious leaders were very angry and wanted to find a way to punish Jesus. At the same time Jesus was inside the house, the crowd continued to grow outside until there were thousands of people stepping on each other as they tried to get close to Jesus. Luke uses the crowd to show Theophilus that even though the religious leaders did not accept Jesus, that Jesus was popular among the masses. Jesus turns to his disciples first and teaches them about persecution before speaking to the crowd. The crowd could still hear Jesus while he taught his disciples.

Stop and discuss with your team, how are crowds viewed in your culture? Are they helpful or hurtful? What causes a crowd to gather where you live?

Jesus warns his disciples against hypocrisy, or a person who pretends they are different from how they really are. Jesus compares the hypocrisy of the Pharisees, or religious leaders, to yeast. A person adds yeast to bread dough to make it expand and rise. Jesus compared this to the Pharisees who

talked and acted as if they were blameless and loved God, but their real motivations were sinful. Just as yeast spreads quickly through dough, the Pharisees' attitudes could quickly affect those who followed them. Jesus uses two well-known Jewish sayings to express the same thing—that God will make known anything that a person hides. On the day of judgment, God will reveal every person's true motives or intentions.

Stop and discuss with your team: In your culture, how do people react when something they have done in secret is discovered and shared in public?

When Jesus says "What you say in the dark will be heard in the daylight," he means that what the disciples say in secret will be heard in public by many people. Jesus uses a cultural example—what you whisper in the inner room will be shouted from the rooftops. In Jewish culture, the inner room refers to a room inside a house. Jewish houses had thin walls so people walking by could hear what was being said inside. The roofs of Jewish homes were flat. When someone wanted to announce something important to the community, they would stand on a roof and speak loudly to people in the street.

Stop and show your team a typical Jewish house with a flat roof.

Jesus says "I tell you" to emphasize what he was about to say. Jesus says to all of those who are listening that they should not fear people who can only harm or kill the body because they cannot affect where a person goes after they die. Instead, they should fear God who has the power and authority to punish people who deserve to be punished by throwing them into Gehenna, or hell. This use of fear refers to fearing the wrath of God.

Jesus then encourages his disciples by asking a question he does not expect to be answered, "Are not five sparrows sold for two pennies?" Sparrows were small birds that were sold in the market to eat. Pennies were Roman coins that were only worth one-sixteenth of a day's pay. Jesus is pointing out that sparrows had very little value, and yet God cared for each one.

Stop and show your team a photo of a sparrow.

When Jesus says "Indeed," he is contrasting how God cares for the sparrows and how God cares for the disciples. God valued the disciples much more than the sparrows. He even knew how many hairs they had on their head! Jesus tells them this so that

they will not be afraid of persecution on earth but will trust that God will take care of them.

Jesus talks about the person who publicly declares that they are following the Promised Savior, or Jesus. In the presence of God and his angels, the Son of Man, or Jesus, will call that person his own. Jesus refers to himself as the Son of Man to imply that he was truly human and represented all people. But at the same time, Jesus was from God and had the authority of God. A person acknowledges Jesus by not only telling people publicly that he follows Jesus but by also living a life of obedience to God's commandments. But whoever rejects Jesus publicly, Jesus will reject them in front of God and his angels, which has an eternal outcome. People who spoke against Jesus or denied him could still be forgiven by God if that person turned back to God. But if someone dishonored God's Spirit, then God would not forgive them. The Gospel of Matthew says one example of people who insulted God's spirit were those who saw His work and said it was the power of Satan. This had just happened when Jesus cast out the demon from the man who could not speak.

Stop and discuss with your team: In your culture, how do people react when they are rejected? How can people mend their relationships? In what circumstances can a relationship not be repaired?

Jesus tells his disciples not to worry when they are arrested and put on trial in synagogues, or Jewish meeting places. This implied that the religious leaders would become hostile toward the disciples in the future. The Jewish leaders would take them to a synagogue to decide if they should be punished because they were loyal to Jesus.

Stop and show your team a photo of a synagogue.

Jesus tells them not to worry about how to defend themselves in court because God's Spirit would help them to know what to say in the moment.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Crowds gathered outside while Jesus was in the house of a Pharisee. Jesus comes out and teaches his disciples about hypocrisy.

Second scene: Jesus teaches the disciples that they should fear God. Jesus also tells them how valuable they are.

Third scene: Jesus teaches his disciples about acknowledging him in front of others. Jesus explains that denying the Holy Spirit is unforgivable.

Fourth scene: Jesus teaches how to behave when his disciples face trials in the synagogues before rulers and authorities. Jesus tells them to not be afraid because the Holy Spirit will tell them what to say.

The characters in this story include:

- Jesus
- Pharisees
- A big crowd
- Disciples
- God
- God's Angels
- Person that denies Jesus
- Person that recognizes Jesus
- Holy Spirit

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that two situations are happening at the same time. Jesus is with the religious leaders inside a house while people are gathering outside.

Jesus leaves the house of a Pharisee and begins to teach his disciples about hypocrisy. A large crowd is listening nearby.

It is important to remember that Jesus is telling his disciples that hypocrisy can affect them, too. So they have to be careful because whatever is done in secret will be revealed publicly.

Jesus teaches that God values the disciples. If God cares for the sparrow, then he will certainly care for them.

It is important to remember that the sparrows were sold in the market places to be eaten. They were good and cheap food. Jesus says that God does

not forget the sparrows even though they were still sold to be eaten.

Jesus says if anyone publicly accepts him that he will say they belong to him in front of God and the angels. But anyone who denies Jesus on earth, Jesus will deny that person in heaven. Jesus says God can forgive those who reject him, but God will not forgive those who reject the Holy Spirit.

It is important to remember that Jesus is talking about the eternal consequences of denying or recognizing him before people on earth. Jesus also says that denying the Holy Spirit is unforgivable, even more than speaking against Jesus.

Jesus tells the disciples they will face trials, but he says the Holy Spirit will teach them what to say in the moment.

It is important to remember that Jesus is telling them that the Holy Spirit will lead them to say the right words. When Jesus says teach, he does not mean teaching students in a classroom, but giving the disciples words to say during the moment of trials.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Pharisees
- A big crowd
- Disciples
- God
- God's Angels
- Person that denies Jesus
- Person that recognizes Jesus
- Holy Spirit

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure the team acts out the people gathering while Jesus is in the house of the Pharisee. While Jesus is talking to his disciples, the team can act out a Pharisee seeking to be honored but in secret disregarding the people. When Jesus is teaching about God revealing what is said in secret, the team can act out a Pharisee whispering, and someone shouting what he said to everyone.

Make sure the team acts out someone denying Jesus and someone else recognizing him. Then show how Jesus denies the person who denied him before God and his angels. Also show Jesus recognizing the person who recognized him before God and his angels.

Make sure the team acts out the Holy Spirit trying to lead the life of a person, but the person resists the Holy Spirit, to represent rejecting the Holy Spirit.

Make sure the team acts out the Holy Spirit whispering the words to one of the disciples when he is on trial.

The second time the team acts out this story, stop them at certain points.

Act out Jesus having a meal with religious leaders while a huge crowd gathers outside. Jesus leaves the house and all the people are gathered around. Jesus spoke first to his followers telling them to be on guard against the yeast of the Pharisees, that is their hypocrisy. Jesus emphasizes that God will reveal everything in secret, everything that is being said behind closed doors will be heard in public.

Stop the action: Ask the actor playing disciples, "How do you feel?" You may hear things like, "I do not think we are like the Pharisees," "I feel ashamed that the people will know my secrets," and "I need to be open in all that I do." Restart the action.

Act out Jesus telling his disciples not to fear the one who can kill the body but God can kill the soul and has the power to throw it into hell. Jesus explains that God takes care of simple birds that cost very little. People are more important to God than those birds. Jesus says God knows every hair on their heads. Jesus tells them to not be afraid.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "I do not want to go to hell," "I feel valued," and "God knows me better than myself." Restart the action.

Act out Jesus explaining, "Anyone who recognizes me here on earth, I will recognize him before God's angels. If someone denies me here on earth I will deny him before God's angels. Anyone who speaks against Jesus can be forgiven, but anyone who insults the Holy Spirit will not be forgiven."

Stop the action: Ask the actor playing the angels, "How do you feel?" You may hear things like, "I can't believe that some people don't want to follow Jesus," "They denied Jesus, how can they expect that Jesus would recognize them here?" and "We are happy that they never denied Jesus in their trials and difficulties. How joyful that Jesus recognizes them here." Restart the action.

Act out Jesus telling his disciples that when they are brought to trial, to not worry what words to say, the Holy Spirit will teach them what to say in that moment.

Stop the action: Ask the actor playing the Holy Spirit, "How do you feel?" You may hear things like, "I am glad they paid attention to what Jesus said, they can use these words now," "I am pleased with Jesus. They will follow my lead," and "It is at this moment that they need to listen and repeat." Ask the actor playing the disciple on trial, "How do you feel?" You may hear things like, "I'm afraid, but I remember what Jesus told me," "I'm honored to suffer like Jesus," and "I'm confident about what I need to say because the Holy Spirit is giving me his words."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After Jesus criticized the religious leaders, Jesus taught his **disciples**, or followers, about **persecution**, or other people causing God's people to suffer. Be sure to translate disciples in the same way you have before. Disciple and persecution are in the Master Glossary.

Jesus warns his disciples not to practice **hypocrisy** like the **Pharisees**, or Jewish religious leaders. A hypocrite is someone who is not sincere. They say something but they do not really believe it. Be sure to translate Pharisee and hypocrisy the same way you have before. Both terms, Pharisee and hypocrisy, are in the Master Glossary.

Jesus tells his followers that they should not fear men who can hurt and kill them because those same men could not determine where Jesus' followers went after death. However, they should **fear** God. Here, fear means being in awe and

reverence of God and living in obedience to God because of that fear. Jesus tells his followers that only God has the **authority**, or the right to act, to send people to **hell**. Be sure to translate authority the same way you have before. Authority is in the Master Glossary.

Here, the word **hell** actually refers to the Hebrew name for the Valley of Hinnom. This was a valley to the south of Jerusalem where people threw garbage and the dead bodies of criminals. To the Jews, the valley symbolized the place where God would punish wicked people after they die. Be sure to translate hell in the same way you have in previous passages. Hell is in the Master Glossary.

Jesus says that whoever publicly says that he follows Jesus and obeys his teachings, that the **Son of Man** will also stand before God and the **angels** and say that that person belongs to him. Here, Son of Man is a title that refers to Jesus as the one who has all power and authority. Angels refer to spiritual beings that are messengers of God. Be sure to translate Son of Man and angels in the same way you have before. Both terms, Son of Man and angels, are in the Master Glossary.

Jesus teaches that anyone who denies Jesus can be **forgiven** by God. Forgive means that God will not punish a person as they deserve if they stop doing evil and turn toward him. However, Jesus says that people who **blaspheme** the **Holy Spirit**, or God's Spirit, will not be forgiven. Blaspheme means to dishonor God. An example of dishonoring God's Spirit could be seeing the work of God's Spirit and saying it was through the power of Satan, or God's enemy. Be sure to translate forgive, blaspheme, and Holy Spirit in the same way you have in previous passages. All three terms, forgive, blaspheme, and Holy Spirit, are in the Master Glossary.

Jesus says the disciples should not worry when they are put on trial in **synagogues**, or Jewish places of worship. Be sure to translate synagogue in the same way you have before. Synagogue is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps,

like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 12:1-12

Audio Content

[webm zip](#) (2893050 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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Luke 12:13-21

Hear and Heart

Hear Luke 12:13-21 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus left the house of angry religious leaders who wanted to find a way to punish him. At the same time, thousands of people gathered outside the house trying to get close to Jesus. Jesus first takes time to teach his disciples about persecution and warn them about the hypocrisy of the Pharisees. While he is teaching, a man in the crowd calls out to him and wants him to solve a land dispute. Jesus uses the man's question to teach about greed by using a parable, or short story.

The man interrupts Jesus and calls him "Teacher," or a polite title for a Jewish religious leader. The man has an older brother and his father died. In

Jewish culture, when a man died, he left an inheritance, or all of his land, money, and possessions, for his sons. Normally, the oldest son received twice as much as the other sons. The man in the crowd was complaining because his older brother was not sharing the inheritance. The man wants Jesus to use his authority, or the right to act, to help him get what he thinks is his fair share of the inheritance.

Stop and discuss with your team: What happens to a person's possessions when they die? How do people in your culture decide who gets what things when a person dies if there is an argument?

Jesus says, "Man, who appointed me a judge or arbiter over you?" A judge and an arbiter were people who had the authority to resolve land disputes and divide property correctly. Jesus' question was not meant to be answered, but it implied that he disapproved of the man's request. Jesus calls him "man," which was a common way to address a stranger. People usually went to religious leaders to settle disagreements, but Jesus refuses to accept this role.

Jesus speaks to all of the people who are listening to him and gives them a warning. Jesus strongly warns them to be careful to not be greedy in any way. Greed refers to a strong desire for more and more things. Greed does not only refer to wanting more money but also a strong desire for other people to see you as important. In the man's case, owning more land would allow him to enjoy a higher status in the community. Jesus implies that owning more things does not make a person's life more valuable or important.

Jesus tells a parable, or short story, about a greedy farmer. There was a very rich man who owned fields that produced large harvests. The fields were probably grain fields of either wheat or barley. Because the man's fields produced such a good crop he had to decide what to do with it. The man owned barns, or buildings that were used for storing things, but they were so full that there was no space for his crops.

Stop and show a picture of a barn. How do people in your culture store food or possessions?

The man thinks to himself that he will tell his servants to tear down the barns and replace them with bigger barns so that he can store all of his grain and possessions. The man thought to himself that he would congratulate himself in the future when he had new barns stored with enough good things to last him for many years. The man thinks if

he does this he can eat, drink, and be merry. In other words, he will be able to live an easy life in the future and enjoy himself at parties and feasts.

Stop and discuss with your team: How would you describe a person who talks to themselves in their mind in your culture? How do people plan for the future in your culture?

But God's words interrupt what the man is thinking to himself. God calls him a fool, or a person who does not think clearly. When God says "Your soul is required," God is telling the man that he will take his life, or that the man will die, that night. God asks, "Who will get what you have prepared for yourself?" He asks this question to emphasize that all of the man's possessions he had been saving for himself would be passed on to someone else. Jesus ends the parable and gives a conclusion to his disciples and the crowd.

Jesus says that anyone who stores up riches for themselves on earth will end up just like the rich farmer. They will die, leave their material possessions to someone else, and God will consider them foolish. Jesus says they are like the farmer because they are not rich toward God. This means they do not do what God considers valuable. They do not trust God and use their riches and possessions to serve God and others.

Stop and discuss with your team: What are ways that people in your culture use what they have to serve God and others?

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Someone in the crowd interrupts Jesus teaching his disciples to resolve a disagreement about inheritance. Jesus rejects the role of arbiter between the brothers. Jesus warned everyone about greed.

Second scene: Jesus tells a parable about a rich man. The land of the rich man produced abundantly. The rich man planned to destroy and rebuild his barns to store all the crops and his possessions. God calls out to him and asks who will get all of the things he left behind. Jesus finishes by

saying that the rich man is like the person who stores riches for himself and does not trust God.

The characters in this story include:

- Jesus
- Disciples
- Large crowd
- Person from the crowd
- Brother of the person
- Rich man
- God

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that this is still the crowd from the last passage.

It is important to remember that the person is asking Jesus to tell his brother to do what the law says about inheritance, or the money, possessions, and property the man's father left behind.

A person from the crowd asks Jesus to tell his brother to divide the inheritance with him.

It is important to remember that Jesus is not rejecting the concept of making a good judgment when there is a dispute. Instead, he rejects the man's request because of his greed.

Jesus tells the man that he is not appointed as a judge for this kind of disagreement. Jesus tells them that life is more than possessions and to be on guard against greed.

It is important to remember that the rich man had a place to store his produce, but there was not enough space for all of the crops. The man had more crops than his barns could store.

Jesus tells a story of a rich man. This rich man had a piece of land. The production was plentiful. The man thinks of tearing down the barns and building bigger ones to store his crops.

It is important to remember that the goal of the rich man was to enjoy what he stored in the future.

Then the man said that he has enough to enjoy life and not work.

It is important to remember that God is telling him that he will die. God uses a question to show him that all of his possessions would go to someone else.

Then in the parable God tells the man he will call for his soul that very night. God asks him who will get all of his things.

Finally, Jesus says that whoever stores treasures for himself and is not rich towards God is like this rich man.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Large crowd
- Person from the crowd
- Brother of the person
- Rich man
- God

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the same crowd from the passage before.

Make sure that the team acts out the person from the crowd not begging for justice, but with the desire for material things.

Make sure that the team acts out Jesus being focused on warning them against greed. Jesus does not dismiss an honest request.

Make sure that the team acts out the rich man being focused on himself and how to enjoy his riches at the same time that Jesus is telling the parable.

Make sure that the team acts out God asking the question about who will get all of his things. God does not expect an answer to his question.

The second time the team acts out this story, stop them at certain points.

Act out a person asking Jesus to tell his brother to divide the inheritance. Jesus refuses to judge that situation. Jesus tells the crowd that they need to be on guard against greed because life is not about the things that a person has.

Stop the action: Ask the actor playing the man who interrupts Jesus, "How do you feel?" You may hear things like, "I don't understand. It's only fair that I get my share of the inheritance. Does Jesus not care about justice?" "I feel offended by Jesus implying that I am greedy," and "I feel convicted, maybe my motives are not pure." Restart the action.

Act out Jesus telling them a parable. Jesus tells about a rich man who has land that produced crops abundantly. This rich man wondered how he would store all the crops and things he had. Then he planned to destroy his buildings and build bigger ones to replace them. He planned to store all the produce and things there. The man thinks to himself that he will say, "I have enough things to live for many years. I will relax, eat, drink and be happy."

Stop the action: Ask the actor playing the rich man, "How do you feel?" You may hear things like, "I feel accomplished, all this hard work will allow me to relax," "I feel I have done enough, and it is time to rest," and "I deserve to enjoy life now." Restart the action.

Act out Jesus continuing to tell the parable. Jesus says that God tells the man that he is a fool. God says, "Tonight you will die. Who will get the things you have prepared?" Jesus finishes by saying that the person who gathers treasures for himself and is not rich towards God is like the rich man in the story.

Stop the action: Ask the actor playing God, "How do you feel?" You may hear things like, "Why do you think all those things will give you happiness?" "You didn't even think of me when you got a plentiful harvest," and "You have no time to change your actions by tonight."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his followers when a man interrupts and calls him, "Teacher." **Teacher** was a polite title for a Jewish religious leader. Be sure to translate disciple and teacher in the same way you have before. Both terms, disciple and teacher, are in the Master Glossary.

The man asks Jesus to tell his brother to give him his **inheritance**, or his portion of his father's land, money, and possessions. Be sure to translate inheritance in the same way you have before. Jesus tells him he does not judge land disputes.

When Jesus answers, he calls the man, "Man." In Jewish culture, this was a way to address a stranger. It was not disrespectful, but in this context, it does imply that Jesus disapproved of the man's request.

Discuss with your team what the best form of address would be for a stranger in this context in your language.

Instead, Jesus tells a **parable**, or short story meant to teach deeper truths about God. Be sure to translate parable in the same way you have in previous passages. Parable is in the Master Glossary.

The greedy farmer in the story wants to knock down his **barns** and build bigger ones. Barns were buildings used to store crops and possessions.

Stop and show a picture of a barn if you have not already.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one

time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 12:13–21

Audio Content

[webm zip](#) (2198183 KB)

- [FIA Step 1](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 12:22–34

Hear and Heart

Hear Luke 12:22–34 and put it in your heart. Listen to the text three times (in three different

translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus taught his disciples and a large crowd about greed by using a story about a farmer. The farmer did not trust God with his life and instead tried to save all of his riches for himself. Now, Jesus teaches his disciples not to worry about providing for themselves because God will care for and provide for them in every way.

Jesus is speaking to his disciples, or closest followers, but a large crowd was also close by listening to his teachings. Jesus gives his followers important advice after telling the story of the foolish farmer. The disciples do not need to worry about what they will eat or what clothes they will wear. Jesus implies that God gave them their lives, so they can certainly trust God to provide less important things like food and clothes.

Stop and discuss with your team: How do people in your culture prepare for future needs? When and why do people think about their future?

In an earlier teaching, Jesus told his disciples they were more important than birds and that God knew the number of hairs on their head. Once again, Jesus teaches his disciples that God values them, and that God will provide for their physical needs. Jesus uses an example of ravens, or large, black birds that the Jews considered to have no value since they could not be eaten. Ravens did not sow or reap. Sow is scattering seeds by hand while reap is collecting ripe crops from a field. Ravens do not provide food for themselves. But God still takes care of them by providing them with food. Jesus

says the disciples are much more valuable to God than the birds.

Stop and show your team a picture of a raven and a barn.

Jesus asks a question to emphasize that no one can add a cubit, or an hour, to their lives by worrying about it. A cubit is a measure of length that is about 45 centimeters, or 18 inches. In this context, it refers to a short time such as a single hour. Jesus gently rebukes his disciples by asking, "Why do you worry about the rest?" to emphasize that worrying was useless. If a person cannot do a small thing like adding an hour to their life, then they should not worry about other things.

Stop and discuss with your team: What do people in your culture do to try to extend their lives or live longer?

Jesus uses another example. This time he talks about the lilies, or beautiful flowers that grew in the wild. Jesus probably pointed to some nearby flowers as he talked about them.

Stop and show your team a picture of a wild flower that grows in the grasses of Israel.

Jesus says the flowers did not labor or spin fibers together to make threads for weaving clothing. Yet Jesus says the flowers were even more beautifully dressed than King Solomon! This was surprising since King Solomon was well-known by the Jews as the richest and wisest of all Israel's kings. Solomon lived long before Jesus' time, but everyone knew how he displayed his wealth by wearing expensive and beautiful robes.

Jesus teaches that if God gives unimportant wild plants great beauty, that he will certainly provide for the disciples, his own children. When Jesus says, "God clothes the grass of the field," he means God makes the wild grass beautiful. Grass of the field refers to small, wild plants that grew in a field. The beauty was unexpected since wild flowering grass did not live long. When Jesus says, "Here today, and tomorrow thrown in the fire," he did not mean the grass only lived for one day, but that it only lived for a short time. In Israel, plants dried quickly because of the heat. People then used them as fuel for fire. Jesus says if God cares for such temporary plants, he will certainly provide clothes for the disciples. Jesus scolds them for not having more faith, or trust in God.

Jesus tells his followers to not always be concerned about food and clothing. If they worried about those things, then the disciples would be just like

the pagan world, or the people of nations who did not trust in God. Jesus says the disciples are different from people who did not trust God. The disciples could trust God as their heavenly Father to know what they need and to provide for them as his children.

Instead, Jesus says his followers should concentrate on God's kingdom, or God ruling in the hearts of people. They should want to live under God's rule and help others to do the same. When the disciples live under God's rule, he provides for their physical needs. Jesus tells his disciples, "Do not be afraid." Like sheep that have a good shepherd, the disciples could trust God to take care of them. Jesus compares his disciples to a flock, or a small group of sheep, because sheep have many enemies and need someone to protect them.

Stop and show your team a picture of a shepherd with a flock of sheep.

Jesus gives them comfort that God will care for them regardless of what hardships they encounter in the future. God will do this because it pleased God to choose them and allow them to enter into his kingdom.

Jesus tells his disciples to sell their things and use that money to give to the poor, or those in need. Jesus implies that they can do this because they trust God as their king and shepherd to provide the things they need. Jesus says, "Provide purses for yourselves that will not wear out." Purses were small bags where people kept their money. When purses wore out, or had holes in them, they were no longer useful for storing money.

Stop and show a picture of a purse. Where do people in your culture store their money?

If the disciples gave to the poor, then they would gain riches that would never disappear. They would gain a treasure in heaven, or spiritual blessings in the place where God lives. This kind of wealth would never decrease or be used up. Jesus says no thief could steal and no moth could destroy these heavenly riches. Moths are flying insects that chew holes in clothing.

Stop and show your team a picture of a moth.

Jesus says his followers should store their treasures in heaven rather than on earth because where their treasure is their heart is also. When Jesus says "heart," he is referring to the part of a person where thoughts and feelings occur. If a person stored their riches on earth, their hearts become greedy and they desire to increase their

riches. But if a person's riches are in heaven, then they think about heaven and devote themselves to God and his kingdom.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus tells his disciples to not be anxious about life, what they eat or how they dress, because life is more than that. Jesus presents three examples to compare how God cares for lives that are less valuable than human life.

Second scene: Jesus tells his disciples to not be like the unbelieving nations that are always worried about what they eat and how they will dress.

Third scene: Jesus tells his disciples what actions they should take instead of worrying about the future.

The characters in this story include:

- Jesus
- Worried person
- Disciples
- God
- Ravens
- Lilies
- Grass
- Person who throws grass in fire
- Solomon
- Someone seeking food and clothing
- Disciple selling possessions
- Someone in need (the poor)
- Thief
- Moth

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks,

children's toys) to visualize the story and the action in it.

It is important to remember that at the end of the last passage, Jesus was talking about a man who stores treasure on earth but does not trust God with his future or riches. This passage is a continuation of the topic Jesus explained at the end of the last passage.

It is important to remember that Jesus turns to talk to his disciples. He starts by explaining the consequence of what he said previously by using a word similar to "therefore." Jesus tells his disciples not to be anxious about life, what they eat or what they wear. Jesus says that life is more than that.

It is important to remember that Jesus is not giving the people new information about the ravens or wildflowers. He is not mocking them or calling them ignorant. Instead, he is using examples in his creation to emphasize that God would take even greater care of his people.

It is important to remember that when Jesus said the ravens don't sow, reap, nor store food, it was to show that those activities are not needed for God to feed them. Jesus tells the people that they are of more value to God than the birds.

It is important to remember that Jesus asks two questions that he doesn't expect to be answered. Jesus asks if anxiety can add an hour to life. Because no one can do such a thing, Jesus asks, "Why be worried about the rest?"

It is important to remember that when Jesus points out that lilies do not work to make clothes, it is to show that it is God who cares for them. Jesus compares the lilies with Solomon the king. Solomon was not dressed like the lilies. Jesus points out that God clothed the grass even though the grass will end up being burned.

Jesus tells his disciples to not seek after what to eat, drink, or how they would dress like other nations who try to get those things.

Finally, Jesus presents a contrast of behavior using a word like "instead." He tells his disciples to look after the kingdom of God, and God will provide all the other things they need.

It is important to remember that when Jesus says "little flock," it is a way to tell them that they belong to the kingdom like sheep belong to a shepherd.

Jesus tells them not to fear because the Father is happy to give them the kingdom.

It is important to remember that Jesus finishes this part with practical application by using common ideas and comparing them with spiritual things.

Jesus tells them to sell their possessions and give it to the people in need. Jesus tells them to get moneybags that do not become old or wear out. These moneybags will contain a treasure in heaven that is never used up, where there are no thieves and no moths to destroy it.

It is important to remember when Jesus says "There your heart will be also," it means that a person's desire and focus will be where their treasure is.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Worried person
- Disciples
- God
- Ravens
- Lilies
- Grass
- Person who throws grass in fire
- Solomon
- Someone seeking to eat, drink, clothing
- Disciple selling possessions
- Person in need (the poor)
- Thief
- Moth

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a worried person looking for things to eat and for clothing while Jesus is telling his disciples to not be anxious.

Make sure the team acts out birds being fed and lilies being compared next to King Solomon. Act out a person walking past the grass and commenting on how beautiful it is. Later, the same person finds the grass wilted and dead, so they throw it in the fire. Do this while Jesus is talking. The team may use some props to represent the tools that the birds and the lilies do not use. The birds and lilies see the tools but they do not use them.

Make sure that the team acts out a person being worried like in the beginning. While Jesus is talking, Jesus can make a motion to show the disciples to not be like them.

Make sure the team acts out a disciple selling his possessions and helping someone who is in need. The team can use a prop to show a money bag being full next to God where moths or thieves can not reach or destroy.

The second time the team acts out this story, stop them at certain points.

Act out Jesus telling his disciples to not be anxious because life is more than food and the body is more than clothing. Jesus gives the example of ravens. They do not reap or sow, but God takes care of them. Jesus says the disciples are more valuable than the birds. Jesus says if they can not add an hour to their life by worrying, why should they worry about the rest?

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I'm ashamed. I'm always worried about where we will find food when we are traveling with Jesus," "Jesus is right. If he can multiply fish and bread, I do not need to worry about material things," and "It is hard not to worry, Jesus has just warned us we will be persecuted." Restart the action.

Act out Jesus telling his disciples how the wild flowers do not make their own clothing but they are more beautifully dressed than King Solomon. Jesus says if God cares for flowers that are temporary, then he will certainly take care of them. Jesus tells them they have little faith.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like,

"Surprise. How could flowers be more beautiful than King Solomon?" "Confusion. Jesus' disciples left their homes and they do not travel with much. How can they not be worried about food and clothing?" and "Jesus is right. God values me more than birds and flowers." Restart the action.

Act out Jesus telling his disciples not to desire the same things as unbelieving nations but to desire being obedient to God. If they put God's kingdom first, God will provide all the other things they need because he is their Father.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I'm honored to call God, Father," "Determined. I just need to focus on following Jesus. He has not failed to provide everything I need," and "I want people to see the difference between me and someone from a foreign nation. I want people to see that I'm not worried because I follow Jesus." Restart the action.

Act out Jesus telling his disciples not to be afraid. He tells them to sell their things and use the money to give to the poor. Jesus tells them to get purses that would not wear out and to store their treasure in heaven with God where neither thieves nor moths can destroy.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "If only they could understand how temporary life is," "Loving. They need to trust me and not be so afraid," and "Patient. My followers need to grow and learn to desire God more than money."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his **disciples**, or followers, close to a very large crowd. Be sure to translate disciples the same way you have before. Disciple is in the Master Glossary. Jesus says they should not worry about their life because if God takes care of the ravens, then he would certainly take care of them. A **raven** refers to any bird that is a part of the crow family. They are large, black birds that had no value to Jews since they were considered unclean and could not be eaten.

Stop and show your team a picture of a raven if you have not already.

Jesus says the ravens do not **sow** or **reap**. Sow is to plant seeds by scattering it on the ground by hand. Reap is to cut ripe crops when they are ready to bring in from the field. Be sure to translate these

methods of planting and harvesting the same way you have before. The ravens do not store their food in storerooms or **barns**, or buildings that were used to store grain. Be sure to translate barn in the same way you have before.

Stop and show your team a picture of a barn if you have not already.

Jesus tells the disciples they cannot add one **cubit** to their lives by worrying about it. A cubit is a measure of length that was about 45 centimeters or 18 inches. In this context, it refers to a short amount of time, as in one single hour. Cubit is in the Master Glossary. Jesus says the **lilies** of the field were clothed with more beauty than King Solomon and all of his **splendor**. The word that translates as lilies may refer to a specific flower, but it also refers generally to any beautiful wild flower in Israel. Though splendor is often translated as glory, in this context, it refers to King Solomon's wealth and power. This included beautiful robes that he wore as king.

Jesus says that his disciples have little **faith**, or trust, in God. Be sure to translate faith the same way you have before. Faith is in the Master Glossary. When Jesus says, "do not set your **heart**," he means do not seek after or make something your life goal. To the Jews, the heart was the place where a person's feelings and decisions take place. Be sure to translate heart in the same way you have before. Heart is in the Master Glossary.

Jesus says his followers should desire the **kingdom**, or the **kingdom of God**, first, and God would provide for all of their needs. Be sure to translate kingdom in the same way you have before. Kingdom of God is in the Master Glossary.

Jesus calls his disciples a flock, or a small group of **sheep**. This was not an insult but a comparison that showed the disciples needed to be cared for. Be sure to translate sheep the same way you have before.

Stop and show your team a picture of a flock of sheep and a shepherd if you have not already.

Jesus says that by giving to the poor his followers gain **purses** that will not wear out. Purses can refer to small bags or pouches made of leather or fabric. Both men and women carried money in these bags. In this context, Jesus uses the word purse to refer to the contents inside the purse.

Stop and show a picture of a purse if you have not already.

Jesus says they should store their riches in **heaven**, or the place that God lives. Be sure to translate heaven the same way you have in previous passages. Heaven is in the Master Glossary. He says no **moth** will destroy their riches in heaven. A moth refers to a flying insect that chews holes in clothing.

Stop and show a picture of a moth if you have not already. If you do not have moths where you live, it may be easier to use a specific word for an insect that destroys clothing, like a cricket or termite. Or you can use a more general description such as "chewing insect."

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 12:22–34

Audio Content

[webm zip](#) (3251050 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (5401525 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 12:35–48

Hear and Heart

Hear Luke 12:35–48 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has just taught his disciples and a large crowd listening to him about not worrying and trusting God to take care of them. Jesus continues teaching his disciples by using three different examples to encourage them to do their work faithfully until he returns to earth in the future. Jesus warns his disciples about division to come and uses a story to warn the crowds about God's judgment.

Jesus teaches his disciples next to a very large crowd. He uses three examples to tell his disciples to be ready for his return to earth in the future: Be dressed ready for service, keep your lamps burning, and be like servants waiting for their master's return. Jesus is specifically describing the behavior of Jewish servants waiting for their master to return from a wedding. Jewish wedding celebrations lasted long into the night, so servants needed to keep their robes tucked into their belts to be ready to work. The servants also kept lamps burning all night until their master returned. Like the servants, Jesus wants his disciples to be ready for action.

Stop and show your team a picture of an oil lamp and a picture of a man with his robe tucked into his belt. How do people dress in your culture to show they are ready to work?

Jesus says the servant behaves this way to be ready to let the master in the house when he knocks. In Jewish culture, a person knocked on a door to announce their arrival. Jesus says servants who are ready for their master's return are blessed, or have special favor. Servant also means slave and refers to a person who is owned by their master and

receives no pay. Jesus emphasizes that the master will reward the servants by tucking his robe in his belt and serving food to the servants while they reclined at a table. Reclining at a low table was the typical way to eat formal meals in Jewish culture. When Jesus says the second or third watch of the night, he is referring to periods of time when guards worked. This was from about midnight until just before dawn. It was especially hard for servants to stay awake during these hours. Jesus says the master will bless the servants for staying awake and being ready to act when the master arrived.

In this example, Jesus talks about a man whose house had been robbed. This is not a continuation of the servants waiting for their master. The man could not prevent the robbery because he did not know what time the thief would come. When Jesus says the disciples should be ready like a good house owner, he means to be constantly ready because the Son of Man, or Jesus, could come at any time. It is implied that Jesus will return from heaven, or the place where God lives, to earth. Jesus says he will return at a time when no one expects him to.

Peter asks Jesus if his parable, or his short story, is for everyone or just for his disciples. Jesus responds to Peter's question with another parable. Jesus asks a long question, "Who then is the wise and faithful manager...?" to introduce his next story. He does not expect it to be answered. When Jesus says faithful, he means trustworthy. In Jewish culture, a master often chose a manager to be in charge of his servants when he traveled away. In this context, the manager is also a servant. The manager's responsibilities included giving the servants their regular share of food. In this culture, masters gave servants measured portions of food daily, weekly, or monthly. In Jesus' story, the master returns and blesses the servant who obeyed him and prepared for his return. But the master severely punishes the servant who does not. Jesus says this disobedient servant will share the same place, or fate, with the unbelievers, or the people the master cannot trust. However, some servants do wrong, but it's because they do not understand what the master wants. The master will not punish these servants as harshly.

Stop and discuss with your team: In your culture, what happens to someone when they are hired to help, but they do not complete their responsibilities?

In this example, when a master gives his servant special privileges, he expects that servant to serve him well. This is like God. When he gives his people

gifts and blesses them, he expects them to be faithful with what God gives them. Jesus repeats this principle twice for emphasis. In Jewish proverbs, or wise sayings, it was considered good style to use repetition. Jesus makes it clear to Peter that he is talking to all of his servants, including the disciples.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus gives three examples of being ready. In the first example, the master of a house leaves to attend a wedding banquet. His servant waits for his master's return even though it gets very late. The servant keeps a lamp ready and is dressed ready to serve as he waits for his master. The master arrives and the servant lets him in the house. The master rewards the servant by serving him food at a table.

Second scene: Jesus gives an example of a thief robbing a house. The master of the house does not know what hour the thief will come, so his house is robbed. Jesus says this is like his return; no one will know when it's going to happen.

Third scene: Jesus gives an example of a master putting one of his servants in charge as a manager. The good manager does what his master says and treats the servants well. The bad manager beats the servants and gets drunk. Jesus says the master will reward the manager who obeys him. The master will punish the manager who unknowingly disobeys him. But he will punish the manager who knowingly disobeys him more severely.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Peter
- Watchful servant
- Master
- Watchful homeowner
- Thief
- Faithful servant
- Other servants
- Unfaithful servant
- Unknowing servant

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus has been answering questions and explaining many things. Jesus uses stories to explain specific points of his speech.

It is important to remember that Jesus just explained how to store treasures in heaven. Jesus tells his disciples to be ready like a servant waiting for his master.

It is important to remember that Jesus is implying that the homeowner doesn't know when a thief will come, so he needs to stay alert all the time.

It is important to remember that Peter asks Jesus if the message is for everyone or just for the disciples, because Jesus is speaking with his disciples while they are close to the crowd.

Peter asks Jesus if the parables are just for the disciples or for everyone. Jesus gives an example of a master putting a servant in charge of other servants to respond to Peter's question.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Peter
- Watchful servant
- Master
- Watchful homeowner
- Thief
- Faithful servant
- Other servants
- Unfaithful servant
- Unknowing servant

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure the team acts out Jesus talking with his disciples close to a crowd.

Make sure the team acts out Jesus telling them about the servants that are ready for the master to come. At the same time, let the team act out watchful servants waiting for the master.

While Jesus is teaching about the house owner, make sure that the team acts out a house owner that knows when the thief will come and the house owner is there waiting for the thief. The thief does not take anything. Then the same owner does not know when the thief is coming, so he stays ready at any time for the thief to come.

Make sure that the team acts out Peter asking Jesus if the example is for the disciples or for the whole crowd.

Make sure the team acts out Jesus responding by telling a story. Act out the story as Jesus tells it. Act out the faithful servant over the other servants. He gives them food when they need it. Also, the team should act out the unfaithful servant. Then the faithful servant can act as the servant who knows what the master wants and does it. The team then

acts out the servant that doesn't know what the master wants.

The second time the team acts out this story, stop them at certain points.

Act out Jesus telling the story of the watchful servant.

Stop the action: Ask the actor playing faithful servant, "How do you feel?" You may hear things like, "I need to stay awake. I do not want to disappoint my master," "Loyal. I do not want my master to have to wait outside when he arrives," and "I'm tired, but I will not sleep until my master arrives."

Act out Jesus telling the story of the watchful home owner.

Stop the action: Ask the actor playing the homeowner, "How do you feel?" You may hear things like, "I can't believe this happened. I should have been ready," "If only I knew when the thief planned to rob me, I could have stopped him," and "Sad. All my things are gone." Restart the action.

Act out Peter asking Jesus if the story is a teaching just for the disciples or for the crowd, too.

Stop the action: Ask the actor playing Peter, "How do you feel?" You may hear things like, "Confused. Are some of us unfaithful servants?" "I want to make sure I understand what Jesus is really saying," and "Curious. What are we supposed to wait for if Jesus is with us?" Restart the action.

Jesus responds with a story about a faithful servant that is over the household and behaving as the master expected when the master arrives. The master sets him over all his things. Then Jesus continues telling the story of the unfaithful servant that doesn't do what is expected and the master arrives. The master punishes him and sends him to be with the unfaithful. Jesus keeps saying that the servant that knew the will of the master and didn't do it will receive a strong punishment. But the servant that didn't know what the master expected and did wrong will receive a less severe punishment.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Challenged. We need to take good care of the people," "It is a difficult task to teach the crowd and do what Jesus taught us," and "It is a great honor that Jesus trusts us to take care of the other servants."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his followers and a crowd. He uses a story about a **master** who has many **servants** or **slaves** to teach his followers to be ready for his return. In this case, "master" refers to a man of high status who has authority over his servants. "Servants" refer to slaves who were owned by their masters, had no rights, and received no pay. Be sure to translate master in the same way you have before. Master, servant, and slave are in the Master Glossary.

When Jesus says "It will be good for those servants...", this translates as **blessed** are those servants. Here, blessed means the servants have the special favor of the master. This is a comparison to followers of Jesus who are blessed or favored by God because of their obedience to Jesus' teachings. Be sure to translate blessed in the same way you have before. Blessed is in the Master Glossary.

Jesus says just like a thief in the night, the Son of Man will return unexpectedly. **Son of Man** is a title that refers to Jesus himself that shows he has all power and authority. Be sure to translate Son of Man the same way you have in previous passages. Son of Man is in the Master Glossary.

Peter calls Jesus **Lord**, and Luke describes the Lord, or Jesus, as responding to Peter's question. "Lord" expresses great respect and has the same meaning as master. Be sure to translate Lord the same way you have before. Lord is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 12:35-48

Audio Content

[webm zip](#) (2418233 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4113621 KB)

- [FIA Step 1](#)
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- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 12:49-59

Hear and Heart

Hear Luke 12:49-59 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has just used three different examples to encourage his followers to do their work faithfully until he returns to earth in the future. Now, Jesus warns his disciples about division to come and uses a story to warn the crowd about God's judgment.

Jesus teaches his disciples next to a very large crowd. Jesus warns them by using a word picture. He says he has come to bring fire on earth. Fire can symbolize God's judgment, God's removal of evil, or division that came from families disagreeing about Jesus' message. Jesus says he wishes the fire was already spreading. But before it can spread, Jesus needs to be baptized. This does not refer to water. Here, baptism refers to enduring an overwhelming experience. Jesus is referring to the suffering he would endure that would bring cleansing. He is troubled and stressed by it. Jesus asks a question he does not expect to be answered to emphasize that he did not come to bring peace, or the absence of war, but to bring division. Jesus describes families in the same house divided by whether they would follow Jesus or not.

Stop and discuss with your team: What happens when a person who lives with a family of unbelievers starts to follow Jesus in your culture?

Jesus then speaks to the crowd and rebukes them. In Israel, rain came from the Mediterranean Sea, so when the people saw dark clouds in the west they knew it was going to rain. Hot and dry weather came from the south because there is a large desert there. So when winds came from the south, people knew hot weather was coming. In this way, they could understand the weather signs. Jesus calls them hypocrites, or people who do not really believe what they say. Jesus says they can interpret the signs of the weather, but they do not believe the miracles or signs that God sent him as the Promised Savior.

Stop and show a map of Israel, highlighting where the Mediterranean Sea and desert are. What kinds of weather signs do people read or interpret where you live?

Jesus scolds the people because they did not judge for themselves, or think carefully about something and make a decision. Jesus uses a parable to warn the people to make peace with God before he judges them. Jesus describes a person who is traveling with their adversary, or the person who wants to accuse them in court. The magistrate refers to the court judge who settled civil disputes. Jesus says it is better to solve the person's debts on the way before he arrives in court and the judge orders the officer to throw him in prison. The officer was the person who carried out the orders of the judge. This could be a jailor or policeman. Jesus says if they are thrown in prison they will not get out until they have completely paid their debt. In this context, debt most likely refers to the man owing money to his accuser.

Stop and discuss with your team: Who settles disputes in your culture? How are people punished for having debts they cannot pay?

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus tells his disciples that he has come to bring division. Five people in a house are divided against each other. Some family members believe Jesus' message but others do not.

Second scene: Jesus tells the crowd that they can interpret the signs for the weather, but they can't

interpret the signs of what is happening in that moment.

Third scene: Jesus gives an example of a person settling a dispute before suffering a severe consequence.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Five people in the house divided
- Father
- Son
- Mother
- Daughter
- Mother-in-law
- Daughter-in-law
- Person predicting the weather
- Accuser
- The accused person that settles
- The accused person that doesn't settle
- Judge
- Officer

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is with his disciples and a large crowd. The crowd can hear everything that he teaches his disciples.

It is important to remember that fire possibly symbolizes judgment of sins, division or conflict, or purification. The idea of fire is a strong and consuming or sudden event.

Jesus says he has come like fire on the earth and that he will bring division in families. Jesus says families will be divided in their homes.

It is important to remember Jesus continues to speak to the crowd when he talks about interpreting the weather.

It is important to remember that this kind of interpretation of the weather is specific to the region where Jesus was.

It is important to remember that Jesus is comparing the ability of interpreting signs in two different situations. Jesus is not saying that they were unable to interpret, but that they don't want to interpret the signs that Jesus had shown.

Jesus talks about people interpreting signs. They are able to interpret the weather where they live but they cannot understand what God is doing through Jesus right in front of them!

It is important to remember that Jesus changes from comparing their ability to interpret to telling a short story. He does this to tell them that they have to settle their problems to not suffer severe consequences.

Jesus tells a story about a person settling their debt before a judge throws them into jail.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Five people in the house divided
- Father
- Son
- Mother
- Daughter
- Mother-in-law
- Daughter-in-law
- Person predicting the weather
- Accuser
- The accused person that settles
- The accused person that doesn't settle
- Judge
- Officer

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure the team acts out Jesus talking with his disciples close to a crowd.

Make sure that the team acts out what Jesus describes after Jesus says, "I tell you, but rather division." Act out a family of five being divided and not being peaceful.

Make sure that the team acts out a person that looks at the sky and predicts how the weather will be. Their prediction is right.

Make sure that the team acts out a desperate person because he knows how much debt he has. Act out the person trying to settle the problem. The team then acts out a person that doesn't settle and a judge gives him to the officer to throw him in jail.

The second time the team acts out this story, stop them at certain points.

Act out Jesus saying he has come like fire on the earth, and that he will bring division in families. Jesus says families will be divided in their homes.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Confused. I thought the Promised Savior would bring peace by defeating the Romans?" "That's not possible. My family would never break apart," and "Assured. I have already seen division in my family from following Jesus." Ask the actor playing the family members inside the divided house, "How do you feel?" You may hear things like, "Angry. Why do they follow Jesus? Even the religious leaders don't think he is the Promised Savior," "Desperate. Why won't my family believe in Jesus? Don't they understand that God will judge them?" and "Hurt. Following Jesus is hard when it turns my family against me." Restart the action.

Act out Jesus talking about people interpreting signs. They are able to interpret the weather where they live, but they cannot understand what God is doing through Jesus right in front of them!

Stop the action: Ask the actor playing person predicting the weather, "How do you feel?" You may hear things like, "Of course I can predict the weather. I've lived here all my life," "Everyone know when the clouds come from that direction that it's going to rain," and "What does he mean that I don't understand what is happening in front of me? I see him." Restart the action.

Act out Jesus tells a story about a person settling their debt before a judge throws them into jail.

Stop the action: Ask the actor playing someone in the crowd, "How do you feel?" You may hear things like, "I am afraid of the punishment," "I want to fix my relationship," and "I am glad that I still have time to make it right before facing the judge." Ask the actor playing the person thrown in jail, "How do you feel?" You may hear things like, "Regretful. I should have settled my debt before going to court," "Hopeless. I don't know how I will ever repay my debt now," and "I wish I had not been so prideful, and that I had asked for help."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his followers and a crowd. Jesus says he must be **baptized** in the future. This baptism does not refer to water but symbolizes ritual purification through experiencing something

overwhelming. Jesus is referring to the terrible suffering he will endure in the future. The original context of baptism can be found in the Master Glossary.

If it is not possible in your language to use the same term for this context as you used for water, here are some potential translations: a purifying initiation or a purifying bath of suffering.

Jesus calls the crowd **hypocrites** because they can interpret the weather signs but they cannot understand what Jesus is doing right in front of them. Hypocrite means someone who is not sincere. Be sure to translate hypocrite in the same way you have before. Hypocrisy is in the Master Glossary.

Jesus gives an example of a judge ordering a man who owes debt to be put in prison. Jesus says he will not be able to get out of prison until he pays all of his debt including the last penny. A **penny** is a Roman coin that has the smallest value. Be sure to translate penny in the same way you have before.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but

you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 12:49–59

Audio Content

[webm zip](#) (2125635 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3615304 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 13:1–9

Hear and Heart

Hear Luke 13:1–9 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching his disciples and a very large crowd. He taught the crowd that they should turn to God before God judges them. In this story, someone reports to Jesus that a Roman leader had murdered Jews from Galilee. Jesus responds by teaching about the need for repentance, or turning to God, and the certainty of God's judgment.

Jesus is teaching a large crowd with his disciples, or followers. Someone in the crowd who had been listening to Jesus reports to him. They tell Jesus that Pilate, the Roman governor, had ordered his soldiers to kill Jewish men. Because the soldiers killed the men while they were offering sacrifices at the temple, their blood mixed with the blood of the animals that were sacrificed. The Jewish men were from the region of Galilee, the same region Jesus was from, but they were killed in Jerusalem.

Stop and discuss with your team: How is tragic news spread in your community? How do people respond to tragedy where you live?

Because Jesus knew the thoughts of the people, he responded with a question he did not expect them to answer. Did they really think the people who died were worse sinners than other Jews who lived in Galilee? A sinner refers to someone who regularly disobeyed God's law. The people assumed that the men who died suffered because they committed more serious sins or sinned more frequently than others from Galilee. In Jewish culture, it was a common belief that bad things happened as a result of sin. They thought the more terrible someone's death was, the more terrible the

sin in that person's life had been. Jesus asks this question to challenge this belief.

Stop and discuss with your team: What do people in your culture believe about how a person dies? What causes a person to die more violently than another person?

Jesus answers his own question. He says "I tell you" to emphasize that the people's assumption was completely untrue. Jesus warns them to repent, or stop sinning, turn to God, and obey God, or they would suffer and die the same way as the Galileans. Jesus' word can be interpreted in two ways. One interpretation is that they would also face God's judgment and die with their sins unforgiven. The other interpretation is that they would die a violent, physical death and experience destruction as a nation. This could point to what actually happened to many Jews in A.D. 70 when the Romans destroyed Jerusalem. It is best to keep translations more general since Jesus' emphasis is on repentance. Anyone who stops sinning and turns to God will not experience eternal death, but this does not mean they will escape a violent, physical death.

Jesus then speaks about a recent tragic event that his listeners already knew about. Jesus talks about the 18 people who died from an accident when the tower of Siloam fell on them. Siloam is the name of a pool and the neighborhood that surrounded that pool in Jerusalem. The tower of Siloam was probably a high building that was part of the city wall.

Stop and show a picture of a tower in the wall around Jerusalem.

Jesus asks a similar question to continue challenging the people's false belief that the people who died in Jerusalem were worse sinners than others living there. Jesus again says their assumptions are wrong. He uses repetition to emphasize that God will judge everyone who does not repent with eternal death.

Jesus then tells a parable, or short story, to point to repentance and God's coming judgment. The story is about a man who has a fig tree. Fig trees were common in Israel and produced fruit that could be eaten. A man planted a fig tree in his vineyard, or a farm where grapevines were grown to produce grapes.

Stop and show your team a picture of a fig tree with fruit on it and a picture of grapes on grapevines.

The owner checked the tree for three years, but it never produced fruit. He is ready to cut the whole tree down including its roots. He asks a question to express his opinion that the fig tree should not be allowed to take up any more good soil in the vineyard. But the vinedresser, or the servant who was in charge of looking after the grapevines, respectfully asks the man to allow the tree to live another year. The servant says he will take special care of the tree. He will loosen the soil around the base of the tree and put fertilizer, or manure, in the soil to improve its quality. This would help the tree grow better and produce fruit. The servant says if it produces fruit, he will not cut the tree down. If there is no fruit in a year, he will cut the tree down. Jesus implies that now is the time for people to repent and begin living fruitful lives. Everyone sins and deserves God's judgment. But God is merciful, too. Because of God's mercy, sometimes he holds back his judgment temporarily.

We know from previous stories that Jesus is heading to Jerusalem where he knows he will suffer and die. In this story, Jerusalem continues to be a threatening place surrounded by death. But Jesus emphasizes that disaster and God's judgment do not mean the same thing. A person's sin does not always cause tragedy.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is teaching his disciples and a crowd. Someone in the crowd informs Jesus that Pilate killed Jews from Galilee who were making sacrifices in Jerusalem. The people assume they died in that way because they were worse sinners. Jesus asks questions to correct their thinking. Jesus uses the examples of what happened in Galilee and the accident in Jerusalem to teach about repentance.

Second scene: Jesus teaches that everyone needs to turn to God before it is too late by using a parable. Jesus teaches about a man who grows a fig tree that is not bearing fruit.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Person who informs Jesus
- Man who owns garden
- Fig tree
- Gardener

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is teaching a crowd when someone reports to him that Pilate, the Roman governor, murdered Jews in Jerusalem. The person says Pilate mixed their blood with the blood of their sacrifices. The Jews were from Galilee.

It is important to remember that a word like "now" is used not as a time marker but to indicate that a new event is taking place.

It is important to remember that Jesus was from the region of Galilee.

It is important to remember that the Jews offered animal sacrifices at the temple in Jerusalem. They did this to thank God or to ask him to forgive them of their disobedience. Since the soldiers killed the Jews while they were making sacrifices, their blood mixed with the blood of the animals.

The people assume the Jews died in that way because they were worse sinners. Jesus asks questions to correct their thinking. Jesus uses the examples of what happened in Galilee and the accident in Jerusalem to teach them about repentance.

It is important to remember that Jesus uses questions to address the people's wrong way of thinking. They assumed that people who died tragic deaths were more sinful or sinned more frequently than others. Jesus tells them this assumption is wrong.

It is important to remember that Jesus is not minimizing the way that people died. But in both situations, Jesus refocused the people's thoughts on the importance of repentance, or turning away from sin and turning to God.

Jesus says that the people would perish, or die, in the same way.

It is important to remember that Jesus is not saying that they would die in the same way, but Jesus emphasizes that those who do not repent will die a horrible spiritual death.

It is important to remember that Jesus switches from using real-life scenarios to teaching about repentance by telling a story.

It is important to remember that Jesus uses the story to show not just the judgment of God, but also the hope for repentance. The gardener gives the tree time to produce fruit instead of cutting it down. In the same way, God shows mercy to people by giving them time to stop sinning and obey him. However, if they do not obey God, they will face God's judgment just like the tree that doesn't produce fruit will be cut down.

Jesus teaches that everyone needs to turn to God before it is too late by using a parable. Jesus teaches about a man who grows a fig tree that is not bearing fruit.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Person who informs Jesus
- Man who owns garden
- Fig tree
- Gardener

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus answering the comment of a person about the murder of some Galileans. Jesus reminds them about other tragic deaths. In both cases, Jesus does not focus on the deaths, but on everyone's need for repentance to not experience a horrible spiritual death.

Make sure that the team acts out the parable while Jesus is telling it. While acting out the story, the team can show the possibility of the tree bearing fruit in the future.

The second time the team acts out this story, stop them at certain points.

Act out someone in the crowd telling Jesus about the Galileans that Pilate killed while they were presenting sacrifices. Jesus redirects the comment by asking a question that doesn't need to be answered. "Are they worse sinners than others because they suffer in this way?" Then Jesus tells them to repent or perish like them. Jesus uses another example of people who died when a tower fell on them and asks the same kind of question. Jesus answers in the same way; he tells them to repent or die in the same way.

Stop the action: Ask the actor playing the person who informed Jesus, "How do you feel?" You may hear things like, "I am confused. I thought that horrible death could only happen to a terrible sinner," "I am offended, is Jesus saying that they were not worse than we are?" and "I feel ashamed. I thought I was better than them." Ask the actor playing a person in the crowd, "How do you feel?" You may hear things like, "Jesus is right. I need to stop sinning and turn to God," "I'm scared. I never know when death will come," and "I was wrong, I am not better than others." Restart the action.

Act out Jesus telling a parable about the fig tree that was not producing fruit. The owner of the vineyard decides to cut it down. But the worker in the field asked for one more year to give fertilizer to the fig tree with the hope that it would produce fruit in the future. If not, the owner will cut down the tree.

Stop the action: Ask the actor playing the owner of the vineyard, "How do you feel?" You may hear things like, "Frustrated. This plant should have been giving me fruit already," "I still want this plant in my field, but if it doesn't produce fruit it is using up space that other plants could use," and "I feel compassion, the gardener will take care of the plant with the hope that it will produce." Ask the actor playing disciples, "How do you feel?" You may hear things like, "I want to know what is the fruit that I need to produce," "I

feel relief that God is patient with me," and "I need to grow more to produce the fruit I can give to others."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching a crowd. Someone in the crowd tells Jesus that Pilate ordered his soldiers to kill Jews from Galilee while they were offering **sacrifices** to God. Here, "sacrifice" refers to a blood sacrifice that was made by killing and burning an animal. Jews offered sacrifices to God in the temple in **Jerusalem**. Be sure to translate sacrifice in the same way you have before. Sacrifice and Jerusalem are in the Master Glossary.

When Jesus says the people thought that the Jews who died were worse **sinners**, sinner refers to a person who habitually disobeys God's law. Be sure to translate sinner in the same way you have before. Sin is in the Master Glossary.

Jesus warns the people that they should **repent** before God judges them with eternal death. Repent means to stop sinning, turn to God, and obey Him. Be sure to translate repent in the same way you have in previous passages. Repent is in the Master Glossary.

Jesus asks the same question but in a different way when he speaks about the accident in Jerusalem. He asks the crowd if they thought the Jews who died were **more guilty** than the other Jews who lived in Jerusalem. Here, more guilty can be translated as debtors. Many times, the Jews used the word debt to mean sin. In this context, Jesus describes sin as debt that must be paid to God. It is another way of saying that the crowd thought the people were worse sinners than others.

Jesus teaches the crowd with a **parable**, or a short story. Be sure to translate parable in the same way you have in previous passages. Parable is in the Master Glossary.

The parable is about a **fig tree** growing in a vineyard. Fig trees were common in Israel and produced small, edible fruits called figs.

Stop and show a picture of a fig tree bearing fruit if you have not already.

The tree was growing in a **vineyard**, or a field where vines give fruits called grapes. Be sure to translate vineyard in the same way you have before. Vineyard is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 13:1-9

Audio Content

[webm zip](#) (2449061 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4033628 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 13:10-17

Hear and Heart

Hear Luke 13:10–17 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus taught a crowd about the need for repentance and God's coming judgment. In this story, Jesus teaches in a synagogue on the

Sabbath, the religious day of rest, and heals a crippled woman. This causes a religious leader to become angry.

Jesus and his disciples continue on their way toward Jerusalem where Jesus knows he will die. Though Luke does not say when this story happens, his focus is on where it happens and on what day. Jesus is teaching in a synagogue, or a Jewish place of worship. This is the first time Luke talks about Jesus teaching in a synagogue since Jesus decided to go toward Jerusalem. This story reminds Luke's audience of Jesus' ministry in Galilee when he taught about the good news for the poor and the good news of the kingdom of God.

Jesus is teaching on the Sabbath, or the Jewish day of rest and worship. The Jews observed the Sabbath day since God gave them this command. But in Jesus' time, the religious leaders added many strict, specific rules about what kind of work could or could not be done on this day.

Stop and discuss with your team: How do people rest in your culture? Talk about special days of rest or regular days when God or other deities are honored. What do you do on those days?

In the synagogue, there was a woman listening to Jesus who had been crippled, or hunchbacked, for 18 years. An evil spirit caused the woman to have this sickness that did not allow her to straighten her back. The woman could not stand upright because her back was so bent. Jesus is standing at the front of the synagogue. Jesus calls the woman to come to him so that he could lay hands on her. Jesus calls her "woman," which was a kind way to speak to a woman in Jewish culture.

Stop and discuss with your team: How do you address an unnamed woman in a respectful, kind way in your culture?

Jesus says she is set free, or completely healed, of her illness. Jesus touches the woman, most likely on the back, and she immediately stands up straight. It is surprising that Jesus would call a woman of low status to the front. He is honoring her. He is healing her physically, but also restoring her to her community. The woman praises God because she recognizes God working through Jesus. This is an example of the kingdom of God defeating the kingdom of Satan.

The synagogue leader, or the person who was in charge of taking care of the building and arranging activities, was indignant, or very angry. The Jewish leaders considered healing on the Sabbath to be

wrong because they thought healing was work. The synagogue leader publicly challenges Jesus' authority and reasserts himself as the real interpreter of scripture. The leader turns to the people and tells them there are six days that God allowed them to work. He tells the people they can bring their sick to be healed by Jesus on those days but not on the seventh day, the Sabbath. The leader does this by quoting a part of the law that God gave to Moses.

Stop and discuss with your team: How do people in your culture publicly criticize an authority? How do authorities respond to being criticized?

The Lord, or Jesus, responds to the leader and those who thought the same. Luke uses the title Lord, or master, to remind his audience that Jesus was God's chosen one who had the true authority to interpret God's will. Jesus calls them hypocrites, or people whose words are inconsistent with their behavior. In this case, it refers to people who expect others to follow a different standard than they follow themselves. Jesus reminds them that God's law did not allow animals to work on the Sabbath. Jesus scolds the leader for criticizing others when the leader took care of his animals on the Sabbath. Jesus also scolds the leader for acting as though he was correcting the people when he was really criticizing Jesus.

Jesus asks them a question he does not expect them to answer. Did they not untie their ox or donkey and lead them from their stalls, or feeding troughs, to go get water on Sabbath? An ox refers to any animal that is like a cow.

Stop and show your team a picture of an ox and a picture of a donkey if you do not have these animals in your culture.

Untying and leading animals to water was a task the Jews considered to be work, but they made an exception because it was necessary. Jesus asks another question that he does not expect the people to answer. He wants to emphasize that he was obviously right to heal the woman on the Sabbath. If it was necessary to set animals free to take care of their needs, how much more necessary was it to set a valuable person free from their illness on the Sabbath? Jesus calls the woman a daughter of Abraham to emphasize that she is precious and valuable. Daughter means she was a descendant of Abraham. Descendants of Abraham was another name for Jewish people. Jesus wants to show that God sees her as a part of his special people.

Jesus says it is because of Satan, or the leader of all evil spirits, that the woman had been crippled. Satan had made her unable to move freely as if she were tied up for 18 long years. Jesus uses a word picture to say that he has set the woman free like an animal that is untied after being bound by rope. Jesus' opponents felt ashamed because Jesus publicly showed they were wrong. But everyone else in the crowd was happy to see the miracles Jesus was doing.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus and his disciples are on the way to Jerusalem. Jesus stops to teach on the Sabbath in a synagogue. Jesus heals a crippled woman and she praises God.

Second scene: The ruler of the Jewish place of worship indirectly criticizes Jesus. Jesus compares the actions of the people toward their animals with his actions towards the woman. Jesus' response shamed his opposers and the people rejoiced for the things that Jesus did.

The characters in this story include:

- Jesus
- Disciples
- Crippled woman
- Ruler of the synagogue
- Audience
- Ox
- Donkey
- Satan

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the Sabbath was the Jewish day of rest. But there were many other rules put into place by the religious leaders to

supposedly help the Jews to not work on the Sabbath. Those rules were not a part of God's law.

Jesus and his disciples are on the way to Jerusalem. Jesus stops to teach on the Sabbath in a synagogue. Jesus heals a crippled woman and she praises God.

It is important to remember that the story starts with Jesus teaching in a synagogue. Jesus is standing in the front, and the people are sitting down listening to him teach.

It is important to remember that the woman was probably sitting in the back of the synagogue since she had a low status. When Jesus called her to the front, she would have needed to walk past others sitting down to reach him.

It is important to remember that Jesus makes it clear that the woman had been bound by Satan, which had caused her to be bent over for 18 years.

It is important to remember that the synagogue ruler admitted that a healing had happened, but his focus was on keeping the Sabbath and not on the signs that Jesus performed.

It is important to remember that the condition of the woman was not life-threatening. So the ruler quotes a part of God's law given to Moses. But Jesus responds by comparing their actions with the law of Moses that says that even the animals cannot work on the Sabbath. But the Jews untied their animals and led them to the water even though it did not threaten their lives to wait for a day.

The synagogue leader indirectly criticizes Jesus by telling the people they can be healed on the other six days. Jesus compares the actions of the people toward their animals with his action of healing the woman. Jesus' response publicly shamed the ruler and those who thought like him. The other people listening were happy for the miracle Jesus performed.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crippled woman
- Ruler of the synagogue
- Audience
- Ox
- Donkey
- Satan

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Satan keeping the woman bent over for 18 years. At the same time, the team can act out an ox and a donkey being tied only for some hours.

Make sure that the team acts out the ruler of the synagogue standing in a self-righteous position reminding the people of God's law given to Moses after Jesus healed the woman on the Sabbath.

Make sure that the team acts out someone taking the ox and donkey for water on the Sabbath. This can be the same actor as the synagogue ruler.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching in a synagogue on the Sabbath. Jesus called a woman who had been crippled for 18 years to the front.

Stop the action: Ask the actor playing the woman, "How do you feel?" You may hear things like, "Embarrassed. I don't want everyone to look at me," "Surprised. I can't believe Jesus wants me to be in a place of honor," and "Touched. He noticed me." Restart the action.

Act out Jesus laying his hand on the woman, and she stands straight. She praises God.

Stop the action: Ask the actor playing the woman, "How do you feel?" You may hear things like, "I'm finally free! The weight is gone. Now, I can take part in my community," "Joyful! I want everyone to know what Jesus did for me," and "In awe. Jesus is so much more powerful than the one who kept me crippled."

Ask the actor playing the ruler, "How do you feel?" You may hear things like, "Outrage. Jesus is encouraging people to break our rules," "I need to control the people. Jesus needs to be corrected," and "Upset. That woman could have waited until tomorrow!" Restart the action.

Act out the ruler criticizing the people in the synagogue. He tells them if they want to be healed to not come on the Sabbath. Jesus responds by saying that they are hypocrites because they untie their animals to take them to water. Jesus says the woman is more valuable than those animals. Jesus' enemies are ashamed, but the people are happy for all the things Jesus is doing.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Angry. They are supposed to care for the people, but they only make it harder for them to follow God's law," "Compassionate. I'm happy the woman is free," and "Hopeful. I will complete God's law for them soon."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching in a **synagogue**, or a Jewish place of worship, on the **Sabbath**, or the Jewish day of rest and worship. Be sure to translate synagogue and Sabbath the same way you have in previous passages. Both terms, synagogue and Sabbath, are in the Master Glossary.

Stop and show a picture of a synagogue if your team needs a reference.

In the synagogue, there is a woman who is **crippled** by an illness. Here, crippled, or hunchbacked, refers to the woman being unable to stand straight because her back was bent or crooked. A **spirit**, or evil spirit, is the cause of the woman's illness. Be sure to translate spirit in the same way you have before. Evil spirit is in the Master Glossary.

The **synagogue ruler** is angry because Jesus healed on the Sabbath. Every synagogue had one or more leaders. The leaders were responsible for taking care of the building and arranging activities and worship services. They were not priests and did not make sacrifices on behalf of the people.

Luke calls Jesus, **Lord**. This title points to Jesus being the one who had real authority from God to interpret God's law. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Jesus says that Satan kept the woman bound for 18 years. **Satan** refers to the chief of all evil spirits and the enemy of God and his people. Be sure to translate Satan in the same way you have before. Satan is in the Master Glossary.

Jesus calls the woman a **descendant of Abraham**. This was another name for the Jewish people since Abraham was their ancestor. Jesus was saying God accepts the woman as one of his special people.

Jesus calls the synagogue leader and those who think like him **hypocrites**, or people who expect others to live one way but they do not live that way themselves. Be sure to translate hypocrite in the same way you have in previous passages. Hypocrite is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 13:10-17

Audio Content

[webm zip](#) (2443139 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4059574 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 13:18-21

Hear and Heart

Hear Luke 13:18-21 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus healed a crippled woman in a synagogue, or a Jewish place of worship, on the Jewish day of rest. Afterwards, the synagogue leader criticized Jesus' teaching. Jesus confronted the synagogue leader and said healing the woman on the Sabbath was not wrong. Now, Jesus tells two parables about the kingdom of God.

Luke does not tell us whether Jesus told the two parables in the synagogue or later, after he had healed the crippled woman. It is clear from the content that Jesus' teachings about the kingdom of God, or God ruling in the hearts of people, related to the healing he performed. According to the religious leaders, Jesus' healing was out of place because it was in a synagogue. The healing was out of time because it was on the Sabbath. And according to the religious leaders, Jesus' healing was directed at the wrong sort of person because she was an outcast woman. But Jesus contrasts the beliefs of the religious leaders by describing what the kingdom of God is like. He does not describe God's kingdom with royal imagery but instead, describes it with imagery from everyday village life.

Jesus' first parable compares God's kingdom to a mustard seed to show how God's kingdom grows and expands. Jesus begins by asking two questions that mean the same thing. This repetition brings emphasis to what he is about to say and introduces a new theme in his teaching. For the Jews, the mustard seed symbolized everything that was small. Even though the seed was small, when someone planted the seed it grew into a tree that was three meters, or ten feet, tall. Like the mustard

seed, God's kingdom starts as something very small, but with time, it grows very large. The tree grows so tall that birds that can fly build nests in its branches.

Stop and show your team a picture of a mustard seed and the tree that it grows into.

Jesus makes another comparison by telling a second parable. Jesus asks the same question as before, "What should I compare the kingdom of God to?" and does not expect the question to be answered. Instead, he gives the answer by comparing the kingdom of God to yeast. In the parable, a woman is making bread. She adds a small amount of yeast, or a substance used to make bread dough expand and rise, to a large amount of flour. Scholars don't know the exact measurements of "seah" in modern measurements. We do know that this would have been enough flour for someone to bake bread to feed more than 100 people! The yeast spreads through the dough until it affects all the dough in a good way. This usually took several hours to happen. This is the same way that the effect of God ruling in a few people's lives spreads to the whole world.

Stop and show your team a photo of a woman kneading yeast into flour to make bread. Discuss with your team. How do people where you live make bread? Describe the process.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is teaching. He compares the kingdom of God to a mustard seed. A gardener plants a mustard seed. Over time, it grows into a large tree and birds nest in it.

Second scene: Jesus compares the kingdom of God to yeast. A woman works with a small amount of yeast and a large amount of flour. She makes the bread and it is enough to feed 100 people.

The characters in this story include:

- Jesus
- Disciples
- Those listening to Jesus
- Gardener
- Woman working with dough

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus teaches the parables right after healing a woman who had a low status on the Jewish day of rest. This was not something the religious leaders expected him to do.

It is important to remember that Jesus is teaching about how the kingdom of God is different from what people expect it to look like. He uses comparisons that ordinary people living in villages would have recognized.

Jesus asks, "What is the kingdom of God like? What can I compare it to?"

It is important to remember that Jesus starts with a question that he doesn't expect the audience to answer. In both parables, Jesus asks a question to himself. This could be represented as Jesus reflecting.

Jesus compares the kingdom of God to a mustard seed. A gardener plants a mustard seed. Over time, it grows into a large tree and birds nest in it. Jesus then compares the kingdom of God to yeast. A woman works with a small amount of yeast and a large amount of flour. She makes the bread and it is enough to feed 100 people.

It is important to remember that Jesus used a comparison of yeast before. The last time, Jesus used yeast to refer to the hypocrisy of the religious leaders. Now, he uses it as a good comparison to the kingdom of God.

It is important to remember that both parables show how something very small has a great impact. Jesus used these two stories to explain what the kingdom of God is like; it will start small but grow over time to be larger than anyone could expect.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Those listening to Jesus
- Gardener
- Woman working with dough

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a gardener planting the mustard seed. The team may use props like a branch or a broom to show how the mustard seed became a tree and birds have nests on its branches.

Make sure that the team acts out a woman using yeast to make bread. The team may use props like mud with small rocks or flour with dye to show that the yeast has affected all of the dough.

The second time the team acts out this story, stop them at certain points.

Act out Jesus giving the example of the mustard seed that grows to become a tree.

Stop the action: Ask the actor playing the gardener, "How do you feel?" You may hear things like, "I'm impressed by how this little seed grew so tall," "I am happy that the seed did not die but grew into a healthy tree," and "Peaceful. It is beautiful seeing the birds." Restart the action.

Act out Jesus giving the example of the little amount of yeast affecting all of the dough.

Stop the action: Ask the actor playing the audience, "How do you feel?" You may hear things like, "Expectant. God's kingdom is going to grow!" "Is this the revolution we have been waiting for?" and "I'm glad Jesus uses examples I can understand."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching and compares the **kingdom of God** to two different things. "Kingdom of God" refers to God ruling in the hearts of people in a new way. Be sure to translate kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

Jesus compares the kingdom of God to a **mustard seed**. The Jews considered the mustard seed to be a symbol of smallness.

Stop and show your team a picture of a mustard seed and compare it to what it grows into, if you have not already.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 13:18–21

Audio Content

[webm zip](#) (1700770 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 13:22–30

Hear and Heart

Hear Luke 13:22–30 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus healed a crippled woman and then taught about what the kingdom of God was like. In this story, Jesus and his disciples continue their journey toward Jerusalem where he knows he will die. Along the way, Jesus stops in villages and teaches people. Someone asks him if only a few people will be saved.

Jesus and his disciples travel through villages on their way to Jerusalem. In each town, Jesus stopped to teach the people. On one occasion, a person asks Jesus, "Lord, are only a few people going to be saved?" Here, saved means rescued or delivered from God's punishment for sin, or disobedience to God. Luke does not tell us who this person is, which implies that Jesus' response is for everyone.

Jesus responds not by talking about the few people who will be saved, but about the many people who will not be saved. Jesus compares the kingdom of God, or God ruling in the hearts of people, to a house with a narrow door. Both the kingdom of God and a narrow door are hard to enter.

Stop and show a picture of the front door of a Jewish home. Discuss with your team: What do entrances to homes look like in your culture? How does someone announce their arrival? How many people can enter a house at one time?

Jesus says people must struggle, or work hard, to enter the kingdom of God. This does not mean that people enter the kingdom of God by doing good works. Jesus explains that many people will want to enter the kingdom of God, but they will not be able to because the door is shut. The owner of the house shut the door. He is the only one who can

open the door and give people permission to enter. Jesus says that once the owner has gotten up and closed the door, no one will be able to enter. Jesus is urging people to strive to obey God now so that they will be able to enter God's kingdom in the future.

The people who try to get in the door after the owner closes it stand outside knocking and calling out. In Jesus' time, people knocked on a door to ask to be let in. The owner responds by saying he does not know what family the people outside belong to. This implies he did not have a relationship with them. The owner was not referring to the place the people came from. The people outside want the owner to say that he knew them. They try to prove this by saying they have shared meals together. In Jewish culture, this was a sign of friendship. They also say he has taught in the towns where they lived.

Stop and discuss with your team: How do people prove that they know someone in your culture? What kind of shared experiences build trust where you live?

Other people wanted to enter because they had heard Jesus teach. They will not be allowed to enter. The owner will say to the people outside that he really does not know them. The owner rejects the people outside and asks them to leave. He calls them evil doers, or those who habitually do wrong.

Jesus then changes from telling the story of the homeowner to speaking directly about the kingdom of God. Jesus speaks about two groups of people: those who are a part of God's kingdom and those who will be in a place of punishment outside of God's kingdom. The people who are outside of God's kingdom will cry and gnash their teeth, or grind their teeth together as an expression of anger, bitterness, and resentment.

Stop and discuss with your team: How do people express anger, bitterness, or resentment in your culture? Describe their body language.

Jesus says that in the future, the people outside of God's kingdom will see their ancestors and the prophets, or messengers of God, who believed in God and obeyed him in the kingdom of God. They will not be able to join their ancestors Abraham, Jacob, and Isaac nor the prophets, God's messengers, who had died. Instead, they will be thrown out of God's kingdom because they did not believe in Jesus. Thrown out means to be excluded or banished.

The Jews believed that when the Promised Savior came, that there would be a great feast. Jesus uses this example to say people will come from all directions, including the non-Jews, to recline at the table. This means to be a part of the feast in God's kingdom. Jesus then says something unexpected. Jesus says that God will consider some people to be very important in his kingdom who the Jews did not honor or see as important. This would have included the Gentiles, or non-Jews. Jesus also says the opposite is true: Those people who have a high status on earth will have a low status in the kingdom of God.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is teaching in towns on his way to Jerusalem. Someone asks Jesus if only a few will be saved.

Second scene: Jesus tells the crowd to work hard to enter the narrow door to God's kingdom. Jesus tells them what will happen if they cannot get into God's kingdom. Jesus talks about those who didn't enter through the narrow door.

The characters in this story include:

- Jesus
- Disciples
- Audience
- Person who questions Jesus
- Owner of the house
- People inside
- People outside
- Abraham
- Isaac
- Jacob
- Gentiles from all places

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks,

children's toys) to visualize the story and the action in it.

Someone asks Jesus a question about who will be saved when Jesus is teaching. Jesus responds by telling a parable about a house owner and a narrow door.

It is important to remember that the idea of a door gives control to the owner when to open or close it.

It is important to remember that going through the narrow door implies a decision to be close to the owner, to follow the owner.

Many people try to get in the door but they are unable to because the house owner has shut it. When they try to get the owner to recognize them, he does not. He keeps the door shut and tells them to leave. They are sorrowful because they see their ancestors at the feast of the kingdom of God with non-Jews and they cannot attend.

It is important to remember that for the Jews, the banquet with Abraham, Isaac, and Jacob was something they would desire when they were a part of the kingdom of God.

It is important to remember when Jesus says people coming from east, west, south and north he means people from all over the earth, every nation. They will come to the table in the kingdom of God.

It is important to remember that for the Jews it was offensive to share a meal with Gentiles, or non-Jews.

It is important to remember Jesus uses a word like "indeed" or "behold" to tell his listeners to listen carefully. Jesus was emphasizing that he was going to say something unexpected. Jesus tells them that in the kingdom of God, the order of importance will be the opposite of what it is on earth.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Audience
- Person who questions Jesus
- Owner of the house
- People inside
- People outside
- Abraham
- Isaac
- Jacob
- Gentiles from all places

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team starts the acting by showing the owner of the house eating and drinking with some people. Their backs are turned to Jesus while he tells the parable. Later, the owner of the house goes out to teach people in the streets. When he returns to his house, some of the people turn and follow the owner, but others do not. The owner waits for a while, but then he closes the door.

Make sure that the team acts out people trying to get through a narrow door.

Make sure that the team acts out the owner of the house shutting the door after some time. The people left outside are sad and angry. They look inside the house at a table where Abraham, Isaac, and Jacob are eating with the owner.

Make sure that the team shows people coming from all over to sit at the table.

The second time the team acts out this story, stop them at certain points.

Act out Jesus and his disciples passing by towns teaching as they go to Jerusalem. Someone in one of the towns asks Jesus if only a few will be saved.

Stop the action: Ask the actor playing disciples, "How do you feel?" You may hear things like, "I feel

confident. We are part of that few," "Confused, I thought Jesus came to save everyone in Israel," and "How will Jesus answer this question? He always has an unexpected way to answer." Restart the action.

Jesus tells everyone listening to him to strive to get through the narrow door. He says that many people try to enter but they won't be able to. Jesus says, "When the owner of the house shuts the door, you may stay outside knocking on the door, but the owner of the house will say 'I do not know you.' You will say, 'But we ate and drank in your presence.' But the owner will answer, 'I do not know who you are. Go away, you who do evil.'"

Stop the action: Ask the actor playing audience, "How do you feel?" You may hear things like, "I thought I only needed to be with Jesus," "Worried. I didn't know that getting into the kingdom of God was so hard," and "Angry. We are God's people. How can Jesus say God will not recognize us?" Restart the action.

Jesus keeps teaching. He says, "In that place you will be very sorrowful and angry when you see Abraham, Isaac, and Jacob eating at the table in the kingdom of God, but you will not be able to join. People will come from all over the world, from all the nations. They will be eating at the table of the kingdom of God. Listen carefully, those who you consider to be the last will be first, and whoever you think should be first will be last."

Stop the action: Ask the actor playing the people outside, "How do you feel?" You may hear things like, "Frustrated. Why are the people who are not descendants of Abraham allowed to go in?" "I did my best to be first, why should I be last?" and "Sad, I wish I had not only listened to Jesus but obeyed what he said." Ask the actor playing the Gentiles, "How do you feel?" You may hear things like, "Happy. I haven't ever imagined being a part of a banquet like this," "I am happy that the owner of the house made a way for me to attend," and "Why did so many of his own people not do what he said?" Ask the actor playing Abraham, "How do you feel?" You may hear things like, "Sad. If only all of my descendants had faith in God's Promised Savior," "God is faithful. He continues to keep his promise by bringing me and many others to the true promised land," and "Humbled. God was able to give his son up in a way I could never imagine."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus and his disciples, or followers, are on the way to **Jerusalem**, or the religious capital of the Jews. Jerusalem is in the Master Glossary.

While Jesus is teaching in a town, someone asks him, "Lord, are only a few people going to be saved?" Here, Lord is a respectful title that means the same thing as master. Saved means to be rescued from God's punishment of sins, or disobedience toward God. Be sure to translate Lord and saved in the same way you have before. Lord and salvation are in the Master Glossary.

In Jesus' story of the house owner, the owner calls the people outside **evildoers** and tells them to go away. Evildoers refers to those who habitually do what is wrong. Evil is in the Master Glossary.

Jesus says the people thrown out will see their ancestors and God's messengers, the **prophets**, in the **kingdom of God**, the place where God rules. They will be unable to join them. Be sure to translate prophets and the kingdom of God in the same way you have in previous passages. Both terms, prophets and the kingdom of God, are in the Master Glossary.

Jesus says that people would come from **all directions**, North, South, East, and West, to be a part of the banquet in the kingdom of God. Jesus means that people will come not just from Israel, but from all over the world.

Stop and discuss with your team: How do people talk about directions in your culture? Be sure your translation shows that people will come from all over the world.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 13:22–30

Audio Content

[webm zip](#) (2549737 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 13:31-35

Hear and Heart

Hear Luke 13:31-35 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus and his disciples were on their way to Jerusalem. Jesus stopped and taught in different villages on the way. In one place, Jesus answered someone's question about who would be saved. Soon after, some religious leaders warn Jesus to leave because Herod wanted to kill him.

Jesus is with his disciples, or closest followers, teaching people in a town on the way to Jerusalem. Right after Jesus teaches about God's kingdom being like a home with a narrow door, some Pharisees, or religious leaders, tell Jesus that he should leave. They tell Jesus that Herod, the governor of Galilee, wants to kill him. You will remember from a previous passage that Herod Antipas was the same ruler who killed John the Baptist by cutting off his head. The Pharisees say this as a polite warning and not as a command. We do not know if these Pharisees were sincere in their warning to Jesus, or if they simply wanted him to go away.

Stop and discuss with your team: In your culture, how do people politely tell others to leave their community?

Jesus responds by giving the Pharisees a message for Herod. Jesus compares Herod to a fox. Although

Jesus used an example of a fox before, this comparison to a fox has a different meaning. Jesus could be saying Herod was cunning or that he was destructive like a fox.

Stop and show your team a picture of a fox. Discuss with your team: How are people compared to animals in your culture? What animal in your culture is described as cunning?

Jesus wants the Pharisees to tell Herod that he was going to continue his ministry for a short time longer before being finished. Jesus means that he will continue to heal and cast out evil spirits from people. When Jesus says "today and tomorrow," he does not literally mean for two days more. Instead, he means for a short period of time. At the end of that time, Jesus would "reach his goal." Most likely, Jesus was referring to his death in Jerusalem. Dying on the cross would be Jesus' final act to save people from their disobedience toward God.

Jesus brings emphasis by repeating that he must continue traveling toward Jerusalem to accomplish the purpose God sent him for. It was God's plan for Jesus to die in Jerusalem. Jesus says that Jerusalem is the place where prophets, or messengers of God, die. This was ironic, or the opposite of what was expected, because Jerusalem was seen as a holy place, or a place set apart for God. The temple, the main Jewish place of worship, was located in Jerusalem. However, so many prophets were killed in Jerusalem that it was known as the place where prophets died. Jesus was implying that he was a prophet and that the people in Jerusalem would kill him.

Stop and discuss with your team: In your area, what places are considered holy, or set apart for God? What are things people expect to happen or not happen in the holy places in your area?

Then Jesus speaks with great sorrow to the city of Jerusalem as if it were a person. Jesus says, "Oh Jerusalem, Jerusalem." The repetition of the city's name expresses sorrow and disapproval.

Stop and discuss with your team: How do people lament or speak with sorrow in your culture?

In the Gospels of Matthew and Mark, Jesus says the same words, but Jesus was at the temple when he said them. It is possible that Jesus said the same thing more than once. Jesus speaks to the people of Jerusalem and describes them as people who kill prophets sent from God. The Jewish religious leaders usually killed criminals by throwing stones at them until they were dead. When Jesus says he

wants to "gather your children together," he is referring to the people of Jerusalem. Jesus uses a comparison of a hen with her chicks to say that he wanted to protect the people of Jerusalem from danger and judgment. Unlike a fox, a hen wants to protect, not destroy. But the people of Jerusalem refused to let Jesus protect them. They did not trust Jesus as the Promised Savior. Because of that, they would not receive Jesus' protection from God's future judgment.

Stop and show a picture of a hen with her chicks under her wings.

Jesus makes a prophecy by speaking about what will happen in the future. He says, "Your house will be desolate." As a result of not accepting Jesus as the Promised Savior, God would abandon the people of Jerusalem and the temple in it. God would no longer protect them. Most scholars feel this is what happened when the Romans destroyed Jerusalem about 40 years after Jesus died.

Jesus says the people will not see him again until they welcome him. This could refer to Jesus' coming entrance into Jerusalem, Jesus' return to earth from heaven, or whenever Jews accepted Jesus as the Promised Savior. Jesus predicts what they will say by quoting scripture from the book of Psalms. Jesus says, "Blessed is he who comes in the name of the Lord." The quote expresses praise for Jesus as the Promised Savior who God blessed, or showed favor to. "He who comes in the name of the Lord" was a title the Jews used to refer to the Promised Savior. It means one who comes as a representative of the Lord. Lord refers to the personal name of God, Yahweh. Jesus knew that when he entered Jerusalem in the future, people would shout praises for all the miracles God had done through him. But eventually, they would murder Jesus, just as they killed the prophets.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: The Pharisees tell Jesus to go away because Herod wants to kill him. Jesus gives the Pharisees a message for Herod. Jesus says he will continue his ministry for a little while longer before he dies. Just like the prophets that came before him,

Jesus says he won't be killed in any other place than Jerusalem.

Second scene: Jesus is sorrowful over Jerusalem because the people who lived there killed the prophets. Jesus says that soon people will not see him again until they say, "Blessing on the one who comes in the name of the Lord."

The characters in this story include:

- Jesus
- Disciples
- Pharisees
- Prophets killed
- People of Jerusalem
- Hen
- Chickens

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is traveling toward Jerusalem.

It is important to remember that the Pharisees tell Jesus to leave saying that Herod wants to kill him. Jesus responds by saying that He will keep doing his works.

It is important to remember that Jesus is referring to Herod when he says "fox."

It is important to remember that Jesus says "today, tomorrow and the next day," to show that Jesus will still perform signs and miracles for a short time.

It is important to remember that Jesus is reminding the Pharisees that their ancestors killed the prophets, or messengers of God, in Jerusalem, the holy city where the Jews worshiped God. When Jesus says, "It cannot be that a prophet should perish away from Jerusalem," he is being ironic or exaggerating that Jerusalem was a city known for persecuting prophets. Jesus is saying that he will follow the same steps as the prophets. Herod's threats did not matter.

Stop and discuss with your team: What words or phrases do you use in your language to express exaggeration or irony?

It is important to remember that Jesus is talking to Jerusalem like he would talk to a person. Jesus talks about Jerusalem as if the city was able to kill people. Also, he refers to Jerusalem as if it had the ability to not let Jesus protect the people of Jerusalem.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Pharisees
- Prophets killed
- People of Jerusalem
- Hen
- Chickens

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the Pharisees telling Jesus to go away.

Make sure that the team acts out some prophets and some messengers being killed by stones in Jerusalem while Jesus is describing those actions.

Make sure that the team acts out Jesus lamenting, or saying with a sad voice, "O Jerusalem..."

Make sure that the team acts out a hen trying to gather her chicks under her wings but the chicks reject her by running away.

The second time the team acts out this story, stop them at certain points.

Act out the Pharisees telling Jesus to go away because Herod wants to kill him. Jesus responds by saying that he will continue performing miracles because a prophet cannot die away from Jerusalem. Jesus sadly says that Jerusalem is a city that kills

God's messengers and stones those who are sent to Jerusalem.

Stop the action: Ask the actor playing the Pharisees, "How do you feel?" You may hear things like, "Confused. Why is he feeling so confident?" "Angry, my intention was for him to leave quickly," and "Offended. I know that our ancestors killed some prophets, but we are not like them." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Broken hearted. My people continue to reject God's message and messengers," "Heavy. I know my death is coming soon," and "Unafraid. I know my Father is in control." Restart the action.

Act out Jesus saying he has been trying to gather the people of Jerusalem like a hen tries to gather her chicks. Jesus tells them that they were not willing. Finally, Jesus says that they will not see him until they say, "Blessed is the one who comes in the name of the Lord."

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Confused. Why is Jesus talking about dying?" "Sad, I remember how Jesus was rejected on different occasions," and "Encouraged, there will be a time when the people will say "Blessed is he who comes in the name of the Lord."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After Jesus taught a group of people, some **Pharisees**, or religious leaders warn Jesus that Herod wants to kill him. Be sure to translate Pharisee in the same way you have before. Pharisee is in the Master Glossary.

Jesus tells them that he will continue healing people and driving out **demons**, or evil spirits, from people. Be sure to translate demon in the same way you have in previous passages. Demon is in the Master Glossary. Jesus says he will do this until he reaches **Jerusalem**, or the Jewish religious capital, where he knew he would die. Jerusalem is in the Master Glossary.

Jesus says Jerusalem is the city where people murder **prophets**, or messengers of God. Be sure to translate prophet in the same way you have before. Prophet is in the Master Glossary.

Jesus says the people will not see him again until a time when they welcome him. They will welcome him by saying he is **blessed**, or favored by God. Be sure to translate blessed in the same way you have

before. Blessed is in the Master Glossary. He who comes in the name of the **Lord** is a title that refers to the Promised Savior. Here, Lord refers to God himself since the Jews did not use God's actual name, Yahweh, out of respect. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 13:31–35

Audio Content

[webm zip](#) (2356362 KB)

- [FIA Step 1](#)
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- [FIA Step 1](#)
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Luke 14:1–14

Hear and Heart

Hear Luke 14:1–14 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus and his disciples continue on their way to Jerusalem. In the last story, religious leaders warned Jesus that Herod wanted to kill him. Jesus

said he was going to continue healing people until it was his time to die in Jerusalem. Now, Jesus eats in the house of a religious leader on the Sabbath, or Jewish day of rest.

On his way to Jerusalem, Jesus probably continued his habit of teaching on the Sabbath. It was customary for Jews to have a meal together after a service in the synagogue. An important Pharisee, or religious leader, invites Jesus to his house. Sharing a meal together in Jewish culture was important and reflected the social status of the host and those invited. The Pharisee who invited Jesus was important because he was the leader of other Pharisees. The Pharisee would only invite those who were of the same or higher social status as himself, therefore we do not know why the Pharisees allowed a sick man to be at the meal. In previous passages, Luke often portrays the table as a setting for Jesus to include people of lower social status, which were the wrong people according to the religious leaders.

Stop and discuss with your team: What kind of events can some people not attend in your culture because they are not wealthy enough or come from a low social status?

The last time Jesus talked to religious leaders, Jesus left them angry and plotting to find ways to accuse him of wrongdoing. Luke reminds us of this hostility by saying the religious leaders were watching Jesus carefully. In front of Jesus, there is a man who is suffering from dropsy, or abnormal swelling of the arms and legs with water. Jesus asks all of the Pharisees and experts of the law who are present what God's law says about healing someone on the Sabbath. Jesus is not asking for information, but he wants them to give their opinions publicly. But the religious leaders do not answer, probably out of fear of being criticized for whatever answer they gave. Jesus touches the man, heals him, and gives him permission to leave and go home.

Jesus uses his healing to teach about the Sabbath. Jesus asks a question to imply the religious leaders would help their child or ox if they fell into a well on the Sabbath. An ox can refer to any animal that is like a cow. A well is a deep hole that people dig to get water from the ground. If someone fell in, they could not climb out by themselves. Someone would have to help them immediately and not wait for the next day because the person or animal might drown.

Stop and show your team a picture of a well and an ox.

The religious leaders are quiet because they did not want people to think they agreed with Jesus. They did not want to admit that Jesus was right to heal the man. By being silent, the religious leaders prove that Jesus is an authoritative teacher. The religious leaders are unable to argue with Jesus. While at the Pharisee's house, Jesus notices how guests arrived and decided where to sit. All of them wanted to sit in the seats of honor, or the seats where the most important people sat.

Stop and discuss with your team: In your culture, how do people choose where to sit when they are invited to a meal in someone's home? What do seating arrangements look like and why?

Jesus gives advice to the guests by telling a parable, or short story. The context of the story is a Jewish wedding feast. Families celebrated with feasts as formal events where guests were seated according to their importance. The most important guest sits closest to the host. Jesus wants his listeners to think about what they would do if someone invited them to this type of feast. Jesus says if a person chooses a place of honor for themselves, then the host who invited them might make them give up their seat for someone more important. The host would be publicly shaming the guest, and they would have to sit in the worst seat, or the seat furthest away from the host. Instead, they should choose the least important seat so that when the host sees them, he will call them friend and tell them to move to a more important seat. All of the other guests would see the host honoring them. Jesus uses this example to teach that everyone who honors themselves will receive shame. But those who humble themselves and willingly take a place of low status will be honored by God.

Stop and discuss with your team: What kind of things determine a person's social status in your culture? How could a person lower their social status?

Jesus tells his host, or the Pharisee who invited him, that he should not only invite family and rich neighbors to his home for meals. Many times hosts only invited people that they knew would invite them to their own homes for a meal. By accepting an invitation, a guest knew they were obligated to the host. Jesus says if they only invite those who are wealthy then eating at other people's homes will be their only reward. Instead, Jesus says they should invite the poor, the crippled, the blind, and the lame, or those who cannot walk properly. These

were people who were too poor or too weak to invite the religious leaders to their own dinner parties. Jesus says God will bless or reward them for including the poor. The resurrection of the righteous refers to a time in the future when God will cause all of the righteous people, or those who are right in God's eyes, to live again.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is teaching on the Sabbath. An important Pharisee invited Jesus to eat in his house. Jesus is surrounded by religious leaders and a sick man. Jesus asks if it is lawful to heal on the Sabbath. The religious leaders don't answer. Jesus heals the man and teaches them about healing on the Sabbath by using a well as an example.

Second scene: Jesus sees the guests choosing their seats. He tells a parable about a wedding banquet to teach them humility.

Third scene: Jesus gives advice to the host and tells him he should invite the poor to his feast even though they could not repay him.

The characters in this story include:

- Jesus
- Disciples
- The host (Pharisee)
- Person with dropsy
- The guests (other Pharisees and experts of the law)

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus has been teaching on the Sabbath and performing miracles.

It is important to remember that a sick man is sitting right in front of Jesus at the meal. We do not know how he got into the Pharisee's house because

his presence would have made the religious leaders unclean.

It is important to remember that Jesus knows what the religious leaders are thinking. Jesus responds to their attitude toward him by asking if it is lawful to heal on the Sabbath. Jesus uses an example of them working to get an ox or a child out of a well to show that healing on the Sabbath was not wrong.

It is important to remember that though the religious leaders were watching Jesus carefully, Jesus watched them carefully and told a story in response to their behavior of choosing seats.

All of the guests wanted to sit in the most honorable seats, but Jesus uses the story to tell them they should be humble.

It is important to remember that in Jewish culture, sitting close to the host was considered a place of honor.

Jesus advises his host to invite people who were outcasts to his feasts even though they could not repay him by inviting him to their own feasts.

It is important to remember that in Jewish culture, the poor, the crippled, the lame, and the blind were social outcasts. They could not fully participate in their communities and would not be able to invite the Pharisees to a feast because they were too poor or too weak to do so.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- The host (Pharisee)
- Person with dropsy
- The guests (other Pharisees and experts of the law)

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the religious leaders watching Jesus carefully to see if he does something wrong. Act out Jesus watching as the guests choose their seats. They all try to get the best seats next to the host.

The second time the team acts out this story, stop them at certain points.

Act out an important Pharisee inviting Jesus to his house to eat. The other guests are other religious leaders and a man who is sick. Everyone is watching Jesus closely to see if he will do something wrong. Jesus asks them if it is lawful to heal on the Sabbath, but the religious leaders are quiet.

Stop the action: Ask the actor playing the host, "How do you feel?" You may hear things like, "Expectant. Maybe now I can catch Jesus saying something wrong," "I don't want to answer Jesus' question. He might make me look bad in front of my guests," and "Curious. God's law does not specifically say it is wrong to heal on the Sabbath." Restart the action.

Act out Jesus healing the man and sending him home. Jesus uses an example of working to get an ox or child out of a well on the Sabbath to imply that healing on the Sabbath is not wrong. Jesus sees all of the guests trying to choose the seats of honor. He tells a story about a wedding banquet to teach humility.

Now have people act out the story Jesus told about the wedding banquet.

Stop the action: Ask the actor playing the person who had to give up their seat for someone more important, "How do you feel?" You may hear things like, "Ashamed. Everyone sees me having to move to a less important seat," "Offended. I thought I was more important to the host than that!" and "Upset. I will not be inviting the host back to my house." Restart the action.

Ask the actor playing the person who the host gives a better seat to, "How do you feel?" You may hear things like, "Honored. The host values me," "I am thankful for our friendship," and "I'm glad I did not choose to honor myself and appear foolish to everyone else."

Act out Jesus telling the host that he should not only invite his friends and those he considers important, but that he should also invite the poor, the crippled,

the blind, and the lame. Jesus says God will repay him for including the outcasts.

Stop the action: Ask the actor playing the host, "How do you feel?" You may hear things like, "Offended. Jesus is my guest! He should not be telling me who I should invite to my own house," "That's crazy. Inviting those people to my house would make me look bad," and "Thoughtful. Is Jesus right? Maybe I should seek to honor God by including the poor." Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus eats at the house of a **Pharisee**, or religious leader, on the **Sabbath**, or the day of rest. The Pharisee was important because he was the leader of other Pharisees. He had invited many other religious leaders to his home including **experts** or **teachers of the law**, or those who interpreted and taught God's law. All of them were watching Jesus carefully to see if he would break God's law. Be sure to translate Pharisee, Sabbath, and teachers of the law in the same way you have in previous passages. All three terms, Pharisee, Sabbath, and teachers, are in the Master Glossary.

A man is sitting in front of Jesus who has **dropsy**. Dropsy is a sickness that causes a person's legs and arms to swell with water. Because he was sick, the man's presence would have made the religious leaders unclean, or unfit for service to God.

Jesus asks them if it is **lawful** to heal a man on the Sabbath. He was asking the religious leaders what God's law said about healing on the Sabbath. Law refers to the rules God gave to Moses for his people. Be sure to translate law in the same way you have before. Law is in the Master Glossary.

Jesus heals the man and says they would save their children or **oxen** if they were trapped in a **well** on the Sabbath. Oxen refers to any animal that is like a cow. It is often used to refer to an animal that does farm work. A well refers to a deep hole people dug to get water from a source in the ground.

Stop and show a picture of an ox and a well if you have not already.

Jesus says if the religious leaders include the poor by inviting them to their houses then God will repay them at the **resurrection of the righteous**. Resurrection refers to a time in the future when God will cause people to rise from the dead as the same person. Specifically, Jesus refers to those who

rise from the dead who are **righteous**, or have a right relationship with God. Be sure to translate righteous in the same way you have before. Resurrection and righteous are in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 14:1-14

Audio Content

[webm zip](#) (2495310 KB)

- [FIA Step 1](#)
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Luke 14:15-24

Hear and Heart

Hear Luke 14:15–24 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus was in the house of a religious leader on the Sabbath, or the Jewish day of rest. Jesus healed a sick man and taught the religious

leaders that they should show hospitality to the poor. Now a man speaks about the feast in the kingdom of God. Jesus responds to him by telling a story.

After Jesus finished teaching the religious leaders about including the poor in their homes, a man eating with Jesus said that anyone who eats at the feast in the kingdom of God is blessed, or has received a great honor from God. Many Jews believed that when the Promised Savior came that there would be a great feast. People who were faithful to God would come to the feast and enjoy God's blessing of living under the rule of the Promised Savior. Jesus responds to the man by telling a parable, or story with a deeper meaning.

In the story, a man was planning a banquet, or large meal in his house. He sends his servants to tell the invited guests to come because the meal was ready. But all of the guests gave the servants reasons why they could not go, even though they had already committed to going. One person bought a field and wanted to inspect it, another bought five yoke, or pairs, of oxen and wanted to see how well they would work, and another said he had been recently married. None of these excuses were real reasons for the guests not to attend the feast. A person would not buy a field or oxen without already inspecting them. Being married was also not a valid excuse. Culturally, these excuses by wealthy guests would have publicly shamed the host. Their rejections suggest that the host's social status was not high enough for them to attend his feast.

Stop and discuss with your team: How does public rejection affect someone's social status in your culture?

When the servants reported these excuses to the master, he became very angry. The master commands his servants to go out into public streets, a place where beggars and outcasts stay. He wants the servants to invite the poor, the crippled, the blind, and the lame to his feast. These are the same people Jesus advised the religious leaders to care for earlier. The religious leaders excluded this group of people from full membership in the people of God. The servants obeyed the master, but there was still room for more guests. So the master tells them to go and search for more guests on the roads outside of the town and the country roads. These were hedges that divided fields in the country.

Stop and show your team a picture of the hedges that divided country fields.

The poor people may have hesitated to come to the feast because they were too poor to invite the host back to their homes. The servants would have needed to convince the people they found to come anyway. The master does this because he wants every seat at his table to be full. The master speaks strongly and says that not one of the original guests who refused his invitation will be allowed to attend the feast or eat any of the food.

Jesus uses the parable to teach the importance of accepting God's invitation to be a part of his kingdom. People who refuse God's invitation are those who are not interested in being a part of God's kingdom. Those who accept the invitation are glad to be a part of God's kingdom. They do not care about social status but instead show love and generosity to the outcasts.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus is at a table with other guests in the house of a Pharisee on the Sabbath. A man makes a comment at the table. Jesus responds by telling a parable about a master hosting a feast and sending his servants out to invite guests.

Second scene: A master sends out invitations to important guests for a meal in his house. The guests accept his invitation. When the meal is ready, the host sends his servants to tell the guests to come.

Third scene: One guest says he cannot come and goes to look at his land. Another guest says he cannot come and goes to look at his oxen. Another guest says he cannot come and spends time with his wife. The servants tell the master that no one is coming. The master is angry.

Fourth scene: The master sends his servants to the streets and country roads to find more guests. The servants convince the poor, crippled, lame, and blind to come to their master's feast. The master's house and table are full. The master says the guests who did not come will never taste the food at his feast.

The characters in this story include:

- Jesus
- Disciples
- The host (Pharisee)
- The guests (other Pharisees and experts of the law)
- Guest who makes comment
- Master
- Servants
- Guests that refuse
- Guests that are convinced to come

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is sitting at a table with other guests in the house of a Pharisee on the Sabbath. Jesus has just healed a man and taught the religious leaders that they should invite the poor to their homes for meals.

A guest at the table says that anyone who eats at the feast in the kingdom of God is blessed.

It is important to remember that the Jews believed that they would be invited to the feast of the Promised Savior in God's kingdom because they were descendants of Abraham. But Jesus says this is not true if they do not obey God by accepting Jesus and his teachings to include the poor.

Jesus responds with a parable about a master sending out invitations for a feast.

It is important to remember that rejecting someone's invitation to come to a feast brought shame to the host, especially if that guest was wealthy.

It is important to remember that the guests' reasons for not coming are not culturally valid.

It is important to remember that by including unexpected people at his feast, Jesus shows the religious leaders that God cares about the outcasts and will include them in his kingdom.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- The host (Pharisee)
- The guests (other Pharisees and experts of the law)
- Guest who makes comment
- Master
- Servants
- Guests that refuse
- Guests that are convinced to come

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out guests who accepted invitations, rejecting to go to the feast when the feast was ready.

Make sure that the team acts out the house filling with the people that were just convinced to come. Some of these people can limp or be led in blind to show they were outcasts.

The second time the team acts out this story, stop them at certain points.

A guest says anyone who attends the feast in the kingdom of God is blessed. Jesus tells a parable in response to his comment.

Now act out the host sending his servants out to invite guests to a feast. Many wealthy guests accept his invitation.

Stop the action: Ask the actor playing the host, "How do you feel?" You may hear things like, "Expectant. I'm excited to have such important guests in my home," "Prepared. Now I know how much food and drink to tell my servants to make for the feast," and "I'm looking forward to being invited to my guests' houses in the future." Restart the action.

Act out the host sending out his servants again to tell the guests to come because the meal is ready. One guest says he cannot come because he needs to inspect his land. Another guest says he cannot come because he needs to inspect his oxen. Another guest says he cannot come because he was recently married.

Stop the action: Ask the actor playing the guests listening to Jesus' story, "How do you feel?" You may hear things like, "Shocked. I can't believe they rejected his invitation for such silly reasons," "I feel bad for the host. He must be so ashamed," and "Maybe the host was not as important as his guests." Restart the action.

Act out the host being angry. He sends his servants to the streets and country roads. The servants find the poor, the lame, the blind, and the crippled and convince them to come to the feast. They enter the host's house and eat at his table. Every seat is full. The host says the guests who rejected him will never taste his food.

Stop the action: Ask the actor playing a poor man at the table, "How do you feel?" You may hear things like, "Humbled. I never imagined being invited to such a nice home," "Worried. I cannot pay the host back," and "Included. It is nice to be noticed and cared for." Ask a religious leader listening to Jesus' story, "How do you feel?" You may hear things like, "I can't imagine inviting those kinds of people to my house. Surely he does not mean that non-Jews will be at God's banquet?" "Angry. Who is Jesus referring to?" and "Thoughtful. Maybe I need to read the prophet's words more closely."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

A man at the table says that those who eat at the feast in the **kingdom of God** are **blessed**. Kingdom of God refers to God ruling in the hearts of people as their king. Blessed refers to God favoring or honoring someone. The man believed that when the Promised Savior came to rule he would host a great feast and that those who attended would be blessed. Be sure to translate the kingdom of God and blessed in the same way you have before. Both terms, kingdom of God and blessed, are in the Master Glossary.

Jesus tells a **parable**, or short story, to respond to the man's comment. The story is about a **master**, or a man in authority, who commands his servants to invite people to his banquet, or great feast. Be

sure to translate parable and master in the same way you have in previous passages. Both terms, parable and master, are in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 14:15-24

Audio Content

[webm zip](#) (2058891 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3437775 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 14:25-35

Hear and Heart

Hear Luke 14:25–35 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus taught religious leaders in the house of a Pharisee on the Sabbath. Jesus warned them about rejecting God's invitation to join his

kingdom. Jesus continues traveling with his disciples toward Jerusalem where he knows he will die. A large crowd follows him wherever he goes.

Jesus is walking with his disciples, or his closest followers, from town to town. The word "now" is used not as an expression of time but to introduce a new event. A large crowd of people is following behind him. Jesus stops and turns to teach those who truly wanted to be his disciple. We know from previous passages that disciple refers to learners in a special relationship with their teacher. The disciple followed the teacher wherever he went. They committed their life to learn from the teacher and live according to his teachings and example. Jesus says that if anyone comes to him and wants to be his disciple, that they must hate their family. Here, Jesus uses the word hate to mean that they should love their family less than they loved Jesus. In Jewish culture, people looked at a person's family and ancestors to decide if they were important or not. Jesus emphasizes that they must love him even more than their own selves. This implies that they should be willing to die for Jesus if it was necessary. When Jesus says "whoever," he is implying that his invitation is open to anyone. But if someone does not have this type of love for Jesus, then they cannot be his disciple.

Stop and discuss with your team: How is someone's identity defined in your culture? What if a person turns away from the things that make him important?

In the same way, anyone who does not carry his cross cannot be Jesus' disciple. Romans killed criminals on a cross. The criminals had to carry the cross piece to the place where they would die. Jesus uses this phrase knowing that he will soon die in this way. Jesus implies that anyone who wants to be his disciple must be willing to suffer and even die in order to obey him.

Stop and show a picture of a man carrying a cross beam.

Jesus tells a parable, or short story, to emphasize that a person should think carefully about the difficulties and suffering before they commit to being his disciple. Jesus asks, "Won't you first sit down and estimate the cost to see if you have enough money to complete it?" to emphasize that the answer is yes. Everyone would carefully figure out how much it cost to build a tower before beginning to build it. Tower could refer to a tall, expensive building that many people used to watch

over vineyards, or fields used for growing grape vines.

Stop and show a picture of a vineyard watchtower. Discuss with your team. What kinds of things do people do to show that they are being irresponsible with money? What projects in your community have to be finished once they are started?

If they do not calculate the cost then the person will build the foundation, or base, but not have enough money to finish the tower. This would cause people to ridicule or publicly shame the builder. The people laugh at the builder and refer to him in a mocking way.

Jesus then tells another parable to teach the same thing. Jesus asks, "Won't he first sit down to consider whether he is able with 10,000 men to oppose the one coming against him with 20,000 men?" to emphasize that the answer is yes. Of course a king would first sit down with his counselors to decide if his army could defeat the enemy army before going to war. In this example, the enemy king is coming to attack the first king. The king must decide whether to fight the enemy or face surrender. If the king determined he could not win, then he would send a delegation, or a small group of people, to the enemy king to ask what he wanted in order for there to be peace. This parable implies that a person needs to think carefully before making an important decision. Jesus wants potential disciples to think carefully before following him. Jesus tells them they will have to give up anything that will keep them from following Jesus.

Stop and discuss with your team: Describe a time when members of your community went to war or almost went to war. How was the peace negotiated?

Jesus then compares his disciples to salt. Salt was valuable because it made food taste good and it kept food from rotting. Jesus asks, "Can salt be made salty again?" not to be answered, but to emphasize that the answer is no. If salt was not processed, or made, properly, it lost its flavor. It was not even good for making fertilizer to improve the soil. Salt could be used as fertilizer in two ways. It could be directly added to the soil, or it could be added to the manure pile to be put on the soil later. Instead, people throw out flavorless salt. Jesus says, "Whoever has ears to hear, let him hear." This was another way of Jesus urging his audience to listen carefully. Jesus wants them to not only listen to his words but to think about and respond to what they have learned.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is traveling with his disciples and a large crowd is following him. Jesus turns to the crowd and teaches them that they must hate their family and carry their cross if they truly want to be his disciples.

Second scene: Jesus teaches the crowd that they need to think carefully before becoming his disciple. He uses three parables to teach this lesson. Jesus tells the crowd they should not only hear but apply what they learned from his parables.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Those who wanted to be Jesus' disciples
- Person who plans and then builds tower
- Person who does not plan and cannot finish his tower
- People who mock the man who cannot finish his tower
- The king who meets with counselors
- The king who does not meet with counselors
- The enemy king
- Person who throws flavorless salt away

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that many people were following Jesus at this point, but not all of them were his disciples.

The word now introduces a new event. Jesus turns to the crowd and teaches them what it costs to be his disciple.

It is important to remember that Jesus does not mean people who want to be his disciples should hate their families. Instead, he means they should love their family less than Jesus. Their love for Jesus would be so great that their love for family would be small in comparison. In the same way, a person needed to love Jesus more than they loved themselves.

It is important to remember that when Jesus talks about carrying a cross, he knows he will die on a cross very soon.

Jesus then tells three small parables, or short stories.

Stop and discuss with your team: How do people in your language move from one teaching example to the next? What connecting words do they use? Try telling a story with a list of examples, and note how to link them together.

Jesus uses an example of a man building a tower to teach about the importance of thinking carefully before acting.

It is important to remember that Jesus asks questions that he does not expect to be answered because the answers were obvious to his audience.

It is important to remember that a foundation was the base of a structure that made it stand firm and strong.

It is important to remember that the people refer to the builder in a way that mocks him.

It is important to remember that when Jesus says, "Give up everything he has," he means a person should not keep anything that would keep them from obeying Jesus.

It is important to remember that if salt is not processed correctly, it loses its flavor. Jesus is implying that his audience needs to be careful in understanding what it really means to be his disciple before they choose to follow him.

Jesus says, "Anyone who has ears to hear, let them hear."

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Those who wanted to be Jesus' disciples
- Person who plans and then builds tower
- Person who does not plan and cannot finish his tower
- People who mock the man who cannot finish his tower
- The king who meets with counselors
- The king who does not meet with counselors
- The enemy king
- Person who throws flavorless salt away

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a large crowd following Jesus and Jesus' disciples.

Make sure that the team acts out one of the disciples leaving his family to follow Jesus while Jesus gives his speech and tells the parables.

Make sure that the team acts out a person building his tower after planning well. The team can use props to represent a tower being built.

Make sure that the team acts out a king at the table planning his defense against another nation who is about to attack. The team can use props like chess pieces or rocks to represent the battle against the enemy king.

Make sure the team acts out a person making salt. This person can get a good batch of salt and show happiness. Then the person makes another batch

and the process goes wrong and the salt has no flavor.

The second time the team acts out this story, stop them at certain points.

Act out Jesus traveling to Jerusalem with his disciples. A large crowd follows him. Jesus turns to teach the crowd. He tells them that they must hate their family and carry their cross if they want to be his disciples.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Confused. But why would I hate my family?" "I'm afraid to die on the cross," and "Discouraged. Following Jesus sounds hard." Ask the actor playing Jesus' disciple, "How do you feel?" You may hear things like, "Determined. I know persecution will come but Jesus has promised the Holy Spirit will be with me," "Jesus is right. It was hard to leave my family," and "I'm hopeful that others will follow Jesus, too." Restart the action.

Act out Jesus talking about a person building a tower. The person who estimates the cost is able to finish their tower. The person who does not plan lays the foundation but is unable to finish. Then people mock him.

Stop the action: Ask the actor playing the person who did not plan, "How do you feel?" You may hear things like, "Regretful. I should have planned better," "Ashamed. My bad decision is now public," and "Desperate. I need to get more money to finish the tower." Restart the action.

Act out Jesus talking about a king deciding whether to defend himself or surrender. Jesus says those who do not give up everything cannot be his disciples. Jesus teaches about salt losing its flavor. Jesus says "Those who have ears to hear, let them hear."

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Sad. Many people follow me for the wrong reasons," "Compassion. Once they stop clinging to their things they can experience God as their heavenly father who provides everything they need," and "I want them to know how hard it is to follow me."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is traveling to Jerusalem and a large crowd is following him. Jesus turns and teaches them what

it costs to be his **disciple**, or follower. In Jewish culture, a disciple refers to learners who followed their teacher wherever he went. They committed their life to learn and live according to their teacher's teachings and example. Jesus was not speaking about becoming one of his 12 chosen apostles who were also disciples. Be sure to translate disciple in the same way you have before. Disciple is in the Master Glossary.

Jesus says those who follow and believe in him as the Promised Savior must pick up their **cross** and follow him. A cross refers to the wooden cross beam that Romans would force criminals to carry to the place where they would die. Be sure to translate cross in the same way you have before. Cross is in the Master Glossary.

Stop and show your team a picture of a man carrying a cross beam if you have not already.

Jesus uses a short story to imply the people needed to think carefully before deciding to follow him. He compares this to a person who builds a tower without counting the cost first. They are only able to build the **foundation**, or base, of the tower before they run out of money and cannot continue. Jesus taught earlier about how houses with strong foundation are built by digging into the ground to find a layer of rock. This keeps the structure of the house solid if natural disasters happen.

If people do not build houses by laying a foundation in your culture, discuss building terminology for the first layer of a house before it can be fully completed.

Jesus tells another story about two warring **kings**, or leaders of opposing territories. Jesus says if the king does not sit down and consider what to do first then he will have to surrender, or ask the enemy king what he wants for there to be **peace**. Here, peace means an absence of war. Be sure to translate peace the same way you have in previous passages. Peace is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 14:25–35

Audio Content

[webm zip](#) (2647822 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4418322 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 15:1–10

Hear and Heart

Hear Luke 15:1–10 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus taught a crowd on his way to Jerusalem what it cost to be his disciple. Jesus used parables to teach them that they need to think carefully before becoming his follower. Now Jesus responds to religious leaders who judge him for spending time with sinners.

We do not know where Jesus is in this story. But we do know that Jesus and his disciples, or close followers, are on their way to Jerusalem and a large crowd is following him. The word now marks the start of a new event. It is not a time word. Jesus begins to teach and many tax collectors and known sinners gather around Jesus to hear him better. Tax collectors were Jewish men who collected money

for the Roman government from other Jews. They were seen as sinners, or those who habitually disobey God. Many Jews refused to associate with them. The Pharisees and the teachers of the law, or the Jewish religious leaders, were also present. They muttered, or complained, that Jesus was friendly toward sinners. When they call Jesus "this man," they show their disapproval of him. They were upset because Jesus acted happy to have sinners around him and even ate in their houses. As you remember, sharing a meal together was symbolic of acceptance and friendship in Jewish culture.

Stop and discuss with your team: What kinds of professions are not socially accepted in your culture? What happens if someone who is not socially accepted associates with someone who is seen as honorable in your culture?

Jesus uses three related stories to respond to the religious leaders' criticism. All three stories have a main character who loses something, recovers it, and celebrates the restoration of the lost thing. The lost things represent sinful people. The stories reveal the joy God feels when even one sinful person repents and is restored to a good relationship with him.

Jesus starts his first parable by asking a long question: "Suppose someone has 100 sheep, does he not leave the 99 in the open country to find the missing one?" Jesus does not expect an answer since everyone knew the answer was yes. In Jewish culture, shepherds tend their sheep in the hills in pasture areas where the sheep could rest and eat grass. The shepherds kept their sheep protected in enclosures at night, so someone leaving his flock for a lost sheep was not cruel or foolish. The shepherd would search for the lost sheep until he found it. Then he would carry the sheep by putting its belly on the back of his neck and holding its feet in front.

Stop and show your team a picture of a Jewish shepherd carrying a sheep in the hills of Israel. In your culture, what is the normal response when an animal goes missing?

The shepherd celebrates by calling his friends and neighbors together, most likely to a feast. He wants them to be happy with him that he found his lost sheep. The phrase "I tell you" means that Jesus is about to say something important. When Jesus says, "in the same way," he is showing that he is about to give the meaning of the parable. Like the shepherd, God and his angels celebrate in heaven,

or the place where God lives, when one sinner repents. God is more happy about one sinner turning to him than he is about the 99 righteous people, or those who do not need to repent. We do not know if Jesus was referring to people who think they are righteous, or to people who already had a good relationship with God. It is best to leave your translation open to both interpretations.

Jesus uses similar words and phrases to tell a parable about a lost coin. Jesus uses a question to emphasize that a woman, most likely a widow, would certainly look for a valuable lost coin. When Jesus says she had 10 silver coins, he is referring to a Greek coin that was worth a day's pay. The woman lights a lamp, or a small container filled with oil and a wick. She brushes the floor with a broom and carefully searches until she finds the lost coin. Just like the shepherd, she calls her friends and neighbors to rejoice with her that she has found her lost coin. Jesus emphasizes that in the same way, God and his angels rejoice when a sinner repents.

Stop and show your team a picture of an oil lamp and a silver coin.

In the next story, Jesus tells the third and final parable to teach how God feels when one sinner repents and turns to Him. All three parables were told at the same time in response to the religious leaders who judged Jesus for being close to sinners.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is teaching. He is surrounded by a crowd including tax collectors and sinners. Religious leaders complain that Jesus is accepting sinners.

Second scene: Jesus tells a parable about a shepherd. A shepherd leaves 99 sheep to find a lost sheep. He finds the lost sheep and calls friends to celebrate. Jesus says God rejoices the same way as the shepherd when one sinner repents.

Third scene: Jesus tells a parable about a lost coin. A woman loses one of her ten silver coins. She lights a lamp and finds the coin. She calls her friends to

celebrate. Jesus says God and the angels rejoice the same way as the woman when one sinner repents.

The characters in this story include:

- Jesus
- Disciples
- Pharisees and teachers of the law
- Tax collectors
- Sinners
- Shepherd
- Sheep (99 and the lost sheep)
- Shepherd's friends
- God
- Woman
- Woman's friends
- Angels
- Sinner who repents

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that sinners were usually avoided and rejected by other Jews. They were not allowed to fully take part in their communities.

It is important to remember that each parable Jesus tells escalates in the importance of what is lost. In the first story, 1 out of 99 sheep are lost. But with the woman, 1 out of 10 coins were lost. And finally, in the next story, 1 of a father's 2 sons was lost.

It is important to remember that Jesus starts the story of the lost sheep with a question. Jesus does not expect the people to answer his question because everyone already knew the answer was yes. Jesus was emphasizing that yes, everyone would go look for the lost sheep!

It is important to remember that when Jesus says "I tell you," he is emphasizing that he is about to say something important and that he wants his audience to listen closely. The phrase "in the same way" indicates that Jesus is about to tell his listeners the main point of the parable.

It is important to remember that Jesus uses another question to start the parable of the lost coin. Again, Jesus knows his audience already knows the answer is yes. He uses the question to emphasize that of course the woman would search for her lost coin. Culturally, these were obvious answers to Jesus' audience.

It is important to remember that when the woman calls her friends to come rejoice with her that they were other women as she was most likely a widow.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Pharisees and teachers of the law
- Tax collectors
- Sinners
- Shepherd
- Sheep (99 and the lost sheep)
- Shepherd's friends
- God
- Woman
- Woman's friends
- Angels
- Sinner who repents

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure the team acts out the shepherd putting all of his effort into finding his lost sheep. He will not stop until he finds it.

Make sure the team acts out the shepherd rejoicing over his lost sheep at the same time God is rejoicing over one sinner turning to him. In the same way, act out the woman rejoicing over her found coin at the same time God and his angels rejoice over a sinner turning to him. These can be some of the same actors who were gathered around Jesus.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching and sinners and tax collectors gathering around him to hear what he says. Pharisees and teachers of the law complain that Jesus is accepting sinners.

Stop the action: Ask the actor playing the tax collector, "How do you feel?" You may hear things like, "Humbled. Jesus accepts me," "Jesus speaks with authority from God. I want to follow him," and "Curious. Jesus is so different from the other religious leaders." Ask the actor playing the religious leaders, "How do you feel?" You may hear things like, "Shocked. Doesn't Jesus know who that person is?" "Disgusted. How can Jesus call himself a religious teacher and be friends with sinners? He's becoming unclean," and "Desperate. I want to catch Jesus doing something wrong according to God's law." Restart the action.

Act out Jesus telling the parable of the lost sheep. The shepherd celebrates with his friends when he finds the lost sheep. Jesus says this is like God who rejoices when one sinner repents.

Stop the action: Ask the actor playing the shepherd, "How do you feel?" You may hear things like, "Happy. I'm so glad I found my lost sheep," "Caring. Every sheep matters to me," and "Excited. This is a cause to celebrate with my friends." Restart the action.

Act out Jesus telling the parable of the lost coin. The woman celebrates with her friends when she finds the lost coin. Jesus says this is like God who rejoices when one sinner repents.

Stop the action: Ask the actor playing the woman, "How do you feel?" You may hear things like, "Relieved. I don't know how I would have paid for things if I did not find my lost coin," "Happy. I want to celebrate finding my lost coin," and "Thankful. I'm so glad I was able to find it." Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching, and **tax collectors** and **sinners** gather around him. Tax collectors were Jewish men who worked for the Roman government collecting taxes, or money, from other Jews. They were despised by Jews and considered sinners. Sinners refers to anyone who habitually disobeys God. Be sure to translate tax collector and sinner in the same way you have before. Sinner is in the Master Glossary.

The **Pharisees** and the **teachers of the law**, or the Jewish religious leaders, complain because they see Jesus accepting sinners. Be sure to translate Pharisee and teachers of the law in the same way you have before. Both terms, Pharisee and teachers of the law, are in the Master Glossary.

Jesus knows their thoughts and tells three **parables**, or short stories that reveal a deeper meaning about God. Be sure to translate parable in the same way you have in previous passages. Parable is in the Master Glossary.

The first story is about a shepherd who loses a sheep. When he finds the sheep, the shepherd rejoices. Jesus says this is like God who rejoices in **heaven** when one sinner **repents**. Here, heaven refers to the place God lives. Repent means that a person decides to stop sinning and turn to God to have a restored relationship with him. Be sure to translate heaven and repent in the same way you have before. Both terms, heaven and repent, are in the Master Glossary.

Jesus says God will be more happy for the one sinner who repents than the 99 **righteous** people who do not need to repent. Here, righteous refers to people who live according to God's standards. Jesus may have been referring to those who thought they were righteous or to those who had already repented so God saw them as righteous. It is best to leave your translation open to both interpretations. Be sure to translate righteous the same way you have before. Righteous is in the Master Glossary.

Jesus tells another story about a woman who loses one of her 10 **silver coins**. Silver coins refer to drachmas, or Greek silver coins that were worth a day's pay for a common worker. The woman lights a **lamp** to be able to look for her lost coin. Lamp refers to a small container filled with oil that was lit with a wick. Be sure to translate lamp in the same way you have before.

Stop and show your team a picture of a drachma and a picture of a lamp for reference.

Jesus says the woman rejoices over finding the coin just like the **angels** rejoice in the presence of God when one sinner repents. Angels refer to supernatural beings who are messengers of God. Be sure to translate angel in the same way you have in previous passages. Angel is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 15:1-10

Audio Content

[webm zip](#) (2497167 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4212395 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 15:11-32

Hear and Heart

Hear Luke 15:11-32 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus was with his disciples and a large crowd heading to Jerusalem. Jesus told two parables to respond to religious leaders who

judged him for spending time with sinners. The parables were about a lost sheep and a lost coin. Now, Jesus continues teaching by telling his third and final parable about a man and his two sons.

Jesus' third parable is about a man with two sons. The younger son politely asks his father for his share of the estate. This was a portion of family property that sons received when their father was very old or died. But the younger son does not want to wait. This was very disrespectful to his father. In Jewish culture, the oldest son received twice as much property as that of any other son. So the father most likely gave his younger son a third of his property. The younger son quickly sold all of his property for money, which was even more disrespectful to his father. The younger son packed his things and moved to a land far from home. When Jesus says he "squandered all his wealth with wild living," he means the son spent his money unwisely on things like gambling, getting drunk, and having parties.

When the son used up all of his money, he began to go hungry because there was a famine in the land. A famine refers to a time in a land when there is very little to eat for humans or animals. He decides to work for a pig farmer who lived in that country. Most Jews hated pigs because they considered them to be unclean, or unable to be eaten. The man was so desperate that he was hungry enough to eat pig's food! This consisted of fruit pods from a tree that were usually only used for feeding animals. But no one gives the man anything to eat, not even the pods.

Stop and show your team a picture of pigs and carob pods. What animals are seen as unclean in your culture? How would a person feel if they had to work with these animals?

The story turns when the man comes to his senses, or begins to think more clearly. The son knows his father's hired workers have plenty of food. He decides to return home and ask his father if he can work on his farm. He feels he no longer deserves the honor of being called a son. Hired men do not refer to slaves but to free men who work for pay. When the son thinks about what he will say, he says, "I have sinned against heaven and against you." Heaven was another way to refer to God. The son was saying he had done wrong against God and against his father. The son thought that what he had done was so wrong that he could not expect his father to treat him as a son.

Stop and discuss with your team: How do people treat someone in your culture when someone returns to their family after leaving in a dishonorable way?

Jesus then changes his focus to the father. The father sees his son coming and recognizes him from a distance. Filled with a strong desire to show mercy, the father runs and greets his son. It would have been out of character for an older man to run like that. In Jewish culture, it was normal to greet family by hugging them and kissing them once on each cheek. The son begins his prepared speech but his father interrupts him. The father does the opposite of what his son expects. The father tells his servants to put his best robe, a ring, and sandals on his son at once. This means he does not want them to delay. These were all cultural ways to show honor and love to the son.

Stop and show your team a picture of a robe and Jewish sandals. Discuss with your team, what clothing or pieces of jewelry honor someone in your culture?

The father tells his servants to bring the fatted calf, or the young cow. Wealthy Jewish families usually fed one young calf extra grain so that it became fat. They kept it to be killed and eaten for special occasions. The father wants to eat a big meal together to celebrate his son's return. The father says, "This son of mine was dead and is alive again," to mean that his son was like someone who had died and come alive again. The father had never expected to see him again. The father compares him to something that is lost and found.

At the same time, the older son was working in his father's field. When he returns and hears the sounds of celebration, he learns they are celebrating his brother's return. The older son is angry and refuses to go in the house. By refusing to enter the house, the older brother was refusing to share a meal with his brother. In Jewish culture, this was a way to shun or reject his brother. When his father urges him to come inside, the son answers in a disrespectful way and does not call him Father. He complains that even though he worked like a slave for years and never disobeyed his father, his father never offered anything to him for a feast, not even a young goat. Young goats were less valuable than the fatted calf. The older son accuses the younger son of wasting his father's money on women with bad reputations.

The father responds kindly to the older son. He tells his son that he never left so there was no need to celebrate his return. All of the father's property

already belonged to him. The father says his son should celebrate his brother because he was lost and is now found. The father says he was dead and now he is alive. He does not mean his son was actually dead, but that it was like he was dead. But like the Pharisees, the older brother was refusing to celebrate. The older brother wanted to be recognized for his obedience and status as a son. But the Father wants him to accept his younger brother as the Father has accepted him. The parable ends open-ended with an invitation from the Father to accept those who were lost but are now found.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus is teaching. He is surrounded by a crowd including tax collectors and sinners. Religious leaders complain that Jesus is accepting sinners. Jesus teaches by telling two parables.

Second scene: Jesus tells a third parable about a man with two sons. The young son asks for his inheritance early. He sells the land and moves far away. He spends all his money, and he is hungry because there is a famine in the land. He works for a pig farmer, but he is still hungry.

Third scene: The younger son decides to return to his father and work for him. The father sees him coming back and runs to greet him. The father gladly welcomes him back and honors him. The father holds a great feast for the younger brother.

Fourth scene: The older brother returns from the field. A servant tells him his father is celebrating his younger brother. He is angry and refuses to join the celebration. His father tells him he should be happy because his brother was lost but now is found.

The characters in this story include:

- Jesus
- Disciples
- Pharisees and teachers of the law
- Tax collectors
- Sinners
- Father
- Young son
- Old son
- Servants of the father
- Pig farmer
- Pigs

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that this is the third parable that Jesus taught to emphasize that God rejoices when sinners turn to Him.

It is important to remember that the son was hungry and did not have anything to eat because there was a famine in the land.

It is important to remember that pigs were unclean and despised by the Jews. According to God's law, Jews could not eat them. The man must have been very desperate to agree to work for a pig farmer.

It is important to remember that when Jesus said the son came to his senses, that this was a turning point in the story. This needs to be emphasized.

It is important to remember that when the son says, "I have sinned against heaven," that heaven represents God himself. The son means that he had done wrong in God's eyes.

It is important to remember that the father's robe, his ring, and putting on sandals were all symbols of honor in Jewish culture. Killing the fattened calf was an even greater way to show honor and celebrate the young son. Young goats by comparison were not as important or valuable.

It is important to remember that two things are happening at one time. The young son returns and is greeted by his father at the same time the older brother is out working in the fields.

It is important to remember that the older brother shuns and rejects his younger brother by refusing to enter the home and share a meal with him. The older son also shows disrespect to his father by not calling him Father.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- Pharisees and teachers of the law
- Tax collectors
- Sinners
- Father
- Young son
- Old son
- Servants of the father
- Pig farmer
- Pigs

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure the team acts out the shepherd putting all of his effort into finding his lost sheep. He will not stop until he finds it.

Make sure the team acts out the shepherd rejoicing over his lost sheep at the same time God is rejoicing over one sinner turning to him. In the same way, act out the woman rejoicing over her found coin at the same time God and his angels rejoice over a sinner turning to him. These can be some of the same actors who were gathered around Jesus.

Make sure that the team acts out the older brother being shocked and angry when the younger

brother asks for his inheritance early and then leaves.

Make sure that the team acts out the younger brother spending his money in wrong ways at the same time his older brother is working for their father.

Make sure that the team acts out the younger brother being very hungry. He is disgusted by the pigs, but he is so hungry that he decided to work for a pig farmer.

Make sure that the team acts out the younger brother coming to his senses when he starts to see the pigs' food as desirable. He decides to return to his father.

Make sure the team acts out the younger brother clothed in his father's best robe, with a ring on his finger, and sandals on his feet when he celebrates at the feast with his family. At the same time, act out the older brother working in the field.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching, and sinners and tax collectors gathering around him to hear what he says. Pharisees and teachers of the law complain that Jesus is accepting sinners. Jesus tells a third parable of a man with two sons. The young son asks for his inheritance early. He sells the father's property for money and then moves far away.

Stop the action: Ask the actor playing the father, "How do you feel?" You may hear things like, "Sad. He does not understand how important family is," "Disrespected. My son wishes I was dead," and "Frustrated. My son did not even value his inheritance." Restart the action.

Act out the younger son spending all of his money on living the wrong way. A famine comes and he is left hungry and with no money far from home.

Stop the action: Ask the actor playing the young son, "How do you feel?" You may hear things like, "Lonely. I miss my family," "Regretful. I should not have spent all of my money so quickly," and "Desperate. I'm so hungry I would do anything for food." Restart the action.

Act out the young son working for a pig farmer. He is so hungry he begins to desire the pig's food. He decides to return to his father and ask to be his hired servant. He knows he has done wrong against God and against his father. He begins his journey home.

Stop the action: Ask the actor playing the young son, "How do you feel?" You may hear things like, "Determined. I will work for my father even if he doesn't call me his son," "Embarrassed. I'm ashamed I wasted my father's money," and "Worried. I wonder what my family will think of me?" Restart the action.

Act out the father seeing his young son approaching from far away. The father recognizes him and runs to greet him. He honors his young son with a robe, a ring, and sandals on his feet. The father tells his servants that they will have a big celebration for his son because he has returned.

Stop the action: Ask the actor playing the young son, "How do you feel?" You may hear things like, "Disbelief. I can't believe how happy my father is," "Humbled. He accepted me even after all the evil I did," and "I do not deserve the honor my father is giving me." Restart the action. Ask the actor playing the father, "How do you feel?" You may hear things like, "Relief. My son is home again," "Joyful. This is cause to celebrate," and "Concerned. He looks so thin. I will host a banquet for him." Restart the action.

Act out the older brother working in the field. He returns home and hears a celebration. He learns his brother has returned and that his father had the fat calf killed to honor him. The older brother refuses to go in and celebrate. The father tells him he should be happy because his brother was lost but now he is found.

Stop the action: Ask the actor playing the older son, "How do you feel?" You may hear things like, "Upset. My brother does not deserve to be honored," "Jealous. I want my father to publicly recognize my obedience," and "I am glad my brother is back, but it is hard to celebrate him." Ask the actor playing the religious leaders listening to the parable, "How do you feel?" You may hear things like, "It is wrong to praise sinners!" "Why would the father celebrate him when he sinned against God?" and "Unsettled. Jesus always uses clever stories to criticize us."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus tells a parable, or short story, about a man with two sons. The young son asks for his inheritance early then moves far away. After a famine comes and he works for a **pig** farmer, the young son decides to return home. The Jews considered pigs to be unclean because they could not be eaten.

Stop and show a picture of a pig if you have not already.

The young son returns home and his father greets him. When the young son says, "I have sinned against **heaven** and I have sinned against you," in this context, heaven refers to God himself. The man was saying he had done wrong against God and his father. Be sure to translate heaven in the same way you have before. Heaven is in the Master Glossary.

The father orders his servants to bring his best robe, sandals, and his ring to place on his son to honor him. A **servant** refers to someone who lived in the household of his master and serves the needs of his master. Be sure to translate servant in the same way you have before. Servant is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group

member should practice telling this final version of the passage.

Luke 15:11–32

Audio Content

[webm zip](#) (2864523 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
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- [FIA Step 6](#)

[mp3 zip](#) (4863456 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 16:1–15

Hear and Heart

Hear Luke 16:1–15 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is continuing to teach in parables. Remember a parable is a story using everyday situations to explain a deeper meaning. Jesus addresses this parable to His disciples, or His followers. However, Jesus knows that the Pharisees, or religious leaders, are still listening to everything. Jesus tells a parable to the disciples to discourage an attitude highly held by the Pharisees. The parable teaches the disciples to be good managers of money without allowing themselves to be slaves to money.

Jesus tells a story of a rich man who has a manager over all of the rich man's possessions. A manager is one who is in charge of running a household. It is likely that the rich man traveled a lot and therefore needed someone to manage his affairs. The manager had a lot of legal responsibility for the rich man. The manager was responsible for loaning the farmers money and then collecting the debt. A Jewish man could not charge another Jew interest. However, more than likely, the manager agreed to receive the interest from the farmers' harvest.

Someone, it does not say who, accuses the manager of wasting the rich man's possessions. The rich man asks, "What is this I heard about you?" He is not expecting an answer to this question. This question assumes that both the rich man and the manager know what the rich man is talking about. The story does not say whether or not the accusation is true. The way the rich man and the manager respond to the accusation make it seem to be true.

Stop and discuss as a team: In your culture is there a role for someone to look after another person's

household? Discuss what that person is in charge of and how much authority do they have?

The rich man tells the manager to give a report of the accounts. The report would have to tell the rich man what the manager received and what the manager spent, and what was still owed. The rich man then tells the manager that the manager will no longer work as the manager.

Stop and discuss as a team: In your culture what happens when someone is accused of doing something wrong? How does the community treat that person? How does that person's friends respond? What happens with his job or his money?

The manager says to himself, "What shall I do?" The manager is looking at his future, not at the account he has to give. The management position would have given the manager a place to live and higher social status. When the manager loses this job, he would have lost both status and home at once. The manager has no other option for work. The manager cannot do hard physical labor like digging into the ground for farming, and he is too proud to beg. These jobs would put the manager into a much lower class. The manager would be unclean in Jewish tradition if he had to beg. Others would hear about the manager's problems, so it is unlikely the manager can get another job in the same position for someone else.

The manager comes up with a plan that will ensure that others will be kind to him after he loses his job. The manager calls the people, one by one, who owe the rich man a debt. The manager then reduced each of their debts before he had to turn in the accounts to the rich man.

The story only tells us of two men whose debt was reduced, but it is assumed that there were many more. We know their debt is large, but we don't know the exact amount. One version states 800 gallons of oil and 1000 bushels of wheat. The manager tells the men to sit down quickly. The manager is doing this quickly and secretly. The parable does not tell us if what the manager does to reduce the debt was legal or moral.

In that culture, the manager did a favor for those in debt, and then those who owed the debt, would owe the manager something in return. The manager believes they will show hospitality to him when he no longer has a place to live. The manager has secured his future.

Stop and discuss as a team: Is there an expectation of mutual exchange in your culture? What does that

look like? Tell a story about a time someone did a favor for you or you did a favor for them. What was expected of you or them afterwards?

The rich man has no choice but to appreciate the manager's idea to reduce the debt for the manager's benefit as well as the debtors' benefit. Most versions say that the manager acted "shrewdly." To be shrewd means to act with insight and with understanding into a situation. Shrewd is neither morally good or bad, but it is able to assess a situation and act appropriately to gain the desired result. Even though the rich man praises the manager for being smart in these interactions, Jesus calls the manager dishonest. Jesus is saying that the manager was dishonest in his job, not just when the manager reduced people's debt.

Jesus compares two groups of people. One group is the "sons of this age," or the people who follow the world's ways. The other group is the "sons of light," or the people who follow the ways of God's Kingdom. The people who follow the world's ways are better at using the world's system. We should not take the example of the unjust manager to justify being dishonest. However, the unjust manager was shrewd, and the people who follow God's Kingdom can sometimes learn from those who are shrewd.

Stop and discuss as a team: Are there worldly men or women in your culture who use understanding and careful planning to gain a result? Tell a story about a time when a dishonest person did something that caused himself to gain something.

Jesus makes the point that the parable teaches the disciples to use "unrighteous wealth," or wealth that belongs to this world, to help others, or "make friends." Most think that Jesus is talking about helping the poor and using wealth, which is not eternal, to benefit others for eternity. Jesus is not saying that money is bad but that money is part of this world. Money is not eternal.

Jesus then declares that those who are faithful in little things can be trusted with more, and those who deal unjustly with little, will also deal unjustly with more. To be faithful is to be trustworthy and consistent. Jesus asks two questions and does not expect an answer. Jesus asks, "If you have not been faithful with unrighteous wealth, or wealth that belongs to the world, who will trust you with true riches?" These true riches are riches of the kingdom of God, or spiritual wisdom, and relationship with Jesus. Likewise, "If you cannot be

faithful with someone else's possessions, no one will give you your own."

Then Jesus finishes this section of the parable by sharing one of the main points. No one can serve two masters, and therefore no one can serve God and money. The manager in the parable was more focused on money than he was on serving the rich man faithfully. Jesus expects the disciples and the Pharisees to understand that if money is their master, they will not be serving God.

The Pharisees, who are lovers of money, heard everything that Jesus said and made fun of Jesus for it. Jesus said to them that they make themselves look good to people, but God knows their hearts. What the world system cares about, God despises.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 4 scenes.

First scene: Jesus tells a parable to his disciples about a rich man who has a manager. The manager is accused of mismanaging the rich man's wealth. The rich man confronts the manager and tells the manager to give an account of what has been done. The rich man tells the manager he will no longer work for the rich man.

Second scene: The manager wonders what he will do to take care of himself. The manager has an idea and calls all of those who owe the rich man a debt. The manager reduces their debt significantly. The ones who owe the debt to the rich man, now also owe the manager a favor in return. The manager believes they will be hospitable to him by allowing him to stay in their homes. The rich man appreciates how clever the manager was in handling this situation.

Third scene: Jesus comments on how the manager assessed the situation and acted on it smartly. He then says that those who are faithful with little things can be trusted with more and those who are not faithful with little cannot be trusted with more. Jesus asks two questions about being a faithful manager of finances. He does not expect answers. Jesus tells the disciples that they cannot love God and money.

Fourth scene: The Pharisees hear Jesus say this and laugh at Jesus. Jesus rebukes them telling them that even though they might try to look good on the outside God knows their hearts.

The characters in this story include:

- Jesus
- Disciples
- Pharisees

The characters in this parable include:

- The rich man
- The manager
- The one who accuses the manager
- The ones who owe the rich man a debt

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is telling a parable and addresses Jesus' disciples specifically. Jesus is teaching with both the disciples and Pharisees around him. Jesus tells the parable of a rich man with a manager who is not handling the business well.

Discuss what this might have looked like. What do you think the manager did or didn't do?

The rich man brings the accusation to the manager. Because the manager is responsible for the household, we can assume this took place in or around the rich man's house.

The manager understands that his life is about to be changed for the worse. The manager then calls those who owe the rich man a debt and has them reduce their debt. The debtors will then owe the manager a favor. The rich man appreciates how shrewd the manager was to take care of the manager's own future needs.

Does your culture have a game that uses fake money? Utilize fake money or something like leaves that would represent money to discuss and walk through how the accounts were settled.

Jesus then comments on the need for this same shrewdness for children of the light. Jesus comments on how people who are faithful with little will remain faithful and those who are not

faithful with little will not be faithful with much. Jesus makes a point to the disciples that they need to be smart and faithful with the things that they have been given and that they cannot serve two different masters at one time. Jesus says the disciples cannot serve God and money.

The Pharisees who have been there the whole time listening, make fun of Jesus for what Jesus says. The Pharisees are known to love money. Jesus tells them that they may look good to people but God knows their hearts.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 4 scenes.

The characters in this story include:

- Jesus
- Disciples
- Pharisees

The characters in this parable include:

- The rich man
- The manager
- The one who accuses the manager
- The ones who owe the rich man a debt

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points. Be sure to act out the parable that Jesus is telling.

Jesus is talking to his disciples. Jesus tells a parable about a rich man who has a manager of his household. People tell the rich man that the

manager is dishonest. The rich man brings the accusation to the manager.

The manager understands that his life is about to be changed for the worse. The manager then calls those who owe the rich man a debt and has them reduce their debt.

Stop the action: Ask the people playing the debtors how they feel when their debt is reduced. Listen for things like, "Relieved! So happy that I don't owe as much," "Thankful to the manager for changing my debt." Restart the action

The debtors will then owe the manager a favor. The rich man appreciates how shrewd the manager was to take care of the manager's own future needs.

Jesus then comments on the need for this same ability to assess situations and bring a desired outcome, for children of the light. Jesus comments on how people who are faithful with little will remain faithful and those who are not faithful with little will not be faithful with much. Jesus makes a point to the disciples that they need to be smart and faithful with the things that they have been given and that they cannot serve two different masters at one time. Jesus says the disciples cannot serve God and money.

Stop the action: Ask the disciples what they are feeling or thinking. Listen for things like, "Certain Jesus is directing His comments to the Pharisees." "Hopeful that I will never put money over God." "Fearful that I will put money before God." "Fearful because if I don't look for money, I hope God will provide for me." Restart the action.

The Pharisees who have been there the whole time listening make fun of Jesus for what Jesus says. The Pharisees are known to love money. Jesus tells them that they may look good to people but God knows their hearts.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus speaks directly to the **disciples**. Jesus' disciples are His closest followers. Use the same word for disciples that you've used before. Refer to the Master Glossary for a definition of disciples.

Jesus tells a parable about a rich man who has a **manager**. A manager is one in charge of a household and the financial affairs of another. The manager is accused of being dishonest. The rich man confronts the manager about it. The rich man

tells the manager to get the accounts in order because the manager is fired.

The manager reduces the debt of several men who owe the rich man. This makes sure the manager will be owed a favor by these men. The rich man appreciates that the manager acted **shrewdly**. To be shrewd means to act with insight and with understanding into a situation. Shrewd is neither morally good or bad, but it is able to assess a situation and act appropriately to gain the desired result.

Jesus talks about when the **faithfulness** of people can be counted on. Faithfulness is being trustworthy and dependable. Jesus says the disciples cannot serve two masters. Jesus says they cannot serve God and money.

The **Pharisees**, or the religious rulers of the day, laughed at Jesus for saying this. The Pharisees were known to love money. Jesus tells the Pharisees that they may try to look good to the world around them, but God knows their hearts. Translate Pharisees the same way you have previously. Refer to the Master Glossary for a definition of Pharisees.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you

liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 16:1-15

Audio Content

[webm zip](#) (3093004 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (5470782 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 16:16-18

Hear and Heart

Hear Luke 16:16-18 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been talking to the disciples and Pharisees about how they love masters other than God. He has also warned them not to care more about what men think about them than what God thinks about them. Jesus is letting them know that Jesus is not getting rid of or contradicting the law and teachings given by Moses and the prophets. Rather, people need to understand the laws and teachings of Moses and the prophets in the light of Jesus' teachings about God's Kingdom. The laws that God gave Moses were often just called the Law. And the other teachings from other prophets were just called the Prophets. The kingdom of God is the rule and reign of God in the hearts of people who follow Him until one day God's rule and reign is complete in all of the earth.

Jesus is making a distinction between the Old Testament law and prophets, and the good news of the kingdom of God that Jesus is preaching. John the Baptist is the point in time when people began to hear about God's Kingdom. Jesus says that everyone is forcing their way into the kingdom of God. There are several possible meanings of this statement. The word "forcing" means to use violence. Jesus could be saying that people use violence or military force to establish what they think is God's Kingdom on earth. Some believe that Jesus is saying that people strive or try really hard to get into the kingdom of God. Most believe that Jesus is stressing the connection to the actions of the unjust manager who was desperate but acted decisively and smartly. Jesus may also be saying that when people choose which master they will serve, they are making an important decision. It

could also be said, "Everyone who wants the benefits of the good news of the kingdom of God must take drastic action to obtain it." Perhaps Jesus is talking directly to the Pharisees who are "stealing away" the kingdom of God from their followers. The Pharisees gave instructions to the people to do things that made them look good on the outside, but did not change their inner thoughts or motivations. Jesus also said that everyone is eager to get into God's Kingdom. This would be offensive to the Pharisees, the main Jewish religious leaders, because they thought they were the only ones righteous enough to get into the God's Kingdom.

Stop and discuss as a team: In your church or community, what do people think happens in the kingdom of God? What are some ways, other than Jesus, that people try to get into the kingdom of God?

Jesus emphasizes that the law will last a long time. Jesus says it would be easier for heaven and earth to pass away, or be destroyed, than for even the smallest mark of writing in the law to go away.

Then Jesus gives an interpretation of one law on divorce that might have surprised the Pharisees. Jews were allowed to divorce their wives and remarry if there was proper cause and as long as they went through the proper procedures. The Pharisees broadened the meaning of the law so that they could continue to do bad things as they wished. The culture had become such that Jews were divorcing and remarrying because they were attracted to a woman who was not their wife. Jesus was taking a strong stance against divorcing someone in order to remarry another, calling it adultery, or unfaithfulness in marriage.

Stop and discuss as a team: Talk about a law in your culture that the government or religious leaders are not as strict about enforcing, because it benefits their desires. How do you see this affecting your culture?

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 1 scene.

First scene: Jesus is talking to the Pharisees in the hearing of the disciples. Jesus tells the Pharisees that people proclaimed the teachings from the law from Moses and the prophets until the time of John

the Baptist. Jesus says since then He has preached the good news of the kingdom of God. Many are trying to eagerly enter into the kingdom of God. Jesus makes sure the Pharisees know that the law is still important and has not gone away. Jesus tells the Pharisees that to divorce a wife and marry another is to commit adultery, and marrying a divorced woman is committing adultery.

The characters in this story include:

- Jesus
- Pharisees (listening to Jesus)
- John the Baptist is mentioned
- People who force their way into the kingdom of God
- Married and divorced men and women

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is still talking to the Pharisees. Jesus directed His comments towards the Pharisees after they mocked Jesus for talking about money. Jesus is explaining that the good news of the kingdom of God is not separate from the law and the prophets, and that everyone is trying desperately to get into the kingdom of God. Jesus says that the law still has its place and that it is eternal. Jesus says that it would be easier for all of creation and heaven to be destroyed than for the smallest mark of writing in the law to go away.

As a team, take something that you can make a mark with: a stick in dirt, a flower on concrete, or a pen/pencil and paper if available. Make the smallest visible mark in the dirt, on concrete, or on paper that you can. Jesus says it would be easier for all of creation to disappear than for that mark in the law to go away.

Jesus gives a stricter interpretation of the law. He gives an example to show how the law remains important.

How does your culture give examples to show a point?

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 1 scene.

The characters in this story include:

- Jesus
- Pharisees (listening to Jesus)
- John the Baptist is mentioned
- People who force their way into the kingdom of God
- Married and divorced men and women

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points.

Jesus is talking to the Pharisees in the hearing of the disciples. Jesus tells the Pharisees that people proclaimed the Law and the Prophets until the time of John the Baptist. Jesus says since then the good news of the kingdom of God has been preached. Many are trying to violently force or eagerly enter their way into the kingdom of God. Jesus makes sure the Pharisees know that the law is still important and has not gone away. Jesus tells the Pharisees for a man to divorce a wife and marry another is to commit adultery, and a man marrying a divorced woman is committing adultery.

Stop the action: Ask the people playing the Pharisees how they are feeling. Listen for things like, "Angry that Jesus seems to be competing with God's laws. Jesus thinks He's better than us!" "Offended that Jesus would allow anyone into God's Kingdom, even sinners!"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is talking to the Pharisees in the hearing of the disciples. Pharisees are the Jewish religious

teachers. The disciples are Jesus' closest followers. Jesus tells the Pharisees that the **Law and the Prophets**, was preached until the time of **John the Baptist**. The Law and the Prophets were the messages from God to His people, the Israelites, throughout the Old Testament. God gave Moses the laws and they were passed down to the next generations. The prophets were the ones who spoke God's messages to His people. Refer to the Master Glossary for both law and prophets. John the Baptist was the one who prepared the way for Jesus and God's Kingdom by telling people to repent of their sins and be baptized. Use the same words for John the Baptist you have used before.

Jesus says since then the good news of the **kingdom of God** has been preached. The kingdom of God is when God rules and reigns over all things. Use the same word you have used for the kingdom of God in the book of Luke. Refer to the Master Glossary for a definition of kingdom of God.

Many are trying to eagerly enter into the kingdom of God. Jesus makes sure the Pharisees know that the law is still important and has not been done away with. Jesus tells the Pharisees that to divorce a wife and marry another is to commit **adultery**, and marrying a divorced woman is committing adultery. Adultery is when a husband or wife has sexual relations with someone who is not their husband or wife. See the Master Glossary for a definition of adultery.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects,

motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 16:16–18

Audio Content

[webm zip](#) (2087214 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

[mp3 zip](#) (3629209 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 16:19–31

Hear and Heart

Hear Luke 16:19–31 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is telling another parable to the Pharisees. Remember a parable is a story that uses everyday situations to make a deeper point. The Pharisees are the Jewish religious teachers of the day. The Pharisees were known to love money and often disliked Jesus' teachings. The disciples are still listening to Jesus as well. Disciples are the closest followers of Jesus. Jesus is continuing the theme of worldly wealth and spiritual wealth in this series of parables.

This parable contrasts a rich man and a poor man. The rich man was always dressed in purple robes, and fine linen. The dye for purple cloth was very expensive and also known to be the color of royalty. The fine linen is the rich man's undergarments. White linen garments indicated a member of the highest class. White garments underneath a purple robe was the sign of highest wealth. He wore these every day. The rich man lived each day in luxury. The rich man may have had a feast of food every day.

Stop and discuss as a team: In what ways do rich people show their wealth? How do most rich people in your culture act?

The poor man, by contrast to the rich man, has a name. Lazarus is the only character in one of Jesus' parables to receive a name. The name Lazarus means, "the one who God helps" or "God has helped."

Lazarus was laid at the gate of the rich man. The term "was laid" means to be thrown down carelessly and left there. This term is also used for people who are confined to bed because of illness.

The gate would have been away from the front door signifying that the rich man had a large property, not just a house. Lazarus would have been in a place noticed by any person who went in and out of the rich man's house. Notice that there is no mention of Lazarus' clothing. In contrast to the rich man, Lazarus is covered with open sores. Lazarus is laid there in order to beg. Lazarus is considered an outcast and unclean, or not accepted by the community because of sickness or actions.

Stop and discuss as a team: Describe the different classes or castes in your culture. How can you tell the difference? How are the poor or lower classes treated in your culture?

While the rich man ate feasts, Lazarus longed for someone to feed him with any crumbs that might fall off of the rich man's table. Lazarus is not near the rich man's table. Lazarus just longs for any small bit of food. This would have included the loaves of bread that were used as napkins and then were tossed from the table. And yet, even the dogs were coming to lick Lazarus' open sores. In some cultures dogs are considered part of the family. In this parable these dogs are probably ones that scavenge for food wherever they could and were not taken care of by people.

Stop and discuss as a team: Look at the picture of the dogs. Describe any animal that is similar in your culture.

Lazarus dies. Lazarus' body is probably not buried, which is like someone cursing him in the Jewish culture. However, angels come and carry Lazarus to Abraham's bosom, or to Abraham's side at the heavenly feast. Angels are supernatural spiritual beings who are messengers from God. Abraham was the ancestor of God's chosen people, the Jewish people. God told Abraham to leave his home and go to a land God would show Abraham. God blessed Abraham and said that because Abraham believed in God he had a right relationship with God.

Lazarus is at a great feast in heaven with Abraham. This is a position of honor. This is quite the contrast to Lazarus' earthly life where Lazarus couldn't even eat someone's scraps of food. There is no indication as to why Lazarus ended up in a place of honor. We should not assume that it was just because of Lazarus' poverty.

The rich man also dies. The rich man is buried, which shows the rich man's earthly wealth once again. Both the rich man and Lazarus end up in Hades, though still separated from each other by a great distance. Lazarus experiences Hades as

pleasant and peaceful. The rich man experiences torment and agony, because he experiences life after death like an unrighteous person who does not have a relationship with God. Most Bible scholars believe that Hades is where the dead go, both the righteous and the unrighteous people, until the final judgment.

Stop and discuss as a team: What are the beliefs in your culture about what happens when people die?

The rich man looked up and saw Abraham and Lazarus far away. The wicked people and the righteous people are separated from each other in Hades. However, for the parable, communication between the two is necessary. Notice however, that Lazarus never speaks in this parable. Only the rich man and Abraham speak to each other.

The rich man cries out to Abraham calling him, "Father Abraham." The rich man is still trying to make himself as one of Abraham's "children." Abraham was traditionally known as a model of hospitality to strangers. Clearly this is not the case for the rich man. Since Abraham is considered the father of the Jewish people and religion, Abraham has a position of authority and importance. The rich man asks Abraham for mercy because the rich man is in torment. Mercy is gracious help in times of need and helplessness. Torment is severe agony or pain due to torture. The rich man asks Abraham to send Lazarus to dip Lazarus' finger in water to cool the rich man's tongue. The rich man knew Lazarus' name this whole time, but never once in life helped him. It appears that the rich man still believes that the poor are supposed to carry out errands for the wealthy.

Abraham calls the rich man, "son", or "child." This shows that the rich man is still one of Abraham's descendants. It is also a term of compassion. God shows compassion even to those who ignore God. Abraham tells the rich man to remember that the rich man received good things in life and Lazarus received bad things but now it was the opposite. The term "remember" means that this is information the rich man should already know. Abraham also explains that the great chasm, or a large distance like a hole with no bottom, between them cannot be crossed by either side.

Stop and look at the picture of the great chasm.

The rich man asks if Abraham can send Lazarus to warn the rich man's father's household, specifically the rich man's 5 brothers so they will not come to the place of torment as well. Abraham's response that the brothers should listen to Moses and the

prophets indicates that the brothers already have sufficient warning. The rich man then says, "no" to Abraham, indicating that the rich man believes Abraham is wrong. The rich man states that if someone from the dead were to go to the brothers they would repent. Abraham states that if they won't listen to Moses and the Prophets then they will not be persuaded even if someone rises from the dead. Abraham specifically mentions resurrection, while the rich man only mentioned a messenger from the dead. Jesus' parable is pointing to Jesus' future death and resurrection. Jesus is saying that if the Pharisees won't listen to Moses and the prophets, then they won't believe when Jesus is raised from the dead either. Jesus' resurrection will make no impact on them because, however they look on the surface, they have already hardened their hearts to the voice of God.

Stop and discuss as a team: In your culture, what have you seen convince people to follow God? What have you seen that keeps people from following God?

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 3 scenes.

First scene: Jesus is telling a parable comparing and contrasting a rich man and a poor man. Jesus talks about the wealth and lavish life of the rich man. Jesus then tells of the poor man named Lazarus who is begging at the rich man's gate and is covered in sores. Lazarus longs to be able to eat the scraps from the rich man's table. But instead the dogs come and lick his sores.

Second scene: Both Lazarus and the rich man die. Lazarus is taken away by angels to Abraham. The rich man is buried and goes to be tormented.

Third scene: The rich man looks up and sees Abraham and Lazarus. The rich man asks Abraham to have mercy on him and to send Lazarus to dip his finger in water to cool the rich man's tongue. Abraham says no because when they were alive, it was Lazarus who had bad things, and the rich man who had good things. Now the roles are reversed. The rich man then asks for Lazarus to be sent to the rich man's brothers to warn them so the brothers don't also end up in torment. Abraham tells him that they have Moses and the prophets to warn

them. The rich man argues that that's not enough. The rich man says that surely his brothers would listen if someone were sent from the dead. Abraham tells the rich man that if the brothers won't listen to Moses and the prophets then they certainly won't listen when someone is raised from the dead.

The characters in this story include:

- (Telling the story) Jesus
- (Listening to the parable) the Pharisees and the disciples

The characters in the parable include:

- The rich man
- Lazarus
- The dogs
- Angels
- Abraham

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is telling another parable to the Pharisees and disciples. Jesus starts right into the story about a rich man who showed off his lavish wealth by the clothing the rich man wore. He habitually, or regularly, dressed in clothes that were dyed with purple. This dye came from Tyre in Lebanon and was very expensive because it took a long time to extract the dye.

Look at the pictures of the purple dyed clothing from Tyre.

The rich man also wore fine linen undergarments. Everyday the rich man ate a feast. We assume that the rich man feasted at his table in his home. The rich man's table is mentioned later in the story. The rich man's life looked wonderful on the outside.

A poor man who was named Lazarus was left at the gate of the rich man's property. Lazarus was covered with sores and wished that someone could feed him the scraps from the rich man's table. However, instead of receiving scraps from the table, the dogs came to lick Lazarus' sores. A word like "however," or "besides" shows the contrast between what Lazarus wished for and what actually happened.

The poor man died and was carried away by angels to Abraham's side. The rich man also died and was buried. From Hades, where the rich man was being tormented, the rich man looked up and saw Abraham and Lazarus a great distance off. The rich man called out, "Father Abraham."

Stop and as a team walk away from each other. How far away are you where you can still hear one another if you are yelling?

The rich man does not ever talk to Lazarus. The rich man only talks with Abraham. The rich man must have been a Jew in order to claim Abraham as his father. The rich man has a conversation with Abraham asking for mercy first for himself and then for his brothers. The rich man asks for Lazarus to be used to relieve the rich man's torment. Abraham tells him "no," because now Lazarus is in comfort. The rich man then asks if Lazarus would go warn his brothers, insisting that the brothers would listen if someone came from the dead. Abraham makes it clear that if they won't listen to Moses and the prophets then they won't listen even if someone is raised from the dead.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 3 scenes.

The characters in this story include:

- Jesus
- (Listening to the parable) the Pharisees, and the disciples

The characters in the parable include:

- The rich man
- Lazarus
- The dogs
- Angels
- Abraham

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points. Remember that Jesus is telling this parable.

Jesus is telling a parable comparing and contrasting a rich man and a poor man. Jesus talks about the wealth and lavish life of the rich man. Jesus then tells of the poor man named Lazarus who is begging at the rich man's gate and is covered in sores. Lazarus longs to be able to eat the scraps from the rich man's table. But instead the dogs come and lick his sores.

Stop the action: Ask the actor playing Lazarus how he is feeling. Listen for things like, "Sick, and in pain because of the sores on my body." "Frustrated that I am not able to care for myself." "Ashamed, sad, embarrassed. Like an outcast that no one cares about." Restart the action.

Both men died. Lazarus was carried away by angels to Abraham's side. The rich man also died and was buried. He was in Hades being tormented, while Lazarus is by Abraham being comforted.

Stop the action: Ask the men playing the rich man and Lazarus how they are feeling. Listen for things like this from the rich man, "In so much pain, I just need relief!" "Like this is so unfair! What did I do to deserve this?" From Lazarus listen for things like, "Completely relieved and at peace." "I'm no longer in pain or suffering." "Loved and valued!" Restart the action.

The rich man looks up and sees Abraham and Lazarus and asks Abraham for mercy. Abraham reminds the rich man that the rich man and Lazarus have switched positions from when they were on earth. Abraham also tells the rich man that there is a great chasm that cannot be crossed by either side.

The rich man asks Abraham to send Lazarus to his 5 brothers to warn them. Abraham tells the rich man that the brothers should listen to Moses and the Prophets.

The rich man says that if someone from the dead goes to his 5 brothers, they will surely listen and repent. Abraham insists that if they won't listen to Moses and the prophets, they won't listen even when someone is raised from the dead.

Stop the action: Ask the actor playing the rich man how he's feeling. Listen for things like, "Defeated because there seems to be nothing I can do." "In pain and agony and I hope it will stop soon." "Jealous of where Lazarus is." "Regretting my choice not to be kind to those in need. Now I'm not receiving kindness when I'm in need."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus tells a parable of a rich man who was very wealthy, shown by the rich man's clothing and his extravagant feasts. A poor man, named Lazarus, was laid at the gate of the rich man's estate. Lazarus was ill with sores all over his body. Lazarus longed for even the bits of food that fell off of the rich man's table. Instead, dogs licked his sores.

Both men died. Lazarus was carried away by **angels** to **Abraham's** side. Angels are supernatural spiritual messengers of God. Use the same term you've used for angels before. Refer to the Master Glossary for a definition of angels. Abraham is the father of the Jewish faith and the one to whom God promised to make a great nation.

The rich man also died and was buried. He was in **Hades**. Hades is not the final place of torment for those who do not follow Jesus. It is believed to be a place where both the just and unjust go when they die until the final judgment comes.

The rich man looks up and sees Abraham and Lazarus and asks Abraham for **mercy** because the rich man is in **torment**. Mercy is to show kindness or compassion for someone who is in serious need. Refer to the Master Glossary for a definition of mercy. Torment is severe pain and agony due to torture.

Abraham reminds the rich man that the rich man and Lazarus have switched positions from when they were on earth. Abraham also tells the rich man that there is a great **chasm** that cannot be crossed by either side. A chasm is an impassable distance.

Look again at the picture of the great chasm.

The rich man asks Abraham to send Lazarus to his 5 brothers to warn them. Abraham tells the rich man that the brothers should listen to **Moses and the Prophets**. Another term for Moses and the Prophets is the **Law and the Prophets**. See the Master Glossary for a full definition of Law and of prophet.

The rich man says that if someone from the dead goes to his 5 brothers, they will surely listen and **repent** from their **sins**. Abraham insists that if they won't listen to Moses and the prophets, they won't listen even when someone is raised from the dead. To repent is to turn to a different direction from what you were doing. Refer to the Master Glossary for a definition of sins and of repent.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 16:19–31

Audio Content

[webm zip](#) (3635406 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (6373707 KB)

- [FIA Step 1](#)
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Luke 17:1–10

Hear and Heart

Hear Luke 17:1–10 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus addresses His disciples. The disciples are those who are following Jesus. Here this refers to more than Jesus' 12 closest disciples. Luke narrows

this down later by calling the 12 closest disciples "apostles." The Pharisees are still in the crowd and so they are still hearing everything Jesus says. We assume that Jesus is continuing His teaching from previous passages. However, there is no indication of time or place in the text.

Jesus tells His disciples that temptations to sin will absolutely come. Some versions translate temptations to sin as "stumbling blocks." The word for "stumbling block" is a trap, or a snare that one would use to catch an animal.

Stop and look at the picture of the animal trap.

Jesus tells the disciples that those who cause others to sin will endure great hardship and distress. Jesus says it would be better or more favorable for those who cause "these little ones" to sin, to tie a millstone around their neck and be cast into the sea. "These little ones" refers to those who are vulnerable, people who do not know many things, or of lower status. A millstone is a very large stone used to grind down grain as it was being rotated in a mill. The millstone weighs approximately 1500 kilograms.

Stop and look at the picture of the millstone.

Jesus issues a warning to the disciples. He tells them to be on their guard. If one of their brothers, or another believer, sins against them, the disciples are told to rebuke or show strong disapproval of him. If that brother repents after you rebuke him, then forgive him. Repentance is to turn away from a specific behavior and do things differently. Forgiveness is when one person releases the right to punish someone who wronged that person. Jesus says that even if that person wrongs the disciples 7 times and repents 7 times, then the disciples must forgive each time. The number seven symbolizes very many times that someone wrongs someone else.

Stop and discuss as a team: Tell a story about a time when someone wronged someone else and they repented, and the person forgave them. When someone in your culture hurts another person, how do they show that they are sorry for their behavior? How does the other person show that they forgive?

Now Luke calls Jesus' closest followers "apostles" because "apostles" means special messengers. The apostles asked the Lord, or Jesus, to increase their faith or trust in Jesus. Luke addresses Jesus as Lord to affirm Jesus as God. The apostles seem to be responding to the command to forgive offenses from one another. The apostles want to trust Jesus

more and be even more faithful to follow Him by forgiving people when people wrong them. Again Luke refers to Jesus as Lord. Jesus tells the apostles that if their faith was as small as a mustard seed they could tell the mulberry tree to uproot itself and be cast into the sea, and it would happen. Jesus is not telling the apostles that they don't have faith that size. Jesus is saying that it is not the size of faith that matters, it is the exercise of that faith that is needed. The mustard seed in that culture often symbolized things that are the smallest or have the smallest amount. The mulberry tree was a tree that grew around 6 meters tall and had very strong roots. The fact that Jesus says "this mulberry tree" indicates that there must have been one near to them.

Stop and discuss as a team: Stop and look at a picture of a mustard seed and a picture of the mulberry tree. What is one of the smallest seeds in your culture? How do you describe the smallest thing? How do you describe something very large and strong?

Jesus then tells a parable in the form of a lengthy question that expects a negative answer. Again, a parable is a story using an everyday situation to make a deeper spiritual point. Jesus uses the situation of a servant who is done plowing a field or tending the sheep. Jesus asks how many of them would tell their servant to come in and eat with them. Most people would say no one. They would tell the servant to change their clothing and to serve the master the master's food. Then the servant can eat after the master is finished. Jesus again asks another question that expects a negative answer. Would the master give "thanks" to the servant for the servant doing what was told to do? Thanks here is not just verbal gratitude, but placing the master in the servant's debt. Jesus tells them they should consider themselves "unworthy servants" when they have done what they've been told to do. Unworthy is considered undeserving of special treatment or special favor. This is an attack upon the Jewish attitude of especially the Pharisees. They argued that if someone did good works, God should reward them.

Stop and discuss as a team: In your culture how do you think God responds to people who do good deeds for God? Tell a story about a time you thought God would bless you in a certain way because you were obedient to Him.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 4 scenes.

First scene: Jesus addresses the disciples. Jesus tells them that surely things that cause people to sin will come. But woe to those who tempt and lure people into sin. They would be better off dying by having a large stone hung around their neck and being tossed into the sea, than causing any of the vulnerable ones to stumble.

Second scene: Jesus warns the disciples to watch themselves and to rebuke a brother in Christ if they sin. They must also live a life of forgiveness no matter how many times they are sinned against. The apostles ask Jesus to increase their faith.

Third scene: Jesus tells the disciples if they exercise faith the size of a mustard seed they could tell a very strong tall tree to uproot itself and plant itself in the sea and it will obey.

Fourth scene: Jesus talks about how a servant who does the duties expected of him does not need special thanks or recognition. In the same way, the disciples should think themselves unworthy of praise for obeying what they're told to do.

The characters in this story include:

- Jesus
- Group of disciples
- People who cause others to sin
- Little ones
- Brother/sister in Christ
- Apostles (the 12)
- Mulberry tree
- Servant
- Master

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus addresses the disciples. Some versions start with, "One day Jesus says to His disciples," indicating that there is no given time or day. Some versions start with "He said to the disciples," meaning Jesus was talking to the disciples. Other

versions start with "And Jesus said to the disciples." This would indicate a continuation of the previous scene and setting. Jesus tells the disciples that it is impossible for things that cause people to sin not to come. But woe to anyone through whom they come. "Woe to people" means that bad things will come to people. People who cause others to sin would be better off dying by having a large stone hung around their neck and being tossed into the sea, than causing any of the vulnerable ones to stumble.

As a team, create a space where you can put any kind of obstacles like rocks, chairs, boxes, tables across the space. Pair up. Have one person be blindfolded and the other can see. Have the seeing person lead the blindfolded person around the obstacles from one end of the space to the other without stumbling over an obstacle. Lead them with just your voice, telling them where to go first. Then switch and the second person leads them by the hand. Discuss how easy or difficult it was to lead. Was it easier to lead by the hand or by voice?

Jesus warns the disciples to watch themselves and to rebuke another believer if they sin against them. The disciples need to forgive even if that believer sins against them 7 times a day and comes to repent each time. The apostles say to the Lord Jesus, "Increase our faith."

Jesus' comment that *if* they had faith the size of a mustard seed is not to indicate that their faith is not big. Jesus is telling them that they need to put that faith that they have into action. Jesus tells the disciples if they exercise faith the size of a mustard seed they could tell a very strong tall tree to uproot itself and plant itself in the sea and it will obey. Jesus uses the word "this mulberry tree" meaning there is probably one very near them.

Look again at the picture of the mustard seed and the mulberry tree.

Jesus talks about how a servant who does the duties expected of him is not required to get special thanks or recognition. In the same way, the disciples should think themselves unworthy of praise for obeying what they're told to do.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 4 scenes.

The characters in this story include:

- Jesus
- Group of disciples
- People who cause others to sin with a large stone around their neck
- Little ones
- Brother/sister in Christ
- Apostles (the 12)
- Mulberry tree
- Servant
- Master

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points. Be sure to act out what Jesus is telling the disciples.

Jesus addresses the disciples. Jesus tells them that it is impossible for things that cause people to sin not to come. But woe to anyone through whom they come. They would be better off dying by having a large stone hung around their neck and being tossed into the sea, than causing any of the little ones to stumble.

Jesus warns the disciples to watch themselves and to rebuke another believer if they sin against them. The disciples need to forgive even if that believer sins against them 7 times a day and comes to repent each time.

Stop the action: Ask those playing the disciples how they feel. Listen for things like, "Overwhelmed at how quickly I want to be angry at someone who wrongs me." "Not sure I can really live up to what Jesus is saying." "Worried about how to practically do that." Restart the action.

The apostles say to the Lord, "Increase our faith." Jesus tells the disciples if they exercise faith the size

of a mustard seed they could tell a very strong tall tree to uproot itself and plant itself in the sea and it will obey.

Stop the action: Ask the actors playing the disciples how they feel. Listen for things like, "Shocked that we could do such things." "I want to try it."

Jesus talks about how a servant who does the duties expected of him is not required to get special thanks or recognition. In the same way, the disciples should think themselves unworthy of praise for obeying what they're told to do.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus addresses the **disciples**. The disciples are the followers of Jesus. This context indicates that there are more than just the 12 disciples who Jesus is addressing. Jesus tells the disciples that **stumbling blocks** will absolutely come. A stumbling block is a word for a trap, specifically to catch animals. Jesus uses this word to mean something that causes people to sin.

Jesus tells the disciples that those who cause others to sin will endure great hardship and distress. Jesus says it would be better or more favorable for those who cause **these little ones** to sin, to tie a **millstone** around their neck and be cast into the sea. "These little ones" refers to those who are vulnerable or of unimportant status. A millstone is a very large stone used to grind down grain as it was being rotated in a mill. The millstone weighs approximately 1500 kilograms.

Jesus issues a warning to the disciples. He tells them to be on their guard. If one of their brothers, or another believer, **sins** against them, the disciples are told to **rebuke** that person. Sin is an act of disobedience against God. Refer to the Master Glossary for a definition of sin. To rebuke is to express strong disapproval of someone or their actions. If after the rebuke, that brother **repents**, then **forgive** them. Repentance is to turn away from a specific behavior and do things differently. Forgiveness is when one person releases the right to punish someone who wronged that person. Use the same word you've used in Luke before to translate both repent and forgive. Refer to the Master Glossary for a definition of both repent and forgiveness.

Jesus says that even if that person wrongs the disciples 7 times and repents 7 times, then the disciples must forgive each time.

Luke uses the term **apostles** to designate Jesus' 12 closest followers who are in the larger group of disciples. Apostles are special messengers of Jesus. Refer to the Master Glossary for a definition of apostles. Luke says that the apostles ask the Lord to help them increase their faith. Jesus tells the apostles that if their **faith** was as small as a mustard seed they could tell the mulberry tree to uproot itself and be cast into the sea, and it would happen.

Jesus then tells a story using the situation of a servant who is done plowing a field or tending the sheep. Jesus asks how many of them would tell their servant to come in and eat with them. The assumed response is none of them. They would tell the servant to change their clothing and to serve the master the master's food. Then the servant can eat after the master is finished. Jesus again asks another question that expects a negative answer. Would the master give "thanks" to the servant for the servant doing what he was told to do? Jesus tells them they should consider themselves "unworthy servants" when they have done what they've been told to do.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

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Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 17:1-10

Audio Content

[webm zip](#) (3129240 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (5433668 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 17:11-19

Hear and Heart

Hear Luke 17:11-19 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is on His way to Jerusalem from Galilee. This is Jesus' last trip to Jerusalem. This trip to Jerusalem will end in Jesus' death. On the way, Jesus is passing between the region of Samaria and the region of Galilee. We don't know exactly where Jesus was but we assume Jesus was crossing the border between the two. Luke mentions both Samaria and Galilee so that we know that Jesus is in an area with both Jews and Gentiles. Jews avoided Samaria as much as possible. Jews and Samaritans did not like each other. Samaritans were Jews that had married pagans, or non-Jews. The Samaritans insisted that Mt. Gerazim was the place where Moses wanted them to worship God. Samaritans refused to worship God in Jerusalem. Jews considered Samaritans half-breeds who had contaminated the true religion. Jews liked them less than they liked pagans.

Stop and look at the map of Galilee to Jerusalem and see where the borders of Galilee and Samaria are. Discuss people groups in your culture that do not like one another. Why do they not like each other?

We don't know the name of the village that Jesus is entering when the ten lepers call out to Jesus. A leper is a person with leprosy. Leprosy was any number of various skin diseases that would make people unclean and unable to live among the community. Since Jesus was between Samaria and Galilee, it is understandable that the lepers were both Jews and Samaritans. The lepers were standing far enough away from the village entrance to keep the law about being outside of the gates, or entrances to the village. But they were close

enough that they could still receive help and charity from those going in and out of the village.

Stop and discuss as a team: Describe any groups of people in your culture that are not typically welcome in the community. Describe people in your culture that are cast out of the community for any reason.

The lepers call out for Jesus to have mercy on them. They call Jesus master, which shows that they understand Jesus' authority. It is likely that they have heard stories of the many people Jesus has healed. Their call for mercy is a request for healing.

Jesus tells the lepers to go show themselves to the priests. Jesus' response requires the men to trust that what Jesus says will happen. When Jesus tells them to go to the priests, he is saying that they will be healed and therefore ritually cleansed. Typically, people would go to the priest after they were healed. The priests would inspect the men to tell them that they were ritually clean and would restore them to their community. One of the priest's jobs was to help people interact with God. The priests inspected people who had been ritually unclean to declare them ritually clean again. Then the people could worship God with others again and join society again. The Jews in this group would have gone to Jewish priests, and the Samaritans in this group would have gone to Samaritan priests.

As the men go on their way, they are cleansed. This means not only were their bodies healed, but they were able to return to their community and families. One of the ten lepers noticed that he had been healed. This man turned back and glorified, or praised, God with a loud voice. To glorify means to honor and speak well of someone. This leper also fell at Jesus' feet thanking Jesus. To fall at someone's feet was an act of submission and recognition of their authority. The leper is recognizing Jesus as the one that is bringing the kingdom of God. The leper honors Jesus by falling at Jesus' feet. Then Luke surprises us by telling us that this leper was a Samaritan. It is entirely possible that the other 9 lepers were Jews.

Jesus asks a question that does not need an answer but indicates Jesus' surprise. "Where are the other 9? Weren't they cleansed too? Did no one else return but this foreigner?" We assume that Jesus' disciples are with Jesus on this journey and that is who Jesus is talking to. Notice too, that the other 9 were cleansed, but it is possible they had not noticed, or at least did not express the same gratitude. Jesus is not saying they had no faith, but

is noting that they did not glorify God or give thanks to Him.

Tell a story of someone you know in your culture who was healed, either physically or emotionally. What was that person's response? Were they thankful? Did they give credit to God or to someone or something else?

The term "foreigner" is not used anywhere else in the New Testament. It implies someone who was born into the wrong family. This word, however, is the same word used at the temple that forbade foreigners from entering the place of worship reserved for Jews. Jesus is noticing that the foreigner has a better understanding of the true object and place of worship than the Jews who were healed do. Jesus then tells the Samaritan to get up and go. The Samaritan has trusted in Jesus, so he has been healed or saved. The word used for healed here means more than just physical healing. It can mean physical as well as spiritual healing, or to be made complete or whole. Jesus is telling the man that he has been made ritually clean and he is restored to his community.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 3 scenes.

First scene: Jesus and the disciples are traveling from Galilee to Jerusalem. Outside of a village ten lepers call out to Jesus for mercy. Jesus tells the lepers to go show themselves to the priest. As the lepers went, they were healed.

Second scene: One of the lepers, who was a Samaritan, comes back to Jesus rejoicing and praising God. The Samaritan falls at Jesus' feet and thanks Jesus for what Jesus did.

Third scene: Jesus asks where the other 9 lepers were who were healed, and why only the foreigner was there praising God. Jesus tells the Samaritan to get up and go because the Samaritan's faith has healed him.

The characters in this story include:

- Jesus
- Disciples
- 10 lepers (1 who goes back to Jesus)

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus is continuing to go from Galilee to Jerusalem. He makes it to the border of Galilee to Samaria. Look again at the map of the route from Galilee to Jerusalem through Samaria.

As Jesus entered a village, or as Jesus was approaching a village entrance, ten lepers came towards Jesus, but stayed at the appropriate distance for those considered unclean. Most versions say that the lepers "met" Jesus. This does not mean that they came close. It just means that they were seeking to get Jesus' attention. In order to do that, they shouted to Jesus asking for mercy. Because of their distance, Jesus probably had to look around to see who was shouting for Him. When Jesus saw the ten men, Jesus told the men to go show themselves to the priests. As they turn away from Jesus to go to the priests, all ten men are healed.

One man turns back to Jesus praising God. This man comes to Jesus and falls on his face at Jesus' feet to thank Jesus for healing him. This man is a Samaritan. This would have been a surprise to the readers of this story.

Stop here and discuss as a team: How would you stop the storyline for a moment to give the audience a surprise fact in the middle?

Jesus asks where the other 9 men who were healed are. Jesus tells the Samaritan to get up and go, so we assume the Samaritan is still at Jesus' feet. Jesus tells the Samaritan that his faith has healed him.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 3 scenes.

The characters in this story include:

- Jesus
- Disciples
- Ten lepers (1 who returns to Jesus)

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points.

Jesus is traveling from Galilee to Jerusalem. He comes to a portion of land at the border of Galilee and Samaria. As Jesus is going to enter a village, ten lepers who are outside of the village call out to Jesus. They call Jesus "Master" and ask Jesus to have mercy on them.

Stop the action: Ask the actors playing the lepers how they are feeling. Listen for things like, "Desperate for healing to return to my normal life." "Hopeful since Jesus has come into the town." Restart the action.

Jesus sees the lepers and tells them to go show themselves to the priests. As they go, they are cleansed. One leper, a Samaritan, notices that he has been healed and turns back, glorifying God in a loud voice, and falls at Jesus' feet.

Stop the action: Ask the actor playing the one leper how he is feeling. Listen for things like, "Overwhelmed with gladness!" "Relieved!" "Thankful to God and Jesus! I knew He could do it." Restart the action.

Jesus asks where the other 9 are and if this foreigner is the only one who glorified God.

Stop the action: Ask the actor playing Jesus what he is feeling. Listen for things like, "Disappointed in the other nine." "Thankful that this one man understands God and His mercy." "Not surprised as I truly came for all people." Restart the action

Jesus tells the Samaritan to get up and go since his faith has made him well.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is heading to Jerusalem. On the way, Jesus enters a village and is met by ten **lepers**. Lepers are people who have any number of skin diseases that made a person unclean and kept them from living within the community. Use the same word for leper that you have used before. Refer to the Master Glossary for the definition of leprosy.

These ten men stand at a distance and call out for Jesus. They call Jesus "**master**." A master is a respectful title for someone who is in a high position. Use the same word you've used for master. Refer to the Master Glossary for a definition of master.

The lepers ask Jesus to have mercy on them. When Jesus sees them, Jesus tells them to go show themselves to the **priests**. Use the same word you've used for priests. Refer to the Master Glossary for a definition of priests. As they go, they are **cleansed**, or healed. To be cleansed is to return to a state that is fit for service to God. See the Master Glossary for a definition of clean.

One man, a Samaritan, realizes he has been healed and turns back to Jesus, **glorifying** God. To glorify is to speak well and give honor to someone. Refer to the Master Glossary for a definition of glorify. The Samaritan falls at Jesus' feet thanking Jesus. Jesus asks where the other 9 are who were also healed. Jesus asks if it is only this **foreigner** who has come back glorifying God. The word foreigner is used as someone who is not of the same family. It indicates someone born into the wrong family.

Jesus tells the Samaritan to get up and go because his **faith** has made him well, or **healed** him. Translate the word faith the same way you have. Refer to the Master Glossary for a definition of faith. Healed here means physical and spiritual healing, to be made whole or complete.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps,

like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 17:11–19

Audio Content

[webm zip](#) (2580156 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
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[mp3 zip](#) (4471155 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 17:20–37

Hear and Heart

Hear Luke 17:20–37 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

The Pharisees, or main Jewish religious leaders, ask Jesus when God will rule over the earth. Jesus answers this question and then teaches Jesus' disciples.

The Pharisees ask Jesus when the kingdom of God will come. The text says "one day the Pharisees ask Jesus", which gives no indication of when this question was asked. We do not know if it follows chronologically after the passage before it. The Pharisees clearly think that the kingdom of God is something that will happen in the future, and they are trying to work out how they will know the kingdom of God when they see it. The Pharisees seem to think that they will be able to see signs or

scientific evidence that points to the kingdom of God.

Jesus replies that people will not be able to tell where the kingdom of God is by saying "Here it is or there it is." Jesus tells the Pharisees and all who are listening that the kingdom of God is already in their midst, or among them. Jesus could be talking about Himself and that He has brought the kingdom of God to earth. Since Jesus is King, we can begin to see the benefits of God's Kingdom even now because Jesus has come to earth. Jesus tells the Pharisees that they can enter into God's Kingdom, through Him, even now, if they will just accept that!

Stop and discuss: Talk about signs that people in your culture look for that point to God's Kingdom or that Jesus is coming.

Jesus then turns His attention to the disciples who are there with Him. Jesus knows that one day his disciples will want God to reveal the Son of Man to the world so that He can rule the world. The Son of Man is a reference to Jesus Himself. Most scholars believe the "days of the Son of Man" are talking about Jesus' return, or second coming. However, Jesus says Jesus' return will not happen in the days that they long to see Jesus return. Jesus tells them that in that time, people will say "here He is", or "there He is." Jesus warns the disciples not to follow those people to look for the Son of Man. Because, Jesus says that when the Son of Man comes in His day, it will be like lightning when it lights up the sky. Jesus is saying that there will be no mistaking Jesus' return. Jesus uses lightning as a comparison to Jesus' return, as something that is seen by all people.

Stop and discuss: Look at the picture of lightning. Tell a story of a time you saw lightning light up the whole sky. What was it like? How did you feel? Discuss something in your culture that can be seen by everyone around when it shows up.

Jesus makes a statement that before the Son of Man returns in the future, Jesus must suffer many things from the current generation. Jesus tells the disciples this so that they know that Jesus' rejection and suffering must happen. The Jews were expecting a Messiah who would relieve them from the oppression of the Romans. However, here Jesus is making it clear that the Son of Man's rule will not come until a long time after Jesus has suffered in the current day.

Jesus compares what will happen when the Son of Man returns to what happened in the days of Noah. In the days of Noah, people were going about their

lives eating and drinking, marrying and being given in marriage. The people had not listened to the preaching of Noah about the end of the world. So they were surprised when it came. God told Noah to build an ark, or a very large boat. One day, Noah got into the ark and God sent a huge flood to destroy everyone else. God saved Noah and Noah's family on the ark when God sent rain to cover the earth. Everyone else was destroyed when the rain flooded the earth.

Stop and look at the picture of the ark, or large boat.

Jesus also gives the example of the days of Lot. In the same way as with Noah, the people in Sodom, where Lot lived, were eating and drinking, buying and selling-going about their day. The day that Lot left Sodom to a place of safety, God sent fiery, hot, smelly rocks and destroyed the rest of the people. These rocks were said to resemble the rocks of a volcano. When the Son of Man returns, people will be doing their business just like the people of Sodom. They will not expect the Son of Man to come.

Stop and discuss: Look at a picture of a lava rock. What in your culture would resemble a fiery, hot rock that also smells bad?

Jesus then gives a practical warning for what to do on the day when the Son of Man returns. Jesus talks about a man who is on the roof of a home. These roofs were flat and considered part of the living area of the home. However, the possessions were in the lower part of the house. The only way to get to that lower part of the house was by an outside staircase. So the one who is on the roof must not waste time to go into the house and gather possessions. Same with the one in the field-they must not turn back to their home to gather possessions. Jesus is saying that these things will no longer be important.

Stop and discuss: What possessions do you have that you would want to get and take with you in an emergency situation? What makes those possessions so important to you?

By contrast, Jesus tells them to remember Lot's wife, who turned and looked back at Sodom as it was being destroyed. The angel told Lot and his family not to look back. However, Lot's wife looked and turned into a pillar of salt. When Jesus says to remember Lot's wife, Jesus is not only saying to remember her in their mind, but to remember what her actions cost her. Jesus makes the statement that whoever seeks to preserve his life will lose it and those who lose their life will keep it. The word "to

"preserve" indicates that it will benefit the one who is preserving. Those who let go of their own desires for Jesus' benefit will keep their life. Many scholars think keeping life means the eternal reward of life in heaven. Jesus is definitely talking about the lack of importance of our possessions, and being willing to let go of everything for Jesus' sake.

Stop and discuss: If it were to come to it, would you be willing to give up your life and possessions for Jesus?

Then Jesus gives them a serious warning. Jesus says, "I tell you." Those who are close, in family and work, are going to be separated when the Son of Man comes back. One will be taken, the other left. People will be doing their everyday tasks as usual, but their heart and loyalty to Jesus are different. Both are sleeping, and one is taken. Both are grinding at the mill, and one is taken. Those who have trusted and followed Jesus, and laid down their own lives for Jesus will be taken into eternity with Jesus. Those who have not trusted and followed Jesus and who hold onto their own lives, will remain.

Stop and discuss: Discuss what everyday jobs people in your culture do throughout their day.

The disciples ask Jesus, "Where, Lord?" We are not sure if the disciples are asking where those who are left will be, or where those who are taken will go. Jesus' answer does not give us much indication either way. Where the body, or the corpse is, the scavenger birds will gather. There are several different interpretations about this statement. Some scholars believe Jesus is saying that just as a scavenger bird is a sign of something dead, so is Jesus' return the sign of judgment. Others think that the dead bodies are those who are morally corrupt and that judgment, like the vultures, are coming and gathering around them. Some even believe that Jesus is saying that those who are taken will be gathered to Jesus like the vultures are gathered to dead things. Either way, Jesus is talking about the coming judgment and return of the Son of Man.

Stop and look at a picture of vultures gathering.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 5 scenes.

First scene: At some time the Pharisees asked Jesus how they would be able to tell when the kingdom of God had come. Jesus tells them it will not come with visible signs, and no one will be able to know when it is coming. Then Jesus tells them the kingdom of God is already in their midst.

Second scene: Jesus addresses the disciples. Jesus teaches Jesus' disciples about the return of the Son of Man. Jesus tells the disciples that a day will come in the future when they long for one of the days of the Son of Man. In fact, many people will try to tell them that the Son of Man has returned. Jesus tells the disciples not to follow those people because, when Jesus returns it will be like lightning that is seen across the entire sky. Jesus says that before that happens, Jesus must suffer many things from this generation.

Third Scene: Jesus tells them that the day the Son of Man returns will be like in the days of Noah and Lot. In those days, everyone was going about their business and suddenly a few people were saved and everyone else was destroyed.

Fourth Scene: Jesus gives instruction that on the day the Son of Man returns, not to focus on possessions or material things. Those things will no longer be important. Remember how it was for Lot's wife who longed for her old life and was destroyed. People who are close will be separated. One will be taken and one left.

Fifth Scene: The disciples ask Jesus "where?" Jesus answers that wherever the body is, the vultures will gather.

The characters in this story include:

- Jesus (Son of Man)
- Pharisees
- Disciples
- "They"-people saying "look here, or there"
- Noah
- Lot
- People eating, drinking, marrying and being given in marriage
- People eating, drinking, buying, selling, building, planting
- One on the rooftop
- One in the field
- Lot's wife
- Two in bed
- Two grinding
- Corpse and vultures

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

At some point the Pharisees ask Jesus a question. We're not sure when this happens. The text just states "one day" or "having been questioned by the Pharisees." The Pharisees are asking about when the kingdom of God will come. Jesus tells them it will not come with visible signs and no one will be able to say it's here or there. Jesus is saying that it is not able to be pinpointed in one particular time and place because the kingdom of God is already among them.

Then Jesus turns to the disciples to teach them. Jesus speaks of a future time when the disciples will long to see one of the days of the Son of Man. This could mean they would long for a time when they were with Jesus, or they will long for a time when Jesus returns to reign. The phrase "one of the days" indicates a short moment. However, Jesus says they will not see that day come in their time of longing. Jesus tells the disciples that in that time, people will tell them that the Son of man is here or there. Jesus warns them not to go out looking, or not to follow those people. "For" is a word that creates a reason

between two events. Jesus is saying, do not follow these people, because, or "for," the day when the Son of Man comes will be like when lightning flashes across the sky. First, before all of that happens, the Son of Man must suffer when this generation, or people of the current time, reject Him.

The third scene is the climax, or most important part, of Jesus' teaching. Jesus compares the future days to the times of Noah and Lot. He talks about what happens. People were eating and drinking, enjoying their days up until the time when they were destroyed by a flood, and by hot fiery rocks. It will be the same way, that everyone will be doing all of their normal tasks when the Son of Man is revealed.

On that day, referring to the day that God reveals the Son of Man, Jesus warns not to go back for possessions. On that day, they should remember what happened to Lot's wife and act accordingly. Whoever tries to keep their life will lose it and whoever loses their life will keep it. Jesus says, "I tell you" which is similar to saying, "listen closely" or "pay attention." After the verse about the two women who are grinding, some manuscripts include "Two men will be in the field; one will be taken and the other will be left." Some scholars think Luke left this verse out of the passage in order to focus on people who are physically close to each other; the two in bed and the two women grinding.

Discuss together if you will add this sentence in your translation or leave it out.

The disciples then ask Jesus "where" this will happen. Jesus replies that where there is a dead body, the vultures will gather.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 5 scenes.

The characters in this story include:

- Jesus (Son of Man)
- Pharisees
- Disciples
- "They"-people saying "look here, or there"
- Noah
- Lot's people eating, drinking, marrying, and being given in marriage
- People eating, drinking, buying, selling, building, planting
- One on the rooftop
- One in the field
- Lot's wife
- Two in bed
- Two grinding
- Corpse and vultures

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points. Be sure to act out what Jesus is teaching.

At some time the Pharisees asked Jesus how they would be able to tell when the kingdom of God had come. Jesus tells them it will not come with visible signs, and no one will be able to say it is just in one place. Then Jesus tells them the kingdom of God is already in their midst.

Stop the action: Ask the actors playing the Pharisees how they are feeling. Listen for things like, "Confused as to if we missed something." "Angry because it sounds like Jesus is saying He brought the kingdom of God." Restart the action.

Jesus turns His attention to teaching Jesus' disciples about the return of the Son of Man. Jesus

tells the disciples that in the future they will long to see one of the days of the Son of Man, but they will not see it. There will be those who say, "He is here" or "there He is." Jesus warns the disciples not to follow those people, because when Jesus returns it will be like lightning that is seen across the entire sky. Jesus says that before that happens, Jesus must suffer many things from this generation.

Jesus tells them that it will be like in the days of Noah and Lot when everyone was going about their days and suddenly a few people were saved and everyone else was destroyed. Jesus gives instruction that on the day the Son of Man returns, not to focus on material possessions. Those things will no longer be important. Jesus tells them to remember how it was for Lot's wife. People who are close will be separated. One will be taken and one left.

Stop the action: Ask the actors playing the disciples how they feel. Listen for things like, "Scared that so many will be left behind." "Curious, wondering when this will all happen." "Anxious to make sure my family is in line with Jesus." Restart the action.

The disciples ask Jesus "where?" Jesus answers that wherever the dead body is, the vultures will gather.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The **Pharisees** have asked Jesus a question about when the **kingdom of God** will come. The Pharisees are the Jewish religious leaders of the day. Translate the word Pharisees the same way you have in the book of Luke. Refer to the Master Glossary for a definition of Pharisees. The kingdom of God is when God comes back to rule and reign on the earth, starting with the ministry of Jesus. Translate the kingdom of God the same way you have in the book of Luke. Refer to the Master Glossary for a definition of the kingdom of God.

Jesus then addresses His **disciples**. The disciples are Jesus' closest followers. Translate disciples the same way you have in the book of Luke. Refer to the Master Glossary for a definition of disciples. Jesus tells the disciples that in the future they will long for one of the days of the **Son of Man**. The Son of Man is a reference to Jesus and the most frequent term that Jesus used for Himself. The Jews would have known the Son of Man as a reference to the Messiah and the one who will come to judge at the end of time. Translate Son of Man the same way you

have in the book of Luke. Son of Man is in the Master Glossary.

Jesus tells the disciples that others will try to tell them where the Son of Man is. Jesus tells the disciples not to follow those people because Jesus' return will be like lightning that flashes from one part of the sky to another. But before the Son of Man returns, Jesus says He must suffer many things in this generation, or the current time. Jesus tells them that the day the Son of Man returns will be like in the days of Noah and Lot. In those days, everyone was going about their business and suddenly a few people were saved and God destroyed everyone else.

Jesus warns the disciples that when the Son of Man is revealed, or comes back, not to worry about materialistic things. Possession will no longer be important. Jesus tells the disciples to remember Lot's wife. Jesus tells the disciples that whoever tries to keep his life will lose it and whoever loses his life will keep it. For two will be in bed, and one will be taken and one left. Two will be grinding grain at the mill; one will be taken and one left.

The disciples ask the **Lord**, or Jesus "where?" Jesus answers that wherever the body is, the vultures will gather. Translate Lord in the same way you have before, and remember that Lord is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects,

motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 17:20-37

Audio Content

[webm zip](#) (3516418 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (6105533 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
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- [FIA Step 6](#)

Luke 18:1-17

Hear and Heart

Hear Luke 18:1-17 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus begins a set of two parables about prayer, or talking with God. Remember that a parable is a story using everyday situations to explain a deeper spiritual meaning. Jesus is still talking to the disciples, His closest followers as they are traveling to Jerusalem. There are likely many other people listening to Jesus teach as well.

Jesus was telling the disciples a parable on prayer. This parable teaches the disciples to pray at all times, and not to lose heart or give up waiting on God's answer in prayer. Jesus introduces two opposite characters: one who has a lot of power in the community and one who does not have a lot of power in the community. A local judge is a government official who makes judgments about issues in the community. The judge in this town does not care about God or man, or people. A widow, a woman whose husband has died, lives in the same town as this judge. This widow continually came to the judge asking for legal protection from someone who is her opponent. Some translations say that the widow asked for justice against her enemy. The widow is asking for a decision that would rule in her favor. The widow is not necessarily seeking punishment against her enemy.

Stop and discuss: Tell about someone you know in power who does not care about God or people. How do they act? How do they talk to people?

For a long time, the judge refuses to help the widow. But finally the judge tells himself, or thinks to himself, that even though the judge doesn't care what God or people think, the judge will give the

widow justice. This thought implies that those who care what God thinks and respect people would have given the widow justice sooner. The judge gives in to the widow because she has bothered him so much. The judge does not want the widow to beat him down, or wear him out by being bothersome.

Stop and discuss: Tell a story of someone who came to you many times for help. How did you feel? How did you respond to that person?

Luke uses the title, "Lord" in this passage, for Jesus. This word Lord is a title specifically for God or Jesus the Messiah. It recognizes the spiritual and supernatural authority that Jesus has. "The Lord says" is how Luke introduces Jesus' application of the parable. Jesus says, "Hear what the judge says." Jesus is telling the audience to pay attention to what the judge said. Jesus asks two questions that Jesus then answers. Will not God bring about justice for God's chosen people? This question is to contrast God with the unjust judge. The judge who was unjust finally gave in to give justice. But God who is just will give justice to God's people who cry out to God in prayer day and night. And will God who is just keep delaying justice, or take a long time to help the people of God? Jesus answers His own questions. God will bring justice for God's people, and bring it quickly. This word quickly does not mean immediately. The Son of Man returning seems to be linked to God's justice. Because Jesus' return does not come immediately, will the people of God continue to believe in Jesus? Jesus asks, "Will the Son of Man find people who have faith, or believe in him?" The question implies that Jesus doubts that the answer will be "yes."

Luke explains that Jesus directs the next parable at a different group of people. Here we see that it is not just the disciples that are listening to Jesus. Luke does not specifically say that Jesus is talking to the Pharisees, but to a larger audience who acts like the Pharisee in the parable. Remember that a Pharisee is the Jewish religious leader of the day. Jesus is talking specifically to people who thought they were more righteous, or in right standing with God, than others, and who hated other people because they were not as righteous.

Jesus contrasts how a Pharisee and a tax collector pray. Both the Pharisee and the tax collector went to the temple to pray. The temple was where the Jews worshiped God in Jerusalem. The tax collector was a Jew who worked for the Roman government to collect taxes from the Jews. The Jews hated tax collectors and considered them traitors.

The Pharisee took a stand, or stood, which was customary for Jews when they prayed. Luke used the term "took a stand" to imply that someone was going to say something important. Most likely the Pharisee was not alone, but he stood where others were close enough to hear and pray about himself.

Stop and discuss: How do people in your culture pray? How important is the position in which you pray to God?

The Pharisee thanks God that the Pharisee is not like other people. The Pharisee implies that he is better than other men. The Pharisee says that other men are robbers, unjust, and adulterers, all who were despised. The Pharisee then adds the tax collector to the group of hated people. The Pharisee does even more than the religious law requires: He fasts, or doesn't eat, twice a week, and he tithes, or gives 10 percent of all he has to the temple.

Stop and discuss: What do people in your culture do to show others that they are religious, or good people, or better than others?

The tax collector, however, was standing away from the Pharisee. The tax collector could not even lift his eyes to heaven. These postures mean the tax collector believed himself to be unworthy of God. The tax collector beat his chest, which was a sign of great remorse, and called out to God to show him mercy, or compassion, because the tax collector was in need.

Stop and discuss: How do people in your culture show remorse or regret for their actions? How do people in your culture show that they understand that they are sinful?

Jesus declares that it was the tax collector who went home justified. To be justified is to be returned to right relationship with someone else. In this case, the tax collector was restored to right relationship with God. Jesus says that everyone who exalts himself will be humbled, and those who humble themselves will be exalted. To exalt oneself is to try to make yourself in high standing. To be humbled is for someone to lower your status or even disgrace you. Jesus is making a point that the attitudes of our hearts are important in relationship with God.

In the next thing that happens, Jesus shows again the reversal of roles in God's Kingdom-the people of low status are made high. People in the crowd were bringing their babies or children to Jesus for Jesus to touch them, or bless them. To bless is for

God to help them or give them favor. Be sure not to use a word that means to give good luck. However, when the disciples noticed this, the disciples rebuked the people, or told them to stop bringing the children to Jesus. People in that day believed that children had little value until they became adults. Many parents would abandon their children because they had little value. That is probably why the disciples rebuked the people bringing their children.

Stop and discuss: How do people in your culture view children? Are children seen as valuable and important? Describe the kinds of things in society that children are involved in. Discuss how you see attitudes about children revealed in your culture.

Jesus calls for people to bring the children to him. Jesus then tells them that the kingdom of God belongs to people who are like children. In other words, Jesus is saying that people who are like children will accept for God to rule over them better than adults who are not humble. Perhaps Jesus is still talking about the humility of the tax collector who came to God like a child, asking for help. Jesus is now saying that in order to enter the kingdom of God we must be humble like children.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 3 scenes.

First scene: Jesus tells a parable to the disciples about praying all the time and continuing to wait for God to answer. The parable is about a widow who continually comes to an unjust judge, asking for justice. The judge says no for a long time. Eventually the judge decides to help the widow because she is bothering him. Jesus explains that God will much more be quick to give justice to and answer God's people who cry out to Him in prayer all of the time. However, Jesus asks when the Son of Man returns if He will find faith in people on the earth.

Second scene: Jesus then talks to a group of people who think they are better than others, and despise other people. Jesus tells them a parable about a Pharisee and a tax collector. The Pharisee and tax collector go to the temple to pray. The Pharisee thanks God that the Pharisee is not like other

people who are bad people like the tax collector. The Pharisee reminds God of the Pharisee's good deeds. The tax collector separates himself from others to pray, not even looking up to heaven. The tax collector shows remorse and begs God for compassion. Jesus tells the audience that it was the tax collector who was justified before God. Jesus tells the audience that those who raise themselves will be humbled. And those who humble themselves will be raised up by God.

Third scene: People were bringing their children and babies to Jesus for Jesus to bless them. The disciples rebuked the people, telling them not to bring the children to Jesus. Jesus tells the disciples to allow the children to come to Jesus. Jesus tells them the kingdom of God belongs to those who can receive it like children.

The characters in this story include:

- Jesus (the Son of Man)
- The disciples
- God
- Those who think highly of themselves
- Parents
- Children/babies

The characters in the parables include:

- The judge
- The widow
- The Pharisee
- The tax collector

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus was probably talking to the same group of people as in the previous passage. Jesus tells a parable about praying all of the time and not giving up waiting on God's answer. In a certain city, there is a judge who does not care about God or people. In the same city is a widow who continually comes to the judge asking for justice. The widow asks the judge to rule in favor of her case against her opponent.

Discuss with your team: How do you say that someone keeps doing the same thing over and over?

"For a while" is an unknown amount of time. For a while the judge was not willing to protect the widow. Then after that time, the judge thought to himself that he would help the widow because she kept bothering him. The judge did not want the widow to wear him out with her persistence.

If there is opportunity, talk to a person who is a judge in your culture. Ask the judge what the judge would do about this widow who constantly was asking for justice. Share this parable with the judge and ask their perspective.

The Lord told the disciples to "Hear," or pay attention to what the judge said. Jesus goes on to ask, "How much more will God bring justice for God's people who cry out to God in prayer day and night? And won't God bring it quickly?" Another version says God will be patient, or long-suffering with His people. Jesus answers His own question. "I tell you" is another statement that shows the truth of what is about to be said. Jesus says, "I tell you, God will bring justice and will not take a long time." Jesus asks the question, "When the Son of Man returns will He find faith on the earth?" This question implies the answer is doubtful. The faith the Son of Man is looking for is the faith that people have to expect the return of the Son of Man.

Then Jesus also told a parable to those who trusted in their own righteousness. Luke does not tell us who the people are who trust in their own righteousness. It is assumed by the parable that Jesus was making a point to those types of people who were listening to Jesus. Two men went to the temple to pray. One man was a Pharisee. The other man was a tax collector. The Pharisee thanked God for how much better the Pharisee is than other people. The tax collector humbled himself when he prayed and asked God for mercy. Jesus tells them that it was the tax collector who went home in right standing with God, not the Pharisee. Those who exalt themselves, God will humble, and those who humble themselves, God will exalt.

Then, people want Jesus to bless or put Jesus' hands on their little children, or babies. The disciples rebuke the people. But Jesus calls the children to Himself. Jesus tells the disciples to let the children come to Him because the kingdom of God belongs to people like the children. Jesus tells the disciples that unless they receive the kingdom of God like a child would, they will not enter the kingdom of God.

Stop here and discuss as a team: How would this scene look? Where is Jesus? Where are the parents? Are they crowding Jesus to take their child to Him?

Are the parents in a line? Do they just send their children up to Jesus alone? Walk through how this would look in a practical way.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 3 scenes.

The characters in this story include:

- Jesus (the Son of Man)
- The disciples
- God
- Those who think highly of themselves
- Parents
- Children/babies

The characters in the parables include:

- The judge
- The widow
- The Pharisee
- The tax collector

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points. Be sure to act out the parables and the application from Jesus.

Jesus tells a parable to the disciples about praying all the time and continuing to wait for God to answer. The parable is about a widow who continually comes to an unjust judge. The widow wants the judge to give her justice against her opponent. The judge says "no" for a long time.

Stop the action: Ask the person playing the widow how she is feeling. Listen for things like, "Determined

because my enemy is harming me." "Desperate because I need this fixed as soon as possible." Restart the action.

Eventually the judge decides to help the widow because she is bothering him. The judge does not want the widow to eventually wear him out or beat him down with her persistence. Jesus explains that God will much more be quick to give justice to and answer God's people who cry out to Him in prayer all of the time. However, Jesus asks when the Son of Man returns if He will find faith in people on the earth.

Stop the action: Ask the actor playing Jesus how He is feeling. Listen for things like, "Hopeful that my followers will continue to wait on me." "Doubtful that all of my followers will continue to follow me until I return." Restart the action.

Jesus then talks to a group of people who think they are better than others, and despise other people. Jesus tells them a parable about a Pharisee and a tax collector. The Pharisee and tax collector go to the temple to pray. The Pharisee thanks God that the Pharisee is not like other people who are bad people and looked down upon. The Pharisee thanks God that he is not like the tax collector. The Pharisee reminds God of the Pharisee's good deeds of fasting twice a week and paying the tithe on all he owns.

Stop the action: Ask the actor playing the Pharisee how he is feeling. Listen for things like, "I'm pretty amazing." "I do everything right." "In fact I do more than most other people." Restart the action.

The tax collector separates himself from others. The tax collector would not even look up to heaven. The tax collector beat his chest saying, "God have mercy on me, sinner that I am." Jesus tells the audience that it was the tax collector who was justified before God. Jesus tells the audience that those who raise themselves up will be humbled. And those who humble themselves will be raised up by God.

Stop the action: Ask the actor playing the tax collector how he feels. Listen for things like, "Surprised that God would see me as justified." "Relieved and overwhelmed that God heard my prayer."

People were bringing their children and babies to Jesus for Jesus to bless them. The disciples rebuked the people, telling them not to bring the children to Jesus. Jesus calls for the children and tells the disciples to allow the children to come to Jesus.

Jesus tells them that the kingdom of God belongs to those who can receive it like children.

Stop the action: Ask the actors playing the parents how they are feeling. Listen for things like, "Good that Jesus is okay with me bringing my child." "Excited that Jesus will bless or possibly heal my child." Ask the actors playing the disciples how they feel. Listen for things like, "Humbled that Jesus rebuked me." "Disappointed in myself. I was trying to help Jesus."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus begins a set of two **parables** about **prayer**. A parable is a story using everyday situations to explain a deeper spiritual meaning. Use the same word you've used for parables in the past. Refer to the Master Glossary for a definition of parable. Prayer is communication with God. Use the word you've used for prayer before. Refer to the Master Glossary for a definition of prayer. Jesus is still talking to the **disciples** as they are traveling to Jerusalem. The disciples are Jesus' followers. Use the same word for disciples that you have used before. Refer to the Master Glossary for a definition of disciples.

This parable teaches the disciples to pray at all times, and not to lose heart or give up waiting on God's answer in prayer. There is a **judge** who lives in a certain city. A judge is someone who presides over a court and makes a judgment. This judge does not care about God or man. A **widow** lives in that same city. A widow is a woman whose husband has died. This widow continually came to the judge asking for legal protection from someone who is her opponent.

For a long time, the judge refuses to help the widow. But finally the judge tells himself, or thinks to himself, that even though the judge doesn't care what God or people think, the judge will give the widow **justice** against her enemy. Justice does not necessarily only mean punishment, but protection and restoration. The judge gives in to the widow because she has bothered him so much. The judge does not want the widow to beat him down, or wear him out by becoming bothersome.

Jesus says, "Hear what the unjust judge says." Jesus is telling the audience to pay attention to what the judge said. Jesus asks two questions that Jesus then answers. "Will not God bring about justice for God's chosen people who cry out to God in prayer day and

night?" And "Will God who is just keep delaying justice, or take a long time to help the people of God?" Jesus answers His own questions. "God will bring justice for God's people, and bring it quickly. However, when the **Son of Man** comes, will He find **faith** on the earth?" Translate Son of Man the same way as you have before. Refer to the Master Glossary for a definition of Son of Man. Translate faith the same way as you have before. Refer to the Master Glossary for a definition of faith.

The Pharisee thanked God that the Pharisee was not like other bad people, like thieves, **adulterers**, or even the tax collector. An adulterer is a person who has an intimate relationship with someone else who is not their husband or wife. Use the same word you've used for adulterer before. Refer to the Master Glossary for a definition of adultery. The Pharisee told God about all of the Pharisee's good deeds.

The tax collector prayed and showed deep remorse, not even looking up to **heaven**. Heaven is where God and the angels live. Refer to the Master Glossary for a definition of heaven. The tax collector called out to God to be **merciful** because the tax collector was a **sinner**. To be merciful is to have compassion for someone who is in need. Use the same word you've used for mercy before. Refer to the Master Glossary for a definition of mercy. A sinner is someone who has turned away from God's ways. Use the same word you've used for sinner before. Refer to the Master Glossary for a definition of sin. Jesus tells them that the tax collector went home **justified** or **righteous**. To be justified is to be returned to a right relationship with God. See the Master Glossary for a more complete definition of righteous.

People started bringing young children or babies to Jesus. The disciples rebuked the people for this. Jesus told the disciples to allow the children to come, for the **kingdom of God** belongs to them. The kingdom of God is God's rule and reign in the hearts of people. Use the same word you've used for kingdom of God before. Refer to the Master Glossary for a definition of the kingdom of God. Jesus tells them that unless they become like these children, they cannot enter the kingdom of God.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 18:1-17

Audio Content

[webm zip](#) (4043681 KB)

- [FIA Step 1](#)
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[mp3 zip](#) (7017199 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 18:18-30

Hear and Heart

Hear Luke 18:18-30 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

This narrative starts with Jesus continuing to teach those who are around Jesus including the disciples, Pharisees, those who think themselves righteous, and people with children. Now a man who is a ruler comes to Jesus to ask how to inherit eternal life. Jesus has a conversation with this man about what needs to be done to enter the kingdom of God. Remember the kingdom of God is when God rules and reigns over everything, beginning with Jesus' ministry on earth.

A man who is a ruler comes to ask Jesus a question about eternal life. We don't know what kind of ruler this man is. He is a man of the ruling class that has some influence in society. This man calls Jesus,

"good teacher." Jews used the term good mostly to refer to God, but it was also used at times to describe people. The ruler asks what he must do to inherit eternal life, or life that never ends. The ruler thinks eternal life is something he can gain in the future, by doing all of the right things today.

Stop and discuss: How do people in your culture think they can gain eternal life with God?

Jesus asks why the ruler calls Jesus "good" because only God is good. There are many different interpretations as to why Jesus says this. Most scholars believe that Jesus is trying to help the ruler see that if only God is good, and Jesus is good, then Jesus is God. Others claim that Jesus knows the ruler is using flattery to try to gain an easy way into eternal life. Another scholar says that Jesus is saying that Jesus cannot offer any different way to enter the kingdom of God than what God described in the law and prophets.

Jesus then seems to answer the ruler's question by mentioning some of the ten commandments that God gave Moses for God's people. Jesus mentions, Do not commit adultery, or have a sexual relationship with someone other than your husband or wife; do not murder, or intentionally take someone's life; do not steal; do not bear false witness, or lie about someone; and to honor, or show respect to and help your father and mother. The ruler has kept these laws since he was younger. Jesus heard this and said that there was one thing the ruler still lacked, or did not possess. Jesus tells the ruler to sell all of the ruler's possessions and give the money to the poor, then the ruler will have treasures in heaven. Then the ruler is to come follow Jesus. Jesus knew that what the ruler lacked was love for God above all else. The ruler's possessions possessed, or ruled his heart. The ruler cared more about his possessions than about following Jesus. If the ruler gives up his greed and love of money, and follows Jesus, the ruler can then inherit eternal life.

Stop and discuss: Is there anything in your life that you would not be willing to give up for the sake of the kingdom of God? Is there anything in your heart that is more important than Jesus?

When the ruler heard what Jesus said to him, he became very sad, or very grieved, because the ruler was very rich. Jesus looked at the ruler and saw the ruler's sadness. Jesus says to the whole crowd that it is very hard for a rich man to enter the kingdom of God. Jesus says that it is easier for a camel to go through the eye, or the hole, of a needle than for a

rich person to enter the kingdom of God. It seems like Jesus is saying it is impossible to enter the kingdom of God if someone is rich.

Stop and look at the picture of the camel and the needle. If you have access to a camel and a needle in your culture, look at them side by side.

Stop and discuss: What is the largest animal that you know? What is the smallest hole in an object you know?

Those in the crowd ask, "Who then can be saved?" Jesus tells them that God can do things that seem to be impossible. This statement tells of God's ability to change people's hearts. Peter reminds Jesus that the twelve disciples have done what the ruler would not do: they have left their own homes to follow Jesus. Jesus assures the disciples that when anyone gives up possessions or relationships for the kingdom of God, they will be repaid many times over in this life and in the life to come. Jesus is not saying that those who follow Jesus should have total disregard for their home, wife, brothers, mothers, fathers, or children. Jesus is saying that these relationships cannot take priority in their hearts, above God.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 4 scenes.

First scene: A ruler comes to Jesus and asks Jesus what the ruler must do to inherit eternal life. The ruler addresses Jesus as "good teacher." Jesus responds by asking the ruler why the ruler calls Jesus good when only God is good.

Second scene: Then Jesus tells the ruler that the ruler knows the commandments. The ruler says that the ruler has kept these since his youth. Jesus tells the ruler that the ruler still lacks one thing. Jesus tells the ruler to sell all of the ruler's possessions and give the money to the poor. Then the ruler will have treasures in heaven. Then Jesus tells the ruler to follow Jesus. The ruler becomes very sad and sorrowful over what Jesus said, because the ruler is very rich.

Third scene: Jesus sees the sadness of the ruler and tells the crowd that it is very difficult for the rich to get into the kingdom of God. Those in the

crowd ask, "Who then can be saved?" Jesus tells them that what is impossible for man is possible for God.

Fourth scene: Peter reminds Jesus that the disciples have given up everything for God. Jesus tells them that anyone who has left their house, wife, brothers, parents, or children for the sake of the kingdom of God will be rewarded in this life and the life to come.

The characters in this story include:

- Ruler
- Jesus
- Disciples
- Crowd
- Peter

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Remember that Jesus and the disciples, along with a group of people, are traveling to Jerusalem. Jesus could be on the road walking, or Jesus could be where they stopped to sleep for the night. We know that there are several groups of people listening to Jesus teach and tell parables. Jesus could be talking to the same crowd of people that saw the little children coming to Him.

One of those people is a ruler, or a governor in society. Since this man has kept the commandments given to Moses, he is a Jew. Jesus addresses the ruler's love for riches and wealth as an issue that will keep the ruler from inheriting eternal life. This makes the ruler sad because he was very wealthy. Jesus sees the ruler's sadness and says that it is very hard for a rich person to get into the kingdom of God. It would be easier for a very large animal to go through the hole in a sewing needle than for a rich man to enter the kingdom of God.

Stop and make a list of things your culture would think is impossible. Make a very small hole in a leaf or a piece of fabric. Try to squeeze yourself through this hole.

The crowd asks each other, "Who then can be saved?" Jesus responds, telling them that God can do the impossible. Peter tells Jesus that the disciples have left their own homes for Jesus. Jesus

tells Peter that anyone who has left their home, or families, for the sake of the kingdom of God will be rewarded greatly in this life and the next.

Stop and make a list of all of your possessions-as many as you can think of. Check off the possessions that would be hard to live without.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 4 scenes.

The characters in this story include:

- Ruler
- Jesus
- Disciples
- Crowd
- Peter

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points.

A ruler comes to Jesus and asks Jesus what the ruler must do to inherit eternal life. The ruler addresses Jesus as "good teacher."

Stop the action: Ask the actor playing the ruler what he is feeling. Listen for things like, "I want to be sure that I have done everything right, and find that I am justified before God." "I know there is more than just doing all of the right things, but I am not sure what else must be done." Restart the action.

Jesus responds by asking the ruler why the ruler calls Jesus good when only God is good. Then Jesus tells the ruler that the ruler knows the commandments. The ruler says that the ruler has kept these since his youth. Jesus tells the ruler that the ruler still lacks one thing. Jesus tells the ruler to

sell all of the ruler's possessions and give the money to the poor. Then the ruler will have treasures in heaven. Then Jesus tells the ruler to follow Jesus. The ruler becomes very sad and sorrowful over what Jesus said because the ruler is very rich.

Stop the action: Ask the actor playing Jesus how he is feeling. Listen for things like, "I love this man and he is truly wanting to do the right things." "I can see that he struggles with love of money but he could easily fix that." Restart the action.

Jesus sees the sadness of the ruler and tells the crowd that it is very difficult for the rich to get into the kingdom of God. Those in the crowd ask, "Who then can be saved?" Jesus tells them that what is impossible for man is possible for God. Peter reminds Jesus that the disciples have given up everything for God. Jesus tells them that anyone who has left their house, wife, brothers, parents, or children for the sake of the kingdom of God will be rewarded in this life and the life to come.

Stop the action: Ask the actors playing the disciples how they are feeling. Listen for things like, "Validated that the life I left was not for nothing." "Secure in my inheritance of eternal life." Ask the actor playing Peter how he is feeling. Listen for things like, "Even though I love my wife, I love Jesus more."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

A ruler, or a member of the ruling class, comes to Jesus asking Jesus what the ruler must do to inherit **eternal life**. Eternal life is real life that never ends. We do not know what kind of ruler this was, only that he had some influence in society. Jesus then seems to answer the ruler's question with a repetition of some of the ten commandments, or laws from God. Jesus mentions, do not commit **adultery**. To commit adultery is to have a sexual relationship with someone other than your husband or wife. Use the same word that you've used for adultery before. Refer to the Master Glossary for a definition of adultery. Jesus also mentions do not murder, or intentionally take someone's life; do not steal; do not bear false witness, or lie about someone; and to honor, or show respect to and help your father and mother. The ruler has kept the law since he was younger. Jesus heard this and said that there was one thing the ruler still lacked, or did not possess. Jesus tells

the ruler to sell all of the ruler's possessions and give the money to the poor. Then the ruler will have **treasures in heaven**. "Treasures in heaven" means life that lasts forever with God. Then the ruler is to come follow Jesus.

When the ruler heard what Jesus said to him, he became very sad, or very grieved, because the ruler was very rich. Jesus looked at the ruler and saw the ruler's sadness. Jesus says to the whole crowd, that it is very hard for a rich man to enter the **kingdom of God**. The kingdom of God is the rule and reign of God over all things, beginning with Jesus' ministry on earth. The kingdom of God is about people following Jesus as their King. Use the same word you have used for kingdom of God before. Refer to the Master Glossary for a definition of the kingdom of God.

Jesus says that it is easier for a camel to go through the eye, or the hole, of a needle than for a rich person to enter the kingdom of God. The crowd asks, who then can be **saved**? Saved also means having eternal life in the kingdom of God. Jesus tells them that God can do what seems to be impossible to humans.

Peter reminds Jesus that the disciples have left their homes for the benefit of the kingdom of God. Jesus tells the disciples that anyone who leaves their homes or family relationships for the benefit of the kingdom of God will receive much more in this life and the life to come.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one

time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 18:18–30

Audio Content

[webm zip](#) (2872340 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 6](#)

Luke 18:31–34

Hear and Heart

Hear Luke 18:31–34 and put it in your heart. Listen to the text three times (in three different

translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about God or Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus is getting ready to finish the journey to Jerusalem. Jesus has been teaching the disciples, his closest followers, as well as answering questions from the Pharisees, the Jewish religious leaders, using parables. Jesus takes the disciples aside, away from other people, to tell them what will happen in Jerusalem. We don't know exactly where Jesus was while He was speaking to His disciples. All we know is that Jesus and the disciples are somewhere between the border of Galilee and Samaria, and Jericho.

Stop and look at the map of Galilee, Samaria, and Judea.

Jesus separates the 12 disciples from the larger group that has gathered in order to talk to them privately. Jesus uses the word, "Behold," "Listen," or "See." This is a word that emphasizes what comes next. It also indicates the truth of what is being said. Jesus tells them that they are going up to Jerusalem. Jerusalem, the capital of Israel, is called, "The city on a hill," and is situated on a plateau in a range of mountains. Going up to Jerusalem meant going up a hill to the city.

Stop and look at the picture of Jerusalem and the surrounding area.

Jesus tells the disciples that all of the prophecies about the Son of Man will be fulfilled in Jerusalem. Jesus wants his disciples to know that God wants him to go to Jerusalem to fulfill God's purposes. Remember that prophecies are God's words

spoken through God's human messengers. Remember that the Son of Man is the term Jesus used to talk about Himself.

Jesus summarizes what the prophets have said about the Son of Man. Jesus says that people will deliver, or hand over, the Son of Man to the Gentiles, or non-Jews. In this case the non-Jews are the Roman officials. The Roman officials will then mock, or make fun of Jesus, and treat Jesus shamefully, and spit on Jesus. Spitting on someone is a sign of disgust or anger at them, also a way to dishonor someone.

Stop and discuss: How do people in your culture show disgust or anger for someone else? Tell a story of when someone was disgusted at you, or you were disgusted at them. What happened? How did it make you feel? What was the hardest part of the situation?

Jesus tells the disciples that after the Romans flog Jesus, or severely whip Jesus, they will put Jesus to death.

Stop and look at the picture of the whip.

Then Jesus will rise to life on the third day. The third day is not to be confused with 3 days later. The first day is the day Jesus dies, the second day is Saturday, and the third day is when Jesus rose again on Sunday.

The disciples do not understand anything Jesus tells them. Somehow, the disciples do not understand the meaning of what Jesus said. Maybe they are just not expecting that what he said would happen, or maybe God hid the meaning from them. In any case, somehow they were not able to hold on to the understanding, or make sense of what Jesus was saying.

Stop and discuss: Tell a story of a time when someone was explaining something to you and you had no idea what they meant.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has 2 scenes.

First scene: Jesus pulls the 12 disciples away from the larger group and tells them they are going to Jerusalem. Jesus says, "In Jerusalem all of the prophecies about the Son of Man will come true."

Jesus tells them Jesus will be handed over to the Roman authorities, treated shamefully, and spit on. After Jesus is flogged, He will be put to death and rise again on the third day.

Second scene: The disciples do not understand anything Jesus says.

The characters in this story include:

- Jesus
- 12 disciples
- Roman authorities

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Jesus and the disciples are somewhere between the border of Galilee and Samaria, and Jerusalem. Jesus separates His 12 disciples away from any others who are there listening to Jesus. Jesus uses the word, "Behold," "Listen," or "See." This is a word that emphasizes what comes next. It also indicates the truth of what is being said. Jesus tells the disciples that they are going up to Jerusalem. Jerusalem, the capital of Israel, is called, "The city on a hill," and is situated on a plateau in a range of mountains. Going to Jerusalem meant going up a hill to the city.

Stop and look again at the picture of Jerusalem and the surrounding area.

Jesus tells the disciples that all of the prophecies about the Son of Man will be fulfilled in Jerusalem. This tells the disciples that going to Jerusalem is part of God's purposes. Jesus says that the Son of Man will be delivered, or handed over, to the Gentiles. It is the Jews who deliver Jesus to the Gentile rulers, or the Romans. The Roman officials will then mock Jesus, and treat Jesus shamefully, and spit on Jesus. Jesus tells the disciples that after the Romans flog Jesus, or severely whip Jesus, they will put Jesus to death. Then on the third day Jesus will rise to life. The third day is not to be confused with 3 days later. The first day is the day Jesus dies, the second day is Saturday, and the third day is when Jesus rose again on Sunday.

Discuss how people are tortured in your culture. Discuss how people are put to death in your culture. How will you translate what Jesus says will happen to Him in a way that people in your culture will understand it?

Luke is trying to help the reader to see that the disciples did not understand what Jesus was saying at all. Luke says this in three different ways in the same sentence: the disciples did not understand, the meaning was hidden from them, and they did not grasp, or know what Jesus was talking about.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has 2 scenes.

The characters in this story include:

- Jesus
- 12 disciples
- Roman authorities

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out this story, stop them at certain points.

Jesus separates His 12 disciples out of the crowd to talk to them privately. Jesus tells the disciples that they are going to Jerusalem where the prophecies about the Son of Man will come true. Jesus says the Son of Man will be handed over to the Gentiles, mocked, spit on, beaten, and then killed. The Son of Man will rise again on the third day.

The disciples do not understand what Jesus is saying. The meaning was hidden from them.

Stop the action: Ask the actor playing Jesus how he is feeling. Listen for things like, "Sad that the disciples don't understand." "I know what I must go through but now it's becoming more real." "I want the disciples to be able to look back and understand that this is all part of God's plan."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus separates out the 12 **disciples** from the larger group to talk to them privately. The disciples are Jesus' closest followers. Use the same word for disciples that you've used before. Refer to the Master Glossary for a definition of disciples.

Jesus tells the disciples they are going to **Jerusalem**. Jerusalem is the religious capital for the Jews. Use the same word for Jerusalem that you have used before. Refer to the Master Glossary for a definition of Jerusalem. Jesus tells them that in Jerusalem, everything written by the **prophets** about the **Son of Man** will come true. A prophet is someone who receives a message from God and gives that message to God's people. Use the same word for prophet that you've used before. Refer to the Master Glossary for a definition of prophet. Son of Man was Jesus' term for Himself to reference Old Testament prophecies as well as distinguish Himself as God.

Jesus summarizes what those prophets have said about the Son of Man. The Son of Man will be handed over to the **Gentile** leaders. Gentiles refer to any non-Jewish person. In the Gospels, it is mostly the Romans. Refer to the Master Glossary for a definition of Gentiles. He will be mocked, treated shamefully, and spit on. After the Roman officials whip the Son of Man severely, they will put Him to death. He will rise again on the third day.

The disciples do not understand what Jesus has told them. The meaning was hidden from them.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 18:31–34

Audio Content

[webm zip](#) (2092576 KB)

- [FIA Step 1](#)
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Luke 18:35–19:10

Hear and Heart

Hear Luke 18:35–19:10 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus warned his disciples that he would be mocked, whipped, and killed by the Romans in Jerusalem. On the third day, Jesus said he would rise back to life, but the disciples did not understand. Now, they reach the city of Jericho where Jesus heals a blind man and eats a meal with a tax collector.

Jesus and his disciples, or closest followers, are traveling toward Jerusalem. There is a crowd also traveling with him. Jesus has already told his disciples that he is going to die in Jerusalem but that God will bring him back to life on the third day. Jesus and his followers approach the city of Jericho. Jericho was a city that was between Jerusalem and the Jordan River. It was about 24 kilometers, or 12.5 miles, northeast of Jerusalem.

Stop and show your team a map highlighting where Jericho is in relation to Jerusalem and the Jordan River.

On the road there is a blind man begging. "Begging" means he was humbly asking people for food or money to stay alive. Because he was blind, he could not take part in his community. He had to live off of what others gave him. When the man hears the sounds of many people walking by, he wants to

know what was happening. Someone in the crowd tells him that Jesus of Nazareth was passing by. People identify Jesus by the town he is from, Nazareth. The person implies that many people are following Jesus.

The blind man cries out to Jesus and calls him "Son of David." This was another title for the Promised Savior. David was the greatest king of Israel. When enemies conquered Israel, God promised that someone from David's family would save Israel and be king. Son of David is the name of the person who would come from David's family and rescue Israel. The blind man asks Jesus to have mercy on him, or to show kindness and help him.

Stop and discuss with your team: How are beggars treated in your culture? How do people provide for people who cannot take care of themselves where you live?

People traveling at the front of the crowd scold the blind man for crying out. They try to quiet him, but he cries out even louder. Jesus stops when he hears the man's shouts and orders someone to lead the blind man to him. Jesus asks the man how he can help him. The blind man addresses Jesus with respect by calling him "Lord" or "master." He asks Jesus to heal his eyes so he can see. Jesus commands the man to see. He tells the blind man his faith, or trust in Jesus, has healed, or saved him. Immediately, the man can see. He follows Jesus with the crowd and praises God. The people in the crowd also begin to praise God for what happened.

Soon after, Jesus and his followers pass through the city of Jericho. In Jericho, there was a chief tax collector named Zacchaeus. He was in charge of other tax collectors. As we know, the Jews saw tax collectors as sinners and as unclean, or unfit for service to God. Tax collectors were Jews who gathered money from fellow Jews for the Roman government. Many times they overcharged people to become rich. Because Jericho was a busy trade city, many people paid taxes on the things they sold. Since Zacchaeus is described as rich, we know he probably gained his wealth by overcharging people.

Stop and discuss with your team: What jobs or activities do people see as dishonest in your culture?

Zacchaeus has heard about Jesus and wants to see him, but he is too short to see and the crowd is surrounding Jesus. Zacchaeus runs ahead of the crowd and climbs a sycamore fig tree. This was a large tree that produced small fruit and was often easy to climb. Zacchaeus wanted to see Jesus when

he walked under the branches, since Jesus was heading in that direction.

Stop and show your team a picture of a sycamore fig tree.

When Jesus reaches the tree, he calls Zacchaeus to come down in a friendly way and tells him he will stay in his house that day. Jesus shows that he already knew about Zacchaeus. Although it was not customary for Jews to invite themselves to someone's home, Jesus does this to help Zacchaeus. Jesus shows that he is willing as a religious teacher to enter the home of a tax collector, even if it meant people would consider him unclean. When Jesus says "I must stay," he is saying it was necessary because it was God's will. Zacchaeus climbs down the tree and welcomes Jesus into his home with joy.

Stop and discuss with your team: In your culture, what do people think about someone who invites themselves over to another person's home? How would a host respond if this happened?

The people who saw this began to complain because Jesus was eating with a known sinner, or someone who habitually disobeys God. Some time later, Zacchaeus stands to say something important. We do not know if he was still in his house or outside speaking in front of the crowd. Both Luke and Zacchaeus call Jesus "Lord." Lord is not only a respectful title but the Jews also used it to refer to God. Zacchaeus promises to give half of his belongings to poor people in the future. Zacchaeus also says he will pay back four times as much to anyone he dishonestly took money from. Zacchaeus was obeying God's law when he said this. God's law required anyone who gained money by trickery to pay back more than what they took. Zacchaeus' promise to give back the money that he took unfairly is evidence that he has changed his heart.

Jesus corrects the crowd and says that God rescued Zacchaeus and everyone who lived in his house from God's punishment of sin. Salvation implies they had a restored relationship with God and were a part of the community of God's people. Jesus says God saved Zacchaeus because he is a true son of Abraham. This means Zacchaeus had real faith or trust in God like his ancestor Abraham. It does not mean God saved him because he was a Jew, or a descendant of Abraham. Abraham was the ancestor of all the Jews. He was known for trusting and obeying God. Jesus is saying that Zacchaeus was not only saved because he shared in God's promise

made to Abraham, but because he trusted in God, just like Abraham did.

Jesus calls himself the "Son of Man" to emphasize he was sent from God and had the authority of God. Jesus says God sent him to look for and help people who were lost in a spiritual way so that he could rescue them. "Save" refers to rescuing people from sin and eternal punishment. Jesus implies that Zacchaeus was one of the lost people who Jesus came to save.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus, his disciples, and a crowd are traveling toward Jerusalem. When they are close to Jericho, a blind beggar calls out to Jesus. Jesus stops and heals the man because of his trust in Jesus. The healed man praises God and follows Jesus.

Second scene: Jesus and his followers continue walking through Jericho. Zacchaeus, a chief tax collector, wants to see Jesus, but he's too short. Zacchaeus runs ahead of the crowd and climbs a tree to see Jesus. Jesus sees him and tells him to come down. Jesus says he will stay in Zacchaeus' house.

Third scene: Jesus and Zacchaeus go to Zacchaeus' house. The crowd complains because Jesus is eating with a tax collector. Zacchaeus promises he will give half of his possessions to the poor. Jesus says salvation has come to his house and that he has come to seek and save what was lost.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Blind beggar
- Person who answers beggar
- Person who leads beggar to Jesus
- Zacchaeus
- People complaining

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is on his way to Jerusalem. Jesus is near Jericho when the beggar hears the crowd, but Jesus has not entered Jericho yet.

It is important to remember that blind people in that society do not have relatives to go to and do not own any possessions. His relatives might be embarrassed of him. The crowd following Jesus didn't offer pity nor did they stop to help him.

It is important to remember that the blind man had already heard the noise of the people following Jesus and passing by when he asked what was happening.

It is important to remember that as soon as the blind man knows that it is Jesus who passed by, that he shouts out from behind the crowd. The people in the front, probably the people who were closer to Jesus, try to quiet the blind man.

It is important to remember that the title "Son of David" refers to the promise made to king David that his kingdom would be forever. This was a title the Jews used to refer to the Promised Savior.

It is important to remember that Jesus' question was not a sign of lack of knowledge about blindness nor was it a disregarding question. Jesus' question was a way for the blind beggar to express his faith or trust in Jesus.

It is important to remember that Jesus enters into the city of Jericho and is passing through. Jesus is being followed by his disciples and a crowd.

It is important to remember that tax collectors were Jews working for Rome. Rome was the enemy

of the Jews. Zacchaeus was the boss of other tax collectors.

It is important to remember that the religious leaders and teachers of the law would never enter into the house of a tax collector. Tax collectors were considered unclean, or unfit for service to God. The religious leaders believed they would also become unclean if they entered the house of a sinner.

It is important to remember that Jesus is not saying that salvation came to Zacchaeus house because he is a descendant of Abraham. But Zacchaeus decided to stop sinning and turned to God. God saved Zacchaeus because he trusted God as Abraham did.

It is important to remember that Jesus uses the word "for" to give an explanation that he wants everyone to know that he came to seek and save the lost.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Blind beggar
- Person who answers beggar
- Person who leads beggar to Jesus
- Zacchaeus
- People complaining

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out a blind man begging before Jesus arrives.

Make sure that the team acts out the people treating the blind beggar as an outcast at the beginning. Then the team acts out the contrast at

the end. The beggar now is with the crowd worshiping God all together.

Make sure that the team acts out a clear change of environment. At the beginning, Jesus and the crowd are outside of Jericho, on their way to Jericho. Then Jesus and the crowd are walking inside of the city of Jericho.

Make sure that the team acts out Zacchaeus being very surprised when Jesus goes to the tree to talk to Zacchaeus.

Make sure that the team acts out the whole crowd criticizing Jesus for going to Zacchaeus' house.

Make sure that the team acts out Zacchaeus telling Jesus what he will do in the future.

The second time the team acts out this story, stop them at certain points.

Act out Jesus traveling to Jerusalem with his disciples and a crowd. A blind beggar hears the crowd and learns that Jesus is nearby.

Stop the action: Ask the actor playing the beggar, "How do you feel?" You may hear things like, "Desperate. Jesus is so close and he can heal me!" "Panicked. What if he does not stop for me?" and "Hopeful. I've heard the stories. I know Jesus can heal me because he's the Promised Savior!" Restart the action.

Act out the blind beggar calling out to Jesus but the crowd tries to quiet him. The beggar calls out louder and Jesus stops. Jesus orders someone to bring the beggar to him.

Stop the action: Ask the actors playing the people who tried to quiet the beggar, "How do you feel?" You may hear things like, "Ashamed. Maybe I should have listened to the man," "Angry. Why does Jesus want to talk to him?" and "Surprised. Jesus always does what is not expected." Restart the action.

Act out Jesus healing the man. Jesus says the man's faith healed him. Immediately, the man can see and he praises God. The crowd praises God, too.

Stop the action: Ask the actors playing the crowd, "How do you feel?" You may hear things like, "In awe. Jesus truly is sent from God," "Touched. Jesus cares for the poor," and "I'm so glad to be following the Promised Savior." Restart the action.

Act out Zacchaeus hearing about Jesus passing through Jericho. But Zacchaeus cannot see Jesus because he's too short and the crowd is surrounding Jesus. Zacchaeus runs ahead of the crowd and climbs a tree to be able to see Jesus.

Stop the action: Ask the actor playing Zacchaeus, "How do you feel?" You may hear things like, "Curious. Jesus is the one everyone is talking about," "I wish I could talk to Jesus," and "It's better up here. That way no one will judge me when they pass by." Restart the action.

Act out Jesus telling Zacchaeus that he is going to his house. Everyone else is criticizing Jesus for going to the house of a sinner. Zacchaeus says that he will give half of his possessions to the poor and give four times if he took money dishonestly.

Stop the action: Ask the actors playing the people complaining, "How do you feel?" You may hear things like, "Surprised, that sounds like a change in Zacchaeus' life," "Disbelief. I hear what he said, but will he really do it?" and "It is a miracle that Zacchaeus will give away what he has." Restart the action.

Act out Jesus saying that salvation came to Zacchaeus' house, because he has acted as Abraham in faith. Jesus finishes by saying that he came to look for the lost and to save them.

Stop the action: Ask the actor playing Zacchaeus, "How do you feel?" You may hear things like, "Accepted. Jesus honors me by saying I am like Abraham," "I'm so happy Jesus came to my house. I'm humbled he chose to search for me," and "Hopeful. Jesus is truly God's Promised Savior."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is traveling with his disciples, or closest followers, and a crowd. They are on the road outside of Jericho when a blind beggar hears people passing by. When the beggar learns that Jesus is near, he cries out and calls him the **Son of David**. Son of David is a title that refers to someone from David's family. David was the greatest king of Israel. When Israel was conquered, God promised that someone from David's family would rescue Israel and be king in the future. Jesus was a descendant of David, and God sent him as the Promised Savior. Son of David is in the Master Glossary.

The beggar asks Jesus to have **mercy** on him, or to show him kindness and help him. Be sure to translate mercy in the same way you have before. Mercy is in the Master Glossary. The beggar calls Jesus, **Lord**. This title shows respect to someone who has authority. Be sure to translate Lord in the

same way you have before. Lord is in the Master Glossary.

Jesus commands the man to see and the man is **healed**. Jesus says the man's **faith**, or trust in Jesus, has healed him. Be sure to translate faith in the same way you have in previous passages. Faith is in the Master Glossary.

The man is **healed** not only because Jesus restores his sight, but also because he is made whole again. The man can now rejoin his family and friends. The word healed can also mean saved. Jesus saves the man because he believed in Jesus as the Promised Savior and is now a part of the kingdom of God. Heal is in the Master Glossary.

Jesus enters Jericho with the crowd. Zacchaeus, a chief **tax collector**, hears about Jesus and wants to see him. Jews saw tax collectors as unclean sinners because they worked for the Romans and collected money from other Jews. Be sure to translate tax collector in the same way you have before.

Zacchaeus runs ahead of the crowd and climbs a sycamore fig tree. A sycamore fig tree is a fruit tree that is very similar to a fig tree. It is large and is usually easy to climb. It is not the tree that is called a sycamore in Europe or North America.

Stop and show your team a picture of a sycamore fig tree if you have not already.

The crowd judges Jesus because he goes to the home of Zacchaeus, a known **sinner**. Sinner refers to someone who habitually disobeys God. Be sure to translate sinner in the same way you have before. Sinner is in the Master Glossary.

Luke calls Jesus **Lord** and so does Zacchaeus. Both references are a respected title for someone in authority. But Lord was also used by the Jews to refer to God himself. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Jesus says **salvation** has come to his house. Salvation refers to God rescuing someone from eternal punishment for sin. Be sure to translate salvation in the same way you have before. Salvation is in the Master Glossary.

Jesus calls Zacchaeus a **son of Abraham**. All Jews were sons or descendants of Abraham. But in this context, Jesus means that Zacchaeus is like Abraham because he trusts in God.

Jesus refers to himself as the **Son of Man**. This title emphasizes that God sent him and that he has the authority of God. But Jesus was also truly human so

he represents all people. Be sure to translate Son of Man in the same way you have before. Son of Man is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 18:35–19:10

Audio Content

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Luke 19:11–27

Hear and Heart

Hear Luke 19:11–27 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus ate at the house of a chief tax collector, Zacchaeus, in Jericho. Jesus said God saved Zacchaeus because he had faith, or trust, in

Jesus. Jesus, his disciples, and a large crowd are on their way to Jerusalem. Now, Jesus uses a parable, or short story, to correct the people's wrong assumption. They assumed Jesus would start the reign of the kingdom of God as soon as he reached Jerusalem. Jesus teaches that this is not what will happen.

After Jesus talks about Zacchaeus, Jesus tells a parable. We do not know if Jesus and his followers were still at Zacchaeus' house, or if he continued his journey to Jerusalem. Because Jesus was near Jerusalem, the people thought that the kingdom of God would appear immediately. In the past, Jewish kings ruled from Jerusalem. The Jews wrongly thought the kingdom of God meant that a king would rule over Israel and make it great again. They believed that the Promised Savior would establish this kingdom. However, Jesus taught that the kingdom of God was people following Jesus as their king in their hearts. Jesus knew what the crowd was thinking, so he used a parable to correct their expectations.

Stop and discuss with your team: In your culture, how do people correct wrong expectations?

The story is about a man of noble birth, or a man who belonged to an important family. The man plans to travel to a land far away from his hometown. The man was traveling to receive authority to become king of his own country. The context implies that an emperor, or a high king who ruled other kings, would give this authority to the nobleman. Once he had authority as king, the man would return to his country to rule. The man gives ten of his servants, or slaves, instructions before he leaves. They were probably leaders of other servants and knew how to manage money and business matters. The man gives each of the 10 servants one mina. A mina is a Greek coin worth as much as a worker made in 100 days. 10 minas was worth around three years of work. The man tells the servants to "put his money to work." This means he wants them to use it to make him more money. The money still belonged to the man and whatever profit the servants made would be given to the man when he returned.

Stop and discuss with your team: How do you invest or use money to make more money in your culture?

But the people who lived in the nobleman's country who he would rule over when he returned did not want him to be king. They hated, or rejected, him as king. The citizens send a delegation, or a group of people to deliver an official message. They tell the

high king that they do not want the nobleman as their king. But the nobleman returns to his country to rule as king anyway. The king calls his 10 servants to hear what profit they made from his money. All of the servants call him "sir," or "master."

The first servant made ten times the amount of money the king gave him. The king praises the servant and makes him the ruler of 10 cities. The king does this because the servant has demonstrated that he can be trusted with something small like the king's money. The second servant made five times as much money as the king gave him. The king approved of the second servant and made him the ruler over five cities. But the third servant gave back the money the king originally gave him. Instead of investing the money, the servant kept it stored in a cloth. The servant explained that he was afraid of what the king would do if he lost the mina. The servant calls the king a hard man, which means that he was strict and expected his servants to do exactly what he told them. The servant uses two statements to mean the same thing. "You reap what you did not sow" means the king receives the benefit from the hard work others have done. The servant implies that the king is greedy.

Stop and discuss with your team: Tell a story of someone who did not fulfill an obligation in your culture. What were the results?

The king calls the servant evil and says he will use the servant's own words to judge if the servant deserves punishment. The king uses the same words of the servant. He calls himself "a hard man" to ask a question that he does not expect to be answered. This does not mean the king agreed with what the servant said about him. But if the servant really believed the master was a strict man, then he should have been even more careful to obey his master's commands. The king asks why the servant did not put his money on deposit. This was a way to scold the servant and point out what he should have done. "Put money on deposit" refers to a person who could leave their money with a money loaner to gain interest or profit over time. The money loaner would then loan their money to another person and demand a higher interest fee. In this way, a person's money would collect or gain profit over time. But the servant did not do this.

The king tells his other servants to take the mina away from the servant who did not invest his money. The king tells them to give that mina to the servant who made 10 minas. The servant would

probably use that mina along with the other 10 minas to make the king more money. The servants politely object and say that what the king wants is not fair because the servant already had responsibility for more money than any of the other servants. The king responds with a proverb, or a wise saying, that could be used in different ways in different contexts. He says, "To everyone who has, more will be given." This refers to people who have good results from what they have done. In this context, the servants who used their coins responsibly were rewarded. When the king says, "For those who have nothing, even what they have will be taken away," nothing refers to a person who has very little. The master means that if a person does not gain good results with what they receive, then the master will take away what they received.

The king then addresses the citizens who did not want him as king. The king ordered his men to bring his enemies to him. The king wanted his men to kill his enemies in his presence. During that time, kings often asked their men to kill their enemies in the king's presence.

Like the nobleman, Jesus was going away and would not return until after God made him king. Jesus teaches his disciples through the parable to serve him faithfully while he is gone and use whatever he has given them to bring him honor.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus has just talked with Zacchaeus. He is still on his way towards Jerusalem. People expect Jesus to establish the kingdom of God soon. Jesus tells a parable to correct their thinking.

Second scene: Jesus starts the parable. The nobleman plans to leave to become king over his own land. He gives instructions to 10 of his servants. He wants them to invest his money while he is away. The nobleman leaves, but people from his country send a delegation to the high king saying they don't want him as king.

Third scene: The servants do different things with the money the nobleman gave them. One servant makes 10 times as much. Another servant makes 5

times as much. Another servant hides the coin in a cloth and does nothing with the money.

Fourth scene: The nobleman returns as king. He rewards the two servants who profited from the coins. He calls the servant who hid the coin evil. He gives the evil servant's coin to the servant who made the most profit. The king orders his men to kill his enemies in front of him.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Nobleman
- 10 servants
- Servant who makes 10 times as much
- Servant who makes 5 times as much
- Servant who hides coin
- Enemies
- Delegation
- Emperor (high king)

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important that we are not sure where Jesus is at this moment. We do know that many people are following Jesus and that everyone knows he is on his way to Jerusalem. They expect Jesus to start his kingdom soon. Jesus has told his disciples many times before that he was going to Jerusalem to die. But the disciples didn't understand.

It is important to remember that Jesus tells a story, or a parable to respond to people's thoughts. The people assumed Jesus would start or establish the kingdom of God when he reached Jerusalem. But Jesus tells a story that contrasts with this idea. The story is about a man who has to go away for a time to be made king before returning to his people.

It is important to remember that the nobleman had to go away from his country so that someone who had more authority than him could anoint him as king.

It is important to remember that the nobleman owned his servants, so the money he gave them still belonged to him.

It is important to remember that many things are happening at one time. The king travels to the emperor, the citizens send a delegation to the emperor, and the servants begin using their minas to make a profit while one servant puts his mina in a cloth.

It is important to remember that the king uses the evil servant's words in the form of a question that he does not expect to be answered. The king uses the question to imply that if the servant really believed he was a hard man, then he would have obeyed his commands.

It is important to remember that when the nobleman says, "As for the one who has nothing, even what they have will be taken from them," it is a contrasting statement. You cannot take what someone does not have. What the nobleman means is that he will take what little a person does have even if they think they have nothing.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Nobleman
- 10 servants
- Servant who makes 10 times as much
- Servant who makes 5 times as much
- Servant who hides coin
- Enemies
- Delegation
- Emperor (high king)

Have the team act out the story twice. First, have the team act out the story without stopping. The

second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out people getting excited because Jesus is close to Jerusalem.

Make sure that the team acts out Jesus teaching his disciples and the crowd following him.

Make sure the team acts out two servants making good business interactions and making profit from their minas. Act out another servant putting his coin in a cloth and doing nothing with it.

Make sure the team acts out the servant's actions at the same time the king travels to meet the emperor. At the same time, act out citizens sending a delegation to the emperor. Act out the emperor ignoring the words of the delegation and making the nobleman king.

The second time the team acts out this story, stop them at certain points.

Act out people getting excited because Jesus is close to Jerusalem. They think he is about to become king by starting a new kingdom. Jesus begins to teach the people following him. He tells a parable.

Now act out the story as Jesus tells it. A nobleman needs to travel to become king. He gives 10 of his servants money and tells them what to do with it. Then he leaves.

Stop the action: Ask the actor playing the servants, "How do you feel?" You may hear things like, "I'm honored the master chose me to take care of his money while he is away," "Determined. I want to be faithful and gain the master a good profit," and "Unmoved. Working hard will not help me because this is the master's money anyway. I do not want to lose this coin in case he punishes me." Restart the action.

Act out the nobleman traveling and arriving at the emperor. A delegation arrives and tells the emperor that the citizens do not want the nobleman as king.

Stop the action: Ask the actor playing the nobleman, "How do you feel?" You may hear things like, "Frustrated. Why won't they accept me?" "Ashamed. I can't believe the emperor is seeing my people behave this way," and "Angry. I will show them what

happens to my enemies when I return." Restart the action.

Act out the nobleman returning to his country as king. Three servants tell him what they did with their mina. The king puts two of the servants in charge of cities. The king takes away the mina of the evil servant and gives it to the servant who made 10 times as much.

Stop the action: Ask the actor playing the other servants, "How do you feel?" You may hear things like, "Surprised. But he already has 10 minas!" "Jealous. Why didn't he give me the money?" and "I wouldn't trust that servant with my money either. He never liked the master." Restart the action.

Act out the servants complaining to the king. The king said servants who use what they receive responsibly will be rewarded. But those who do not use what the king gave them, the king will take away what they do have. Then the king calls for his enemies and orders his men to kill them.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is traveling toward Jerusalem, the religious capital of the Jews. Jesus knows the thoughts of the crowd and tells a **parable**, or a short story to teach a deeper meaning. Be sure to translate parable in the same way you have before. Parable is in the Master Glossary.

People assumed because Jesus was close to Jerusalem that he would establish or begin the reign of the **kingdom of God**. The Jews believed the kingdom of God referred to the Promised Savior ruling as king over Israel. Many people following Jesus believed that he was the Promised Savior, so they expected him to rule as king when he reached Jerusalem. But Jesus taught that the kingdom of God was people following Jesus as king in their hearts. Whoever followed Jesus as king in their hearts would have a good relationship with God. They would live with God forever and be a part of his perfect kingdom in the future. Be sure to translate the kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

The nobleman is called the servant's **master**. This means the man had authority over the servants and owned them. Later, the servants call him "Sir." This title means the same thing as master. Be sure to translate master in the same way you have in

previous passages. Master is in the Master Glossary.

The master gives each of the 10 servants one **mina**. A mina is a Greek coin worth as much as a worker made in 100 days. It was enough money for the servants to invest or trade to make more money.

Stop and discuss with your team: The exact amount of the mina is not as important as expressing that the coin was valuable. It may be easier to describe a mina more generally as a large amount of money or as a valuable coin.

The king asks the evil servant why he did not **put his money on deposit**. This refers to putting money on a lender's table. The money lender would promise to pay him interest. The amount of interest changed based on the amount of the money and how long the lender kept the money. After a lender received money, he loaned it to other people and demanded a higher rate. This is how the lender and person who gave the money profited.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 19:11-27

Audio Content

[webm zip](#) (2941437 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 19:28-44

Hear and Heart

Hear Luke 19:28-44 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Jesus taught the people following him that the kingdom of God is not what they think it is. Jesus taught this by telling a story about an important man who had to go away for a while before returning to his people as king. Now, Jesus enters Jerusalem on a donkey and his followers celebrate his entry into the city as the Promised Savior they've been waiting for.

Jesus, his disciples, or closest followers, and a crowd travel from Jericho up to Jerusalem, the religious capital of the Jews. Travelers had to go up since Jerusalem was higher than most parts of Israel. Jesus walked ahead of his followers and approached Bethphage and Bethany. Both villages were close to Jerusalem and were located on the hillside going up to the Mount of Olives. The Mount of Olives refers to a hill to the east of Jerusalem that is approximately 830 meters, or 2675 feet, above sea level. It was separated from Jerusalem by Kidron valley. The Mount of Olives had many olive trees growing on top of it. Olive fruit is small and round with a hard seed in the middle. It was an important fruit in Jesus' time since it could be eaten, used for medicine, pressed into cooking oil, or used as fuel for lamps.

Stop and show your team a map that highlights where Bethphage, Bethany, and the Mount of Olives are located in relation to Jerusalem with the Kidron Valley in between. Show a picture of the Mount of Olives and a picture of olives growing on an olive tree if you do not have these trees in your area.

Jesus tells two of his disciples to enter a nearby village and bring him a colt, or young donkey, that

a person had tied there. The Jews used donkeys for riding on or for carrying loads. People usually tied their animals to trees or posts so that they would not walk away.

Stop and show a picture of a donkey if you do not have these animals where you live. What kind of transportation do rulers or authorities use where you live? How are they received when they enter a capital city?

Jesus says that no one has ever ridden this donkey before. Unridden animals were the ones qualified to perform a sacred task. If someone asked the disciples why they were untying the donkey, Jesus said they should answer by saying "the Lord, or master, needs it." Jesus only wants to use the donkey for a short time. The two disciples obey Jesus and find the donkey just the way Jesus had told them. When they are untying the donkey, the owners interrupt and ask why they are taking it. The disciples say "the Lord needs it" and the owners permit them to take it. It is possible that Jesus prearranged this with someone he knew.

Stop and discuss with your team: How do people ask to borrow things in your culture? How do you know that a person is not lying when they say they represent someone else?

The disciples lead the donkey to Jesus then put their cloaks, or outer garments, on the back of the donkey. They did this so that it would be more comfortable for Jesus to ride on. They helped Jesus onto the donkey as a way to honor him. As Jesus approached Jerusalem on the donkey, Jesus' followers and the crowd threw their cloaks on the ground so the donkey would walk on them. This was also a way to honor Jesus. Usually, kings or important leaders rode horses when they entered a city after winning a victory. But Jesus chooses a donkey. This fulfills a prophecy in Zechariah that said the Promised Savior would ride a donkey to show he was a victorious yet humble king.

Jesus begins to go down from the Mount of Olives into the Kidron Valley. This means he was less than two kilometers from Jerusalem.

Stop and show a picture from the viewpoint of the Mount of Olives looking toward Jerusalem over the Kidron Valley.

Jesus' followers loudly praise God and express joy for the miracles Jesus did. The people quote Psalms by saying, "Blessed is the king who comes in the name of the Lord." Only, the people add "the king" to refer to Jesus. Since "the coming one" referred to

the Promised Savior, the people were calling Jesus both King and Promised Savior. Blessed means that Jesus had God's special favor. Here, the Lord refers to God's personal name, Yahweh. Coming in someone's name means a person represents someone. God sent Jesus with the authority to represent him.

Stop and discuss with your team: How do people in your culture prepare for receiving someone very important?

The people use two poetic phrases to talk about God and highest heaven, the place where God lives. They say peace in heaven and that God receives glory. Peace refers to people having a good relationship with God. Glory refers to the praise and honor God deserves. Some Pharisees, or religious leaders, tell Jesus to stop his followers from praising him. We do not know when the Pharisees joined the crowd. They may have joined the crowd as they came near Jerusalem. They call Jesus "Teacher," which was a polite title for a religious leader. The Pharisees do not believe that Jesus is the Promised Savior, so they do not want Jesus' followers praising him as the Promised Savior. But Jesus refuses to silence his followers.

Jesus emphasizes that the whole crowd of followers are right to praise him as the Promised Savior. Jesus says if they keep quiet, the stones will cry out. Jesus did not mean the rocks would literally cry out. Jesus was saying that if his disciples did not praise him then the rocks would praise him. Jesus means that it was impossible to stop people from praising him. When Jesus gets close enough to see the city of Jerusalem, he begins to cry aloud. Jesus is sad because he knows what terrible things will happen in the future to the people and buildings. Jesus speaks to the city of Jerusalem as if it is a person. Jesus says "it is hidden from your eyes," to mean that the people were not able to understand what would bring them peace. If they accepted Jesus as the Promised Savior, then they would have peace with God and God would not destroy their city in the future. But they did not accept Jesus.

Jesus then describes what the Roman army would do to Jerusalem in the future. They would build an embankment, or a large wall around the city, so that people could not go in or out. Then they would attack the city from behind the wall. The Romans would attack from every side.

Stop and show a picture of an embankment used in war.

Jesus calls the people of Jerusalem "children." He says the soldiers will kill them by violently throwing them to the ground. Jesus exaggerates the destruction of Jerusalem by saying that one stone will not be left on another. This means that the enemy will completely destroy Jerusalem. Jesus says this will happen to the people of Jerusalem because they did not recognize God coming to them. Jesus is referring to God visiting the people in the person of Jesus, the Promised Savior. God sent Jesus to bring salvation and blessing on the people of Jerusalem, but they did not receive him.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus, his disciples, and a large crowd are on the way to Jerusalem. Jesus is walking in front of his followers. Jesus sends two disciples ahead. Jesus tells them that they will see a young donkey that no one has ever ridden. Jesus gives them instructions to bring it to him.

Second scene: The disciples do as Jesus told them. They bring the young donkey to Jesus. The disciples throw their outer garments on the donkey for Jesus to ride on. They throw their garments on the road as the donkey walks toward Jerusalem.

Third scene: Jesus rides the donkey. Jesus' followers praise God while they are walking down the Mount of Olives. Some Pharisees tell Jesus to quiet his followers. Jesus responds by saying that if he stops them then the stones will praise him.

Fourth scene: Jesus begins to weep when he gets closer to Jerusalem. Jesus says that it is too late for the people of Jerusalem to find the way to peace. Jesus tells them about events that haven't happened yet. Jesus says that the enemies will take over and completely destroy the city.

The characters in this story include:

- Jesus
- Disciples
- 2 disciples that go ahead for the donkey
- Owners of the donkey
- Crowds spreading their garments
- Followers singing
- Pharisees
- People of Jerusalem
- Enemies

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus just finished telling a parable to explain that the things that will happen will be different from what his followers expected.

It is important to remember that Jesus knew about the donkey tied in the village. Jesus was not there before. It is possible that Jesus in some way arranged ahead of time for a young donkey to be waiting for him in the town. The two followers found everything just as Jesus had said.

It is important to remember that the actions of setting Jesus on the donkey doesn't mean that they lifted Jesus to put him on the donkey. They probably just helped him on it as a way to honor him.

It is important to remember that when the crowds put their cloaks on the ground, they were showing honor to Jesus.

It is important to remember that Jesus and his disciples had to go down into a valley before going back up to Jerusalem.

It is important to remember that the way that the crowds were praising Jesus implies that they believed that Jesus was the Promised Savior. There were many crowds of people in Jerusalem at this time because it was close to an important holiday.

It is important to remember that before Jesus was born a prophet mentioned that the Promised Savior would come riding on a donkey as a triumphant and humble king.

The Pharisees criticized Jesus for allowing his followers to praise him as the Promised Savior. But Jesus says that if they don't praise him then the rocks will.

It is important to remember that "the rocks will cry out" is a figure of speech. Jesus was not saying the stones would literally cry out, but rather that it was impossible to keep people from praising him.

When Jesus enters Jerusalem, he begins to cry over the city because he knows what will happen to it.

It is important to remember that when Jesus says "not one stone will be left on top of another," that he is exaggerating. Jesus means that Jerusalem will be completely destroyed.

It is important to remember that when Jesus says "your children with you" that he is referring to the people of Jerusalem and the city itself.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Disciples
- 2 disciples that go ahead for the donkey
- Owners of the donkey
- Crowds spreading their garments
- Followers singing
- Pharisees
- People of Jerusalem
- Enemies

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus walking in front of his disciples before he tells two of his

followers where they can find a donkey for him to ride on.

Make sure that the team acts out the Pharisees among the crowd with Jesus when he gets close to Jerusalem.

The second time the team acts out this story, stop them at certain points.

Act out Jesus getting closer to Jerusalem. Jesus sends two disciples ahead to get a donkey. Jesus tells them if the owner asks, "Why are you uniting him?" they should say, "The master needs it." The disciples did what Jesus told them, and it happened just as Jesus said it would.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I'm nervous about taking someone's donkey," "Jesus was right! It happened like he said," and "I am happy, I will see the king entering Jerusalem. This is what we've been waiting for." Ask the actor playing the owner of the donkey, "How do you feel?" You may hear things like, "Finally! Jesus has come," "Excited. The Promised Savior is here," and "I'm happy my donkey will be used for such an important purpose." Restart the action.

Act out the disciples bringing the donkey to Jesus. The disciples put clothes over the donkey and help Jesus onto the donkey. Jesus rides the donkey and he goes down the road coming from the Mount of Olives. Jesus' followers sing and praise God for the miracles they saw Jesus do. The followers recognize Jesus as the king sent by the Lord.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "This is the time we've been waiting for! Now Israel will have a new king," "I feel happy that I can see the King," "Thankful! God has heard our prayers and sent the Promised Savior," and "Thoughtful. Jesus is so different from what I expected. He is a humble king." Restart the action.

Some of the Pharisees that were among the crowd tell Jesus to tell his followers that they are doing wrong by saying those things. Jesus replied that if his followers were quiet then the rocks would sing.

Stop the action: Ask the actor playing the Pharisees, "How do you feel?" You may hear things like, "Angry. How can Jesus claim to be the Promised Savior?" "Upset. Look how many people believe that Jesus is the king!" and "We have to stop Jesus soon or everyone will follow him!" Restart the action.

Act out Jesus nearing Jerusalem. With great sadness, Jesus says that Jerusalem didn't recognize the moment that God came to save the people of Jerusalem. The people of Jerusalem will be conquered and destroyed in the future.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Rejected. They cannot see that I am sent by my Father," "Sad. It hurts to think about the suffering my people will face," and "Sin is keeping my people from God. I know what I have to do."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is about to enter the city of Jerusalem. He sends two of his **disciples**, or his closest followers, to bring him a donkey to ride on. Be sure to translate disciples in the same way you have before. Disciple is in the Master Glossary.

Jesus says when the owners ask the disciples why they are taking the donkey that they should reply "the **Lord** needs it." Here, Lord means master or one who has authority. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

The disciples obey Jesus and bring him the donkey. Then they help him onto the donkey and throw their **cloaks**, or outer garments, on the road in front of Jesus for the donkey to walk on. This was a way to honor Jesus. Be sure to translate cloak in the same way you have in previous passages. Cloak is in the Master Glossary.

Stop and show your team a picture of a cloak for reference.

All of Jesus' followers praise God for the **miracles** Jesus has done. Miracles refers to powerful actions that only God can do. Be sure to translate miracles in the same way you have before. Miracle is in the Master Glossary.

The people say "**Blessed**" is the king who comes in the name of the **Lord**." Blessed means that Jesus had God's special favor. Lord refers to God's personal name, **Yahweh**. This phrase means that Jesus was the king and Promised Savior who God sent with authority to represent him. Be sure to translate blessed and Lord in the same way you have in previous passages. Blessed, Lord, and Yahweh are in the Master Glossary.

The people say **peace** in **heaven**. In this context, peace refers to the security that comes from a good relationship with God. It means people are living in harmony with God. Heaven is the place where God lives, but in this context it refers to God himself. Jesus coming as the Promised Savior brings peace in heaven between God and his people. Be sure to translate peace and heaven in the same way you have before. Both terms, peace and heaven, are in the Master Glossary.

The people say **glory** in the highest. Glory refers to the honor and praise God deserves. The highest was another way to refer to heaven, or the place where God lives. Be sure to translate glory in the same way you have before. Glory is in the Master Glossary.

Pharisees, or Jewish religious leaders, tell Jesus to stop his followers from praising him as the Promised Savior, but Jesus refuses to silence his followers. Be sure to translate Pharisees in the same way you have before. Pharisee is in the Master Glossary.

The Pharisees call Jesus **Teacher**. This was a respectful term for a religious leader. Be sure to translate Teacher in the same way you have before. Teacher is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 19:28-44

Audio Content

[webm zip](#) (2978392 KB)

- [FIA Step 1](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 19:45-20:8

Hear and Heart

Hear Luke 19:45-20:8 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus entered Jerusalem on a donkey with his followers praising him as the Promised Savior. Now, Jesus teaches at the temple and forces sellers to leave the temple. Some religious leaders confront Jesus and ask him who gives him authority to teach. Jesus responds with a question they do not know how to answer.

Jesus enters Jerusalem during the week of Passover. Passover was a Jewish religious festival that celebrated when God rescued his people from Egypt. Thousands of Jews traveled to the temple in Jerusalem to celebrate every year. This caused the Romans to be on high alert and be careful. Some time after Jesus arrived in Jerusalem, he went to the temple, or the place where God lived among the Jews. Specifically, Jesus was in the temple courtyards and not the temple building itself. If someone needed to buy something to make a sacrifice to God, merchants were in the courtyard ready to sell it to them. They usually sold things like animals, wine, salt, or oil. Jesus forces the people who were selling things in the temple to leave. Jesus quotes the prophet Isaiah to the sellers. He tells them "my house will be a house of prayer." The house of God was a common way to refer to the temple. Jesus is saying that God wants his house to be a place where people pray or talk to Him.

Stop and show a picture of the temple and the temple courtyards where Jesus was teaching.

Instead, the sellers have made the temple a den of robbers. Jesus was condemning the sellers by using a word picture. A den of robbers refers to a cave

large enough for people to hide in. It was common in that area for robbers to live in caves.

Stop and show a picture of a cave in the wilderness of Judea.

The phrase "den of robbers" refers to the prophecy of Jeremiah where God uses a similar phrase to accuse people who had done evil things in his temple. Because the sellers charged the people such high prices for animals they needed to sacrifice to God, Jesus says they are robbing God and his people. They were destroying the purpose of God's temple.

Stop and discuss with your team: How would people react if merchants were selling things in a holy or set apart area where you live?

Luke gives us background information. Between Jesus' arrival in Jerusalem and his coming arrest, Jesus spent most of his time teaching in the temple courtyards. But the religious leaders were trying to find a way to kill Jesus. Chief priests worked at the temple permanently and were the leaders of other priests. Teachers of the law refer to religious leaders who studied, interpreted, and taught God's law. Leaders of the people probably referred to the Jewish elders. They were a group of leaders in Jewish society from important families. Together, these three groups represented the Sanhedrin, or the leaders of the Jewish people. But the religious leaders were unable to capture and kill Jesus secretly. They were afraid to arrest Jesus in public because the people hung onto his words. This means that large crowds of people were listening eagerly to his teachings. They were careful because they did not want to break the peace with the Romans.

Stop and discuss with your team: How do people react when someone publicly goes against a common belief in your culture?

One day when Jesus was teaching in the temple, he preached the gospel, or told the people the good news about the kingdom of God, or God ruling over his people. The three groups of Jewish religious leaders approach Jesus. They get closer to him through the crowd and ask him by what authority he is doing all of these things. They were referring to everything Jesus had been doing and teaching since he arrived in Jerusalem. The religious leaders ask who gave Jesus authority and imply that Jesus did not have the authority of God. Jesus answered them with a question, which was a common way that religious leaders taught in the culture.

Stop and discuss with your team: What kinds of things do people with authority do in your culture? Describe the different types of authority and how they use or abuse that authority in your culture.

Jesus asks the religious leaders who gave John authority to baptize, or ceremonially wash people with water from their sins. Jesus was referring to something that happened in the past since John was dead. Jesus asks if John had authority from heaven or from people? Here, heaven refers to God himself.

The religious leaders talked among themselves about how to answer Jesus. They did not want to say that God gave John authority because Jesus would ask them why they did not believe John. If the religious leaders had believed John they would have repented, or turned away from, their sins and been baptized. They would have also believed John when he said Jesus was the Promised Savior. But the religious leaders did not believe John's teachings. However, they did not want to say that John's authority was from people. They were afraid of being stoned because God's law said that if someone spoke against a prophet, or messenger of God, then they should be stoned or killed. The religious leaders say they do not know where John's authority came from because they were afraid of how the crowd would react. Jesus responds by saying he too would not tell them where his authority came from.

In the next story, Jesus will respond to the religious leaders' question by telling a parable, or short story.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus arrives at the temple and drives out merchants selling animals for sacrifices. Jesus continues to teach every day at the temple. The religious leaders planned to kill Jesus, but they couldn't find a way to do it secretly because the people were eager to listen to Jesus.

Second scene: One day, Jesus is teaching in the temple. The religious leaders approach Jesus through the crowd. They ask Jesus who gave him authority. Jesus responds by asking them who gave

authority to John the Baptist. The religious leaders realize that they can't say anything without making people angry or admitting that they were wrong by not believing John. The religious leaders say they don't know. Jesus said that he will not tell them where his authority comes from, as well.

The characters in this story include:

- Jesus
- Disciples
- Sellers
- Crowds
- Chief Priests
- Scribes
- Elders/Leaders

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus arrives in Jerusalem during the time of the Passover celebration. This would have meant that thousands of people were in Jerusalem at the temple.

Jesus arrives at the temple in Jerusalem with a crowd following him. Jesus drives out sellers from the courtyard.

It is important to remember that Jesus and the sellers were in the courtyard of the temple where the Jews allowed the Gentiles, or non-Jews, to be. Jesus was not in the temple itself.

It is important to remember that the purpose of the temple was to be a place of prayer to God.

It is important to remember that Jesus is not saying that the courtyard of the temple is an actual cave when he mentions the den of robbers.

Jesus is in the middle of teaching when Jewish religious leaders approach him to question him about his authority.

It is important to remember that a crowd surrounds Jesus, and that made it very hard for the religious leaders to arrest him without causing problems.

It is important to remember that the chief priests, scribes, and elders represent the leadership of the

Jews. When they asked Jesus who gave him authority, their authority was not in question.

It is important to remember that the priests inherited their authority from their family. Teachers of the law got their authority from their education, and elders' authority came from being born into a family of high status. But Jesus had no official role in the temple so the religious leaders tried to publicly shame him.

Jesus responds to their question with a question. He asks where John's authority came from.

It is important to remember that the religious leaders gathered just among themselves to discuss the answer to Jesus' question. Jesus was not a part of their conversation.

It is important to remember that the crowd believed that John was a prophet, or messenger of God, but the religious leaders did not.

The religious leaders say they do not know. Jesus also says he will not respond.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Sellers
- Crowds
- Chief Priests
- Teachers of the Law (Scribes)
- Elders/Leaders

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus, his disciples, and a large crowd entering the temple

courtyards where Gentiles or non-Jews were allowed to be.

Make sure that the team acts out Jesus forcing the sellers to leave the courtyard and criticizing them by calling them robbers.

Make sure that the team acts out many people listening eagerly to everything Jesus teaches.

Make sure that the team acts out the religious leaders forcing their way through the crowd to reach Jesus.

The second time the team acts out this story, stop them at certain points.

Act out Jesus entering the temple courtyards and seeing merchants selling animals to the people who want to make sacrifices. Jesus forces the sellers to leave and says they have made God's temple into a den of robbers. Jesus said the temple should be a place of prayer.

Stop the action: Ask the actor playing the merchants, "How do you feel?" You may hear things like, "Why is Jesus so angry? We always sell animals here," "Ashamed. I do make the people think their sacrifices are not good enough so that they will buy my things," and "Afraid. This man speaks with authority." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Angry. The people come to obey my Father and then they are taken advantage of," "Upset. This is not the purpose of my Father's house. They are disrespecting Him," and "The religious leaders are not caring for my Father's house or His people. It is time for a change." Restart the action.

Act out Jesus going back to the temple courtyards to teach every day. One day, the religious leaders approach him. They push through the crowd and ask Jesus by what authority he is teaching. They ask Jesus who gave him this authority. Jesus asks who gave John authority. The religious leaders discuss among themselves how to answer.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Shocked. Why are the religious leaders so angry? Do they not understand the kingdom of God?" "Afraid. If Jesus answers wrong, he may be in trouble," and "Curious. What will the religious leaders say?" Ask the actor playing the religious leaders, "How do you feel?" You may hear things like, "Angry. How does he always avoid answering?" "Panicked. There is no good way to answer," and "Nervous. I thought for sure he would answer wrong and be shamed. Now the crowd is waiting for our answer!" Restart the action.

Act out the religious leaders deciding to answer that they do not know where John's authority came from because they are afraid of the people's reaction. Jesus says he too will not answer.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus enters the **temple** courts in Jerusalem. Temple courts refers to the courtyard of the temple where Jews and non-Jews were allowed to be. Jesus was not inside the temple itself. The temple was the place where God lived among the Jews and where priests made sacrifices on behalf of the people to God. Be sure to translate temple in the same way you have in previous passages. temple is in the Master Glossary.

Stop and show a picture of the temple and the courtyards where the sellers were located if you have not already.

Merchants were usually in the courtyards selling animals and other items to people who came to make sacrifices to God. Jesus drives them out and says God's house will be a **house of prayer**. God's house refers to the temple and prayer refers to talking with God. Be sure to translate prayer in the same way you have before. Prayer is in the Master Glossary.

Jesus teaches every day at the temple, but the religious leaders are trying to find a way to kill him. The **chief priests, teachers of the law, and Jewish elders** approach Jesus. Chief priests made sacrifices on behalf of the people to God and were leaders of other priests. They permanently worked at the temple. Teachers of the law, or scribes, studied, interpreted, and taught God's law. Elders refers to a group of leaders in Jewish society. They were the heads of important families. These three groups represented the Sanhedrin, or the leaders of Israel. Be sure to translate chief priests, teachers of the law, and elders in the same way you have before. All three terms, chief priests, teachers of the law, and elders, are in the Master Glossary.

Jesus is preaching the **gospel** or teaching the good news to the people. Gospel refers to telling people about the kingdom of God, or God coming to rule in the hearts of his people through Jesus. Be sure to translate the gospel in the same way you have before. Gospel is in the Master Glossary.

The religious leaders ask Jesus by what **authority** he is teaching and who gave him this authority?

Authority refers to the right given to someone to act. In this case, the religious leaders imply that God did not give authority to Jesus to teach and represent God. Be sure to translate authority in the same way you have before. Authority is in the Master Glossary.

Jesus responds by asking them who gave John the authority to baptize. John's **baptism** refers to ceremonially washing someone in water to show they had stopped sinning and wanted to obey God. Be sure to translate baptism in the same way you have before. Baptism is in the Master Glossary.

Jesus asks if John's authority came from **heaven** or from people. Here, heaven refers to God himself since many times the Jews did not refer to God directly out of respect. Be sure to translate heaven in the same way you have in previous passages. Heaven is in the Master Glossary.

The religious leaders did not want to say that John's authority came from people because the crowd believed that John was a **prophet**, or messenger of God. If the leaders said this, then God's word said the people could stone them. Be sure to translate prophet in the same way you have before. Prophet is in the Master Glossary.

Instead, the leaders say they do not know and Jesus says he will not answer either.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 19:45-20:8

Audio Content

[webm zip](#) (2709682 KB)

- [FIA Step 1](#)
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[mp3 zip](#) (4488997 KB)

- [FIA Step 1](#)
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Luke 20:9-19

Hear and Heart

Hear Luke 20:9-19 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus was teaching in the temple and religious leaders confronted him. They asked him who gave him the authority to teach. Jesus asked them who gave John authority, but they could not answer. Now, Jesus tells a parable to continue responding to the religious leaders' question. The religious leaders want to arrest him, but they are afraid of the people's reaction.

After being confronted by the religious leaders, Jesus responds to their question about authority by telling a parable, or short story. Jesus tells the story to the crowd and the religious leaders who were standing nearby. In the story, a man owns a vineyard, or a farm used to grow vines that produced grapes. Grapes are a small, sweet fruit that could be sold for money or used to produce juice to make wine.

Stop and show your team a picture of a vineyard and vines producing grapes.

The owner rents the land to tenants, or men who farm his land and give him a share of the profit. "When the time came" refers to the time when the grapes were ready to harvest. Three times the owner sends someone to collect his share, but the tenants mistreat each of his servants. They send the servants away from the vineyard "empty-handed," or without any grapes. Each servant is treated worse than the last servant. By treating the servants shamefully, the men were also treating the owner with disrespect. The owner asks a question to himself trying to decide what he should do. He decides to send his only son whom he loved to collect the profit. The owner thinks the tenants

might respect him since his son had authority to represent the owner. But the tenants see the son coming, drag him out of the vineyard, and kill him. The tenants knew the son would inherit his father's vineyard, so they thought that by killing him they would own the vineyard instead.

The people react to Jesus' story by saying they hoped that this never happened. Though we do not know exactly what they did not want to happen, they were probably horrified that the religious leaders might become guilty of killing God's son and that God would punish them. Jesus looks directly at the people because he wants them to think carefully about his response. Jesus asks a question, "Then what is the meaning of what is written..." to emphasize that scripture agreed with what he said about the religious leaders even though the people thought it could never happen. Jesus wants the people to realize that the book of Psalms predicted what would happen to him in the future. Jesus had to be rejected by the religious leaders and die. "The stone the builders rejected has become a cornerstone" is a word picture that refers to Jesus as the Promised Savior. The Jewish leaders who reject Jesus are like the builders. But God will use Jesus as the cornerstone of his house. The cornerstone was the most important and strongest stone in the outside corner of the house. It can also mean a stone at the top of a door arch which holds up the door. In either case, this stone is the most important stone to hold up the house and make it strong.

Stop and show your team a diagram of a cornerstone and where it was used in a building foundation. Discuss with your team, what is the most important part of a building in your culture?

Jesus continues to compare himself to a stone. He says that people who reject him as the Promised Savior will be like a person who falls on a large stone or someone who is crushed by that stone. In both cases, the person would be completely destroyed. When the Jewish religious leaders hear this, they immediately want to arrest Jesus and put him on trial.

Though Luke does not give us the meaning of the parable, most people believe the vineyard represents Israel and the owner represents God. The servants are like the prophets, or messengers, God sent to Israel and Jesus is God's only son. The tenants represent the religious leaders who would eventually lead to Jesus' death. Jesus asks, "What then..." to get his audience to think about how the story should end. Jesus answers his own question

by saying the owner will go to his farm and kill the tenants because they were responsible for murdering his son, an innocent person. The owner would then give his vineyard to other people who would be more faithful to him.

The religious leaders were angry because they knew Jesus' parable referred to them as the evil people who killed God's son. The parable also implied that God would punish them for it. But they are unable to arrest Jesus because the people respected him. The religious leaders did not want the people to riot against them.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus tells a story about a man who rents out his field to some workers. The man sent three servants, but all of them were mistreated. Then he sent his only son with the hope that the workers would respect him. The workers kill the son to keep the vineyard. The owner returns and kills the workers. He gives the field to other workers. The audience protested by saying they hoped such a horrible thing would never happen.

Second scene: Jesus looked at them and responded with scripture that predicted his death. He speaks about builders rejecting the rock. That rock will become the cornerstone, or the most important stone of the house God is building. Some people will trip on this rock and the rock will fall and crush other people. The religious leaders are angry because they understood that Jesus' story referred to them. They want to arrest Jesus immediately, but they cannot because of the crowd.

The characters in this story include:

- Jesus
- Disciples
- Crowds
- Chief Priests
- Scribes
- Elders/Leaders
- Owner of the field
- Tenants
- First Servant
- Second Servant
- Third Servant
- Son
- The builders
- Rock
- Person who falls on rock
- Person who is crushed by rock

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus turned to people. This action of turning, shows that Jesus is no longer answering the Jewish leaders. Instead, he is going to address the crowd about something important that deals with the public question of the Jewish leaders. Jesus does this by telling a parable.

It is important to remember that the servants represented the master. When the renters of the fields mistreated the servants, it was like they mistreated the master.

It is important to remember that the son of the owner of the field is sent with the intention of being recognized as someone with the authority of the father.

Stop and discuss with your team: The storyteller talks about three servants going to the vineyard, and each time they go they are treated worse. This makes us wonder each time what will happen next. How do you build this kind of suspense or wondering what will happen next in your stories? Can you tell a story like this from your culture?

It is important to remember that the crowd understood the parallel between the owner and God, and the religious leaders and the renters. The people say that that situation will never happen because the people didn't think that the religious leaders would act as horrible as the renters in the story.

It is important to remember that Jesus emphasizes his answer to the crowd by quoting scripture. Jesus' intention is for the crowd to know that a prophecy has already predicted that the religious leaders will reject Jesus.

It is important to remember that Jews built their houses with rocks. In the process of building the houses, they needed a rock to be the cornerstone that marks the location and the orientation of the building. This was the most important stone.

It is important to remember that the Jewish leaders understood that they were the wicked men in the story Jesus was telling. That was the reason they wanted to arrest Jesus immediately. But the Jewish leaders didn't arrest Jesus because they were afraid of how the people would react.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowds
- Chief Priests
- Teachers of the Law/Scribes
- Elders/Leaders
- Owner of the field
- Tenants
- First Servant
- Second Servant
- Third Servant
- Son
- The builders
- Rock
- Person who falls on rock
- Person who is crushed by rock

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus forcing the sellers to leave the temple courtyard.

Make sure that the team acts out Jesus telling the crowd a story. The religious leaders are still there listening to what Jesus is saying.

Make sure that the team acts out the story while Jesus tells it.

Make sure the team acts out the crowd questioning themselves when Jesus asks what would the owner of the field do? But Jesus answers his own question.

Make sure that the team acts out the crowd protesting the killing of the tenants of the field.

Make sure that the team acts out the religious leaders being offended because they realized they were the wicked farmers in the story.

The second time the team acts out this story, stop them at certain points.

Act out Jesus addressing the crowds now instead of the religious leaders. Jesus tells a story to the crowd. An owner of a vineyard leases it to tenants and he goes to live in another country for many years. When the crop was ready for harvesting, the owner sends a servant to collect his part of the harvest. The tenants attacked, beat, and sent the servant back with nothing.

Stop the action: Ask the actor playing the owner, "How do you feel?" You may hear things like, "Angry. Why would they treat my servant like this?" "Patient. I will give them another chance to do what is right," and "Determined. I will make sure my vineyard is properly cared for." Ask the actor playing one of the tenants, "How do you feel?" You may hear things like, "Prideful. No one can make me give away part of the harvest," "Greedy. The vineyard is ours now," and "Stubborn. I worked in the field. I deserve all of the profit!" Restart the action.

Act out the owner sending a second servant. The tenants insulted and beat this servant. They sent the servant away with nothing. The owner sends a third servant. The tenants wounded this servant badly and then chased him away.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Those are evil men, how can they harm someone just for a piece of land?" "I don't think this story is talking about Jewish tenants because that would be very shameful," and "Those tenants have to be punished." Restart the action.

Act out the owner asking himself what he should do. The owner is confident that the tenants will respect the son that he loves. The tenants see the heir of the land coming and decide to kill him so they could keep the land. The tenants dragged the son out of the vineyard and killed him.

Stop the action: Ask the actor playing the owner, "How do you feel?" You may hear things like, "Sad, those tenants killed my beloved son," "Furious, I can't let them keep the land," and "I want justice; they must die." Restart the action.

Act out the crowd protesting saying those terrible things should never happen. Jesus quotes scripture explaining that those terrible things have already been predicted. Jesus says that the rock that was rejected is now the cornerstone. Anyone who stumbles over that stone will be broken in pieces. If the rock falls on someone, it will crush that person.

Stop the action: Ask the actor playing the religious leaders, "How do you feel?" You may hear things like, "Offended. Is Jesus accusing us of being like those wicked farmers?" "Embarrassed. Jesus is saying publicly that we treated God's messengers wrongly and that we will become murderers," and "Determined. Jesus needs to die as soon as possible. He is poisoning the minds of our people." Restart the action.

When the religious leaders heard this they wanted to arrest Jesus immediately because they knew the story was about them. But the religious leaders could not do anything because they were afraid of the crowds.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is in the temple courtyards surrounded by a crowd and religious leaders. After the religious leaders question his authority, Jesus turns to the crowd and tells a **parable**, or short story that teaches a deeper meaning about God. Be sure to translate parable in the same way you have before. Parable is in the Master Glossary.

The parable is about a man who rents out his **vineyard** to farmers. A vineyard refers to a farm used to grow vines that produced grapes. Grapes are a small, sweet fruit that could be sold or used to produce wine. Many times in scripture, Israel was compared to a vineyard. Be sure to translate vineyard in the same way you have before. Vineyard is in the Master Glossary.

Stop and show a picture of a vineyard and vines growing grapes if you have not already.

The owner sends three **servants** to the farmers to collect his share of the harvest, but the tenants beat the servants and they are sent back to the owner without any grapes. Servant refers to a slave, or someone who was owned by their master. They lived in the house of the master and served his needs. Be sure to translate servant in the same way you have before. Servant is in the Master Glossary.

The owner sends his only son to collect his share of the prophet. His son was the **heir** to his inheritance, or all of his property and wealth. This meant that when the owner died, his son would receive ownership of the vineyard. Be sure to translate heir in the same way you have before. Heir is in the Master Glossary.

The phrase, "it is written" refers to the **scriptures**, or the words God directed someone to write. Those writings were holy and had authority because God guided a person to write them. Be sure to translate scripture in the same way you have before. Scripture is in the Master Glossary.

Jesus says he is the **cornerstone**. The cornerstone is the most important and strongest stone in the outside corner of the house. It can also mean a stone at the top of a door arch which holds up the door. In either case, this stone is the most important stone because it makes a house strong. Cornerstone is in the Master Glossary.

Teachers of the law, or scribes, refer to the religious leaders who studied, interpreted, and taught God's law. **Chief priests** refer to the lead priests who offered sacrifices on behalf of the people to God in the temple. Both groups felt insulted by Jesus' parable because they knew he was talking about them. Be sure to translate teachers of the law and chief priests the same way you have before. Both terms, teachers of the law and chief priests, are in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but

you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 20:9-19

Audio Content

[webm zip](#) (2839753 KB)

- [FIA Step 1](#)
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- [FIA Step 1](#)
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Luke 20:20-40

Hear and Heart

Hear Luke 20:20-40 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching at the temple in Jerusalem. Large crowds of people listen to him, but the religious leaders try to find a way to arrest and kill Jesus. The religious leaders send spies to ask difficult questions to Jesus. They want Jesus to answer wrongly so that the Romans will arrest him. But Jesus answers wisely, and they fail to trap him.

Because of Jesus' parable about the vineyard, the religious leaders want to arrest Jesus. The leaders refer to the chief priests, teachers of the law, and elders from the last passage. The religious leaders watch Jesus closely. They were looking for opportunities to trap Jesus. They hire spies, or men used to get information from Jesus by lying to him. The spies pretend to be honest when they ask for advice from Jesus. The leaders want Jesus to answer the questions wrong so that they can report him to the Roman authorities. They want the Roman governor, Pontius Pilate, to arrest and punish Jesus.

The spies first praise Jesus before asking him a question. They call Jesus "Teacher," which was a polite title for a Jewish religious leader. The spies say Jesus speaks and teaches what is correct and true, even though they did not actually believe it. They say this because they want Jesus to think they are friendly. They say Jesus does not show partiality, or favoritism, and that he speaks the truth about the way God wants people to live. The spies want Jesus to answer them clearly when they ask him if it is right to pay taxes to Caesar or not. At this time, the Romans ruled over the Jews. So Caesar, or the Roman Emperor, required all Jewish men to pay a tax, or money, to the Roman

government. The spies knew that either answer, yes or no, would cause Jesus problems. If he answered yes, the Jews would be angry. If Jesus answered no, he would be in trouble with the Roman authorities.

When the spies ask Jesus if it is right or lawful, they are asking if God's law permitted them to pay taxes to Caesar. But Jesus saw through their duplicity or deceit. This means he knew the spies were trying to trick and trap him. Jesus asks them to show him a denarius, or a silver Roman coin. Each denarius had the title and picture of Caesar on it.

Stop and show a picture of a denarius with Caesar's picture on it. Discuss with your team, how do people in your culture react when they know someone is trying to trick them into saying something wrong?

Jesus asks them whose portrait, or image, and title are on the coin to prepare the people for what he was about to teach them. When they answer Caesar, Jesus concludes they should give to Caesar what belongs to Caesar. This means that the people should give what rightfully belonged to the Roman emperor. Jesus implies that the Jews should obey Roman law and pay the Roman tax. But Jesus also says the people should give God what belongs to him. Caesar put his image on coins to show that all the money belongs to him. In the same way, God made people in his image, or like him, to show that people God created belong to God. That means we should honor God with our life. The spies were surprised by Jesus' answer and became silent. They could not think of anything else to say. Jesus spoke wisely and avoided giving a yes or no answer, so the spies were not able to find anything wrong with his answer.

After some time passed, a group of Sadducees approached Jesus to question him. Sadducees were another group of Jewish religious leaders. Many Sadducees were priests, but they did not believe in resurrection, or that God would cause anyone who had died to live again. They call Jesus "Teacher," which was a polite way to address a religious leader. The Sadducees ask a question to ridicule Jesus because he taught that people can live again after they die. The Sadducees ask about a law God gave to Moses. The law said that if a married man died childless, that one of his brothers should marry his widow. The first son the widow had in her new marriage would be the heir of the first husband's name and property. Through this custom, the dead brother would have descendants and his family could continue. This law also

guaranteed that someone cared for the widow after her husband died.

Stop and discuss with your team: What happens when a woman becomes a widow in your culture?

The word "now" is used to introduce a new event. It is not a time word. The Sadducees describe a situation that could have happened, not a true story. They describe the oldest brother being married and then dying childless. All six of the man's brothers married the widow one after the other and did not have children before dying. Finally, the widow dies, too. The Sadducees ask Jesus whose wife she will be when the widow and the seven brothers are alive again. Because the Sadducees thought Jesus' teaching about the resurrection was foolish, they expected Jesus to be unable to answer their question.

Jesus answered by saying that people of this age, or people on earth, marry, but when people die and live again, they will have a new kind of life. Jesus refers to people who die and live again as "children of the resurrection." The people who are resurrected will not marry and not die just like the angels, or the spiritual beings who are God's messengers. God's children, or sons, are those whom he considers worthy to experience the resurrection and to live with him in the age to come, or in heaven, the place where God lives.

Stop and discuss with your team: In your culture, what do people believe happens to a person after they die?

Jesus gives a second part to his answer to the Sadducees. Jesus refers to the story of God speaking to Moses through a burning bush. The Sadducees greatly respected Moses because he was their Jewish ancestor who God gave his law to. Jesus says that Moses proved that the dead will live again. Moses wrote that the Lord, or God, called himself the God of Abraham, the God of Isaac, and the God of Jacob long after they had already died. This title indicates that God was still caring for Abraham, Isaac, and Jacob and that they were still alive and worshiping Him. Jesus says God is not the God of the dead, or of those who no longer exist. To God, the people whose bodies have died are still alive, and he continues to care for them.

Some teachers of the law, or scribes, heard Jesus' answer and praised him for it. These teachers of the law were probably Pharisees who believed differently than the Sadducees. They were happy that Jesus proved the Sadducees wrong because they often argued over resurrection. The people

did not ask Jesus any more questions because they knew they could not trick him.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: The religious leaders send spies to trick Jesus into saying anything that could be used against him. The spies ask Jesus if they should pay taxes to the Romans. Jesus answers by asking whose face is on a Roman coin. They answered, "Caesar." Jesus says, "Give to Caesar what is of Caesar and to God what is of God."

Second scene: The Sadducees came to Jesus asking about a case of a widow with no children who had been married to seven brothers one after another before they died. They asked in the resurrection who would be her husband, to ridicule Jesus. Jesus explains that there is no marriage in the resurrection. Jesus also says that God is the God of Abraham, Isaac, and Jacob to prove that their ancestors were still alive and with God. Jesus says God is a God of the living. No one dared to ask Jesus any more questions.

The characters in this story include:

- Jesus
- Disciples
- Crowds
- Jewish religious leaders
- Spies
- Sadducees
- Widow
- Seven Husbands
- Moses
- Abraham
- Isaac
- Jacob
- Teachers of the law

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is still teaching every day in the temple and that large crowds are listening to him.

It is important to remember that the Jews are under the control of the Roman Empire. The Jews had to pay taxes to the Roman government.

It is important to remember that Jesus knew that the spies were trying to make him say something that they could use against him.

It is important to remember that when Jesus asks who is on a Roman coin it is not because he does not know or that the people do not know. Jesus asks the question to introduce what he was about to teach.

It is important to remember that Caesar was the Roman emperor and was seen as a god. The Romans stamped the face of the emperor on the coins.

It is important to remember that when Jesus answered the spies, his response was so wise that they became silent. They could not think of anything else to say because Jesus had answered so well.

It is important to remember that the Sadducees were a political and religious party that didn't believe in resurrection, but they greatly respected their ancestor Moses.

It is important to remember that the word "now" is used to introduce a new scenario. It is not a time word.

It is important to remember that in that time, God's law said that a widow with no children should marry the brother of her former husband to have children to pass on the family name.

It is important to remember that children normally took care of their parents when the parents became too old to take care of themselves.

It is important to remember that when Jesus says children of the resurrection Jesus is saying that God raised them from the dead.

It is important to remember that Abraham, Isaac, and Jacob were the patriarchs, or the ancestors, of the Jewish people.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowds
- Jewish religious leaders
- Spies
- Sadducees
- Widow
- Seven Husbands
- Moses
- Abraham
- Isaac
- Jacob
- Teachers of the law

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the religious leaders sending spies presenting themselves as honest men asking advice from Jesus. The spies join the crowd of people listening to Jesus' teachings.

Make sure that the team acts out the spies being amazed instead of feeling disappointed or like they had failed.

Make sure that the team acts out the seven brothers. If there are not enough people they can use objects like rocks to represent each husband.

Make sure that the team acts out Moses talking to God in the burning bush when God calls himself the God of Abraham, Isaac, and Jacob. Act out Abraham, Isaac, and Jacob alive with God.

The second time the team acts out this story, stop them at certain points.

Act out the religious leaders looking for an opportunity to accuse Jesus. The leaders send spies disguised as honest men. The spies tell Jesus that they know that Jesus teaches truthfully with no influence of others' thoughts. Then the spies ask if they should pay taxes to Caesar.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Confident. I am sure Jesus will say that we should not pay," "Rebellious. Surely Jesus doesn't want us to continue to be oppressed by the Romans. His new kingdom is here!" and "Curious. Jesus always answers in unexpected ways. I wonder what he will say." Restart the action.

Act out Jesus knowing that they were trying to trick him into saying something to accuse him. Jesus asks for a Roman coin. Jesus asked whose face and title are on the coin. They answered, "Caesar's." Jesus tells them, "Give to Caesar what belongs to Caesar, and give to God what belongs to God."

Stop the action: Ask the actor playing the spies, "How do you feel?" You may hear things like, "I am amazed. I was expecting a yes or no answer, but he answered so wisely," "I think I agree with what Jesus said," and "Thoughtful. What should I be giving to God?" Restart the action.

Act out the spies being amazed at Jesus' answer after failing to trap him. Then some Sadducees come to Jesus. They tell Jesus about a widow that, according to the law of Moses, marries her husband's brothers one after another because each of them died leaving her childless. Then they ask Jesus who she will be married to on the day of resurrection.

Stop the action: Ask the actor playing the Sadducees, "How do you feel?" You may hear things like, "Happy. Now the people will finally see that the idea of resurrection is foolish," "Upset. Jesus needs to follow Moses' authority," and "Confident. I don't think Jesus will be able to answer this." Restart the action.

Act out Jesus explaining that marriage is for this earth. The people that God resurrects won't be married, they won't die. They are children of God and children of the resurrection. Then Jesus addresses the real question of the Sadducees. Jesus tells them that Moses confirms that there is resurrection when he calls God the God of Abraham, Isaac, and Jacob. Jesus says that God is the God of the living. So even though Abraham, Isaac, and Jacob are already dead, they are still alive with God. The teachers of the law praised Jesus for his response.

Stop the action: Ask the actor playing the teachers of the law, "How do you feel?" You may hear things like, "Jesus is right. That is how we interpreted Moses' words," "I am glad that Jesus corrected the Sadducees," and "Jesus is a great teacher. I haven't heard an explanation like that before."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The religious leaders sent spies to ask Jesus questions. They want to catch Jesus saying something wrong so they could turn him over to the power and **authority** of the Roman governor. Authority refers to the right given to someone to act. In this case, the Roman emperor gave the Roman governor the right to arrest people, put people on trial, and order people to be killed. Be sure to translate authority in the same way you have before. Authority is in the Master Glossary.

The spies call Jesus, **Teacher**, because they want to appear friendly. This was a respectful title for a Jewish religious leader. Be sure to translate teacher in the same way you have before. Teacher is in the Master Glossary.

The spies ask Jesus if it is right according to God's law for the Jews to pay taxes to **Caesar**. Caesar was the title for the Roman emperor. The Roman empire included many countries and Caesar required all of the people in his empire to pay taxes to him. Many people viewed Caesar as a god. Be sure to translate Caesar in the same way you have in previous passages. Caesar is in the Master Glossary.

Jesus asks them to show him a **denarius**. This was a silver Roman coin that had the picture and title of Caesar on it. There was writing on the coin that said something like "son of the divine." The coin made it appear that Caesar was a god. It was worth a day's pay of hard work. Be sure to translate denarius in the same way you have before. Denarius is in the Master Glossary.

Stop and show a picture of a denarius if you have not already.

The **Sadducees** also ask a question to try to make Jesus look foolish. Sadducees were another type of Jewish religious leader. They believed that the laws of Moses were the only necessary laws. They did not believe in resurrection like the Pharisees. Many times the Pharisees and Sadducees argued over their differences in beliefs. Sadducees is in the Master Glossary.

The Sadducees ask a question to try to prove that **resurrection** does not exist. Resurrection refers to God causing someone to live again after death as the same person. Be sure to translate resurrection in the same way you have in previous passages. Resurrection is in the Master Glossary.

Jesus says that once God resurrects people that they will not marry and they will not die like the angels. **Angels** refer to spiritual beings who are God's messengers. Be sure to translate angel in the same way you have before. Angel is in the Master Glossary.

Jesus also says that Moses proved that resurrection exists because he wrote that the **Lord** called himself the God of Abraham, the God of Isaac, and the God of Jacob. Here, Lord refers to God's personal name, Yahweh. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

When the **teachers of the law**, or **scribes**, heard Jesus' answer, they praised him for it. Teachers of the law refer to Jewish religious leaders who studied, interpreted, and taught God's law. It is probable that these teachers of the law were also Pharisees since they believed in resurrection. Be sure to translate teachers of the law in the same way you have before. Teachers of the law is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but

you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 20:20–40

Audio Content

[webm zip](#) (3218747 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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[mp3 zip](#) (5439960 KB)

- [FIA Step 1](#)
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Luke 20:41–44

Hear and Heart

Hear Luke 20:41–44 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, the religious leaders sent spies to ask difficult questions to Jesus about paying Roman taxes and the resurrection. But they were surprised when Jesus answered the questions wisely. Now, Jesus reminds the people that the Promised Savior is a descendant of King David.

Jesus is teaching daily at the temple, or the place where God dwells among his people, in Jerusalem. It is the week of the Passover, a religious festival that celebrates God delivering his people from Egypt. Because of this, large crowds of people are at the temple. Many people are listening to Jesus teaching, including the Pharisees, scribes, and Sadducees, or the religious leaders.

Jesus asks a question, "How is it that they say the Christ is the Son of David?" to encourage his audience to think carefully about the Christ, or Promised Savior. The Christ, or Messiah, is a title the Jews used to refer to the person God appointed and promised to send as savior and king. According to the Gospel of Mark, "they" refers to the teachers of the law. They taught that the Promised Savior would be a descendant, or son, of David. King David was the greatest king of Israel who lived a thousand years before Jesus. As we know from previous passages, Jesus was a descendant of David. Jesus wants to know how the people interpret the meaning of the Promised Savior being the Son of David. Though Jesus does not disagree with the teachers of the law, he wants people to realize that the Promised Savior was even greater than David.

Jesus references a part of the Book of Psalms that David wrote. The Book of Psalms refers to a

collection of Psalms, or songs, by different people in the Old Testament. In the Psalm, David says what God says to the Promised Savior. David said, "The Lord says to my Lord." The first "Lord" refers to God's personal name, Yahweh. "My Lord" can be translated as "my master" and refers to the Promised Savior. So the meaning of this statement is: Yahweh, God, says to my master, the Promised Savior. God honors the Promised Savior by telling him to sit at his right hand. In Jewish culture, the seat to the right of the king was a symbol of honor and authority. Whoever sat there had the authority, or right, to rule alongside the king.

Stop and discuss with your team: What symbols or visual cues show that someone has authority in your culture?

God makes a promise to the Promised Savior saying he will make his enemies a footstool. A footstool was a small table or cushion where someone could rest their feet while they were sitting. God was saying that the enemies will be under the Promised Savior's control.

Stop and show your team a picture of a footstool. What word picture would you use in your language to show complete victory over an enemy?

God says, "Sit at my right side until I make your enemies a footstool under your feet." The word "until" can be translated as "while." God does not mean that the Promised Savior will not sit on his right side after God defeats his enemies. It is not clear what the Promised Savior will do after God defeats his enemies.

Jesus points out that even though David was a powerful king, he calls the Promised Savior "Lord," or master. Jesus is implying that the Promised Savior must be even greater than his ancestor, King David. Jesus asks, "How then can he be his son?" not because he does not know the answer, but because he wants his audience to think carefully about who the Promised Savior was. It was hard for Jews to accept that a person's descendant could be greater than they were since they believed an ancestor must be greater than his descendant. But Jesus says the Promised Savior was both a descendant of David and the Lord of David. This suggests that the Promised Savior must be God as well as man. The Promised Savior will not only be an earthly king, but also sit on the throne with God.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is teaching at the temple during the Passover. Crowds of people including religious leaders are listening to him. Jesus asks how people interpret the teachers of the law's conclusion that the Promised Savior is a descendant of David. Jesus refers to the Book of Psalms in Jewish scripture.

Second scene: David is writing. At the same time, God speaks to the Promised Savior. He tells him to sit on his right side. He puts the Promised Savior's enemies under his feet.

Third scene: Jesus asks the people to think about why David calls the Promised Savior, who is his descendant, "Lord."

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Religious Leaders
- David
- God
- The Promised Savior
- Enemies of Promised Savior

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is teaching at the temple during the Passover. Thousands of people are at the temple in Jerusalem to celebrate. Many of these people are listening to Jesus teach.

It is important to remember that religious leaders are a part of the crowd. The teachers of the law were the ones who interpreted scripture. They were the ones who said that the Promised Savior was a descendant of David.

It is important to remember that Jesus asks a question not because he does not agree with the teachers of the law, but because he wants the people to think about who the Promised Savior was.

It is important to remember that Jesus was a descendant of David.

It is important to remember that David is talking about a conversation between God and the Promised Savior.

Stop and discuss with your team: How does someone retell or describe the conversation of two people? How would you make it clear to your audience that you are talking about something that was written long ago in a story you are telling?

It is important to remember that sitting at the right hand of a king was a place of honor and authority.

It is important to remember that Jews believed that ancestors were more important than their descendants.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Religious Leaders
- David
- God
- The Promised Savior
- Enemies of Promised Savior

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out Jesus teaching at the temple. A large crowd gathers around him, including his disciples and religious leaders.

Make sure that Jesus indicates that he is talking about the teachers of the law when he says "they."

Make sure the team acts out David writing at the same time that God is talking to the Promised Savior.

Make sure to act out God placing the enemies of the Promised Savior under his feet.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching at the temple. A large crowd surrounds him, including religious leaders. Jesus asks what the people think about the teachers of the law's interpretation. The teachers of the law say that the Promised Savior is a descendant of David.

Stop the action: Ask the actor playing the teachers of the law, "How do you feel?" You may hear things like, "Upset. We just agreed with him! Is Jesus trying to say we are wrong about the Promised Savior?" "Expectant. I hope Jesus says something wrong so we can arrest him," and "Angry. I do not like our interpretations being questioned." Restart the action.

Act out Jesus quoting from the book of Psalms. David writes while God speaks to the Promised Savior. He tells the Promised Savior to sit on his right side and promises to defeat all of his enemies.

Stop the action: Ask the actor playing the Promised Savior, "How do you feel?" You may hear things like, "Honored. I would not want to be in any other place than by God's side," "Content. I believe God will complete his promise," and "Encouraged. God fights for me." Restart the action.

Act out Jesus asking another question. How can David call his descendant Lord?

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Confused. I've never noticed that before in scripture. How can David's descendant be greater than he was?" "In awe. Does that mean the Promised Savior is God?" and "Hopeful. Jesus is a descendant of David. Is he the Promised Savior we've been waiting for?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus asks those who are listening to him, "Why is it said that the **Messiah** is the **Son of David**?" Messiah, or Christ, refers to the Promised Savior. This was a title the Jews used to refer to the person God appointed and promised to send as savior and king. Son of David refers to a descendant of King

David, the greatest king of Israel in the Old Testament. The Jews believed that the Promised Savior would be a descendant of David because God promised that someone from David's family would rescue Israel and be king. Be sure to translate Messiah and Son of David the same way you have in previous passages. Both terms, Messiah and Son of David, are in the Master Glossary.

Jesus quotes from the Book of Psalms. The **Book of Psalms** refers to a collection of Psalms, or songs, written by different people. King David wrote many of the Psalms. The Psalms are a part of Jewish scripture.

David writes, "The **Lord** said to my Lord."

The first Lord refers to God personally—**Yahweh**. Yahweh is in the Master Glossary.

David writes my Lord, or my master, to refer to the Promised Savior. The meaning of this statement is: Yahweh, God, says to my master, the Promised Savior. David was expressing that the Promised Savior had more authority than he had. Be sure to translate Lord, meaning master, the same way you have before. Lord is in the Master Glossary.

When Jesus asks, "How then can he be his **son**?" Jesus uses the word son to mean descendant. The Jews believed ancestors were greater than their descendants. But David calls the Promised Savior Lord, even though he is his descendant. Be sure to translate son the same way you have in previous passages. Son is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 20:41-44

Audio Content

[webm zip](#) (2213795 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
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[mp3 zip](#) (3805827 KB)

- [FIA Step 1](#)
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- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 20:45–21:4

Hear and Heart

Hear Luke 20:45–21:4 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus questioned the interpretations of the teachers of the law in front of a large crowd in Jerusalem. Jesus has been teaching at the temple every day during Passover, a Jewish religious festival. Now, Jesus warns his disciples publicly to not act like the teachers of the law. In these two stories, Luke shows the contrast between the teachers of the law, who are very influential, and the widows, who were some of the lowest people in Jewish society. But the teachers of the law set up systems that hurt people like the widows.

A large crowd including religious leaders surrounds Jesus while he is teaching at the temple. Jesus teaches his disciples, or closest followers, and the people around him listen to his teachings. Jesus uses a word like "beware" to warn his disciples to not act like the teachers of the law. Teachers of the law, or scribes, studied, interpreted, and taught God's law. If you remember from previous passages, the teachers of the law praised Jesus' interpretation of scripture about resurrection, or God bringing the dead back to life. However, Jesus questioned their interpretations of scripture. Jesus showed that they did not truly understand who the Promised Savior was as the Son of David.

Jesus says the teachers of the law use long, expensive robes because they want people to notice and admire them. They wore those robes in public places like the marketplace to show that they were important religious leaders. Marketplaces were a social center of Jewish culture where people sold and bought items. People would bow and greet the religious leaders with respect when they saw them.

Stop and discuss with your team: What do people do in your culture that causes others to praise them? What kind of clothing do people use to show someone's high social status?

The teachers of the law also loved to sit in the most important places in the synagogues, or the Jewish places of worship. These seats refer to a bench in the front of the synagogue that faced the congregation. Only the most important people sat there. As Jesus pointed out before in the house of a religious leader, the teachers of the law always wanted the most important seats, or the seats closest to the host, at banquets in other people's homes. In all three examples, the teachers of the law love people treating them as people with a high social status.

Jesus says "they devour widow's homes" to symbolize that the teachers of the law took as much money as they could from widows. We do not know how they did this, but it is possible that they persuaded widows to give them generous gifts. In contrast to the teachers of the law, widows had a low social status and were especially vulnerable because they had no husband to care for them. Many times, they did not have enough money to live on.

The teachers of the law were known for saying long prayers aloud in public. They wanted people to think that they were righteous or close to God. But Jesus says they were only pretending to be godly because they wanted to make themselves look good. Jesus says God will punish them greater or more severely than other people.

Later in the day, Jesus looks over to the part of the temple courtyards where people are giving offerings to God. The temple treasury refers to the place where people gave gifts to God for the temple. There were wooden boxes with an opening at the top where people dropped coins. The money supported the temple and the priests who served there.

Stop and show a picture of the temple treasury boxes where people gave their offerings. How do

organizations collect money or support in your culture?

Jesus watched as rich people gave their offerings to the temple. Then he saw a poor widow give two small copper coins. These coins had the least amount of value at that time. One coin was worth a day's wage for a day laborer.

Stop and show a picture of a small copper coin.

Jesus says "I tell you the truth" to emphasize what he was about to say. Jesus wants his audience to listen carefully. Jesus says the widow gave more than those who were rich. He does not mean that she literally gave a greater amount of money, but rather that God valued what she gave greater than the gifts of all the rich people who gave money to God. Jesus says they gave from their wealth, meaning they had plenty of money left after giving some of it to God. The widow, however, gave out of her poverty. Even though the widow did not have enough money to buy what she needed to survive, she gave all she had to God. It is unclear if Jesus approves of the woman for her actions, or if he is lamenting that her money is being devoured by religious leaders who take all the money of poor people. It is best to leave your translation open to both interpretations. What is clear is that Jesus is recognizing the generosity of the widow in comparison to the others.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is teaching at the temple. He warns his disciples about the behavior of the scribes. A crowd is listening to him, too. Jesus says the teachers of the law wear long robes wanting to be greeted with honor. They look for places of honor in the synagogues and they pray long prayers in public. But they treat widows wrongly and take their money.

Second scene: Jesus observes the people giving their gifts at the temple. He says that a widow gave more than all the others because she gave all that she had to live on. But the rich gave from their abundance.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Scribes
- The Rich
- The Widow

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is still teaching in the temple. It is the time for an important religious celebration. This means that there were a lot of scribes and religious leaders from different areas coming to the temple. Many people including religious leaders are gathered around Jesus in the temple courtyard to hear his teachings.

It is important to remember that Jesus was speaking to the scribes earlier in the day. Now he speaks to his disciples about the scribes in the presence of a crowd.

It is important to remember that scribes did things to impress others or to receive special status.

It is important to remember that Jesus uses a figure of speech when he says that the scribes devour widows' houses. This means that they persuade the widows to give as much as they could. In this case, house refers to their money and possessions.

On the same day, when Jesus is still in the temple courtyards, Jesus sees people giving gifts to the temple treasury.

It is important to remember that the rich people and the widow are placing their gifts in one of the boxes set up to collect gifts for the temple.

It is important to remember that Jesus is still with his disciples and the crowd when he sees people giving gifts.

It is important to remember that when Jesus says, "I tell you the truth", he means that what he is about to say is important and reliable.

It is important to remember that Jesus used a figure of speech when he says that the widow gave more than the rich man. This is not literal. Jesus explains

that what she gave is more valuable to God because she gave all the money she had.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Crowd
- Scribes
- The Rich
- The Widow

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

Make sure that the team acts out the scribes walking around with long robes and getting the best seats in the synagogue. They convince the widows to give everything that they have. The team may represent this scenario while Jesus is describing it.

Make sure that the team acts out a lot of people giving money by dropping coins into the treasury boxes. Then a widow gives two small copper coins.

Make sure that the team acts out Jesus paying attention to that widow and explaining that she gave more than all the others.

The second time the team acts out this story, stop them at certain points.

Act out Jesus talking to his disciples in front of the crowd listening. Jesus warns them about the teachers of the law, or scribes, that like to use long robes and want to sit in places of honor to look for respect from people. They pray long prayers and cheat widows to take away all their possessions. Jesus says God will punish them greatly.

Stop the action: Ask the actor playing widows in the crowd, "How do you feel?" You may hear things like,

"Confused. The scribes explained to me that I should give more," "Angry, I gave to God's temple. I didn't know they were using it for personal gain," and "Cared for. God sees my pain, and he will judge." Ask the actor playing the scribes in the crowd, "How do you feel?" You may hear things like, "Insulted. Everything I do is for God not for people," "Guilty. Jesus is right. It does feel good to be recognized by others," and "Angry. We have to find a way to silence Jesus." Restart the action.

Act out Jesus observing the crowd in the temple. After seeing a widow giving two small copper coins, Jesus says that that widow gave more than all the people there because she gave everything that she had to live on.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "I do not understand, she didn't really give more, but Jesus said she did," "Relief, it is not about the amount, it is about the heart," and "Impressed. She gave all she had to honor God."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus teaches his **disciples**, or closest followers, in the presence of a crowd at the **temple**. He warns them to not act like the **teachers of the law**, or scribes. Teachers of the law were experts on the interpretation of God's law. Be sure to translate **disciples** and **teachers of the law** in the same way you have before. Disciples, teachers of the law, and the temple are in the Master Glossary.

Jesus describes the behavior of the teachers of the law. He says they seek to be honored by wearing long **robes**, or long outer coats put over normal clothing. They also chose the best seats in the **synagogue**, or Jewish place of worship. This refers to a bench in front of the synagogue facing the congregation. Only the most important people sat there. Be sure to translate robe and synagogue in the same way you have before. Both terms, robe and synagogue, are in the Master Glossary.

Jesus also says they say long **prayers** in public where people can see and hear them. They want people to see them as righteous or having a right relationship with God. Prayer refers to communicating with God. In this case, the teachers of the law prayed aloud. Be sure to translate prayer in the same way you have before. Prayer is in the Master Glossary.

Jesus sees rich people giving gifts to the temple at the **temple treasury**. The temple treasury was where the priests stored people's gifts, or money, that they offered to God. People gave money by dropping coins into one of thirteen wooden boxes that had an opening at the top. These boxes were not located in the treasury chambers but in one of the temple courtyards. The money benefited the temple and the priests who served there.

Stop and show your team a diagram of where the temple treasury boxes were located in the temple.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 20:45-21:4

Audio Content

[webm zip](#) (2342936 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3953710 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 21:5-11

Hear and Heart

Hear Luke 21:5-11 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching daily in the temple courtyards. Great crowds of people listen to him, including his disciples and religious leaders. The religious leaders rejected Jesus and Jesus criticized them for taking advantage of the poor. While they are at the temple, Jesus' followers praise the temple for its beauty, but Jesus tells them what will happen in the future.

Luke does not tell us how much time passed after Jesus commented on people's gifts to the temple, but we do know that Jesus and his disciples, or closest followers, are still in the temple area. The books of Matthew and Mark indicate that Jesus was leaving the temple when his disciples spoke about how beautiful the temple was. In this case, the temple refers to the temple building and the walls and courtyards that surrounded it. At this time, Herod the Great reconstructed the temple so that it was twice as big as it had been before. The people who built the temple adorned it with beautiful stones, golden plates, and white marble stones. People also gave gifts dedicated to God such as gold and silver to cover the temple doors and fine tapestries to make the temple more beautiful.

Stop and show your team a photo/model of what the temple would have looked like during Jesus' time.

When Jesus says "the time or days will come when," he is talking about what will happen to the temple in the future. Days refers to a general period of time. Jesus says, "Not one stone will be left on another, every one will be thrown down" to emphasize the complete destruction of the temple by Israel's enemies. Jesus does not literally mean

no stones will be left stacked or that only the stone parts of the temple will be destroyed. The disciples would have recognized this description of what would happen to Jerusalem in the future since Jesus had talked about its destruction before, when he entered the city on a donkey.

The disciples call Jesus "Teacher," which was a polite title for a religious leader. They ask Jesus when the things he has described will happen. They also ask for a sign or indication to know that those things would happen soon. Jesus tells them things that will happen after Jesus left the world but before he will return to it.

Jesus warns his disciples that they should not allow anyone or anything to deceive them, or cause them to believe something that is untrue. Jesus says, "Many will come in my name." This means that there will be different people who come at different times who say in public that they have Jesus' authority, or the right to act. These men will falsely claim that they are the Messiah, or the one God promised to send as king and savior. They will also falsely claim that the time is near, or that the end is near. This could refer to the end of the temple or to the end of time. Jesus commands his disciples not to believe or follow the false Messiahs who will come.

Jesus tells his disciples to not be afraid when they hear about wars and revolutions. Wars can refer to armed conflicts between different countries. Revolutions often refer to rebellions against governments and authorities. When people tell Jesus' disciples about these conflicts in the future, Jesus does not want them to be overwhelmed with fear. God has determined it is necessary for those things to happen before the world ends. Even though the wars and revolutions must happen, Jesus says it will not be the end of the world yet.

Stop and discuss with your team: In your culture, what signs do people believe will happen to show the end of the world is near? What do people believe will cause the end of the world?

Jesus says many nations and kingdoms will rise against, or attack and go to war with, other nations and kingdoms, and that this will happen many times. Nation can refer to a country, tribe, or people group. Jesus mentions three natural disasters that will happen in the future:

- Earthquakes, or violent movements of the ground.
- Famine, or long periods of time when there is no rain and people do not have food to eat.
- And pestilences, or diseases that spread to many people during a short time and cause them to suffer and die.

These natural disasters will happen in different places. Jesus also says that there will be signs from heaven, or the sky, that cause people to be terrified. It is possible Jesus is referring to things that would happen to the sun, moon, and stars. Whatever the signs will be, God will use them to show people on earth that something important is about to happen.

In the next story, Jesus continues to teach his disciples about what will happen in the future. He prepares them for persecution he knows they will face because they follow him.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus and his disciples are heading out of the temple. While the temple is still in sight, the disciples speak about the beauty of the temple.

Second scene: Jesus responds to the comment by telling his disciples about the future of the temple. Jesus says that the temple will be destroyed. The disciples ask when it will happen. Jesus responds by telling the events that will happen. Jesus says that the end will come after these events happen, but not immediately after. Jesus keeps talking about social, political, and natural disasters that will happen.

The characters in this story include:

- Jesus
- Disciples
- False messiah
- People in war
- Rebels
- People in famine
- People with diseases
- People experiencing natural disasters

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus and his disciples were in the temple. These events happened while at the temple or on the way out of the temple. It is important to remember that the temple was still in sight when the disciples discussed the temple.

It is important to remember that the disciples did not ask Jesus about the temple. But after listening to their comments, Jesus tells them what will happen in the future. Jesus tells them that no stone will stand upon any stone, or that Jerusalem will be completely destroyed.

It is important to remember that Jesus does not respond directly to the question about when the events will happen. Instead, Jesus gives warnings to his disciples about deception. Jesus instructed them not to believe if someone says "I am he" or "I am the messiah." Jesus says they will hear about revolutions and wars.

It is important to remember that when Jesus says that these things have to happen first, but the end will not happen in that moment, that Jesus is speaking about events that will happen without doubt in the future. These events are a marker that the end is close but that it will not come immediately.

It is important to remember that Luke uses the sentence "Then he said to them" or "Then he added" to give emphasis to the next sentence. Luke wants the audience to pay attention to the next sentence. Jesus keeps talking without interruption. Jesus tells them that there will be wars, earthquakes, famines, plagues, terrifying events

and signs in the heaven or sky. These are signs that the end of time is near.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- False messiah
- People in war
- Rebels
- People in famine
- People with diseases
- People experiencing natural disasters

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Jesus and his disciples going out of the temple. The disciples are looking at the temple and admiring the construction.

Make sure that the team acts out the destruction of the temple using props like rocks or boxes to symbolize how there is no rock left stacked on another.

Make sure that the team acts out the disciples asking about the time when these events will take place.

Make sure that the team acts out the false messiah calling people to himself while Jesus is explaining.

Make sure that the team acts out in the background different people affected by the events Jesus describes while Jesus is talking about them. Look

for a way to represent that these events will take place in the future. Jesus is describing what will happen. Be sure that the team does not portray this as Jesus causing these events to happen by the power of his word, but rather that he knows what will happen before it happens.

The second time the team acts out this story, stop them at certain points.

Act out Jesus and his disciples heading out of the temple. The disciples are expressing their admiration of the temple and how it was built. Jesus tells the disciples that there will be a time when the temple will be destroyed.

Stop the action: Ask the actor playing disciples, "How do you feel?" You may hear things like, "I feel proud of the temple," "Our people built a beautiful temple for God," and "I'm sad that our temple will be destroyed." Restart the action.

Act out the disciples asking Jesus when the destruction of the temple will happen and what will be the signs before it happens.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Sad. I know those will be difficult times," "I'm glad they believe me and want to know more," and "It won't be easy for them to hear." Restart the action.

Act out Jesus replying. Also act out the answer while Jesus is talking. Someone says they are the messiah, but the disciples do not follow him. People are in war and revolutions, but the disciples do not fear as others. Act out nations and kingdoms battling against each other. People experience earthquakes, famine, natural disasters, and diseases. Show the actors being afraid of the things that happen around them and also looking at the sky.

Stop the action: Ask the actor playing the people experiencing the natural disasters, "How do you feel?" You may hear things like, "Afraid. What will happen next?" "Sad. So many people are suffering. Where is God?" and "Hopeless. No one is coming to help me." Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Concerned, that sounds horrible," "I will not follow any other person who says they are the messiah because I know Jesus," and "Doubtful. How could I not be afraid?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is with his **disciples**, or closest followers, and they are admiring the **temple**. The temple refers to "the house of God" or the place in Jerusalem where God dwells among his people. It includes the temple building and the outer walls and courtyards. Specifically, this temple was reconstructed by Herod the Great during Jesus' time and was twice as big as it was before. Be sure to translate disciples and temple in the same way you have before. Both terms, disciples and temple, are in the Master Glossary.

Jesus says the temple will be destroyed in the future. His disciples ask a question and call him **Teacher**, or a polite title for a religious leader. Be sure to translate Teacher in the same way you have before. Teacher is in the Master Glossary.

Jesus' followers ask him for a **sign** that these things are about to happen. Here "sign" refers to a signal or indication that something is true and will happen. Be sure to translate sign in the same way you have in previous passages. Sign is in the Master Glossary.

Jesus says in the future that **nation** will fight against nation and **kingdoms** will fight against kingdoms. Nation refers to a tribe, ethnic group, or people of a country. Kingdom refers to a land that a king owns. Be sure to translate nation and kingdom in the same way you have before. Both terms, nation and kingdom, are in the Master Glossary.

Jesus says there will be fearful signs in **heaven**. Here, heaven refers to the sky. Be sure to translate heaven, meaning sky, in the same way you have before. Heaven is in the Master Glossary

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 21:5-11

Audio Content

[webm zip](#) (2381433 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4032850 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 21:12-19

Hear and Heart

Hear Luke 21:12-19 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus and his disciples are at the temple in Jerusalem. Large crowds have been listening to Jesus' teachings. In the last story, Jesus told his followers what will happen to the temple and what signs they need to look for to know the end of time is near. Now, Jesus warns his disciples about persecution they will face in the future before Israel's enemies destroy the temple.

When Jesus says "but before all this," Jesus is telling his disciples what will happen in the future before the destruction of Jerusalem. Jesus says enemies will lay hands, or seize and arrest, the disciples. People will persecute, or cruelly treat and punish, the disciples because they follow Jesus. Jesus warns his disciples that people will take some of them to synagogues to be put on trial. Synagogue usually refers to a Jewish place of worship, but they were also places where Jewish leaders decided whether or not to take disciplinary action if someone broke God's law. Jesus implies that the synagogue leaders will be hostile toward the disciples and accuse them of wrongdoing so that they will be put in prison. Prison refers to a place where the disciples will be confined and guarded so that they cannot leave.

Stop and show your team a picture of a synagogue and a Roman prison.

Jesus says that accusers will take some of his followers to kings and governors to be put on trial and judged. A king is someone who is the supreme ruler of a place or land. A governor was usually appointed by a great ruler and was considered to be less important than a king. Both types of authorities had the power to decide whether to punish the disciples or not. Jesus says people will persecute the disciples on account of Jesus' name, or because they followed and obeyed Jesus. But Jesus wants his disciples to see this type of persecution as an opportunity to give witness or testimony about him to kings and leaders.

Jesus says the disciples should make up their minds, or be firmly resolved, not to worry about what they would say to defend themselves. Jesus is not implying they would physically defend themselves. Rather, he does not want his disciples to worry about what they would say to show that they were not guilty. The disciples do not have to worry because Jesus will personally give them wise words to speak when rulers put them on trial. Jesus emphasizes that he will give them such wise words that their adversaries, or enemies, will not know how to disprove or contradict what they say. Their enemies will not be able to successfully oppose them. As you will remember, Jesus' opposition was frequently silenced by his wise responses because they could not contradict him.

Stop and discuss with your team: Where and how does your community judge criminal acts in your culture? How can someone prove their innocence?

Not only will enemies accuse Jesus' disciples, but Jesus says the disciples' family members and friends will also betray them. Jesus means that their families will hand the disciples over to their enemies such as synagogue leaders. This was especially hurtful since these were people the disciples loved. After the disciples' families betrayed them, the government authorities would put some of the disciples to death.

Jesus says all kinds of people will hate his disciples—everyone who did not believe in Jesus and follow him. The disciples will be despised because they follow and obey Jesus.

Stop and discuss with your team: How do people express hate in your culture? For what reasons do people hate other people?

But Jesus encourages his followers. He says that though people will persecute and even kill some of them, that the disciples will not suffer any permanent damage. Jesus uses a proverb "not a hair on your head will perish." This does not mean the disciples' enemies will not physically harm them, since Jesus just said some of them will die. But rather Jesus means that the disciples' enemies would not be able to permanently harm them. Jesus says if the disciples stand firm and endure, or remain loyal to Jesus, then they will gain eternal life with God. Endurance refers to perseverance, or continuing on, through suffering and difficulties. Jesus wants his disciples to remain faithful to him even when they face persecution and suffering for obeying him because they know their reward is having life forever with God.

In the next story, Jesus continues to warn his disciples about the coming destruction of Jerusalem and gives them signs before Jesus' return to earth in the future.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus is teaching his disciples near the temple. Jesus continues telling them about events that will happen in the future before the destruction of the temple. Jesus describes the persecution his disciples will face.

Second scene: Jesus tells his disciples that even friends and relatives will betray them. Jesus says that some of them will be killed but encouraged them to stand firm.

The characters in this story include:

- Jesus
- Disciples
- Rulers (kings and governors)
- Synagogue leaders
- Relatives
- Friends

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that

you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is still near the temple with his disciples in Jerusalem. Large crowds have been listening to his teachings, so it is likely that other people overheard what Jesus was telling his disciples.

It is important to remember that Jesus keeps giving an answer to his disciples about the signs that will happen before the destruction of the temple.

It is important to remember that by mentioning synagogues and kings and governors that Jesus is implying that people will bring the disciples before both Jew and non-Jew authorities to be persecuted.

It is important to remember that Jesus is stressing the fact that He himself is the one who will give words and wisdom to his disciples when authorities put them on trial. You can use a word or a set of words that emphasize the word "I" when Jesus says, "For *I* will give you words and wisdom..."

It is important to remember that Jesus is using a figure of speech when he says that not a hair on their head will perish. Jesus is saying that the disciples will not suffer any lasting harm because they have eternal life with God even if they physically die.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- Disciples
- Rulers (kings and governors)
- Synagogue leaders
- Relatives
- Friends

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out the future events while Jesus is describing them to his disciples.

Make sure that the team acts out the disciples getting the wisdom and words from Jesus at the moment of their trial.

The second time the team acts out this story, stop them at certain points.

Act out people persecuting, capturing, and taking the disciples to rulers and kings; this will happen because they follow Jesus. The disciples are witnessing to these rulers about Jesus. Jesus tells his disciples to not worry about what to say because Jesus himself will give them words and wisdom. None of the opposers can contradict the disciples.

Stop the action: Ask the actor playing the rulers, "How do you feel?" You may hear things like, "Amazed, these people are not educated, where did they get these answers?" "Furious, is it possible that no one can find a valid reason to accuse them?" and "Curious. The things they are saying are very interesting. I want to know more." Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Comforted. This is just like Jesus said. I know exactly what to say," "Amazed. I never thought I would have a chance to share about Jesus with this ruler," and "Strengthened. I know Jesus is with me even though I feel afraid." Restart the action.

Act out the disciples being betrayed by their family and friends. Some of them will be put to death. People will hate the disciples because they follow Jesus. Jesus tells them that they will not be permanently hurt. Jesus promises that the disciples will get eternal life if they remain firm.

Stop the action: Ask the actor playing disciples, "How do you feel?" You may hear things like, "Hopeful, Jesus says that no lasting harm will come to us. Even if they kill me, I know I will be with God," "Sad, I never thought that it would be possible for my family to betray me," and "Determined. I want to be forever with God. I will do my best to remain firm." Restart the action.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is talking to his disciples near the temple. He warns them that people will **persecute** them in the future. Persecute means others will hurt God's people or cause them to suffer. Be sure to translate persecute in the same way you have before. Persecute is in the Master Glossary.

Jesus says people will take some of his disciples to **synagogues** to be put on trial. A synagogue is a Jewish place of worship. But they were also places where Jewish leaders would judge community troubles or disputes. Be sure to translate synagogue in the same way you have in previous passages. Synagogue is in the Master Glossary.

Jesus says his disciples do not have to worry about how they will defend themselves when they are put on trial because he would give them words of **wisdom**. Wisdom comes from God and refers to things that are true and good. Be sure to translate wisdom in the same way you have before. Wisdom is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you

liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 21:12-19

Audio Content

[webm zip](#) (2046517 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3446163 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 21:20-28

Hear and Heart

Hear Luke 21:20-28 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been explaining future events to his disciples after they commented on the beauty of the temple. Not only does Jesus say the temple will be destroyed, but he also prepared the disciples for the persecution he knows they will face. Now Jesus continues to talk about Jerusalem's destruction in the future and signs his followers can expect to see before Jesus' return to earth.

As you remember, Jesus is talking to his disciples. Earlier, the disciples asked Jesus for a sign to know when the destruction of the temple would happen. Jesus tells them that Israel's enemies will not only destroy the temple but all of Jerusalem! When they see armies gathering around Jerusalem to attack it, then they will know Jerusalem's complete destruction is close. Jesus warns his disciples that if they live in Judea, then they should run away and hide in the mountains. Judea refers to a region of the land that God promised to Abraham. Many Jews lived in Judea and it was where Jerusalem was located. Jesus was probably referring to the mountains in the south of Judea surrounding the Dead Sea. In Jesus' time, Judea was under the rule of the Romans, but the Jews still had authority to enforce laws for their own people.

Stop and show your team a map of the region of Judea located in the land of Israel. Highlight Jerusalem and the mountains around the Dead Sea.

In times of war, Jews usually felt safer in Jerusalem because large walls surrounded the city. But Jesus commands his followers to flee from the city and for those who live in the countryside to not enter the city. Jesus says this because he knows Israel's

enemies would completely destroy Jerusalem and kill people who were left inside. When Jesus says, "It is written," he is referring to Jewish scripture. Many prophets, or messengers of God, spoke of a time when God would punish his people because of their disobedience and rebellion against him. The prophets called this time "the time of vengeance or punishment." Jesus explains that they were talking about Jerusalem's coming destruction. Specifically, God would punish his people for not accepting Jesus as the Promised Savior. Jerusalem's destruction will fulfill or cause everything that is written in scripture to happen.

Stop and tell a story of how war has affected people in your culture. Where in your land do people feel safest during war? What people are most vulnerable during war?

Jesus is especially sad when he thinks about how pregnant Jewish women and nursing mothers will suffer when enemies attack Jerusalem. Jesus knows it will be hard for them to escape the attacking armies because they have babies to take care of. Jesus laments over the intense suffering he knows his people will face during this time. The Jews would suffer because God was angry with them because of their sins. God would allow armies to attack and kill many of them. When Jesus says they will "fall by the sword," he means the enemy will attack and kill many Jews with their weapons in battle. A sword was the most common weapon used by soldiers. They were large straight metal knives with two sharp edges.

Stop and show your team a picture of a Roman sword.

Jesus says for those Jews who are not killed, that the enemies will capture them and take them away from their homeland as prisoners to other countries. When Jesus says, "Jerusalem will be trampled on by Gentiles," he means that non-Jewish nations would conquer Jerusalem and treat the city and the Jews with contempt or disrespect. But Jesus says the Gentiles, or non-Jews, will only control Jerusalem for the time that God allows them to, or until the time of the Gentiles is fulfilled.

Jesus talks about miraculous signs that will happen in the sun, moon, and stars. The Gospels of Mark and Matthew say that the sun and moon will become dark and that the stars will fall from the sky. These signs will cause people to be afraid and will indicate that God is about to do something important. People in countries all around the world will be anxious and overwhelmed because they will

not know what to do. Roaring and tossing of the sea refers to great storms and high waves in the ocean. This will cause men to be so overcome by fear that they faint or become unconscious. People will be worried about what terrible things will happen next. When Jesus says, "The heavenly bodies will be shaken," he is most likely referring to God shaking the sun, moon and stars, or moving them from their proper places and courses.

Stop and discuss with your team: What do the sun, moon, and stars represent in your culture? Describe a time when the sun, moon, or stars appeared different than normal, like during an eclipse, meteor shower, or some other event. How did people react?

After all of these things happen, then people everywhere will see Jesus, or the Son of Man, when he appears in a cloud. The Son of Man was a title Jesus often used to show that God gave him complete power and authority. Clouds often represent God's power, presence, and glory or shining radiance. Jesus will appear in power and glory because God gave him the right and ability to judge and rule over all people.

Jesus tells his disciples what they should do when they see these signs beginning to happen. His instructions are specifically for those of his followers who will still be alive on earth at that time in the future. Jesus tells them to stand up and lift up their heads, or be courageous and confident. Jesus' followers could be confident because the signs mean Jesus was returning to earth soon. And with Jesus' return, he would bring his followers redemption, or rescue from the suffering that evil people have caused them.

In the next story, Jesus tells his disciples a parable to help his followers more clearly understand what he was teaching them about coming signs before his return.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is teaching his disciples near the temple. Jesus answers his disciples' question about future signs that will mark the destruction of the temple. Jesus tells his disciples to escape when they see armies surrounding Jerusalem. Jesus says it will

be a very difficult time. The Gentiles will take over and destroy Jerusalem.

Second scene: Jesus keeps telling the disciples about future signs, only this time, about signs before Jesus' return. Unusual things will be happening with the sun, moon, and stars. The oceans will make loud noises and move. The powers of the sky will be moved out of place.

Third scene: Jesus says that in that moment, people will see Jesus coming in a cloud. Jesus tells his disciples when these events happen that they will know it is the time when God will set them free from their suffering.

The characters in this story include:

- Jesus
- Disciples
- Army attacking Jerusalem
- Jews fleeing Jerusalem
- Disciples escaping

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus is near the temple teaching his disciples about what will happen in the future.

It is important to remember that Jesus is answering his disciples' question about the future signs before the destruction of the temple.

It is important to remember that the Jews saw Jerusalem as a refuge, or safe place, during times of war because the city had large walls. But Jesus says the opposite, that all of the Jews should avoid the city when the enemies attack because everyone inside will be killed or captured.

It is important to remember that when Jesus speaks about a time of punishment or wrath, he is referring to God. God would punish the Jews for their sin by allowing their enemies to destroy Jerusalem.

It is important to remember that Jesus does not explain exactly what will happen to the sun, moon, and stars, only that the signs will cause people to be afraid and that it will mean that God is about to do something important.

It is important to remember that "fall by the sword" was a figure of speech. Jesus was saying that the enemies would kill many Jews in battle.

It is important to remember that when Jesus says, "All that is written," Jesus is referring to prophecies that talked about the coming destruction of the temple.

It is important to remember that in Jewish culture, standing up and lifting up your head were symbolic actions. They symbolized courage and confidence.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- Army attacking Jerusalem
- Jews fleeing Jerusalem
- Disciples escaping

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Jesus still talking with his disciples while they are near the temple.

Make sure that the team acts out the disciples escaping from the city or staying away from the city if they are in the fields. Jesus also says that pregnant women and women caring for children will live in very hard times.

Make sure that the team acts out people being afraid of the oceans and afraid when signs begin to happen with the sun, moon, and stars. The team can use props like fruit or rocks shaking in the sky or a cloth to represent the ocean waves. People are so afraid of the signs that they faint.

The second time the team acts out this story, stop them at certain points.

Act out Jesus teaching his disciples near the temple about what will happen to Jerusalem in the future. Jesus warns his disciples to escape from Jerusalem when they see armies surrounding the city. Jesus says it will be a time of intense suffering and that many Jews will be killed or captured. It will be a time of the Gentiles, and Jerusalem will be completely destroyed.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Shocked. I can't imagine our beautiful city being destroyed," "Worried. When will this happen?" and "Sad. Why don't the people of Jerusalem accept Jesus as the Promised Savior? Maybe then the city wouldn't be destroyed." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Brokenhearted. If only the people of Jerusalem would accept me," "Heavy. I know this is my Father's plan, but it is hard to think about," and "Hopeful. God has a plan and purpose for all things." Restart the action.

Act out Jesus telling the disciples about future signs. Jesus describes unusual things that will happen to the sun, moon, and stars. The oceans will make loud noises and move. God will move the powers of the sky out of place and people will faint from fear.

Stop the action: Ask the actor playing the people living during that time, "How do you feel?" You may hear things like, "Terrified. What worse things could happen?" "Hopeless. I don't know where to hide to be safe," and "Surely this is the power of God." Restart the action.

Act out Jesus says that in that moment, people will see him coming in a cloud. Jesus tells his disciples when these things happen that they will know God is getting ready to set them free from their suffering. Jesus tells them to be courageous.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "In awe. I've seen Jesus walk on water. I can imagine him returning in the clouds," "I hope I live to see that day," and "Determined. It will be hard to be courageous during suffering, but I know Jesus will help me."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is talking to his disciples about the coming destruction of **Jerusalem**. Jerusalem was the religious capital of the Jews located in the province of Judea. It was also where the **temple** was located. Jesus says that in the future both the temple and Jerusalem will be completely destroyed by Israel's enemies. Jerusalem is in the Master Glossary.

Jesus says Jerusalem will be trampled on by the **Gentiles**, or non-Jews. This was another way of saying that non-Jew nations would conquer Jerusalem and walk the streets with contempt for the city and the Jews. God will allow the Gentiles to rule over Jerusalem for a period of time or until the time of the Gentiles is fulfilled. Be sure to translate Gentile in the same way you have before. Gentile is in the Master Glossary.

Jesus then describes the **signs** that will show that his return is near. A sign is an indication that something will happen. These signs included things that would happen to the sun, moon, and stars. In this context, the **nations** refers to people of different countries or geographic regions. These people will be terrified because of the signs. Be sure to translate sign and nation in the same way you have before. Both terms, sign and nation, are in the Master Glossary.

When Jesus says the "**heavenly** bodies will be shaken," he is most likely referring to God shaking the moon, sun, and stars since he has already mentioned them before. Here, heavenly refers to the sky as opposed to the place where God lives. Heaven is in the Master Glossary.

Jesus talks about his return to earth and calls himself the **Son of Man**. This was a title Jesus used for himself that meant he was fully God and fully man. This means he represents all people and that God gave him all power and authority. Be sure to translate Son of Man in the same way you have before. Son of Man is in the Master Glossary.

Jesus says he will return in all power and glory. **Glory** refers to the brilliant radiance that is associated with God's presence. Be sure to translate glory in the same way you have before. Glory is in the Master Glossary.

When the disciples see these future signs, they can be confident because they know Jesus' return is close. They can be confident because they know Jesus is bringing **redemption**, or freedom from the suffering they are facing. Be sure to translate redemption in the same way you have before. Redemption is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 21:20–28

Audio Content

[webm zip](#) (2642589 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (4439194 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 21:29–38

Hear and Heart

Hear Luke 21:29–38 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching daily at the temple in Jerusalem. While Jesus and his disciples headed away from the temple, Jesus explained future

events including the destruction of the temple and signs that Jesus will return soon. Now Jesus uses a parable to compare the signs of his return to new leaves growing on trees.

Earlier, the disciples asked Jesus for signs to know when the destruction of the temple would be. Jesus not only gave them signs for the destruction of Jerusalem but also for Jesus' future return to earth. To better explain these signs, Jesus tells a parable, or short story, about leaves growing on trees. Jesus uses a fig tree as an example: This was a common fruit-bearing tree that grew in Israel. Fig trees lost their leaves during winter, but in spring the branches sprouted new leaves and buds that grow fruit. Spring refers to a season where flowers and fruits begin to grow on trees and plants. Everyone knew that when fig trees sprouted leaves, that summer, or a growing season of warm weather, was near. As you may remember, Jesus frequently used fig trees in his parables to represent Israel.

Stop and show a picture of a fig tree. How do trees change during different seasons in your culture? If trees do not lose their leaves where you live, describe other examples from nature that show that the seasons are changing.

Jesus uses words like "even so" to make a comparison. Jesus says that in the same way people see new leaves and know summer is coming, the disciples should see the signs he had mentioned happening and know the kingdom of God is near. Since Jesus has not returned yet, his words apply to anyone who trusts and obeys him in the future. In this context, the kingdom of God refers to the end of time when God's perfect kingdom is the only one that exists, and Jesus will rule in the hearts of his people as their king. For Luke, the kingdom of God coming near includes both God ruling in the hearts of his people now, and Jesus' return. In this teaching, Jesus is focusing on when he returns.

Jesus regularly used the phrase "I tell you the truth" to emphasize something important he was about to say. Jesus wants people to listen carefully when he says, "People of this generation will not pass away until all these things have happened." The interpretation of "this generation" usually means people who live at the same time, but it could also refer to people who continued to reject Jesus as the Promised Savior and treat the disciples with hostility until Jesus' return. Some scholars interpret "all these things" as only the signs that mark the destruction of Jerusalem, as opposed to all of the signs that included what would happen before Jesus' return. This would mean that several

of the people listening to Jesus would still be alive when enemies destroyed Jerusalem in the future. It is best to allow for both interpretations in your translation.

People usually saw heaven, or the sky, and earth as enduring and firm, yet Jesus said they would come to an end. However, Jesus says that his words will not pass away; they will always exist and will prove to be reliable and true.

Jesus warns his disciples to be careful. Just as Jesus has warned his disciples before with the parables of the waiting servant and the house owner who was robbed, Jesus wants his disciples to be constantly alert and ready for his return, something they can only do by always praying. Jesus does not want his followers' hearts to be weighed down. This was another way to say he did not want them to become burdened and distracted like others. Jesus described behaviors that cause people to become more interested in themselves than in God and his ways. They would go to parties, get drunk, and act without self-control. They would also worry or have anxiety about life, such as what they would wear or what they would eat. Jesus says if the disciples allow themselves to be weighed down and distracted like others, then they will not be ready on the day when Jesus returns.

Stop and discuss with your team: What are common distractions or anxieties for people in your culture? What do people do when they feel anxious?

Jesus says if they are not ready then "that day will close on you suddenly like a trap." Jesus was using a comparison to say the disciples would not expect when Jesus returned, just as an animal does not expect the trap that catches it. Jesus says the day of his return will affect the face of the whole earth, or all of the people living in the world. Jesus commands his disciples to always be alert and to do this by praying. In this way, they would be ready for his return. Jesus wants his followers to pray that they have the strength to escape the terrible things that would happen. This implies his disciples would be in danger of doing things, like becoming drunk or anxious, that would make them ashamed to stand in Jesus' presence at the end of time. But Jesus wants them to watch and pray so that they will have the strength to endure all the hard times that will happen before his return.

Stop and discuss with your team: How do people prepare to be in the presence of someone important? What actions give someone confidence to stand in their presence?

Standing before the Son of Man means standing before Jesus. This title refers to Jesus having all power and authority. People will stand before Jesus at a time after Jesus returns to earth and after the time of suffering has ended. Then, all of Jesus' followers who have remained faithful will be able to come unashamed into the presence of Jesus, their victorious king.

Luke reminds us that Jesus spent every day teaching at the temple. This was during the week before his death. We know from the next story that the Jews were celebrating religious festivals in Jerusalem, which caused the city to be full of people from all over Israel. So Jesus spent his nights outside of the city on the Mount of Olives, or a hill located to the east of Jerusalem. Every morning, Jesus returned to the temple and people came to hear his teachings.

Stop and show your team a map of where the Mount of Olives is located in relation to the temple in Jerusalem.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Jesus is teaching his disciples near the temple in Jerusalem. There are many people around them. Jesus tells a parable of a fig tree. Jesus tells his disciples that when they see the signs he's told them about then his return will be near.

Second scene: Jesus says the sky and earth will pass away, but his words will be forever. Jesus warns his disciples not to be distracted like others but to always be ready for his return. Jesus says if they are prayerful and ready, then they will stand confidently before him at the end of time.

Third scene: Jesus teaches every day at the temple and great crowds of people listen to him, but every night, he goes to the Mount of Olives to rest.

The characters in this story include:

- Jesus
- Disciples
- People who see leaves
- People who are distracted and worried
- Crowds listening to Jesus

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus and his disciples are near the temple in Jerusalem. Crowds of people have been listening to Jesus' teachings and are nearby. Jesus continues to answer his disciples' question about future signs that the end is near.

It is important to remember that fig trees were very common in Israel. Everyone knew they lost their leaves in winter and when their leaves began to grow again, that summer was near.

It is important to remember that when Jesus says, "When you see these things happening," he is talking about the signs he gave for the Son of Man's return, not the signs before the destruction of Jerusalem.

It is important to remember that when Jesus says, "My words will never pass away," he is not saying that the words are living beings, but that the words Jesus spoke about the future will be fulfilled, or come true.

It is important to remember that when Jesus says the kingdom of God is near, he is referring to his future return in a cloud when he will bring redemption, or freedom from suffering, to his followers.

It is important to remember that when Jesus says, "Truly I tell you," that he is about to say something very important. Jesus wants his disciples to listen carefully.

It is important to remember that Jesus uses a figure of speech when he says, "Your hearts will be weighed down." This was another way of saying a person felt overwhelmed as if they were carrying something heavy.

It is important to remember that Jesus was teaching at the temple every day during the week

before his death. Crowds of people were in Jerusalem to celebrate religious festivals, so many people listened to Jesus daily.

It is important to remember that Jerusalem was overcrowded so Jesus traveled out of the city in the evenings and spent his nights on the Mount of Olives. The Mount of Olives was a hill to the east of Jerusalem.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus
- Disciples
- People who see leaves
- People who are distracted and worried
- Crowds listening to Jesus

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Jesus teaching his disciples near the temple about future events. Crowds of people are around them going in and out of the temple.

Make sure that the team acts out Jesus' parable as he tells it. People see leaves sprouting on a fig tree and are happy because they know summer is coming. At the same time, the disciples see signs in the sky and ocean, just like Jesus told them was going to happen. When they see this, they begin to look for Jesus' return in the sky. Be sure to show that this is happening in the future.

Make sure the team acts out people getting drunk and others becoming worried, but the disciples

remember Jesus' words and pray often. Act out the disciples standing confidently in the presence of Jesus in heaven.

Make sure the team acts out Jesus leaving Jerusalem every evening and staying on the Mount of Olives at night. Jesus returns early to the temple every morning to teach. Crowds of people come to listen to Jesus.

The second time the team acts out this story, stop them at certain points.

Act out Jesus telling the parable of the fig tree. While Jesus is telling the parable, someone can act out observing the plant sprouting and recognizing that summer is close. Jesus tells them that in the same way they will know when they see the signs that the kingdom of God is near. Act out a disciple seeing the signs and beginning to look for Jesus. Jesus says his words will never pass away.

Stop the action: Ask the actor playing a disciple in the future, "How do you feel?" You may hear things like, "I knew this time would come," "I'm scared, but I trust what Jesus said. He must be coming soon!" and "Relieved, Jesus is about to come. I will continue to be prayerful." Restart the action.

Act out Jesus telling his disciples not to do the things that are being acted out, but to watch and pray. Act out people being overwhelmed. They indulge in pleasures like parties and drunkenness. But the disciples pray and escape this kind of behavior.

Stop the action: Ask the actor playing the people partying, "How do you feel?" You may hear things like, "Why are they not partying with us? Don't they know Jesus is dead and not coming back?" "At least I feel better when I don't have to think about what's happening around me," and "Bitter. With all that's happening in the world, surely God does not care about us." Restart the action.

Act out Jesus returning suddenly in a cloud. Everyone in the world sees him. Later, the disciples come into the presence of Jesus with confidence.

Stop the action: Ask the actor playing Jesus returning, "How do you feel?" You may hear things like, "I am so glad that my disciples remained faithful," "Sad, so many people had the opportunity to follow me when my disciples told them about me, but they chose not to believe," and "Happy. Now I will be with my followers forever." Ask the actor playing someone who was drunk or anxious before Jesus' return, "How do you feel?" You may hear things like, "Terrified. What is happening?" "Regretful. I should

have believed the disciples," and "Fearful. This must be the end. I don't know what's going to happen to me." Restart the action.

Act out Jesus going to the Mount of Olives at the end of each day. Jesus goes back to the temple early where crowds gather to hear Jesus teach.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus is teaching his disciples in Jerusalem. Jesus teaches them about future events by telling a **parable**, or a short story that reveals deeper things about God. Be sure to translate parable in the same way you have before. Parable is in the Master Glossary.

Just as people who see leaves budding on a fig tree know that summer is coming, Jesus says that when his disciples see **these things happening** they should know the kingdom of God is near. "These things happening" refers to the signs Jesus described earlier that come before his return to earth. This included signs in the sun, moon, and stars as well as great storms in the ocean.

In this context, the **kingdom of God** also refers to the end of time when God will come to rule over his people in a perfect kingdom where there is no evil or suffering. People who are a part of this kingdom follow Jesus as king in their hearts, which gives them a good relationship with God. Luke expresses Jesus' return to earth and the kingdom of God being near as the same event. Be sure to translate kingdom of God in the same way you have before. Kingdom of God is in the Master Glossary.

Jesus emphasizes that this **generation** will not pass away until they have seen the signs Jesus described. This generation usually refers to people who live at the same time. If this interpretation is used then it would mean people who were listening to Jesus would not die before seeing the signs he described. However, some scholars believe Jesus is referring to people who continued to reject Jesus as the Promised Savior. This would imply Jesus was telling his disciples that people would be hostile toward them until his return to earth. Be sure to leave your translation of "this generation" open to either interpretation. Generation is in the Master Glossary.

Jesus says **heaven** and earth will pass away or cease to exist. In this context, heaven refers to the sky. It does not refer to the place where God lives.

Be sure to translate heaven in the same way you have before. Heaven is in the Master Glossary.

Jesus says people will become overwhelmed with **dissipation**, **drunkenness**, and anxieties. Dissipation refers to entertaining yourself with pleasures while drunkenness refers to becoming intoxicated and acting in a foolish way. Both behaviors showed a person was more interested in themselves and less interested in God and his ways.

Jesus warns his followers that they should always be ready for his return and that they can do this by **praying**. Praying refers to communicating with God. Be sure to translate pray in the same way you have in previous passages. Pray is in the Master Glossary.

Jesus describes his return as being like a **trap** that closes suddenly. A trap refers to a device that people use to catch a bird or an animal. When the animal touched the trap, it would close suddenly and the animal would be stuck.

If people do not use traps where you live, think about what word would work best in your culture.

If the disciples avoid the dangers Jesus spoke about then they will be able to stand in the presence of the **Son of Man**. Here, Jesus uses the title Son of Man to refer to himself as the person who God gave all power and authority to. Be sure to translate Son of Man in the same way you have before. Son of Man is in the Master Glossary.

Jesus taught every day at the **temple**, or the place where God dwells among his people in Jerusalem. In this context, temple refers to the temple courtyards. Be sure to translate temple in the same way you have before. temple is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole

passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 21:29–38

Audio Content

[webm zip](#) (3001304 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (5006452 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 22:1–6

Hear and Heart

Hear Luke 22:1–6 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Jesus has been teaching every day in the temple, the Jewish place of worship. Each night he would return to the Mount of Olives.

At that time, it was not long before the Passover would happen. The Feast of Unleavened Bread happened just after Passover, and the two festivals were celebrated as one festival. The Feast of Unleavened Bread was a festival that the Jewish people celebrated each year for eight days. During those eight days they didn't eat any bread made with yeast. The Passover and Feast of Unleavened Bread reminded the Jewish people of when God rescued them from slavery in Egypt many years before.

Stop here and discuss with your team: How does your culture celebrate big religious festivals? Describe any of your favorites.

The chief priest and the scribes, teachers of the law, who were the religious leaders at that time were trying to find some way to kill Jesus secretly, because they were afraid of how the people will react.

Stop here and discuss: When religious leaders experience opposition or persecution in your culture, how do their followers respond in such situations?

Then Satan entered Judas who was also called Iscariot. Judas was part of the twelve disciples of Jesus. "Satan entered Judas" meant that Judas allowed Satan to begin to control his mind and heart. Satan is the leader of all evil spirits. When Satan entered Judas, Judas went to the chief priest and officers of the temple guard and discussed the best way he could betray Jesus to them. The officers of the temple guard are the captains or officers that had the responsibility of keeping order in the temple area. The officers were Jews from the tribe of Levi. Roman soldiers were not allowed to enter the temple. The chief priests and officers of the temple guard were the main religious leaders who could help get Jesus executed, so that's why Judas went to them.

The chief priest and the religious leaders were so happy that Judas was willing to help them and they agreed to pay Judas money for it. Luke does not tell us how much money, but Matthew tells us that it was thirty silver coins. Judas agreed to their offer. He began to watch for the best time to hand over, or betray, Jesus. Judas would choose a time when many people did not surround Jesus. This will be easy for Judas because he was one of the twelve disciples, Jesus' closest followers. Judas will know when Jesus is alone or with few people.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team visualize this story. You will help the group define the scenes, settings and characters of the story.

The story has four scenes.

First scene: As the festivals of Passover and Unleavened Bread approaches, the religious leaders searched for an opportunity to kill Jesus secretly, because they feared the reaction of the people.

Second scene: Satan entered Judas.

Third scene: Judas goes to the chief priest and temple guard and tells them that he is willing to help them. They are very excited and decide to pay Judas money.

Fourth scene: Judas began looking for an opportunity to hand over Jesus to them.

The characters include:

- The chief priest
- The teachers of religious law
- Jesus
- The people or crowd
- Satan
- Judas
- Officers of the temple guard

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the chief priest and the teachers of the law are religious leaders. Also remember that Jesus was teaching every day in the temple and returned to the Mount of Olives each night.

Note that the big festival was approaching. It happened once a year, and Jewish law required Jews to celebrate it inside Jerusalem. There would be many people in the city for the celebration.

It is important to remember that the religious leaders wanted to get rid of Jesus secretly. Also note that they are afraid of the people.

It is important to note that Satan entered Judas. Also note that Judas is part of the twelve disciples.

It is important to pay attention to the chronological order of events. Judas went to the religious leaders after Satan entered him. Judas discussed with the religious leaders how he will help them betray Jesus.

It is important to remember that the religious leaders agreed to pay Judas money and he accepted.

Judas began to look for an opportunity to hand Jesus to the religious leaders when there was no crowd with Jesus.

Embodying the Text

In this session, the team will dramatize the story.

The story has four scenes.

The characters include:

- The chief priest
- The teachers of religious law
- Jesus
- The people or crowd
- Satan
- Judas
- Officers of the temple guard

Have the team act out the story twice. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story.

The religious leaders were looking for a secret way to kill Jesus. They were afraid of the people.

Stop the action: Ask the actors playing the religious leaders, "How are you feeling?" You may hear "Anger towards Jesus," "We are afraid of what the people might do." Restart the action.

Satan entered Judas.

Stop the action: Ask the actor playing Satan, "How are you feeling?" You might hear things like "Hatred towards Jesus," "I'm in charge of Judas."

Stop the action: Ask the actor playing Judas, "How are you feeling?" You may hear, "I don't care about Jesus," "I'm willing to betray Jesus," "I feel desperate." Restart the action.

Judas went to the priest and officers of the temple guard; he tells them he is willing to help them. They are excited and agree to pay him money, he agrees to take the money from them.

Stop the action: Ask the actors playing the priest and the officers of the temple guard, "How are you feeling?" You may hear, "Excited," "Finally our plan is made easy." Ask the actor playing Judas, "How are you feeling?" You may hear, "Unconcerned," "I'm glad I made some money." Restart the action.

Judas began to watch for an opportunity to hand Jesus over to the religious leaders.

Filling the Gaps

Listen to the text ones in the easiest-to-understand version

At that time, it was not long before the Feast of Unleavened Bread also called Passover would happen. The **Feast of Unleavened Bread** was a festival or a celebration that the Jewish people celebrated each year for seven days. They celebrated the festival to remind them of the time that God delivered their ancestors from slavery in the land of Egypt. During those seven days, they didn't eat any bread made with yeast. The **Passover** was also a festival that the Jews celebrated each year on the day before the Feast of Unleavened Bread began. For more information on the of Unleavened Bread](#t164) and the Passover refer to the Master Glossary.

The **unleavened bread** is the bread that is cooked or baked without adding yeast to the dough. People add **yeast** to bread to make it rise or swell up before baking it.

The **chief priest** and the **scribes** or **teachers of the law** were trying to find some way to kill Jesus but they were afraid of the people. Use the same words for the **chief priest** and the **teachers of the law**, or **scribes** that you have used previously. These words, chief priest and the teachers of the law, are in the Master Glossary.

Satan entered Judas meant that Judas allowed Satan to begin to control his mind and heart. Judas was not possessed by Satan in a way that he could not resist. Use the same word for Satan as you have used previously. For more information about Satan, refer to the Master Glossary.

Judas went to the chief priest and officers of the temple guard. The **temple guards** are the Jews who guarded the area around the temple. The **officers of the temple guard** are the captains or officers that had the responsibility of keeping order in the temple area. Use the same word for temple as you have used previously. temple is found in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 22:1–6

Audio Content

[webm zip](#) (1975604 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3413244 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 22:7–23

Hear and Heart

Hear Luke 22:7–23 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last passage, the Festival of Unleavened Bread was approaching. The chief priest and the scribes were looking for an opportunity to kill Jesus. Judas was willing to betray Jesus and he was watching for an opportunity to hand over or betray Jesus to the religious leaders to be killed.

Then the day came for the Festival of Unleavened Bread. God commanded each family to sacrifice or kill the Passover lamb. The Passover lamb is the lamb that each family must sacrifice for the feast. According to the law of Moses, the lamb must be year-old males without defects. The lamb could be a sheep or goat.

Stop here and show a picture of a live lamb and a roasted lamb.

Jesus told Peter and John to go ahead of him and get everything ready for all of them to eat the Passover meal. Jesus was probably in Bethany or the Mount of Olives at that time. People were supposed to eat the Passover meal within the city of Jerusalem, so although Jesus was in Bethany, they needed to go into the city to prepare the meal. In response to Jesus' instruction, Peter and John asked Jesus where he would want them to make the preparations. Peter and John were not disrespectful to Jesus by asking Jesus where they should make the arrangements; they were polite and willing to obey. Jesus answered and said, "Listen carefully," or "Behold." These words also meant something unexpected was going to happen. He told them to go into Jerusalem, the city. Jesus said that Peter and John will meet a man carrying a pitcher or jar of water. Peter and John are to follow the man into the house that the man will enter. In the Jewish culture at that time, only women carried water in a jar. Jesus knew that this action would show Peter and John which man he wanted them to follow. Luke does not tell us if Jesus had initially made plans with the owner of the house Peter and John are to enter. Luke does not also tell us if Jesus made a plan for the man carrying the jar of water to meet Peter and John. These two men-the owner of the house and the man carrying the water jar-are different.

Stop here and show a picture of a pitcher or jar, or a man carrying a jar of water on his shoulder.

Jesus told Peter and John to tell the owner of the house that the teacher requests him to show them where the guest room is, so that the teacher and his apostles will eat the Passover meal there. The owner of the house will show Peter and John a big furnished room upstairs, or in the upper room. A furnished room indicates that the room will already have furniture. The furniture could include cushions or couches, and it may have included a table and other items. Peter and John are to prepare for the feast in the upper room. Jews built houses that had flat roofs. Wealthier families often build a large room on the flat roof.

Stop here and show a picture of a Jewish house with an upper room.

The owner of the house probably already knew Jesus as "the Teacher;" he might not have been surprised by the request of Jesus.

Peter and John went to the city and everything happened just as Jesus told them, and they prepared the Passover.

When it was time to eat the Passover meal, Jesus and the apostles, or twelve disciples of Jesus, reclined at the table. They lay on pillows or short benches around a low table.

Stop here and show a picture of people reclining at the table during a meal.

It was the custom of the Jews to eat the Passover meal at night.

Then Jesus told the apostles that he had longed for the time he would eat the Passover with them before his suffering and death. Jesus said he will not eat the Passover until it is fulfilled in the kingdom of God. Jesus meant that he will not eat another Passover meal until God causes what the Passover meal represents to happen. Jesus also meant that this is the last Passover meal he will eat for a long time. The next Passover meal Jesus will eat will be when God comes to rescue his people and rule over his perfect Kingdom. You will remember that the Passover meal is a celebration of when God rescued his people from slavery in Egypt. He rescued them when they put the blood of a sacrificed lamb over the doors to their houses. Now, God will rescue his people from death and being slaves to sinning. He will rescue them through the blood of his own son Jesus. The Passover lamb played the same role in the rescue from Egypt as Jesus will in the rescue from sin and death. The kingdom of God refers to the time when God will reign over everyone as king.

Then Jesus took a cup most likely filled with red wine and thanked God for it. Jesus asked his disciples to take the cup of wine and share it among themselves. Jesus also said that he will not drink wine again until the kingdom of God comes. "Until the kingdom of God comes" means the time when God will reign over everyone as king. After saying that, Jesus took some bread, he gave thanks to God for it, he broke the bread and gave it to the apostles, saying, "This bread is my body that I give for you, do this in remembrance of me." Jesus meant that the disciples should eat bread together in a special ceremony to remember Jesus with honour and gratitude. The bread that Jesus broke is an unleavened bread. An unleavened bread is a bread that people make without yeast, and it was a special kind of bread that people used in the Passover festival.

Similarly, after Jesus and the apostles had finished eating the supper, Jesus took the cup of wine in his

hands, he thanked God for it, and gave it to his disciples to share. Jesus said, "This cup is the new covenant in my blood which is poured out for you." Jesus used the cup of wine in his hands to represent the new covenant that God would make with people through Jesus' blood. It was different from the covenant that God made with his people in the Old Testament. In the old covenant, God promised that he would always be with his people and they promised to follow him. When God's people sinned, God required them to sacrifice animals. God confirmed his covenant with his people by the blood of the animals. In the new covenant, Jesus himself would die as a sacrifice, and his blood would confirm the covenant.

Then Jesus said, "But the person who is about to betray me is here eating this meal with me." In Jewish culture, when people eat together it implies that they are loyal to each other. It was terrible for a disciple to eat Passover with his master and then betray the master.

Stop here and discuss: What special ways do people show loyalty and friendship in your culture?

Jesus also said that the Son of Man will die. This will happen because God planned long ago that Jesus must die. The plan of God, however, does not justify the action of the betrayer. Jesus referred to himself as the Son of Man. But woe to that man who betrays Jesus, which means God will severely punish the man who will betray Jesus. The apostles began to ask one another who among them would betray Jesus.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team to visualize this story. You will help the group define the scenes, settings, and characters of the story.

This story has four scenes.

First scene: Jesus sent out Peter and John to go and prepare the Passover. Peter and John asked Jesus where they were to prepare the Passover. Jesus tells them to go to Jerusalem.

Second scene: Peter and John go to Jerusalem and find things just as Jesus told them. They prepare the Passover meal.

Third scene: Jesus and the twelve apostles eat the Passover meal. Jesus gives a new meaning to the bread and cup.

Fourth Scene: Jesus tells of his betrayal.

The characters include:

- Jesus
- Peter
- John
- The man carrying a jar of water
- The owner of the house
- The other apostles

In this session, have the group storyboard, draw out or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Pay attention to the chronology of events. It is important to remember that it was time for the big festival. People were making preparations for the celebration. Jesus sent Peter and John to make preparations for them to eat the Passover. Peter and John asked Jesus where they should make the arrangements, Jesus said Peter and John should go to Jerusalem, the city.

Note also that this description is Jesus giving them instructions, rather than the account of what happened.

Jesus tells Peter and John that they will meet a man carrying a jar of water; they are to follow the man into the house that the man will enter. Peter and John followed the man with the water jug, but they may not have actually talked with him.

Peter and John will ask the owner of the house to show them where the guest room is. The owner of the house will show Peter and John the guest room. The room is furnished, and it is an upper room. Peter and John will prepare the room.

Remember that when Peter and John went into the city, everything happened just as Jesus told them.

It is important to note that when it was time for the Passover, Jesus and the apostles reclined at the table in the upper room or upstairs. Note that Luke calls the disciples "apostles" here. This is different from the normal, usually they are called disciples. We don't know exactly why they are called apostles here, because Jesus is not sending them out as their name implies. However, the term apostles might be used here because this is a point where the disciples begin to take on their role as

representatives of Jesus who will one day provide leadership for believers.

Jesus began to talk to the apostles. Jesus told the apostles that he had longed for the time when he would eat the Passover with the apostles before his suffering and death.

Jesus took a cup of wine, or fruit of the vine, in his hands and thanked God for it. Jesus gave it to his disciples to take it and share it among themselves. Jesus said he will not drink wine, or the fruit of the vine, again until the kingdom of God comes.

It is important to remember that Jesus took some bread, he gave thanks to God for it, Jesus broke the bread and gave it to the apostles, saying, "This bread is my body that I give for you, do this in remembrance of me." In the original language, the action here either means that the bread *is* the body, or that the bread is *like* or is a symbol of Jesus' body. The important thing to remember here is that Jesus wants us to remember what he will do for us by dying for our sins. Jesus wants us to remember that Jesus is giving his body to die for our sins.

Take note that after they had finished eating the supper, Jesus took the cup of wine in his hands, he thanked God for it, and gave it to his disciples to share. Jesus said, "This cup of wine is the new covenant in my blood which is poured out for you." Jesus wants us to remember that when he dies, his blood will be the seal that will confirm God's new covenant with us.

Then Jesus continued speaking and said, "But the person who is about to betray me is here eating this meal with me."

Remember, Jesus also said that the Son of Man will die. This will happen because God planned long ago that Jesus must die, but woe to that man who betrays Jesus.

The apostles began to ask one another who among them will betray Jesus.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has four scenes.

The characters include:

- Jesus
- Peter
- John
- The man carrying a jar of water
- The owner of the house
- The other apostles

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

The day came for the Festival of Unleavened Bread. Jesus asked Peter and John to go into the city and make preparations for them to eat the Passover. Peter and John asked Jesus where he would want them to make the preparations. Jesus answered and told them to go into Jerusalem, the city.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I long to celebrate the Passover with my apostles." Ask the actor playing Peter and John, "How are you feeling?" You may hear, "We are willing to obey Jesus." Restart the action.

Jesus tells Peter and John events that must happen when they go into the city. Act out the events and pay attention to the chronology. Peter and John go into Jerusalem; they meet a man carrying a pitcher or jar of water. Peter and John will follow the man into the house that the man enters. Peter and John will tell the owner of the house that the teacher requests him to show them where the guest room is, so that the teacher and his disciples will eat the Passover meal there. The owner of the house will show Peter and John a big furnished room in the upper room. Peter and John will prepare the room.

Stop the action: Ask the actor playing Peter and John, "How are you feeling?" You may hear, "Wow! Everything is happening just as Jesus said they would", "We are surprised." Ask the actor playing the man carrying a pitcher or jar of water, "How are you

feeling?" You may hear, "I must hurry into the house." Ask the actor playing the owner of the house, "How are you feeling?" You may hear, "I am willing to give my room to the teacher." Restart the action.

When it was time to eat the Passover meal, Jesus and the apostles reclined at the table. Then Jesus told the apostles that he had longed for the time he would eat the Passover with them before his suffering and death.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I am happy to eat the Passover meal with my apostles." Ask the actors playing the apostles, "How are you feeling?" You may hear, "We are still wondering what Jesus meant about his suffering and death" or "Happy to celebrate the Passover." Restart the action.

Then Jesus took a cup of wine or fruit of the vine in his hands and thanked God for it. Jesus gave it to his disciples to share it among themselves. Then Jesus said that he will not drink wine again until the kingdom of God comes.

After saying that, Jesus took some bread, he gave thanks to God for it, he broke the bread and gave it to the apostles, saying, "This bread is my body that I give for you, do this in remembrance of me."

After they had finished eating the supper, Jesus took the cup of wine in his hands, he thanked God for it, and gave it to his disciples to share. Jesus said, "This cup is the new covenant in my blood which is poured out for you."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" you may hear "I want to show to my apostles what the Passover symbolises." Ask the actors playing the apostles, "How are you feeling?" you may hear "we want to understand what Jesus is saying", "We are concerned about Jesus", "we are shocked because we are wondering if Jesus wants us to drink blood." Restart the action.

Then Jesus said, "But the person who is about to betray me is here eating this meal with me." Jesus also said that the Son of Man will die. This will happen because God planned long ago that Jesus must die. But woe to that man who betrays Jesus.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" you may hear "I am sad and disappointed", ask the actors playing the apostles, "How are you feeling?" you may hear "we are disappointed at who will betray Jesus," "We are sad and concerned for Jesus." Restart the action.

The apostles began to ask one another who among them will betray Jesus.

Filling the Gaps

Listen to the text ones in the easiest-to-understand version.

Then the day came for the **Festival of Unleavened Bread** on which the Passover lamb must be sacrificed. The **Passover lamb** is the lamb that must be sacrificed for the feast. The lamb must be a year-old male without defects. The lamb could be sheep or goats. The Passover was a Jewish religious festival that was celebrated a day before the Festival of Unleavened Bread. Passover celebrated the time when God rescued the Jewish ancestors from slavery in Egypt. The Feast of Unleavened Bread was a festival that the Jewish people celebrated each year for seven days. During those eight days, they didn't eat any bread made with yeast. The Passover was also a festival that the Jews celebrated each year on the day before the Feast of Unleavened Bread began. Use the same term for **Passover** and **Feast of Unleavened Bread** that you have used in previous passages. For more information about the Passover and the Feast of Unleavened Bread, refer to the Master Glossary.

Peter and John go to Jerusalem to prepare the Passover meal. They find things just as Jesus told them. The owner of the house will show Peter and John a big furnished room upstairs, or the **upper room**. Upper room implies that the house had a large room built on top of the main part of the building. Often, such a room had its own staircase on the outside of the house. Peter and John will prepare for the feast in the room.

Show picture of a Jewish house with a flat roof and an upper room.

When it was time to eat the Passover meal, Jesus and the **apostles** reclined at the table. The custom of the Jews at that time was to lay on pillows or short benches around a low table. The apostles are the twelve disciples, Jesus' closest followers. For more information on the apostles, refer to the Master Glossary.

During the meal, Jesus said that he had longed for the time he would eat the Passover with them before his suffering and death. Jesus said he will not eat the Passover again until it is fulfilled in the **kingdom of God**. The kingdom of God refers to the time when God will reign over everyone as king. At that time Jesus will reign with God, and God will give his people the complete freedom from slavery

to sin that Passover symbolizes. Remember to translate kingdom of God in the same way as in previous passages. For more information on the kingdom of God, refer to the Master Glossary.

Then Jesus took a **cup** of **wine** or **fruit of the vine** in his hands and thanked God for it. The **cup** is a bowl probably made from clay. Fruit of the vine, or wine, is an alcoholic drink. It is made from the juice of a fruit called grapes.

After saying that, Jesus took some **bread**. He gave thanks to God for it. The bread that Jesus broke was an unleavened bread. Use the same word for bread that you have used previously.

Similarly, after Jesus and the **apostles** had finished eating the supper, Jesus took the cup of wine in his hands, he thanked God for it, and gave it to his apostles to share. "This cup is the new **covenant** in my blood which is poured out for you." A covenant is a binding agreement between two persons or groups. Use the same word for covenant as previously used. Covenant is in the Master Glossary.

Then Jesus said, "But the person who is about to betray me is here eating this meal with me." The **Son of Man** will die. Use the same word for Son of Man as previously used. Son of Man is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 22:7-23

Audio Content

[webm zip](#) (4104347 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 22:24-38

Hear and Heart

Hear Luke 22:24-38 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version

In the previous passage, Jesus told his disciples that one of them will betray him. It was during the Passover meal. The disciples questioned each other about who might betray Jesus. In this passage, the disciples began to argue about which of them should be considered the greatest. This argument happened during the Passover meal.

The disciples began to argue about which of them should be considered the greatest. But Jesus answered and told them that among the Gentiles, or non-Jews, kings rule or dominate their people as lords. The Jews used the term Gentiles to refer to other people and nations of the world. The kings enforce their authority and then want people to call them benefactors or helpers of the people. Jesus said that the disciples must not act that way; rather, the person of the highest rank or status among them should become as humble as the youngest or the one with the lowest rank. And the person who rules should behave like the person who serves.

Stop here and discuss: What criteria do people use to elect leaders in your culture? How do people expect kings or leaders to treat their citizens or followers in your culture?

Then Jesus asked a question and answered it. Jesus asked that when a person reclines to eat, and another serves the food to him, which person is more important, is it the one who reclines and eats? Of course. And Jesus said that although he is a leader to the disciples, Jesus is like a servant to the disciples. Then Jesus said to the disciples that they are the ones who have stayed with him during his trials. Jesus in turn will give the disciples a kingdom or authority to rule people just as God gave Jesus

that authority. And when Jesus rules as king, the disciples will eat and drink at Jesus' table in his kingdom. Jesus also said that the disciples will sit in thrones to govern the twelve tribes of Israel. This means that Jesus is giving the disciples authority to rule people. The twelve tribes of Israel refer to the descendants of the twelve sons of Israel. Each of Israel's sons had many descendants, and these descendants became large groups of descendants, such as "clans" or "tribes." These tribes together formed the nation called Israel. Throne, a special seat used by kings. The disciples will recline at Jesus' table, and they will rule the twelve tribes of Israel. The disciples will use their authority in the kingdom that God has given to Jesus. Jesus did not imply that he was giving the disciples a different kingdom from the one the Father gave him.

After that, Jesus called Simon Peter, "Simon, I have something important to tell you." Jesus uses Simon's name twice as a way to get his attention. Jesus wanted Simon to know that he was about to say something important. Notice that Jesus calls Simon Peter by his old name. Jesus wants to call attention to Simon's temptation here by using his old name.

"Satan has requested to sift you as wheat." That means that Satan will tempt the disciples to stop trusting Jesus. This temptation will be severe like a farmer shakes wheat to separate grain seeds from husks or chaff. Jesus said that he has prayed for Simon that Simon's faith will not fail, or that Simon will not stop trusting Jesus. Now Jesus returns to Peter's new name. After Peter returns to Jesus, Jesus says that Peter should encourage his fellow disciples to trust Jesus faithfully. Jesus implied that Simon will turn away from him in some way, but Simon will turn back to Jesus.

Stop here and show a picture of wheat grains with chaff.

But Simon Peter strongly replied to Jesus saying, Jesus is his Lord or master and he will be faithful to Jesus even if Peter must go to prison with Jesus. Peter said that he is ready to die with Jesus. But Jesus answered and told Peter that today before the rooster crows three times Peter will say he does not know Jesus. Jewish days start at sundown, and it was evening already. This means that the rooster will crow three times during the night, and Peter will deny Jesus before it crows the third time.

Stop here and show a picture of a rooster.

Jesus reminded the disciples of an earlier time by asking them a question that he already knew the

answer to. Jesus asked the disciples if when he sent them to different towns to preach without a wallet or purse or a traveling bag or extra shoes, were the disciples in need of anything? The disciples answered, "No, we did not lack anything." Then Jesus said to the disciples that now it is different. Jesus said that when the disciples travel, they should take money and a bag filled with other things that they may need, and whoever does not have a sword should sell his coat and buy one. Some scholars believe that Jesus was speaking in word pictures here. He was telling them that they should be prepared for dangerous times, that persecution was coming. Jesus also said that what the prophet wrote in God's word will certainly be fulfilled by what happens to him. This is what the prophet wrote: "And he was considered or treated like a criminal." This was a prophecy from the prophet Isaiah. Then Jesus said that truly, the things that the prophets wrote about him will soon happen. Jesus said that to remind the disciples of the time that he sent them out to preach and heal. At that time, the disciples did not need to take anything with them because people welcomed them and took care of them as they preached about Jesus. But now, people would say that Jesus was an evildoer, just as the prophets had written in the scriptures. So Jesus warned the disciples to prepare for this time of difficulty and danger. They replied to Jesus, "Look, Lord, we have two swords." And Jesus said to the disciples, "Do not talk about swords anymore." When Jesus said "It is enough," he was using an expression that is used to bring a conversation to an end. He did not want them to talk about swords anymore.

Stop here and show a picture of a coat and a sword.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team visualize this story. You will help the group define the scenes, settings, and characters of the story.

The story has three scenes.

First scene: The disciples argue about who is the greatest. Jesus tells them that the greatest is the one who serves.

Second scene: Jesus tells Simon Peter that he will be tested. Peter says he is willing to die for Jesus. Jesus tells Peter that he will deny Jesus.

Third scene: Jesus gives the disciples different instructions for what they should take with them.

The characters include

- Jesus
- Simon Peter
- The other disciples

In this session, have the group storyboard, draw out or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

This story starts at the Passover meal, right after Jesus tells the disciples that one of them would betray him. They are probably still reclining around the table, and it is evening time, after dark. Remember that the disciples argued about who should be considered to be the greatest among them.

Remember the response of Jesus to the disciples. Jesus said that among the Gentiles, kings rule or dominate their people as lords. Now Jesus says similar things twice so that people will understand how the disciples need to act. He says that the person of the highest rank among them should become as humble as the one with the lowest rank. Then Jesus says something similar again: The person who rules should behave like a person serving them.

It is important to note how Jesus used what the disciples were familiar with to teach them the unfamiliar when Jesus said, "For when a person reclines to eat and another serves the food to him, which person is more important, is it the one who sits and eats? Of course it is the one who reclines to eat. But although I am your leader, I am like a servant to you." Jesus implies that he should be reclining at the table and eating, but instead he is serving. Jesus makes a contrast here between what people think he should do and what he really does.

Remember, Jesus said to the disciples that they are the ones who have stayed with him during his trials and Jesus in turn will give the disciples authority to rule in his kingdom just as God gave Jesus that authority. And when Jesus rules as king, the disciples will eat and drink at Jesus' table in his kingdom. Jesus also said that the disciples will sit in royal seats to govern the twelve tribes of Israel.

Take note of the transition in Jesus' speech and his conversation with Simon Peter when Jesus said to

Peter that Satan has requested to sift Peter as wheat. Jesus changes to calling him by his old name, Simon. But Jesus had prayed for Simon Peter so that Peter's faith will not fail. And after Peter returns to Jesus, he encourages the fellow disciples to trust me faithfully also.

It is important to remember that after this, Jesus asked a question that he already knew the answer to. He asked if when he sent them to different towns to preach without a wallet or purse or a traveling bag or extra shoes, were the disciples in need of anything? The disciples answered, "No, we did not lack anything." Then Jesus said to the disciples that now it is different. Jesus said that when the disciples travel, they should take money and a bag filled with other things that they may need, and whoever does not have a sword should sell his coat and buy one. Jesus said that what the prophet wrote in God's word will certainly be fulfilled by what happens to him. The disciples replied to Jesus, "Look, Lord, we have two swords." And Jesus said to the disciples, "Do not talk about swords anymore." When Jesus said, "It is enough," he was using an expression that is used to bring a conversation to an end. He did not want them to talk about swords anymore.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has three scenes.

The characters include:

- Jesus
- Simon Peter
- The other disciples

Have the team act out the story twice. They should act it out in the language they translate into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

The apostles began to argue about which of them should be considered the greatest.

Stop the action: Ask the actors playing the disciples, "How are you feeling?" You may hear, "Desire to be the greatest." Restart the action.

But Jesus answered and told them that among the Gentiles, kings rule or dominate their people as lords. The kings enforce their authority and then want people to call them benefactors or helpers of the people. But you must not act that way; rather, the person of the highest rank or status among you should become as humble as the one with the lowest rank. And the person who rules you should behave like the person serving you.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I want to correct the disciples." Ask the actors playing the disciples, "How are you feeling?" You may hear, "Wow! Now we know better," "We are embarrassed that we still think this way," "We want to do better." Restart the action.

Jesus said, "For when a person reclines to eat and another serves the food to him, which person is more important? Is it the one who sits and eats? Of course, it is the one who reclines to be served that is more important. But although I am your leader, I am like a servant to you."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I am an example to the disciples." Ask the actors playing the apostles, "How are you feeling?" You may hear, "Surprised." Restart the action.

Jesus said to the disciples that they are the ones who have stayed with him during his trials, and Jesus in turn will give the disciples a kingdom or authority to rule people just as God gave Jesus that authority. And when Jesus rules as king, the disciples will eat and drink at Jesus' table in his kingdom. Jesus also said that the disciples will sit in royal seats to govern the twelve tribes of Israel.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I'm happy," "I am relieved to finally tell my disciples this secret," "I feel compassion for my disciples." Ask the actors playing the disciples, "How are you feeling?" You may hear, "We are excited!" Restart the action.

After that, Jesus said to Simon Peter, "Simon, I have something important to tell you. Satan has requested to sift you as wheat, but I have prayed for you Simon that your faith will not fail. And after you return to me, encourage your fellow disciples to

trust me faithfully also." But Simon replied, "You are my Lord. I will be faithful to you, even if I must go to prison with you. I am even ready to die with you." But Jesus answered Peter, "I tell you this, today before the rooster crows, three times you will say you do not know me."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "Sad," or "Concerned about Simon's faith. He is about to go through some testing," "Confident that the testing of Simon's faith will make him a stronger disciple in the future." Ask the actors playing Peter, "How are you feeling?" You may hear, "I am determined to be faithful to Jesus," "I will prove my loyalty to Jesus," "I love Jesus." Restart the action.

After this, Jesus said to the disciples, "When I sent you to different towns to preach without a wallet or purse or a traveling bag or extra shoes, were you in need of something?" The apostles said "No, we did not lack anything." Then Jesus said to them, "But now it is different. When you travel, take money and a bag filled with other things that you may need and whoever does not have a sword should sell his coat and buy one. For I tell you, what the prophet wrote in God's word will certainly be fulfilled by what happens to me. The prophet wrote, 'And he was considered or treated like a criminal.' Truly, the things that the prophets wrote about me will soon happen." Then the disciples replied Jesus, "Look, Lord, we have two swords." And Jesus said to the disciples, "Do not talk about swords anymore."

Stop the action: Ask the actor playing Jesus, "How are you feeling? You may hear, "I'm ready for the prophecy to be fulfilled," "I am happy to fulfil my purpose," "My time is near." Ask the actors playing the disciples, "How are you feeling?" You may hear, "We are still pondering on the word of Jesus," "We are concerned about what may happen to Jesus," "We are willing to stand with Jesus to the end."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The **disciples** began to argue about which of them should be considered the greatest. But Jesus answered and told them that among the **Gentiles**, kings rule or dominate their people as lords. The disciples are not named in this passage; however, if you need to say disciples at any time in order to show who Jesus is talking to, then you should remember to use the same word for disciples as

you have previously, and see the Master Glossary if needed for a full definition of disciples. The Jews used the term Gentiles to refer to other people and nations of the world. Use the same word for Gentiles as you have previously. For more information on Gentiles, refer to the Master Glossary.

Jesus continued and said, "For when a person sits to eat and another serves the food to him, which person is more important; is it the one who sits and eats? Of course. But although I am your leader, I am like a **servant** to you." A servant is a person hired by another to serve them. Use the same word for servant as you have used previously. Servant is in the Master Glossary.

Jesus said to the apostles that they are the ones who have stayed with him during his trials, and Jesus in turn will give the apostles a **kingdom**, or authority to rule people, just as God gave Jesus that authority. Use the same word for kingdom as you have used previously. Kingdom is in the Master Glossary.

Then Jesus said to them, "But now it is different, when you travel, take money and a bag filled with other things that you may need, and whoever does not have a **sword** should sell his **coat** and buy one." **Sword** is the main weapon that soldiers used during the first century. Use the same word for sword as you have previously.

Stop here and show a picture of a sword.

A **cloak** is a long coat or robe that people use to keep warm. It was an important item of clothing that people needed during the cold time of the year. Use the same word for cloak as you have previously. Cloak is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole

passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 22:24-38

Audio Content

[webm zip](#) (3520788 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (6028515 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
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- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

Luke 22:39-46

Hear and Heart

Hear Luke 22:39-46 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text in the easiest-to-understand version.

In the previous passage, the disciples argued about who should be considered the greatest among them. Judas was not among the group since he left during the meal. Then Jesus taught the apostles what kind of leaders they ought to be. After the Passover, Jesus left Jerusalem and returned to the Mount of Olives together with his disciples.

Jesus went out of the city as was his custom, or his habit, to the Mount of Olives. The Mount of Olives was a hill or mountain on the east side of Jerusalem. Many olive trees grew there. The disciples went with him and when they arrived at the Mount of Olives, Jesus said to the disciples, "Pray that you will not fall into temptation, or so that you will be able to resist temptation." Temptation refers to something that causes a person to want to sin or do wrong. Here Jesus is implying that they should be persistent, or not give up praying. Jesus is not telling the disciples to pray only once. You will remember from an earlier passage that Jesus told a parable about the widow who would not give up asking for what she wanted.

Stop here and show a map, showing the distance from Jerusalem to the Mount of Olives. Also, show a picture of Mount Olives and an olive tree.

Then Jesus went away from the disciples, about a stone's throw away. This is an expression that means Jesus went away from the apostles about as far as someone could throw a stone, or a short distance. No one actually threw a stone. Then Jesus knelt down and prayed. It was common for Jewish men to stand when they prayed. On this occasion, Jesus knelt. Kneeling was a way for a person to humble himself. When Jesus knelt, it implied that the prayer was very serious. Jesus prayed and said, "Father if you are willing, take this cup from me, yet not my will, but yours be done." Jesus addressed God as Father in his prayer. The cup is a symbol of the suffering that Jesus was about to endure, especially as he will die on the cross. We see in earlier stories that the cup of wine in the Passover meal symbolizes Jesus' blood and his suffering. Here, the cup again symbolizes the suffering that Jesus was about to endure.

Jesus was asking God to rescue him from that suffering. By saying "if you are willing" and "your will be done," Jesus is telling God that he will accept whatever God decides.

Stop the action and discuss: How do people show humility and respect to people that are in authority in your culture?

Then an angel appeared to Jesus and strengthened him. The angel strengthened him so that he would have the strength to continue praying and to endure his suffering. An angel refers to a spirit messenger from God. Jesus was in great distress, or agony, and he prayed more fervently, or more intensely. Jesus' sweat was like drops of blood falling to the ground. There are two different interpretations of this. The first is that Jesus' sweat was heavy like drops of blood. The second interpretation is that the blood actually came out from Jesus, mixing with his sweat. The meaning is not clear and should be kept open to interpretation. Most versions of the Bible include this information about the angel and sweating blood, but some do not.

After Jesus' prayer, he went back to the disciples and found them sleeping because they were so exhausted by all the grief or sadness they felt. It was hard for the disciples to think anymore about the suffering that Jesus was about to endure. Jesus said to the apostles, "Why are you sleeping? Get up and pray so that when Satan tempts you, you will not agree or yield to sin." Jesus was not expecting a response to his question. He used the question as a way to rebuke, or correct them. Jesus was telling

them that they should be praying instead of sleeping.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team to visualize this story. You will help the group define the scenes, setting, and characters of the story.

The story has four scenes

First scene: Jesus went out to the Mount of Olives. The disciples went with him.

Second scene: Jesus told the disciples to pray so that they will not fall into temptation. Then Jesus went a short distance away from the disciples to pray.

Third scene: An angel appears and strengthens Jesus. Jesus prays more fervently.

Fourth scene: Jesus goes back to the disciples and finds them sleeping.

The characters include:

- Jesus
- The disciples minus Judas
- The angel

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that it's after dark by now and Jesus had left the city and gone to the Mount of Olives as was his usual habit.

Note what Jesus said to the disciples: "Pray that you will not fall into temptation, or so that you will be able to resist temptation."

It is important to remember that Jesus went away from the disciples a short distance. Then Jesus knelt down and prayed. He said, "Father if you are willing, take this cup from me yet not my will, but yours be done." Then an angel appeared to Jesus and strengthened him. Jesus was in great distress or agony and he prayed more fervently, and Jesus' sweat was like drops of blood falling to the ground.

Remember that after Jesus' prayer, he went back to the disciples and found them sleeping because they were so exhausted by all the grief or sadness they

felt. Jesus said to the disciples, "Why are you sleeping? Get up and pray so that when Satan tempts you, you will not agree or yield to sin." Also note that Jesus did not expect the disciples to answer this question.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has four scenes.

The characters include:

- Jesus
- The disciples, minus Judas
- The angel

Have the team act out the story twice. They should act it out in the language they translate into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

Jesus went out of the city as was his custom to the Mount of Olives. The disciples went with him, and when they arrived there Jesus said to the disciples, "Pray that you will not fall into temptation, or so that you will be able to resist temptation."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel desperate," "I feel an urgent need to pray." Ask the actor playing the disciples, "How are you feeling?" You may hear, "We are tired." Restart the action.

Then Jesus went away from the disciples about as far as someone could throw a stone. Jesus knelt down and prayed. Jesus said, "Father if you are willing, take this cup from me, yet not my will, but yours be done."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel desperate," "I wish God will take away my suffering." Restart the action.

Then an angel appeared to Jesus and strengthened him.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel strengthened," "I am willing to suffer for the sake of the people." Restart the action.

Jesus was in great distress or agony and he prayed more fervently, and Jesus' sweat was like drops of blood falling to the ground.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I am overwhelmed with sorrow." Restart the action.

After Jesus' prayer, he went back to the disciples and found them sleeping because they were so exhausted by all the grief or sadness they felt. Jesus said to the apostles, "Why are you sleeping? Get up and pray so that when Satan tempts you, you will not agree or yield to sin."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I want the disciples to understand the urgency of the moment." Ask the actors playing the disciples, "How are you feeling?" You may hear, "We are tired and sleepy."

Filling the Gaps

Listen to the text ones in the easiest-to-understand version.

Jesus went out of the city as was his custom to the **Mount of Olives**. The Mount of Olives was a hill or mountain on the east side of Jerusalem. Many olive trees grew there.

Show a picture of the Mount of Olives and an olive tree, if needed.

The **disciples** or closest follower of Jesus went with him. When they arrived there, Jesus said to the disciples, **"Pray** that you will not fall into **temptation**," or so that you will be able to resist temptation. Pray refers to communicating with God. Jesus might be telling the disciples to ask God to strengthen them so that they don't yield to sin. Translate pray and disciples in the same way as you have in previous passages. Pray and disciple are in the Master Glossary.

Temptation refers to something that causes a person to want to sin or do wrong. Use the same word for temptation that you have used in previous passages.

Jesus knelt down and prayed. Jesus said, "Father if you are willing, take this **cup** from me yet not my

will, but yours be done." Jesus used the cup here as a figure of speech. The cup refers to the suffering that Jesus was about to endure,

Then an **angel** appeared to Jesus and strengthened him. An angel means messenger. Angel refers here to a spirit being who serves God. Use the same word for angel as you have used previously. For more information on angel, refer to the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 22:39–46

Audio Content

[webm zip](#) (2241247 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 22:47–62

Hear and Heart

Hear Luke 22:47–62 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version

In the previous passage, Jesus left Jerusalem with his disciples and went to the Mount of Olives. Jesus was distressed and prayed fervently. The passage ends with Jesus waking the disciples from their sleep.

While Jesus was still talking with his disciples, a group of men arrived. The man who was leading the group of men was Judas. Judas was one of the twelve disciples of Jesus. Judas went to Jesus to kiss or embrace Jesus, probably in order to identify him to the crowd. Jesus asked Judas, "Are you betraying the Son of Man with a kiss?" Jesus was not expecting a reply from Judas when he asked him this question. Jesus was expressing surprise and the sorrow that he felt when Judas used a kiss to betray him. Jesus was also showing that Judas' betrayal was serious. Jesus called himself the Son of Man, reminding Judas that he was betraying the Promised Saviour. It was terrible for a friend to betray Jesus, but it was even more terrible for the friend to betray him with a kiss of greeting. In the Jewish culture, a man could greet another man with a friendly kiss according to their custom. The kiss of greeting that Judas was coming to give Jesus was probably a light touch of his lips on Jesus' cheek or maybe on both cheeks.

Stop here and discuss: How do people greet a special or close friend in your culture?

When the disciples of Jesus realized that the crowd had come to arrest Jesus, the disciples asked Jesus if they should use their swords to fight or attack the group of men that came with Judas. Then one of the disciples of Jesus drew his sword and hit the high priest's servant and cut off his right ear. But Jesus

asked the disciples to stop fighting. Jesus touched the man's ear and healed the man. Luke does not tell us which of the apostles cut off the right ear of the priest servant, John tells us that it was Peter. Then Jesus spoke to the chief priest, the captain of the temple guards, and the elders or leaders of the people, who had come to arrest Jesus: "Why have you come here with swords and clubs? Do you think I am a criminal or robber?" Jesus asked the question to rebuke the men who had come to arrest him. Jesus rebuked the men because they came to capture him with swords and clubs as if Jesus were a dangerous criminal or someone leading a rebellion. The question implied that the men know that Jesus is not a criminal, so there was no reason for them to come against him like that.

Jesus said that he has been near them every day in the temple courts or temple area. They did not try to lay a hand on or arrest Jesus. Jesus said that this is their hour or opportunity, when the power of darkness is working or ruling. Darkness symbolizes Satan and evil power, including the power of the evil spirits that Satan rules. The power of darkness meant that Satan was influencing the people who arrested Jesus.

Then the temple guards arrested Jesus and led Jesus out of the garden to the high priest's house. Peter was following some distance behind them.

Stop here and discuss: What are the normal procedures for arresting people in your culture? When do arrests normally happen and where are they taken?

When the men brought Jesus to the house, some people lit a fire in the open area or courtyard to warm themselves. The people sat down together near the fire, and Peter sat there with them. A female servant saw Peter sitting in the light of the fire. She looked at Peter carefully and said, "This man certainly was with Jesus!" But Peter denied what she said. Peter said that he does not know Jesus. A short time later another person noticed Peter and said, "You are also among the followers of Jesus." Peter denied and said, "Man or Sir, I am not one of Jesus' followers." About an hour or so later, someone else insisted saying, "This man was definitely with Jesus because he too is from Galilee." But Peter said to the man, "Man or Sir, I have no idea what you mean!" Jesus and Peter both came from the Galilee district. People from Galilee spoke with a unique accent, so people were able to know where they were from.

Stop here and show a picture or diagram of a house with a courtyard.

Peter was still talking when a rooster crowed. Immediately the Lord or Jesus turned around and looked directly at Peter. Jesus was in a place where he could see Peter by turning toward Peter. Jesus might have been in an open room or gallery near the courtyard. When Jesus turned and looked at Peter, Peter also saw Jesus. At that moment, Peter remembered what the Lord had said to him. The Lord had said to Peter that before the rooster crows that very day, Peter will deny that he knows the Lord three times. When Peter remembered, he left the courtyard and wept with bitter regret.

Show a picture of a rooster.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team visualize this story. You will help the group define the scenes, setting, and characters of the story.

The story has four scenes.

First scene: A group of men arrived with Judas to arrest Jesus. Judas kissed Jesus to betray him.

Second scene: A disciples tried to defend Jesus. He drew his sword and cut off the right ear of the high priest's servant. Jesus stopped him.

Third scene: The temple guards arrested Jesus and led Jesus out of the garden to the high priest's house. Peter followed some distance behind them.

Fourth scene: Peter denied Jesus three times.

The characters in this story include:

- Jesus
- The disciples
- The group of men or crowd that arrived with Judas
- Judas
- The disciple that cut off a man's ear
- The servant of the high priest
- The chief priest
- Captain of the temple guard
- Leaders of the people
- Peter
- The people that lit a fire
- A female servant girl who questioned Peter
- The second man that said Peter was with Jesus
- The third person that said Peter was with Jesus
- A rooster

In this session, have the group storyboard, draw out or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Remember that Jesus had just finished praying and was asking his disciples why they were sleeping. The story opens with Jesus still talking to his disciples when the crowd came to arrest him in the garden.

Note that in this story, the action goes back and forth quickly between the different characters. Jesus speaks to Judas, then he turns to speak to his disciples. Then he turns to speak to the crowd. It's important to remember who is speaking to whom at the different points in the story.

Judas went to Jesus to kiss or embrace Jesus, but Jesus asked Judas, "Are you betraying the Son of Man with a kiss?" Remember that a kiss on one or both cheeks is a common way for close male friends to greet each other in this culture.

Note that the disciples of Jesus tried to fight back when they realized that the crowd had come to

arrest Jesus. The disciples asked Jesus if they should use their swords to fight or attack the group of men that came with Judas. Then one of the disciples of Jesus drew his sword and hit the high priest's servant and cut off his right ear. But Jesus asked the disciples to stop fighting. Jesus touched the man's ear and healed the man.

Note that until now Luke does not tell us who has come to arrest Jesus, just that it was a crowd. Now we hear that the crowd is the chief priests, the captain of the temple guards, and the leaders of the people.

Remember that Jesus asked the chief priest, the captain of the temple guards and the leaders of the people, who had come to arrest Jesus, "Why have you come here with swords and clubs? Do you think I am a criminal or robber?" Remember that Jesus did not expect the question to be answered. It was a way to rebuke the men who came. Jesus also said that he has been near them every day in the temple courts or temple area, and they did not try to arrest Jesus, but this is their hour or opportunity and the power of darkness is working or ruling.

It is important to remember that the temple guards arrested Jesus and led Jesus out of the garden to the high priest's house.

Note that Peter was following some distance behind them. When the men brought Jesus to the house, some people lit a fire in the open area or yard to warm themselves. The people sat down together near the fire and Peter sat there with them. It is important to note that the courtyard would have been in a place where they could see into the room where Jesus is. A courtyard is an open area that is surrounded by rooms or high walls. In this context the courtyard was part of the high priest's house; it had walls around it but no roof.

It is important to remember that a female servant saw Peter sitting in the light of the fire, she looked at Peter carefully and said, "This man certainly was with Jesus!" But Peter denied what she said. Peter said that he does not know Jesus. A short time later another person noticed Peter and said, "You are also among the followers of Jesus." Peter denied and said, "Man or Sir, I am not one of Jesus' followers." About an hour or so later, someone else insisted saying, "This man was definitely with Jesus because he too is from Galilee." But Peter said to the man, "Man or Sir, I have no idea what you mean!"

Also remember that Peter was still talking when a rooster crowed. Immediately the Lord Jesus turned around and looked directly at Peter. At that moment, Peter remembered what the Lord had said to him. The Lord had said to Peter that before the rooster crows that very day, Peter will deny that he knows the Lord three times. When Peter remembered, he left the courtyard and wept with bitter regret.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has four scenes.

The characters include:

- Jesus
- The disciples
- The group of men or crowd that arrived with Judas
- Judas
- The disciple that cut off a man's ear
- The servant of the high priest
- The chief priest
- Captain of the temple guard
- Leaders of the people
- Peter
- The people that lit a fire
- A female servant girl who questioned Peter
- The second man that said Peter was with Jesus
- The third person that said Peter was with Jesus
- A rooster

Have the team act out the story twice. They should act it out in the language they translate into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

While Jesus was still talking with his disciples, a group of men arrived. The man who was leading the group of men was Judas. Judas went to Jesus to kiss or embrace Jesus, but Jesus asked Judas, "Are you betraying the Son of Man with a kiss?"

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I'm disappointed with Judas," "I am surprised that Judas chose to betray me with a kiss." Ask the actors playing the apostles, "How are you feeling?" You may hear, "We are shocked to see Judas leading a crowd to betray Jesus," "We are disappointed with Judas." Ask the actors playing the crowd, "How are you feeling?" You may hear, "We are excited to finally have an opportunity to arrest Jesus." Ask the actor playing Judas, "How are you feeling?" You may hear, "I am carefree," "I don't feel compassion towards Jesus," "I am anxious because I wonder what Jesus will do."

Restart the action.

When the disciples of Jesus realized that the crowd had come to arrest Jesus, the disciples asked Jesus if they should use their swords to fight or attack the group of men that came with Judas. Then one of the disciples of Jesus drew his sword and hit the high priest's servant and cut off his right ear. But Jesus asked the disciples to stop fighting.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I will not resist the arrest." Ask the actors playing the apostles, "How are you feeling?" You may hear, "We are ready to fight and defend Jesus," "We wonder if Jesus will defend himself or allow the crowd to arrest him."

Jesus touched the man's ear and healed the man.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "Even now, I feel compassion for the servant of the high priest." Ask the actors playing the apostles, "How are you feeling?" You may hear, "What! Will Jesus heal a man who has come to arrest him?" Ask the actor playing the servant whose ears were cut off, "How are you feeling?" You may hear, "I feel better," "I am surprised at the instant healing."

Then Jesus spoke to the chief priest, the captain of the temple guards and the elders or leaders of the people, who had come to arrest Jesus, "Why have you come here with swords and clubs? Do you think I am a criminal or robber?" Jesus said that he has been near them every day in the temple courts or temple area, and they did not try to arrest Jesus but this is their hour or opportunity and the power of darkness is working or ruling.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel sad," "I am disappointed with the crowd." Restart the action.

Then the temple guards arrested Jesus and led Jesus out of the garden to the high priest's house. Peter was following some distance behind them. When the men brought Jesus to the house, some people lit a fire in the open area or yard to warm themselves. The people sat down together near the fire and Peter sat there with them. A female servant saw Peter sitting in the light of the fire. She looked at Peter carefully and said, "This man certainly was with Jesus!" But Peter denied what she said. Peter said that he does not know Jesus. A short time later another person noticed Peter and said, "You are also among the followers of Jesus." Peter denied and said, "Man or Sir, I am not one of Jesus' followers." About an hour or so later, someone else insisted saying, "This man was definitely with Jesus because he too is from Galilee." But Peter said to the man, "Man or Sir, I have no idea what you mean!"

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I know the time has come for me to suffer," "I am willing to suffer for the people." Ask the actor playing Peter, "How are you feeling?" You may hear, "I feel scared," "I feel panicked." Ask the actor playing the servant girl and the two people who said Peter was with Jesus, "How are you feeling?" You may hear, "We are certain that this man was with Jesus," "We want to know who this man is." Restart the action.

Peter was still talking when a rooster crowed. Immediately the Lord or Jesus turned around and looked directly at Peter. At that moment, Peter remembered what the Lord had said to him. The Lord had said to Peter that before the rooster crows that very day, Peter will deny that he knows the Lord three times. When Peter remembered, he left the courtyard and wept with bitter regret.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I knew Peter will deny me," "I am disappointed with Peter." Ask the

actor playing Peter, "How are you feeling?" You may hear, "I feel deep bitterness and regret for denying Jesus," "I am so sad."

Filling the Gaps

Listen to the text once in the easiest-to-understand version

While Jesus was still talking with his **disciples**, a group of men arrived led by Judas. If you use the word **disciples** in this passage, be sure to use the same word you have used previously for **disciples**, and remember that **disciples** is in the Master Glossary.

A courtyard is an open area that is surrounded by rooms or high walls. In this context, the courtyard was part of the priest's house. It had walls around it but no roof. The phrase "middle of the courtyard" refers to the central part of the open area. Judas went to Jesus to **kiss** or embrace Jesus, but Jesus asked Judas, "Are you betraying the Son of Man with a kiss?" In the Jewish culture, a man could greet another man with a friendly kiss according to their custom. The kiss was a light touch with the lips on one cheek or both cheeks.

Then Jesus spoke to the **chief priest**, the captain of the **temple guards**, and the **elders** or leaders of the people, who had come to arrest Jesus: "Why have you come here with swords and clubs? Do you think I am a criminal or robber?" The chief priest and the teachers of the law were the religious leaders at that time.

The **officers of the temple guard** are the captains or officers that had the responsibility of keeping order in the temple area. Use the same term for **temple guard**, and **elder** that you have used in previous passages. For more information about **elder** refer to the Master Glossary.

Jesus said that he has been near them every day in the **temple** courts or temple area, and they did not try to arrest Jesus but this is their hour or opportunity and the power of **darkness** is working or ruling.

Use the same term for **temple** that you have used in previous passages. For more information about the **temple** refer to the Master Glossary.

Darkness symbolizes Satan and evil power, including the power of the evil spirits that Satan rules. The power of darkness meant that Satan was influencing the people who arrested Jesus.

A female **servant** saw Peter sitting in the light of the fire, she looked at Peter carefully and said, "This man certainly was with Jesus!" But Peter denied what she said. Peter said that he does not know Jesus. A servant is someone who lives in the same household as his master to serve the needs of his master's family. A servant could be male or female. Use the same term for **servant** that you have used in previous passages. For more information about the **servant**, refer to the Master Glossary.

Peter was still talking when a rooster crowed. Immediately the **Lord**, or Jesus, turned around and looked directly at Peter. The **Lord** refers to Jesus. Use the same term for **Lord** that you have used in previous passages. For more information about the **Lord** refer to the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group

member should practice telling this final version of the passage.

Luke 22:47–62

Audio Content

[webm zip](#) (3948909 KB)

- [FIA Step 1](#)
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- [FIA Step 4](#)
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- [FIA Step 6](#)

[mp3 zip](#) (6743824 KB)

- [FIA Step 1](#)
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Luke 22:63–71

Hear and Heart

Hear Luke 22:63–71 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text in the easiest-to-understand version.

In the previous passage, Jesus was arrested at the Mount of Olives where he was with his disciples. In this section, Jesus was mocked and tried by the leaders.

Luke changes the focus from Peter back to what is happening to Jesus. In some English translations the word "now" is used to change the focus. The men who were watching or holding Jesus to make sure that he did not escape, started taunting or mocking Jesus and beating him.

The men, who were probably temple guards, covered Jesus's eyes so that he could not see. Then they demanded again and again, "Prophesy! Or prove that you are a prophet! Tell us who hit you." The guards knew Jesus said that he was from God, and many people believe that Jesus was a prophet. The guards did not believe that Jesus was a prophet, so they were mocking him. They implied that if Jesus were a prophet, he would be able to say which people hit him, even though Jesus did not see them. There was a group of guards, and different guards hit Jesus. And the guards continued to blaspheme or insult Jesus in many other ways.

Stop here and discuss: How do people verify facts or the authenticity of information in your culture?

At daybreak, the elders or leaders of the Jewish people met together. The Jewish council could only make legal decisions during the daytime. So they waited until after sunrise to have this meeting. The Jewish high court, or the Sanhedrin, included the elders of the people, the chief priest, and the scribes. However, here Luke mentioned just two of the groups and referred to the Sanhedrin itself as the council of the elders.

Stop here and discuss: Who is responsible for settling disputes or problems between people or groups in your culture, and what are the procedures?

Then the guards brought Jesus to the council of elders or leaders. The elders asked Jesus, "Are you the Christ, the Promised Saviour?" Jesus said to the elders, "If I tell you that I am the Messiah or Christ, you will not believe it and if I ask you a question about the Christ, you will not answer me. From now on, meaning either starting now or sometime very soon, the Son of Man will be sitting at the right hand of the mighty God, or Owner of All Power." Jesus is saying that he will sit in the place of honour at the right side of the "Power of God." The power of God refers to God himself. It emphasizes that God is all-powerful. Jesus referred to himself as the Son of Man which everyone knew meant that he was saying he was the Christ, the Promised Saviour. He said he would sit on the right hand of God, which is the place of special honour and authority next to God. In the culture of that time, the seat at the right of the king was the place of highest honour next to him. That person shared the authority and honour of the king. Jesus is implying that he is the Promised Saviour that the Jews have been waiting for, but he is not what they expect him to be, and therefore they will not believe him.

Stop here and discuss: What system of government is practiced in your culture, and how is power shared? In your culture, how do leaders show honour to those close to them?

Then the council asked Jesus, "So are you the Son of God?" The Son of Man and Son of God are two different titles that describe different roles of Jesus, but it made logical sense for the council to now ask Jesus if he is the Son of God. To the Jews, it was blasphemy against God for people to claim that they are divine, and the punishment would be death. The people asking the question all hoped that Jesus would say "yes." Then they could say that he was wrongfully claiming to be divine. Jesus replied, "You say that I am, or you have rightly said that I am." Jesus makes it clear that he agrees that he is the Son of God. Then they said, "Why should we look for any other witnesses to prove that he is guilty? We have heard it from his own lips or mouth, we heard him testify against himself." The council of elders did not expect an answer to this question. They implied that Jesus' answer was enough to condemn him. So they did not need any other witnesses to give testimony against him. The council of elders also said this to emphasize that

they did not need anyone else to testify against Jesus.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team to visualize this story. You will help the group define the scenes, setting, and characters of the story.

The story has two scenes.

First scene: The men holding Jesus began to mock and beat Jesus.

Second scene: Jesus was brought to the council of elders and he was questioned. The council of elders concluded that Jesus was guilty.

The characters include:

- The men or guards holding Jesus
- Jesus
- The council of elders which included the chief priest and the scribes

In this session, have the group storyboard, draw out or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Luke shifts the focus from Peter back to what is happening to Jesus. In some English versions, the word "now" is used.

Stop and discuss: When telling a story in your language and culture, how does the storyteller shift the focus from one scene to another? What are some ways that you can show this shift when translating this passage?

It is important to remember that Jesus was in custody. He was guarded by a group of men. The men mocked and beat Jesus. They blindfolded Jesus and asked him to prophesy. With his eyes still covered, they asked Jesus to tell them who among them hit him. This was happening at night, before dawn. Then the council questioned Jesus at dawn.

Note that Jesus was brought to the council of elders at dawn because Jewish council could only make legal decisions during daytime. Then the elders asked Jesus, "Are you the Christ, the Promised Savior?" Jesus said to the elders, "If I tell you that I am the Christ, the Promised Savior, you will not

believe it and if I ask you a question about the Christ, you will not answer me. But from now on (meaning either starting now or sometime very soon) the Son of Man will be sitting at the right-hand side of the mighty God, or Owner of All Power." It is important to remember that the right hand of a leader was a place of honor and authority. Power of God is a way to describe God as all-powerful. It refers to God himself.

Stop here and discuss: How would you describe in your culture the all-powerful God?

Ignoring what Jesus said, the council of elders asked Jesus again, "So are you the Son of God?" Jesus replied, "You say that I am or you have rightly said that I am." Then they said, "Why should we look for any other witnesses to prove that he is guilty? We have heard from his lips, or mouth. We heard him testify against himself." Remember that the council of elders did not expect an answer to that question. The council asked the question to imply that Jesus' answer was enough to condemn him. So they did not need any other witnesses to give testimony against him. The council of elders also said this to emphasize that they did not need anyone else to testify against Jesus.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has two scenes.

The characters include:

- The men or guards holding Jesus
- Jesus
- The council of elders which included the chief priest and the scribes

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

The men who were watching or holding Jesus to make sure that he did not escape, started taunting or mocking Jesus and beating him.

The temple guards covered Jesus's face so that he could not see. Then they demanded again and again, "Prophesy! Or prove that you are a prophet! Tell us who hit you." And the guards continued to insult Jesus in many other ways.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel really sad," "I am in pain." Ask the actors playing the guards, "How are you feeling?" You may hear, "We will deal with Jesus," "We don't believe in Jesus," "We are happy finally to arrest Jesus." Restart the action.

At daybreak, the elders or leaders of the Jewish people met together. Then the guards brought Jesus to the council of elders or leaders. The elders asked Jesus, "Are you the Messiah or Christ?" Jesus said to the elders, "If I tell you that I am the Messiah or Christ, you will not believe it, and if I ask you a question about the Christ, you will not answer me. But very soon the Son of Man will be sitting at the right side of the mighty God, or Owner of All Power."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I am hopeful that one day I will be next to God again," "I am joyful because I will rule the earth with justice."

Then they all asked Jesus, "So are you the Son of God?" Jesus replied, "You say that I am or you have rightly said that I am." Then they said, "Why should we look for any other witnesses to prove that he is guilty? We have heard him testify against himself."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I know that I am the Son of God," "I know the council don't believe in me," "I am sad, disappointed, and heartbroken for the people." Ask the actor playing the council, "How are you feeling?" You may hear, "We are glad to finally have a reason to execute Jesus," "We don't believe in Jesus."

Filling the Gaps

Listen to the text ones in the easiest-to-understand version.

The men holding Jesus covered his face so that he could not see. Then they demanded again and again, "**Prophecy!** Or prove that you are a

prophet! Tell us who hit you." Prophecy is an inspired written or spoken message of God's will for God's people. A prophet is a person who receives such a message from God.

Use the same word for prophecy and prophet as you have previously. Prophecy and prophet are in the Master Glossary.

The men holding Jesus said many things to blaspheme him. **Blasphemy** means dishonour to God that makes him less majestic. Use the same word for blasphemy that you have previously used in other passages. For more information on blasphemy, refer to the Master Glossary.

Then the guards brought Jesus to the **council of elders or leaders**. The council of elders or leaders refers to the **Sanhedrin**, the assembly of the main leaders of the people. Use the same words for council and elder that you have previously used for elders and Sanhedrin. Elders and Sanhedrin are in the Master Glossary.

The elders asked Jesus, "Are you the **Christ, the Promised Saviour?**" The Jews used Christ or Messiah as a title to refer to the person whom God had appointed and promised to send as king and saviour. Use the same word for Christ or Messiah as you have previously. Christ and Messiah are in the Master Glossary.

Jesus said to the elders, "If I tell you that I am the Christ, you will not believe it, and if I ask you a question about the Christ, you will not answer me. But very soon the **Son of Man** will be sitting at the right side of the mighty God, or Owner of All Power." Jesus referred to himself as the Son of Man. Use the same word for Son of Man as you have previously. Son of Man is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole

passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 22:63-71

Audio Content

[webm zip](#) (2558584 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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- [FIA Step 6](#)

[mp3 zip](#) (4442685 KB)

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- [FIA Step 6](#)

Luke 23:1-12

Hear and Heart

Hear Luke 23:1-12 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text in the easiest-to-understand version.

In the previous passage, the leaders of the Jewish people tried Jesus and declared him guilty. In this passage, Jesus was taken to Pilate, the Roman governor, to be tried.

Then the whole assembly, which included all the Jewish leaders who were at the meeting, went and took Jesus to Pilate. Pontius Pilate was the Roman governor of the district of Judea. Pilate was in Jerusalem at that time. His normal headquarters was in Caesarea. It was usual for the governor to stay in Jerusalem during the major Jewish feasts when there was a greater likelihood of public disturbances. The Jewish council makes three accusations against Jesus. First they said, "We have found this man subverting or misleading our nation or the Jewish people." The council referred to Jesus as *this man*. It was a disrespectful way to refer to Jesus. The council accused Jesus of influencing the Jewish people to oppose the Roman government. This was a serious charge against Jesus, but it was not true. Pilate was not a Jew. Next, the council said that Jesus opposes the payment of taxes to Caesar. This was a lie. You will remember in an earlier passage that when the religious leaders asked Jesus about paying taxes, Jesus said that people should give to Caesar, the Roman emperor, what belongs to Caesar. Then the council said that Jesus claims to

be the Christ-a king. The Jewish leaders did not believe that Jesus was the Christ. They added the word "king" to explain or to emphasize the meaning of the title Christ to Pilate. They may have thought that because Pilate was not Jewish, he might not know that the Jewish people believed that the Christ would be a king.

Stop here and discuss: What things do leaders do to ensure peace during big festivals or national events in your culture?

So Pilate asked Jesus in a mocking way, "Are you the king of the Jews?" Pilate was probably mocking Jesus because he did not seem like a king. Jesus replied, "You have said so" or "Yes, it is as you say." Jesus agreed that he was the king of the Jews. He was not denying it. However, Jesus was not rebelling against the Roman government. After Pilate finishes questioning Jesus, he announces to the chief priests and the crowd, "I find no reason for a charge against this man." Either Pilate did not believe that Jesus was guilty, or he did not believe that Jesus was dangerous enough to worry about. The chief priest and the crowd are mentioned here for the first time. Many people had gathered there to see what was happening. But the Jewish leaders insisted, "He stirs up the people all over Judea by his teaching. This means that Jesus is causing the people to rebel against the government. He started in Galilee and has come all the way to this city of Jerusalem." This was a lie. When Pilate heard that, he asked if Jesus was a citizen of Galilee.

Galilee was part of the jurisdiction of Herod, meaning that Herod had ruling authority over that area. When Pilate learned that Jesus was from Galilee, under the jurisdiction that Herod ruled, he sent Jesus to Herod to be judged. You will remember from a previous passage that Herod, the ruler of Galilee, had ordered the killing of John the Baptist. Herod had authority over Jesus because Jesus was from Galilee. That was why Pilate sent Jesus to Herod. Herod was also in Jerusalem at that time. Herod did not live in Jerusalem. He had probably come to Jerusalem for the Passover feast.

Stop here and discuss: What are some laws that protect innocent citizens in your culture, and who has the power to maintain those laws?

When Herod saw Jesus, he was very happy, because for a long time he had been wanting to see Jesus. Herod had heard about Jesus, he hoped to see Jesus perform some miracle. Herod asked Jesus many questions, but Jesus did not reply. Jesus showed that he was in control of the situation. Jesus knew

that Herod did not have good motives when he asked Jesus questions, so Jesus did not answer him. Jesus was not showing guilt in any way. The chief priest and the scribes were standing there and they strongly accused Jesus. Then Herod and his soldiers scornfully insulted Jesus and mocked him. They put an elegant robe on Jesus. Rich and important men or royalty wore this type of robe. Then Herod sent Jesus back to Pilate. A royal robe in that culture was worn by rich or important men. It was clothing that a king might wear. This was another way that Herod and the soldiers mocked Jesus. That day Herod and Pilate became friends. Before that day, they were enemies. Previously, Pilate and Herod opposed each other because of political reasons and they did not cooperate with each other. But the day Herod sent Jesus back to Pilate, they began to cooperate with each other.

Defining the Scenes

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team to visualize this story. You will help the group define the scenes, settings, and characters of the story.

The story has two scenes

First scene: the Jewish leaders brought Jesus to Pilate. Pilate tried Jesus and sent him to Herod.

Second scene: Herod tried Jesus and sent him back to Pilate.

The characters include:

- The council of Jewish leaders
- Jesus
- Pilate
- The crowd
- Herod
- Herod's soldiers

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Remember that the whole assembly, which included all the Jewish leaders who were at the meeting, went together and took Jesus to Pilate.

The council members began to accuse Jesus, saying, "We have found this man misleading our nation." Note that the council referred to Jesus as "*this man*." It was a disrespectful way to refer to Jesus.

The council also said that Jesus opposes payment of taxes to Caesar and he claims to be Christ, a king. So Pilate asked Jesus, "Are you the king of the Jews?" Jesus replied, "You have said so," or "Yes, it is as you say."

It is important to remember that Jesus agreed that he was the king of the Jews. He was not denying it.

Then Pilate announced to the chief priests and the crowd, "I find no reason for a charge against this man." But they insisted, "He stirs up the people all over Judea by his teaching." This means that Jesus is causing the people to rebel against the government. "He started in Galilee and has come all the way to this city of Jerusalem."

Remember that when Pilate heard that, he asked if Jesus was a citizen of Galilee. When Pilate learned that Jesus was from the area that Herod ruled, he sent Jesus to Herod. It is important to remember that this is the same Herod who ordered John the Baptist to be killed.

It is important to remember that Herod was visiting Jerusalem at the time. He was probably there for the feast of Passover. When Herod saw Jesus, he was very happy, because for a long time he had been wanting to see Jesus. Herod had heard about Jesus; he hoped to see Jesus perform some miracle. Herod asked Jesus many questions. It is important to remember that Jesus did not reply to Herod at all. However, Jesus' silence is not a confession of guilt.

Remember that the chief priest and the scribes were standing there and they strongly accused Jesus. Then Herod and his soldiers scornfully insulted Jesus and mocked him. They put an elegant robe on him, and then sent him back to Pilate.

Then Luke gives some extra information about the relationship between Herod and Pilate. First, Luke says that Herod and Pilate were enemies, but that now they are friends. Luke says that they became friends in that they began to cooperate with each other as politicians.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has two scenes.

The characters include:

- The council assembly of Jewish leaders
- Jesus
- Pilate
- The crowd
- Herod
- Herod's soldiers

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

The whole assembly, which included all the Jewish leaders who were at the meeting, went together and took Jesus to Pilate.

The council members began to accuse Jesus, saying, "We have found this man misleading our nation."

The council also said that Jesus opposes payment of taxes to Caesar and he claims to be Christ, a king. So Pilate asked Jesus, "Are you the king of the Jews?" Jesus replied "You have said so," or "Yes, it is as you say."

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel really sad," "These men are lying against me," "I will not defend myself because I know that it will do no good." Ask the actors playing the council members, "How are you feeling?" You may hear, "We will say anything to accuse Jesus," "We don't believe in Jesus," "We want Jesus to be declared guilty." Restart the action.

Then Pilate announces to the chief priests and the crowd, "I find no reason for a charge against this man." But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way to this city of Jerusalem." When Pilate heard that, he asked if Jesus was a

citizen of Galilee. When Pilate learned that Jesus was from the area that Herod ruled, he sent Jesus to Herod.

Stop the action: Ask the actor playing Pilate, "How are you feeling?" You may hear, "I feel Jesus is innocent," "I want to release Jesus," "I feel relieved to have someone else responsible for judging Jesus." Restart the action.

When Herod saw Jesus, he was very happy, because for a long time he had been wanting to see Jesus. From what Herod had heard about Jesus, he hoped to see Jesus perform some miracle.

Stop the action: Ask the actors playing Herod, "How are you feeling?" You may hear, "I am happy to finally see Jesus," "I hope to see Jesus perform a miracle." Restart the action.

Herod asked Jesus many questions but Jesus did not reply. The chief priest and the scribes were standing there and they strongly accused Jesus. Then Herod and his soldiers scornfully insulted Jesus and mocked him. They put a royal robe on him, and then sent him back to Pilate. That day Herod and Pilate became friends.

Stop the action: Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel sorrowful," "I am willing to suffer." Ask the actor playing the council members, "How are you feeling?" You may hear, "We must not lose this opportunity to convince Herod that Jesus is guilty," "We want Jesus killed." Ask the actor playing Herod, "How are you feeling?" You may hear, "I must send Jesus back to Pilate since I didn't get any response from him," "Disappointed because Jesus didn't perform a miracle as I thought he would," "Let's tease Jesus. He says he is a king-so let's pretend he is!"

Filling the Gaps

Listen to the text ones in the easiest-to-understand version.

The council also said that Jesus opposes payment of taxes to **Caesar** and he claims to be **Christ**, a king. Caesar is the name of the Roman king or emperor. Caesar made people in his empire pay taxes to him. Use the same word for Caesar as you have previously. Caesar is in the Master Glossary.

Jews used Christ or Messiah as a title to refer to the person whom God had appointed and promised to send as king and saviour. Use the same word for Christ as you have previously. Christ is in the Master Glossary.

Jews refer to the people group descended from Isaac, son of Abraham. Use the same for Jews as you have previously. Jew is in the Master Glossary.

When Herod saw Jesus, he was very happy, because for a long time he had been wanting to see Jesus. From what Herod had heard about Jesus, he hoped to see Jesus perform some **miracle**. Miracle refers to powerful actions that only God can do, and make people be in awe of God. Use the same word for miracle as you have previously. Miracle is in the Master Glossary.

The **chief priest** and the **scribes** or **teachers of religious law** were standing there and they strongly accused Jesus. The chief priest and the scribes are the Jewish religious leaders. Use the same word for chief priest and the scribes as you have previously. Priest and the scribes are in the Master Glossary.

Then Herod and his soldiers scornfully insulted Jesus and mocked him. They put an elegant **robe** on Jesus. Rich and important men or royalty wore this type of robe. A robe is an outer long coat that is put on over normal clothing. Use the same word for **robe** as you have used previously. For more information on robe, refer to the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 23:1-12

Audio Content

[webm zip](#) (2761820 KB)

- [FIA Step 1](#)
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Luke 23:13-25

Hear and Heart

Hear and Heart (Luke 23:13-25)

Hear Luke 23:13-25 and put it in your heart. Listen to the text three times (in three different translations if possible). Then as a team discuss the following questions.

- What do you like in this story?
- What do you not like or understand?
- What does the story tell us about Jesus?
- What does the story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Setting the Stage (Luke 23:13-25)

Listen to the text in the easiest-to-understand version.

In the previous passage, Jesus stood trial before Herod, the Jewish king. Herod sent Jesus back to Pilate. This passage tells what Pilate did next in Jesus' trial after Herod sent Jesus back to Pilate. Pilate will condemn Jesus to death.

Pilate called together the chief priest, the religious rulers, and the people. The chief priest and the rulers are members of the religious council who first brought Jesus to Pilate. They also accused Jesus to Herod. These accusers may have been nearby waiting until Pilate was ready to continue with Jesus' trial or they may have gone to their homes for a while. The people in this passage were probably Jewish people who lived in Jerusalem. It seemed like the people were supporters of the chief priest and their council members. They also may have been people from the crowd that had gathered. Pilate said to them, "You brought me this man as one who was accused of causing the people to rebel against the government. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for Herod sent him back to us; as you can see." The phrase "as you can see" is used to emphasize what Pilate says next. It can also be translated as "clearly" or "it is obvious that."

Pilate then said that "Jesus has done nothing to deserve death." Pilate knew that Herod also had not found Jesus guilty of any crime. When Herod returned Jesus to Pilate, he probably implied that Jesus was innocent. Otherwise, Herod would have punished Jesus. Then Pilate said that he "will punish Jesus or have him flogged and then release

him." Due to the charges that the chief priest brought against Jesus, Pilate decided that he would just punish Jesus and then let him go free. Pilate did not think that Jesus was guilty of any charge. He hoped that by punishing Jesus, Pilate could maintain or win approval with the Jewish leaders. Pilate thought that if he punished Jesus in a less severe way, the Jewish leaders would be satisfied and not demand that Jesus be killed. The Romans usually whipped anyone who was accused of a crime, even if that person was not guilty. They hoped that the whipping would make the person try to avoid being accused of a crime again. This would also avoid trouble for the government.

Pilate said that he will have Jesus flogged and released because there was a custom that he must release a Jewish prisoner for the Jews at the Passover celebration. This implied that Pilate was holding some Jews as prisoners. There was a custom that Pilate must set one of those prisoners free on the Feast of Passover. The people all shouted together, "Get rid of this man or kill him, free Barabbas for us." "This man" was a disrespectful way to refer to Jesus.

Tell a story of a situation where an angry crowd made a demand through a riot or protest in your culture, and how the government or authorities responded to the request.

When the Jewish people said, "Release Barabbas to us," they were asking Pilate to fulfil that custom by setting Barabbas free instead of Jesus. Barabbas had been put into prison because he had rioted with others in Jerusalem and for killing someone. Pilate wanted to release Jesus, so he appealed to the people again. But the people shouted repeatedly, "Crucify him! Crucify him!" Crucifixion refers to a method that Romans used to execute criminals. They nailed or tied the living criminal to a stake or two large beams of wood that were joined in the form of a cross. They set the cross upright in the ground. Then they left the criminal on the cross until he died. Crucifixion was a slow, painful death.

Stop here and show a picture of a person crucified on a cross.

Then Pilate appealed to the people a third time, saying, "But what wrong thing has this man done? I have no reason to sentence him to die. So I will just order him to be whipped, and then I will release him." But the people kept shouting loudly to Pilate that Jesus must be crucified, and finally Pilate could not resist their loud shouts any longer.

So Pilate decided to do what the people demanded. Pilate released Barabbas who was imprisoned for fighting in a riot and for killing someone. This was the man whom the people had asked Pilate to free. Then Pilate gave Jesus to his soldiers to kill Jesus just as the people or crowd wanted.

Defining the Scenes

Defining the Scenes (Luke 23:13-25)

Listen to the text again in the easiest-to-understand version.

In this session, you will help the team to visualize this story. You will help the group define the scenes, settings, and characters of the story.

The story has three scenes.

First scene: Pilate called the council and tells them of his decision to release Jesus.

Second scene: The crowd demanded that Pilate should kill Jesus and release Barabbas instead. Pilate appealed to the crowd the second time to allow him to release Jesus.

Third scene: Pilates appealed to the crowd the third time. The crowd continues demanding that Jesus should be killed. Pilate agrees to the demand of the crowd.

The characters include:

- Pilate
- The chief priest
- The religious rulers
- The crowd
- Jesus
- Barabbas

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

Remember that in the previous passage, Herod had questioned Jesus then returned him to Pilate. Pilate called together the chief priest, the rulers, and the people and said to them that "You brought me this man as one who was accused of causing the people to rebel against the government. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for

Herod sent him back to us; as you can see he has done nothing to deserve death."

Then Pilate said that he "will punish Jesus or have him flogged and then release him." As a result of the charges that the chief priest brought against Jesus, Pilate decided that he would just punish Jesus and then let him go free.

It is important to remember that it was the custom for a prisoner to be released during the Passover feast. The people all shouted together, "Get rid of this man or kill him, free Barabbas for us!" Take note that "this man" was a disrespectful way that the people referred to Jesus.

Pilate wanted to release Jesus, so he appealed to the people again. But the people shouted repeatedly, "Crucify him! Crucify him!"

Remember that Pilate appealed to the people a third time, saying, "But what wrong thing has this man done? I have no reason to sentence him to die. So I will just order him to be whipped, and then I will release him." Pilate is trying to find a reason that would need a death sentence, but he knows there isn't a good reason.

But the people kept shouting loudly to Pilate that Jesus must be crucified. Finally, Pilate could not resist their loud shouts any longer. So Pilate decided to do what the people demanded. Pilate released Barabbas, the man who was imprisoned for fighting a riot and for killing someone. This was the man whom the people had asked Pilate to free. Then Pilate gave Jesus to his soldiers to kill Jesus just as the people or crowd wanted.

Embodying the Text

Embodying the Text (Luke 23:13-25)

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

The story has three scenes.

The characters include:

- Pilate
- The chief priest
- The religious rulers
- The crowd
- Jesus
- Barabbas

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

The second time the team acts out the story, stop them at certain points.

Remember, in the previous passage Herod had questioned Jesus and returned him to Pilate. Pilate called together the chief priest, the rulers, and the people. Pilate said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for Herod sent him back to us; as you can see, he has done nothing to deserve death."

Stop the action: Ask the actor playing Pilate, "How are you feeling?" You may hear, "I know that Jesus is not guilty of the charges the council members have presented against him," "I feel that Jesus does not deserve to die." Restart the action.

Then Pilate said that he will punish Jesus or have him flogged and then release him. Pilate said that he will have Jesus flogged and released because there was a custom that he must release a Jewish prisoner for the Jews at the Passover celebration. The people all shouted together, "Get rid of this man or kill him, free Barabbas for us."

Stop the action: Ask the actor playing Pilate, "How are you feeling?" You may hear, "I really want to free Jesus," "Sad, I don't want to kill Jesus, but these people want me to!" "Heartbroken, I don't like to sentence an innocent man to death," "I will try and persuade the people." Ask the actors playing the council members, "How are you feeling?" You may

hear, "We want Jesus to be killed!" "Crucify Jesus!" "We want Jesus to be declared guilty." Restart the action.

Barabbas had been thrown into prison because he had rioted with others in Jerusalem and for killing someone. Pilate wanted to release Jesus, so he appealed to the people again. But the people shouted repeatedly, "Crucify him! Crucify him!" Then Pilate appealed to the people a third time, saying "But what wrong thing has this man done? I have no reason to sentence him to die. So I will just order him to be whipped, and then I will release him." But the people kept shouting loudly to Pilate that Jesus must be crucified, and finally Pilate could not resist their loud shouts any longer. So Pilate decided to do what the people demanded.

Stop the action: Ask the actor playing Pilate, "How are you feeling?" You may hear, "I give up trying to persuade the people," "Afraid! the people might start a riot if I don't do what they want." Ask the actors playing the council members, "How are you feeling?" You may hear, "We are happy that Pilate has yielded to our request," "Crucify Jesus!" Ask the actor playing Jesus, "How are you feeling?" You may hear, "I feel sad that these people want me dead even though they know I am innocent," "Disappointed with the people and with Pilate for not taking a decision based on truth." Restart the action.

Pilate releases the man who was imprisoned for fighting a riot and for killing someone. This was the man whom the people had asked Pilate to free. Then Pilate gave Jesus to his soldiers to kill Jesus just as the people or crowd wanted.

Filling the Gaps

Filling the Gaps (Luke 23:13-25)

Listen to the text ones in the easiest-to-understand version.

Pilate called together the **priest**, the rulers, and the people. Use the same word for priest as you have previously. Priest is in the Master Glossary.

The **Passover** was a festival that the Jews celebrated each year on the day before the Feast of Unleavened Bread began. Use the same word for Passover as you have previously. For more information on the Passover, refer to the Master Glossary.

Pilate wanted to release Jesus, so he appealed to the people again. But the people shouted repeatedly, "Crucify him! Crucify him". **Crucifixion** was the worst form of execution in Jesus' time.

Usually the soldiers flogged the victim then nailed their hands and feet to two pieces of wood in the shape of a cross. The soldiers stood the cross upright, and the victim hung in pain for hours until they died.

For more information on crucifixion, refer to the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 23:13–25

Audio Content

[webm zip](#) (2588654 KB)

- [FIA Step 1](#)
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Luke 23:26–43

Hear and Heart

Hear Luke 23:26–43 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, the Jewish religious leaders arrested Jesus and took him to the house of Pontius Pilate, the Roman governor of Judea. Even though Pilate

found Jesus innocent, the religious leaders and the crowd demanded that Pilate should kill Jesus. Pilate finally agreed with the crowd and ordered his soldiers to crucify Jesus.

Because it was the Passover festival, thousands of Jews were in the city and the Roman soldiers were on high alert. Pressured by the crowd, Pilate ordered his soldiers to crucify Jesus. Crucifixion was the worst form of Roman execution. Soldiers beat the victim, then nailed their hands and feet to two pieces of wood in the shape of a cross. Soldiers forced the victim to carry the crossbeam to the place where they would be nailed to the cross to die. The victim hung on the upright cross in pain for hours until they died.

Stop and show your team a picture of a crossbeam and a criminal hanging on a cross. What is the worst form of execution in your culture? What kind of criminals are punished by this kind of execution?

As the soldiers led Jesus out of Jerusalem, they forced him to carry a heavy crossbeam even though Jesus was weak from the soldiers severely beating him. The soldiers grab a man named Simon who was from Cyrene, a city on the coast of north Africa. Luke tells us that Simon was traveling into Jerusalem from the country. This detail shows that Simon was not a part of the Jewish crowd that rioted against Jesus. Simon was probably traveling in from a small town surrounding Jerusalem to celebrate the Passover. The soldiers force Simon to walk behind Jesus and carry the crossbeam.

Many people were following Jesus to the place where he would die. Though some people came out of curiosity, there were also women who were mourning, or expressing sorrow through words and laments. When Jesus hears the women crying out loudly, he turns to speak to them. "Daughters of Jerusalem" means the women lived in Jerusalem, and were not Jesus' family or close friends. Jesus warns them that instead of weeping for him, they should weep for themselves and their children. Jesus is referring to God destroying Jerusalem in the future as a punishment for rejecting Jesus as the Promised Savior. Jesus implies they should weep because they will suffer terribly. Jesus says "look" or "behold" to emphasize that what he predicts will certainly happen. Jesus was referring to a time almost 40 years after his death when the Romans would destroy Jerusalem.

Jesus says that at the time of Jerusalem's destruction, Jews will call women without children blessed. Usually people called Jewish women

blessed, or having God's favor, when they were able to bear children. But in this context, blessed refers to grieving less than others. Because of how much the children will suffer, Jesus says it will be better for women to be barren, or unable to have children. "Wombs that never bore" and "breasts that never nursed" are figures of speech that refer to barren women.

Jesus quotes the prophet Hosea when he predicts what the people will say during that time. They will say to the mountains and hills, "Fall on us!" This means their suffering was so intense, that they thought it was better to die quickly from a landslide. Jesus uses a proverb, or wise saying, to ask a question he does not expect to be answered. He asks, "If men do these things when the tree is green, what will happen when it is dry?" Jesus is comparing himself to fresh or green wood because he had no sin, but the sinful people who rejected him are like dry wood. The flames represent suffering, and dry wood burns faster than fresh wood. Jesus was emphasizing that since he suffered so terribly even though he was innocent, how much more would sinful people suffer?

Luke tells us that at the same time, the Roman soldiers were forcing two criminals to the same place that Jesus would be killed, the Skull. The Skull was the name of the hill outside the city next to a well-traveled road where the Romans executed people. The hill may have looked like a skull, or people named it that because so many executions took place there. It was approximately 600 meters, or 2000 feet, from Pilate's house.

Stop and show a picture of the place called the Skull. Show on a map where Pilates' house and the Skull were located in Jerusalem.

It was there that the soldiers laid the cross on the ground and nailed Jesus to the cross to die. The soldiers also crucified the two criminals, and they hung on crosses on either side of Jesus. Jesus prayed to his father and asked God to forgive the people who were crucifying him. Jesus asks God to forgive them because they did not realize that crucifying Jesus was a terrible sin.

After the soldiers stripped the clothes off Jesus, they raised him up on the cross. The Roman soldiers cast lots, or threw small objects on the ground and looked at how they fell. This was a way to make difficult decisions, or in this case, to decide which soldier received what piece of Jesus' clothing. Jesus' clothing probably included an outer garment, an inner garment, and possibly a belt and

sandals. The Romans allowed soldiers to keep criminals' possessions. Jesus' only possessions were his clothes. A crowd watched Jesus as he died including Jewish leaders who sneered at, or ridiculed, Jesus. They mocked Jesus saying that if he is truly God's Christ, or the Promised Savior, then he should save himself like he saved others. "Saving others" probably refers to Jesus healing others. The leaders did not believe Jesus could save himself, and they were glad about it. They wrongly believed that Jesus' death would prove that he was not the Promised Savior.

The Roman soldiers also insulted Jesus and offered a sponge dipped in wine vinegar; this was cheap, sour wine. Though the Romans were mocking Jesus, this fulfilled a part of scripture in Psalms that said, "For my thirst they gave me vinegar to drink." The soldiers also tell Jesus that if he was really the king of the Jews, or the ruler of the Jewish people, that he should save himself. Like the religious leaders, they did not really believe Jesus had the power to save himself. The Roman governor Pilate had already written a sign to be hung above Jesus' head; it read, "This is the King of the Jews." It was a Roman custom to write a person's crime on a piece of paper or wood and hang it above them for people to read. It implied that the soldiers hung Jesus because he claimed to be the king of the Jewish people. This was another mockery of Jesus.

Stop and discuss with your team: What actions are the worst forms of mockery in your culture?

The two criminals beside Jesus respond in different ways. One criminal blasphemes, or insults, Jesus telling him that if he is the Messiah, or Promised Savior, then he should save himself and the criminals. Ironically, the criminal did not recognize that Jesus is able to save people spiritually by not saving himself from the cross!

The other criminal asks, "Don't you fear God even when you have been sentenced to die?" to rebuke the man for insulting Jesus. Since they had all received the same sentence, or punishment of death, he implies the mocking criminal should think about God judging him after his death. The criminal says they deserve to die, but Jesus was innocent. He asks Jesus to remember him when Jesus comes to his kingdom. This implies the man believed Jesus was the Promised Savior and that Jesus would rule as king after he died.

The criminal wants Jesus to show him kindness in his future kingdom. Jesus says, "I tell you the truth" to emphasize that the man should listen carefully.

Jesus says the man will be with Jesus in paradise by the end of the day. Paradise refers to the place where people who love God go when they die; it is similar to the word heaven, or the place where God lives.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Roman soldiers lead two criminals and Jesus to the Skull to be executed. The soldiers force Simon from Cyrene to carry Jesus' crossbeam because Jesus is too weak to carry it.

Second scene: A crowd follows Jesus. Women wail and weep for him. Jesus turns to them and tells them about Jerusalem's destruction in the future because the people rejected Jesus as the Promised Savior.

Third scene: Everyone arrives at the Skull. The soldiers crucify Jesus and the criminals while Jesus prays to God. The crowd watches Jesus dying while the Jewish rulers mock him. The soldiers mock Jesus and divide his clothes.

Fourth scene: One of the criminals insults Jesus, but the other criminal believes in Jesus. Jesus says the man will be in paradise with Jesus that day.

The characters in this story include:

- Jesus
- Roman soldiers
- Crowd
- Simon
- Wailing Women
- Women in the future
- People who want to die in the future
- Two Criminals
- Rulers

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks,

children's toys) to visualize the story and the action in it.

It is important to remember that the soldiers have been beating Jesus. Jesus doesn't have any strength to carry a cross because of blood loss.

It is important to remember that the distance between the place of the trial and the place of the crucifixion is approximately 600 meters, or 2000 feet.

It is important to remember that the two criminals were led to the Skull to be put to death at the same time as Jesus. Simon was also traveling back into Jerusalem at the same time. The team may want to re-chronologize the story as they act it out to be more reflective of what actually happened.

It is important to remember that Simon the Cyrene was traveling into Jerusalem from the country to celebrate the Passover. He was not part of the crowd that demanded for Jesus to be crucified.

It is important to remember when Jesus says "daughters of Jerusalem," he is referring to the women who lived in Jerusalem.

It is important to remember that Jesus is expressing a contrast between weeping for him and weeping for what is going to happen to the women and their children.

It is important to remember that Jesus is saying that there will be a time in the future when the people will wish for the mountains and hills to fall on them to kill them. These people will wish to die instead of going through the events that will happen then.

It is important to remember that Jesus is using a rhetorical question to emphasize that people will suffer even more terribly when they are sinful. Jesus is saying that he is like green wood. Green wood is not for burning because Jesus didn't do anything wrong. The people are like dry wood that is for burning because of how sinful they are.

It is important to remember that the skull is a hill outside of Jerusalem next to a well-traveled road and within view from the Jerusalem walls.

It is important to remember that in this context when Jesus says that "they don't know what they are doing," it means that they do not realize or understand that they are crucifying the Son of God and that it is a great sin.

It is important to remember that sour wine, or wine vinegar, was an ordinary drink that the soldiers

usually drank. Offering the wine to Jesus was another way to mock him.

It is important to remember that Jesus uses the expression "Truly I tell you" to stress that what Jesus was about to say was important. He then says the criminal will be with him in paradise.

It is important to remember that the criminal who rebukes the other recognizes that Jesus is the Promised Savior because he talks about Jesus' kingdom even though Jesus is about to die.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Roman soldiers
- Crowd
- Simon
- Wailing Women
- Women in the future
- People who want to die in the future
- Two Criminals
- Rulers

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Roman soldiers leading two criminals and Jesus to the place of execution at the same time.

Make sure that the team acts out Simon of Cyrene coming into Jerusalem at the same time the soldiers are leading Jesus to the place of execution.

Make sure that the team acts out Jesus turning to address the women who were mourning and lamenting.

Make sure that the team acts out Jesus' prophecy of the destruction of Jerusalem. Some of the ladies are saying, "Blessed is the woman that cannot have children." Other people beg the mountains and hills to cover and kill them.

Make sure that the team acts out the executors taking away Jesus' clothes before Jesus was nailed on the cross to die.

Make sure that the team acts out the Jewish rulers mocking Jesus, the Roman soldiers mocking Jesus, and one of the criminals mocking Jesus.

Make sure that the team acts out the soldiers giving sour wine to Jesus not out of kindness but as a way to mock him.

The second time the team acts out this story, stop them at certain points.

Act out Roman soldiers leading two criminals and Jesus to be executed. Simon is traveling into Jerusalem at the same time Roman soldiers are forcing Jesus to carry a cross out of the city. The soldiers grab Simon and force him to carry Jesus' cross to the place of execution.

Stop the action: Ask the actor playing Simon, "How do you feel?" You may hear things like, "Shocked. This man is badly beaten. What did he do to deserve this?" "Scared. I do not want any trouble with the Romans," and "Compassionate. I will help Jesus in any way I can." Restart the action.

Act out a crowd following Jesus, including Jewish leaders. Some of them are curious while others weep and wail for Jesus. Jesus turns to the women who are weeping and tells them they should not weep for him but for the coming destruction of Jerusalem. Jesus talks about how it will be better to be childless in that time. He says people will want to die quickly from a landslide instead of continuing to suffer.

Stop the action: Ask the actor playing the women, "How do you feel?" You may hear things like, "Confused. How can there be something worse than Jesus dying?" "Shocked. There is no way Jerusalem will be destroyed," and "In awe. Even now Jesus speaks with authority of what will happen." Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Exhausted. If only my people had accepted me," "Broken hearted. It's hard to think about their future suffering," and "Determined. It is

almost finished. I will make a way for people to be restored to my Father." Restart the action.

Act out everyone arriving at the Skull. The Roman soldiers strip Jesus of his clothes and nail him to the cross. Jesus prays that God will forgive his enemies. They hang Jesus on the cross and the other criminals are also crucified on either side of him. The crowd watches and the rulers mock Jesus.

Stop the action: Ask the actor playing the Jewish rulers, "How do you feel?" You may hear things like, "Victorious. We will not have to worry about Jesus lying to the people any more," "Scornful. Look at him, he cannot save himself. Now all the people see that he is not the Promised Savior," and "Jesus is getting the punishment he deserves." Restart the action.

Act out the soldiers casting lots for Jesus' clothes and hanging a sign over Jesus' head. They give him sour wine and tell him to save himself. One of the criminals mocks Jesus and tells him to prove he's the Promised Savior by saving himself and the criminals.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Tired. I only have to endure these insults and disbelief for a little while longer," "Broken. If you only knew how many people I am saving by staying on this cross," and "Alone. Nobody truly understands me." Restart the action.

Act out the other criminal rebuking the man. He says the man should fear God because he is about to die. The criminal asks Jesus to remember him in his kingdom. Jesus tells him he will be in paradise with Jesus that day.

Stop the action: Ask the actor playing the criminal who believed in Jesus, "How do you feel?" You may hear things like, "Humbled. I am a criminal. I do not deserve to be in paradise with Jesus," "Hopeful. I will see Jesus and thank him after I die," and "In pain. I am ready to die now."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Pilate ordered his soldiers to take Jesus to be executed. While the soldiers are leading Jesus out of the city, they force a man named Simon to carry Jesus' cross. **Cross** refers to the crossbeam or one of the two pieces of wood that Jesus would be nailed to. Simon needed to carry the wooden beam for Jesus because Jesus was very weak from being

beaten. Be sure to translate cross in the same way you have before. Cross is in the Master Glossary.

When women wail for Jesus, he turns to them and calls them "daughters of Jerusalem." This means the women lived in **Jerusalem**, or the religious capital of the Jews. Because the temple was located in Jerusalem, the city was full of thousands of Jews celebrating the Passover. Jerusalem is in the Master Glossary.

Jesus says during the time of Jerusalem's destruction that people will call barren women "**blessed**," or that they have favor. Be sure to translate blessed in the same way you have before. Blessed is in the Master Glossary.

Luke mentions two other criminals who were going to be **crucified**, or executed by the Romans in the worst way possible. Soldiers beat the victim then nailed their hands and feet to two pieces of wood in the shape of a cross. The victim would hang from the cross in pain for hours until they died. Be sure to translate crucified in the same way you have in previous passages. Crucifixion is in the Master Glossary.

After the soldiers nail Jesus to the cross, he prays to God and asks his father to forgive the people because they do not know what they are doing. **Forgive** means that God would not punish the people as they deserved for killing Jesus. Be sure to translate forgive in the same way you have before. Forgive is in the Master Glossary.

While Jesus is hanging on the cross, the soldiers cast lots to decide who will get what pieces of Jesus' clothing. **Casting lots** refers to throwing small objects such as rocks or sticks and looking at how they land to decide who is chosen. Casting lots was a way to decide something difficult by chance.

The **rulers** in the crowd sneered or insulted Jesus. Rulers refers to the Jewish rulers, which would have included the religious leaders and Jewish elders. They say, "He **saved** others, let him save himself if he is God's **Messiah**, the Chosen One." They probably meant Jesus saved others by healing them. Messiah and Chosen One refer to the person God chose and promised to send as king and savior. Although Jesus is the Promised Savior, the Jewish rulers and Roman soldiers do not believe him, so they mock him instead. Be sure to translate Messiah and saved in the same way you have before. Both terms, Messiah and saved, are in the Master Glossary.

The Romans put a sign above Jesus that reads "King of the **Jews**." Jews refers to God's special people who he promised he would give the land of Israel to. They are the descendants of Abraham. Be sure to translate Jews the same way you have before. Jews is in the Master Glossary.

One of the criminals also insults Jesus in the same way. By insulting Jesus, the criminal **blasphemes**, or dishonors, God. Be sure to translate blaspheme in the same way you have before. Blasphemy is in the Master Glossary.

The other criminal rebukes the man and asks him if he does not fear God. **Fearing God** refers to having reverence, honor, and respect for God. In this case, the man should fear God out of his dread of punishment. Be sure to translate fear of God in the same way you have before. Fear of God is in the Master Glossary.

The criminal asks Jesus to remember him when he comes to his kingdom. Here, **kingdom** refers to Jesus ruling over his people as king. God chose Jesus and sent him as king and savior. Be sure to translate kingdom in the same way you have before. Kingdom is in the Master Glossary.

Jesus says the man will be with him in paradise that same day. **Paradise** refers to the place where righteous people, or people who have a good relationship with God, go after they die. It is very similar to the word heaven, or the place where God lives. Paradise is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one

time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 23:26-43

Audio Content

[webm zip](#) (3649959 KB)

- [FIA Step 1](#)
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- [FIA Step 3](#)
- [FIA Step 4](#)
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Luke 23:44-49

Hear and Heart

Hear Luke 23:44–49 and put it in your heart. Listen to the text three times (in three different

translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, Roman soldiers led Jesus and two criminals to a hill outside of Jerusalem and crucified, or executed, them. A crowd watched Jesus dying while nailed to a cross. Many people mocked him for claiming to be the Promised Savior. But one criminal believed in Jesus, and Jesus said he would be in paradise with Jesus that day. Now, Jesus dies on the cross.

Stop and show your team a picture of a cross.

The two criminals and Jesus are hanging on three wooden crosses and slowly dying. By saying "it was now," Luke tells us that some time has passed since Jesus answered the criminal who believed in him. In this context, the first hour is sunrise. So around the sixth hour, or midday when the sun was high in the sky, darkness came over the entire land for three hours. The ninth hour refers to halfway between noon and sunset.

Stop and discuss with your team: How do people in your culture name the different parts of the day?

We do not know if the darkness only affected the land where Jesus was dying, or other countries as well. It became dark because the sun failed, or stopped shining. God may have caused something to block the sun's light so that it could not shine on a part of the earth. Because the Passover, a Jewish religious festival, took place during a full moon, an eclipse would have been impossible. The moon could not have been in between the sun and the earth like what happens during an eclipse.

While it was dark, the temple curtain tore in two, or split from top to bottom. Everyone believes God caused this to happen, but it is not directly stated. This happened in the city of Jerusalem, so the people watching Jesus die just outside the city would not have been able to see it happen in the moment. Temple refers to the house of God. Although the temple had 13 curtains in it, this most likely refers to the curtain that divided a very holy place, the Holy of Holies, from the rest of the temple. The thick curtain was around 25 meters, or 82 feet, tall. The Holy of Holies was a room where only the chief priest could enter once a year to offer sacrifices for the sins of the people. It was also the place where God's presence lived among the Jewish people.

Stop and show your team a diagram of the temple and where the curtain was located. Show a picture of what the curtain would have looked like.

There are many interpretations of the significance of God tearing the temple curtain because it is difficult to interpret and scholars do not agree. Some scholars believe it symbolizes the coming destruction of Jerusalem. Others believe it symbolizes the opening up of salvation to all people. God turned away from the temple to accomplish his purposes through other means—the death of his only son.

After this, Jesus prayed loudly to God. Jesus calls God "Father" and trusts God to care for his spirit. "Into God's hands" means into God's care and protection. Jesus was using the words of a Psalm that describes the suffering Promised Savior putting himself in God's care. Spirit refers to Jesus himself but not to his physical body. Jesus was about to leave his body and go to God. Then Jesus breathed his last, or died.

Stop and discuss with your team: What are polite ways to talk about someone dying in your culture?

There was a Roman centurion, or an official who was the leader of 100 soldiers. He was in charge of the executions. When the soldier saw the darkness and Jesus dying while trusting God, he began to praise God. By saying "Surely," the soldier was saying he was convinced that Jesus was righteous, or an innocent man, and had done nothing wrong.

When the crowd saw Jesus die while trusting God, they mourned by beating their chests. In this culture, this expressed sorrow and distress. The people realized Jesus was innocent and that he did not deserve to suffer so terribly. They left and went to their homes brokenhearted.

Stop and discuss with your team: How do people express deep distress or sorrow in your culture?

But the men and women who were Jesus' personal friends, like his disciples, stayed and stood at a distance. This included women who had followed Jesus from Galilee, or the region where Jesus started his ministry, to Jerusalem. Most likely, the soldiers would not let them get close to Jesus' body. So they stood watching to see what would happen. The three groups of people who watched Jesus die reacted in different ways to Jesus' death. The Roman commander praises God, the Jewish crowd mourns the mistake they've made, and Jesus' closest followers wait and watch from a distance.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has two scenes.

First scene: Jesus and two criminals are dying on their crosses. A crowd and soldiers watch them. At noon, darkness covers the land for three hours and God tears the temple curtain in two.

Second scene: Jesus cries out to God then he dies. A centurion says Jesus was a righteous man. The crowd leaves in sorrow. Jesus' friends stay and watch at a distance.

The characters in this story include:

- Jesus
- God
- Crowd
- Two criminals
- People in the temple
- Centurion
- Jesus' friends (including women)

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus and two criminals are suffering terribly while dying on their

crosses. The executions are public as Roman soldiers and a crowd watch them die.

It is important to remember that there are three groups of witnesses: the Roman soldiers, the Jewish crowd, and the group of Jesus' closest friends who stood at a distance. When Jesus dies the Roman commander praises God, the crowd is sorrowful, and Jesus' friends watch from a distance.

It is important to remember that Jesus' closest friends, both men and women, were standing at a distance. This most likely included Jesus' disciples, or closest followers.

It is important to remember that it is God who causes the sun to stop shining and causes the temple curtain to rip in two. Both of these events happen at the same time.

It is important to remember that when Jesus said "in your hands," this expression does not refer to physical hands but implies "in your care."

It is important to remember that "he breathed his last" is a polite way of saying Jesus died.

It is important to remember that when the centurion says "certainly" or "surely" means that he has no doubt about the innocence of Jesus.

It is important to remember that the Roman centurion was in charge of the executions. After seeing Jesus die he praises God by saying that Jesus was righteous or innocent.

It is important to remember that by beating their chests, the crowd is showing sorrow. They realized that Jesus did not deserve to suffer so terribly. These were some of the same people who cried out earlier for Pilate to crucify Jesus.

It is important to remember that when the crowd went away, they were returning to the city of Jerusalem from the hill outside the city where the soldiers executed Jesus.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has two scenes.

The characters in this story include:

- Jesus
- God
- Crowd
- Two criminals
- People in the temple
- Centurion
- Jesus' friends (including women)

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Jesus and two criminals dying on their crosses. A crowd and Roman soldiers stand watching, but Jesus' closest friends stand at a distance.

Make sure the team acts out God causing the sun not to shine and people being surprised when darkness covers the land during the brightest part of the day.

Make sure the team acts out God causing the curtain in the temple to tear into two pieces in the temple.

Make sure the team acts out the centurion praising God and the crowd mourning after Jesus dies.

The second time the team acts out this story, stop them at certain points.

Act out Jesus and two criminals hanging on their crosses. Roman soldiers, a crowd, and Jesus' friends are watching. God causes the land to be dark. At the same time, act out God causing the temple curtain to tear inside the city of Jerusalem.

Stop the action: Ask the actor playing the crowd, "How do you feel?" You may hear things like, "Terrified. What is happening?" "Worried. This can't be a good sign," and "What have we done?" Ask the actor playing people in the temple, "How do you feel?" You may hear things like, "Afraid. The curtain is torn. Who is responsible?" "Full of dread. God is

*angry with us" and "Confused. What is happening,"
Restart the action.*

Act out Jesus praying to God.

*Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Painful. My body can no longer take this excruciating pain!" "Relieved. The end is close. I will see my Father soon," and "Victorious. Death and sin will be defeated."
Restart the action.*

Act out Jesus dying. The centurion praises God and the crowd mourns what they have done to Jesus. Jesus' friends stand at a distance and watch.

Stop the action: Ask the actor playing the centurion, "How do you feel?" You may hear things like, "I don't understand how he could die so peacefully," "I have seen God today. Jesus was innocent," and "Curious. I want to know more about Jesus' teachings!"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus and two criminals are dying on their crosses. At noon, darkness covers the land and the temple curtain tears in two. **temple** refers to the main building of the house of God in Jerusalem. It was where God lived among his people, the Jews. Be sure to translate temple in the same way you have before. temple is in the Master Glossary.

Jesus cries out in a loud voice. He says, "Father, into your hands I commit my **spirit**." Jesus was saying he trusted God to take care of his spirit. Spirit refers to Jesus himself, but not to his physical body. Be sure to translate Spirit in the same way you have before. Spirit is in the Master Glossary.

A **centurion** sees Jesus die. Centurion refers to a Roman official who was in charge of 100 soldiers. He was most likely in charge of the executions. The centurion sees how Jesus trusts God as he dies and says that surely Jesus was a **righteous** man. Righteous usually means that a person is right in God's eyes. Since the centurion was a Gentile, or non-Jew, he was probably implying that Jesus was innocent and that he had not committed any crimes. Be sure to translate centurion and righteous in the same way you have in previous passages. Both terms, centurion and righteous, are in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 23:44-49

Audio Content

[webm zip](#) (2303606 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

[mp3 zip](#) (3908545 KB)

- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 23:50-56

Hear and Heart

Hear Luke 23:50-56 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Roman soldiers crucified Jesus and two other criminals on a hill outside of Jerusalem. God covered the land where Jesus was in darkness

and the temple curtain ripped in two. While soldiers, a crowd, and Jesus' closest followers watched, Jesus prayed to God then died. Now, a man named Joseph takes Jesus' body off the cross and properly buries him in a cave.

Luke uses a word like "now" to introduce a Jewish man named Joseph. Luke says he was a righteous man, or a good man who did what was right in God's eyes. Joseph was from Arimathea, a Jewish town that was about 20 miles, or 32 kilometers, northwest of Jerusalem. Joseph was also a member of the Jewish Council, or a group of Jewish leaders who made decisions for the Jewish people. This is surprising since the Jewish Council was the same people who decided Jesus should be executed! But Joseph did not agree with the Council's decision to condemn and kill Jesus. Instead, Joseph wanted to honor Jesus in death by properly burying him.

Stop and discuss with your team: How do you show honor to someone after they have died in your culture?

Luke describes Joseph as expecting the kingdom of God, or God ruling and caring for his people as their king. Since many Jews expected God to send the Promised Savior, this implies that Joseph may have believed that Jesus was the Promised Savior. After Jesus died, Joseph went to Pilate, the Roman governor, and asked him for permission to bury Jesus' body. Many times, the Romans did not allow people to bury the body of a crucified person. But a proper burial was very important to the Jews. It was their custom to bury the body on the same day that a person died.

Luke implies that Pilate gave Joseph permission since Joseph takes Jesus' body down from the cross. Joseph would have needed other people to help him move and bury Jesus' body. Joseph then wrapped Jesus' body in a sheet of linen cloth, which refers to a Jewish custom of cutting a cloth into strips then wrapping the strips around the dead body many times. Then a whole cloth was placed around the wrapped body. Linen was an expensive white fabric made from the fibers of a flax plant.

Stop and show your team an illustration of a corpse wrapped in linen cloth and a picture of a flax plant.

Joseph buried Jesus' body in a new tomb that was like a cave carved in a hillside of solid rock. No one had ever placed a dead body in that tomb before Jesus. Burying Jesus in a new tomb showed great honor, even though the Romans executed him as a criminal. It would have been big enough for several

people to enter carrying a body. Joseph's possession of the tomb shows how wealthy he was.

Stop and show your team a picture of a Jewish tomb/burial cave.

Luke gives us background information and tells us Joseph buried Jesus' body on Friday, or Preparation Day. This was the day before the Sabbath, or the Jewish day of rest and worship. Preparation Day started at sunset on Thursday and continued until Friday at sunset, while the Sabbath began on Friday at sunset and lasted through Saturday at sunset. Joseph had to bury Jesus quickly before the Sabbath because God's law prevented the Jews from moving a dead body on the Sabbath.

The women from Galilee who watched Jesus' crucifixion followed Joseph to the new tomb. The story implies that the tomb was still open, so they were able to look inside and see Jesus' body. The women wanted to know where Joseph buried the body so they could return later. They wanted to properly prepare Jesus' body since Joseph had to bury him quickly before the Sabbath began. In Jewish culture, a proper burial included three things: washing the body, anointing it with perfumes and spices, and clothing the body. People used perfumes and spices, or sweet smelling substances, so that the bodies were preserved and did not smell strongly of decay. Spices probably refers to a sweet smelling ointment. It does not refer to spices used for cooking.

Stop and discuss with your team: What are burial traditions in your culture? What happens if someone is not buried properly?

The women left the tomb and returned to wherever they were staying in or near Jerusalem. Then they prepared the spices and perfumes before resting on the Sabbath. They planned to return to the tomb after the Sabbath to put the spices and perfumes on Jesus' body. By resting on the Sabbath, they were following God's law. One of the ten commandments God gave Moses said that they could not work on the Sabbath.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has three scenes.

First scene: Joseph goes to Pilate and asks for Jesus' body so he can bury it. Pilate agrees.

Second scene: Joseph and his helpers take Jesus' body off the cross, wrap the body in linen cloth, and move it to a burial cave. Women from Galilee follow Joseph to the cave.

Third scene: The women go home and prepare spices and perfume. They rest during the Sabbath and prepare to return to the tomb later.

The characters in this story include:

- Jesus' body
- Joseph of Arimathea
- Joseph's helpers
- Pilate
- Women of Galilee

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the use of the word "now" is not to say "in this moment" but it is used to introduce a new character in the events that are happening.

It is important to remember that the Council refers to the same group of Jewish leaders who decided Jesus should be executed.

It is important to remember that Romans did not usually allow crucified criminals to be buried; that is why Joseph had to ask for Pilate's permission.

It is important to remember that wrapping Jesus' body in linen cloth, burying him in a new tomb, and preparing spices and perfume to anoint Jesus' body were all ways to honor Jesus in Jewish culture.

It is important to remember that Joseph would have needed helpers to move Jesus' body.

It is important to remember that Joseph had to bury Jesus' body quickly because at sunset the Sabbath started. This was the day of rest and meant Joseph could not move Jesus' body.

It is important to remember that the women returned home and prepared the spices for Jesus' body. But they did not return to the tomb that day because they were following the law and resting on the Sabbath.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has three scenes.

The characters in this story include:

- Jesus' body
- Joseph of Arimathea
- Joseph's helpers
- Pilate
- Women of Galilee

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out Joseph talking to Pilate in Jerusalem to get permission before going out of the city to the cross and removing Jesus' body.

Make sure the team acts out other people helping Joseph to move Jesus' body from the cross and carry it to the burial cave.

Make sure the team acts out the women from Galilee following Joseph and his helpers to the new tomb. They watch what is happening before returning home to prepare spices and perfumes. All of the actors rest starting at sunset.

The second time the team acts out this story, stop them at certain points.

Act out Joseph visiting Pilate and asking for his permission to properly bury Jesus.

Stop the action: Ask the actor playing Pilate, "How do you feel?" You may hear things like, "Confused. These Jews are so strange. They begged me to crucify Jesus, now they want to honor him with a proper burial," "Annoyed. What difference does it make? Jesus is dead," and "Curious. This man is a Jewish leader. Why does he not agree with the others?" Ask

the actor playing Joseph, "How do you feel?" You may hear things like, "Determined. I must do what is right," "Hopeful. I want to honor Jesus in death, but I must move quickly," and "Confused. I really thought Jesus was the Promised Savior, but now he is dead." Restart the action.

Act out Pilate giving Joseph permission. Joseph travels outside the city and he and some helpers take Jesus' body off the cross. They wrap Jesus' body in a linen cloth then take it to a new burial cave. The women from Galilee see what is happening and follow Joseph to the tomb.

Stop the action: Ask the actors playing the women, "How do you feel?" You may hear things like, "Shocked. Where are they taking Jesus?" "Surprised. I can't believe a member of the Council is honoring Jesus with burial," and "Determined. I must find out where they bury Jesus so we can make spices to honor him, too." Restart the action.

Act out the women returning home and preparing spices and ointments. The Sabbath arrives and everyone rests.

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

After Jesus is executed, an **upright** or **righteous** man named Joseph asks Pilate for permission to bury Jesus' body. Righteous refers to someone who is right in God's eyes or who lacks guilt. Be sure to translate righteous in the same way you have before. Righteous is in the Master Glossary.

Joseph was a member of the High Council, or the **Sanhedrin**. This refers to a group of Jewish leaders who passed judgment based on religious law. If you use the word Sanhedrin, be sure to translate it in the same way you have before. Sanhedrin is in the Master Glossary.

Luke describes Joseph as someone who was hopefully expecting the **kingdom of God**, or God ruling and caring for his people as king. This also implies the coming of the Promised Savior. Joseph may have believed that Jesus was the Promised Savior. Be sure to translate kingdom of God in the same way you have in previous passages. Kingdom of God is in the Master Glossary.

Joseph takes Jesus' body off the cross and takes it to a new **tomb** carved in a rock face. This tomb was like a cave and was large enough for several dead bodies. Such a tomb may have included stone benches carved into the rock where people could

stand and prepare the bodies for burial. The entrance to such tombs could be covered with a large, disk-shaped stone set in a groove cut in the rock beneath it. Be sure to translate tomb in the same way you have before. Tomb is in the Master Glossary.

Stop and show your team a picture of a Jewish burial cave if you have not already.

Joseph had to move Jesus' body quickly because it was Preparation Day, or the day before the **Sabbath**. The Sabbath refers to the day of rest and worship for the Jews. No one could work on this day or move dead bodies. Be sure to translate the Sabbath in the same way you have before. Sabbath is in the Master Glossary.

The women go back to their houses to prepare spices and ointments. Luke implies that they were going to **anoint** Jesus' body. In Jewish culture, anointing someone with oil or ointment was a way to honor them. If you use the word anoint in your translation, be sure to translate it in the same way you have in previous passages. Anoint is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you

liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 23:50-56

Audio Content

[webm zip](#) (2245547 KB)

- [FIA Step 1](#)
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Luke 24:1-12

Hear and Heart

Hear Luke 24:1-12 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, the Roman governor, Pilate, gave permission to Joseph to properly bury Jesus' body. Joseph moved Jesus' body to a burial cave. The women from Galilee, who were Jesus' followers, saw where Joseph buried Jesus' body then returned home to prepare spices for his body. They rested for the Sabbath, or the Jewish day of rest and worship, and planned to return to the tomb later. Now, the women return to the tomb only to find it empty!

We know from the previous story that the women from Galilee had already prepared the spices and perfumes for Jesus' body. These were ointments and oils that hid the smell of decay. This was a way to honor Jesus. The women obeyed God's law and rested for the Sabbath. But they were ready to return to the cave very early on Sunday, the day after the Sabbath, or the first day of the week. They bring the spices and perfumes with them to put on Jesus' body.

Stop and discuss with your team: What do people in your culture do to honor a dead body? What are the different roles for men and for women in death rituals? What is the first day of the week in your culture? What kind of activities do people do on different days of the week where you live?

As you remember, the tomb Joseph buried Jesus in was a new tomb cut into the side of a rock. It was like a cave and big enough for several people to enter. The Jews covered these types of tombs with a large, disk-shaped stone. The stone blocked the entrance to the tomb so that no animal or person disturbed the dead bodies. Because the stones

were round, a few strong people could push them aside.

Stop and show your team a picture of a Jewish burial cave with a rock covering the entrance.

The women arrive at the tomb and are surprised to see that someone has rolled away the rock covering the tomb. The Gospel of Matthew implies that the stone was still nearby. But when the women entered the burial cave, Jesus' body was not there! Luke calls Jesus "the Lord Jesus" to remind his audience that Jesus is God. Jesus' suffering and death did not take away the authority God gave him as the Promised Savior.

The women felt troubled and confused because they did not know where Jesus' body could be. Suddenly, two men in dazzling bright clothing appeared next to them. Though the passage says "men," Luke will later reveal them to be angels when a disciple retells the womens' story. The women were afraid and bowed to show both fear and respect. It is not clear whether they only bowed their heads or knelt to the ground. The angels ask a question that they do not expect to be answered: "Why do you look for the dead among the living?" The angels were mildly rebuking the women by saying it was useless to look for a live person in a tomb. The angels say Jesus is not in the tomb because he is risen, or that he has come back to life! This means that both Jesus' body and spirit were alive.

The angels remind the women of what Jesus had taught them in the past in Galilee, or the region where Jesus started his ministry. Jesus told the women, "The Son of Man must be delivered over to the hands of sinners, be crucified, and on the third day be raised again." The Son of Man is a title Jesus used to refer to himself as the person God gave all power and authority to. "Must be delivered" implies that God decided it was necessary to put Jesus into the control of sinful men who would crucify Jesus. But Jesus predicted that on the third day, God would raise or cause him to live again. When Jews counted time, they counted part of the day as a whole day. A Jewish day began at sundown. People buried Jesus on Friday, but he came back to life on the third day, Sunday. The women remembered Jesus' words and realized those things were happening at that very moment!

The women leave the tomb and return to Jerusalem to tell the Eleven, or Jesus' apostles, what had happened. Jesus originally chose 12 of his disciples to be apostles, or his chosen representatives.

Because Judas Iscariot betrayed Jesus, there were only 11 apostles at this time. There were also other followers of Jesus gathered with the apostles. The women told all of Jesus' followers the news about the empty tomb. Mary Magdalene, Joanna, and Mary the mother of James were some of the women who went to the tomb. Mary, who was from Magdala, was a woman who Jesus freed from demonic possession according to the Gospel of Mark. Mary the mother of James does not refer to the mother of James and John, who were Jesus' disciples. Rather James refers to a man who Jesus' disciples seemed to know well.

But the apostles did not believe the women; they did not believe that men in shining clothing told the women that Jesus was alive again. The women's words seemed like nonsense, or too impossible to be true. In Jewish culture, people did not see women as trustworthy witnesses.

Stop and discuss with your team: In your culture, what kinds of people are not seen as trustworthy witnesses and why?

Unlike the other apostles, when Peter hears the women's story, he runs to the tomb to look. Peter arrives at the tomb and has to stoop or bend down to see inside. This was probably because the entrance to the tomb was not as tall as a normal door. Instead of seeing a dead body, Peter only sees strips of white linen cloth. If you remember, these were the same cloths people had wrapped around Jesus's body for burial.

Stop and show your team an illustration of a body wrapped in strips of linen cloth.

Peter leaves the tomb in amazement, wondering what had happened to Jesus' body. Unlike the women, Peter did not have the same message from the angels that Jesus was truly alive again.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: The women take their prepared spices and perfumes and walk from the place where they are staying to the tomb where Jesus is buried. When they arrive, they see someone has moved the entrance stone.

Second scene: The women enter the tomb and see Jesus' body is missing. Two angels appear and ask them why they are looking for Jesus in a tomb when he is alive. The women remember Jesus' words.

Third scene: The women return to Jerusalem and tell Jesus' apostles and other believers what happened. The apostles do not believe the women. But Peter runs to look in the tomb.

Fourth scene: Peter runs from Jerusalem to the tomb. He finds the tomb empty except for linen cloths. Peter leaves the tomb amazed and wondering what happened to Jesus' body.

The characters in this story include:

- Women from Galilee (including Mary Magdalene, Joanna, and Mary, mother of James)
- 2 men dressed in bright clothing
- The 11 apostles (including Peter)
- Other believers

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that the women had already prepared the spices and were waiting for the Sabbath to be over to return to the tomb early on Sunday.

It is important to remember that putting sweet-smelling ointments on dead bodies was a way to show honor in Jewish culture.

It is important to remember that Jews covered the entrance of burial caves with a large, round stone so that animals and people would not disturb the dead bodies inside.

It is important to remember that the women go back to the tomb at sunrise with the first light on Sunday. Sunday was the first day of the week.

It is important to remember that the angels asked the women a question to mildly rebuke them for not remembering what Jesus had taught them. They were emphasizing that Jesus was alive.

It is important to remember that when the men ask, "Why do you seek the living among the dead?" The men do not expect a response from the women. They then answer their own question.

It is important to remember that when Jesus said the "Son of Man," he was talking about himself and predicting what would happen to him in the future.

It is important to remember that there were only eleven apostles at this time because Judas Iscariot betrayed Jesus.

It is important to remember that Jews wrapped dead bodies in linen cloth. When Peter finds only the linen cloth in the tomb, this was a clear sign that Jesus' body was missing.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Women from Galilee (including Mary Magdalene, Joanna, and Mary, mother of James)
- Two men in bright clothing
- The 11 apostles (including Peter)
- Other believers

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out the women carrying the spices and perfumes from where they are staying to Jesus' burial cave early in the morning.

Make sure the team acts out the women's surprise when they see that someone has rolled the stone away. They enter the cave, and that's when two angels appear.

Make sure the team acts out the women returning from the cave to Jerusalem to tell the apostles. Act out the apostles listening to the women but not

believing them. Peter gets up and runs to the cave to look.

Make sure the team acts out Peter having to bend down to enter the cave because the entrance was lower than a normal door.

The second time the team acts out this story, stop them at certain points.

Act out the women walking to Jesus' tomb with their prepared spices and perfumes. They arrive at the cave and find someone has rolled the stone away. Jesus' body is missing.

Stop the action: Ask the actor playing the women, "How do you feel?" You may hear things like, "Confused. Where have they taken him?" "Hopeful. Did they make a mistake? Was Jesus not really dead?" and "Panicked. What should we do?" Restart the action.

Act out two angels appearing in the tomb. They ask the women why they are looking for someone who is alive in a tomb. The women remember what Jesus told them in the past about being crucified and rising again on the third day.

Stop the action: Ask the actor playing the angels, "How do you feel?" You may hear things like, "Joyous! Jesus is alive!" "Disappointed. How can they be confused when Jesus told them what would happen?" and "Excited. Now the world will see and know who Jesus really is!" Restart the action.

Act out the women returning to Jerusalem and telling the apostles and other believers what happened. But the apostles don't believe the women.

Stop the action: Ask the actor playing the women, "How do you feel?" You may hear things like, "Disappointed! How can you not believe us about something this important?" "Joyous. They may not believe us now, but I know what I saw and heard," and "Hopeful. I can't wait to see Jesus again." Restart the action.

Act out Peter hearing the women's news, then running to Jesus' tomb. He finds it empty inside except for linen cloth. Peter walks away in wonder.

Stop the action: Ask the actor playing Peter, "How do you feel?" You may hear things like, "Troubled. But where could Jesus have gone?" "Confused. None of this makes any sense," and "Hopeful. Could it be true? Is Jesus truly alive again?"

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

The women bring their prepared spices and perfumes to Jesus' **tomb** but find that someone had rolled the stone away. In this context, tomb refers to a burial cave that was large enough for several dead bodies. People covered the entrance to such tombs with a large, disk-shaped stone. Be sure to translate tomb in the same way you have before. Tomb is in the Master Glossary.

Luke says the women did not find the body of the **Lord** Jesus. Here, Luke calls Jesus "Lord," or one who has authority, to affirm that Jesus was God. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Two men in bright clothing appear and tell the women to remember what Jesus taught in Galilee. Although we know these men were angels, the word angels isn't used in the story, so it is best to translate it as men.

Jesus said that people would betray the **Son of Man**, **crucify** him, and that God would raise him back to life on the third day. Jesus used the title "Son of Man" to refer to himself as the one who had all power and authority. "Crucify" refers to the way Romans executed criminals. The soldiers nailed victims to two wooden boards in the shape of a cross and then made them hang there and suffer until they died. Be sure to translate the Son of Man and crucify in the same way you have before. Both terms, Son of Man and crucify, are in the Master Glossary.

The women tell their story to the Eleven or the **apostles**. The apostles were the 12 disciples Jesus chose to be his representatives. Luke calls them the eleven because Judas Iscariot was no longer an apostle. They would soon fulfill an important role of telling everyone about Jesus' resurrection, or return to life. Be sure to translate apostle in the same way you have before. Apostle is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to

include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 24:1-12

Audio Content

[webm zip](#) (2471091 KB)

- [FIA Step 1](#)
- [FIA Step 2](#)
- [FIA Step 3](#)
- [FIA Step 4](#)
- [FIA Step 5](#)
- [FIA Step 6](#)

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- [FIA Step 1](#)
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- [FIA Step 6](#)

Luke 24:13–35

Hear and Heart

Hear Luke 24:13–35 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

Previously, women visited Jesus' tomb early on Sunday. These followers found the tomb empty and angels told them that Jesus was alive. The women told Jesus' apostles, or his chosen representatives, what happened, but the apostles did not believe them. Peter checked the tomb and was amazed. Later that evening, Jesus appears to two of his followers.

Luke uses the word "now" not as a time word, but to introduce a new event. On Sunday, the same day the women found the tomb empty, two of Jesus' disciples, or followers, were walking from Jerusalem to Emmaus. Emmaus was a small village that was about 7 miles, or 11 kilometers, away from

Jerusalem. It would have taken around 2 hours to walk this distance.

Stop and show your team where Jerusalem and Emmaus are located on the map.

These two followers had heard the women's news about the empty tomb in Jerusalem. As they walked, they passionately talked about everything that had recently happened to Jesus. We know that one of the followers was named Cleopas.

Luke emphasizes that it was Jesus himself who arrives and begins to walk with his two followers, but God keeps them from recognizing him. Instead, they see Jesus as a stranger. We do not know how Jesus arrived, but he may have overtaken them from behind or come to the main road from a side road. Jesus asks what they are discussing as a way to join their conversation. Here, the word "discuss" means to talk excitedly about something and ask each other questions.

Stop and discuss with your team: How do you describe different kinds of conversations in your culture? How does someone join a conversation that is already in progress? Discuss a topic in your team that causes people to get excited. Think about how you would describe this kind of conversation.

When Jesus asks the question, the two disciples stop walking and their faces are downcast, or they become sad. Cleopas asks a question to Jesus, "Are you the only person in Jerusalem..." to show his surprise that Jesus did not know what happened in Jerusalem. This is contrary to what is true and amusing since Jesus understood what happened more clearly than any of his followers. Jesus asks what things he is talking about, and Cleopas describes what happened to Jesus-mainly his trial and crucifixion. "Jesus of Nazareth" was a way to identify Jesus as being from the town of Nazareth. The disciples say God and many Jews believed that Jesus was a prophet, or messenger of God. God gave prophets the authority to speak for him and the ability to affect people powerfully. "Powerful in word and deed" was also a phrase people used to describe Moses, who was an important prophet to the Jews.

Cleopas describes how the Jewish religious leaders, or the chief priests and Jewish rulers, took Jesus to the Roman governor and demanded that he be put to death. These religious leaders caused Jesus to be crucified, or executed by Roman soldiers by nailing him to a cross. The Jews believed that God would send a Promised Savior to redeem or set Israel free from their enemies. Many of Jesus' followers

believed Jesus was God's Promised Savior. Most people believed that God's Promised Savior would set Israel free from Rome, so they were confused and disappointed when Jesus died before that happened.

But most confusing to the disciples was that Jesus' body was missing on the third day since his execution. Cleopas tells Jesus about the women's story of the angels and how Jesus' followers confirmed the tomb was empty. Jesus responds by saying, "How foolish you are and slow of heart to understand." He is expressing disappointment in a friendly way. He says the disciples are slow of heart, or unwilling to believe that all the words of the prophets were true. Jesus was specifically talking about the prophets' messages about the Messiah, or Promised Savior. Jesus asks a question, "Did not the Messiah have to suffer..." to imply the disciples should have known that it was necessary for the Promised Savior to suffer before entering his glory. "Entering his glory" refers to God raising Jesus from the dead and giving him honor and authority to rule with God.

Jesus then explained how the Jewish scriptures, or words that God directed someone to write, showed that the Promised Savior must suffer before people honored him as king. Jesus used the words of Moses and the prophets to help explain this. Even though Jesus was speaking about himself, he did not yet make this clear to his disciples.

Stop and discuss with your team: How do people see people who suffer in your culture? What causes suffering in someone's life?

When the disciples get close to Emmaus, Jesus acts as if he is going to keep traveling past the town. But the disciples strongly urge Jesus to stay with them since it would be dark soon and roads were dangerous to travel at night. Showing hospitality to other Jewish travelers was common in Jewish culture. Jesus agrees to stay with them. Typically, the host blessed, or thanked God, for the bread and then shared it with guests. The disciples probably choose to honor Jesus by allowing him to break the bread and share it. They assumed he was a religious teacher since he had explained the scriptures to them. Jesus' actions of giving thanks then breaking bread are the same actions he did when he fed 5,000 people and during his last meal with his disciples. When Jesus began to give the bread pieces to the disciples, God opened their eyes. This means God allowed them to recognize Jesus. As soon as they recognized him, Jesus

vanished from their sight. This means he left them in a way they could not see.

The two disciples ask a question about their hearts burning. This was a word picture that emphasized that they had strong, good feelings while Jesus was talking to them. These emotions could have included awe, love, joy, excitement, and hope. They experienced these emotions when Jesus opened or explained the scriptures about the Promised Savior. The disciples thought the news about Jesus' appearance was so urgent that they left immediately to travel back to Jerusalem. The disciples arrive in Jerusalem and find the eleven apostles, or Jesus' chosen representatives, gathered with other followers. The group was already talking excitedly. They told the two disciples that it was true that the Lord, or Jesus, was alive because he had appeared to Simon Peter. This implies Peter had been telling everyone about Jesus' resurrection or return to life. Calling Jesus "Lord" shows that Jesus' followers now understand that Jesus was still the Promised Savior even though he died. The two disciples also tell their story about what happened on the road and how they recognized Jesus when he broke the bread.

Stop and discuss with your team: When and how is important news shared in your culture?

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has five scenes.

First scene: Cleopas and a friend are walking from Jerusalem to Emmaus. They are passionately discussing what happened to Jesus. Jesus begins to walk with them. Jesus asks a question and they stop walking.

Second scene: Cleopas explains everything that happened to Jesus. They walk together while Jesus explains that the scriptures say it was necessary for the Promised Savior to suffer.

Third scene: They arrive at Emmaus and Jesus begins to leave. The two disciples plead with Jesus to stay with them. Jesus agrees and goes to their home.

Fourth scene: In the house, Jesus gives thanks and breaks the bread while they are at the table. When

Jesus breaks the bread, they recognize him and Jesus vanishes.

Fifth scene: The disciples are amazed and immediately return to Jerusalem to tell the apostles. When they arrive, the apostles and others tell them that Jesus appeared to Peter. The two disciples also tell their story.

The characters in this story include:

- Jesus
- Two disciples walking (including Cleopas)
- Eleven apostles (including Peter)
- Other disciples

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that it is Sunday, the third day after Jesus died, and the day the women found the tomb empty.

It is important to remember that the two disciples were a part of the group who heard the women's story about the empty tomb before they began to travel to Emmaus.

It is important to remember that Luke uses repetition of the phrase "talking and discussing" to create suspense before he introduces Jesus' arrival.

It is important to remember that Jesus asked a question as they were walking to join the disciples' conversation.

It is important to remember that the disciples stop walking while they explain to Jesus.

It is important to remember that most Jews knew the events of Jesus' life in Jerusalem. Jesus taught daily at the temple and the Jewish leaders publicly put him on trial and executed him during the week of an important Jewish religious festival. So crowds of Jews were witnesses to what happened to him.

It is important to remember that God caused the two disciples to not recognize Jesus. Even though Jesus was explaining things about himself, the disciples thought he was a stranger.

It is important to remember that the Jews believed the Messiah or Promised Savior would set Israel, or the Jewish people, free from Roman rule.

It is important to remember that Jesus explained about the Promised Savior from scripture. He called the disciples "foolish" and "slow of heart" to express disappointment because they were unwilling to believe the prophets.

It is important to remember that it was getting darker at this point. Hospitality was important in Jewish culture. It was normal to invite a stranger to stay with them, since roads were dangerous to travel at night.

It is important to remember that the two disciples were honoring Jesus by allowing him to give thanks for the bread and break it. This was usually the host's job, but the disciples saw Jesus as a religious teacher since he explained the scriptures to them.

It is important to remember that the disciples ask a question, "Did not our hearts burn..." that they did not expect to be answered. Instead, the question emphasizes that they had strong feelings of joy, hope, and excitement while Jesus was talking to them.

It is important to remember that even though it was dark and the roads were dangerous, the disciples thought the news of Jesus being alive was urgent enough to immediately travel back to Jerusalem.

It is important to remember that Jesus had already appeared to Peter at some point during that same day before the two disciples arrived in Jerusalem to tell their story.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has five scenes.

The characters in this story include:

- Jesus
- Two disciples walking (including Cleopas)
- Eleven apostles (including Peter)
- Other disciples

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out the two disciples walking on the road, talking passionately when Jesus begins to walk with them.

Make sure the team acts out the two disciples stopping to explain when Jesus asks a question.

Make sure that the team acts out God preventing them from recognizing Jesus. The team can use a hand motion like rubbing their eyes every time that they look at Jesus, or any other gesture that indicates not being able to see well.

Make sure that the team acts out Jesus saying "What things?" as a way to hear their thoughts. Jesus knew what they were talking about.

Make sure that the team acts out Jesus saying "foolish and slow of heart" not as an insult but as a way to say that their minds are closed off to understanding.

Make sure the team acts out Jesus beginning to walk away from the disciples past the village of Emmaus, but the disciples beg him to stay, so Jesus agrees to go with them.

Make sure the team acts out God opening the eyes of the disciples when Jesus breaks the bread into pieces.

Make sure the team acts out Jesus vanishing or leaving suddenly after he breaks the bread. This could be acted out by someone throwing a sheet or blanket over Jesus.

The second time the team acts out this story, stop them at certain points.

Act out two disciples walking away from Jerusalem to Emmaus. They are talking passionately about what happened to Jesus. Jesus walks with them and asks what events they are talking about. The two disciples stop and tell Jesus about what happened in Jerusalem.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Loving. They will know the truth soon," "Curious. I want to know how they will explain what happened," and "Purposeful. They need to know how to explain this to others." Ask the actor playing the two disciples, "How do you feel?" You may hear things like,

"Surprised. How can this man not know what happened to Jesus? Everyone is talking about it," "Disappointed. I wish I knew what was happening. I was sure Jesus was the Promised Savior," and "Thoughtful. I know Jesus said something important would happen on the third day. Now his body is missing!" Restart the action.

Act out Jesus walking with the two disciples and explaining the scriptures to them. He explains that it was necessary for the Promised Savior to suffer. The three travelers near Emmaus. Jesus plans to keep walking, but the disciples invite him to stay. Jesus agrees.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Curious. This teacher makes so much sense," "Desperate. He has to stay with us, we want to know more," and "Hopeful. So if Jesus is the Promised Savior, where is he?" Restart the action.

Act out Jesus staying with the two disciples. Later, they sit down at the table to eat. Jesus gives thanks for the bread and shares it with everyone. When Jesus breaks the bread, the disciples recognize who Jesus is, then Jesus vanishes. The disciples are amazed.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Joyful! It was really him. He defeated death", "Loved. He took the time to explain everything to us," and "Embarrassed. How did we not recognize him!" Restart the action.

Act out the two disciples hurrying back to Jerusalem to tell the apostles what happened. When they arrive, the group tells them that Jesus appeared to Peter. The disciples also share their story. Everyone is excited and amazed that Jesus is alive.

Stop the action: Ask the actor playing the women, "How do you feel?" You may hear things like, "Finally! They believe Jesus is alive," "Joyful! We have to tell everyone about Jesus," and "Curious. Where is Jesus now? We want to see him."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Two of Jesus' followers are traveling from Jerusalem to Emmaus. Jesus starts to walk with them and asks what they are discussing. The disciples describe what happened to Jesus. They call him a **prophet**, or a person who God speaks

through. Be sure to translate prophet in the same way you have before. Prophet is in the Master Glossary.

Jesus' followers describe how the chief priests and rulers betrayed Jesus to the Roman authorities. **Chief priests and rulers** refers to **Sanhedrin**, or a group of Jewish religious leaders who made decisions for the Jewish people based on God's law. Be sure to translate priests and Sanhedrin in the same way you have in previous passages. Both terms, priests and Sanhedrin, are in the Master Glossary.

Cleopas describes how Roman soldiers **crucified** Jesus by nailing him to a wooden cross. Be sure to translate crucified in the same way you have before. Crucifixion is in the Master Glossary.

The disciples were disappointed because they had hoped Jesus would **redeem** Israel before he died. Here, redeem means to set free or deliver from the control of the Romans. **Israel** refers to the Jewish people as a whole who were descended from Jacob or Israel. Be sure to translate redeem and Israel in the same way you have before. Both terms, redeem and Israel, are in the Master Glossary.

Cleopas also describes how the women found Jesus' **tomb** empty. Tomb refers to a burial cave big enough for several dead bodies that people closed with a large, round stone. Be sure to translate tomb in the same way you have before. Tomb is in the Master Glossary.

The followers tell Jesus about the women's **vision of angels** appearing to them in the tomb. A vision refers to a supernatural occurrence in which a divine revelation is given to someone who is awake. Angels refer to supernatural beings who are the messengers of God. Be sure to translate vision and angel in the same way you have before. Both terms, vision and angel, are in the Master Glossary.

Jesus calls them foolish then explains that the **Messiah** or **Christ** must suffer first before entering into his glory. The Messiah or Christ are titles that refer to the Promised Savior. All of these terms refer to the person God would send as savior and king. Jesus was referring to himself. Be sure to translate Messiah in the same way you have before. Messiah is in the Master Glossary.

Entering into his **glory** refers to God raising Jesus from the dead and honoring him by allowing him to rule with God. Glorifying someone is honoring them. Be sure to translate glory in the same way

you have before. Glorify and glory are in the Master Glossary.

Jesus explained to his followers how it was necessary for the Promised Savior to suffer according to **scriptures**. Scriptures refer to Jewish writings that God caused people to write. Be sure to translate scripture in the same way you have before. Scripture is in the Master Glossary.

Jesus goes with the disciples to their house. He then **blesses**, or gives thanks to God, for the bread. Be sure to translate bless in the same way you have before. Bless is in the Master Glossary.

After recognizing Jesus, the disciples return to Jerusalem to inform the Eleven. The Eleven refers to the 11 apostles or disciples. Jesus originally chose 12 of his disciples to be his representatives. Because Judas Iscariot was no longer with them, there were only eleven apostles at this time.

Jesus' followers are excited because Jesus appeared to Peter. They say, "It is true, the **Lord** is risen." The Lord, or the one who has authority, refers to Jesus. This title affirms that the disciples believe Jesus is God. They realize that Jesus' death did not take away from his identity as the Promised Savior, but confirmed it. Be sure to translate Lord in the same way you have before. Lord is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 24:13–35

Audio Content

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- [FIA Step 1](#)
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Luke 24:36–53

Hear and Heart

Hear Luke 24:36–53 and put it in your heart. Listen to the text three times (in three different translations, if possible). Then as a team discuss the following questions:

- What do you like in this story?
- What do you not like or not understand?
- What does this story tell us about Jesus?
- What does this story tell us about people?
- How does this story affect our daily life?
- Who do you know who needs to hear this story?

Setting the Stage

Listen to the text once in the easiest-to-understand version.

In the last story, Jesus appeared to two of his followers on a road after he came back to life. Jesus also appeared to Simon Peter. Now Jesus appears to all eleven apostles, or his chosen representatives, and to those who were gathered with them in Jerusalem.

It is Sunday, the day after the Sabbath, or the Jewish day of rest, and the third day since soldiers executed Jesus. The eleven apostles gather together with other followers of Jesus. They have already heard the reports of the women, the two disciples who were traveling to Emmaus, and Peter. All of them say the tomb is empty and that Jesus is alive again! While they are listening to the story of the two disciples who recognized Jesus when he broke the bread, Jesus himself was suddenly standing there among them.

Jesus uses a Jewish greeting, "Peace be with you" to ask God to favor his disciples by giving them peace. Peace refers to living in harmony with God and people. But the disciples were afraid because they thought Jesus was a ghost, or the spirit of a dead person. Jesus asks two questions that he does not expect answers to. He asks them why they are troubled and doubting as a gentle way to say there was no reason for them to be troubled or doubting. "Doubts rise in your mind or your heart" was another way to say the disciples were full of doubts that Jesus was really alive.

Stop and discuss with your team. What does your culture believe about ghosts? How would you prove that someone is not a ghost?

Jesus tells his followers to look at his hands and feet. We know from the book of John that there were scars on Jesus' hands and feet from the wounds the Roman soldiers made when they nailed him to the cross. Jesus wanted his followers to touch him to know that he had a real body, or flesh and bones, and that he was not a ghost. As he said these things, Jesus showed his disciples his hands and feet. The disciples were so amazed and joyful that they could not believe that something so good could be true. Even after seeing Jesus' wounds, they did not completely believe that Jesus was alive. Jesus politely asks them for something to eat to prove that he was not a ghost. The disciples brought Jesus some cooked fish. He ate it in front of them to prove that he was really alive.

Scholars are not sure when exactly Jesus says the following words, but we do know that Jesus was alive and with his disciples for 40 days after coming back to life. Some time during these 40 days, Jesus tells his disciples that everything that happened was exactly like he told them it would happen before Jesus died. Jesus says, "Everything must be fulfilled that is written about me." This means it was necessary for everything to happen that was written, or predicted in the scriptures, about the Promised Savior. God had already determined it would come true. Scriptures refer to words God inspired people to write. Specifically, Jesus explains the scripture from the law God gave to Moses, the prophecies of the prophets, and the Psalms.

The Psalms is the first book in the third section of the Old Testament called the writings. In this context, the Psalms represent the entire third section. Jesus opens up the minds of his disciples, or causes them to understand what the scriptures said about him. This was probably a similar explanation to what Jesus gave his two disciples on the road to Emmaus. The scriptures predicted that the Messiah, or Promised Savior, would suffer, die, and come back to life on the third day. These were things that had already happened to Jesus.

Stop and discuss: What are ways the teachers or elderly people use to help others to understand a lesson, a topic or an event?

The scriptures also talked about things that would happen in the future. They said that the followers of the Promised Savior would teach other people about repentance and God's forgiveness of sins. This means that when a person turns away from their disobedience and begins to obey God, then God will remove the guilt of that person's sins and treat them as if they had never sinned. The

followers of the Promised Savior will preach, or publicly tell, this message in his name, or using the authority of the Promised Savior. Jesus says his disciples will share this message starting in Jerusalem, or the Jewish religious capital, and that they will take it to all nations, or all ethnic groups. Jewish people considered Jerusalem the center of their faith, but Jesus is saying that this faith is for everyone. That means that Jerusalem is no longer the center to which everyone comes, but the center from which everyone goes out to spread the good news!

Jesus tells his disciples that they are his witnesses, or people who tell others what they have seen and heard. The disciples saw Jesus suffer, die, and come back to life. Now they could tell others what happened to Jesus and how it fulfilled the prophecies about the Promised Savior.

When Jesus says, "I'm going to send you what my Father promised," Jesus is referring to the Holy Spirit, or God's Spirit. Jesus is going to send the Holy Spirit to his followers to help them be his witnesses. But Jesus wants his followers to stay in Jerusalem until he sends them the Holy Spirit. "Until you have been clothed with power from on high" refers to God giving the disciples the power of the Holy Spirit. Clothed is a word picture that means that God will equip or arm his disciples with power from above.

Stop and discuss with your team. Tell a story of a time when someone acted through the power of God's spirit. What is the difference between someone acting through the power of God and someone acting through the power of other kinds of spirits?

Later, Jesus takes his followers from Jerusalem to a place near Bethany on the Mount of Olives. The Mount of Olives is about 3 kilometers, or 1.8 miles, from Jerusalem. We will find out later in Acts that Jesus' companions included the three women who discovered the empty tomb, the other women, the two disciples from Emmaus, the 11 apostles, and all the other disciples who were gathered with them. This would have been around 120 people.

Stop and show your team where Jerusalem and the Mount of Olives are located on the map.

Jesus lifts up his hands. This was something Jewish religious leaders did when they were blessing someone. Jesus blesses his followers, or prayed that God would give them peace, favor, and power to do what God said. As Jesus was blessing them, God lifted Jesus up to heaven. Jesus rose up first into the sky and then into the presence of God. The

disciples respond by worshiping Jesus. This means they bowed or kneeled to express reverence and respect because they finally recognized Jesus as the Promised Savior. Then they returned to Jerusalem with great happiness. They now knew Jesus was alive and that he had gone to heaven to be with God. They believed in Jesus' promise to send the Holy Spirit, so that they could have power to tell everyone the good news about Jesus. Jesus' followers often went to the temple, or the place where God lived among his people, to bless or give thanks to God. They waited in Jerusalem for God to send the Holy Spirit.

In this Gospel, Luke gives us a summary of Jesus going to heaven. Later, Luke will give a more detailed account of God taking Jesus to heaven in the book of Acts. In Acts, Luke will describe God fulfilling his promise and sending the Holy Spirit to the disciples.

Defining the Scenes

Listen to the text once again in the easiest-to-understand version.

In this session, you will help the group visualize this story. You will help the group define the scenes, setting, and characters of the story.

This story has four scenes.

First scene: Jesus appears to his followers in Jerusalem. They are afraid because they think he is a ghost. Jesus shows them his hands and feet, asks them to touch him, and eats fish with them to prove he is really alive.

Second scene: Some time later, Jesus explains the scriptures about the Promised Savior to his disciples. Jesus helps the disciples to understand that he fulfilled the scriptures. Jesus tells them that they need to wait in Jerusalem for God to send the Holy Spirit, so that they have power to be his witnesses.

Third scene: Jesus takes his followers to the Mount of Olives. Jesus blesses them and God takes him to heaven. Jesus' followers worship Jesus then return to Jerusalem.

Fourth scene: Jesus' followers go to the temple often to worship and give thanks to God.

The characters in this story include:

- Jesus
- Eleven apostles
- Other followers

In this session, have the group storyboard, draw out, or use some sort of manipulatives (objects that you can move around such as rocks, sticks, children's toys) to visualize the story and the action in it.

It is important to remember that Jesus was with his followers for 40 days after he came back to life. Not all of these events happened on the same day.

It is important to remember that in Jewish culture, a ghost did not have a physical body and could not eat food.

It is important to remember that Jesus had wounds on his feet and hands from where Roman soldiers nailed him to a cross.

It is important to remember that when Jesus says "everything that is written," that Jesus is referring to the Jewish scriptures, or the words God inspired people to write. The scriptures included God's law that he gave to Moses, the prophecies of the prophets, and the words of the book of Psalms. In this case, Psalms is used as a representative of the rest of Scripture and not just the book of Psalms.

It is important to remember that Bethany was close to Jerusalem on the Mount of Olives.

It is important to remember that when Jesus goes to the Mount of Olives, he was probably traveling with as many as 120 followers.

It is important to remember that by worshiping Jesus the disciples are finally showing that they recognize Jesus as God.

It is important to remember that the disciples were obeying Jesus when they returned to Jerusalem to wait for God to send them the Holy Spirit.

Embodying the Text

Listen to the text once again in the easiest-to-understand version.

In this session, the team will dramatize the story.

This story has four scenes.

The characters in this story include:

- Jesus
- Eleven apostles
- Other followers

Have the team act out the story twice. They should act it out in the language they are translating into. First, have the team act out the story without stopping. The second time the team acts out the story, stop them at different points in the story.

As the team acts out the story the first time, pay attention to the dialogue, flow, plotline, and chronology of the story. Look out for the important or difficult parts of the story or passage to be acted out and not skipped. Help the team remember parts of the story.

Make sure that the team acts out the two disciples telling their story to the 11 apostles and other followers of Jesus when Jesus suddenly appears. One way to do this is by having the actor suddenly appear from behind a rock or a piece of furniture.

Make sure to act out the disciples touching Jesus and looking at his hands and feet to know that he was really alive and not a ghost.

Make sure the team acts out Jesus and his disciples walking out of the city of Jerusalem and going to the Mount of Olives before Jesus blesses his disciples.

Make sure to act out Jesus rising up into the sky and eventually disappearing while his disciples watch him.

Make sure to act out the disciples returning to Jerusalem and visiting the temple daily to thank God.

The second time the team acts out this story, stop them at certain points.

Act out the apostles and other followers meeting together in Jerusalem. The two disciples who came from Emmaus are telling their story when Jesus appears. The disciples think Jesus is a ghost.

Stop the action. Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Joyful. It's just like we said. Jesus is back!" "Afraid. How can Jesus really be alive again?" and "Doubtful. I want to believe he's really back, but it's too good to be true." Restart the action.

Act out Jesus telling them to touch him and showing his hands and feet. Jesus asks them for something to eat to prove that he is not a ghost.

Stop the action. Ask the actor playing an apostle, "How do you feel?" You may hear things like, "Afraid, this person cannot be Jesus. I saw him die!" "Ashamed, he had to make us touch his hands and feet to believe he is real," and "Convinced. Jesus has proven he is really alive." Restart the action.

Act out Jesus explaining the scriptures about the Promised Savior to his disciples. He explains that the scriptures said he must suffer, die, and come back to life on the third day. Jesus also tells them the scriptures say his followers will preach the good news of repentance, or turning from sin to God, and God's forgiveness of sins to all people groups starting in Jerusalem.

Stop the action: Ask the actor playing Peter, "How do you feel?" You may hear things like, "Humbled. Jesus has shown me his forgiveness personally," "Determined. I want everyone to know the good news that they can have a relationship with God because of Jesus," and "Inspired. I want to lead people the way Jesus has led me." Restart the action.

Act out Jesus telling his followers that they are his witnesses. Jesus tells them God is going to send them the Holy Spirit and that they have to wait in Jerusalem to receive it. Act out Jesus leading his disciples to the Mount of Olives. Jesus blesses his disciples then begins to rise up into heaven.

Stop the action: Ask the actor playing Jesus, "How do you feel?" You may hear things like, "Joyful. I'm going to my Father," "Excited. It is time for my followers to share my story with the world," and "Accomplished. I have finished what my Father sent me to do." Restart the action.

Act out the disciples worshiping Jesus. Then they return to Jerusalem and go to the temple often to praise and thank God.

Stop the action: Ask the actor playing the disciples, "How do you feel?" You may hear things like, "Hopeful. We know God will send his spirit soon," "Thankful. I can't believe Jesus chose me," and "Determined. Even though people will persecute me, I will tell everyone the good news about Jesus."

Filling the Gaps

Listen to the text once in the easiest-to-understand version.

Jesus appears to his disciples where they are gathered. He greets them saying, "**Peace** be with you." Peace refers to the absence of conflict and harmony with man and God. Be sure to translate

peace the same way you have before. Peace is in the Master Glossary.

Jesus asks his followers, "Why are your **hearts** filled with doubt?" Jews used the word heart to refer to the part of a person where feelings and decisions take place. Jesus was asking why his disciples doubted he was alive. Be sure to translate heart in the same way you have before. Heart is in the Master Glossary.

Jesus refers to that which is written. This is another way to refer to the Jewish **scriptures**, or words God inspired people to write. The scriptures Jesus explained included words from the **law of Moses** and the **prophets**. "Law of Moses" refers to the law God gave to Moses for his people to live by. "Prophets" refer to messengers of God who spoke to the people on his behalf. Be sure to translate scriptures, law of Moses, and prophet in the same way you have before. All three terms are in the Master Glossary.

Jesus explained how the scriptures say that the Messiah must suffer, die, and come back to life on the third day. **Messiah** refers to the Promised Savior, or the person God chose and sent to his people as savior and king. Be sure to translate Messiah in the same way you have in previous passages. Messiah is in the Master Glossary.

The scriptures also say that the followers of the Promised Savior will tell everyone about repentance and forgiveness of **sins**, or disobedience toward God. **Repentance** refers to someone who turns away from their sin and turns to God to live a new life following God's ways. Whoever repents, God will **forgive** their sins, or remove their guilt and restore their relationship with Him. Be sure to translate repentance, forgive, and sin in the same way you have in previous passages. All three terms are in the Master Glossary.

Jesus says repentance and forgiveness of sins will be preached to all **nations**, or ethnic groups. Be sure to translate nation in the same way you have in previous passages. Nation is in the Master Glossary.

Jesus takes his disciples near Bethany on the Mount of Olives. Jesus **blesses** them, or prays for God's favor, peace, and power in their lives. Be sure to translate bless in the same way you have before. Bless is in the Master Glossary.

As Jesus was praying, God began to lift him up to **heaven**. Here, heaven means both sky and the

place where God lives. Jesus rose first into the sky and then into the presence of God. Think about the best way to translate heaven in your language to have both meanings. Heaven is in the Master Glossary.

The disciples watched Jesus disappear and began to **worship** him. This means they expressed their awe and wonder of Jesus. Be sure to translate worship in the same way you have before. Worship is in the Master Glossary.

The disciples return to Jerusalem and go to the **temple** often. The temple refers to the place in Jerusalem where God lived among his people. Be sure to translate temple in the same way you have before. temple is in the Master Glossary.

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

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Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

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Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

Luke 24:36–53

Audio Content

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