



**SERMON STUDY GUIDE**  
For the sermon preached on  
10/25/2020:  
“Discovering Life”  
Luke 19:1-10

**How to use the Study Guide During Virtual Online Group Meetings**

Group life is even more critical during this incredible season. Over and over, group leaders are reporting that suddenly there is a new hunger to connect, share, pray, and meditate on Scripture together and so we are making these guides available weekly and suggesting a new format during this season.

As you know, our Group Life’s vision is to “practice the way of Jesus.” And while Jesus never had to lead a Torah study over Zoom, he was strategic in his teaching ministry, and we want to be as well.

There are a number of differences between meeting in person and meeting online, ranging from the obvious to the subtle. One is, given our attention spans for online meetings, we want to encourage you to limit the length of your call between 45-60 minutes and we are calling this “Check-In Plus One.” Meaning, spend a few minutes checking in with your group and see if there are any new needs with them (or even amongst their neighbors). The “One” is to spend time in study. As our virtual season continues, our desire for meaningful content and interaction will grow. Given our new format, the study guides based on Sunday’s Sermon will be designed to be more application based (as opposed to unpacking the text with the Inductive Bible Study method). You might consider sharing the passage beforehand with your group in hopes that they might spend more time with the Scripture before the gathering.

As always, we are so grateful for you, your gifting, your servant leadership, and all that you do in practicing the way of Jesus in community.

Grace and peace,  
Pastor Tim Ghali and Pastor Rachel Keeler on behalf of the Group Life Team

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For the Leader: “Check-In Plus One”

Welcome everyone to the Zoom call and outline the goal of this call being 45 minutes. Spend 15-20 minutes checking in with one another, then move into a time of prayer, and then spend some time discussing the application of the Scripture passage.

A “Check-in” question might be, “How are you doing, and is there anything new that has arisen in your life or in your neighborhood that we can pray about?”

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For the Group:

We have made it to our final week of our series, “Disrupted: Following Jesus Outside the Box.” This series has been looking at texts specifically from the Gospel of Luke and this text is the familiar story of Jesus and the tax collector, Zacchaeus, in chapter 19.

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<sup>1</sup> Jesus entered Jericho and was passing through. <sup>2</sup> A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. <sup>3</sup> He wanted to see who Jesus was, but because he was short he could not see over the crowd. <sup>4</sup> So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

<sup>5</sup> When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” <sup>6</sup> So he came down at once and welcomed him gladly.

<sup>7</sup> All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

<sup>8</sup> But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

<sup>9</sup> Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and to save the lost.”

Luke 19:1-10 (NIV)

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To really appreciate how much of a scoundrel he was, we have to understand that he was a *chief tax collector*. Which meant he not only took money from and overtaxed his community, but also from the other tax collectors. He was likely a known personality in Jericho and enjoyed protected status from Roman soldiers and local officials. He profited richly by betraying his own people, and despite his wealth, he was spiritually bankrupt, miserable and lonely.

1. N.T. Wright says, “Whenever money starts to talk, it shouts louder than the claims of honesty, respect and human dignity.”<sup>1</sup> As we read the text, what boxes do you see Zacchaeus stuck in?

*(Answers could include boxes that have limited his spiritual life, his social standing, his physical stature. A lot to unpack here.)*

2. Throughout life, there are so many different types of “boxes,” - identify the many boxes that you feel stuck in.

3. As already stated, Zacchaeus was a sell-out and as the story reveals, he was spiritually lost and desperate for the truth of Jesus. We understand why he had to climb the tree and see Jesus but why do you think Jesus singled out Zacchaeus?

*(This is what Jesus' ministry of grace is about – extending it to the most undeserved. In verse 9, when Jesus says, "Today salvation has come into this house," it isn't because Zacchaeus bought his salvation but that he discovered the grace of God and repented).*

4. Pastor Bryan said that in moving from disruption to discovery, we can find Jesus outside the box. What has the Lord been saying to you, what boxes do you need to move outside of and what are you discovering in the midst of disruption? (Repeat the question and invite your group to answer whichever question resonates most with them).

There is so much disruption going on in us and around us. Take some time and simply pray that the Lord would bring you discovery and grace and may the Lord use us to love the Zacchaeus types around us.