**Bible Study Outline – Luke 9:51-62 – by Robert Lovatt**

What a lot happens in Luke Chapter 9! From Peter’s confession of faith, 5000 being fed, the sending out of the 12, the transfiguration and much else besides. In the passage we are looking at today Jesus sets out resolutely for Jerusalem. As he does so, the disciples still seem to be getting everything wrong. One particular culprit this time is the disciple John who wrote the magisterial 4th gospel (see v.49 and v.54 for example). We’re on the cusp of chapter 10 where Jesus sends out not just 12 but 72. So, these somewhat unreliable disciples are soon to spearhead a critical mission. What can we learn from the way Jesus disciples them?

**Calling down fire from Heaven verses 51 – 56**

1. If you reflect on the ‘Parable of the Good Samaritan’ (next chapter unsurprisingly) and the dialogue in John 4 (the story of the Samaritan woman from whom Jesus askes for water) what was the nature of the relationship between Samaritans and Jews?
2. What must have been going on in the minds of the disciples to call down fire?
3. To call for such a drastic judgment tells us something about their worldview, one that is seriously in error. What would you say was their fundamental error?
4. Why do you think they saw themselves as in different category from the residents of the Samaritan village? Was there any respect in which they were correct?
5. We’re told Jesus is setting out resolutely for Jerusalem. Why the resolution?
6. What is the purpose behind his going to Jerusalem?
7. How does Jesus’ attitude contrast with that of the disciples?
8. How does this section apply to you and me?
9. Are there parallels in our own world?
10. In Acts 8 Peter and John preach in several Samaritan villages 8v14 & 25). How might this preaching tour have gone if it had been known that the fire that had destroyed one of their villages was instigated by John?

The English by culture tend to understate issues (Eg. if you are feeling poorly and someone asks how you are you might say, ‘I’m not so good actually’) whereas the semitic culture tended to use hyperbole or overstate issues. The following statements need to be seen in this sense.

**Foxes have holes vs 57 - 58**

1. Jesus seems to discourage this particular disciple from following him. Why do you think this is? What is the principle from these verses that we are to learn?
2. How would you apply these two verses to our discipleship?

**First let me go and bury my father vs.59 – 60**

1. This time it seems as if Jesus is somewhat rebuffed. The details might seem a little harsh to our ‘British’ ears but what do you think is the issue?

**Let me go back and say goodbye 61 – 62**

1. Again this might seem a little unreasonable at first sight. However, what do you think is the issue at stake?
2. What does it say about the discipleship that Jesus calls for?