

The Way of Jesus Everyday

A DISCIPLESHIP PATHWAY

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**Curriculum adapted from New Life Church*



THE WAY OF JESUS EVERYDAY

| A DISCIPLESHIP PATHWAY

Welcome to The Way of Jesus Every Day!

A 10 week discipleship pathway rooted in the way of Jesus. It is designed to help you explore the fullness of Jesus' invitation to "Follow me", to help you experience life as a disciple, and to prepare you to help others experience the way of Jesus that leads to a life long commitment.

In the Gospels we find that Jesus is always inviting. He came and proclaimed the Good News of His Kingdom for all to repent & believe. As much as forgiveness & believing are important, it's only half the plan. He offers us a relationship to come and follow.

So come & follow Jesus in this experience. Remember that following Jesus is a lifelong process. This isn't about arriving at some point in our faith. It's about stepping into the faithful process to follow Jesus. As a participant, here's what you can expect.

Your D-Group will meet once a week to share stories of how your apprenticeship with Jesus in the everyday is forming you, and in turn revealing the goodness, love and grace of God to those you're connected to.

You will be focused on a specific book of the Bible, which you will read through together, while paying attention to the following question: What is Jesus saying to you, and what are you doing about it?

Each week also contains a variety of practices that you will explore and try out together. Practices designed to help you follow Jesus.

Here we go...



THE WAY OF JESUS IN THE EVERYDAY

Sample D-Group Schedule (Modify to what fits best for your group)

- 15 min-Check in with each other to see how everyone is doing.
- 15 min-Discuss the questions related to this week's message
- 30 min-Go through the weekly D-Group questions or activities.
- 15 min-Pray for one another.

WEEK 1-Do this for the first week with your D-Group

LET'S BEGIN...

As we begin our journey together, let's take some time to share a bit of our story with one another. Take some time to go over the questions below.

D-Group Questions

1. Start getting to know one another. Think about the highlights & major moments in your life that have led you to where you are now. Take 3-5 minutes to share your story with one another.
2. Discuss why you decided to join a D-group. What do you hope to gain in this time together?
3. Share what your relationship with the Lord is like. What does Jesus mean to you?
4. How do you want to grow in following the way of Jesus in your life?

Questions related to Sunday's sermon

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

End your time in prayer together

DISCIPLES WHO HELP OTHERS BECOME DISCIPLES



Follow me...
JESUS

By this we may be sure that we are in him: whoever says, "I abide in him," ought to walk just as he walked.

1 JOHN 2:5-6

He is your example, and you must follow in his steps.

1 PETER 2:21

A disciple is a learner, but not in the academic setting of a schoolroom, rather at the work site of a craftsman.

EUGENE PETERSON, A LONG OBEDIENCE IN THE SAME DIRECTION

Jesus came forward and addressed His beloved disciples. "I am here speaking with all the authority of God, who has commanded Me to give you this commission: Go out and make disciples in all the nations. Ceremonially wash them through baptism in the name of the triune God: Father, Son, and Holy Spirit. Then disciple them. Form them in the practices and postures that I have taught you, and show them how to follow the commands I have laid down for you. And I will be with you, day after day, to the end of the age."

MATTHEW 28:18-20

THE GOSPEL OF LUKE

The following is to be done on your own this week.

THEMES

OUTSIDERS

Luke sees the life of Jesus from an outsider's perspective. Luke is — a Gentile (a non-Jew), writing to Gentiles in the Roman Empire.

Luke's gospel is addressed to Theophilus (also a Gentile) whose name means "loved by God". Theophilus is perhaps a wealthy and influential benefactor of Luke and Paul's work, or Theophilus could be a generic title that applies to all followers of Jesus.

Luke tells stories about the marginalized finding Good News in Jesus – In Luke, these are often called "the poor". The poor include outsiders, women, the poor, the sick, social outcasts and religiously unclean.

Jesus presents himself as an outsider—marginalized from the existing political and economic power structures in Palestine.

Luke shows Jesus' compassion towards the outsider frequently: Zacchaeus the tax collector, the prostitute in Simon's house who welcomed Jesus, or the dying thief on the cross next to Jesus.

Other outsiders in the Gospel include the woman with the issue of blood, lepers, gentiles, the shepherds at Jesus' birth and the teenage Mary chosen to bear Jesus as her son.

Only in Luke do we get parables that concentrate on the outsider giving or receiving mercy (the Prodigal Son, the Good Samaritan, and the Pharisee and the Tax Collector).

RADICAL HOSPITALITY

In Luke it seems as if Jesus is going to a meal, at a meal, or leaving a meal—and Jesus is seemingly always eating with unexpected people—the wrong people!

A major theme in Luke emerges – Jesus welcomes all of us— outsiders, the non-religious, tax collectors, sinners and prostitutes to His table—as is!

MISSION

Luke 4:18-21 is The Nazareth Manifesto: Jesus' mission in his own words. (read this passage out loud! More than once! Seriously!)

Jesus announcement of his mission is the defining moment – the guiding principle – for what Luke chooses to include in his Gospel.

SETTING

CROSSROADS

Palestine/Israel was the crossroads of Mediterranean culture and empires. Every nation with the desire to rule the Mediterranean world passed through Palestine—and enfolded Palestine into their kingdom. Israel had a long history of being the subject of an empire (Egypt, Assyria, Babylon, Persia, Greece, Rome). Israel longed for independence and a return to be their own Kingdom controlling their own destiny. Israel was waiting for a king to restore national pride and secure Israel's boundaries permanently – they waited for the “Messiah” to come. Could Jesus of Nazareth be the long-awaited king to restore Israel's postponed destiny?

CULTURE

There was constant tension and struggle to maintain a focus on the “old time religion” and culture of Israel as they awaited their long-expected king. But Greek culture was pervasive and always threatening to be the dominant influence for the next generation. Greek culture was cool. If you wanted to get ahead in life—you were expected to embrace the Greek way of life. It was called “Hellenization.” The guardians of “religion” felt it was their job to keep their way of life “pure” from outside influence – so they can be ready for their King. It was a massive culture war with the highest stakes. Sound familiar?

ROME

The empire that ruled Palestine and all of the Mediterranean world from north Africa to London was called Rome. Full of highly evolved, well thought out systems—along with the Roman armies—Rome provided the ability for peoples/cultures to interact in ways never seen before:

Rule of law: one government with the same structures and laws everywhere. Pax Romana=Roman peace.

Commerce: a road system that connected the entire empire. (The internet of the 1st Century)

One common language for commerce: Greek

JEWISH RESPONSES TO ROME

There were five dominant Jewish responses to Roman rule and Greek cultural influence:

SADDUCEES

Political collaborators with Rome. Highly influenced by Greek culture. Well to do financially. Often agnostic about God. The Jewish ruling class. Sadducees did not believe in the resurrection of the dead.

ESSENES

Disgusted with Jewish culture and religious practices. Retreated from the cities and culture. Moved to the desert. Set up alternative religious customs and practices. Preserved the oldest copies we have of the Hebrew scriptures (Dead Sea Scrolls.)

PHARISEES

Religious and devout. Rejected the Sadducees embracing of Greek culture. Embraced the lifestyle and religion handed down via Hebrew scriptures. Respected by the common people. Protected the holiness of Old Testament law by passionately creating guard rails of additional rules to be followed by all.

ZEALOTS

Absolutely (and at times, violently) opposed to Rome and to any Jews who collaborated with the enemy. Focused most of their hatred on collaborators.

PEOPLE OF THE LAND

The working poor. Oppressed. Hungry. Sick. “Daily bread” was a daily prayer. The overwhelming majority.

THIS WEEK’S READING

LUKE 1-2

The first two chapters of Luke contain a prologue introduction, the stories of the birth of John (the Baptist) and Jesus, and some of the only text we have about Jesus’s early years. Notice as you read who this “gospel” or good news is written to. Theophilus was possibly a real person – a benefactor of Paul and Luke’s ministry. Theophilus could also be a generic name that means “one who God loves.” Either way, Theophilus is a gentile name, which sets Luke’s gospel out the gate as written to outsiders of the Jewish world. Luke spends a great deal of time discussing all that went into the birth of Jesus – and how people felt about it. He includes a teenage mother, shepherds (outcasts), angels, and even prophets to herald and celebrate the birth of Jesus. Who is this Jesus?

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 1:1-38

TUESDAY: Luke 1:39-56

WEDNESDAY: Luke 1:57-80

THURSDAY: Luke 2:1-20

FRIDAY: Luke 2:21-52

THIS WEEK'S PRACTICE

Implement these practices into your life this week. Do your best, being quick to not shame yourself if you struggle doing them. These are called practices for a reason and they take time to implement. Lean into the grace of God as you follow Him this week. If you can only do one of these, start there.

MY DAILY RHYTHM

A simple way of living into the day with Jesus shaped awareness.



MORNING + MIDDAY + EVENING PRAYER

The world is made of words. Even small, repeated words have power. Regular, carefully placed prayer is one of the keystone habits of spiritual formation and is the beginning of building the tellis (or support) of habit. By framing our day in the words of prayer, we frame the day in love. Set 3 times per day to enter into prayer.



SCRIPTURE BEFORE PHONE

Refusing to check the phone until after reading a passage of Scripture is a way of replacing the question "What do I need to do today?" with a better one, "Who am I and who am I becoming?" Daily immersion in the Scriptures resists the anxiety of emails, the anger of news, and the envy of social media. Instead it forms us daily in our true identity as the beloved children of God.



NO PHONE WHILE WAITING

We are made for presence, but so often our phones are the cause of our absence. To be two places at a time is to be no place at all. Choosing to be present with ourselves, others and God's good creation is an act of love.



MEANINGFUL CONNECTION WITH OTHERS

The habit of spending time on one shared meal, coffee or conversation (even if it's over the phone) each day helps us orient our schedules and lives towards a posture of hospitality - which Jesus regularly embodies and extends to us in every moment.

WEEK 2

Review with your D-Group

This past week we read Luke chapters 1 and 2, and used the My Daily Rhythm practice to intentionally engage each day. Discuss the questions listed below:

Questions related to Sunday's sermon:

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. How did your habit of daily reading go? What went well? What did you struggle with? Discuss ways you can support each other in doing this.
2. What did you discover in your reading through chapters 1 & 2 of Luke?
3. What was Jesus saying to you this week? How did you experience His invitation to follow Him?
4. What did you discover through the Daily Rhythm practice? How did it impact your daily life and relationship with the Lord?

End your time in prayer together.

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 3-5

These chapters jump ahead to the 15th year of the reign of Tiberius. Luke names the high priest, the governor and “rulers” of the regions. Luke is giving a subtle hint to the social and political setting of the coming events. Like Mark and Matthew, Luke includes the “preparing” way of John the Baptist, including some of his teaching. All of this prepares the landscape for Jesus to “begin his public ministry”. Luke includes a genealogy in the middle of the story. Notice how in Luke’s genealogy, Jesus’s lineage is traced back not to a Jewish leader or hero, but to God. Jesus’ temptation is followed by his proclamation of his mission. Read Luke 4:18-19 out loud – this is Jesus’ mission . . . for everyone . . . and he is rejected for it. The stories to follow in this section will show how Jesus will fulfill his mission of being “good news to the poor”. The “poor” here is describing anyone in low status financially, socially, or religiously. Jesus illustrates “who” he is for by the way he interacts in the coming verses.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 3:1-20

TUESDAY: Luke 3:21-4:13

WEDNESDAY: Luke 4:14-37

THURSDAY: Luke 4:38-5:16

FRIDAY: Luke 5:17-39

THIS WEEK'S PRACTICE

LECTIO DIVINA | ENCOUNTERING THE LIVING WORD

Lectio Divina is an ancient spiritual practice focused on prayerfully engaging the biblical text and encountering Jesus, the Living Word, through it. The term is derived from Latin words meaning reading (lectio) and divine (divina). This may be unfamiliar to you and that's okay. This is simply a tool to be in relationship with the Lord. Engage freely and openly, holding your expectations loosely.

FIRST READING

Slowly read the passage of Scripture that you have selected. As you do so, pay attention to any word, phrase, or idea catches your attention. Then, pause for a moment, keeping that word, phrase or idea in view.

SECOND READING

Read the passage again, slowly, and then pause to sit with the word, phrase, or idea that captured your attention. What thoughts come to mind as you meditate on the word, phrase, or idea? What are you reminded of in your life? What does it make you hope for? What might God be inviting you into through that word, phrase or idea?

THIRD READING

Read the passage once more, and begin to converse with God about it. Tell God what word, phrase, or idea captured your attention and what came to mind as you meditated upon it. Ask Him what He may want to say to you through that word, phrase, or idea. Listen for how God might be using the word, phrase, or idea to bless and transform you. Tell God what you have been thinking and feeling as you've listened and meditated.

EXAMPLE

Luke 4:14-21

SUGGESTED SCENES FROM LUKE 3-5

Luke 3:3-6

Luke 3:21-22

Luke 4:1-13

Luke 4:14-21

Luke 5:1-11

Luke 5:17-26

Luke 5:27-32

WEEK 3

Review with your D-Group

This past week we read Luke chapters 3-5 and practiced Lectio Divina. Discuss the questions listed below:

Questions related to Sunday's sermon:

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions:

1. What did you discover in your readings through chapters 3 & 5 of Luke?
2. What was the practice of Lectio Divina like for you? How consistent are you in your time with the Lord? Share how you can encourage one another.
3. Re-read Luke 4:18-19 together. This is Jesus' mission. Who does Jesus care for according to these verses?
4. What was Jesus saying to you this week?
5. Is there anything He is inviting you to change?

End your time in prayer together

THIS WEEK'S READINGS

The following is to be done on your own this week.

LUKE 6-7

Jesus takes on the Sabbath in the first part of chapter 6. You'll see Jesus break "Jewish rules" for the sake of compassion for both insiders and outsiders as a theme in Luke. Jesus calls 12 disciples . . . apprentices . . . leaders (Luke calls them apostles) to help him fulfill his mission. Luke's version of the sermon on the mount, which is sometimes called the sermon on the plain follows in this section. Jesus is teaching his disciples the core tenants of what it means to follow him. In chapter 7, Jesus attributes faith to a Roman officer, which would have enraged most of his Jewish friends. He raises the dead, talks with and about John the Baptist, and finds himself at a dinner that doesn't at all go the way his host had planned. Jesus is drawing lines of faith, acceptance, and belief in ways no one expects.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 6:1-11

TUESDAY: Luke 6:12-26

WEDNESDAY: Luke 6:27-49

THURSDAY: Luke 7:1-35

FRIDAY: Luke 7:36-8:3

THIS WEEK'S PRACTICE

SABBATH

The Creator swept into being the heavens, the earth, and all their hosts in six days. On the seventh day—with the canvas of the cosmos completed—God paused from His labor and rested. God blessed day seven and made it special—an open time for pause and restoration.

GENESIS 2:1-3 (ALSO: EXODUS 20:8-11, DEUTERONOMY 5:12-15)

The Sabbath was made for the needs of human beings, and not the other way around.

JESUS (MARK 2:27; ALSO NOTICE LUKE 6:1-11)

Sabbath can be a 24 hour period, but that might be difficult to start. If needed, start with a 6 or 8 hour sabbath. Remember the purpose of Sabbath is to worship, rest, and delight. During your sabbath, try to purposefully rest, worship, & delight. Intentionally, only do that which will help you rest, worship, & delight. There is a lot of flexibility for what this means for you. It could mean going on a walk, praying, feasting on food with family, reading a book, and so much more. It does not have to just be reading your Bible or praying, while those are important. The Lord is always with you & the Sabbath is a time to awaken yourself to the reality of His presence. Do that which brings rest and leave the rest of your worries to the Lord. Before you make excuses regarding of the amount of time you have, consider this. Jesus needed Sabbath. God rested. When we do not Sabbath, we go against the rhythm of creation. Sabbath does take sacrifice & prioritizing. Maybe consider what it is you need to sacrifice & prioritize in order to make Sabbath a reality in your apprenticeship to Jesus.

Set aside time to & commit to Sabbathing this week. Delight, worship, and rest with the Lord so you can feed your very soul.

WEEK 4

Review With Your D-Group

This past week we read Luke chapters 6 and 7, and practiced the rejuvenating gift of sabbath keeping. Discuss the questions listed below:

Questions related to Sunday's Message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapters 6 & 7 of Luke. What stood out to you? What challenged you? What questions do you have?
2. What is your relationship with rest like? Do you usually live in a state of restfulness or restlessness?
3. Did you try practicing Sabbath this week? What was that experience like for you?
4. To experience the life of Jesus we must take on the lifestyle of Jesus. How are you being invited to do this?

End your time in prayer together

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 8-10

People tend to get tripped up on deciding who can and who can't follow Jesus. In Jesus's day, the questions were different (who is righteous/clean/acceptable) but the heart was the same. In Luke 8-10, Jesus flips the script on who is in. He's been kind and compassionate to outsiders, but in these chapters, he is radically inclusive . . . even celebratory . . . of women, gentiles, the unclean, the fearful, the hungry, and ultimately—the enemy. Notice how not just the marginalized are noticing Jesus's strange way – even Herod is perplexed. Jesus's own disciples are trying to figure out what to do with him, and Peter makes his declaration that Jesus is the Messiah – the saving one. There is a wild scene on a mountain top that convinces Peter, James, and John that Jesus really is from God, and then Jesus starts his journey to Jerusalem. Along the way, Jesus sends disciples on missions and talks about what truly matters – how you love people. He uses a story about “a despised Samaritan” – the worst kind of person to a Jewish listener – to get to the heart of love in the Kingdom Jesus is building. In the Kingdom of God, your enemy may be who God uses to save your life and show you the compassion of God. Jesus spoke of the cost of discipleship earlier in these chapters – he illustrates it with this story and says, “Go and do the same”.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 8:4-25

TUESDAY: Luke 8:26-56

WEDNESDAY: Luke 9:1-50

THURSDAY: Luke 9:51-10:24

FRIDAY: Luke 10:25-42



THIS WEEK'S PRACTICE

A PRAYER OF REFLECTION (EXAMEN PRAYER)

This prayer practice was developed by Ignatius of Loyola (1491–1556) and is focused on being attentive to God's presence in the midst of daily life.

LIGHT

The Examen is a way to create space in which to carry on a conversation with God. Begin by asking the One who is “is pure light, undimmed by darkness of any kind (1 John 1:5)” to grant you the ability to clearly hear, understand and respond.

THANKS

I will ponder with great affection how much God has done for me, and how much He has given me of what He possesses, and finally, how much ... the same Lord desires to give Himself to me.

—Ignatius, The Spiritual Exercises

REVIEW

Watch the day play back before you in my your mind, as if you were watching a movie. When did you feel you were cooperating most fully with God? When were you resisting? Review moment by moment with the Lord.

RESPOND

After reviewing, take time to converse with God, expressing your thoughts on the actions, attitudes, feelings, and interactions you saw. You may want to seek forgiveness, ask for direction, express gratitude, or resolve to make a change and move forward.

NEXT

Look toward tomorrow. Ask God to be present in your thoughts, actions, and relationships as you move on to live a new day more fully alive to the presence of Christ.

The name Prayer Of Reflection comes from A Guidebook To Prayer: Twenty Four Ways To Walk With God by MaryKate Morse

WEEK 5

Review with your D-Group

This past week we read Luke chapters 8-10, and practiced the prayer of reflection (also known as The Prayer of Examen). Discuss the questions listed below:

Questions related to Sunday's message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ckk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapters 8-10 of Luke. What stood out to you? What challenged you? What questions do you have?
2. Did you practice the prayer of examen? What was that like for you? Did Jesus reveal anything to you?
3. Do you believe God is with you? Why or why not?
4. Share any ideas you have on how you can all stay connected during the week to encourage one another. What makes you feel supported?

End your time in prayer together

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 11-15

There is a lot to read this week, but it's worth getting into these teachings and parables. In the ten parables unique to Luke—these themes emerge: the poor and the marginalized, wealth and possessions, conflict and rejection, and Jesus coming for the lost, famously highlighted in the chapter fifteen. Compassion for the other—centered in the understanding that Jesus shows compassion to me (who should have been other to him)—shifts everything about how people interact, pray, and understand the world around us. Notice how Jesus grieves for Jerusalem in chapter 13. Jesus wants all to experience his love and redemption, but he knows that those in places of power will struggle with the thing they need most to get there— humility. Using a series of stories about dinner parties, Jesus illustrates the kind of reckless love he is offering each of us —and asks that we offer others in return. Chapter 15 contains 3 famous “lost things” stories. What if we try reading these stories from the perspective of being the lost ones, not the owner of the thing that has been lost?

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 11:1-36

TUESDAY: Luke 11:37-12:48

WEDNESDAY: Luke 12:49-13:35

THURSDAY: Luke 14

FRIDAY: Luke 15

THIS WEEK'S PRACTICE

TAKE A PRAYER WALK

Jesus teaches his disciples to pray in Luke 11 (Also Matthew 6) and says "When you pray, say: Father, hallowed be your name. Your kingdom come..." Your kingdom come. That short phrase is packed with so much. In praying it we are saying "Father, may your good rule and reign, and the flourishing for everyone and everything that results from such come here." And when we pray this, we are also giving ourselves over to being available for God to demonstrate what his good kingdom is like in tangible ways to those we encounter each day (Another biblical text that can be helpful for cultivating this mindset, imagination and way of life is Jeremiah 29:4-7, where God's people are called to seek the shalom, the peace, the holistic well being of the place God has planted them.)

With that in mind, here's a simple way to pray for God's kingdom to come in your neighborhood, city, or anywhere else you spend your days.

- 1 Before heading out, take a moment to center yourself in "Father, hallowed be your name. Your kingdom come..."
- 2 As you walk your neighborhood, city, or campus simple pray for God's kingdom to come in every house, business, school, etc. that you pass.
- 3 As you walk, listen, notice, and be available to those you pass. Whether it be a simple hello and smile, being available for someone's question, commenting on something beautiful or good that you encounter or lending a hand to someone who needs it - be present and available.
- 4 Finally, become a regular. Lean into this practice over and over again - walk the same neighborhood, city, campus, etc., and see what connections and conversations develop.

WEEK 6

Review with your D-Group

This past week we read Luke chapters 11-15, and our practice was prayer walking. Discuss the questions listed below:

Questions related to Sunday's Message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapters 11-15 of Luke. What stood out to you? What challenged you? What questions do you have?
2. What is your relationship with prayer like?
3. How was the practice of doing a prayer walk? What did you learn in doing it?
4. In what ways are you being invited to allow Jesus' kingdom to come in your life?
5. How are we to partner with Jesus to bring His kingdom to others? Who is someone you could be discipling?

End your time in prayer together.



THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 16-17

Jesus continues with parables centered on the rich and poor in chapter 16. In the middle, he tosses in a teaching on the law. The Law to a Pharisee was the way to see God and point others to God. There was a belief that “if everyone kept the Torah (the law) for one day, the Messiah would come.” Jesus, who Luke tells us is the Messiah, is standing in front of them trying to get them to see God’s heart of compassion behind the law. Jesus speaks about the Kingdom of God, faith, and forgiveness. Luke tells us the story of yet another outsider who is healed from Leprosy—made clean and acceptable to his community by Jesus. One of 10 who are healed comes back praising him. Next to his gratefulness and faith, the religious leaders continue to question Jesus about what the kingdom looks like. Luke seems to do this often – have the Pharisees ask a question and then have Jesus do something that answers in deed, not word. As if the outsider, Luke, is asking the insiders, “Can’t you see what is happening?”

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 16:1-18

TUESDAY: Luke 16:19-31

WEDNESDAY: Luke 17:1-10

THURSDAY: Luke 17:11-19

FRIDAY: Luke 17:20-37

THIS WEEK'S PRACTICE GRATITUDE, CONTENTMENT & GENEROSITY SURVEY

In Luke 16:14 we hear Jesus saying “No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve God and be enslaved to money.” And elsewhere in Luke, and the other New Testament Gospels, we see that the Jesus way, as it relates to money and possessions, is one of gratitude, contentment and generosity. This week, let's take time to assess our relationship with what we have, and listen for how Jesus might be inviting us to give thanks and extend generosity.

Take a moment to consider what you have, and choose the option that best describes each area below: lacking (LA), adequate (AD), abundant (AB), luxurious (LU). Next, assess your contentment in each area. Finally, consider the questions to the right that relate to generosity. Be honest with yourself, with no shame, being available to what God wants to do in you.

Food
Satisfaction: LA AD AB LU

What did the survey stir up within you?

Clothing
Satisfaction: LA AD AB LU

How does the extent of what you have relate to your default posture when it comes to generously sharing with others?

Shelter
Satisfaction: LA AD AB LU

Transportation
Satisfaction: LA AD AB LU

Health Care
Satisfaction: LA AD AB LU

What is one real need that you are aware of in the life of someone you're connected to that you would like to meet as an expression of gratitude for God's provision?

Education
Satisfaction: LA AD AB LU

WEEK 7

Review with your D-Group

This past week we read Luke chapters 16-17 and leaned into the Gratitude, Contentment & Generosity Survey. Discuss the questions listed below:

Questions related to Sunday's message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapters 16-17 of Luke. What stood out to you? What challenged you? What questions do you have?
2. You have been reading about Jesus' kingdom lately. According to Jesus, what is His kingdom like? Who is it for?
3. Review your answers from the survey above with one another. Did completing this survey reveal anything to you?
4. How might Jesus be inviting you to be more generous?
5. Where in your life are you discontent? Is Jesus speaking to that part of your life? How so?

End your time in prayer together

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 18

Jesus dives deep into teaching about the heart of a disciple in this chapter. Luke relays some parables Jesus tells which elevate the faith and deeds of those rejected by society in opposition to the religious leadership who SHOULD be righteous. Jesus is, over and over again, trying to make the point that standing, wealth, birth, age, ability, or health does not keep anyone from the kingdom of God. It is the compassion of God that makes a way for all people to join Jesus in his Kingdom. "Who in the world can be saved," they asked. To this question, notice the response of the blind beggar Luke introduces us to . . . "Lord, he said, "I want to see!" And Jesus said, "All right, receive your sight. Your faith has healed you."

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 18:1-8

TUESDAY: Luke 18:9-14

WEDNESDAY: Luke 18:15-30

THURSDAY: Luke 18:31-34

FRIDAY: Luke 18:35-43

THIS WEEK'S PRACTICE

WHAT DO YOU WANT? | A SIMPLE WAY TO PROCESS DESIRE WITH JESUS

In Luke 18:35-43 we read the following: "As Jesus approached Jericho, a blind beggar was sitting beside the road. When he heard the noise of a crowd going past, he asked what was happening. They told him that Jesus the Nazarene was going by. So he began shouting, "Jesus, Son of David, have mercy on me!" "Be quiet!" the people in front yelled at him. But he only shouted louder, "Son of David, have mercy on me!" When Jesus heard him, he stopped and ordered that the man be brought to him. As the man came near, Jesus asked him, "What do you want me to do for you?" "Lord," he said, "I want to see!" And Jesus said, "All right, receive your sight! Your faith has healed you." Instantly the man could see, and he followed Jesus, praising God. And all who saw it praised God, too."

Notice Jesus' question. "What do you want (me to do for you)?" Throughout the New Testament Gospels we find Jesus asking people this question, in a variety of ways.

This practice is designed to help you process your own desire with Jesus, who shows us that God is interested in engaging our desire, not ignoring or suppressing it.

1

Take a pack of index cards and a pen and find a comfortable place to sit and write.

2

Write down one thing you want on each card. Don't filter. Simply write. One item per card. And keep writing

3

When you think you've captured every desire, give some space for others to surface - get up and move, take a short walk, whatever, and then write some more.

4

Next, with the cards on the table, slowly read Luke 18:35-43 (above). Take time to envision Jesus approaching you, his commitment to being with and attending to you. Hear Jesus ask you, "What do you want me to do for you?"

5

With Jesus' invitation in your ears, begin to read back through your cards, and pay attention to any themes that begin to emerge. In fact, it might be helpful to stack the cards according to theme.

6

Finally, pay attention to which of the cards, which theme, gets at what you really want - the desire beneath the desire, and voice that to Jesus, in response to his question. Then, simply sit in the moment, and hear him say "All right.."

7

Don't fret about how he'll bring the desire to fruition, or if it will look exactly like you think, but accept his goodness and commitment to your flourishing, and give thanks.



WEEK 8

Review with your D-Group

This past week we read Luke chapter 18 and gave time to a practice designed to help us process desire with Jesus. Discuss the questions listed below:

Questions related to Sunday's message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapter 18 of Luke. What stood out to you? What challenged you? What questions do you have?
2. In what ways are God's kingdom different than the kingdoms of our world? How do citizens in His kingdom act?
3. Discuss this week's practice & what it was like for you. Do you believe Jesus wants to address your desires?
4. What did this week's practice show you about what you desire? Maybe you desire for God to change your desires. How do you want Him to do so?
5. The blind beggar had seek Jesus out for Jesus to respond to Him. What would you tell Jesus if He crossed in front of you, just like the blind beggar? Do you tell Him that in prayer?

End your time in prayer together

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 19

Chapter 19 introduces the reader to Zacchaeus, whose story is a deep dive into how Jesus intends to interact with everyone – and the response that we have to Jesus's undeserved compassion and invitation to a new way. What do we do with the compassion and love that Jesus offers in his new kingdom? Jesus tells a parable to describe his hope: That we would invest it and share it with others. This is the story Luke uses to lead into Jesus's "Triumphal" or "Messianic" entry into Jerusalem. Again from a heart of compassion (Jesus weeps over Jerusalem) Jesus puts on a display of his passion for protecting the marginalized and overturning religious control over people in the temple. This act was dramatic and became fuel for those in power to plot his death.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 19:1-10

TUESDAY: Luke 19:11-27

WEDNESDAY: Luke 19:28-40

THURSDAY: Luke 19:41-44

FRIDAY: Luke 19:45-48

THIS WEEK'S PRACTICE

LAMENT FOR THE BROKENNESS WE ENCOUNTER

In Luke 19:41-42 we hear these words: "But as he came closer to Jerusalem and saw the city ahead, he began to weep. 'How I wish today that you of all people would understand the way to peace...'" In this scene, Jesus laments over the lack of peace, shalom, the way things ought to be, and the pain and consequence that brings upon the people of the city.

1

At least once this week, take time to consider the following. Write down your observations.

If Jesus were to look over your city, what might cause him to lament?

What do you hear as you go about your day? Are the words and messages you encounter - both personally, as well as those you hear being addressed to others - providing help and hope, or are they harmful?

What do you notice about how people are treated as you go through your day? Are dignity, respect and equity offered equally to all?

2

After capturing your responses, write out your own words of compassionate lament for the brokenness that needs to be made right in your city. Consider how Jesus might be inviting you to be part of the transformation that's needed.

WEEK 9

Review with your D-Group

This past week we read Luke chapter 19 and practiced lament for the brokenness we encounter in the places God has planted us. Discuss the questions listed below:

Questions related to Sunday's message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapter 19 of Luke. What stood out to you? What challenged you? What questions do you have?
2. Jesus has an interesting interaction with Zaccheus in this chapter. What can we learn from how Zaccheus responds to Jesus?
3. In chapter 19, Jesus talks about a parable of the ten minas (about three month's wages). He has given all of us a gift that is to be invested. How are we to invest what He has given us? If He came back today, which of the three servants do you identify with the most?
4. In our weekly practice, we wrote a lament. What are you lamenting with the Lord right now?
5. Is there transformation in our community that needs to occur that Jesus is inviting you to be a part of?

End your time in prayer together

THIS WEEK'S READING

The following is to be done on your own this week.

LUKE 20-21

The narrative is now centered on Jesus publicly engaging with people in Jerusalem. In Luke's Gospel, Jesus spent most of his days teaching in the countryside (Galilee, Capernaum, even Bethany), but now, he is teaching in the temple. Recall Jesus's early days teaching in the temple and how all who heard him were astonished. Now, those who heard him were trying to trap him into some anti-Roman or anti-Torah sentiment that would be grounds for his arrest. Jesus is masterful as he discusses authority, taxes, resurrection – to the point that “no one asked him any more questions.” Luke continues to highlight moments that religious leaders are called out by Jesus followed by placing those exchanges next to stories of outsiders or the marginalized being celebrated. The Widow and her offering are an example of this. Jesus then makes what could easily be seen as a threat against the temple and calls his disciples to be ready for what the kingdom really looks like – watch for the seasons, understand the signs. It's as if he is saying, “I've been showing you all this time, don't miss it. His urgency is building, and it makes sense, because his days are drawing short.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 20:1-19

TUESDAY: Luke 20:20-40

WEDNESDAY: Luke 20:41-21:4

THURSDAY: Luke 21:5-24

FRIDAY: Luke 21:25-38

THIS WEEK'S PRACTICE

THE IDEA AUDIT

1

IDENTIFY WHERE YOUR IDEAS COME FROM

Take a few minutes to think about where your ideas about yourself, others and the world come from. This can be social media, movies, shows, music, art, friends, books, podcasts, or something else. Write down 3-5 sources of ideas in your life, beginning with the most influential. (Hint: If you're not sure which sources are most influential, begin with the sources that consume the most time, that evoke the most emotion, or to which your mind travels most when you're distracted.)

2

NAME YOUR IDEAS

Choose an idea source (1 of the 3-5 that you wrote down in step 1) that you think is the most influential in your life. Then brainstorm, and write down, all of the ideas that you have received from that source.

Examples:

In the most recent episode of _____, the message behind the story was _____.

As I've scrolled through my Instagram feed lately, I've found myself feeling like _____.

3

REVIEW YOUR IDEAS

Review the list of ideas that you wrote down in step 2, and ask yourself: How does this idea align with the Jesus way (which we've discovered during our time in the Gospel of Luke), and what is it producing in me?

WEEK 10



Review with your D-Group

This past week we read Luke chapters 20-21 and gave time to a practice designed to help us process desire with Jesus. Discuss the questions listed below:

Questions related to Sunday's message

1. What did Jesus say to you during Sunday's message and what are you going to do about it?
2. What did you find to be challenging about the way of Jesus from Sunday's message?
3. For additional discussion (if needed), see our weekly listening guide with our message outline & "talk it over" questions found at: <https://www.ctk.church/north-bay/sermons/>

D-Group Questions

1. Share what you discovered in reading chapters 20-21 of Luke. What stood out to you? What challenged you? What questions do you have?
2. Luke contrasts the stories of religious leaders criticizing Jesus with a poor widow being faithful. Discuss how this might be challenging for you. How can we learn from the poor widow?
3. What are some practical ways you can seek & build God's kingdom in your daily life?
4. In doing this week's practice, what did you discover about where your ideas come from?
5. How do the sources of your ideas line up with the way of Jesus? Do they? How does this make you want to change the way you intake information to line up with Jesus more?
6. This is the last week you will gather with your D-group. Discuss how you will stay in touch with each other. How will you continue to invest in your discipleship & in discipling others?

End your time in prayer together

THIS WEEK'S READING

LUKE 22-24

Luke's account of Jesus's Last Supper, Peter's denial, Judas's betrayal, Jesus's trial and crucifixion, his burial and his resurrection are all found in these final chapters of Luke. Still, Luke is calling out unlikely interactions. Jesus's conversation with a thief crucified beside him is a picture of the invitation Jesus offers in his death. In chapter 24, the most unlikely of witnesses, women are invited by the angels to bring the story of Jesus's resurrection back to the disciples. There is an interaction that will remind you of a time when Jesus healed a blind beggar in chapter 24. Two followers of Jesus were walking on a road. They didn't recognize Jesus. They talked about him and asked questions about what it all meant. They were missing him – right in front of them. Then, "Suddenly, their eyes were opened" and they saw that Jesus was with them. Jesus then appears to his disciples and ascends to heaven, telling them to wait for the Holy Spirit. Luke continues his story in the book of Acts which shows many more opportunities for believers' eyes to be opened to Jesus who is with them by his Spirit, bringing his Kingdom . . . Good news to the poor.

As you read, take your time listening to what Jesus might want to say to you through the text. Read through it slowly, fight the urge to just get through it. Allow yourself to be available to the word of God.

MONDAY: Luke 22:1-53

TUESDAY: Luke 22:54-23:25

WEDNESDAY: Luke 23:26-56

THURSDAY: Luke 24:1-34

FRIDAY: Luke 24:35-53

THIS WEEK'S PRACTICE

COMMUNION (ALSO KNOWN AS THE EUCHARIST AND THE LORD'S SUPPER)

In Luke 22 Jesus shares a meal, referred to as The Last Supper, with his disciples. During their time at the table the following takes place: “He took some bread and gave thanks to God for it. Then he broke it in pieces and gave it to the disciples, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ After supper he took another cup of wine and said, ‘This cup is the new covenant between God and his people—an agreement confirmed with my blood, which is poured out as a sacrifice for you.’”

Bread. Wine. A practice of remembering Jesus' sacrificial death, which roots us in a reconciled and never ending relationship with God, the one who loves us completely.

A practice that we are invited to participate in regularly. For, Jesus says “Do this in remembrance of me.”

So as we find ourselves around tables this week - at home, at the cafes and restaurants we frequent, etc., may we remember.

The body of Christ has been given, broken for us.

The blood of Christ has been poured out, shed for us.

