

# Session 4

## TO SEEK AND SAVE

*Luke 19:28-44*

*(Luke 19:10)*

### Memory Verse


*“For the Son of Man has come to seek and to save the lost.”*

– LUKE 19:10, CSB



## To Seek and Save

**THEOLOGICAL THEME:** Jesus came to His own, taking on flesh to complete His mission of living a perfectly righteous life in the stead of man and dying a sinner's death in the place of man.

 What do you know about the experience of adoption and/or fostering?

---

---

 What spiritual parallels might be made with adoption and fostering?

---

---

There are many great and precious promises in the Bible that comfort Christians. There is no promise in the Bible more joyous and treasured than this: “He predestined us to be adopted as sons through Jesus Christ for himself, according to the good pleasure of his will” (Eph. 1:5). A Christian isn’t just someone who has been forgiven of sin and freed from death, but he or she is made a child of the King and given eternal life. God has promised that those who are in Christ will be a part of His household, sit at His table, and rest upon His provision.

Adoption and fostering are living examples of that. In an imperfect yet powerful way, when families receive these little ones into their households to sit at the family table and to rest upon the provision of the parents, they are reflecting the very thing God does for His children.

Christ came to open the way for the adoption of sinners into the family of God. Let's look together at a story that makes up a part of that great rescue.

## Session Summary

Our passage today describes Jesus' entry into Jerusalem the week of His crucifixion. Christ knew what suffering lay ahead of Him, and He knew that He was coming to the apex of His mission on earth. Over His few years of ministry, He had gained a following and a reputation. He was loved by some and hated by others. Many people had witnessed His miracles and greatly benefited from them. The religious leaders saw Him as a threat to their traditions and their influence and power over the people of Israel. Christ was not caught up in trying to please any of these people. His focus was to do the will of the Father (John 4:34). He was not turned to either side, but kept His eyes fixed firmly on Jerusalem and the trial that awaited Him there.

Just before Jesus' entry into Jerusalem, He passed through Jericho where He met Zacchaeus. While in his house, Jesus said "the Son of Man has come to seek and to save the lost." In this way He summed up His mission and made it clear why the work that lay before Him in Jerusalem was central to His purpose for coming in flesh to live among His people.

### 1. He Came (Luke 19:10, 28-37)

In Luke's narrative of the triumphal entry, we find a parallel to Jesus' wider mission. His arrival into Jerusalem mirrored His coming in flesh.



Why was Jesus determined to get to Jerusalem?

---

---

Jesus knew that His real work was to take place in Jerusalem. He knew that one of His own disciples would betray Him. He also knew that the rest of His disciples would abandon Him in His hour of betrayal. He knew that He would be delivered up to the religious leaders. He knew that they would charge Him with crimes and punish Him with crucifixion. He knew that He would suffer greatly and that He would die. Jesus Christ was

determined to go to Jerusalem because He was determined to accomplish this great work. Nothing would deter Him from it (Matt. 16:2).

The way to Jerusalem was prepared for Jesus. A colt had been prepared upon which He would ride as He made His way into the city. What a mystery: God in flesh, riding upon a beast of burden into the city that He had established in order to be crucified by His own. But Christ was making His way to Jerusalem long before that day. The whole reason He came to His creation was to make His way to that city on that day. Before a colt was ever prepared for Him, a young virgin was. This humble woman was chosen to carry her Savior to full-term and give birth to Him, God in flesh. Truly, this is amazing.



**What does it mean exactly that God the Son took on flesh? Why does this matter?**

---

John wrote in the first chapter of his Gospel, “He was in the world” (John 1:10a). And then in verse 11a, “He came to his own.” Finally, in verse 14a, “And the Word became flesh and dwelt among us.” God the Son took on flesh and humbled Himself. “He emptied Himself by assuming the form of a slave, taking on the likeness of men” (Phil. 2:7).

This is a profound and awe-inspiring mystery. God the Son, the second person of the Trinity, who has existed from eternity, took on flesh and dwelt among us. Galatians 4:4-5 says, “When the time came to completion, God sent His Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons.”

Jesus was fully God and fully human at the same time. He has both a human nature as well the divine nature. These two natures are combined in the one person of Christ. They don’t mix to become something other than divine or human, but are joined. The theological term for this is the “hypostatic union.”

Jesus did not cease to be God when He took on flesh. Also, Jesus wasn’t less than human. Jesus was fully God and fully man. This was necessary because only a

Redeemer who was fully God and fully human could bring people to God. He had to be fully human so that in human nature He could obey the whole law of God perfectly and then suffer the punishment for human sin. He did both of these things on behalf of all those who put their faith in Him. He had to be fully divine so that His obedience and suffering would be perfect and effective to save the lost. Also, His divine nature made it possible for Him to bear up under the righteous wrath of God the Father and overcome the grave.

**?** Application: How is the reality of the incarnation a sign of God's love for sinners? How does the length to which God went to rescue you influence your love and devotion to Him?

---

---

## 2. To Seek (Luke 19:10, 38-40)

As Jesus made His way into the city riding upon the colt, those around Him began to cry out saying, "Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven!" (v. 38). This adulation caused the Pharisees present in the crowd to become upset, and they told Jesus to command His disciples to cease from their praise.

**?** Why do you think the Pharisees wanted the disciples to stop calling out in praise?

---

---

The Pharisees objected because they believe the praise of the disciples was not fitting for Jesus. In their minds Jesus was a mere man and shouldn't receive that sort of praise. What they did not understand was that Christ did indeed deserve praise from His disciples as well as from the Pharisees. There was nothing more fitting or right than for all of those in the presence of Christ to humble themselves and exalt Him. In fact, Jesus told the Pharisees that if the people stopped praising, then the very rocks themselves would cry out.

**?** What was Jesus' purpose in seeking out the lost? How is Palm Sunday connected to this mission?

---

---

Jesus came to seek and to save the lost, but what was He saving people for? Jesus explained in John 4:34 that “an hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and in truth. Yes, the Father wants such people to worship him.”

Jesus came to save people for the glory of God. This means two things. It means that His very act of saving sinners brings God glory, but it also means that those who are saved will give glory to God. Jesus came so that those who were created to worship the one true and living God could do so. Isaiah wrote, “Everyone who bears my name and is created for my glory. I have formed them; indeed, I have made them” (Isa. 43:7)

**?** Application: How does this reality that Christ sought you out for God's glory affect the way that you order your affections and activities? What needs to change in your daily life?

---

---

### 3. To Save (Luke 19:10, 41-44)

As Jesus neared Jerusalem, Luke reported that Christ wept over the city. Christ knew the fate that awaited this city that was so near to the heart of God. Despite the fact that the people of Israel had been so unfaithful and that He would suffer greatly there, He had compassion for them.

**?** How was the compassion Christ displayed in these verses connected to His willingness to go to the cross?

---

---

Christ gave up His life freely because He had compassion on sinners both during those days and today. Jesus told Nicodemus that love was the motivating factor for God the Father sending God the Son into the world in order to save sinners (John 3:16).

**?** What did Jesus' incarnation have to do with His sacrifice for the salvation of sinners? How are you reminded of Christ's humanity in today's passage?

---

---

The work of Christ was to redeem mankind from the punishment for and disaster of sin. His nature and identity made this possible. Jesus is fully God and fully man. Because Jesus, the Savior, came in the likeness of sinful flesh, God remains perfectly just while also justifying the wicked.

God condemned sin by placing it on Christ and removing from sinners the wrath that they deserved. To be the true mediator between God and man, Jesus had to really and actually take on flesh and live as a human being. He shared human nature with us except for one thing—His flesh was not tainted by inherited sin. He was completely sinless until the Father placed the sins of the world upon Him. Because Jesus was truly God and truly man and lived a life of perfect righteousness in human flesh, He is the only sacrifice able to satisfy the demands of God the Father.

Jesus remained fully divine even after He took on flesh. This is an important aspect of Christ's nature because to deny Jesus' divinity is to deny 2000 years of orthodox Christian teaching and, more importantly, fundamentally change the gospel to a message that is powerless to save. The Bible teaches that Jesus Christ in flesh is God. Evidence for the full deity and full humanity of Jesus Christ is at every turn in the New Testament.

Jesus' payment for humanity's sin and His righteousness credited to their account was the way that was opened up at the cross. This is the heart of the gospel. First Corinthians 5:21 says, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." Take note of how this verse summarizes what we may call the "Great Exchange." First, Paul pointed out that Jesus took on sin (made Him to be sin who knew no sin). Christians believe that

Jesus paid the price for their sins on the cross and took away the punishment that is due to them. The death of Christ is certainly no less than this, but there is more. Look at the last clause of this verse: “so that in him we might become the righteousness of God.” Not only is the sin of Christians accounted to Christ, but also Christ’s righteousness is accounted to Christians. In other words, when God the Father looks upon Christians, He sees the righteousness of Jesus.

The cancelling of sin-debt is only the first blessing that a saved person receives. Christians aren’t declared innocent and then turned loose to make their way through the world. Rather, Christians are adopted into God’s family. They are given the right to become children of God because of the atoning death of Christ (John 1:12). Not only does God rescue them from the possession of the enemy, but also He brings them into His home and makes them a part of His family.

Further, Christians are given the gift of the indwelling of the Holy Spirit, the third person of the Triune God. God Himself dwells in His children to comfort, convict, empower, and lead them into truth. The Holy Spirit is a helper to them and brings to mind the things that they have learned from the Scriptures (John 14:26). The Holy Spirit aids them by interceding for them in their weakness (Rom. 8:26-27). There are many other benefits that are promised to Christians that can be discovered and enjoyed by consistent, humble, and prayerful study of the Scriptures.



**Application: How is the saving work of Christ affecting your life today? If you are not yet following Jesus, how are you challenged in this by today’s study?**

---

---

## Conclusion

The hope and joy of Christians is that Christ came into the world in flesh so that He could enter into Jerusalem and suffer for the sins of many. The incarnation is central to the gospel message, and Christians should meditate upon its reality and let the power and joy of it overwhelm them. Jesus, God in flesh, came to seek and to save the lost. Those who are redeemed by His blood now can approach God and worship in spirit and truth. They also enjoy the benefits of being numbered among God’s children.



**?** How does Jesus' commitment to save sinners by coming in the flesh and making His way to Jerusalem inspire you to be committed to reaching others for Christ?

---

---

**?** Do you believe that you have been saved to worship God? How is your life centered around worshiping God? What are some ways that you can be more worshipful in your daily activities?

---

---

**?** How should your worship of God lead you to tell others about Him?

---

---

**CHRIST CONNECTION:** Christ is the sacrificial lamb that takes away the sin of the world. Just as Christ rode humbly into Jerusalem on a donkey, Christ came humbly to live among His own creation.

**MISSIONAL APPLICATION:** When Christians remember that Jesus came to seek and save the lost, they both rejoice in the message and repeat it. They know that a part of their calling to follow Christ includes witnessing to others about Jesus Christ.



# FOR NEXT WEEK

## Resurrection Sunday

### Main Passages

- Luke 24:1-12

### Session Outline

1. Compelled to Holy Living (Luke 24:1-12)
2. Compelled to Good Works (Eph. 2:10)
3. Compelled to Announce the Gospel (Luke 24:9-10; Matt. 28:18-20)

### Memorize

*“For the Son of Man has come to seek and to save the lost.”*

- Luke 19:10, CSB

### Daily Readings

- Monday - Luke 19:11-27
- Tuesday - Luke 19:28-40
- Wednesday - Luke 19:41-44
- Thursday - Luke 20:9-19
- Friday - Luke 20:20-26
- Saturday - Luke 20:27-40