



To Seek and Save

Summary and Goal

Jesus entered Jerusalem to the cheers of the crowd of “Hosanna,” or “God save us!” Little did they know the price Jesus would pay that very week for their cries to be fulfilled. In this same chapter, Luke told us clearly the mission of the Messiah: to seek and save the lost. Who needs to be saved that you know? Seek them out this Holy Week, invite them alongside, and engage them in a gospel conversation about the coming, death, and resurrection of Jesus.

Main Passages

Luke 19:28-44 (Luke 19:10)

Session Outline

1. He Came (Luke 19:10, 28-37)
2. To Seek (Luke 19:10, 38-40)
3. To Save (Luke 19:10, 41-44)

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.

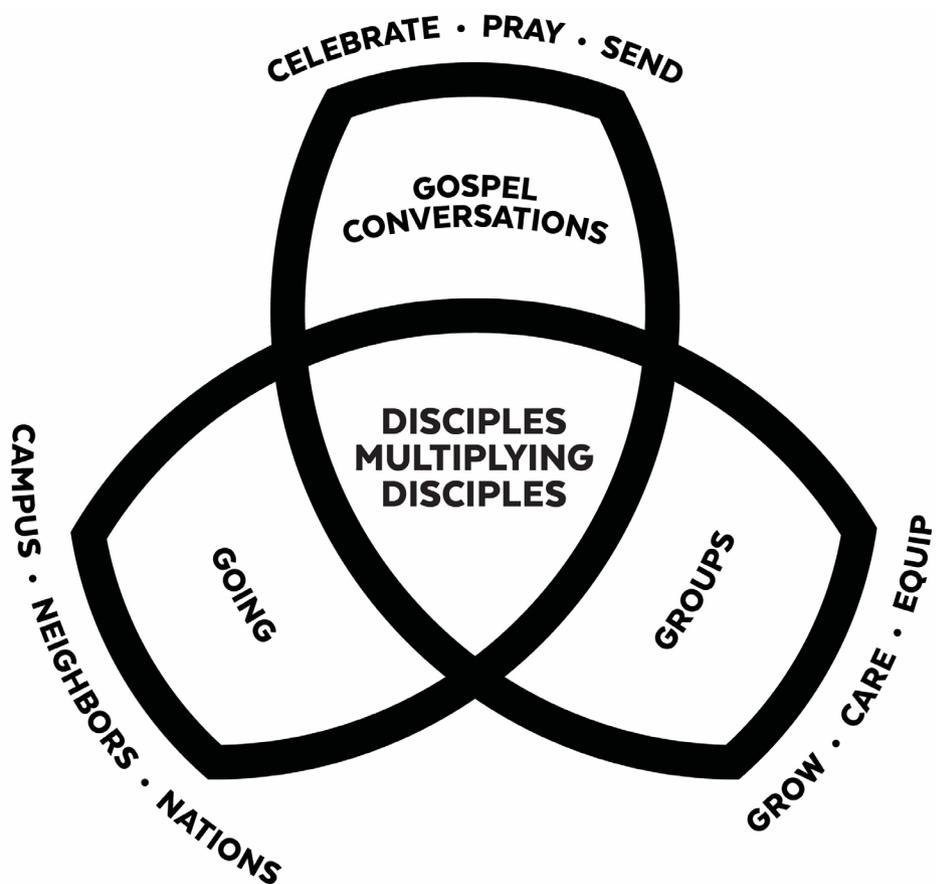
Christ Connection

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.

Disciples Multiplying Disciples



DxD This Week

For the Leader

Give group members time to share the answer to this question: Where did Jesus first find you? (Luke 19:10)

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Session Plan

To Seek and Save

? Ice Breaker

When was the last time you really expressed excitement?

Or

How do you make a grand entrance when you come home: silent grunt, big splash, hug and kiss?

Introduction

- ? 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.

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?
- ? What does it mean exactly that God the Son took on flesh? Why does this matter?
- ? 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?
- ❓ What was Jesus' purpose in seeking out the lost? How is Palm Sunday connected to this mission?
- ❓ 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?
- ❓ 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?
- ❓ 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.

- ❓ 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?

❓ Closing

Break group in to sub-groups of two and discuss who they plan to share Christ with/have a Gospel Conversation with in the next few weeks. Have the two pray for opportunity and consider hosting these friends/neighbors in their home after Easter.



Expanded Session Content

To Seek and Save

? Ice Breaker

When was the last time you really expressed excitement?

Or

How do you make a grand entrance when you come home: silent grunt, big splash, hug and kiss?

Introduction

- ? 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).

Spreading Their Clothes

The clothes (outer garments) were cast down by the two disciples and by the crowd. Spreading their clothes on the road was a way to honor special dignitaries, as was done for Jehu when he was acclaimed king of Israel (2Kg 9:13).

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?

? Closing

Break group in to sub-groups of two and discuss who they plan to share Christ with/have a Gospel Conversation with in the next few weeks. Have the two pray for opportunity and consider hosting these friends/neighbors in their home after Easter.

Prayer of Response

Give thanks for God's compassion and kindness toward sinners in sending Jesus Christ to go to the cross and pay the price for sins. Ask the Lord to help you be faithful to be a witness of the gospel message to those around you.

Additional Resources

- *Fifty Reasons Why Jesus Came to Die* by John Piper
- *Luke* by Charles Swindoll
- *Luke* by R. Kent Hughes

For Next Week

Session Title

- 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

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

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 19:28-44

19:28. Jerusalem! The goal is attained. Now the tension mounts. How will the Messiah be received in God's holy city? Have we been listening to what Jesus said? Are we ready for the events to follow in swift order? Jesus has established himself as the king in the preceding narrative, but a king who had to go into the far country before returning in power. He has shown the nature of his kingdom—a kingdom different from that expected by the religious establishment. He had shown who would participate in the kingdom—those faithful to him, who had given up everything to follow him rather than those who had the religious system locked up in their own hands.

How would this idea of the kingdom play out? Jesus knew what would happen (9:22, 44-45; 12:49-50; 13:32-33; 17:25; 18:31-34). Still, the crowds and the disciples were not ready for Jerusalem, the city of David.

19:29. Approaching Jerusalem, Jesus passed through two small villages east of the holy city on the Mount of Olives, which looked down on the city and the Kidron Valley. The Mount of Olives, the central of three peaks rising east of Jerusalem, stands 2,660 feet above sea level. Standing on it, a person faced the temple. Zechariah 14:4-5 situates the final battle on the Mount of Olives (cf. Acts 1). The king stood with the holy city at his feet.

19:30-31. The king sent two of his disciples on a mission: "Find a donkey that has never been ridden before and bring it to me. If you face questions, just say, 'The Lord needs it.'" Jesus acted in regal manner but commandeered a lowly animal.

19:32-35. Events occurred just as Jesus described. So the disciples brought the donkey to Jesus, threw their robes on it as a saddle, and set Jesus on it (cf. 1 Kgs. 1:33 for the coronation of Solomon on a mule). Zechariah 9:9 used poetic parallelism to describe the messianic king riding on a donkey to bring salvation to his people. His coming would break all instruments of war and bring peace to the city of peace.

19:36. The disciples also spread their robes on the street, signifying a royal procession (cf. 2 Kgs. 9:13).

19:37. The crowd of disciples, indicating a group beyond the Twelve, joined the procession, praising God for all the miraculous signs Jesus had given (cf. 7:22; 13:10-17; 14:1-6; 17:11-19; 18:35-43).

19:38. They praised Jesus as king, citing Psalm 118:26. Finally, Jesus' glory was openly recognized (cf. 1:32; 18:38-39). He was more than the babe of Nazareth or the Galilean rabbi. He was more than a miracle worker. He was a royal figure entering the royal city down the royal road. He came as God's representative, God's chosen king. He showed that the hopes of Israel are being fulfilled. God has sent the messianic king to bring peace, a peace that only heaven can establish, and a peace established in heaven that cannot be negated on earth. This means that the angels who rejoice over one sinner who repents now see all the heavenly glory of God's plan of

salvation brought to fruition. As earthlings praise the king on a donkey, so heaven glories in God's great work of salvation.

19:39. This was too much for the Pharisees. They came to crucify Jesus, not to praise him. They asked Jesus to silence the disciples. Do not let such blasphemy continue, they said. They showed themselves to be the enemies opposing Jesus so aptly described in the previous parable.

19:40. Impossible, replied Jesus. This is the moment God ordained for me to receive praise. If human voices were silent, nature would shout its praise. The Pharisees just do not understand the nature of the God they spend so much time talking about. They are evil servants as in the parable. The king has come. They see only a false teacher on a donkey. But for those who do see the king, praise is the language of the day. Such language will lead to eternal rewards and responsibility.

19:41. Luke has begun the Jerusalem story (19:28), but he has not yet let Jesus reach Jerusalem. The recognition and praise of Messiah comes from disciples outside the city, not from the religious crowds or religious power brokers inside the city. Jesus knew that the city of Jerusalem and its power structure—both Jewish and Roman—would reject him. They would take him to the cross. So he wept, not for his immediate fate but for the stubborn, sinful blindness of the city. The city God loves had no love for him.

19:42. He had come with peace from heaven. They could not see or understand. They did not act responsibly and intelligently, just as the parable described. Why? It was hidden from their eyes. Here is the biblical teaching on hardening in another guise. Irresponsible use of religious power finally separated the Jerusalem establishment from God. Thus, his revelation no longer came to them. He hid his plans from their eyes. As in the parable, they would rise up in outrage: unfair! No, God was just giving them what they deserved, taking away responsibility and privilege from those who misused it because they could not learn to recognize him and how he acted.

19:43-44. Hidden revelation was only the beginning of Jerusalem's troubles. Jesus looked ahead to a.d. 70, when the Roman government would have enough of Jewish rebellions and would destroy the city. The inhabitants would not escape. Jesus made special mention of the children, since caring for the helpless was the center of his ministry. God had visited his people as he had promised. Messiah had come to seek and to save the lost. They refused to recognize they were lost. They refused to see God's glory in Jesus or to give God glory for sending Jesus. Their beloved temple and all the glorious architecture of Jerusalem would fall, not one stone attached to another, no hope for rebuilding and renewal.¹

References

1. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

John Piper (Fifty Reasons Why Jesus Came to Die)

John Piper is founder and teacher of desiringGod.org and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor at Bethlehem Baptist Church, Minneapolis, Minnesota. He is the author of more than 50 books, and more than 30 years of his preaching and teaching is available free of charge at desiringGod.org.

Charles Swindoll (Luke)

Charles R. Swindoll is the founder and senior pastor–teacher of Stonebriar Community Church in Frisco, Texas. But Chuck's listening audience extends far beyond a local church body, as *Insight for Living* airs on major Christian radio markets around the world. Chuck's extensive writing ministry has also served the body of Christ worldwide, and his leadership as president and now chancellor of Dallas Theological Seminary has helped prepare and equip a new generation of men and women for ministry. Chuck and his wife, Cynthia, his partner in life and ministry, have four grown children, ten grandchildren, and six great-grandchildren.

R. Kent Hughes (Luke)

R. Kent Hughes (DMin, Trinity Evangelical Divinity School) is senior pastor emeritus of College Church in Wheaton, Illinois, and former professor of practical theology at Westminster Theological Seminary in Philadelphia, Pennsylvania. Hughes is also a founder of the Charles Simeon Trust, which conducts expository preaching conferences throughout North America and worldwide. He serves as the series editor for the *Preaching the Word* commentary series and is the author or coauthor of many books. He and his wife, Barbara, live in Wyncote, Pennsylvania, and have four children and an ever-increasing number of grandchildren.