

**Isaiah 56:1,6-8**

<sup>1</sup> This is what the LORD says: “Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.

<sup>6</sup> And foreigners who bind themselves to the LORD to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant—<sup>7</sup> these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.”<sup>8</sup> The Sovereign LORD declares—he who gathers the exiles of Israel: “I will gather still others to them besides those already gathered.” *Isaiah 56:1,6-8 NIV*

1. What does the Lord say to the foreigners who are committed to Him?
2. Why do you suppose the Lord addresses these words to them?
3. As an Israelite, what does this say to you?

**Romans 11:1-2a, 13-15, 28-32**

<sup>1</sup> I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.<sup>2</sup> God did not reject his people, whom he foreknew. *Romans 11:1-2a NIV*

<sup>13</sup> I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry<sup>14</sup> in the hope that I may somehow arouse my own people to envy and save some of them.<sup>15</sup> For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead?

<sup>28</sup> As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs,<sup>29</sup> for God’s gifts and his call are irrevocable.<sup>30</sup> Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience,<sup>31</sup> so they too have now become disobedient in order that they too may now receive mercy as a result of God’s mercy to you.<sup>32</sup> For God has bound everyone over to disobedience so that he may have mercy on them all.

1. Did the Jews reject God completely? Did God reject the Jews?
2. Does Paul have an ulterior motive with his ministry?
3. Who are the elect?
4. What is Paul saying in verse 32? What is going on here?

**Luke 10:25-37**

<sup>25</sup> On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

<sup>26</sup> “What is written in the Law?” he replied. “How do you read it?”

<sup>27</sup> He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’”

<sup>28</sup> “You have answered correctly,” Jesus replied. “Do this and you will live.”

<sup>29</sup> But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

<sup>30</sup> In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.<sup>31</sup> A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.<sup>32</sup> So too, a Levite, when he came to the place and saw him, passed by on the other side.<sup>33</sup> But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.<sup>34</sup> He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.<sup>35</sup> The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

<sup>36</sup> “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

<sup>37</sup> The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.” *Luke 10:25-37 NIV*

1. What is the problem with the lawyer’s question?
2. Why did the lawyer try to justify himself?
3. Who is the “good Samaritan”?
4. What questions should the lawyer have asked Jesus?
5. What did the Levite and Priest lack?