

Christ the Conquering Lamb

A Study of the Gospel of Luke

Discussion Guide

GEORGE W. ROBERTSON
with Mary Beth McGreevy

© 2008 by George Robertson
All rights reserved.
No portion of these materials
may be reproduced in any form
without written permission of the author.

How to Use This Study

Almost all good Bible studies have some combination of study questions and commentary. Often the authors will comment on the passage to be read and then ask questions based on the passage and their comments. But ours is different.

This Bible study is designed so that the students' first steps into a passage of Scripture are taken by themselves with the help of the Holy Spirit. That is why the first thing you will find is not commentary but questions that are designed to help the students to read, search, discover, think about, and apply the great truths of the Scriptures for themselves before they are influenced by notes, lecture, or commentary from others.

After immersing themselves in the passage, pondering it, and answering what questions they can, we then suggest that the students participate in a group discussion and/or lecture. Then, after that, in preparation for the next meeting the notes for the following lesson should be read to reinforce, enhance, and clarify learning. After the notes are read, the students will have studied the passage at least three or four times (by themselves, in a group, hearing a lecture, and reading the notes with the passage). Then, following the notes, the questions in that lesson begin with one or two review questions to identify the "take-aways" from the study on that passage. Those are followed by the questions on the new passage of Scripture to be studied for the next class period or small group discussion.

George Robertson and I developed our studies while teaching the men's and women's Bible studies, respectively, at The Covenant Presbyterian Church in St. Louis, Missouri. We had both morning (women's) and evening (men's and women's) classes. Our format was fairly simple. The morning schedule looked like this:

9:30-10:05 Small group discussion of lesson questions led by trained group leader
10:05-10:20 Small group sharing of prayer requests and praying together
10:20-10:30 Travel time to assembly of all groups together
10:30-11:00 Lecture over the passage just discussed

The evening schedule was basically the same but began at 6:30 p.m.

When participants registered for the study, they were given the Introductory Questions to answer in preparation for the first class. (If you are receiving the study in a one-book, bound form, then simply give instructions to complete the Introductory Questions before the first class session.) Those questions were brought to class and discussed in the first small group discussion session before the first lecture. Then, after class, the students read Lesson One and answered the questions in Lesson One in preparation for the discussion in the second class session. That is the pattern on which the materials were designed.

We have heard of other groups that have utilized our studies using a similar schedule but with many variations. I have been using one of our studies with a small group of women with a very relaxed format, leading them through their answers of the questions and then giving them a

teaching wrap-up to explain, summarize and apply the passage at the end of our time together. We follow that with a time of prayer for each other.

The material may also be used for individual study. We do recommend, however, that you grapple with the Bible passage and the study questions and try to answer as many as you can before you go to commentaries, other study helps, or the next lesson's notes. We tend to learn best what we dig out for ourselves. If you miss the mark on a question, count that as an opportunity for learning; we tend to learn best from our mistakes!

We pray that this study will help you know God in Jesus Christ through the study of his Word.

Mary Beth McGreevy
St. Louis, Missouri
June 2008

Luke—Introductory Questions

1. What are your motivations for beginning this study of the book of Luke?

Personal. Answers may vary.

2. **Skim the entire book of Luke.** What questions come to your mind as you read, to which you look forward to finding answers during this study?

Answers may vary.

3. **Read Luke 1:1-4.** For and to whom did Luke write this Gospel? What does this introduction tell us about the recipient?

Theophilus. His name indicates that he was Greek. Luke describes him as “most excellent,” perhaps indicating that he was a high-ranking official.

4. What were Luke’s reasons for writing his Gospel?

He wanted to record the history of Jesus Christ from the birth of John the Baptist to the gospel’s arrival in Rome’s center in one carefully arranged account. Luke wanted his reader to know the truth, “the certainty of the things you have been taught.” It is apparent that Theophilus had already received some measure of Christian doctrine. But he also needed to know the certainty of the doctrine that leads to saving faith.

5. Why is the term “fulfilled” in verse 1 so significant? What does this teach us?

This is a theologically charged term that indicates that the things that happened around and through Jesus Christ’s earthly life did not happen by chance. This story is the fulfillment of a divine plan (22:22). The sovereign decree of God demanded that these things would happen as they did. All of life is the fulfillment of God’s plan.

6. Where did Luke get his information and material? Why can we consider his work to be trustworthy?

Luke acknowledges that this material did not originate with him. He is passing on material received from eyewitnesses such as the apostles, the brothers of Jesus, Jesus' mother and many other women, and the 500 to whom Jesus appeared at one time after his resurrection.

7. Why is Luke's reason for writing his Gospel important to your life?

Answers may vary.

Lesson 1

Read the lesson notes.

1. After reading the notes and learning Luke's purposes in writing his gospel, what now is your purpose in studying it?

Personal. Answers may vary.

Read Luke 1.

2. Using your marginal references for the mention of Elijah in 1:17, what do you learn about him? Why would mention of him have been significant to Zechariah?

Malachi 4:5—God promised to send the prophet Elijah before the day of the Lord. Zechariah must have marveled at the angel's declaration that the son Elizabeth would bear was to go before the Lord "in the spirit and power of Elijah."

3. What made the angel Gabriel know that Zechariah had not believed him in 1:18-20?

Remarkably, Zechariah asked the angel—the dazzling one who came to him directly from the presence of God—for a "sign" so that he could be sure of the angel's words.

4. Why didn't the angel Gabriel think that Mary had doubted him by her question in 1:34?

Mary's question did not doubt that it would happen but was an honest wondering of how this would happen.

5. 1:37. Can God do anything, or are there some things that God cannot do? If so, what are they?

There are some things that God cannot do. He cannot do anything contrary to His nature. He cannot lie. He cannot break his promises. He cannot be unjust. He cannot sin, nor tempt anyone to sin. He cannot make a rock too heavy for him to move. Etc.

6. 1:39-45. What were the characteristics of Elizabeth's response to Mary's visit? How does the passage describe her response?

Spirit-filled, exuberant, humble, happy for Mary, rejoicing in the Lord, etc.

7. 1:46-56. How did Mary magnify God's character? His works?

Character: holy, merciful, mighty

Works: saves, done great things for Mary, performs mighty deeds, scatters the proud, lifts the humble, fills the hungry with good things, helps Israel, keeps promises, etc.

8. If you were to compose your own song about what you know of God and what He has done in your life, what characteristics and works of God would you magnify? Why?

Personal. Answers will vary.

9. 1:57-66. What kind of words were the first ones out of Zechariah's newly opened mouth? How was this the result of what had happened in his life since the angel appeared to him?

He agreed with the angel, "His name is John." Then broke into praise of God. He had time over the months of Elizabeth's pregnancy to reflect on his encounter with the angel, his own lack of faith, etc., and in which to grasp the scope of God's grace.

10. 1:68-80. What is the main emphasis about God in Zechariah's song? Why would he be especially conscious of this?

Mercy. Despite Zechariah's doubt, God had mercifully given them this child.

11. What difference does the truth expressed in Zechariah's song make in your own life?

Personal. Answers may vary.

Lesson 2

Read the lesson notes with Luke 1.

1. From the notes or lecture in your study of Luke 1, what has caused you to praise or trust God in a new way?

Personal. Answers may vary.

Read Luke 2.

2. Who was Caesar Augustus? When did he rule? Use an encyclopedia for some basic facts.

Augustus (63 BC-AD 14) was given the name Gaius Julius Caesar Octavianus when he became the first Roman emperor in 27 BC. See Lesson 3 notes and encyclopedias.

3. Read Hebrews 2:14-16. How does this explain the importance of “she gave birth to her firstborn, a son”?

Man had sinned, therefore man must pay the penalty for sin. Jesus Christ was God yet also a human being born of flesh and blood, therefore able to make atonement.

4. How does Jesus’ birth seem incongruous to the birth of a king?

Born to poor parents, in a manger not a palace, with no trumpet fanfare to the citizenry of the kingdom, etc.

5. To whom do the angels first announce Jesus’ birth? What might be a similar group of people in 21st-century America, to whom such an announcement might seem foolish?

2:8—to shepherds living out in the fields nearby, keeping watch over their flocks at night. Today a similar group might be night workers such as coal miners, bakers, janitors, etc.

6. What do we learn about Simeon in vv. 21-35?

Living in Jerusalem, righteous and devout, waiting for the consolation of Israel, the Holy Spirit was upon him. The Spirit had revealed to him that he would not die before he had seen the Lord's Christ. At the Spirit's leading, he went to the temple courts where he recognized Jesus as the Savior of the Gentiles and of Israel.

7. What did Simeon have to say about God and his Savior?

The Lord is the Sovereign Promise-Keeper who has provided his salvation—a light for revelation to the Gentiles and for glory to his people Israel.

8. In vv. 36-38, how does God use Anna to glorify himself? How might he use you to glorify himself in the same way?

God is glorified by her long life of worship and faithfulness to himself. She acknowledged Jesus as the one bringing redemption, and gave thanks to God.

9. What kind of parents were Mary and Joseph?

While devout and faithful, they were normal, human parents. They frantically searched for him for three days before they found him in the temple courts. Then in astonishment that their wonderful boy could do this, his mother asked, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

10. In vv. 41ff, why do you think that Jesus did not go with his parents but stayed in Jerusalem at the temple?

It seems the best explanation is that he was being an ordinary twelve-year-old. That is, he didn't think about causing his parents concern. He just wanted to spend more time in the temple. At the same time, he did not sin. As a twelve-year-old he was capable of unknowingly causing his parents concern, but as the Son of God he was incapable of knowingly causing his parents concern.

11. Why would a divine Son be obedient to sinful human parents?

Jesus would fulfill the Law perfectly, including the fifth commandment. All human beings are commanded to honor their parents; as fully man, Jesus had to, also. God has always worked his sovereign will through, and in spite of, sinful human parents.

12. How could God the Son grow in wisdom and in favor with God if he were already perfect?

As a human it was necessary for Jesus to grow physically. We see that he grew also in favor with God and men because he is fulfilling the law for us. If Jesus is going to fulfill the whole Law, he had to fulfill that pattern as well. We have a human Savior; and because he was human and divine he was able to give us complete salvation.

Lesson 3

Read the lesson notes with Luke 2.

1. In the notes, which of the searching questions on page 3 revealed to you something important about your own heart?

Personal. Answers may vary.

2. What else in the notes was challenging or interesting to you?

Answers may vary.

Read Luke 3.

3. Read also **Matthew 3:1-10; Mark 1:1-8; and Luke 1:80**. How did John the Baptist's life prepare him to be Christ's forerunner?

Godly parents (1:5-25, 39-45, 57-79); lived in desert until he appeared publicly to Israel (1:80); personal discipline and courage to preach (Mt. 3:1-10); a true voice in the desert (Mk. 1:3); etc.

4. How did John's message prepare his listeners for the Christ?

He preached repentance proven by right actions; no one could assume they were right with God because "Abraham is our father."

5. From **3:7-9**, why is it necessary for repentance to be evidenced by actions and not just words?

A tree's condition is revealed by its fruit. No fruit=no life, no health.

6. From **3:10-14**, what was the point of John's message about these different professions?

"This is what your repentance will look like."

7. What does each of these verses have to say about being baptized with the Holy Spirit?
- a. **1 Corinthians 12:13** *All believers are baptized by the Spirit into the body*
 - b. **John 3:3-6** *To enter the kingdom of God is to be born of the Spirit*
 - c. **John 14:16-17** *Another Counselor, the Spirit of Truth, indwells believers*
 - d. **Ephesians 1:13-14** *The Christian is marked with a seal, the Holy Spirit, who is a deposit guaranteeing the believer's inheritance and redemption*
 - e. **Romans 8:26-27** *The Holy Spirit intercedes for us in accordance with God's will when we don't know how to pray*
 - f. **2 Corinthians 3:15-18** *The Holy Spirit enlightens our hearts, gives true freedom, and transforms us into the likeness of Christ*
 - g. **Romans 8:13** *The Spirit puts to death the misdeeds of the body*

From **Luke 3:15-20**, what does John mean when he says that the Christ will baptize with fire? *The purifying work of the judgment that Messiah will accomplish*

8. In **3:21-22**, why was Jesus baptized?

To fulfill all righteousness and identify fully with his people

9. Read **3:23-37**. Through which son of David is this genealogy traced? Read also **Matthew 1:1-16**. Which son of David is found there? What might be an explanation for this?

Nathan; Solomon. Joseph descended through the line of Solomon whose descendant, Jehoiachin was cursed and none in his line could inherit the throne. Mary descended from Nathan, an uncursed yet legitimate son. See Lesson 4 notes for full explanation.

Read Luke chapter 4.

10. How was it possible that Jesus could have been tempted to sin? Why was it necessary?

He was fully human. To fulfill all active righteousness.

11. In 4:1-4, what was the strength of the appeal of the devil's first temptation? Using your reference margins, where did Jesus find his response?

Jesus had been fasting for 40 days and nights; also, he had the power to do what the devil suggested. Deuteronomy 8:3.

12. In 4:5-8, what was the appeal of the second temptation? From where did Jesus get his response?

To have the Kingdom without the Cross. Deut. 6:13.

13. In 4:9-13, what was the appeal of the third temptation? *Pride*

a. Where did Jesus find his answer? *Deut. 6:16*

b. What does this tell you about Jesus? *He knew the Scriptures and their sufficiency*

14. Read 4:14-30. What did Jesus do to make the people so furious that they wanted to throw him off a cliff?

He claimed that he was the fulfillment of Messianic prophecy, then cited instances when Gentiles were objects of God's grace and Jews were not.

15. From 4:31-44, why did Jesus rebuke the demons for declaring him to be the Son of God?

His time had not yet come

16. Compare Luke 4:38-44 with Mark 1:29-39.

a. Why do you think that everyone was looking for Jesus?

They wanted him to continue the miraculous healings that drew the large crowds

b. What did Jesus say was his primary purpose?

To preach the good news of the kingdom of God

Lesson 4

Read the lesson notes with Luke 3 and 4.

1. What did you find interesting or challenging in the notes and/or lecture?

Answers may vary.

2. What was helpful or encouraging to you in the notes or lecture?

Answers may vary.

Read Luke 5.

3. **5:1-3.** Why would Jesus want to get in a boat to teach the people? What could have been Jesus' purpose in wanting Simon Peter's boat in particular?

In this situation, Jesus needs room to preach to a pressing crowd and better acoustics to reach a large crowd. He was going to call Peter to service. So he pointedly uses Peter's boat as his pulpit.

4. **5:4-11.** What aspects of Jesus' divinity are seen in this account?

Omniscience, omnipotence, holiness, compassion, etc.

5. How can Peter's response in **5:8** be explained?

Confronted with Jesus' divinity and therefore, holiness, he was painfully aware and ashamed of his own sinfulness and unworthiness to be in Jesus' presence.

6. How do **Luke 14:33** and **18:22** compare to **5:11**, and what do they teach you about discipleship?

The believer receives Jesus as the Lord of all of life and gives to Him all claim to his or her own life.

7. All four Gospels record the fact that Jesus touched the leper. Why is that significant? (See **Leviticus 13:1, 2, 45**)

A leper had to cover his mouth in public and cry, "Unclean!" because no one could touch him. This man had not known human touch for years. But Jesus reached out his hand, touched him, and removed the man's corruption.

8. Read **Leviticus 14:2-32** with **Luke 5:14**. Why did Jesus give these instructions?

Jesus sends him to the priests so that they might be witnesses of this miracle, and so that the man might go through the eight-day ceremony prescribed in the Levitical law (Leviticus 14) to celebrate a healing from leprosy.

9. **5:17-26**. What is the answer to Jesus' question in **5:23**? What was the most remarkable thing that the people saw that day (**5:26**)?

"Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?" Most remarkable: A sinner forgiven.

10. **5:27-32**. Who are "the righteous" people that Jesus mentions in **5:32**?

They are the self-righteous who will not repent and receive Jesus as Savior.

11. **5:33-39**. Why was it *not* appropriate for Jesus' disciples to fast?

Jesus came to bring true joy. It was not appropriate for Jesus' disciples to fast (after the manner of the Pharisees) while the joy-giver was with them. Later they would grieve, but only for a short time—until the Spirit came (John 16:16-22).

12. How would you explain Jesus' parable in **5:36-39**?

The gospel cannot be changed (5:36). To change the gospel to fit an old legalistic (for example, what was being attempted in Galatia) is like ruining a new dress in order to take a patch from it to apply to an old dress. Both are ruined.

Read Luke 6:1-11

- 13.** Compare **6:1-2** with **Deuteronomy 23:24-25** and **Exodus 20:1-17**. Of what crime were the Pharisees accusing Jesus?

Jesus and his disciples were accused of breaking the Sabbath regulations against reaping and threshing.

- 14. 6:3-5.** Read **1 Samuel 21:1-6** with **Leviticus 24:1-9**. What was Jesus' reasoning in his answer to them?

When David and his men were fleeing from Saul, they fled to Ahimilech, the priest at Nob. They were hungry, so he gave them the showbread, which was to be reserved for the priests (1 Samuel 21). The principle was this: if a divine prohibition could be set aside for necessity by God's anointed man, David, how much more could David's successor set aside an unwarranted, man-made rule?

- 15. 6:6-11.** For whom were the Pharisees primarily concerned in this story?

Themselves. The Pharisees' real intention was to trap Jesus. There may have been a double entendre to Jesus' question; that is, they were so consumed with their own selfish agenda that they didn't care if the afflicted man died, and they were seeking to end Jesus' life as well.

- 16.** What did Jesus do that made the Pharisees furious?

When Jesus healed man with the shriveled hand he showed himself to be the Lord of the Sabbath, and put the Pharisees and their false Sabbath interpretation to shame.

- 17.** What character qualities of the Lord Jesus Christ shine forth in **Luke 5:1-6:11**? Give with references.

Answers may vary.

- 18.** What, if anything, in **Luke 5:1-6:11** increases your love for the Lord Jesus Christ?

Personal. Answers may vary.

Lesson 5

Read the lesson notes with Luke 5:1-6:11.

1. What from the notes did you find interesting or challenging?

Answers may vary.

2. What from the notes or lecture did you apply to your own life?

Personal. Answers may vary.

Read Luke 6:12-49.

3. Is anything interesting or surprising to you in Jesus' calling of his disciples in 6:12-16?

Answers may vary.

4. Read 6:17-23 with Matthew 5:3-10. What blessing can you see in being

- a. Poor in spirit? *Mt. 5:3—theirs is the kingdom of heaven.*
- b. Hungry for righteousness? *Mt. 5:6—they will be filled.*
- c. Sorrowful to the point of weeping? *Mt. 5:4—those who mourn will be comforted.*
- d. Hated, excluded and insulted? *Mt. 5:10—Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

5. In Luke 6:24-26, what unusual curse can you see in

- a. Being rich? *In 6:24, Jesus means woe to those who have trusted in their own personal attainments and accoutrements in this life to the point that they don't think they need God at all.*
- b. Being well fed? *This refers to those who take a careless view of the future, who pay no attention to their souls and are never concerned that the kingdom of God come and rule and reign in them.*
- c. Laughter? *This is the mockery of things spiritual, joking away thoughts of eternity.*
- d. Popularity? *These are those who never take a stand, who live life so as to make everyone else happy but who will end with the displeasure of Jesus Christ.*

6. In **Luke 6:27-36**, what is the main thing that Jesus says we must do?

We must love our enemies.

7. From **Luke 6:27-49**,

a. How are we to do this? (your answer to question 6)

Do good to them, bless them, pray for them, turn the other cheek, give to everyone who asks you, do not demand back what is taken from you, do to others as you would have them do to you, lend to them without expecting to get anything back.

b. Why are we to do this?

For one, Christ commands it. Plus, we are to be merciful to those who are ungrateful and wicked to us because our Father is merciful to us who are no less ungrateful and wicked.

8. Is **Luke 6:37-42** saying that we can never identify someone else's beliefs or behavior as wrong? If not, why not?

Only God can pass judgment on people, but we can discern and identify wrong beliefs and wrong behavior according to God's Word.

9. Read **Luke 6:43-45** with **James 1:26; 3:1-12**. What is the real problem when evil things come out of our mouths?

It springs from the evil in our hearts. If our tongues are not reforming such that they become a blessing to other people, then there is reason to question the reality of our salvation and the progress of our sanctification.

10. **6:46-49**. Has there ever been a time in your life when a "torrent struck" and you discovered God's Word to be a sure foundation? Could you relate that to your group?

Personal. Answers may vary.

11. What verse do you think is the basic foundation for the whole passage of **Luke 6:27-49**?

Luke 6:46—"Why do you call me, 'Lord, Lord,' and do not do what I say?"

Lesson 6

Read the lesson notes with 6:12-49.

1. What did you find interesting or challenging in the notes?

Answers may vary.

2. What was encouraging to you in the notes and/or lecture?

Answers may vary.

Read Luke 7 and 8.

3. **7:1-10.** What was the Jews' misconception of who is deserving? How did the centurion have it right?

The Jews thought that the centurion's good deeds made him worthy of Jesus healing his servant. The centurion had it right in that neither he nor anyone else is worthy of God's grace in Christ. He knew that he was a sinner and that his works were irrelevant.

4. Give as many reasons as you can for why Jesus would consider the faith of the centurion to be so great.

Answers may vary. The centurion understood that Jesus had authority over disease such that he merely had to say the word and the servant would be healed. This kind of authority and power belong only to God, and the centurion acknowledged it belonged to Jesus with all that implies.

5. **7:11-17.** Why was this woman's situation so dire?

One could not get more helpless than the woman in this story. In her son's death, she had lost her source of income and all hope for the continuation of her family.

6. What character qualities of the Lord Jesus Christ are revealed in this story?

Compassion, mercy, sovereignty, grace, power, authority, joy, etc.

7. **7:18-35.** Compare the tax collectors to the Pharisees in 7:29-30. Why could the tax collectors repent? Why did the Pharisees refuse John's baptism?

The tax collectors saw in Jesus a life that was attractive, namely, salvation by grace alone. They saw they had no works with which to commend themselves to God. But the Pharisees thought that they were wiser than God. This is the core of the whole passage, this great irony, that the religious leaders of the day rejected God's purpose for themselves, refused the baptism of repentance, and chose instead their own works-oriented religion which was contrary to the very Scriptures that they studied.

8. **7:36-50.** How would you compare the way Simon the Pharisee and the sinful woman viewed themselves? Viewed Christ?

The reason this woman was so brave to break into this party was because she recognized that she had been forgiven much. Because she recognized that she had been forgiven much, she loved much. The reason Simon did not love the Savior was because he did not recognize that he needed anything from the Savior.

9. **8:1-15.** In your own words, describe the four types of soil and what happened when the seed was sown on them: *(Answers may vary.)*

- a. Along the path: *Here the seed falls on the pathway, but never penetrates.*
- b. Rocky: *Some seed fell on the shallow soil over rocks, springing up quickly but then had no root for lengthy sustenance. These are they who respond with great emotion to the Gospel because it's the latest fad that promises self-fulfillment. However, when trials come by God's providence they prove that their faith is not genuine.*
- c. Thorny: *This seed fell among thorns, flourished for a while longer than that among rocks, but was choked out by competing concerns of worries, riches and pleasures.*
- d. Good: *These are they that hear the Word of God, remember it, and put it into practice.*

10. **8:16-21.** What are these verses saying about how we should live as Christians?

Answers may vary. One thought: Faithfulness in small things will bring greater opportunities to live faithfully and deepen one's experience of grace.

11. 8:22-25. What could Jesus have wanted his disciples to learn through this storm?

It was sent to test the disciples' faith, which would show that they needed to flee more constantly to Christ in trust.

12. 8:26-39. Why would the people want Jesus to leave after he performed such a miracle?

They were not concerned about this man who had lived in the tombs all alone, naked and traumatized by his possessors. No, they were concerned because they had been hit in their pocketbooks.

13. 8:40-56. What do you learn about Jesus in these two healings?

Answers may vary.

14. What in this lesson made you love and appreciate the Lord Jesus Christ?

Answers may vary.

Lesson 7

Read the notes with Luke 7 and 8.

1. What was challenging to you in the notes and/or lecture?

Answers may vary

2. What was especially meaningful or encouraging to you in the notes? Why?

Answers may vary.

Read Luke 9.

3. Read **Luke 9:1-9** with **Matthew 10:19-20**. What were the disciples to take with them? What would equip and enable them for their task?

Luke 9:3—Take nothing.

Mt. 10:19—It will be given you them what to say; the Spirit will speak through them. Luke 9:1,2—Jesus gave them power and authority to preach and heal.

4. **9:10-17**. What are some differences between the disciples' attitude toward the crowd and Jesus' attitude?

Possible answers: Jesus—9:11, welcomed them, spoke to them about the kingdom of God, healed those in need of healing; 9:13, told disciples to feed them; 9:14-17, fed them to satisfaction. Disciples—9:10, were disappointed by intrusion of crowd; 9:12, told Jesus to send the crowd away; 9:13, declared that they were unable to feed them.

5. What are some lessons that the disciples might have learned through this feeding of the five thousand?

Some possibilities:

9:13—Bring what you have to Jesus and he will use it in a mighty way.

9:11, 13—The believer's plans need to be tentative, subject to God's sudden alterations.

9:13-17—God does not need us but he uses us to do his work in people's lives. 9:17—When Jesus feeds he always satisfies; true satisfaction is in him.

6. Read **Luke 9:18-27** with **Matthew 16:13-20**. What is this “rock” on which Jesus will build his church? (There are many opinions on this.)

Luke 9:20; Mt. 16:16—Jesus says to Peter . . .the rock may be Peter. In this Jesus may be referring to the fact that he builds his church upon the apostles and prophets and the truth they proclaim—“You are the Christ, the Son of the Living God.”

7. What does Jesus say about the cost of following him?

9:23—“you must deny yourself, take up my cross daily and follow me.”

9:24—whoever loses his or her life for Christ will save it.

The cost: everything.

The gain: eternal salvation, the privilege of following Christ and knowing God in him, seeing the kingdom of God, etc.

8. **9:28-36**. Who appeared with Jesus on the mountain? What would be significant about their presence in combination with the subject of their conversation?

9:30—Moses and Elijah. The subject: Jesus’ departure (lit., exodus), which he was about to bring to fulfillment at Jerusalem. Moses and Elijah represented the Law and the Prophets which all pointed to the Messiah and his work.

9. Compare **Luke 3:22** with **9:35**. Why is this significant to us as well as to Jesus?

Answers may vary, but this gave affirmation and encouragement to Jesus. We should listen, just like his disciples—this is God’s Son! God is pleased with him. He will make us pleasing to God as well.

10. **9:37-50**. In these verses, what were three things that the disciples did not understand?

(1) 9:4—What Jesus meant when he said the Son of Man would be betrayed into the hands of men. They could not understand a Messiah that would suffer and die.

(2) 9:46-48—What true greatness is to God: the righteousness of Christ, which God gives when we admit we are as helpless and needy as children.

(3) 9:49-50—How someone else who is not “one of them” could also be working in Jesus’ name.

11. **9:51-62**. What impresses you about Jesus in these verses?

Answers may vary.

12. From Jesus' responses to the three men, give the root of each excuse not to follow him:

a. First man

Jesus saw what was in this man's heart and he obviously discerned from the man's heart that he liked his creature comforts, and that when the going got tough, this man would be gone. We don't hear another thing from this man.

b. Second man

We don't know if the man were waiting for his father to die or if he were going right then to bury his father. Jesus again knows the heart and so we must read between the lines. Perhaps we can infer that the man loved propriety more than he loved following Christ.

c. Third man

Jesus answered him, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God." In other words, your love for Christ must supercede all of your commitments to everyone and everything else.

13. (Personal) What is keeping you back from whole-heartedly following Jesus?

Answers may vary.

Lesson 8

Read the lesson notes with Luke 9.

1. What did you find challenging in the notes and/or lecture?

Answers may vary.

2. What was interesting or encouraging to you in the notes and/or lecture?

Answers may vary.

Read Luke 10.

3. Read **Luke 10:1-16** with **Matthew 9:35-38**. What does Jesus see as the reason for people's sin and for his compassion on them?

Mt. 9:36—Jesus had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Luke 10:2—They were a plentiful harvest that needed workers in their field.

4. What part does God allow us to play in his harvest?

We can ask him, the Lord of the harvest, to send out workers into his harvest field. He also sends us out as workers into that field.

5. **10:17-20**. What is a believer's greatest cause for rejoicing? How can this make a difference in your daily life?

That his or her name is written in heaven. Answers may vary.

6. **10:21-24**. From these verses, for what are we dependent upon the Holy Spirit?

The revelation of the things of God; the knowledge of the Father through the Son; the opening of spiritual eyes and ears.

7. 10:25-37. How would you explain the motivation behind the lawyer's question in verse 29?

"He wanted to justify himself." The man knew he did not love everyone around him; he wanted a clear definition of "neighbor" so that he might be able to say that he in his own effort was "fulfilling the Law."

8. What would have been surprising about this story to Jesus' hearers?

Jesus' challenge to perfectly keep the law and justify himself; a "despised" Samaritan as the hero of the story; and Jesus command to "go and do likewise."

9. Could the lawyer obey Jesus' command to him in v. 37? Why or why not?

No. Jesus had told him to BE the loving neighbor. No one can ever obey this perfectly.

10. What lessons do you learn from the story of the Good Samaritan?

Answers may vary.

11. 10:38-42. What did Jesus say was Martha's problem? What do you think is the "only one thing" that "is needed"?

She was "worried and upset about many things," choosing what was good rather than what was "better." Answers about the "only one needed thing" will vary.

12. What was the better choice that Mary made? Why was it better?

Listening to the Word of God. Mary did not attend just to what was good but to what was best, not just to what was temporal but to what was eternal, not just to what was pressing but to what was necessary.

13. What do you appreciate about the way Jesus handled this situation?

Answers may vary.

Lesson 9

Read the notes with Luke 10.

1. Which of the reasons for joy in the notes resonate with you?

Answers may vary.

2. What in the notes and/or lecture over 10:21-41 informed your view of reality?

Answers may vary.

Read Luke 11.

3. Read **Luke 11:1-4** with **Matthew 6:9-13**. How would you put each of these in your own words for your own prayer? *Answers may vary on a-f.*

- a. Father
- b. Hallowed be your name
- c. Your kingdom come
- d. Give us each day our daily bread
- e. Forgive us our sins, for we also forgive everyone who sins against us
- f. Lead us not into temptation

4. **11:5-13**. What do you see as some necessary aspects of prayer from these verses?

Praise and adoration, thanksgiving, supplication for the spread of the Kingdom, for daily needs, for resistance to temptation, for forgiveness for our sins and that we may forgive others' sins, etc.

5. **11:14-28.** How does Jesus expose the people's illogical conclusions about him?

A kingdom cannot be divided against itself and still stand (vv. 17-20). Jesus made a wholesale attack against the devil's kingdom; his work could not have been in league with Satan's.

6. **11:29-32.** What is the "sign of Jonah" to which Jesus refers?

Jonah's pattern of sacrifice for the sailors, death in the waters, and resurrection through the fish anticipated Jesus' sacrificial death and resurrection.

7. How would you explain **11:33-36**?

Answers may vary.

8. What is the cure for spiritual blindness?

The cure for spiritual blindness is the Scriptures, which are able to make one wise unto salvation.

9. **11:37-53.** Why did Jesus pronounce these "woes" against the Pharisees?

Jesus throws down the gauntlet here, describing the characteristics of the citizens of heaven versus the characteristics of the citizens of earth and ultimately, unless they repent, of hell.

Lesson 10

Read the lesson notes with Luke 11.

1. What encouraged you in the notes and/or lecture on **Luke 11**?

Answers may vary.

2. What challenged you in the notes and/or lecture on **Luke 11**?

Answers may vary.

Read Luke 12.

3. **12:1-12.** With thousands gathered around him, why do you think Jesus spoke these particular words “first to his disciples”?

Jesus was preparing the disciples, because these same thousands would soon cry out for his death. The disciples would fear for their lives; Jesus tells them the only One worthy of fearing is God himself.

4. What two kinds of people is Jesus contrasting here?

Hypocrites and genuine believers; those who disown Jesus and those who acknowledge him before men.

5. To whom is Jesus referring in **12:5**?

To God—He will eventually throw the devil into hell. And only He has the power to throw anyone into hell.

6. What is the “unforgivable sin” in **12:10**?

Blasphemy against the Holy Spirit—ascribing the work of Jesus to Satan rather than to the Holy Spirit, which also leads to rejecting Jesus as one’s Savior and Lord.

7. **12:13-21.** What great lesson do you find in this parable?

Answers may vary, such as—Do not presume upon the future; greed can be a person’s undoing, worrying about what one possesses rather than what one is; being rich temporally but poor spiritually results in eternal bankruptcy; etc.

- 8. 12:22-34.** Give all the reasons you can find for why Jesus tells us not to worry.

Answers may vary, such as—Life is more than food and clothing; God cares for ravens, and you are more valuable than they; worrying can produce nothing; God cares for lilies and clothes the perishing grass—He'll clothe you; don't set your heart on what you eat and drink; God knows what you need—him—so seek him; God is the one essential in life; etc.

- 9.** What are all the things that Jesus says we are to do instead of worry?

Answers may vary, such as—Sell your possessions, give to the poor; provide purses that won't wear out, and inexhaustible treasure in heaven that cannot be stolen or destroyed by moths or rust; put your heart—your treasure—in heaven with God; he can be trusted to provide for your needs.

- 10. 12:35-48.** What encourages you in **12:35-40**?

Answers may vary.

- 11. In 12:41-48,** for what are you responsible?

To take care of God's servants; to do my Master's will; to be a good steward of that which God has given me to do and care for; etc.

- 12. 12:49-53.** What did Jesus mean when he said that he came to bring fire and division?

All of humanity is divided by Jesus Christ: those who receive him as Savior and Lord, and those who do not; those on the road to life and those on the way to death.

- 13. 12:54-59.** What is Jesus telling his listeners in these verses about their relationship to God?
About *your* relationship to God?

Be reconciled to God today. If you do not, and he comes again, he will have no choice but to judge you for your sins. The second question is personal; ask for volunteers.

Lesson 11

Read the lesson notes with Luke 12.

1. What did you learn from the notes and/or lecture?

Answers may vary.

2. What are you prompted to do about what you learned? How will you apply it?

Personal; answers may vary.

Read Luke 13.

3. **13:1-5.** What do these verses teach you about repentance? About God's mercy?

Answers may vary.

4. **13:6-9.** What do these verses teach you about repentance? About God's patience?

Answers may vary.

5. **13:10-17.** Compare 13:12 with 7:13. What strikes you about Jesus in these two verses?

Answers may vary, but basically Jesus was the initiator here—he noticed them and sought them and in mercy met their need.

6. Why might Jesus have been tempted not to heal this woman on this day?

It was a Sabbath day. Jesus suffered the scorn of the synagogue ruler and the embarrassment of public rebuke for healing on the Sabbath.

7. What delights you about the wonderful things (**13:17**) Jesus is doing in your life today?

Answers may vary.

8. **13:18-20.** How does verse 29 explain the parables of the mustard seed and the yeast?

Verses 29-30 ultimately interpret the parables of the tree and the dough. The final gathering of all of God's elect from every tribe will be a joyous and never ending banquet (cf. Re.

14:15; 19:9). But Jesus also warns that unbelieving mankind's ideals will be set on their head (v.30).

9. What could be a secondary meaning of these parables concerning how the Kingdom of God spreads in a person's life? (Answers may vary.)

Toying with religion and the Bible as a hobby will not result in eternal life and neither will hanging around it through your family or church. No, it is only through a personal yielded relationship with him—one in which you know him and he knows you—that one will live in eternity rather than die in everlasting torment.

10. What do these companion passages to Luke 13:18-20 teach you about the Kingdom of God?

Answers may vary.

- a. **Psalm 86:9; 87:4**
- b. **Acts 2:9-11**
- c. **Romans 11**
- d. **Ephesians 3:3-9**
- e. **Revelation 7:9; 14:1-5**

11. **13:31-33.** What is the essence of Jesus' warning to Herod?

Herod tried to warn Jesus to stay out of his territory, but Jesus warned him that the Kingdom was unfolding according to God's timing. Not even Herod can stop the Lamb of God from accomplishing what had been decreed from the foundation of the world (Rev. 13:8).

12. **13:22-30, 34-35.** What is the essence of Jesus' warnings to the religious rulers?

They were not willing to be gathered to him, so their house would be left to them desolate.

13. How do these warning show not Jesus' vengeance, but his compassion?

Being reminded that Jerusalem was a place of so many prophets' deaths did not make Jesus vengeful but rather the compassionate God who continues to plead for his children to come to him for mercy. This is not a new attitude by Jesus. Instead he is God in the flesh issuing the merciful invitation to salvation that he had sent forth throughout redemptive history.

Lesson 12

Read the lesson notes with Luke 13.

1. What did you find interesting or challenging in the notes and/or lecture?

Answers may vary.

2. What did you take to heart and put into practice in the notes and/or lecture?

Personal; answers may vary.

Read Luke 14 and 15.

3. Read **14:1-6** with **Psalm 145:17**. What do Jesus' questions reveal about the true concern of the Pharisees?

They were more concerned about their laws than about these people. They really were not concerned about God's law. If they were concerned about God's law, they would have been concerned with the weightier matters of the law—love, mercy and faithfulness—but they were revealing the lack of compassion in their own hearts.

4. **14:7-14**. What are some assumptions made by the guest who picks the place of honor for himself when invited to a wedding feast?

What Jesus apparently witnessed was people coming into the room and then scurrying to get into the places of honor. They were running over each other in a rather embarrassing scene, because everyone wanted to have the most honored place. They saw it as a right, not as a gift.

5. Whom are we to invite when we give a luncheon or dinner?

We must be humble when we are invited and we must be humble when we invite. Jesus calls us to imitate God's grace by ministering to those who cannot reciprocate; else we never reveal that we have been visited by true righteousness

How do your recent guest lists compare with that?

Answers may vary.

6. 14:15-24. What were the Jews taking for granted?

The Jews have taken for granted their offer of God's grace. They assumed that they would be eating at the feast in the kingdom of God.

What lesson do you learn in these verses?

Answers may vary.

7. Who among the banquet guests was worthy of the invitation?

No one.

What caused those who did taste of the banquet to come?

They were brought in (14:21); the servants of the master made them come in (14:23).

8. 14:25-35. What do these verses say about the true servant?

- a. 25-27:** *A true servant loves Christ above family.*
- b. 28-33:** *A true servant considers the cost of a life with Christ.*
- c. 34-35:** *A neutral servant is worthless.*

9. 15:1-31. The three stories in this chapter tell but one parable.

- a.** Whom do the lost sheep, coin, and son represent?
The "lost" represent those who will repent and admit they need a Savior.
- b.** Whom do the other sheep, other coins, and older son represent?
The "found" and the older son are the self-righteous Pharisees.

10. 15:11-20.

- a.** What mistakes did the younger son make in these verses?
Answers may vary, such as—loss due to greed (11-14); compromise due to desperation (15,16); legalism due to pride (17).
- b.** What do these verses tell you about the Father?
He does not act like most fathers would but granted the sale of assets to give the inheritance; allowed public shame to come to family in order to grant inheritance; and acted more like a mother and ran to the returning prodigal.

11. 15:21-31. How does each of these interpret the celebration feast?

a. Father

Both the father and the servant recognize that the celebration is not about anything that the prodigal son has done but rather a celebration of the father's work. The banquet is entirely a celebration of the fact that the father's work in extending peace to his son, just like communion is the celebration of Christ's work, not ours.

b. Prodigal Son

The son discovers, as we must, that the only proper response to his father's love is not heartless rule keeping, but loving submission.

c. Elder Brother

"Look! All these years I've been slaving for you and never disobeyed your orders . . .but you killed the fatted calf for him." In other words, the feast should be for those who work for it and deserve it, not for prodigals like his brother. In saying so, he breaks his relationship with his father in public.

12. To which brother do you most relate? What does this story teach you?

Personal; answers may vary.

Lesson 13

Read the notes with Luke 14 and 15.

1. What was convicting to you, and what will you apply to your life from the notes on:
Luke 14? *Answers may vary.*
Luke 15? *Answers may vary.*

Read Luke 16.

2. **16:1-15.** Think through this passage in two ways, then:

- a. Make the case for the shrewd manager being dishonest and fraudulent.

Answers may vary, such as-- The master discovers that the manager has not been acting properly, but stealing from him. The manager sees that his job is on the line, so he brings in the debtors and cuts their debts so that he will have a place to live when he loses his job.

- b. Make the case for the shrewd manager being honest and commendable.

The man used money to make friends for himself; we are to take the “mammon” of this world and make friends for ourselves in heaven by sharing the Gospel with them. Or, his adjustments to the debtors’ accounts were done in the master’s presence and thus with his blessing.

- c. Which do you think he was? Why?

Answers may vary.

- d. What do you think Jesus was saying about the Pharisees with this story?

Answers may vary, such as-- The manager represents the Pharisees who take God’s standard of perfection and cheapen it by adding extra, more achievable laws or bending biblical laws to fit their lifestyle. Jesus is striking at the Pharisees in this story for their cheapening of God’s standard of righteousness.

3. **16:16.** What do you think this verse means?

Answers may vary, such as--Those who come into the Kingdom do so with enthusiasm when the gospel is preached.

4. **16:17-18.** Compare these verses to Romans 7:1-3. How are these difficult verses to be applied in today's culture?

When Paul is speaking of being married to Christ, he says that you are not free from the Law until you have died to the Law. You are not free from legalistic righteousness until you have died to it and have been married to Christ. In other words, these Pharisees in Luke 16 are committing spiritual adultery. They are still married to their legalism, to their idea that keeping the law can save them, and until they break off from that adultery and marry Christ, they will not live eternally.

5. **16:19-31.** What does this passage teach about the condition of life after death for those who do not believe in Jesus Christ?

Like the rich man, they will be in hell, where he was in torment. He was able to see Abraham far away with Lazarus by his side, so in hell one is aware of heaven and of not being there. He was in agony. Between the rich man and heaven is a great chasm that has been fixed so that those who want to go from one to the other cannot.

6. What does it teach about the condition of life after death for the believer in Jesus Christ?

When Lazarus died, the angels carried him to Abraham's side. He was comforted there. The great chasm is fixed on both sides. No one in heaven can cross over to hell.

7. What does this passage teach about the means of salvation?

16:30-31—Repentance and faith by grace alone.

8. What do these verses teach regarding the way people in the Old Testament were saved?

By this story, Jesus is saying to the Pharisees that Moses and the Prophets have preached to them salvation by grace through faith alone. It is the only message that they ever preached for hundreds and hundreds of years.

9. What does this passage say about the evidence of salvation in this life?

Just as Jesus has been telling us all along in our study of Luke that our actions relate our faith and portray our faith, so he comes very specifically to money and says, in effect, that our spending patterns, and specifically the way we deal with the poor, reveal the degree to which we have understood that our salvation is by grace through faith alone.

10. What do you learn from this story?

Answers may vary.

Lesson 14

Read the notes with Luke 16.

1. What did you learn from your own study as well as the notes and/or lecture on Luke 16?

Answers may vary.

2. What will you apply to your daily life from Luke 16?

Answers may vary.

Read Luke 17.

3. **17:1-3a.** Who are these “little ones”?

It is unclear whether Jesus’ reference to “little ones” is primarily to those young in the faith or to actual children. Certainly in other contexts a similar statement was obviously referring to children (Matthew 18:6). Here the primary reference is probably to those new to the faith and therefore vulnerable to doubts and disillusionment (Luke 10:21; Mark 10:24).

4. What is Jesus warning against in these verses?

The point is that any kind of physical suffering in this life would be better than eternal destruction brought on others by careless behavior that would destroy another’s faith.

5. **17:3b-10.** What are we to do when a fellow Christian sins against us?

17:3—Jesus says that when a fellow Christian sins us against, we have no option but to rebuke him or her for it.

6. What is the condition upon which we are commanded to forgive him or her?

17:3—If he repents, forgive him.

7. Which is harder, to forgive the first time someone sins against us, or to forgive the next time that same person sins against us in the same way?

Answers may vary.

8. Have you ever known a believer with the attitude expressed in verse 10? Please describe that person to your group.

Answers may vary.

9. **17:11-19.** What characteristic distinguishes the saved man in this story?

It is thanksgiving expressed to Jesus in worship that distinguishes one who is saved from one who is not. The others were changed physically but not spiritually—if they had been changed spiritually, they would have worshiped Jesus with thankful hearts.

10. What else was unusual about him?

17:16—He was a Samaritan. Even Jesus takes notice that no one else returned to give praise to God “except this foreigner.”

11. **17:20-21.** What do these verses teach about the Kingdom of God?

Jesus makes it clear that no one creates the Kingdom of God by his self-generated good deeds, nor does any human being declare that it has arrived when people follow his opinions. The Kingdom of God is not like a franchise that someone makes his own by acquiring it with his own resources. Instead, it is a spiritual reality that is in the sole possession of Christ and dispensed only by the Father’s will. Therefore, it can only be asked for and received by faith alone. And if granted by the Father, it is a new way of life implanted by him in the heart.

12. **17:22-29.** What do these verses teach about facing the future?

A distinguishing mark of a thankful Christian is that he lives in longing for the second coming of Christ when the Lord Jesus will set up his Kingdom visibly and set all things right. Along with that longing is a confidence and security in God’s ordering of history.

13. **17:30-37.** If Christ were to come again at this moment, what would be your first thought? What is your attitude toward Christ’s return, and how does it affect your daily life?

Answers may vary.

Lesson 15

Read the notes with Luke 17.

1. What impressed you or challenged you in the notes and/or lecture on Luke 17?

Answers may vary.

2. What will you apply to your life from the lesson on Luke 17?

Answers may vary.

Read Luke 18.

3. **18:1-8.** Write down all the things these verses teach about prayer.

Answers may vary, such as—We should always pray and not give up; God is eager to hear our prayers; we must persist in prayer; etc.

4. Which of them will you apply to your own prayer life this week?

Answers may vary.

5. What do these verses teach you about the character of God?

Answers may vary, such as—He is just; he is worthy to be feared; he will bring about justice for his chosen ones; etc.

6. How does Jesus' question in verse 8 relate to prayer?

Perhaps v.8 would be clearer if it were rendered (as many do), "However, when the Son of man comes, will he find that faith on the earth?" Jesus is not thinking of faith in general but specifically the kind of tenacious faith pictured by the widow. There will certainly be Christians on the earth, but will there be Christians who are actively praying for God's justice to be seen on the earth because they are biblically discontented with their world? Or will the Christians whom Jesus finds be those who have allowed themselves to be absorbed into this world and are quite comfortable with the way things are (as in 17:27)? Jesus searches all of us with this question.

7. 18:9-14. What was wrong with the Pharisee's prayer?

The Pharisee's eyes were on everyone but God and therefore he felt confident in his prayers. He does not compare himself with other godly men, but rather with the obviously sinful. However, in doing so he failed to see that he himself was actually spiritually guilty of all the sins that he named. In claiming his own righteousness he was robbing God of his honor as the only one who justifies.

8. What was right about the tax collector's prayer?

The tax collector's eyes are focused upon God—and as a result he sees himself accurately. He sees that in himself he is hopelessly unrighteous. He looks above to God and to himself below the law, and then prays that God would put his mercy in between and only view his record through the blood of the mercy seat.

9. Why did God justify the tax collector and not the Pharisee?

The one who continues in the delusion that he can work his way into favor with God and be justified at the Great Day will never be so. If one will be acquitted before the bar of God's justice, he must ask for God's righteousness as a gift. The promise is that if one asks for it, he will receive it and "go home justified."

10. 18:15-17. What does it mean to receive the kingdom of God like a little child?

Answers may vary, such as—Jesus held up a child as an example of humility to his disciples who argued over greatness. In v.17 Jesus does say that these children were models of kingdom living for adults. He appreciated their response to the kingdom. As they grew up they would accept gifts readily. Adults are offered gifts all the time that they refuse, including the gift of salvation. But children simply receive whatever we teach them about the Kingdom.

11. 18:18-30. Why did Jesus ask this question of the ruler in verse 19?

Jesus' question, "Why do you call me good?" is ultimately a test. It is one thing for the man to call him a gifted teacher, but will he really submit to the fact that Jesus is in essence good, in other words, that he is God?

12. From **18:22**, what was the one thing the ruler still lacked?

He was asking the man to repent, which is to turn one's back on sin. Jesus knew that the man's materialism would be the hardest sin for him to turn his back on, so he went straight for it.

13. How do these verses relate to **Luke 14:25-33**? (See also **Matthew 16:26**.)

The rich young ruler was not willing to be Jesus' disciple, for it means giving up everything one has and submitting to the lordship of Christ.

14. 18:31-43. What do the disciples have in common with the blind man?

They were all blind. The physically blind man knew that he was also spiritually blind when he cried out to Jesus for mercy. The disciples may not have been physically blind but they were still blind to Jesus' true identity as the Savior of the world and Son of God.

15. What does the blind man have in common with the woman in **18:1-8**?

This story dramatically illustrates the points that Jesus is making in the rest of this chapter. He was persistent in spite of those who tried to quiet him because he knew Jesus was a gracious king (v. 39; cm. vv.1-8).

16. How would you answer Jesus' question in **18:41** if he asked it of you today?

Personal; answers may vary.

Lesson 16

Read the notes with Luke 18.

1. What was meaningful to you in Section I of the notes about prayer?

Answers may vary.

2. What new or interesting thoughts did you find in the notes and/or lecture?

Answers may vary.

Read Luke 19.

3. **19:1-10.** Why did it bother the people that Jesus went to Zacchaeus' house?

The whole town apparently hated him. It was not unusual for everyone to hate a tax collector, and Zacchaeus was a chief tax collector (19:2).

4. What "fruit in keeping with repentance" or evidence of salvation can be seen in Zacchaeus? (See also **Luke 3:8.**)

His faith is proven by his eagerness to right the wrongs he had committed against his neighbors.

5. Which of these verses could be considered the "key verse" in the book of Luke?

19:10—For the Son of Man came to seek and to save what was lost.

6. **19:11-27.** What does this parable teach about the role of a disciple in the time between the Lord's ascension and his return?

Jesus tells the parable to indicate that his kingship will not be realized immediately. He will first go to a "distant country" (heaven) to set up his reign and then return to what had become his "home" (earth) to make his kingdom manifest to all. In the meanwhile he has established a test to sift out who are his true subjects and who are not. He distributes the gift of the gospel and all the benefits that proceed from it. Those who put those gifts to work in their own lives as well as share them with others demonstrate themselves to believe that Christ is their king. They work faithfully now while he is away because they want the one whom they love to be pleased when he returns with the multiplication of his gracious gifts through them.

7. **Compare to Matthew 25:14-30.** What differences do you find in the Luke parable?

The differences include the incident that gave rise to the distribution, the amounts given, and the number of characters involved.

8. What do you think about the protest voiced in Luke 19:25?

Answers may vary.

9. What unique contribution does this parable make at this point in Luke's Gospel?

Luke tells us that the reason Jesus told the parable of the ten minas was to correct the notion that his intention was to set up an earthly kingdom. This was a persistent idea among the followers of Jesus. And the Passover feast with its recollection of the Exodus would have only heightened the enthusiasm for this kind of deliverance from Roman oppression.

10. **19:28-48.** Find as many Old Testament prophecies as you can that are fulfilled in this account. (Marginal references will help.) What are they?

Zech. 9:9—Your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. And many more: Psalm 118:26; Isaiah 62:11; etc.

11. What evidence is there in this passage that Jesus is God?

By telling the disciples where the donkey and her colt would be tied, Jesus demonstrated his omniscience—all knowledge is immediately present to him. Jesus' arrangement of the donkey and her foal in this certain village reveal his authority over nature. Jesus' fulfillment of Old Testament prophecy demonstrates his control over redemptive history. The Savior's authority over human beings: Jesus is the one that caused this worship just as he brings it forth from children and would bring it forth from the rocks if there were no human beings.

12. What is significant to you in Jesus' statement in **19:40**?

When Jesus says that the stones would cry out, he was not referring to their praise as much as to the future destruction of Jerusalem.

13. What do **19:41-44** teach you about the heart of Jesus?

Jesus is lamenting unbelief and the dreadful consequences it brings. Even God is overcome by emotion while recognizing the grace that has been spurned and the judgment anticipated.

14. Why do “the chief priests, the teachers of the law and the leaders among the people” want to kill Jesus?

19:47—When he cleared the temple he not only humiliated their spiritual authority but hurt their profit margin for money changing: pride and pocketbook.

15. Is this similar to why people reject Jesus today? Why or why not?

Answers may vary.

Lesson 17

Read the notes with Luke 19.

1. What was meaningful to you in the notes and/or lecture, and why?

Answers may vary.

Read Luke 20-21.

2. **20:1-8.** Compare these verses to **John 7:17**. What principle is in play here about understanding spiritual things?

God is under no obligation to reveal his will to one who is not willing to obey it.

3. **20:9-19.** In this story:

- a. What is the vineyard? *Israel*
- b. Who are the servants whom the tenants abuse? *The prophets*
- c. Who is the son? *The Lord Jesus Christ*

4. What made the teachers of the law and the chief priests know that Jesus had spoken this parable against them?

The people got the message that as a result God would destroy the false religion of Israel and reveal the gospel to the Gentiles, because they exclaim, "God forbid it" (20:16). Those who oppose Christ as the stone will not hinder his work; they will be hindered. And those who try to topple the superstructure of truth he builds will be crushed in judgment. The delegation from the Sanhedrin obviously got the message too, because they resolved more than ever to arrest him.

5. **20:20-26.** What is Jesus saying by his statement in **20:25**? How do you apply it to your own life?

Perhaps Jesus showed the front and said, "Render to Caesar what is Caesar's," meaning it is your duty to be a good citizen and pay taxes. Then he may have turned the coin around and showed Caesar's claim to divinity and said, "Render unto God what is God's," meaning that only God deserves worship. Therefore, he meant Caesar should be obeyed in all of the just things he requires, but when he requires something contrary to what God demands, God's demands take precedence.

6. **20:27-39.** List all the points you can find in Jesus' refutation of the Sadducees' mistaken belief that there is no resurrection.

Answers may vary, such as—In heaven the expansion of the covenant family will no longer be necessary and therefore marriage will no longer be necessary. Cleverly, Jesus answered the Sadducees' implicit argument against the resurrection of the soul from one of the books they liked best, reminding them that God identified himself as the present God of the still existing Abraham, Isaac and Jacob.

7. How does Jesus describe that resurrection life?

There will no longer be any death but we shall be immortal like the angels; no marriage; etc.

8. **20:41-47.** In your own words, answer Jesus' question in **20:41** by using his proof text from the Psalms and his question in **20:44**.

David calls Messiah "Lord" and yet prophecy states that Messiah will be David's son. The only way for this to be possible is for God to be born into the human line of David, which he was in the incarnation of Jesus.

9. Why should Jesus' listeners beware of the teachers of the law? What is the basic danger?

Jesus as God decries the evil practices of the Jewish religious leadership in vv.45-47. They had made a business out of the faith he prescribed and were justifying their financial extortion with spirituality.

10. Are there degrees of punishment? Give your answer from this text and any others you can find.

Yes. 19:47—Such men will be punished most severely. Luke 12:47-48—Some wicked servants will be beaten with many blows, others with few. Etc.

11. **21:1-4.** What do these verses teach about Jesus' view of giving?

This story also confirms the point made from 19:17,19 that it is not the amount of return on the gifts entrusted to us in the gospel that matters to Jesus, but rather the heart's attitude toward the stewardship given the disciple.

12. 21:5-38. From the exhortations in this passage, what

a. Warnings against deception do you find in **vv. 5-11**?

They are signs of the general fallen condition of the world and warnings to repent.

b. Encouragement during persecution do you find in **vv. 12-19**?

They must trust that he will give them what they need to say and ultimately guard them even down to the last hair on their heads (cm. Matthew 10:29-30). Out of that trust they must boldly use such occasions to bear testimony for Christ.

c. Details about the destruction of Jerusalem do you find in **vv. 20-24**?

The Romans under Titus laid siege to the city, starved it out for five months, and then annihilated it, including the temple, in A.D. 70. Jesus warned his followers that when they saw such things they must flee to the hills, which many did.

d. Descriptions of future events do you find in **vv. 25-28**?

The heavenly bodies will shake. The Son of Man will be revealed in glory and splendor. And he will come in the clouds. Together these signs will prove that Jesus is God himself coming to earth again.

e. Assurances concerning these events do you find in **vv. 29-36**?

Jesus assures in v. 32-33 that the eternal security of his Word would be confirmed by the fulfillment of these prophecies.

Lesson 18

Read the notes with Luke 20 and 21.

1. What was new or interesting to you in the notes and/or lecture?

Answers may vary.

2. How did the notes and/or lecture affect your thinking about Jesus' Second Coming?

Answers may vary.

Read Luke 22 and 23.

3. **22:1-6.** What do you find most remarkable in these verses?

Answers may vary.

4. **22:7-38.** What was Jesus' attitude as he approached this Passover meal with his disciples? What does this teach you?

22:15—"eager desire." 22:17,19—thankful. Answers may vary.

5. Compare **22:22** with **John 13:18-30** and **Acts 2:22-24**. Was Judas responsible for his actions? Why or why not?

Judas' plan was inspired by Satan, but that does not excuse Judas because a believer can resist the devil (James 4:7; 1 Peter 5:8,9). Judas is doing the will of the devil, but he is doing it while consciously rejecting all of the gracious teaching confirmed by miraculous signs that he has witnessed first hand. At the same time, Judas and the devil were under God's sovereignty. As Luther said, "the devil is God's devil." While Judas and the devil were responsible for their sin, God accomplished his plan of salvation through them (Luke 22:22). In v.22, Jesus teaches a profound theological lesson, namely, that predestination does not erase human responsibility. Yes, Jesus was going to the cross by God's decree; nevertheless, Judas would be held responsible for choosing to betray the Lord.

6. What is the gist of Jesus' answer to the disciples' dispute as to which of them was considered to be greatest?

Jesus gently corrects their focus by teaching them a new paradigm of leadership (i.e. servant-leadership in vv. 26,27), commends them for their loyalty thus far (28), and promises great reward and responsibility in the future (29,30).

7. How does **22:31-34** (along with **22:54-62** and **John 21:15-19**), concerning Peter, encourage you?

Answers may vary.

8. **22:39-46** with **Matthew 26:36-46** and **Mark 14:32-42**. What was Jesus' great battle in these verses? His great victory?

The willingness to become sin for us and bear the Father's judgment.

9. **22:47-65**. Name all the people in these verses who might have thought they were in control of Jesus' arrest. Who really was in control?

Judas; the crowd; the soldiers; the disciples; the chief priests; etc. Jesus was in control.

10. **22:66-23:25** with **Matthew 26:57-68; 27:11-31; Mark 14:53-65; 15:20** and **John 18:12-14; 18:28-19:16**. Why should Jesus' trials, both before the Jewish leaders and before Pilate and Herod, have been declared false or mistrials?

Answers may vary. See pp. 150-151 of Lesson 18 notes.

11. What could be the real reasons why Pilate handed Jesus over to be crucified when he knew that Jesus was innocent?

The verdict was that Jesus was innocent. But Pilate was a coward and put the cries of the crowd over the law. He was more concerned for his own "position and power."

12. **23:26-43**. What did the dying thief know and understand in order to be saved?

He knew that he was a sinner deserving God's just punishment; that Jesus was sinless; that Jesus was the King of the universe and able to bring the thief into his kingdom should he so choose; etc.

13. 23:44-56. What from these verses and all of the Scriptures in this lesson causes you to love the Lord Jesus Christ more?

Answers may vary.

Lesson 19

Read the notes with Luke 22 and 23.

1. From the notes, what increased your love for the Lamb of God?

Answers may vary.

2. What else was noteworthy to you in the notes and/or lecture? Why?

Answers may vary.

Read Luke 24.

3. Compare **Luke 24:1-12** with **Mathew 28:1-10**; **Mark 16:1-8**; and **John 20:1-8**. What, if any, differences do you find in these accounts?

Differences in how many angels at the open tomb, in exact wording of the angel's message, in the women who were there, etc.

4. How do you account for the seeming discrepancies between them?

Like an account of a car crash from different witnesses, it is the same story told from different perspectives— If there were two angels then there was one, etc.

5. Why do you think that Peter was the one who ran to the tomb?

Answers may vary, such as—Perhaps Peter was more anxious because of his denial of Jesus. Could Jesus have risen in victory over sin as powerful as his?

6. **24:13-35**. What do you think was the mood of these two on the road to Emmaus as Jesus approached them?

Answers may vary, such as—Sad, bewildered, disheartened, mystified, etc.

7. Why were they unable to recognize Jesus at first?

24:16—they were kept from recognizing him.

8. Does anything about the disciples' description of the weekend's events strike you as ironic? If so, what?

They were disheartened and disbelieving of the best and truest news ever!

9. What do **24:25-27** (also **24:44**) tell you about the Old Testament Scriptures?

They are all about Jesus.

10. What was the unexpected element in Christ's messiahship (**24:25-27**)?

24:26—that he had to suffer.

11. What is remarkable in **24:30-32**?

Answers may vary, such as—Although Jesus was the guest, he took the bread, gave thanks, broke it, and gave it to those at the table; their eyes were opened just as previously they had been kept from recognizing him; then he disappeared from their sight; how their hearts burned as he opened the Scriptures to them; etc.

12. What do you love about this story?

Answers may vary.

13. **24:36-49**. What details in this story point to the fact of Jesus' bodily resurrection?

*24:36,37—Jesus stood in their midst and spoke to them; they saw and recognized him.
24:39,40—He showed them his hands and feet, inviting them to touch his flesh and bones.
24:42,43—They gave him a piece of broiled fish, which he took and ate in their presence.
24:44-49—He taught them, opening their minds so they could understand the Scriptures.*

14. From **24:49**, what is the "power from on high" that the Father had promised? (See **Acts 1:4-8; 2:16-17**.)

Acts 1:5—the baptism of the Holy Spirit; Acts 1:8—you will receive power to be my witnesses when the Holy Spirit comes on you; Acts 2:17—"I will pour out my Spirit"

15. 24:50-53 with Acts 1:9-11. How do these verses show Jesus to be prophet, priest and Messiah, as well as the Son of God?

In fulfillment of all that was anticipated in the Old Testament priest, Jesus lifts up his hands and blesses his disciples (and through them us) in order that they and we would carry out the mission he gives us (vv. 50-51). Like the prophet Elijah before him, he was taken up into heaven (v. 51). As Son of God, the disciples worshiped him (v. 52).

16. What has been your greatest blessing in this study of Luke?

Answers may vary.