GOSPEL OF LUKE: INTRODUCTION

WHO IS LUKE?

- Medical Doctor (Colossians 4:14)
- Close Friend of Paul (Colossians 4:14)
- Author of Gospel of Luke and Acts
- Possibly from Troas (Acts 16:10)
- Traveling Companion of Paul (Acts 16:10-16; 20:6-21:18; 27-28) – “we”
- Seems to have spent about seven years in Philippi (Acts 17:1 – 20:5)
- With Paul during his imprisonments (Acts 27-28; Colossians 4:14, Philemon 24, 2 Timothy 4:11)

ABOUT LUKE’S GOSPEL

- Likely written from Rome between 55 and 60 A.D.
- Written for “most excellent Theophilus” – Bible scholars debate whether this is a real government official or a fictional recipient meant to represent any Christian (Theophilus means “God-lover”)
- Seems to be directed primarily at a non-Jewish audience – many references to Jewish customs, laws, and geography are explained
- Unique Characteristics:
  o Detail-oriented (1:1-3)
  o Focus on Historical Context (1:5; 2:1-2; 3:1-2)
  o Focus on Jesus’ Special Concern for People
    ▪ Women
    ▪ Outcasts (Samaritans, Tax Collectors, “Sinners”)
  o Emphasis on Prayer
  o Medical Details (4:38, 5:12, 22:44, 22:51; cf. Mark 1:30, 1:40, 14:35)
  o Hymns of Praise (Luke 1-2)

RECOMMENDED READING:

- *Four Portraits of the One Savior*, by Mark J. Lenz
- *Luke (People’s Bible)*, by Victor H. Prange
GOSPEL OF LUKE: BIRTH ANNOUNCEMENTS

INTRODUCTION: LUKE 1:1-4

1. The Scriptures teach the verbal inspiration of the Scriptures, that God breathed the very words he wanted to record through his chosen writers (2 Peter 1:20-21; 2 Timothy 3:16-17). What do these first verses in Luke’s gospel reveal about the process?

2. Describe different ways that you react when you hear hard-to-believe news.

THE BIRTH OF JOHN ANNOUNCED: LUKE 1:5-25

3. There were 24 divisions of priests, each of which had 860 priests. Each division served in the temple for two weeks every year. From the division on duty, two priests were chosen each day to burn incense (morning & evening). Calculate how often a priest would have this privilege in his lifetime.

4. Use Malachi 4:5-6 and Matthew 11:11-14 to explain verse 17.

THE BIRTH OF JESUS ANNOUNCED: LUKE 1:26-38

6. Identify similarities and differences between the account of the announcement to Zechariah (1:5-25) and the account of the announcement to Mary (1:26-38).

7. List reasons why, humanly speaking, it should have been more difficult for Mary to believe what the angel told her than for Zechariah to believe what the angel told him.

8. According to the Catechism of the Catholic Church, “To become the mother of the Savior, Mary ‘was enriched by God with gifts appropriate to such a role’ (LG 56). The angel Gabriel at the moment of the annunciation salutes her as ‘full of grace’ (Lk 1:28). In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God’s grace” (CCC 490). They claim: “The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin” (Pius IX, Ineffabilis Deus, 1854: DS 2803), and, “By the grace of God Mary remained free of every personal sin her whole life long” (CCC 493).

Read 1 Corinthians 2:14 and Ephesians 2:8. In what sense is the Catholic Church correct?

How does the account of the announcement to Mary conflict with the teaching that Mary was “immune from all stain of original sin” and “free of every personal sin her whole life long”?

9. Connect these accounts back to verse 4.

10. How could you use these accounts to help someone who is struggling to believe something that is written in the Bible?
MARY VISITS ELIZABETH: LUKE 1:39-56

1. Elizabeth greets Mary before Mary has the chance to share her news. Describe the effect this would have had on Mary.

2. How does Mary shift the focus from what Elizabeth said to her?

3. How does Mary’s song dispel the Roman Catholic teaching that Mary was without sin?

4. What does Mary mean by “remembering to be merciful”? Does God forget?

5. Since at least the 5th or 6th century, this song of Mary (called “Magnificat” from its first word in Latin) has been sung as part of the evening worship (Vespers) of the western Christian Church. What makes Mary’s song a fitting part of evening worship?

THE BIRTH OF JOHN: LUKE 1:57-80

6. Elizabeth’s “neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.” How had the Lord shown her great mercy?

7. If you had been unable to speak for nine months, what would you have said first, when you could speak again? What did Zechariah do?
8. John was only 8 days old. How was the Lord using the events surrounding his birth to lay the groundwork for what lay ahead in John’s life?

9. Zechariah only used two sentences in his twelve-verse song. What is the main topic of the first sentence (vv. 68-75)? the second sentence (v. 76-79)? How is the entire song a song about Jesus?

10. The word for “serve” in verse 74 implies religious service, a life lived as worship to God. A different word for “serve” means the unpaid, required service that a slave offers his master. Explain the difference. Which does God want from us? How does he enable us to serve him without fear?

11. John would be like an ancient herald, whose task was to alert the towns that the king would soon arrive, so that everything would be put in order and nothing would interrupt the king’s travels. However, how was John’s role even more than that?

12. In the Lutheran church, the Song of Zechariah has primarily been used in public worship during the seasons of Advent and Lent. What makes it appropriate for these seasons?

13. The songs of both Mary and Zechariah contain many quotations and allusions to portions of the Old Testament (see the last page of this lesson). What do we learn from this about Mary, Zechariah, their sons, and our worship today?
### Old Testament References in Mary’s Song

Jahn, Curtis. "Exegesis and Sermon Study of Luke 1:46-55, the Magnificat" (Wisconsin Lutheran Seminary Essay File)

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<th>Mary’s Song</th>
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<td>V. 53b: “but he has sent the rich away empty”</td>
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<td>V. 54-55a: “He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever”</td>
<td>Psalm 25:6; Psalm 98:3; Psalm 105:8-11; Psalm 136</td>
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<td>V. 55b: “even as he said to our fathers”</td>
<td>Genesis 12:1ff.; Genesis 22:15ff; Psalm 147:19; Micah 7:20.</td>
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### Old Testament References in Zechariah’s Song


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<td>V. 68a: “Blessed (be) the Lord, the God of Israel”</td>
<td>Psalm 41:13; 72:18; 106:48 = the conclusion of the Books I, II, and IV of the Hebrew Psalter.</td>
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<td>V.68b: “Because he has...brought about redemption for his people.”</td>
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<td>V.69: “And has raised up a horn,” etc.</td>
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<td>V.70: “As he spoke by the mouth of,” etc.</td>
<td>Ezra 1:1; Jeremiah 1:9; Zechariah 8:9.</td>
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<td>V.72a: “To deal mercifully with our fathers”</td>
<td>Psalm 25:6; 98:3; 136 (second part of each verse).</td>
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<td>V.72b, 73: “And to remember his holy covenant, the oath he swore to Abraham,”</td>
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<td>V. 74, 75: “To grant us that we...should serve him,” etc.</td>
<td>Exodus 19:6; Jeremiah 30:9, 10.</td>
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<td>V. 76: “And you...will go before,” etc.</td>
<td>Isaiah 40:3; Malachi 3:1. See also Luke 1:17.</td>
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<td>V.77: “In order to impart to his people the knowledge of salvation through the forgiveness of their sins.”</td>
<td>Psalm 103:11,12; Isaiah 1:18; 43:25; 53:5,8,10,12; Jeremiah 31:34b; Micah 4:2.</td>
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<td>V. 78, 79: “Because of the tender compassion of our God, whereby the Rising Sun will visit us...to shine on those who sit in darkness,” etc.</td>
<td>Psalm 107:10; Isaiah 9:1; 42:7; 60:1-3; Malachi 4:2.</td>
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THE BIRTH OF JESUS: LUKE 2:1-7

1. It is easy to view this census as an inconvenience for Mary and Joseph. In view of Micah 5:2, what makes this census remarkable?

2. Note that Luke’s account of the birth of Jesus is actually relatively short and not very detailed. Here are some questions he leaves unanswered:
   a. What time of year was it?
   b. How did they travel to Bethlehem, and how long did it take?
   c. How long were they in Bethlehem before Jesus was born?
   d. Where was the manger in which Jesus was laid?

Can you think of other unanswered questions?

Why do you think he includes the details he does? Why do we need to be careful not to try to fill in too many of the blanks?

SIMPLE SHEPHERDS WORSHIP THE SAVIOR: LUKE 2:8-20

3. How does the announcement of Jesus’ birth to shepherds reflect one of the characteristics of Luke’s gospel?


Why is it so appropriate that the glory of the Lord appears at this time? (See John 1:14)
5. Explain the contrast between verse 11 and verse 12.

6. The song of the angels has been a regular part of the Christian liturgy since at least the 4th century. What makes this song so appropriate for Christians to sing week after week?

7. Agree or disagree: The shepherds went to Bethlehem to see if what the angel said was true.

8. Describe the example that Mary sets for us in her responses to God’s words and work.

9. Describe the example that the shepherds set for us in their response to God’s words and work.

10. List details of Christ’s birth that might strike us as foolishness for the birth of the Son of God. (If it were up to our “wisdom,” how would we rewrite the story?)
1. Read Leviticus 12 to understand what Mary and Joseph were doing in this account. How is what happened in this account significant for our salvation? (See Galatians 4:4-5)

2. There really is no indication that Simeon is old or near death when he speaks these words. However, how are the words of Simeon’s song appropriate for someone who is near death?

3. The Song of Simeon is used in the Lutheran Church following the Lord’s Supper and in evening worship. How is it an appropriate song for each of these settings?

4. How did Mary and Joseph react to Simeon’s words about Jesus? Why do you think they reacted this way?

5. How would Jesus cause “the falling and rising of many in Israel”? Cf. Isaiah 8:14, 1 Corinthians 1:22-24, 1 Peter 2:6-8

6. What are some ways in which Simeon’s prophecy about Mary was fulfilled?

7. Compare how Simeon learned who Jesus was with how Anna learned about him.
8. Describe how you think Anna’s witnessing was received by those who heard her. Explain your reasoning.

9. Simeon and Anna are not mentioned by any of the other gospel writers. How are they figures we expect to see in Luke’s gospel?

**JESUS GROWS IN WISDOM AND STATURE: LUKE 2:39-52**

10. The two verses at the beginning and end of this section (v. 39-40, 51-52) may seem like just transition or summary verses. However, they also contain some important truths. How do these verses teach the following?
   a. Jesus’ state of humiliation
   b. Jesus’ active obedience

What else can we learn from these verses?

11. Describe what you would have been thinking and feeling, if you had been Mary or Joseph when they couldn’t find Jesus.

12. In verse 49, “my Father’s business” (KJV) is probably a better translation than “my Father’s house” (NIV). Explain what Jesus was saying. Why do you think Mary and Joseph didn’t understand Jesus?
1. Explain the significance of the statement, “The word of God came to John.” (Cf. 1 Kings 17:2; 1 Chronicles 17:3; Jeremiah 1:2; Ezekiel 1:3; Hosea 1:1; Jonah 1:1; Haggai 1:1; Zechariah 1:1)

2. Examine the quotation from Isaiah in its original context (Isaiah 40:3-5), which was written to people who would soon be taken into exile as if they were already in exile. How was this prophecy likely understood by its original audience?

3. John himself had warned the people to “flee from the coming wrath.” But how did those whom John called “you brood of vipers” think that they could escape God’s wrath?

4. How might someone today make a claim similar to the one in verse 8?

5. Explain the significance of the term “fruits” of repentance. (Cf. Matthew 7:17-19)

6. Compare John’s fruits of repentance with Roman Catholic penance, both in terms of purpose and content.

7. What would make the people think that John might possibly be the Christ?
8. Some have used passages like this to say that John’s baptism was somehow less powerful than the baptism Christ later commanded his disciples to perform. What does John mean when he says, “I baptize you with water...He will baptize you with the Holy Spirit”?

9. What clues does the immediate context give as to what John means when he says that Jesus will baptize with fire?

JESUS’ BAPTISM & GENEALOGY: LUKE 3:21-38

10. Luke traces genealogy all the way back to Adam, while Matthew only traces it to Abraham. How does this fit with each writers’ audience and purpose for writing?

Note: The genealogies recorded by Matthew (1:1-16) and Luke are very different. The most likely explanation is that Luke actually traces Jesus’ ancestry through Mary (Joseph became a “son” of Heli when he married his daughter, Mary), while Matthew traces it through Joseph.

11. Why do you think Luke records Jesus’ genealogy at this point in his gospel? What is the effect of reporting it immediately after reporting Jesus’ baptism?
THE TEMPTATION OF JESUS: LUKE 4:1-13

1. Read Deuteronomy 8:1-5, which Jesus quoted in rejecting the first recorded temptation. How was the situation faced by the Israelites similar to what Jesus was facing? Why is the lesson that God wanted to teach the Israelites an important one for us to learn?

2. The second temptation recorded by Luke might seem foolish to us. How does Philippians 2:8-9 help us understand the temptation that Satan was setting before Jesus?

3. How is the third temptation recorded by Luke related to the other two?

4. Give modern examples of ways that Satan and our world (and perhaps we ourselves) misuse Scripture the way Satan did in v. 9-11. What important principle of interpreting the Bible does Jesus demonstrate for us?

5. When he is tempted to test the Lord, Jesus quotes Deuteronomy 6:16, where Moses refers to the incident in Exodus 17:1-7. How were the Israelites testing the Lord in that account?

6. Even though Jesus was “tempted in every way, just as we are” (Hebrews 4:15), the Holy Spirit only led the Biblical writers to record the specifics of these three temptations. Identify phrases from these verses that show that these were not the only three temptations Jesus faced in his life on earth. How are these three temptations representative of nearly every temptation we face?
7. Why were the people of Nazareth initially so impressed by Jesus?

8. How is “gracious words” a good way of describing the message that Jesus was teaching in the synagogue that day?

9. What was Jesus’ point with his examples from the ministries of Elijah and Elisha?

10. What did Jesus say or do (or not do) that made the people of Nazareth angry enough to kill him?

11. The scene is similar to the angry mob scene that happened in the court of Pontius Pilate. What incredible and comforting truth do we find in v. 29-30?
GOSPEL OF LUKE: DEMONS, DISEASES, & DISCIPLES

JESUS DRIVES OUT DEMONS: LUKE 4:31-37

1. Notice what amazed the people about Jesus’ teaching. Why would this have made such an impression on them?

2. In the Scriptures, demons often react in this way when they see Jesus. Explain their reaction.

JESUS DRIVES OUT DISEASES: LUKE 4:38-44

3. The healing of Simon’s mother-in-law is recorded in all three of the synoptic gospels. Compare the three accounts, identify unique details in Luke’s account, and comment on their significance.

Matthew 8:14-15
14 When Jesus came into Peter’s house, he saw Peter’s mother-in-law lying in bed with a fever. 15 He touched her hand and the fever left her, and she got up and began to wait on him.

Mark 1:29-31
29 As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. 30 Simon’s mother-in-law was in bed with a fever, and they told Jesus about her. 31 So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

38 Jesus left the synagogue and went to the home of Simon. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. 39 So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

4. “Laying his hands on each one, he healed them” (v. 40). Describe the impact of this.
5. Explain why Jesus did not allow demons to speak “because they knew he was the Christ.”

6. In the context of the rest of this chapter, what makes verses 42-44 remarkable?

7. Note similarities between the beginning of this chapter and the end of this chapter of Luke’s gospel.

JESUS DRAWS DISCIPLES TO FOLLOW HIM: LUKE 5:1-11

8. Jesus asked Simon to do something that seemed completely absurd to his reason. Jesus’ words miraculously gave him the faith to obey. Give examples of times when you have been called to trust or obey the Lord, even when it seems to make no sense to do so.

9. How do verses 4-7 provide an important backdrop to what Jesus called Simon to do in verse 10? What reminder and encouragement does this give us for our role as “fishers of men”?

10. This is not the first time that Simon (Peter) has had contact with Jesus (John 1:35-42 and possibly Luke 4:38-39). However, how is his response still a remarkable act of faith?

11. Even before Jesus called Simon to “catch men,” he did some fishing of his own. What can we learn from the way that Jesus reached out to Simon?
GOSPEL OF LUKE: LOVE FOR SINNERS

JESUS HEALS A MAN WITH LEPROSY: LUKE 5:12-16


2. Explain how this man’s prayer is a wonderful example of humble faith for Christians to follow.

3. We again see Jesus’ personal attention to an individual in need, as he “reached out his hand and touched the man” (v. 13). What makes this especially significant in this case? (Cf. Leviticus 5:2-3)

4. Describe the process commanded by Jesus in verse 14. (Cf. Leviticus 14:1-20) What spiritual truth(s) was God teaching through this process?

5. Even though Jesus ordered the healed leper not to tell anyone (Mark gives us one reason for this in Mark 1:45), the news spread about him. Remarkably, the crowds didn’t just come “to be healed of their sicknesses.” How did God use what happened against his will to accomplish his will?

PERSISTENT FRIENDS AND A FORGIVING GOD: LUKE 5:17-26

6. Note the audience that had gathered on this occasion. This is the first mention of them in Luke’s gospel, but already we get a glimpse of what will be a growing conflict between Jesus and these religious leaders. What was the root of the issue in the mind of the Pharisees and teachers of the law?
7. How could Jesus “see” the faith of the paralytic and his friends?

A follow-up question for personal pondering: What evidence of your faith would Jesus see in your life?

8. Identify the human & divine natures of Jesus and his state of humiliation in this account.

JESUS CALLS A “SINNER” TO FOLLOW HIM: LUKE 5:27-32

9. How does what we read in verse 29 make what happened in verse 28 surprising?

10. Why do you think that the Pharisees and teachers of the law complained to Jesus’ disciples instead of directly to Jesus?

11. Explain the ironic use of the term “righteous” by Jesus in verse 32.

12. “The Jews despised and hated the tax collectors...they were agents of the Romans, their rulers and oppressors... [They] were noted for their greed and dishonesty, exacting more taxes than were legally due. (See Luke 19:8.) Therefore respectable and patriotic Jews refused the position of tax collector. Only men with low ethical standards were attracted to this work” (Franzmann, BHC:NT, vol. 1, 213). Yet Jesus called Levi (also called Matthew) not only to follow him but to be one of the twelve apostles (Luke 6:15). Why would he choose someone so offensive? Wouldn’t that hurt his mission? What is the application for us?

13. When might we be guilty of the same attitude as the Jewish leaders had?
A QUESTION ABOUT FASTING: LUKE 5:33-39

1. Who was asking Jesus this question? (Cf. Matthew 9:14, Mark 2:18)

2. Most parables were intended to teach just one truth, and so we should not try to interpret every detail. What is the point of comparison for the short parable about the bridegroom?

3. In the three short parables in v. 36-39, the “old” is the legalism of the Pharisees, and the “new” is the gospel. Explain the truth taught in each of the three parables:
   a. v. 36
   b. v. 37-38
   c. v. 39

PROPER USE OF THE SABBATH: LUKE 6:1-11

4. While what Jesus’ disciples were doing in picking and eating kernels of grain wouldn’t fall under God’s definition of work that was forbidden on the Sabbath, the focus of Jesus’ response was not on the work but on the purpose of the Sabbath. For what was the Sabbath intended? (cf. Exodus 20:8-11; Exodus 23:10-12; Deuteronomy 5:15) For what was it not intended?

5. Jesus was not saying that, because he is the Son of God, the law doesn’t apply to him or that he can change the law however he wants (cf. Galatians 4:4-5; Matthew 5:17). What was Jesus’ point in saying, “The Son of Man is Lord of the Sabbath”?
6. Explain the tragic irony of the Pharisees’ questions and accusations against Jesus. (cf. v. 7,11)

7. How does the Pharisees’ reaction to Jesus’ words and miracle show their blind unbelief?

8. What lesson(s) can we learn from these two accounts about the Sabbath?

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**Jesus Chooses Twelve Apostles: Luke 6:12-19**

9. Why would Jesus at this time spend what Luke seems to indicate is a longer time than usual in prayer?

10. Explain the difference in meaning between “disciple” and “apostle.”

11. How are verses 12-15 significant in light of what Luke recorded in verse 11?


BLESSINGS & WOES: LUKE 6:20-26

1. Jesus speaks four blessings and then four corresponding woes that address spiritual characteristics of a Christian’s life. Explain each pair of characteristics. Why does Jesus include both blessings and woes?

2. Why is it important to remember that these words were spoken to Christians?

3. How do these verses affect the Christian’s perspective and priorities?

4. What do these verses say to those who claim that God intends the Christian life on earth to be filled with outward successes and visible blessings (theology of glory, prosperity gospel)?

LOVE FOR ENEMIES: LUKE 6:27-36

5. Identify the connection between verses 20-26 and verse 27-36.

6. What motivates the Christian to show the kind love that Jesus describes here?

7. Why can Christians take the “risks” involved in loving others in this way?
JUDGING OTHERS: LUKE 6:37-42

8. Explain the connection between forgiving others and being forgiven.

9. What does verse 40 add to the point of this section?

10. How do verses 41-42 help us to understand what Jesus means when he says, “Do not judge”?

A TREE AND ITS FRUIT: LUKE 6:43-45

11. How do these verses show the connection between the good works that Jesus describes throughout this sermon and the Christian’s status before God?

WISE AND FOOLISH BUILDERS: LUKE 6:46-49

12. It can be tempting to come away from hearing God’s Word and think, “If only so-and-so could hear this,” or, “Good sermon (bible class, etc.), Pastor. They really needed to hear that.” What does this parable say about such thinking?

13. List the key point(s) that Luke chose to record from Jesus’ teaching on this occasion.
GOSPEL OF LUKE: GOD HAS COME TO HELP HIS PEOPLE

“I HAVE NOT FOUND SUCH GREAT FAITH EVEN IN ISRAEL”: LUKE 7:1-10

1. Why did the centurion send elders of the Jews to Jesus?

2. Compare what the Jewish elders said to Jesus with what the centurion said to Jesus through his friends.

3. How are the centurion’s words in verses 6-8 an expression of “such great faith”?

4. There are actually two miracles recorded in this account. What are the two miracles? Which miracle is the main focus of this account (Hint: it’s the one that even amazes Jesus)?

“A GREAT PROPHET HAS APPEARED AMONG US”: LUKE 7:11-17

5. Identify details that indicate that this man’s death was a tragic event.

6. What similarities and differences do you notice between this account and the previous account? What is the impact of reporting these two accounts side-by-side?
7. Give evidence from this account that John asked this question for his own sake, and not just for the sake of his disciples. Why don’t we need to feel compelled to defend John against such wavering in his faith?

8. To what evidence does Jesus point to answer John’s question? What is the application for us today?


10. Translations often put verses 29-30 in parentheses, suggesting that Jesus didn’t say these words, but it also makes sense for these words to be part of Jesus’ words about John. Use verses 33-34 to explain Jesus’ point in comparing the people to “children sitting in the marketplace” in verses 31-32.

11. What is the main point of what Jesus said about John here? How do his words serve as a warning for us?
GOSPEL OF LUKE: THE FAITH OF THE FORGIVEN BEARS FRUIT

HER MANY SINS HAVE BEEN FORGIVEN: LUKE 7:36-50

1. What was Simon’s purpose for inviting Jesus to have dinner at his house?

2. How does verse 40 show that Simon’s conclusion in verse 39 was incorrect?

3. Use the context to show that Jesus was not saying that the woman’s love was the reason she was forgiven.

4. What role does hearing and being convicted by God’s law have in the Christian life?

WOMEN SERVING THEIR SAVIOR: LUKE 8:1-3

5. What makes the service of these women so remarkable?

6. What makes Luke’s mention of their service so remarkable?
7. Werner Franzmann points out, “[Jesus] is not trying to explain why it is that some are brought to saving faith when they first hear the Word, while others are not. Rather, he is setting forth what happens to the Word in the lives and hearts of men. He is answering the question: What finally comes of men’s hearing the Word of salvation?” (178). Why is this important to remember?

8. What do this parable and its explanation have to say to those who believe or teach a “once saved, always saved” theology?

9. What do this parable and its explanation have to say to Christians regarding their own faith?

10. What do this parable and its explanation have to say to Christians regarding their role in evangelism?

11. “By persevering” is literally “in or with perseverance.” Explain how the entire parable is related to this one verse.

12. While Jesus uses this picture to describe a Christian’s letting his faith shine through good deeds, that doesn’t fit this context. Here, it describes Jesus’ use of parables. Explain Jesus’ point and his encouragement to his followers.
1. How does Jesus’ response to the request of his mother and brothers relate to the parable of the sower and the seeds? (Note: This exchange likely occurred before Jesus told the parable, cf. Matthew 12:46-13:23)

2. Jesus’ words may sound uncaring, but what important (but difficult) point does Jesus want us to learn here? When might we have to apply this point to our lives?

3. What is notable about Jesus sleeping in the boat during this storm?

4. Jesus’ question shows that his disciples had faith, but there wasn’t much evidence of it. (Note the implication of Jesus’ words: Faith doesn’t remain hidden in the heart; it becomes visible in our lives.) Where is the faith of the disciples evident, and where is it not evident in this account?

5. List some things we learn about demons from this account.
6. The people asked Jesus to leave because they were afraid. Of what were they afraid?

7. Why did Jesus agree to leave, instead of staying to speak to them about their souls? (cf. v. 38-39)

8. Why could Jesus command this man to “return home and tell how much God has done for you,” when, in many other cases (including the next account), he told those he healed not to tell anyone? (Hint: see v. 26).

JESUS SHOWS SAVING POWER OVER DISEASE AND DEATH: LUKE 8:40-56

9. Explain what made the woman’s situation especially difficult.

10. Why did Jesus ask who had touched him? (see v. 47)

11. When might we be tempted to say something similar to what the messenger from Jairus’ house said (to ourselves or someone else)?

12. What evidence do we have from this account that Jairus’ daughter was actually dead?

13. Why is sleep such a comforting metaphor for death for Christians (and not just a euphemism)?
GOSPEL OF LUKE: WHO IS THIS?

MISSIONARIES IN TRAINING: LUKE 9:1-9

1. Why did Jesus give his apostles “power and authority to drive out all demons and to cure diseases”? (cf. Mark 16:20)

2. What is the significance of the apostles shaking the dust off their feet?

3. What do all of the incorrect assumptions about Jesus’ identity have in common?

FEEDING THE 5000+: LUKE 9:10-17

4. What do we learn about Jesus in verses 10-11? What are the applications for our lives?

5. How do we know that “about 5000 men” was a fairly accurate count of those who were there (besides the fact that it is the number inspired by the Holy Spirit)?

6. Even though Jesus’ private time with his disciples was interrupted, how did he use the occasion to test and teach them?
7. How is the way that the world views Jesus today similar to that time? How is it different?

8. How is verse 22 more than just a prediction of what is going to happen to Jesus?

9. Explain what “life” Jesus is talking about in each of the following phrases in verse 24:
   a. Whoever wants to save his life
   b. Who lose it
   c. Whoever loses his life
   d. Will save it

10. Use verses 23-26 to explain what Jesus means by the crosses Christians must carry.

11. What are some of the most common crosses that Christians must carry today?

12. Which of the following does Jesus mean by “the kingdom of God” in verse 27? Defend your answer. (Cf. Matthew 16:28; Mark 9:1)
   a. The destruction of Jerusalem in 70 A.D.
   b. The death, resurrection, and ascension of Jesus, and the sending of the Holy Spirit at Pentecost
   c. The end of the world

14. How are Jesus’ words in this section a fitting and important response to Peter’s confession?
GOSPEL OF LUKE: “LISTEN TO HIM”

“THIS IS MY SON, WHOM I HAVE CHOSEN”: LUKE 9:28-35

1. Why would Moses and Elijah appear as representatives of the Old Testament to speak with Jesus about his upcoming departure (cf. Acts 3:22)?

2. Why would they talk about “his departure, which he was about to bring to fulfillment at Jerusalem”?

3. At what other time had the Father spoken from heaven about his Son? What important truth does the timing of the Father’s words emphasize?

4. What command did the Father give on this occasion that he hadn’t given at his baptism (Matthew 3:17; Mark 1:11; Luke 3:22)? Why?

“THEY WERE ALL AMAZED AT THE GREATNESS OF GOD”: LUKE 9:37-45

5. Why weren’t the disciples able to drive out the demon, that led Jesus call them an “unbelieving and perverse generation” (cf. Matthew 17:19-20)?

6. The disciples were afraid to ask Jesus more about the betrayal he predicted, probably because they feared his rebuke (cf. v. 41). What may keep us from asking questions today, when we don’t understand something that Jesus says in his Word?
GODLY GREATNESS: LUKE 9:46-50

7. Explain what it means to welcome a little child in Jesus’ name.

8. What attitude does verse 49 reveal in the hearts of the disciples?

9. How does Matthew 7:15-23 keep us from drawing the wrong conclusions about what Jesus says here?

THROUGH SAMARIA ON THE WAY TO JERUSALEM: LUKE 9:51-56

Note: Many of the events recorded from here through Luke 18:14 are recorded only by Luke and may have taken place in Perea (on the east side of the Jordan).

10. Identify Jesus’ grace in this brief account: (a) for all sinners; (b) for the Samaritans.

“I WILL FOLLOW YOU WHEREVER YOU GO”: LUKE 9:57-62

11. What point(s) is Jesus trying to communicate here regarding those who are called to follow him?

12. What do you think are the most common excuses for not following Jesus today?
GOSPEL OF LUKE: A PLENTIFUL HARVEST

“I SAW SATAN FALL LIKE LIGHTNING FROM HEAVEN”: LUKE 10:1-24

1. “The harvest is plentiful, but the workers are few” (v. 2). In several of the last ten years, a few pastoral candidates graduating from our Seminary have been told, “We don’t have a place for you to serve right now.” There are also unassigned teacher candidates every year. Does Jesus’ statement still hold true today?

2. Practically speaking, what are we asking for when we “ask the Lord of the harvest to send out workers into his harvest field”?

3. Use verse 3 to show how God often answers the prayer that he commands believers to pray in verse 2? Why is this important for us to remember?

4. How does verse 16 keep us from both pride and despair?

5. “I saw Satan fall like lightning from heaven” (v. 18). Three main thoughts have been proposed to explain what Jesus is referring to here:
   a. The expulsion of Satan from heaven after he rebelled against God and/or the final judgment of Satan on the Last Day
   b. The defeat of Satan at Jesus’ temptation in the desert
   c. The defeat of Satan in the hearts of those with whom the disciples were sharing the news of the kingdom of God
   Which do you think best fits the context, and why?

6. In what way were the truths of the kingdom hidden from the wise and learned but revealed to little children? (See 1 Corinthians 1:18-2:5 and Luke 18:17)
7. Only Luke records this parable of Jesus. How does it fit the purpose of his book well?

8. What question(s) led Jesus to tell this story? What is the main point Jesus wants to teach with this story?

9. Agree or disagree: Keeping the two great commandments of God is a way to eternal life.

10. Apply Jesus’ approach in verses 26 and 36 to our own approach to answering others’ questions about our faith.

Mary & Martha: Luke 10:38-42

11. Because Mary listened to what Jesus said, Mary had a deep understanding. How did this later show itself? (cf. John 12:1-8)

12. Defend Martha on the basis of Jesus’ teaching (even in the immediate context of Luke 10).

13. Explain how the truth that Jesus taught Mary and Martha here is an important one for a church to remember, as they plan and carry out their ministry.
1. In verses 5-8, Jesus uses an argument from the lesser to the greater. (If something is true under the lesser circumstances, it must be true under the greater circumstances.). List differences between our prayers to our heavenly Father and the request of the man in the illustration that give us the certainty that God will hear and answer our prayers.

2. Jesus taught what has become known as the Lord’s Prayer on at least two different occasions (Matthew 6:9-13 & Luke 11:2-4), but he taught it a little differently each time. Why do you think he chose not to teach the exact same prayer both times?

On the third page of this bible study are twelve different versions of the Lord’s Prayer, ten of which are directly from Scripture (or translations of Scripture). What factors should we consider in choosing which version(s) to use in our personal and public worship?

3. Identify principles from these verses that we can apply to our prayer lives.

4. What two logical points does Jesus make in verses 17-20 to defend himself against the charge of driving out demons by the power of Beelzebub?

5. Explain Jesus’ point in verses 21-22.
6. Read Colossians 3:15-16. Jesus says that there is no such thing as spiritual neutrality. In light of this truth, what becomes vitally important in the life of every Christian? How does Jesus give the same encouragement in his response to what the woman said about his mother?

7. At what age(s) or stage(s) of life do you think people are most susceptible to spiritual emptiness that Satan is happy to fill? What can we do to counter Satan’s advances in their lives?

8. In what two ways is this section connected with the previous account (cf. v. 16, 28)?

9. What is the point of comparison between the “wicked generation” of Jesus’ day and the Ninevites and Queen of the South (Sheba)?

10. Jesus uses a similar picture in Matthew’s gospel (5:15-16) to make a very different point. Who or what is the light in this context? What warning is Jesus giving to the people here?

11. What can we do to “see to it, then, that the light within [us] is not darkness” (v. 35)?
### Versions of the Lord’s Prayer

| A. | Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation. |
| B. | Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation. |
| C. | Father, Your name be honored as holy. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves also forgive everyone in debt to us. And do not bring us into temptation. |

| D. | Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil. |
| E. | Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· τόν ἅρτον ἡμῶν τὸν πιοῦσιν δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἀφές ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ ἀυτοὶ ἠφίλουν παντὶ ἀφείλοντες ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. |
| F. | Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. |

| G. | Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. Forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil. |
| H. | Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as it is in heaven. Give us this day our daily bread. And forgive us our sins, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. |
| I. | Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we also forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen. |

| J. | Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ βάλημα σου, ως ὁ οὐρανός καὶ ἐπὶ γῆς· Τὸν ἅρτον ἡμῶν τὸν πιοῦσιν δὸς ἡμῖν σήμερον· καὶ ἀφές ἡμῖν τὰς ἁμαρτίας ἡμῶν, ως καὶ ἡμεῖς ἀφίλομεν τοὺς ἁμαρτήτους ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥόδαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. |
| K. | Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen. |
| L. | Our Father in heaven, Your name be honored as holy. Your kingdom come. Your will be done on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. [For Yours is the kingdom and the power and the glory forever. Amen.] |
1. Explain each of the warnings and woes pronounced by Jesus and how it serves as a warning for us today:
   a. v. 39-41
   b. v. 42
   c. v. 43
   d. v. 44
   e. v. 46
   f. v. 47-51
   g. v. 52

2. Compare the reaction of the Pharisees to the reactions of those who hear God’s law and call to repentance today.
3. Note those to whom Jesus directed the words of this section. Why would they have needed to hear these things at this time?

4. In this context, which of the following do you think is Jesus’ point in verse 2-3? Defend your choice.
   a. The hypocritical things that are said and done behind closed doors will eventually come out. There are no secrets with God!
   b. The truths that Jesus and his disciples had discussed in private (that the Pharisees had tried to keep quiet) will not stay behind closed doors. Preach boldly!
   c. Both a and b.

5. How do verses 4-10 present balanced encouragement concerning our relationship with God?

6. How is the audience before whom these disciples of Jesus will be called to defend themselves (v. 11) both frightening and exciting?

7. If what Jesus says in verse 12 is true, what, if anything, can a Christian do to prepare himself to witness?
GOSPEL OF LUKE: WHERE YOUR TREASURE IS, THERE YOUR HEART WILL BE ALSO

WATCH OUT FOR GREED: LUKE 12:13-21

1. Jesus warns those listening to watch out for "all kinds of greed." What are some different kinds of greed?

2. "This rich man...is perfectly respectable. He has not squeezed his wealth out of others. He has become wealthy through honest farming; he has gained his wealth by being a good farm manager. He is a prudent man who makes provision for taking care of the added wealth that has come his way" (Franzmann, BHC:NT, vol. 1, 421). Why is this important to notice for understanding Jesus‘ point?

3. Explain: The root of this man’s sin is idolatry.

4. Describe some of the more subtle temptations in our lives to fall into the same sin as the man in this parable.
5. “Therefore” indicates that there is a cause/effect connection between the previous section and this section. Explain the connection.

6. Much of what Jesus says here is a simple, logical argument that describes how foolish it is to worry. List the ways that Jesus says worrying doesn’t make sense for Christians.

7. Notice that Jesus tells his disciples (not unbelievers), who are “of little faith” (not “of no faith”), to seek God’s kingdom. What might seeking God’s kingdom look like in our lives? What encouraging reminder does Jesus give us for our search in verse 32?

8. Why do you think Jesus calls his followers “little flock”?

9. How does verse 34 help to keep us from misapplying what Jesus says in verses 32-33?
1. What makes this a natural follow-up to the previous section?

2. Jesus compares his return to a wedding guest returning home and to the coming of a thief. What does each picture add to what Jesus wants to teach us?

3. What does the surprising response of the man who returns home and finds his servants ready to serve teach us about Jesus?

4. How does Jesus’ switch from servants in verses 35-38 to a manager in verses 42-46 answer Peter’s question?

5. Who are those “who have been given much,” from whom “much will be demanded” (v. 48)? What exactly is demanded from them? (cf. v. 42; Matthew 25:21)

6. How is the way that Jesus describes his mission drastically different from how the world often describes his mission?
7. Based on the context, determine what Jesus means by the “fire” he came to bring:
   a. Judgment?
   b. The Spread of Christianity?
   c. Other?

8. How do the following verses further explain the division that Jesus brings?
   a. John 14:6
   b. John 18:37
   c. 1 Corinthians 1:18

9. What is the impact of hearing Jesus describe these specific divisions?

RECOGNIZING THE SIGNS: LUKE 12:54-59

10. Why does Jesus call his audience “hypocrites” here?

11. Jesus teaches the same point as verses 57-59 in connection with the 5th commandment, urging a Christian to end anything that causes bad feelings between him and another person (Matthew 5:21-26). Here, Jesus is teaching in the context of God’s judgment and the end of the world. What slightly different emphasis does this give to these words?
GOSPEL OF LUKE: A HEART FOR SINNERS

A CALL TO REPENT: LUKE 13:1-9

1. What are some common responses or explanations you hear when tragedy strikes?

2. What is the main lesson that Jesus wants us to learn from tragedies?

3. What does the parable of the fig tree add to what Jesus is saying?

24/7 COMPASSION: LUKE 13:10-17

4. Explain the problem in the synagogue ruler’s application of the Sabbath law.

5. Agree or disagree: Jesus is trying to teach that none of God’s laws should ever keep us from helping someone in need.

WHAT IS THE KINGDOM OF GOD LIKE?: LUKE 13:18-21

6. At first glance, these two parables may appear to be teaching the same point. What is the basic point of these parables? How is the point of the second parable slightly different from the point of the first?
7. How do you think these parables fit into the context of Luke 13?

**HEAVEN’S NARROW DOOR: LUKE 13:22-30**

8. What are some ways that people try to enter heaven but hear, “I don’t know you”? Include both examples from the text as well as others from your knowledge of our sinful world.

9. How does verse 30 answer the question posed in verse 23?

**THE COMPASSIONATE DETERMINATION OF JESUS: LUKE 13:31-35**

10. Describe the likely motivation for what the Pharisees said to Jesus.

11. Note that “again” (NIV) is not in the original text of verse 35.

   HCSB: “And I tell you, you will not see Me until the time comes when you say, ‘He who comes in the name of the Lord is the blessed One’!”

   Defend what you see as the most likely understanding of what Jesus is saying in this verse.

   a. You won’t see me until Palm Sunday. (cf. Matthew 23:39, which follows Matthew 21:1-9)
   b. You won’t see me until Judgment Day. (cf. Daniel 12:2)
   c. You won’t truly see me until you see me with eyes of faith. (cf. 1 Corinthians 12:3b)

12. List words or actions of Jesus in this chapter that show his compassion.
HE WHO HUMBLES HIMSELF WILL BE EXALTED: LUKE 14:1-14

1. The Pharisees’ opposition to Jesus was well known by this time (cf. 11:53-54, 12:1, 13:17). What do we learn about Jesus from his accepting another invitation to eat in the house of a prominent Pharisee?

2. What makes asking questions an effective way of sharing the truth? What are the dangers or limitations of sharing the truth in this way?

3. Agree or disagree: Jesus is teaching us to seek honor through humility in verse 7-11.

4. Agree or disagree: Verse 14 provides the motivation for what Jesus encourages in verse 13.

5. How can we apply what Jesus teaches in verses 12-14 to our personal lives? To our congregation?

ALL ARE INVITED: LUKE 14:15-24

6. How do these verses show God modeling what Jesus had just spoken about?
7. What does this parable teach us about the scope and urgency of our mission as Christians and as a Christian congregation?

8. How does this parable address what the guest said to Jesus in verse 15?

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THE COST OF FOLLOWING CHRIST: LUKE 14:25-35

9. How does this section build on the previous section?

10. React: It seems like Jesus is trying to discourage people from following him.

11. The temptation is always great for Christian congregations to minimize the cost of following Jesus in their zeal to make disciples of all nations. As we share Jesus with others and invite them to follow him, how can we be honest with them about the cost of being a disciple?

12. What are the strengths and weaknesses of our public worship in presenting both the costs and the blessings of following Jesus?

13. List ways that this chapter illustrates what Jesus said in Luke 13:34.
GOSPEL OF LUKE: LOST & FOUND

INTRODUCTION

1. What is the most valuable thing you have ever lost? What did you do when you realized it was lost? If you found it, how did you react?

A LOST SHEEP: LUKE 15:1-7

2. This story is very similar to the one Jesus told Matthew 18:12-14. Compare the contexts of each parable to identify his main point in each one.

3. Would we as Christians or as a Christian congregation ever be accused of “welcoming sinners and eating with them”? Why or why not?

4. There is no one (other than Christ) who is without sin. Who are the “righteous persons who do not need to repent”?

A LOST COIN: LUKE 15:8-10

5. How does the recovery of an inanimate thing like a coin emphasize Jesus’ point even more?

6. How do we, as a congregation, celebrate when a lost “coin” or “sheep” is found? Are there ways that we can better reflect the rejoicing in heaven “over one sinner who repents”?
7. Identify the details in the actions and attitude of the younger son that would mark him as essentially “dead,” as the father describes him, for the Jewish listener.

8. Identify phrases that show that the younger son is truly repentant for his ways.

9. How are the younger son and the older son essentially the same in their view of their father?

10. Some translations call this “The Parable of the Prodigal Son.” What does “prodigal” mean?

   Tim Keller, in *The Prodigal God*, and Victor Prange, in *The People’s Bible*, suggest that the father is the “prodigal” one in the story. Identify ways in which the father is “prodigal” in the story (toward both sons).

11. Jesus doesn’t finish the story. He doesn’t tell us how the older son ultimately responded to his father’s explanation for the celebration. How is this an effective way for Jesus to end the parable?

12. Why do you think the second part of this parable (the older son) often gets overlooked?

13. Describe situations in which you would use one or more of these parables to witness to others (whether Christians or unbelievers).
A SHREWD MANAGER: LUKE 16:1-13

1. What is Jesus commending, and what is he not commending, in this parable?

2. What do we learn from Jesus’ words about how he wants us to use our wealth?

3. Complete this sentence: If worldly people know how to use material things dishonestly for their own benefit, then Christians...

4. How can a Christian use worldly wealth to gain friends who will welcome him/her into eternal dwellings?

5. How is a person’s ability (or inability) to properly handle worldly wealth related to his/her ability (or inability) to handle “true riches”?

6. Explain how people of all economic levels can be guilty of serving money instead of God.

GOD’S UNCHANGING WORD: LUKE 16:14-18

7. What “highly valued” thing is Jesus referring to that is “detestable in God’s sight”?
8. How do verses 16-18 build on verses 14-15?

9. List ways in which the extreme wealth of the rich man showed itself.

10. List ways in which the extreme poverty of Lazarus showed itself.

11. How does this section build on both of the previous sections (v. 1-13 and v. 14-18)?

12. Werner Franzmann explains that, in his requests of Abraham, the rich man is calling into question God’s love and justice (pp. 470-472). Explain.

13. Describe ways in which we are tempted to deny the principle expressed in verse 31.
1. How does this section relate to the previous account about heaven and hell?

2. Who are the “little ones” to whom Jesus is referring in verse 2?

3. How is verse 5 an appropriate response to verses 1-4?

4. Summarize the point that Jesus is making in verse 7-10.

5. This is the third of five times that Luke mentions that Jesus is “on his way to Jerusalem” (9:51, 13:22, 17:11, 18:31, 19:28). What is the significance of this repeated emphasis on Jesus’ final destination?

6. List the ways in which the Samaritan leper showed his thankfulness.

7. What can we learn from the timing of the Samaritan’s expression of thanks to Jesus?
8. What is significant about the fact that the thankful leper was a Samaritan? Comment on Luke’s mentioning this incident in his gospel.

THE COMING OF THE KINGDOM: LUKE 17:20-37

9. The Pharisees were thinking of an earthly kingdom. When are we tempted to seek the same kind of kingdom from our God?

10. The end of verse 21 is better translated, “The kingdom of God is among you” (as the HCSB translates it). Explain what we mean when we pray, “Your kingdom come,” in the Lord’s Prayer.

11. List the points that Jesus makes about his second coming in these verses.

12. How does the rest of what Jesus says in these verses show that Jesus is not talking about a “rapture” (that believers will suddenly be taken out of the world, and unbelievers will remain for a time before the judgment) in verses 34-35?

13. Explain Jesus’ answer to the question about where his coming would take place.
GOSPEL OF LUKE: HE WHO HUMBLES HIMSELF WILL BE EXALTED

PERSISTENCE IN PRAYER: LUKE 18:1-8

1. In verses 6-8, Jesus uses an argument from the lesser to the greater. (If something is true under the lesser circumstances, it must be true under the greater circumstances.). How does his point give us the certainty that God will hear and answer our prayers?

2. Explain Jesus’ lament at the end of verse 8 and how it fits the context of these verses.

A HUMBLE HEART: LUKE 18:9-14

3. List ways in which the tax collector shows his humility.

4. Use a hymnal (CW pp. 163-166; CWS pp. 80-82) to find when this lesson is read in our Christian Church Year. Then explain how it is an appropriate lesson for that time.

CHILD-LIKE FAITH: LUKE 18:15-17

5. Use these verses to craft a response to someone who argues against infant baptism by saying that babies don’t understand enough to have faith.
6. Name some barriers that try to keep you from receiving the kingdom like a little child.

7. Neither the man’s riches nor his attitude toward his wealth were keeping him out of the kingdom of God. What was?

8. React to the following quotation in the light of these verses:
   “To sum up: it is possible to be rich, and married, and held in honour by all men, and yet keep the Commandments and to enter heaven. Christ's advice is, if we would make sure of everlasting life and desire to conform ourselves perfectly to the Divine will, that we should sell our possessions and give the proceeds to others who are in need, that we should live a life of chastity for the Gospel's sake, and, finally, should not seek honours or commands, but place ourselves under obedience. These are the Evangelical Counsels, and the things which are counselled are not set forward so much as good in themselves, as in the light of means to an end and as the surest and quickest way of obtaining everlasting life.”

9. This is the first time that Jesus mentions in Luke’s Gospel that his suffering and death will be in fulfillment of prophecy. The Twelve knew Old Testament prophecy. What was making them blind to what those prophecies really said about Jesus?

10. How is the prayer of the blind beggar a beautiful expression of faith?
GOSPEL OF LUKE: THE KING COMES

THE SON OF MAN CAME TO SEEK AND TO SAVE WHAT WAS LOST: LUKE 19:1-10

1. Luke is the only gospel writer who records this account. List ways in which this account shows many of the characteristics that are common in Luke’s gospel.

2. Read Leviticus 6:1-5. What did the law require Zacchaeus to pay back to those he cheated?

3. Zacchaeus did far more than he was required to do. What are some things that motivate us to go above and beyond what is expected of us?

What motivated Zacchaeus to respond as he did? What lesson(s) can we learn from him?

SERVING THE KING: LUKE 19:11-27

4. Herod and the Jews had just done what Jesus described in the parable (Herod went off to be crowned king, and the Jews sent a delegation to try to prevent it). In Jesus’ parable, how was the relationship between the servants and the king? How does the relationship between Christians and Christ their king affect the point of Jesus’ parable?

5. The third servant was judged not because he did not get a certain return on the king’s money but because he did not honor the king by using what had been entrusted to him. Why is this important for us to recognize, as we apply this parable to ourselves?
6. How does Jesus’ parable address the issue that “people thought that the kingdom of God was going to appear at once”?

7. Take two minutes to list as many of the blessings that King Jesus has entrusted to you as you can. Then reflect on how you faithfully you are using those blessings.

JESUS ENTERS JERUSALEM: LUKE 19:28-44

8. Matthew, Mark, and Luke all record the details about the two disciples sent to get the donkey and what happened when they went. Why do you think the Holy Spirit considered this such a significant part of the story?

9. Explain the source and significance of the two phrases that Luke attributes to the crowds.

10. This is the last time Luke mentions the Pharisees by name in his gospel. How is this verbal exchange between Jesus and the Pharisees at this critical time a fitting way to bring the account of Jesus’ relationship with them to a close?

11. As we hear Jesus’ words in verse 40, are they words of comfort or warning?

12. Jesus weeps over Jerusalem because, in general, she has rejected him who came to save her. He describes how Jerusalem would be destroyed by the Romans in 70 A.D. Explain how that would fulfill Jesus’ prophecy in verse 40.

2. Explain what the validity of John’s baptism has to do with Jesus’ authority to teach and preach.

3. Write down a time when you, like the Jewish authorities, decided what to say not on the basis of what was true, but on the basis of how others might react.

4. To whom do each of the following point in Jesus’ parable?
   a. Vineyard owner
   b. Tenants
   c. Servants sent by the owner
   d. Owner’s son

5. How would what Jesus described in verse 16 be fulfilled?

6. Explain the difference between those who fall on the stone (Jesus) and those on whom it falls.
7. The chief priests and teachers of the law understood that Jesus has spoken this parable against them. What was Jesus’ purpose in telling this parable? (Cf. Luke 13:34)

GIVE TO CAESAR WHAT IS CAESAR’S AND TO GOD WHAT IS GOD’S: LUKE 20:20-26

8. Explain the strategy of Jesus’ enemies in this account. (Note: Even though Jesus passed the test, his enemies still tried to use this strategy against him. Cf. Luke 23:2.)

9. Summarize Jesus’ point in response to their question.


10. What are the Sadducees trying to accomplish with this rather far-fetched question?

11. How might we sometimes act like these Sadducees?

12. In what sense are people in heaven “like the angels”?

13. Note how Jesus’ enemies reacted to what Jesus’ said (v. 26, 40). Throughout his ministry, they had tried to trap him in his words. But Jesus answered all of their questions perfectly. How are his perfect wisdom and his avoidance of the traps set for him significant for us?
1. Explain the significance of the Christ being both David’s son and David’s Lord.

2. This is one of the places in the Bible that alludes to “degrees” of punishment in hell. Give possible reasons why the punishment of these teachers of the law will be more severe.

3. How might this widow’s offering be an example of what Jesus mentioned in 20:47?

4. Jesus watches what and how we give, just as he did for this widow. In what ways does that affect our giving?

5. Agree or disagree: God wants us to give all that we have to him.

6. Note that Jesus’ words in this section address two distinct questions that the disciples asked Jesus. List those questions; then identify where each is addressed in Jesus’ response.
7. List the things that will happen before Jesus returns, as Jesus describes them in verses 8-19. Which is the most alarming or most difficult for you to deal with? Why?

8. Jesus gives an honest picture of the life of believers in the end times. Why is it important for us to have that clear picture? Why is it important for us to give that clear picture to others?


10. What is included in “all these things” in verse 32?

11. Is verse 33 intended as a warning or a comfort? How do Jesus’ words affect our priorities?

12. Jesus puts his most important instructions at the beginning and the end of his discourse. What does he most want us to remember as we await the Last Day? Why?

13. How do verses 37-38 both describe the challenge that Jesus’ enemies faced in arresting him and foreshadow the ultimate “solution” to that challenge?
Brief Summary of the Destruction of Jerusalem

The destruction of Jerusalem, as was mentioned, prefigured the end of the world and signaled the beginning of that end. When Jesus approached the city on Sunday of the Passion Week, he wept over it and said, “The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you” (Lk 19:43–44). Two days later he again warned his disciples, “When you see Jerusalem being surrounded by armies, you will know that its desolation is near” (Lk 21:20).

Josephus has detailed the horrors of this prophecy’s fulfillment. When the Jews rebelled against the tyranny of Rome, the Roman legions under Titus moved swiftly to crush the revolt. In the year 70 they laid siege to Jerusalem. The city’s population was swollen with refugees who poured in from the countryside. A plague broke out, and thousands died. Hundreds tried to escape, but the ever-alert Roman legionaries caught and crucified as many as five hundred a day. Hunger stalked the streets of the doomed city, and mothers cannibalized their own children.

Finally, Titus captured the castle of Antonia. A torch was put to the temple, and the hill on which it stood was soon carpeted with corpses. A river of blood flowed down its slopes. Over a million Jews either died of starvation and disease or were killed. A hundred thousand were carried away as prisoners of war. The Roman soldiers planted their eagles on the smoldering ruins, offered sacrifices to their gods and proclaimed Titus Imperator. Such was the horrible fulfillment of Daniel’s prophecy concerning the abomination of desolation in the holy place (Dn 9:27; 12:11) to which Jesus alluded in Matthew 24:15 (cf. Lk 21:20), and such was the appalling way in which Jesus’ words concerning the people were carried out, “They will fall by the sword and will be taken as prisoners to all the nations” (Lk 21:24). To this day the Jews are scattered among all nations.

GOSPEL OF LUKE: THE LAST SUPPER

A PLOT TAKES SHAPE: LUKE 22:1-6

1. Explain the irony in verses 2-3.

PREPARATIONS: LUKE 22:7-13

2. Recall the account of the Passover that Jews commemorated every year (Exodus 12:1-13). How is it appropriate that this was the final meal Jesus enjoyed with his disciples before his death?

3. Describe how verse 13 is comforting to you in your life.

A SPECIAL MEAL: LUKE 22:14-23

4. List the words or phrases in this section with which Jesus makes it clear to his disciples that the end is near for him.

5. Describe how hearing these words may have affected Jesus’ disciples.

6. If you are Judas, what is your reaction when you realize that Jesus knows that you are going to betray him?
7. Why does Jesus reveal to Judas that he knows about the betrayal?

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8. Jesus rebukes his disciples for their foolish and arrogant dispute. No doubt, his rebuke heaped shame and guilt on their heads. With what comfort and hope does Jesus build up his disciples?

9. How does Jesus offer similar hope to Simon Peter, after he warns him about the temptation into which he will fall?

10. Earlier, Jesus had told his disciples to go out without purse or bag (Luke 10:4-6). Why does Jesus give different instructions at this time?

11. What warning is there for us in the attitudes and actions of Judas, Peter, and all of the disciples on this night?

12. What comfort can we find in the words of Jesus to his disciples in their weakness?

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PRAYER IN THE GARDEN: LUKE 22:39-46

13. Apply Jesus’ prayers and instructions to his disciples to our prayer lives.
GOSPEL OF LUKE: THE CHRIST ON TRIAL

WHEN DARKNESS REIGNS: LUKE 22:47-54A

1. Luke records three times when Jesus spoke during this encounter. Describe the impact these three statements might have had upon each person or group below.
   a. Judas

   b. The chief priests, elders, & temple guard

   c. Jesus’ disciples

THE ROCK CRUMBLES: LUKE 22:54B-62

2. Jesus had warned Peter that he would deny him and taught his disciples to “watch and pray so that you will not fall into temptation.” Jesus had instructed those arresting him to let his disciples go (John 18:8). Nonetheless, Peter (and John) followed Jesus and walked right into temptation. Proverbs 16:18 says, “Pride goes before destruction, a haughty spirit before a fall.” What lesson that Peter learned the hard way do we also struggle to learn and live?

3. Describe situations in which you face the greatest temptations to keep quiet about your faith and/or outright deny it.

THE TRUTH ON TRIAL BEFORE THE SANHEDRIN: LUKE 22:63-71

4. Luke only records the end of the trial. The other gospel writers describe the false witnesses that were brought against Jesus during the night. Why did they repeat this key part of the trial “at daybreak”?
5. What common reactions to Jesus do we see in this account (v. 63-65; v. 67-68)? What does Jesus teach us about dealing with these reactions?

6. What charge had the Jews identified against Jesus (22:70-71)? What charge(s) did they bring before Pilate? Why the difference?

7. Why did Jesus say so little during his trials, often giving no response at all?

8. List the times that Pilate announced Jesus’ innocence during the course of the trial. What important truth is the Holy Spirit driving home by reporting Pilate’s insistence on the innocence of Jesus?

9. The evidence was overwhelming—the teaching, the prophecies, the healings, the miracles, the acquittal in court. Jesus was who he claimed to be—the Son of God and the Messiah promised by God. Yet stubborn unbelief led many to continue to reject him. How does this demonstrate what St. Paul wrote in 2 Corinthians 2:14 (“The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”)? What lesson is there here for us, as we share our faith with others?

10. How is it fitting that Barabbas, “who had been thrown into prison for insurrection and murder” went free, while Jesus, the innocent Son of God, was put to death?
GOSPEL OF LUKE: THE LAMB OF GOD LAYS DOWN HIS LIFE

EXECUTED AS A CRIMINAL: LUKE 23:26-43

1. Crucifixion was a horrible and humiliating way to die. Why do you think the Jews wanted Jesus crucified (as opposed to being beheaded, for example)? What did Pilate accomplish by granting the crucifixion (cf. v. 38)?

2. The crowd of people and the Jewish leaders initiate the mockery (v. 35). Then the Roman soldiers chime in (v. 36-37). What is different between what the Jews say and what the Romans say?

3. For whom was Jesus praying when he said, “Father, forgive them, for they do not know what they are doing” (v. 34)?

4. Using the beautiful words of one of the criminals, define what true repentance is.

5. How does Jesus’ answer to the criminal comfort us in the face of death?

THE AUTHOR OF LIFE GIVES UP HIS LIFE: LUKE 23:44-49

6. What is significant about Jesus’ statement in verse 46 with regard to who Jesus was? With regard to our time of death?
7. Several miracles occurred at the moment of Jesus’ death. Perhaps the most significant is the ripping of the temple curtain that hung between the Holy Place and the Most Holy Place. By Old Testament law, only the high priest was allowed to enter the Most Holy Place and only on the Day of Atonement and only if he was carrying the blood of a sacrifice for the sins of the people. What was the point, then, of this miracle that took place when Jesus died?

8. What factors do you think led the centurion to conclude, “Surely this was a righteous man”?

9. Of the three statements from the cross recorded by Luke (v. 34, 43, 46), which impacts you the most? Why?

WITH THE RICH IN HIS DEATH: LUKE 23:50-56

10. What is so amazing about the timing of Joseph’s coming out of the shadows as a disciple of Jesus?

11. Of all of the prophecies in Isaiah 53, this was perhaps the most puzzling: “He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth” (v. 9). Now that puzzle was solved; that prophecy was fulfilled. What is the impact of knowing that even something as seemingly insignificant as the kind of tomb in which Jesus would lie was prophesied over 700 years before it happened?
1. List the evidence for the resurrection that Luke records in these verses.

2. The angels asked the women, “Why do you look for the living among the dead?” How might we be guilty of treating Jesus as one who is dead instead of as one who is living?

3. Some who deny the resurrection claim that the disciples were in a state of denial concerning Jesus’ death that led them to imagine his resurrection. How does verse 11 invalidate this claim?

4. Explain why Jesus directed these two individuals to the Scriptures (Moses and the Prophets) instead of just giving them the answers.

5. Read Romans 15:4. Why is this such an important truth for us to remember in our lives?

6. Robert Zünd’s painting of Jesus and the disciples on the Road to Emmaus (1877), shown here, is a picture commonly found in Christian homes. Why do you think that is?
7. After Jesus left them, what did the disciples immediately do?

8. How do you account for the difference in those two disciples before and after they met Christ that afternoon?

THEN HE OPENED THEIR MINDS: LUKE 24:36-49

9. List the things that were getting in the way of the disciples’ understanding and acceptance of the resurrection of Jesus, and note how Jesus overcame them.

10. Jesus told his disciples to stay in the city until they “were clothed with power from on high.” Just before he ascended he said similar words: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

   Discuss the great power you also have and what God wants you to do with it now.

   **Luke 24:47**  ...repentance and forgiveness of sins will be preached in his name to all nations.

   **2 Timothy 2:8-9**  Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God’s word is not chained.

   **Romans 1:16**  I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

THE ASCENSION OF JESUS: LUKE 24:50-53

11. Explain how the disciples (and we with them) could have “great joy” when they had just seen Jesus for the last time.