The Gospel of Luke
Lesson 21

In the first 13 verses of chapter 11, Luke notes Jesus’ discourse on prayer. The disciples, having observed how often Jesus prayed, how much time He spent in prayer, and how important prayer was in his relationship to his heavenly Father, ask Jesus to teach them how to pray. Jesus’ response is generally known as the Lord’s Prayer: “When you pray say, ‘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.’” This prayer is recorded in a slightly different manner by Matthew in his gospel.

The prayer structurally contains three elements: adoration, confession, and supplication. In later years, the church added: “For Thine is the kingdom, the power and the glory, forever. Amen.” Some use the acronym “ACTS” to describe a manner of prayer that begins with “adoration” moves next to “confession” then onto “thanksgiving” and finally to “supplication.”

This general guide can be helpful in developing a meaningful prayer life but should not be used as a formula or in rote fashion. Rather, it should be seen as an aid in developing an intimate relationship and dialogue with our Heavenly Father, who delights when his children approach him in prayer with praise, confession, requests and the expectation that He will listen, answer, guide and direct in such a manner as to bring glory to His Name and blessing to us.
The Rejection of Jesus on the Way to Jerusalem


   A. From Luke 11:14 and Matthew 12:22-23:

      (1) What is Jesus doing?

      (2) What is the result?

      (3) What is the crowd’s reaction?

   B. From Luke 11:15, Matthew 12:24 and Mark 3:22:

      (1) What groups are included in the crowd?

      (2) Describe the nature of the charges they bring against Jesus?

(1) What literary device does Jesus employ in answering the charges?

(2) What are the main points of His response?

(3) List the truths stated by Jesus that most impress you. Why are they important to you?

(4) Who is the strong man?

(5) Who is the stronger man?

D. From Luke 11:23 and Matthew 12:30, fill in the blanks: He who is ____________________ is ____________________, and he who ________________________, ____________________
E. Considering that Jesus, the Son of God, was charged by Jewish leaders as being possessed by Satan (Beelzebub) and casting out demons by the power of Satan, what is the crux of the matter when Jesus says, “He who is not with me is against me, and he who does not gather with me, scatters?” Is it possible to remain neutral in the battle between Jesus Christ and Satan, between good and evil? Why or why not?


1. What are the main points of Jesus’ closing argument?

2. What can be forgiven?

3. What cannot be forgiven? Why?

4. By implication, what is the stated condition or result of one who is forgiven versus one who is not forgiven? To whom does each belong?

A. What is the declaration called out by a woman in the crowd?

B. What does Jesus say in response to her declaration? What is the truth that Jesus is stating? Is He against family? Why or why not?


A. Why do you think some of the Pharisees and teachers of the law said to him, “Teacher, we want to see a miraculous sign from you”? What does this statement reveal about them?

B. How does Jesus answer them? What judgment does Jesus pronounce upon the people of his generation?

C. What desirable qualities do you notice about the men of Nineveh and the Queen of the South? What were they and what did they do?
D. By way of application, what conclusion can we draw for ourselves and our generation from this exchange between Jesus and the Pharisees and teachers of the law?

4. Read Luke 11:33-36. What point is Jesus making when He discusses the “lamp of the body” by telling the parable of light and darkness?


A. Describe the six woes proclaimed by Jesus in this passage.

B. What are some worthwhile principles to apply to our own lives that come from this passage?
C. What further judgment does Jesus pronounce upon the generation of his day?

D. What are the reaction and response of the Pharisees and the teachers of the law to Jesus’ words? What might have been a better response?
As Jesus continues on his journey to Jerusalem, He encounters increasing opposition, rejection and hostility from the religious leaders of Israel. For example, when Jesus was driving out a demon, so that the man who had been mute began to speak, Luke records that some in the crowd said, "By Beelzebub, the prince of demons, he is driving out demons" (Luke 11:15). In response to this opposition, Jesus pronounces a series of six woes against the Pharisees and teachers of the law.

He warns that they major in the minors by ignoring and neglecting the important principles of justice and love of God while adhering to the forms of Jewish religion for personal appearance, gain, and recognition. These leaders love the most important seats in the synagogues and greetings in the marketplace, load down people with burdens they could hardly carry, kill the prophets and fail to properly teach the people the things of God by taking away from them the keys of knowledge. Luke records that as a result the Pharisees and the teachers of the law began to oppose Jesus fiercely and to “…besiege him with questions, waiting to catch him in something he might say” (Luke 11:54).

As we begin this lesson, may we repent of our own form and appearance of religion, and instead focus our hearts and minds on the One who is "The Way," The Truth," and "The Life," Jesus of Nazareth, who has redeemed us through His work on the cross, reconciling us to God, and who has promised never to leave us nor forsake us.
Warnings and Encouragements


   A. Jesus warns his disciples to “…be on guard against the yeast of the Pharisees, which is hypocrisy.” Why do you think He speaks to his disciples first?

   B. Using a dictionary, define:

   (1) Yeast

   (2) Leaven

   (3) Hypocrisy

   C. Why is hypocrisy like yeast (leaven) and why is it so dangerous?

A. In Matthew 10:27, by way of encouragement, what does Jesus command His disciples then and now to do regarding what He whispers in their ears?

B. What do you think Jesus means when He says, “What I tell you in the dark, speak in the daylight” (Matt. 10:27)? Do you have a personal example that illustrates this principle? Please explain.

C. From Luke 12:2-3 and Matthew 10:26, what does Jesus say will be the result of attempts to conceal or hide thoughts, attitudes, words or actions from God?

D. What do the following Scriptures reveal about our accountability to God?

   (1) Hebrews 4:12-13

   (2) Hebrews 9:27
3. Read 2 Samuel 11:1 through 12:13 and 16:20-22. Describe how the principle that “nothing is hidden from God” is illustrated.

4. What encouragement in dealing with sin is offered in Psalm 32:1-7?

   
   A. What term of endearment does Jesus use in addressing His disciples?
   
   B. What factors does Jesus say we are to be aware of in deciding whom to fear?

6. Read Luke 12:8-10 and Matthew 10:32-33. How does Jesus encourage His disciples then and now in being bold to acknowledge Him before other people?

   
   A. What does Jesus say will happen to His followers?
B. What does Jesus say they are not to do?

C. Why?

D. How are Jesus’ words a comfort to disciples, including us?


A. How are the principles outlined in Luke 12:11-12 and Matthew 10:17-20 illustrated in the life of the apostle Paul and his defense of the gospel?

B. How might you apply these principles in your life? If you have an illustration of having done so, please share it.
The Gospel of Luke
Lesson 23

Luke 12:1-12 records several warnings and encouragements that Jesus issues to the crowds and his disciples. He warns his disciples against the hypocrisy of the Pharisees, which like yeast spreads everywhere. Pretending to be something you are not contaminates others and prevents them from having a true knowledge of you, God and themselves. In short, it deceives.

Jesus, who would build His church upon the foundation of the apostles, did not want His disciples to convey a false sense of piety that would contaminate the gospel of God’s grace in Christ. Jesus further warns them not to be afraid of those who kill the body but can do no more than that. Better, Jesus admonishes, to fear Him who, after killing the body, has power to throw one into hell.

After this stern and sobering warning, Jesus begins to encourage His disciples, saying, “I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God. But he who disowns me before men will be disowned before the angels of God” (Luke 12:8-9).

Before beginning this lesson, ask the God of all comfort and grace to give you the strength, courage and boldness to acknowledge Jesus before men, even in the midst of trial and tribulation, for He is able to keep us and will never leave or forsake us.
The Parable of the Rich Fool


   A. Jesus is interrupted by someone in the crowd. What does he ask Jesus to do?

   B. From Luke 12:14, what is Jesus’ response to the man?

   C. What warning does Jesus give to those around Him?

   D. Using a dictionary, define:

      A. Greed

      B. Covetousness

   E. From Luke 12:15, what is Jesus’ point?

   F. How does He illustrate His point?
G. Read Luke 12:21 and 1 Timothy 6:17-21. State the broad principle that Jesus wants His disciples, the crowd and us to apply in our thoughts, attitude and actions? What is the promised result?

Do Not Worry

   A. Using a dictionary, define “worry.”
   B. What are we prone to worry about?
   C. From Luke 12:23, why are we not to worry?
   D. From Luke 12:24, 27, what does Jesus say we can do that ravens and lilies cannot?
E. Read Luke 12:25. What does Jesus say we cannot do?

F. According to Jesus, how does God display His glory in regard to the ravens and the lilies of the field?


H. Read Luke 12:31 and Matthew 6:33. Since life is more than food or drink or clothing, what are we to be seeking?

I. From Luke 12:31-34, why is this so important? Why does anxiety or worry nullify trust in God?
Watchfulness

   A. Who is coming?

   B. Who knows when He is coming and who does not know when?
      Will His coming be expected?

   C. Contrast the characteristics, attitudes and actions of those who
      are prepared for His coming versus those who are not prepared
      for His return?

   D. Contrast the rewards and the consequences of those who are
      wise and faithful servants (those prepared for their Master’s
      return) versus servants who are not wise and faithful (those
      unprepared for their Master’s return).
Not Peace but Division

   
   A. What do you think Jesus means when He says, “I have come to bring fire on the earth, and how I wish it were already kindled”?
   
   B. What is the baptism Jesus must undergo? Why is He so distressed about it?
   
   C. Will peace or division be the result of Jesus’ mission to people? How will this result manifest?
   
   D. Has this division been true among your family and/or friends? Please explain. From 1 Corinthians 1:18 and 23-24, what is the cause of this division?
   
   E. Knowing that Jesus’ coming often results in division among family and friends, would you still desire a friend or loved one to come to Christ? Why or why not? Explain your answer.
F. From Luke 12:54-59, what does Jesus say about the importance of properly interpreting the times? How does He illustrate His point? Why are we to make every effort to be peacemakers?
The Gospel of Luke
Lesson 24

In Luke 12:13-59, Jesus continues to challenge and encourage his followers. In the parable of the rich fool He warns against greed and covetousness by noting that a man’s life does not consist in the abundance of his possessions. Since no one knows when he will be called to account, Jesus exhorts us not to be taken up with accumulating wealth but to be rich toward God.

In Luke 12: 22-34, Jesus tells his disciples not to worry about life, that is, food, one’s body or what to wear, for life is more than these things. In support of his position, He notes that God provides for ravens, which neither sow nor reap, yet God feeds them. Moreover, the lilies of the field neither labor nor spin, yet not even Solomon in all his glory was dressed like them. Therefore, Jesus instructs his followers to seek first the Kingdom of God and His righteousness, and all these things, which God knows we need, will be given to us.

Jesus continues to exhort his listeners to be watchful, ready for service and to treat others fairly or well. Those who do not do so will not only be held to account but punished severely for their improper behavior. While Scripture elsewhere emphasizes Jesus’ peacemaking role, here Jesus stresses the fact that His coming brings division not peace, and that this division will be most apparent between family members.

The chapter closes with further warnings from Jesus to not only be aware of the times in which we live, but to make every effort to be reconciled to those with whom we disagree.
Before beginning this lesson, please take a moment in prayer to thank the Lord for His provision and instruction. And ask Him for help completing this study of His Word and for grace to understand and apply the principles in His Word.

**Repent or Perish**


   A. From verses 1-4, describe the two accounts of suffering noted by Jesus.

   B. According to Jesus, were those who suffered in this way worse sinners or more guilty than others?

   C. Do you think the amount of suffering a person undergoes is directly proportional to the degree of sin in a person’s life? Why or why not? Use Scripture to support your answer.

   D. What is the imperative proclaimed by Jesus in verse 3 that He repeats in verse 5? Why do you think Jesus issues this command?
E. Using a dictionary, define:

(1) Repent

(2) Perish

F. Refer to John 3:16, Acts 2:36-39, 2 Peter 3:9-14 and Revelation 20:11-14 to see what are the results for someone who responds to Jesus’ exhortation. What are the results for someone who ignores it?

G. Luke 13:6-8 is a parable. What spiritual truths and principles in it are to be applied?

H. To summarize Luke 13:1-8, God desires individuals to

(1) Repent
(2) Bear good fruit
(3) All of the above
(4) None of the above
A Crippled Woman Healed on the Sabbath


A. On which day of the week was Jesus teaching?

B. Who was there? What was the problem?

C. When Jesus saw her, what did He say and do?

D. What happened and what was the response of the woman?

E. Why was the ruler of the synagogue so upset with Jesus? What did he say to the people?

F. What does Jesus say in response to the ruler? What is the point that Jesus is making?
G. From verse 17, who is exalted, who is humiliated, and what is the reaction of all the people?

What the Kingdom of God is Like


A. Describe the parable of the mustard seed.

B. Describe the parable of the yeast.

C. From these two parables and the Daniel passage:

   (1) How does the Kingdom of God start?

   (2) How does it progress?
(3) What does it do to competing kingdoms?

(4) How extensive does it become?

(5) How long does it last?

**The Narrow Door**


   A. From these passages and Luke 13:3, 5 and Acts 2:37-38, what must we do to be saved?


      (1) In the end, will everyone be saved? Why or why not?
(2) From Luke 13:27, what does Jesus say to those people who are rejected?

(3) From Luke 13:28, what will be the reaction of those who are rejected?

Repent or Perish


A. What warning does Jesus receive from some of the Pharisees?

B. How does Jesus respond to the warning? What does He say about Herod. Why is He intent on continuing toward Jerusalem?

C. What is His attitude and feeling about Jerusalem? What judgment does He pronounce upon her?
6. True or false. From this and the previous lesson, we can conclude that:

A. There is no need to heed Jesus’ warning. There is still plenty of time to respond.
B. God is patient, we need not worry.
C. Unless you repent, you will perish.
D. The way to God is broad; there are many roads to heaven.
E. The way is narrow, the door is narrow; Jesus is the only way to God, because Jesus said that He is the way, the truth and the life.
The Gospel of Luke

Lesson 25

In Luke 13, Jesus exhorts men to repent. If they fail to do so, they will perish. Jesus then confronts the hypocrisy of Jewish religious leaders by deliberately healing a crippled woman on the Sabbath. He rebukes them, asking, “Should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”

In the parables of the mustard seed and yeast, Jesus makes the point that the Kingdom of God starts small on earth but will continue to spread until it encompasses the world. And finally Jesus laments over Jerusalem, longing to gather her children to Himself like a mother hen gathers her chicks under her wing. But Jerusalem’s children were not willing.

As you begin this lesson, please take a moment to pray. Ask God for help in understanding His Word, that you might grow in the grace and knowledge of Jesus, the light of this world.

Jesus at a Pharisee’s House


   A. From verse 1, where and with whom did Jesus go to eat?
B. Using a dictionary, define “prominent.”

C. From your knowledge of the Old Testament, what day of the week is the Sabbath?

D. Why do you think Jesus was being carefully watched?

2. From verse 2:

   A. Who else was there?

   B. What was this individual suffering from?

   C. Using a dictionary, describe this condition.

3. From verses 3 and 4:

   A. What question does Jesus ask the Pharisees and experts of the law?
B. What is their response?


(1) Why do you think the leaders responded as they did?

(2) What are some of the deeper issues here?

D. How does Jesus respond to the man?

4. From verses 5 and 6:

A. What question does Jesus direct to the Pharisees and experts in the law? What point is Jesus making?
B. What is the response of the Jewish leaders to Jesus’ question?

5. Read Luke 14:7-14:

A. What were other guests doing at the Pharisee’s house that led to Jesus’ remarks and instruction?

B. In what ways are the same attitudes and actions evident in our culture today?

C. What are our attitude and actions to be toward God and man according to Luke 14:10-11, Proverbs 25:6-7, Philippians 2:3-4, James 4:6 and 1 Peter 5:5-6?


(1) Regarding hospitality, state the principle to be observed. How might it be implemented?
(2) Note the promise Jesus gives to those who follow this principle. Are you never to invite your friends, relatives or rich friends to your home? Please explain your answer.

The Parable of the Great Banquet


A. Upon hearing Jesus’ remarks regarding self-exaltation, humility and true hospitality, one of the guests said to him, “Blessed is the man who will eat at the feast in the kingdom of God.” What reason might he have had for speaking in this manner? Do you think he was including himself in the feast?

B. Jesus tells a story in reply. Describe this parable.
C. Are the excuses offered in the parable legitimate? Why or why not?

D. From Luke 14:24, whose banquet is it?

E. Referring to this parable, as well as to Ezekiel 18:30-32 and 33:10-11, what would you identify as the main principle and point? What application would you make for others and yourself?

The Cost of Being a Disciple


B. In Luke 14:28-33, Jesus gives two examples regarding the cost of discipleship.

(1) Describe them.

(2) What are the costs of discipleship today?

(3) In what ways are you challenged to be His disciple?

(4) As you seek to follow the Lord, what encouragement, comfort and assurance do you derive from Romans 8:31, 1 Corinthians 10:13, Philippians 1:3-6, Hebrews 4:15-16 and 13:5-6?

A. Jesus calls His disciples to be the __________________________.

B. What are the properties and characteristics of this element that make it a blessing and a detriment?
   - (1) Blessing
   - (2) Detriment

C. What counsel and instruction does Micah 6:8 provide to those who want to become disciples of Jesus Christ?

D. From your study of Luke 14 and a review of Luke 13:
   - (1) Why does Jesus rebuke the Pharisees and experts of the law?
   - (2) What were they doing and failing to do?
   - (3) What danger were they in?
The Gospel of Luke

Lesson 26

In Luke 14, Jesus exhorts his followers to do good works of mercy and service, even on the Sabbath. Instead of striving for personal recognition and acknowledgement by vying for the places of honor in public forums, Jesus instructs His disciples to be hospitable to one another, especially to those who cannot repay them. Their reward will be great in heaven. Finally, He reminds those who desire to follow Him to first count the cost of discipleship.

As you begin this lesson, please take a moment to pray and ask God for help completing the study questions so that you might grow in the grace, knowledge, love and joy of the Lord Jesus.

The Parable of the Lost Sheep


   A. Using a dictionary, define “hear.”


      (1) Who was “hearing”?

      (2) Who was not “hearing”? What were they doing?
2. From Isaiah 6: 1-10, Mark 4:9-12, and John 8:12-47, why do you think one group listened to and heard Jesus while the other group did not?

3. What might be some practical ways to increase personal “hearing” and “understanding” of the Lord’s precepts and ways?

4. How or in what ways has the Lord spoken to you in the past? What was the result of your “hearing” from the Lord?

5. Read Luke 15:1-7 and include Ezekiel 34:1-16 and John 10:1-21 to enhance your understanding of this parable.

   A. Identify the shepherds described in these passages.

   B. Who are the sheep?

   C. The good shepherds do what?
D. What does this suggest to you about God?

E. Read Ezekiel 34:1-16, Genesis 22:15-18, Galatians 3:8 and Acts 28:17-29, answer the following:

(1) What were the shepherds of Israel doing that they should not have been doing? What were they failing to do that they should have been doing?


(a) What does the apostle Paul say that confirms the prophecy in Isaiah 6:9-10?

(b) What judgment is implied against the Jews? What promise of God has been taken from them and passed to the Gentiles (Acts 28:25-29)?

(c) According to Romans 11:25-31, will this always be the case? Why?
(d) According to John 10:1-21, how do the sheep respond to the Good Shepherd?

(e) From Luke 15:1-7, what two events occur (one explicit and one implied) that cause the shepherd and his friends to rejoice?

(f) Using a dictionary, define “repent.”

(g) Is repentance a good or bad thing? Why?

(h) Why is repentance sometimes so difficult?

6. From Luke 15:7:

A. Using a dictionary, define “righteous.”
B. In your own words, what do you think it means to be righteous?

7. What do the following Scriptures say about righteousness?

A. Psalm 119:137

B. Psalm 143:2

C. Proverbs 14:34

D. Isaiah 64:6

E. Matthew 5:6

F. Romans 1:16-17

G. Romans 3:9-12
H. Romans 4:1-3

I. Galatians 2:20-21

J. Galatians 3:6-11

K. Philippians 3:7-9

L. 1 Peter 3:18

M. Revelation 19:6-8

8. Referring back to the Scriptures regarding “righteousness:”

A. Is righteousness before God earned through good works? Why or why not?
B. Refer to 2 Corinthians 5:21, Philippians 3:7-9 and I Peter 3:18. If righteousness before God cannot be earned, on what basis can God declare the unrighteous righteous?

C. What is the basis upon which we can be declared righteous by God and before God?

D. What do you think Jesus means in Luke 15:7 when he refers to “ninety-nine righteous who need no repentance”?


A. How are we to regard others?

B. As unbelievers, how did we once regard Christ?

C. If we are now “in Christ,” what has changed?
D. How has God been reconciling the world to Himself?

E. What has God committed to us who believe?

F. Thus, as Christ’s ambassadors, what appeal is God making through us on Christ’s behalf?

G. What is the great exchange that God accomplished in Christ that allows unrighteous human beings to become the righteousness of God? In other words, what is imputed to Jesus Christ? What is imputed to us?

H. Using a dictionary, define “impute.”

I. What response should the finished work of Jesus on the cross evoke from redeemed men, women and children?
The Gospel of Luke
Lesson 27

In Luke 15, we find the first of three parables that Jesus tells, not only to tax collectors and sinners who had gathered around to hear Him, but also to Pharisees and teachers of the law, who were there complaining and muttering that “this man (Jesus) welcomes sinners and eats with them.”

In this parable, Jesus relates the story of a shepherd who diligently searches for one of his sheep that has gone astray. The shepherd does not give up his search until he has found the one that had been lost.

This story is presented as a picture of God, who as the Good Shepherd, searches for those of His flock who have gone astray until each one has finally been found. The Shepherd brings home the lost and calls His friends and neighbors together, saying, “Rejoice with me; I have found my lost sheep. I tell you, that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent” (Luke 15:6-7).

While this story is a call to sinners to repent, it is also a challenge to those responsible for the welfare of God’s people and to all who are part of God’s family to seek the lost. In the parable, we examined what it means to repent as well as what it means to be made righteous before a holy God. We noted that the Scriptures teach that our efforts to earn righteousness through good works count for nothing. The only thing that matters is our standing in the righteousness of Jesus Christ, who knew no sin, yet became sin for us by dying on the cross in our place, bearing the just condemnation of God against us. In exchange for our sin, God imputes Christ’s righteousness to us.
In this lesson, we will study the two remaining parables in Luke 15. Before beginning, please take a moment to thank God the Father and God the Son, through the Holy Spirit, for the wonderful and only provision that has been made to bring us lost sheep into the fold of God. Then ask God for help completing the study questions so that you might grow in the grace, knowledge, love and joy of the Lord Jesus.

**The Parable of the Lost Coin**


   A. What has been lost?

   B. Describe the efforts the woman makes to find what is lost.

   C. Considering this effort and the fact that the lost coin is one of only ten, how valuable is it to her?

   D. What does she do once the coin is found?
E. From verse 10:

(1) What application does Jesus make from this story?

(2) What does Jesus say about the response of the angels of God over those who repent?

(3) From 1 Peter 1:3-12:

(a) Into what things do the angels long to look?

(b) What do repentant sinners receive from God?

(c) Whose promise and power works to protect those who repent?

(d) From 1 Peter 1:6, what challenges do repentant believers often face?
(e) From your knowledge of the Bible or from experience, describe these trials.

(f) From 1 Peter 1:7-9, what is the purpose of these trials? Persevering through trials results in what?


A. From your reading of this parable, what do you observe about the younger son’s

(1) attitude and character

(2) wisdom

(3) actions

(4) reason for repentance
B. After the younger son repents, what do you observe about his

(1) attitude and character

(2) wisdom

(3) actions

C. From this point in the story, what spiritual principles and warnings do you observe? What attitudes do you want to cultivate?

D. From your reading of this parable, what do you observe about the older son’s

(1) attitude and character
E. From your observations of the older son, what spiritual principles and warnings do you observe? What attitudes do you want to cultivate? To avoid?

F. From your reading of this parable, what do you observe about the father’s

(1) attitude and character

(2) wisdom
G. From your observations of the father, what spiritual principles do you observe? What attitudes do you want to cultivate? What actions do you want to emulate?

H. What is the outcome for

(1) the younger son

(2) the older son
3. For you personally, what truths, principles and encouragement are most meaningful from these parables?
The Gospel of Luke

Lesson 28

In chapter 15 of his gospel, Luke records three parables of Jesus that stress the great love that God has for the lost and the unimaginable lengths to which He goes to find them. The parable of the lost sheep, the lost coin and the lost son teach that there is great joy in heaven as well on earth over one sinner who repents. Why? Because what was lost has been found, and he who was dead is alive again. The idea of restoration to God and of fellowship with Him is poignantly expressed in an anonymous poem.

A Broken Vessel

The Master was searching for a vessel to use.
On the shelf there were many,
Which one would He choose?

“Take me,” cried the gold one.
“I’m shiny and bright;
I’m of great value, and I’ll do things just right.
My beauty and luster will outshine the rest.
And for someone like you, Master, gold would be best.”

The Master passed on with no word at all.
He looked at a silver urn, narrow and tall.

“If I’ll serve you, dear Master;
I’ll pour at your wine and be at your table whenever you dine.
My lines are graceful and my carving so true.
And silver will always compliment you.”
Unheeding, the Master passed on to the brass. 
It was wide-mouthed and shallow and polished like glass. 
“Here, here,” cried the vessel, “I know I’ll do. 
Place me on your table for all men to view.”

“Look at me,” called the goblet, its crystal so clear. 
“My transparency shows my contents so dear. 
Though fragile I am, I’ll serve you with pride, 
And I’m sure I’ll be happy, in your home to abide.”

“You may use me, dear Master,” the wooden bowl said. 
“But I’d rather you use me for fruit, not bread.”

Then the Master looked down and saw a vessel of clay, 
Empty and broken it helplessly lay. 
No hope had that vessel that the Master might choose, 
To cleanse and make whole, to fill and to use.

“Ah! This is the vessel I’ve been hoping to find. 
I’ll mend it, and use it, and make it all mine. 
I need not a vessel with pride in itself, 
Nor one who is narrow to sit on a shelf. 
Not one who displays his content so proud. 
Nor one who thinks he can do things just right. 
But this plan earthen vessel filled with My power and might.”

Then gently He lifted the vessel of clay. 
He mended it, and cleansed it, and filled it that day. 
He spoke to it kindly, “There’s work you must do. 
Pour out to others; I’ll pour into you.”

How wonderful that the one true God searches for those who are lost and heals those who are broken. Thanks be to God that He has provided the way for lost souls to be cleansed, mended and put on friendly terms with Himself. This reclamation has been accomplished through the atoning work of His Son, Jesus Christ, on the cross. Knowing no sin, Jesus was willing to become sin and die in our place, taking upon Himself the just penalty of death that we deserve so that we, who deserve to die, might be
forgiven, receive His righteousness and enjoy close relations with Him forever.

In this lesson, we will explore Jesus’ teaching about stewardship, particularly the use of wealth and riches. We will also study what it means to live wisely before Him to whom we must give account. Some parts of Luke 16 are difficult to understand. Before beginning to study, please take a moment to ask the Holy Spirit for help understanding the truths of His Word and for grace to apply its principles.

The Parable of the Shrewd Manager


   A. From verses 1-14, identify to whom Jesus is speaking and the name of the group that overhears His parable.

   B. Using a dictionary, define the term “steward” or “manager.”

   C. From Luke 16:2:

      (1) What accusation does the rich man imply against his manager?

      (2) What does the rich man demand of his irresponsible steward?
(3) Moreover, what judgment does the rich man pronounce upon the steward?

(4) From Luke 16:3, what problem does this create for the steward?

2. From Luke 16:4-7, what does the steward do to solve his problem? Describe how his actions moved from being irresponsible to dishonest.

3. From Luke 16:8:
   
   A. The rich man (master) commends his steward (manager) for being ____________________________.

   B. Two kinds of people are described, people of this ___________ and people of the _________________.

   
   A. Who is the light of the world?

   B. Who are the sons of light?

   C. What promises does Jesus make to those who choose to trust Him?
5. From John 15:18-19, the world ________________ those who belong to the world and ________________ those who are sons of light. Why?

6. Reread Luke 16:8-13. Also consider Matthew 10:16, 1 Peter 2:21-22 and 1 John 3:1-5. From these passages and your knowledge of Jesus and the Bible, answer the following.

A. Is Jesus commending dishonesty? Why or why not? Cite Scripture to support your answer.

B. What is Jesus commending?

7. From Luke 16:10-15:

A. What are the main points of this parable?

B. What realities about God, the Pharisees, men and servants does Jesus communicate in His parable?

(1) God
For background, read Ezekiel 34:1-16. Israel’s leaders, including the Pharisees, had been charged by God to be faithful shepherds of the flocks entrusted to their care. Not only were they to steward resources wisely, but they were also to use wealth for the benefit and blessing of others. It is evident that they were failing to do this. Furthermore, the Pharisees and other teachers of the law were neglecting to uphold the very law they were to administer. Instead, they bent the law to serve themselves and the whims of the people.

In the remaining part of Luke 16, Jesus tactfully yet forcefully issues a stern warning to the Pharisees—and by implication, to all leaders of Israel—to become better shepherds and stewards or face God’s judgment.

**Additional Teachings**


   A. Summarize the teaching of Jesus from these verses.
B. Which of these verses, if any, are difficult for you to understand?

C. Read Psalms 19:7-9 and 119:89, 137-138; Proverbs 30:5 and Romans 7:12. From these passages, how is the law characterized?

D. Read Psalm 119:105 and 130, Romans 7:4-11, Galatians 3:19-25, 1 Timothy 1:9-11, 2 Timothy 3:16-17 and Hebrews 4:12-13. What are some of the purposes of the law?

E. Read Romans 3:19-20 and Galatians 2:15-16, 21 and 3:10-14. Can we be justified before God by keeping the law? Why or why not?

F. From Acts 2:22-24, 36-40; Acts 4:8-12; Acts 13:38-39; Romans 8:1-4 and 10:4; and 1 Corinthians 15:1-4, describe the good news of God’s kingdom. How can we be justified in God’s view?
Additional Teachings


A. From your observation, what is Jesus teaching? List as many principles and truths as you can.

B. Which passages, if any, are difficult to understand?

C. How should we proceed in Bible study when we encounter difficult passages?

10. Since Luke 16 is a chapter about relationships and stewardship, consider the following passages and record what they add to our understanding of these two issues.

A. Psalm 22:4-5

B. Proverbs 3:5-6
C. Isaiah 49:22-23

D. Malachi 3:6-12

E. Matthew 6:19-33

F. Matthew 11:25-30

G. John 14:5-7

H. John 17:1-5

I. 2 Corinthians 1:18-20
Chapter 16 of this gospel focuses upon three subject: stewardship, relationship and the purpose of the law as it relates to the kingdom of God. In the parable of the shrewd manager (Luke 16:1-15), Jesus stresses the importance of being good and faithful stewards of the resources entrusted to our care, and He tells us to be as shrewd as snakes and as innocent as doves while doing so (Matthew 10:16).

Regarding relationships, Jesus emphasizes the truth that someone who can be trusted with very little can also be trusted with much, and someone who is dishonest with very little will also be dishonest in much. He then asks who would trust you with true riches if you are not trustworthy with worldly wealth. Overhearing this, the Pharisees, who loved money, were sneering at Jesus. He replied, “You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God’s sight” (Luke 16:14-15). The implication is that we should be trustworthy servants who treasure the things of God.

Concerning the law, Jesus notes that it is easier for heaven and earth to disappear than for a tiny part of Scripture to be inaccurate. From other Bible passages, we observed that the law or scripture is perfect, flawless, righteous, eternal, true, holy and good. We saw that the law revives the soul, makes the simple wise, and gives light and understanding to those willing to be trained by it. Alive and active, the Word of God is sharper than a double-edged sword that divides soul and spirit, joints and marrow. Scripture judges the thoughts and attitudes of our hearts (Hebrews 4:12), increases our awareness of sin and leads us to repentance.

In the parable of the rich man and Lazarus, Jesus teaches the importance of our relationship with God and one another. The rich man dies after a life
of ease and neglect of the needy beggar Lazarus. From across a great chasm that divides them eternally, the rich man sees Father Abraham comforting Lazarus and begs Abraham to send Lazarus to warn his brothers of the doom awaiting them if they fail to repent. Abraham tells the rich man that his brothers have the teachings of Moses and the prophets, thus implying that everyone must pay attention to the Word of God. The rich man contends that his brothers will believe a messenger from the dead, but Abraham answers that that they will not be convinced by even that (Luke 16:30-31).

In this parable, Jesus not only issues a warning but also predicts his own resurrection from the dead, an historical event that is a source of great comfort to those who believe but evidence of rebellion and unbelief to those who do not.

As you begin this lesson, ask God to give you understanding of His Word that strengthens your belief and overcomes your unbelief.

**The Parable of the Shrewd Manager**


   A. To whom is Jesus speaking?

   B. What warning does He issue?

   C. From verses one and two, what language does Jesus use to connote the seriousness of His warning?
D. Why is this warning so severe?

E. How (in what way or manner) do verses one through three suggest that we are responsible for the choices we make?

Read Matthew 12:36, 18:6-7; Romans 2:12-16, 3:19, 14:12; and 2 Timothy 4:1. How do you know that we will be held accountable for the choices we make? Please cite other Scriptures to support your view.

F. According to verse three

(1) If your brother/sister sins, what is the first thing you are to do?

From Matthew 18:15 and Ephesians 4:15, how are you to do this and with what attitude?
(2) From your knowledge of the Bible and observation or experience, give an example that illustrates this principle.

(3) Again from Luke 17:3, if the offender repents, what is the next thing you are to do?

(4) From Luke 17:4, if the person continues to sin against you and continues to repent

(a) what are you to do?

(b) From Matthew 6:12 and 14-15, Ephesians 4:32, and Colossians 3:13, what patterns, principles and/or promises about forgiveness are implied?

(c) Why are we to extend forgiveness to one another?
(5) When a person who has injured us does not seek forgiveness, what do the following Scriptures suggest our attitude should be?

(a) Luke 23:32-34

(b) Acts 7:54-60.

(c) Ephesians 4:29-5:2

(d) Hebrews 12:14-15

2. According to 1 Peter 4:7-8, what are we to do and why are we to do it?

3. What challenges, disappointments, promises and/or benefits of seeking and/or extending forgiveness would you like to share from your experiences or observations?
The Gospel of Luke

Lesson 30

In the previous lesson from Luke 17:1-4, we examined the topics of sin, repentance and forgiveness. Speaking to his disciples about sin, Jesus issues a stern warning, pronouncing woe upon the person who causes others to sin: “It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these little ones to sin” (Luke 17:1-2).

The reason this warning is so severe is that at least two, and possibly more, lives are at stake—the life of the one being drawn into sin and the life of the one tempting that person. In each case, a life is being defiled before a holy and righteous God, to whom all are accountable. The writer of Hebrews makes this point clear: “Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before him to whom we must give account” (Hebrews 4:13).

In Luke 17:3, Jesus teaches on forgiveness: “If your brother sins, rebuke him, and if he repents, forgive him.” He expands this idea by urging to forgive others as many times as they repent and ask forgiveness: “If he sins against you seven times in a day and seven times comes back to you and says ‘I repent,’ forgive him.”

Several truths emerge from this passage. First, because we are human, we are going to make mistakes, but we must not to become tools of evil. Second, when someone does sin against us, we are to rebuke them. Third, if the offender repents, we are always to forgive “…just as in Christ, God forgave [us]” (Ephesians 4:32). May God grant each of us the grace to forgive as we have been forgiven.
Even when someone sins against us and fails to acknowledge it, we are still to forgive, even though there seems to be no explicit biblical command to do so. An example of such graciousness is Stephen, who while being stoned, cried out for God to forgive the perpetrators. Jesus is the greatest example of this principle, pleading as He hung dying in our place, “Father, forgive them, for they know not what they are doing” (Luke 23:32-34).

As you continue your study of Luke 17, take a moment to thank God for His forgiveness of you in Christ. Then ask Him to grant you insight and understanding of His Word, that you might grow in the love and joy of Jesus.

**Faith**


   A. From verse five, how do the disciples respond to Jesus’ exhortation to continue forgiving those who sin against them?

   B. Why do you think they respond like this?

   C. Think about it: Is it easy or difficult to forgive someone who comes in repentance? Why? Please explain.

   D. Is it costly to forgive someone who requests it? Please explain.
E. Think about it: Is it fair to forgive the person who appropriately acknowledges their offense? Why or why not?

F. Is it merciful to forgive such a person? Please explain.

G. Is it right to forgive someone who returns in repentance? Why or why not?

H. Is it worthwhile to forgive a repentant offender? Please explain.

I. Dr. Robert Norris, former Senior Pastor of Fourth Presbyterian Church, once said, “It is always a tragic mistake to be unforgiving.” Do you agree or disagree? Please explain.

K. Read Jeremiah 31:31-34. What do you think the Lord means when He says, “For I will forgive their wickedness and will remember their sin no more”? Does God really forgive you? Does He really remember none of your sin? If these things are true, on what basis are they?

L. Jesus, responding to His disciples’ amazement at His instruction to forgive the same offender repeatedly, illustrates the principle with a story.

(1) From Luke 17:6, state the principle with the illustration.

(2) Which is more important, great faith in a little god or little faith in a great God? Please explain.

(3) Summarize the story from Luke 17:7-10.
(4) In the story of the owner and his servant, Jesus uses an example of worldly authority to make His point. Then He says, “When you have done everything you were told to do, you should say, ‘We are unworthy servants; we have only done our duty.’” What is Jesus telling His disciples, you and me to do? Why?

**Ten Healed of Leprosy**


   B. Summarize the story of the ten lepers in your own words.

   C. What is of interest to you from Luke’s account?
D. Tell why you think Jesus asks the following questions: “Were not all ten cleansed? Where are the other none? Was no one found to return and give praise to God except this foreigner?”

E. One leper—the Samaritan—took time to return and thank Jesus. What does this suggest about a proper response when God blesses or helps us?

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**The Coming of the Kingdom of God**


A. What do the Pharisees ask Jesus?

B. From Luke 17:20-21, what is Jesus’ response?
C. Jesus says, “The kingdom of God is within you.” Do you think He means that the kingdom of God is something internal within your heart? Or do you think He meant that because He is present with them that the kingdom of God is where He is? Matthew 1:23. Please explain.

D. In Luke 17:22-37, Jesus further explains the coming of the kingdom of God.

(1) What instruction and warnings does Jesus give to His disciples?

(2) What facts does Jesus use to support the main points of His instruction to the disciples?

(3) What do the disciples ask Jesus (verse 37). What do they mean?
(4) Jesus responds: “Where there is a dead body, there the vultures will gather.” How do you interpret this?

(5) From Matthew 24:36, 42 and 46, summarize the heart attitude we are to have regarding the return of Jesus and the coming of the kingdom of God?

(6) How has the kingdom of God “already come” in one sense but “not yet fully come” in another sense?