In the previous lesson from Luke 17:5-7, we considered the importance of forgiving others as God has forgiven us. Realizing how challenging it is to forgive, especially when deep wounding, loss or suffering has occurred, the disciples ask Jesus for greater faith to be able to forgive. Jesus answers that even small faith in their great God will enable them to forgive those who offend them. Since God has forgiven the overwhelming debt that we owe Him, we too are to forgive one another.

In the account of the ten lepers healed by Jesus, we considered the importance of gratitude for what God does for us. Only one leper returned to thank Jesus, who asked about the other nine neglecting to express any appreciation.

Finally, Jesus exhorts His followers to be ready for His return, which will occur at a time that is least expected. Before He returns in triumph and glory, Jesus says that He must suffer many things and be rejected by men (Luke 17:25).

As you begin your study of Luke 18, take a moment to thank God for His blessings. Then ask Him to grant you insight and understanding of His Word, that you might grow in mercy and grace toward others.
The Parable of the Persistent Widow


A. From verse one, to whom is Jesus speaking?

B. In telling parables, Jesus regularly incorporates literary devices like comparisons and contrasts to make His point. From verse one, what is the point of this story?

C. Name all the participants (heavenly and earthly) in the parable and describe the character or attitude of each.

D. What is the widow’s grievance? What has been denied her?

E. Consider the unjust judge.

(1) How does he initially respond?
(2) What changes his mind?

(3) Then what does he decide to do?

(4) Why?

F. When Jesus says, “Listen to what the unjust judge says,” what point is He making?

G. From verses seven and eight, what does Jesus say to reinforce His point? What does God promise to those who cry out repeatedly to Him?

H. In verse eight, Jesus asks this question “…when the Son of Man comes, will He find faith on the earth?” Why do you think He asks this question?
I. How does Jesus employ the literary devices of comparison and contrast to enlighten, instruct and encourage His disciples to pray without giving up?

J. From experience or observation, share an example of persistent prayer that would encourage others.

The Parable of the Pharisee and the Tax Collector


A. From verse nine, to whom is Jesus speaking?

B. What do you think it means to be “confident in one’s own righteousness and to look down on everyone else?”

C. Read Proverbs 8:12-13, 11:2; 16:5 and 18; 18:12 and Romans 12:16. What attitudes are displeasing to God and harmful for us? Why?
D. List all the participants (heavenly and earthly) in the story and describe their character and attitude.

E. Compare the prayers of the Pharisee with those of the tax collector. What stands out the most to you about them?

F. With which character do you most identify—the Pharisee or the tax collector? Why?

G. Who went home justified and who went home unjustified? Why?
The Little Children and Jesus


A. Describe the scene and what is taking place.

B. What is it about little children that God commends?

C. Theologian R.C. Sproul has distinguished between a childish faith and a childlike faith. Refer to “B” above and to 1 Corinthians 13:11 and 14:20. Then describe a

(1) childish faith

(2) childlike faith

D. From Luke 18:16 and 17, what is Jesus’ point about those who desire to enter the kingdom of God?
E. Is it childish or mature in God’s sight to have childlike faith in Him?

F. Read Psalm 22:5 and 91:14-16, Isaiah 28:16 and Romans 10:11. What promises of God are found in these verses? How might childlike faith exhibit itself in one’s prayer life and walk with God?

G. From your knowledge of the Bible, observation or experience, give an illustration of childlike confidence in God.
In the Parable of the Persistent Widow, sometimes referred to as the Parable of the Unjust Judge, Jesus instructs His disciples and us that we ought always to pray and not give up. He tells the story of the widow, who diligently appeals to an unjust judge to grant her justice for a wrong she has suffered. Even though the judge neither fears God nor cares for people, he ultimately grants the widow relief because of her persistence. Jesus goes on to say that God, unlike the unjust judge, will bring about justice swiftly and thoroughly for those who cry out to Him.

Luke continues His gospel by recording the Parable of the Pharisee and the Tax Collector. In this story, Jesus contrasts the arrogant prayer of the Pharisee with that of a humble, contrite tax collector. He went home justified before God while the Pharisee did not.

In Luke 18:15-17, Jesus stresses the importance of having a childlike faith and confidence in God. He notes that individuals who do not exhibit such pure trust in God will not enter the kingdom of heaven.

Before turning to the rest of Luke 18, take a moment to come before God as a trusting child, confident of a warm welcome. Our Heavenly Father promises never to leave us nor forsake us and assures us that He will provide our every need (Hebrew 13:5,6, and Matthew 6:25-33).
The Rich Ruler

   A. Who approaches Jesus?
   
   B. What is his likely position in society?
   
   C. What does he ask Jesus?
   
   D. In reply, Jesus asks a question of his own. What does He ask? Why do you think He asks it?
   
   E. In verse 19, Jesus says, “No one is good—except God alone.” What do you learn about God and people from this statement? What else might Jesus be implying?
   
   F. As the dialogue continues (18:20-25), how does Jesus gradually apply the principles of the law to the ruler’s idols and shortcomings?
G. From verse 22, what does Jesus tell the wealthy ruler to do?

H. What does the ruler’s response (18:23) reveal about his character? What was he unwilling to do?

I. Bystanders who heard this exchange ask Jesus, “Who then can be saved?” How does Jesus respond? What truth is implied here? (See Ephesians 2:8-9.)

J. Read Luke 18:29-30. What promises does Jesus extend to His disciples, those who are willing to leave everything to follow Him?

K. What does it mean to “leave everything and follow Jesus”? How would you do this?
Jesus Predicts His Own Death


A. What does Jesus predict will happen to Him upon His arrival in Jerusalem?

B. What does the blind man do in response to those who rebuke him and tell him to be quiet?

C. How does he perceive with understanding even though he is blind? What truths does he recognize about himself and Jesus that others do not?

D. How does Jesus reply to the blind man? What question does He ask the blind man?

E. For personal application, what do you want Jesus to do for you?
F. From verse 41, what is the blind man’s request?

G. From verse 42, how does Jesus respond?

H. What results

   (1) for the blind man?

   (2) For the onlookers?

I. Review Luke 18:35-43. What attitudes are we to cultivate in our relationship with Jesus?
The Gospel of Luke

Lesson 33

As Jesus continues His journey to Jerusalem, a wealthy young leader, intending to justify himself, asks Jesus what to do to inherit eternal life. He is clearly thinking that he had done enough good, observing the requirements of the law, to merit God’s acceptance. Jesus, knowing the young man’s heart, puts His finger on the what is most important to him—his great wealth.

When Jesus asks him to give away his money and follow Him, the man becomes very sad. Jesus looks at him and says, “How hard it is for the rich to enter the kingdom of God” (Luke 18:24). Those who are rich tend to depend upon their wealth and achievements rather than upon Jesus, who is “…the way, the truth and the life.” No one comes to the Father apart from Jesus (John 14:6). Peter later declares that “…there is no other name under heaven given to men by which we must be saved.”

Continuing toward Jerusalem, Jesus takes His disciples aside once more to explain that He will be handed over to the Gentiles to be mocked, tortured and killed. The disciples understood none of this.

As they approach Jericho, a blind man cries out “Jesus, Son of David, have mercy upon me.” Although being told to be quiet and not to bother Jesus, the blind man calls even louder, “Jesus, Son of David, have mercy upon me.” Jesus asks the blind man what he wants Him to do for him. Hearing the man’s request to see, Jesus says, “Receive your sight, your faith has healed you.” The blind man receives sight and begins praising God as he follows Jesus.
It is notable that the blind man “saw” Jesus and recognized Him not only as the Son of David but also as One who had power to heal. He also correctly “saw” that Jesus was the Son of God in the flesh, worthy of praise and worthy to follow.

As you begin your study, ask God’s Spirit to enable you to see Jesus for who He is and what He has done on your behalf.

**Zacchaeus the Tax Collector**


   A. Referring to Luke 18:18-27, compare and contrast the wealthy ruler with Zacchaeus. Note how each was similar or different to one another in the following ways:

<table>
<thead>
<tr>
<th>Ruler</th>
<th>Zacchaeus</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>Rich</td>
</tr>
<tr>
<td>(2)</td>
<td>Had heard of Jesus</td>
</tr>
<tr>
<td>(3)</td>
<td>Inwardly self-righteous</td>
</tr>
<tr>
<td>(4)</td>
<td>Inwardly humble and curious</td>
</tr>
<tr>
<td>(5)</td>
<td>Teachable</td>
</tr>
<tr>
<td>(6)</td>
<td>Became aware of his sin</td>
</tr>
<tr>
<td>(7)</td>
<td>Heard Jesus with Understanding</td>
</tr>
<tr>
<td>(8)</td>
<td>Responded with repentance</td>
</tr>
<tr>
<td>(9)</td>
<td>Rejected Jesus</td>
</tr>
<tr>
<td>(10)</td>
<td>Publicly made restitution</td>
</tr>
<tr>
<td>(11)</td>
<td>Found salvation in Jesus</td>
</tr>
<tr>
<td>(12)</td>
<td>Went away sad</td>
</tr>
<tr>
<td>(13)</td>
<td>Rejoiced in Jesus’ presence</td>
</tr>
<tr>
<td>(14)</td>
<td>Proved that all things are Possible with God</td>
</tr>
</tbody>
</table>
B. Refer to Numbers 5:5-7.

(1) When a person wrongs another, to whom is he being unfaithful? Who is hurt?

(2) According to the Numbers passage, that person is ________________ and must confess ________________.

(3) Furthermore, he must make __________________________.

C. From Luke 19:8, how did Zacchaeus not only meet but also exceed the requirements of the law?

D. From Luke 19:9-10, Romans 3:19-20 and Galatians 2:15-16:

(1) Upon what basis did salvation come to Zacchaeus and his house? Please explain.

(2) From the above passages and Isaiah 64:6-7, why can our “good works” and attempts to keep the law never merit justification?
(3) From Joel 2:32a, Acts 3:19-20 and 4:8-12, and Romans 10:11-13, how can anyone be saved?

E. From your own life, are there any illustrations of your making restitution that ended up being a blessing to you or others because of your salvation by Jesus? Please explain.

F. What lessons of encouragement and warning have you learned from the encounters of the rich man and Zacchaeus with Jesus? How might you apply these lessons today?

The Parable of the Ten Minas


A. From verse 11, why did Jesus tell the people this parable?
B. According to Luke 24:15-27 and 44-49, what events and work needed to be accomplished before the kingdom of God could come in glory?

C. From the above verses and your knowledge of Scripture, in what sense has the kingdom of God already come? In what sense has the kingdom of God yet to appear in fullness and glory?

D. From Luke 19:12, who is the “man of noble birth”?

E. From Luke 19:13, who are the “servants”?

F. What does the nobleman give the servants?

G. How much was a mina worth?

H. On whose behalf were the servants to invest the money?
I. Refer to Matthew 7:12 and Luke 6:31. If money is a metaphor for the talents, gifts and abilities God has given us, how should we employ them? To whom should we dedicate them? For whose glory are we to use them? For whose blessing are they?

J. From Luke 19:14, what attitude do the servants have toward the man of noble birth?

K. From Luke 19:15-27:

   (1) Comment upon the following for each of the three servants in the story: attitude, effort, result, reward/judgment, nobleman’s evaluation.

   First Servant
(2) From Luke 19:26-27, what is the very sobering judgment for the servant who failed to use his gifts? What is the result for the enemies of the nobleman who did not want him to be their king? How might you apply lessons from this parable to your own life?
The Gospel of Luke

Lesson 34

In the previous lesson, we noted the similarities and differences between the rich ruler and Zacchaeus the tax collector. Each was wealthy, had heard about Jesus, and had understood what Jesus said to him. Their inward posture, however, could not have been more different—the rich religious leader was self-righteous while the unscrupulous tax collector was humble and curious. While the rich ruler resisted Jesus’ instructions, the tax collector admitted his offenses, repented for them, and promised to make restitution. The religious ruler departed in sadness, but the corrupt businessman remained with Jesus in great joy.

Commenting on these two varied responses to Jesus, R.C. Sproul writes in his book A Walk with God—Luke: “The idea here as elsewhere in the New Testament is that with Christ there is no neutrality. When a person encounters Christ, he is either for him or against him. He either trips over him, or is established by him....”

In the parable of the ten minas, we saw another example of varied responses to the rule of Jesus. We learned that the wise response is to use our personal talents, gifts, abilities and material possessions to please God and advance His kingdom here on earth. Those who refuse to use their gifts wisely must take the consequences, which are profoundly grim. The decision set before every person is a matter of life or death—to accept Jesus as Savior and Lord or to reject Him and bear the awful consequence.

As you begin your study, ask God’s Spirit to enable you to see your need of Jesus and to invest your talents wisely.
The Triumphal Entry

In this section of his gospel, Luke records Jesus’ approach and entry into Jerusalem. Prior to this, Jesus has not sought public recognition as Messiah, but now He allows and encourages it. Declaring Himself the promised One of God, the Messiah, is a monumental event in history!

In ages past, God revealed Himself through creation, as the apostle Paul confirms: “...since the creation of the world, God’s invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20). Then God expanded the revelation of Himself through the writings of the Old Testament prophets, who wrote not by their own design but “…as they were carried along by the Holy Spirit” (2 Peter 1:21). And finally, as Jesus entered Jerusalem, God revealed Himself through His beloved only Son. One New Testament writer wraps it up like this: “In the past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (Hebrews 1:1-3a).

The celebratory entry of Jesus into Jerusalem and the events to follow are crucial to our proper understanding of God, His plan for people, and the history of the world.

Before beginning to study, ask God to provide insight and understanding so that you may grow in the grace and knowledge of Jesus—Messiah, Son of God and Son of Man.

1. Read John 11:38-57 for background. (Jesus has raised Lazarus from the dead and then continues His journey up to Jerusalem for Passover.)
A. Describe the political and religious climate of the city.

B. What is the attitude of the chief priests, Pharisees and Sanhedrin toward Jesus as He approaches the city?

C. What is the attitude of the people?

D. Read John 11:49-50.

(1) How does Caiaphas, the high priest that year, answer the fears of the Sanhedrin, who worry that if they allow Jesus to go on like this, everyone will believe Him and they (the rulers) will lose their place and their nation?

(2) How might this answer have a double meaning, one from the perspective of wicked men and the other from God’s point of view?
E. From John 11:51-52, what is John’s comment on the remarks of Caiaphas?

F. From John 11:54, how does Jesus temporarily respond to this threat upon His life? Why do you think He takes this course of action?

2. The apostle Peter informs our understanding of prophecy: “…no prophecy of Scripture came about by the prophet’s own interpretation, for prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:20-21).

Read Zechariah 9:9-10.

A. What is the time frame of Zechariah’s prophecy? (Look in your Bible’s introduction to the book of Zechariah or to another resource.)

B. What does the name “Zechariah” mean? (Use the same resources as A above.)
According to Zechariah:

(1) By what means would Israel's king come?

(2) From a Bible resource (footnote, commentary, etc.), what was the symbolic meaning to the people of someone, especially a king, riding on a donkey?


A. How is Zechariah's prophecy fulfilled in Jesus?


C. Despite knowing that the authorities were plotting to arrest and kill Him, Jesus continues his journey into Jerusalem. What virtuous characteristics do you observe in Him?

A. As the people continue to praise Jesus, some of the Pharisees in the crowd become angry. What do they say to Jesus?

B. What does the Pharisees’ response reveal about

(1) their character

(2) their regard for Jesus

(3) their regard for God and His Word

(4) their accountability to be faithful shepherds of God’s people


A. What is Jesus’ response the Pharisees?


(1) How do these passages enhance your understanding of Jesus’ answer to the Pharisees?

(2) How do they anticipate the events recorded in Luke 19:41-44?


A. From Luke 19:41, why is Jesus so heartbroken over Jerusalem?

B. Read Isaiah 26:3 and John 14:27. Who gives us peace? How?
C. Jeremiah 6:6-8 and Ezekiel 4:1-3 are Old Testament prophecies of the Jews’ exile to Babylon and the fall of Jerusalem. These events occurred in 586 BC during the reign of Nebuchadnezzar, king of Babylon. What does Jesus say about the future of Jerusalem?

D. Read John 1:10, 10:29-30, 11:25-26; and Hebrews 1:3. Considering what Jesus knew about Himself, what He knew the prophets had written about Him, and His knowledge of current and future events, what might have been some of His thoughts and emotions during His journey into Jerusalem?

E. From your knowledge or research, what happened to Jerusalem? When did it happen?


A. What does Jesus do as He enters the temple area? Why?

B. Who was responsible for turning God’s house of prayer into a den of robbers and thieves?
C. Read Luke 2:41-52. How do Jesus’ actions as a boy and a man contrast with those of the religious leaders of his day?

D. While Jesus taught in the temple, what were the religious leaders trying to do to Him? Why were they unsuccessful?

E. Reflect upon the sweep of history, taking into consideration what God has done and what people have done. Think specifically upon Jesus’ triumphal entry into Jerusalem and His expected future return (Revelation 19:11-16). What conclusions do you draw about God, the Son of God, and people?

F. What personal applications have you made from this lesson?
The triumphal entry of Jesus into Jerusalem publicly marked the coming of God Incarnate to His people as their long-expected Messiah, Redeemer and King. While there was excitement and great joy among the people, there was deep sadness in the Son of God, for He knew that His own people would neither recognize nor receive Him. As Jesus approached the city, He wept over it and lamented “…if you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come 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” (Luke 19:41-44).

This judgment of God resulted in the destruction of Jerusalem in AD 70 and the withdrawal of the commission of Israel as God’s ambassadors of salvation to the world. That commission would be passed on to Gentiles, who would believe in Jesus as the Christ.

Before beginning to study, ask God to provide insight and understanding so that you may mature as an ambassador of God’s mercy and grace to a needy world.

   A. What two things was Jesus doing in the temple courts?
B. At the same time, what groups of people were planning to challenge Jesus?

C. What two questions do they ask Jesus?

D. Why are they asking these questions? What did they intend by this line of inquiry?

E. From Luke 20:2, what do you think “these things” refer to? (See Luke 19:45-46.)

F. Use a dictionary to define “authority.”

G. Read Mark 10:35-45.

(1) From verses 42-45, describe two kinds of lordship or authority in this passage.
(2) What are some distinguishing characteristics of each?

(3) From your knowledge of the Old and New Testaments, list some examples of each.

H. From Luke 20:3-4, how does Jesus reply to the challenge of the chief priests, teachers of the law and elders?

I. How do the leaders of Israel respond to Jesus? What is the dilemma that Jesus’ question poses for them?

J. Luke has told his readers that the authority of John the Baptist was from heaven. It was John who said of Jesus, “Look, the Lamb of God, who takes away the sin of the world” (John 1:29). Moreover, the disciple John wrote, “I have seen and testify that this [Jesus] is the Son of God” (John 1:34). Considering these statements, how should have Israel’s leaders responded to Jesus’ question?
K. From the Luke passage, do you recognize any irony in the exchange between Jesus and the religious leaders? Please explain. How does this exchange illustrate the principle found in Galatians 6:7-8?

L. From Luke 20:8, how does Jesus respond to His questioners? Why do you think He responds as He does?

The Parable of the Tenants


B. In the Old Testament, God continually reaches out to His people in mercy by sending His prophets, who urged them to repent and return to Him. What do you think is the real point of the parable Jesus told? What is He really saying?
C. From verse 16, what is the reaction of the people to the parable? Did they get the point of the story? Please explain.

D. Verses 17 and 18 further develop the point of the parable. Explain what Jesus is saying in your own words.

E. Read Psalm 118:22-23 and Acts 4:8-12. Who is the stone the builders have rejected? Who has become the cornerstone?

F. In verse 18, Luke records Jesus saying, “Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed.” How would you interpret what Jesus is saying?

G. From verse 19, what is the reaction of the chief priests and teachers of the law to Jesus’ proclamation? What did they know?
H. Compare the reaction of the people to Jesus’ story in Luke 20:16 to the response of the leaders in Luke 20:19. What truths did the people understand that the leaders did not?

Paying Taxes to Caesar

   A. According to the Matthew passage, who are the groups that Luke refers to as “they” in his account?

   B. According to Matthew 22:18, what does Jesus call these groups?

   C. How is their hypocrisy revealed by what they say and do?

   D. From Luke 20:22, what do Jesus’ antagonists ask Him? How does Jesus answer them (20:24)?
E. Since Jesus answers a question with a question, how do His enemies reply (Luke 20:25)?

F. How does Jesus use this answer to answer their original question?

   A. What instruction does the apostle Paul give regarding attitude and response to governmental authority?
   B. Why?

5. Is there Biblical basis for ever rebelling against governmental authority? If so, what is it? Please cite Scripture to support your answer.

   A. What did the Sadducees believe about resurrection?

(1) How do these Scriptures inform the issue that the Sadducees ask Jesus about?

(2) What hypothetical situation do they present to Jesus?

(3) From Matthew 22:29, how does Jesus rebuke the Sadducees?


D. From Luke 20:39-40 and Matthew 22:33, how did the crowds and some of the teachers of the law respond to Jesus’ teaching?
E. Jesus rebuked the Sadducees for knowing neither the Scriptures nor the power of God. Think about His remarks as you consider the following questions:

(1) How well do you think you know Scripture?

(2) What promises do you find in the following passages?

Psalm 1:1-3

Psalm 19:7-11

Psalm 119:105

Proverbs 6:23

(3) What might be some of the keys to experiencing the power of God in your life?

(4) What have you gleaned from Jesus’ teaching about the following topics?

Resurrection of the dead
Marriage in heaven

Angels

God of the living

**Whose Son is the Christ?**

   
   A. What does Jesus ask the Pharisees and those listening?

   B. How would you answer Jesus’ question? Use Scripture to support your answer.


   A. To whom is Jesus speaking? What warning does He give them about the teachers of the law?
B. What were the teachers doing that caused concern?

C. What judgment were they facing?

9. What are your impressions and applications from Luke 20?
The Gospel of Luke

Lesson 36

In chapter 20 of Luke’s gospel, Jesus confounds his critics, who were questioning His authority, by telling them the parable of tenant farmers working a vineyard for the owner. The tenants had killed each slave the master sent to assess their work. Even the master’s son was brutally murdered by the wicked tenants, who desired the vineyard for themselves. Jesus concludes the story by warning His listeners that the master would take back the vineyard from the evil tenants and give it to others. Jesus’ critics were shocked and angry because they understood that He was predicting their loss of spiritual leadership. Undeterred, they try to trap Him with a politically explosive question about paying taxes to the Roman government. Jesus asks whose portrait and inscription are on the coin. When they say “Caesar’s,” Jesus says to give to Caesar what is his and to God what is His. Astonished, the critics are temporarily speechless.

Later the Sadducees take a turn trying to trap Jesus with a hypothetical question about resurrection and marriage in the age to come. Jesus stuns them by saying that life after resurrection does not follow the same principles as life on earth. The chapter concludes with Jesus asking the questions, questions that His enemies cannot begin to answer.

Before beginning to study, you may want to thank God for His blessings and to ask for insight and understanding.

Widow’s Offering

1. Read Luke 21:1-4. Compare “the rich” and the “poor widow” in the following ways:
A. The amount each put into the temple treasury.

B. The attitude of each toward “giving.”

C. Which of them Jesus commended and why.

2. Read Malachi 3:8-12 and 2 Corinthians 8:1-5. What principles of giving do you glean from these passages?

3. From God’s perspective, which is more important, the amount you give or your attitude in giving? Why?

**Eschatological Discourse**

5. Use a dictionary to define “eschatological.”


   A. What do Jesus’ disciples observe about the temple in Jerusalem?

   B. How does Jesus respond to their comments?

   C. In reply, what do the disciples ask Jesus?

   D. From Luke 21:8-11: Jesus tells His disciples not to be ___________________ or ___________________, even though the following things will take place:

      (1)
7. In Luke 21:12-19, Jesus continues teaching about the future by warning that certain things will happen to His followers.

A. What things will happen?

B. Instead of worrying about what to say before persecution comes, what are the disciples to do?

C. From Luke 21:16, how personal and severe will the persecution be? Why will disciples be hated?
D. From Luke 21:15 and 18-19, what words of assurance and comfort does Jesus give His followers?

**Coming Destruction of the Temple and Jerusalem**


A. What judgment awaits Jerusalem?

B. What sign will indicate that judgment is imminent?

C. When this sign occurs, what should Jesus’ followers do?

D. Why would these actions be unusual for people of Jesus’ day?

E. From Luke 21:23-24, describe the severity of God’s judgment against Jerusalem and its people. How long will the judgment last?
F. From a resource or your knowledge of history, what happened to the temple and city in AD 70? (Refer to The Works of Josephus if possible.)


A. What signs precede the return of the Son of Man?

B. Who is the Son of Man?

C. From Luke 21:28, when these signs appear, how are Christ’s followers to respond?

D. How does the parable of the fig tree illustrate the principle about the expected return of Jesus?

E. What is that principle?

F. From Luke 21:31-36:

   (1) How does Jesus reinforce this principle?
(2) What does Jesus declare about heaven, earth and His words?

(3) What warnings does Jesus give His followers?

(4) Why?

The Gospel of Luke

Lesson 37

The widow’s offering in Luke chapter 21 provides a marvelous example of what it means to give from the heart. This illustration previews a divine principle to be expanded in chapter 22: those who would be greatest in the Kingdom of God ought to be servants of everyone else.

This chapter also holds two prophecies, one relating to the imminent destruction of Jerusalem and the other relating to the signs of the end of the age prior to Jesus’ return with power and glory. Jesus concludes His teaching with another warning: “Be careful, or your hearts will be weighed with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is bound to happen, and that you may be able to stand before the Son of Man” (21:34-36).

May we take seriously Jesus’ warning to be careful and alert and to pray that we may be able to escape all that is to happen and be able to stand before Him.

Before beginning to study, thank God for His blessings and ask Him to open your heart to the truth of the Gospel, that you may grow in the grace and knowledge of Jesus.
The Invisible War


A. Since the Feast of the Unleavened Bread, also known as Passover, was about approaching, what were the chief priests and teachers of the law intending to do to Jesus?

B. From verse two and Luke 19:47-48, Luke 20:19 and John 11:45-48, why were the leaders trying to do this?

C. From Luke 22:3-6 and Matthew 10:1-4, who is Judas Iscariot?

D. What do you think this phrase from Luke 22:3 means: “then Satan entered into Judas”?

E. From Luke 22:4, what does Judas decide to do?

F. Read Hebrews 4:12-13. Who is responsible for the choices we make? To whom are we accountable?

   A. Describe Satan.

   B. Describe what Satan does.

   C. What is his destiny?

3. Read 1 Peter 5:8-9 and Ephesians 6:10-18.

   A. What more do you observe about the nature of Satan?

   B. What do these verses tell you about the best way to combat Satan’s attacks?

   C. What is Satan's destiny?
4. We play an important role in this invisible war between God and Satan. Read Genesis 2:15-17.

   A. Why do you think God commanded the man not to eat from the tree of the knowledge of good and evil?

   B. From your knowledge and experience, what did the man and woman lose when they chose to eat from the tree?

   C. Read Genesis 3:17-24, Hosea 4:1-3 and Romans 8:18-22. As a result of their disobedience, known as “the fall of humanity,”

      (1) What did the man and woman begin to experience?

      (2) What are some consequences of sin that you see in the world and in your own life?

      (3) How was creation affected?
(4) How are our relationships with God and one another affected?

(5) Read 1 Corinthians 15:21-22, Galatians 4:3-7 and Ephesians 1:3-10? How do these verses provide hope to those who entrust themselves to Jesus Christ?


A. Comment on how God sovereignly works to use the evil attitudes and behavior of Satan and people to accomplish His purposes, glorify His name and bless His people.

B. How are we to respond to this sovereign God?
C. What examples from Scripture or experience do you have that could encourage others in standing with God against evil?

The Last Supper


A. From verses seven through twelve, what instructions does Jesus give to Peter and John?

B. From verse thirteen, how do Peter and John respond to what they find?

C. In your opinion, why did Jesus keep the location of their Passover celebration from them until the last moment?
D. When the time came for Jesus and His disciples to recline at table, He told them: “I have eagerly desired to eat this Passover with you before I suffer” (22:15). What does this declaration tell you about His humanity?


(1) Jesus’ divinity?

(2) His love?

(3) His sacrifice for us?

(4) eternal life?

F. From Luke 22:21-23, what pronouncement does Jesus make about His betrayer and Himself?
Who is the Greatest?

   
   A. Describe the nature of the dispute among the disciples.
   
   B. Responding to the disciples, Jesus makes distinctions between the kings of this world and those who desire to be great in God’s kingdom. What are they?
   
   C. From Luke 22:28-30, what promise does Jesus make to His disciples who have stood by Him during times of trial?
   
   D. What does Jesus promise to all those who follow Him? Include Scriptures.
8. Read Luke 22:28-34. How is Jesus’ statement to Peter a word of
   A. warning?
   B. knowledge?
   C. prophecy?
   D. encouragement?

9. From Luke 22:35-38, how does Jesus prepare and encourage His disciples for the coming events?
The first half of Luke chapter 22 mentions some of the dimensions of the invisible war taking place between God and Satan. For example, Luke says that Satan entered Judas Iscariot, one of Jesus’ disciples. Luke also records Jesus as saying, “Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

Both examples illustrate that although this war is invisible to us, it is nonetheless very real, making it necessary for every Christian to put on the full armor of God (Ephesian 6:10-18) and to remain alert and prayerful for all the saints.

Chapter 22 also introduces the new covenant (first mentioned in Jeremiah 31:31-34) through the Lord’s Supper, in which Jesus took broke bread and gave it to his disciples, declaring, “This is my body given for you; do this in remembrance of me.” After the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you” (Luke 22:19-20).

May you remember the depth of sacrifice Jesus made on your behalf: “God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God (2 Corinthians 5:21).

Before beginning to study, thank God for His salvation and ask Him to open your heart to the truth of the Gospel, that you may grow in the grace and knowledge of Jesus.
Comparing and Contrasting
Two Gardens and Two Adams

In 1 Corinthians 15, the apostle Paul writes to the church in Corinth about the resurrection of Jesus Christ and the resurrection of the dead in general. In doing so, he references two Adams. The first Adam, whose name means “man” or “of the earth,” is mentioned first in the book of Genesis. The second Adam is Jesus, who is very different from the first in origin, character, purpose and accomplishment. Refer to 1 Corinthians 15:20-24 and 42-50 for more information about the two Adams.


   A. Name the two gardens.

   B. Describe and locate each garden.

   C. What temptations and tests did the first Adam face in his garden?

   D. Whose voice did the first Adam fail to listen to and obey?

   E. Read Genesis 3:17-19. What were the consequences of Adam’s failure to listen and obey (i.e. the judgment against him)?
F. Read Romans 6:23 and 1 Corinthians 15:20-22. How do we know that these judgments against Adam in Genesis 3:17-19 are real and valid?

G. Because of the consequences of the first Adam's failure to obey God, Jesus the second Adam faced temptations, tests and agony in his garden. What were they?

H. From Luke 22:44 and Mark 14:34, describe Jesus’ emotional state as He wrestled with His temptations and tests.

I. From Luke 22:43, how was Jesus encouraged in this struggle?

J. Contrast the responses of the first and second Adams to their temptations and tests.
K. Read Matthew 3:16-17, Matthew 17:4-5 and 2 Peter 1:16-18. From these passages, as well as from the passages in Luke and Mark, what most impresses you about the relationship between God the Father and God the Son?

L. From John 5:19-21 and 30, John 8:27-29, John 14:9-11 and Philippians 2:5-11, how do the Father and the Son demonstrate mutual respect and love?

M. Additionally, from the Luke and Mark passages, what impresses you about Jesus’ relationship with His disciples?

N. From Mark 14:37, 39-41 and Luke 22:45-46, what does Jesus ask Peter and the other disciples? Why?
O. In Mark 14:38, Jesus says to His disciples: “Watch and pray so that you will not fall into temptation. The spirit is willing but the body is weak.” What do you think He means? What application can you make for your life?

Jesus Is Arrested


A. Who betrays Jesus?

B. What does Jesus do after one of His disciples cut off the right ear of the high priest’s servant?

C. From verses 52-53, what is poignant, significant and ironic about Jesus’ comment to the chief priests, officers of the temple guard and elders who had come to arrest him?
Peter Denies and the Guards Mock


   A. Describe each of Peter’s denials of Jesus. What specifically does Peter say in each instance?

   B. What happens immediately after Peter denies Jesus for the third time?

   C. What does Jesus do?

   D. In turn, what does Peter remember? Upon remembering, what does he do?

   E. From Luke 22:63-65, how do the guards mock Jesus?
F. How do people deny, mock and insult Jesus today?

Jesus Before Pilate and Herod


A. At daybreak, what two things do the council of elders chief priests and teachers of the law decide to do?

B. What question do they ask Jesus? What might have been the motive behind their question? In your opinion, were they genuinely interested in finding out if Jesus was the promised Messiah? Why or why not?

C. What was Jesus' response?

D. In turn, how do the elders, priests and teachers of the law react to Jesus?
E. What are some of the ways that people today react to Jesus’ claim that He is the Son of God?

F. How have you responded to Jesus’ claim to be the Son of God?

G. In your opinion, is He who He says He is? Upon what do you base this belief?
In the previous lesson, a comparison was made between the first Adam in the Garden of Eden, and the second Adam in the Garden of Gethsemane. The first Adam chose to eat the fruit of the tree of knowledge of good and evil, thus rejecting God’s command not to do so. In contrast, Jesus, the second Adam, prayed in the Garden of Gethsemane, “Father, if you are willing, take this cup from me; yet not my will, but yours be done” (Luke 22:42).

While Jesus knew how great His suffering would be, He nevertheless chose to humble Himself and became obedient to death, even death on a cross (Philippians 2:8) to make a full and just atonement for the sins of His people. The first Adam served his own interests and incurred God’s judgment of death. The second Adam served the interests of His Heavenly Father, conquered death and obtained eternal life for those who would place their faith in Him.

The Scripture declares, “For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ, all will be made alive” (1 Corinthians 15:21-22). “For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous” (Romans 5:19).

Before beginning to study, thank Jesus that He did not shrink back from His test in Gethsemane. Rather, He was willing to be “…pierced for our transgressions, and crushed for our iniquities; he incurred the punishment that brought us peace, and [accepted] the wounds by which we would be healed. For indeed: we all, like sheep, have gone astray, each of us has
turned to his own way; and the Lord has laid on him the iniquity of us all” (Isaiah 53:5-6).

**Jesus Before Pilate and Herod**

   
   A. What three charges were leveled against Jesus by the whole assembly?
   
   
   C. What was Herod’s motive for wanting to see Jesus?
   
   D. Describe Herod’s treatment of Jesus.
   
   E. After Herod returned Jesus to Pilate, what did Pilate want to do with Jesus? Why?
F. Why do you think Pilate succumbed to the demands of the people to crucify rather than release Jesus?

G. Read Luke 23:18-19 and 23-24. Since crucifixion was the most horrific means of capital punishment, reserved for only the most hardened criminal, what irony do you see in the release of Barabbas and the crucifixion of Jesus?

The Crucifixion of Jesus

2. From Luke 23:24, what is so poignant and compelling about Jesus’ statement: “Father, forgive them, for they do not know what they are doing”?

3. Contrast the attitude toward and reaction to Jesus of the two criminals who were also being crucified.
4. How does Jesus respond to them?

5. Referring to Luke 23:44-49:
   
   A. Describe the physical setting.
   
   B. What happens to the curtain of the temple? What does this symbolize?
   
   C. What are the final words that Jesus uttered from the cross?
   
   D. After Jesus breathed His last, what is the reaction of
      
      (1) the centurion?
      
      (2) the crowd who had gathered to watch?
(3) those who knew and loved Jesus, including the women who had followed Him from Galilee?

Jesus’ Burial


A. To which group did Joseph of Arimathea belong?

B. Describe Joseph’s character.

C. How had he participated in the deliberations of the Council?

D. What was Joseph awaiting?

E. What steps does he take regarding Jesus’ body?

F. What else does this suggest about his character?
G. From verses 55-56, describe the actions of the women from Galilee.

H. What do their actions suggest about them?
As you approach this final chapter in Luke’s account of the birth, life, death, resurrection and ascension of Jesus of Nazareth, it is worth recalling the words with which Luke opens his gospel. He writes to Theophilus:

“Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught” (Luke 1:1-4).

Luke closes his gospel with similar words of assurance, this time quoting the resurrected Lord Jesus as He prepares to ascend.

“This is what I told you when I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44).

As this study of the Gospel of Luke draws to a conclusion, ask God to clear away any doubt, fear or unbelief regarding the things that this gospel presents about Jesus of Nazareth.
The Resurrection


   A. What day is the first day of the week?

   B. Why were the women taking spices they had prepared to the tomb where Jesus had been lain?

   C. From verses 2-3, what two conditions confronted the women when they reached the tomb?

   D. What do you think the women may have been thinking as they gazed at the scene before them? Why?

   E. What suddenly happens as the women are wondering about all of this?

   F. From verse 5, how do the women react?
G. From verses 5-7, what do the two men in clothes gleaming like lightning say to the women?

H. From verse 8, how do the women respond to what they have been told?


   A. Name some of the women who had gone to the tomb.

   B. When the women returned from the tomb, they told the eleven disciples and all the others what they had seen. How did the apostles react to the witness of the women?

   C. Why would this testimony of women seem like nonsense?

   D. Does the testimony of the women appear nonsensical to you? Why or why not?
E. From Luke 24:12a, what does Peter do after hearing the women’s report?

F. Considering his denial of Jesus, what may have Peter been thinking now?

G. What does Peter see when he arrives at the tomb?

H. What is Peter thinking when he leaves the tomb?

I. Do you think that Peter believes that Jesus of Nazareth has risen from the dead at this point? Please explain.

J. At this point in your life, do you believe that Jesus of Nazareth has risen from the dead? Why or why not?

K. From your perspective, does it matter whether Jesus is risen from the dead? Please explain.
3. Read 1 Corinthians 15:12-23. According to the apostle Paul, what are the implications for each of us if Jesus is alive or not? Please explain.

**The Road to Emmaus**


A. Where is Emmaus?

B. Who is traveling to Emmaus?

C. What are they discussing?

D. Who comes alongside them?

E. Is He recognized by them?

F. The two knew Jesus and were part of his company, but they did not recognize Him. Explain why not.
G. From verse 17, what does Jesus ask these two?

H. From verse 18, what is their response to Jesus? What is so ironic about this remark?

I. Considering that Jesus knows all that has happened, why do you think He asks, “What things?”

J. From verses 19-24, summarize the two travelers’ response to Jesus.

K. From verses 25-27, how does Jesus reply to them?
L. As they approach Emmaus, Jesus acts as though He is going farther, but the two urge Him to stay and share a meal. Refer to verses 30-31 and describe what happens at this meal.

M. After Jesus disappears from their sight, the two exclaim, “Were not our hearts burning within us while He talked with us on the road and opened the Scripture to us?” If you want to know Jesus better, what principles can you derive from this story?

N. Even though the day was almost over, what do these two decide to do after their encounter with Jesus?
Jesus Appears to the Disciples


A. Back in Jerusalem, the two travelers found the Eleven disciples and others gathered together. What do the two tell the group?

B. Who appears as they are talking and what does He say?

C. How does the group react to Him?

D. From verses 37-43, what does Jesus say and do to calm their fears?

E. What great doctrine of the Christian faith is firmly established by Jesus’ appearing?
F. Referring to Luke 24:44-47:

(1) What does Jesus say must be fulfilled?

(2) Who opens minds so that they can understand the Scriptures?

G. From verses 46-49, what great truths of Christ and Scripture are to be proclaimed to all nations, beginning in Jerusalem?

The Ascension


A. When Jesus had led them out near ________________, He lifted His ________________ and ________________ them.

B. While He was blessing them, He left them and was taken up into ________________.

C. Then they ________________ Him and ________________ to Jerusalem with great ________________.
D. And they stayed continually at the ______________________, ______________________ God.

E. Why was it entirely appropriate for the disciples to worship Jesus and praise God? Why is it for us?