

THE GOSPEL OF LUKE

EMBRY HILLS CHURCH OF CHRIST

Segment 6 August/September 2020

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DATE	LESSON	TITLE
August 2	1	Introduction to Luke; Preface, Birth of John Promised (1:1-25)
August 5	2	Annunciation to Mary, Mary's visit to Elizabeth, Birth of John the Baptist (1:25-80)
August 9	3	Birth of Jesus, Shepherd's visit, Presentation at Temple Flight into Egypt, Return To Nazareth, Jerusalem at 12, Growth (2:1-52)
August 12	4	Ministry of John, Genealogy, Visit to Nazareth (3:1-19, 23-38; 4:16-30)
August 16	5	Call of the Four, Healing a Centurion's Servant, Raising son of widow of Nain, Support of women, Final departure from Galilee (5:1-11; 7:1-17; 8:1-3; 9:51-56)
August 19	6	Mission of the Seventy, Good Samaritan, Martha & Mary (10:1-42)
August 23	7	Discourse on Prayer, Against the Pharisees, The Rich Fool (11:1-13, 27-32; 12:13-21)
August 26	8	Galileans slain by Pilate, Woman healed on Sabbath, Question whether few are saved, Reply to Herod, Discourse at Pharisee's table (13:1-14:14)
August 30	9	The Great Supper, Counting the Cost, Parables of Lost Things (14:15 – 15:32)
September 2	10	Parable of Unjust Steward, Law & Prophets, Divorce & Remarriage, Rich Man and Lazarus (16:1-31)
September 6	11	Concerning Forgiveness and Faith, The ten lepers, The coming of the Kingdom, Persistence in Prayer, The Pharisee and the Publican, Zacchaeus (17:1-21, 18:1-14, 19:1-10)
September 9	12	Parable of the Minas, Weeping over Jerusalem, The Lord's Supper, Trial before Herod, Women Lamenting, The Thieves, Women at the Burial (19:11-28, 19:41-44, 22:14-30, 23:4-16, 23:26-32, 23:39-43, 23:55-56)
September 13	13	The Resurrection, Two Men on Road to Emmaus, Appearances to disciples in Jerusalem, The Ascension (24:1-50)

Lesson 1: Introduction, Preface, Birth of John Promised (Luke 1:1-25)

I. The Author

- A. Author of 3rd Gospel also wrote Acts (Lk 1:3; Acts 1:1)
- B. Author not an eyewitness (sources were, Lk 1:2)
- C. Travel-mate of Paul
- D. Ancient sources cite Luke as author
- E. Internal evidence for Luke's authorship
 - 1. Paul cites Luke as companion (Col 4:14; Phile 24; 2 Tim 4:11)
 - 2. "Medical" language in Luke/Acts (Lk 4:38; 5:12; 6:18; 9:42; 13:11)

II. Possible Sources

- A. Eyewitnesses
 - 1. James, brother of Jesus (Acts 21:18)
 - 2. Other elders and congregation in Jerusalem
 - 3. Philip (Acts 21:10)
 - 4. Silas – a notable member of Jerusalem church (Acts 15:22)
 - 5. Mark (Col 4:10, 14; Phile 24)
 - 6. Mary, mother of Jesus (Lk 2:19, 51)
- B. Written accounts (Lk 1:1; 2 Tim 4:11, 13)

III. Time of Writing

- A. Citations in other books
 - 1. Justin (150 A.D.)
 - 2. Marcion's heretical "Gospel" (140 A.D.)
 - 3. Gnostics Basilides and Valentinus (120-140 A.D.)
 - 4. Apocryphal "Gospel according to Peter" (130 A.D.)
 - 5. Didache (80-120 A.D.)
 - 6. Polycarp (110 A.D.)
 - 7. Ignatius (107 A.D.)
 - 8. Clement of Rome (95 A.D.)
- B. Arguments for pre-70 A.D. date
 - 1. Acts written after Luke (Acts 1:1) and it ends with Paul awaiting trial in Rome (Acts 28:30-31) – *Why would Luke not have noted the trial, release, or execution of Paul?*
 - 2. No mention in Acts of destruction of Jerusalem (70 A.D.) – *Luke mentions the fulfillment of Agabus' prophecy (Acts 11:28), why no reference to Jesus' prophecy?*

IV. Historical Reliability

A. William M. Ramsay

1. Not a theologian or an apologist but from a recognized authority in the field of archaeology. He began his investigation with much skepticism.
2. "I began with a mind unfavorable to it [Acts]... It did not lie then in my line of life to investigate the subject minutely; but more recently I found myself often brought into contact with the book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth."

B. Colin Hemer identifies 84 facts in the last 16 chapters of Acts that have been confirmed by historical and archaeological research.

C. A disturbing problem for the skeptic.

1. Luke reports a total of 35 miracles in the same book in which he records all 84 of these historically confirmed details. (Norman Geisler)
2. Craig Blomberg "A historian who has been found trustworthy where he or she can be tested should be given the benefit of the doubt in cases where no tests are available."

D. Luke names 11 historically confirmed leaders in the first three chapters of his Gospel (12 if you include Jesus).

1. These include Herod the Great (1:5), Caesar Augustus (2:1), Quirinius (2:2), and then the leaders in 3:1-2.
2. F. F. Bruce "A writer who thus relates his story to the wider context of world history is courting trouble if he is not careful; he affords his critical readers so many opportunities for testing his accuracy. Luke takes this risk, and stands the test admirably."

V. Some Important Themes

A. Jesus, the Perfect Savior for all Mankind (1:31; 2:11, 30; 4:16-32; 19:10; 24:46-47)

1. Samaritans (9:51-56; 10:30-37; 17:11-19) and Pagans (2:32; 3:6, 38; 4:25-27; 7:9; 10:1; 24:47) as well as Jews (1:33; 2:10)
2. Publicans, sinners and outcasts (3:12; 5:27-32; 7:37-50; 19:2-10; 23:43) as well as respectable people (7:36; 11:37; 14:1)
3. Poor (1:53; 2:7; 6:20; 7:22) as well as rich (19:2; 23:50)
4. Women as well as men
5. Genealogy carried back to Adam (3:38) not just Abraham (Mt 1)

B. Jesus as Friend of All (including Outsiders)

1. Women (2:37; 4:26; 7:37-50; 8:2, 43-47; 10:38; 13:11-16; 23:27, 49, 55; 24:1-24)
2. Children (9:38-42; 47-48; 18:17)
3. The poor (4:18; 6:20; 7:22; 14:13, 21; 18:22; 19:8; 21:1-3)
4. Samaritans (9:52; 10:13; 17:16)
5. Sinners (5:30-32; 7:34, 36-50; 15:1-2, 7, 10; 18:13; 19:1-10)

C. Jesus as a Man of Prayer on all Occasions (6:12; 9:18, 28; 11:1; 22:45)

- In four brief verses, Luke accounts for the origin of his material and states its purpose. He also reveals to whom its contents are intended.

Preface (Luke 1:1-4)

Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, ³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; ⁴ so that you may know the exact truth about the things you have been taught

1. What does Luke say was his source material for what he wrote?
2. What was special about the manner in which he said that he wrote his account?
3. Why did he write his account of “the things accomplished among us”?

Angelic Message Concerning the Birth of John 1:5-25

4. What can we learn about the life and character of Zecharias and Elizabeth?
5. Where was Zecharias, what was happening and how did he initially respond when Gabriel appeared to him?
6. What was the message Gabriel gave to Zecharias?
7. How did Zecharias respond to the message Gabriel gave him? What was the result of his response? Why do you think he was punished? What lesson(s) can we learn from Zecharias?
8. What did Elizabeth say about her pregnancy?

Lesson 2: Annunciation to Mary, Mary's visit to Elizabeth, Birth of John the Baptist (1:26-80)

1:26-38 - Angelic Message Concerning the Birth of Jesus

1. What can we know about Mary's background and character?
2. How does Gabriel address Mary? List the promises he made regarding the son to be born to Mary.
3. What lesson(s) should we learn from Mary's unexpected pregnancy and her response to it?

1:39-56 - Mary Visits Elizabeth

4. How did Mary's visit to Elizabeth confirm God's promise to her?
5. What do you find interesting in Mary's "Magnificat"? (1:46-55) Do you see any themes emphasized in Mary's praise?

1:57-80 - Birth of John the Baptist

6. How did the friends and family of Elizabeth react to her pregnancy? (1:58)
7. What did Zecharias do when "his mouth was opened, and his tongue loosed"?
8. What are some of the specific details of Zechariah's prophecy concerning his son? What does he say his role will be in God's plan?
9. Do you see any of the important themes in Luke highlighted in Zacharias' prophecy?
10. Joy is emphasized in this chapter (1:14,18,44,47,48) at the coming of Jesus. How might these texts teach us how to find joy?

Lesson 3: Birth of Jesus, Shepherd's visit, Presentation at Temple, Return To Nazareth, Jerusalem at 12, Growth (2:1-52)

2:1-7 - Birth of Jesus

1. Why were Mary and Joseph in Bethlehem? What prophecy was fulfilled when Jesus was born in Bethlehem?

2:8-20 - The Angelic Announcement of the Savior & Visit

2. To whom did God announce the birth of His Son? Is this what the Jew's would expect concerning their Messiah? How is Jesus identified to them in vs 11?
3. What might be the significance of announcing the good news to these individuals? Did they repeat what they had heard and seen?

2:21-38 - Presentation at the Temple

4. Why was Jesus brought into the temple?
5. Who were Simeon and Anna and what were their reactions to Jesus?
6. Explain Simeon's message to Mary found in 1:34-35.

Note: After the birth of Jesus and the visit to the temple in Jerusalem several weeks after, the family apparently took up residence in a house in Bethlehem. There the wise men visited them. Matthew records those events in Matt. 2:1-11. Luke does not comment upon the journey to Egypt described by Matthew (2:13-15, 19-20). Matthew also tells us that they returned to Nazareth after the death of Herod the Great.

2:41-50 - Jesus Declares His Mission at Age Twelve

7. What amazed the teachers at the temple complex when they encountered Jesus at 12 years old?
8. Who does Jesus identify as His father when speaking to his parents?

2:51-52 - Jesus Maturing in Nazareth

9. What might it mean that "Jesus kept increasing in wisdom and stature, and in favor with God and men"?

Additional Questions:

10. What lessons can we learn today from the response of the shepherds and Anna after seeing the Christ?
11. From the examples of Mary, Joseph, Elizabeth and Zacharias, what character does God expect from Godly parents?

Lesson 4: Ministry of John, Genealogy, Visit to Nazareth (3:1-19, 23-38; 4:16-30)

3:1-19 – Ministry of John

1. How does Luke pinpoint the beginning of John's work?
2. What are the specific details of Isaiah's prophecy concerning John and his mission?
3. Was John what you would call a "positive" preacher? (3:7-9)
4. What groups approach John and how did he uniquely respond to each of them? (3:10-14)
5. What did people wonder in their hearts about John? How did he correct them?
6. Where did John ultimately end up and why?

3:23-38 – Genealogy

7. What is the difference between the genealogy in Luke and the one in Matthew 1?
8. What purpose might the genealogy have in Luke's gospel?

Note: In Luke 4:14, Luke begins to discuss the Galilean ministry of Jesus immediately following the temptations in the wilderness. However, John (John:1:29-4:42) includes several incidents which occurred between Luke 4:13 and 4:14. In John 1, Jesus gains several disciples, including Peter and Andrew, through the testimony of John the Baptist and his own teaching. These disciples travel with Jesus to Cana where they witness his first sign, to Jerusalem where he cleanses the temple and talks to Nicodemus, and through Samaria where he meets the woman at the well.

4:16-30 – Return to Nazareth

9. His fame having spread through Galilee, Jesus returns to his childhood home. What prophecy did he read? What did he say about the passage? Why is that scripture reading significant in understanding both Jesus and mankind?
10. What objection did the hearers make? Why do you think they found it difficult to believe?
11. What proverb does Jesus teach? What illustrations from the prophets does he make? Why are these events of interest, given the target of Luke's gospel? What should we learn from this event in the life of Jesus?

Lesson 5: Call of the Four, Healing a Centurion's servant, Raising son of widow of Nain, Support of women, Final departure from Galilee (5:1-11; 7:1-17; 8:1-3; 9:51-56)

5:1-11 – Call of the Four

1. Why does Simon ask the Lord to depart?
2. What did Jesus want from him?
3. What lesson(s) did Simon take from his fishing trip with Jesus?
4. What did this event prompt Simon's partners to do?

7:1-10 – Healing a Centurion's Servant

5. What is unique about the Centurion's background? What impresses you about his character?
6. What faith does the centurion express? Why does Jesus marvel at it?

7:11-17 – Raising the son of Nain widow

7. What prompts Jesus to raise the widow's son?
8. What does this miracle teach you about Jesus' character?

7:36-50 – Anointing of Jesus in the House of a Pharisee

9. After reading this entire section, why do you think the Pharisee invited Jesus to eat with him?
10. What was the character of the woman who anointed the feet of Jesus?
11. Describe what she did.
12. How did Jesus react?
13. What parable did He present to Simon?
14. What did Jesus do for the woman?

Luke 8:1-3 - Support of women

15. What do we learn about the women accompanying Jesus and the apostles?
16. Of what help are these women?

Lesson 6: The Final Departure from Galilee and Beginning of Six Months Journey toward Jerusalem, Mission of the Seventy, Good Samaritan, Martha & Mary (10:1-42)

Since the Anointing in the house of Simon, Luke records the following events that are also recorded by one or more of the other synoptics:

- The Parables by the Sea**
- The stilling of the tempest**
- The Gadarene Demoniacs**
- The Raising of Jairus' daughter**
- The mission of the Twelve**
- The death of John the Baptist**
- The Feeding of the Five Thousand**
- Peter's confession**
- The Transfiguration**
- The demoniac boy**
- A discourse on forgiveness.**

9:51 – 56 Final Departure from Galilee and Beginning of His slow march toward death in Jerusalem

Note: Luke now turns his attention to the last six months of Jesus' ministry. Jesus sets His face toward Jerusalem (9:51). He made three formal announcements to the disciples that He was going there to be crucified. Here He leaves Galilee to begin that slow march to the cross. He actually visits Jerusalem more than once during this six months, but He leaves to avoid being killed before the appointed time.

This section (9:51-19:27) is commonly known as the Perea ministry, an area just beyond the Jordan between the Sea of Galilee and the Dead Sea. Though time was spent there, as much or more may have been spent in Judea outside of Jerusalem. Luke spotlights the teaching of Jesus in this section, notably the parables of Jesus. Many of these are unique to Luke's gospel.

9:51-56

1. What time does Jesus now reach in His ministry? What is His response?
2. How do James and John react to the Samaritan rejection?
3. Just a few months later, what did John do (Acts 8:14,25)?

10:1-16 The Mission of the Seventy

1. Note: In several parables, Jesus pictures a master going away and leaving his affairs in the hands of trusted servants. Doubtless, it was in His mind that He would return to heaven and would have to depend on His disciples to carry on His mission. They would need much training, and much of what He did during His ministry was designed to accomplish this. Here He is sending seventy of them out for "practice teaching." He had sent the apostles on a similar mission (9:1-6). List some lessons they would learn from this mission as He designed it.

2. What fate would be suffered by those that rejected them?

10:17-24 The Return of the Seventy

1. What success did they report when they returned? In what did He say they should rejoice?
2. What was the reaction of Jesus? By what was He especially pleased
3. What lessons can we learn from these words of Jesus?.

10:25-37 The "Good Samaritan"

1. What was the motive of the lawyer who asked what he should do to inherit eternal life?
2. What can we learn from the immediate response of Jesus?
3. How did the lawyer seek to justify himself?
4. Who was the hero of the story Jesus told? What recent event makes this all the more remarkable?
Can you think of any other individuals of this nationality whom Jesus set in a favorable light in Luke's account of His life?
5. According to this story, "Who is my neighbor?"

10:38-42 Jesus in the Home of Friends

1. From other sources, what town would have been the location of this home? Where was it?
2. What was Martha doing?
3. What was Mary doing?
4. What can be said for Martha?
5. On what ground did Jesus defend Mary?
6. What was wrong with Martha's activity?
7. What are some things we can do that are comparable to Martha's activity?
8. Thought question: Which of these two characters was the better character?

Lesson 7: Discourse on Prayer, Against the Pharisees, The Rich Fool
(11:1-13, 27-32; 12:13-21)

11:1-13 Discourse on Prayer

1. What was the occasion of this message on prayer?
2. Compare the form of the prayer with that in Matthew 6:9-13.
 - a. What are the differences?
 - b. What are the similarities?
3. What is the value of studying this prayer for our own edification?
4. What word in verse 8 summarizes the lesson of verses 5-10?
5. What words in verse 13 indicate the kind of prayer that will always be answered favorably?

Note: The teaching in verses 14-26 is contained in Matthew 12:22-45

11:27-28 "Blessed is the womb that bore you!"

1. This is the first recorded fulfillment of Mary's prophecy in Luke 1:48.
2. Would you say that Jesus agreed, disagreed, or pointed to something that was more blessed?
3. How does this compare with His reaction recorded in Mark 3:32-35?

11:29-32 The Sign of Jonah and Judgment Scenes

1. How was it that Jesus would provide "the sign of Jonah" to an unbelieving generation? (Matthew 12:39-40 should help answer this question.)
2. In what way will the Queen of the South and the Ninevites rise up in the judgment to condemn the generation that heard and saw Jesus?

11:33-36

1. When is a light useful (vs. 33).
2. What is necessary for our bodies to be a light in the world?

11:37-54 Dining with a Pharisee

1. What surprised the Pharisee who invited Jesus to dinner?
2. What surprises us about the reply of Jesus?
3. What was the point of Jesus regarding the carefulness of the Pharisees to tithe everything (vs. 42)?
4. How were the Pharisees like tombs (vs. 44 Compare Matthew 23:27-28 with Numbers 19:16)?
5. What was the reaction of the Scribes and Pharisees to this teaching of Jesus?

12:1-12 Warnings Against Hypocrisy (Warnings against two kinds of hypocrisy)

1. Verses preceding and verse 1 – Hypocrisy that hides evil under a cloak of righteousness
2. Verses 2-12 – Hypocrisy that hides righteousness under a cloak of silence and timidity

12:13-21 Warning Against Covetousness

1. Why do you think the man of verse 13 interrupted Jesus?
2. What did Jesus do instead of settling the quarrel between the brothers?
3. What does this show about the mission of Jesus?
4. What are some things our generation would admire about the farmer in the story?
5. Why do you think God called him a fool?

12:22-34 Warning Against Anxiety (Similar to teaching in Matthew 6:19-34)

12:35-48 Warning Against Failure to Watch (Similar to teaching in Matthew 24:42-51)

Explain 12:47-48. What are the implications of these words of Jesus reported only by Luke?

12:49-53 Warning Against Surprise at the Divisions Caused by the Gospel (Matthew 10:34-39)

12:54-57 The Signs of the Times (Similar to Matthew 16:1-4)

12:58-59 Warning Against Litigation (Similar to Matthew 5:25-26)

Lesson 8 Galileans slain by Pilate, Woman healed on Sabbath, Question whether few are saved, Reply to Herod, Discourse at Pharisee's table (13:1-14:14)

Introduction: Our last lesson closed with warnings of hard times to come. This may have been the reason for some to inform Jesus of the latest Roman atrocity.

13:1-5 Galileans slain by Pilate

1. What was the report brought to Jesus? (Note, many such events are recorded by Josephus)
2. In view of the response of Jesus, what do you think those who reported it had in mind?
3. Did Jesus respond by advising a mass response or an individual response?
Is there a lesson here for us?
4. How did He respond to report of a more natural disaster?

13:6-9 The Parable of the Barren Fig Tree

1. Who/what do you see here as the
 - a. Owner of the vineyard?
 - b. The vinedresser?
 - c. The Fig tree?
 - d. Three years?
 - e. The final year?
2. What would be represented by cutting it down?

13:10-18 Woman healed on Sabbath

1. What was her condition?
2. Whom did the ruler of the synagogue rebuke?
3. What argument did Jesus make to justify His healing her on the Sabbath?
4. How did the people generally react to the healing?

Note: Some believe that at this point Jesus visited Jerusalem for Feast of Dedication as recorded in John 10:22-42. On that occasion, the Jews took up stones to stone Him, but "He went forth out of their hand. Then, *"He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed"* (John 10:40).

13:22-30 Question whether few are saved

1. Did Jesus really answer the question? Did His response involve groups or individuals?
2. Would there be any advantage for Jews who lived in Jesus' day?
3. What is indicated by His words in verse 29?

13:31-35 Reply to Herod

1. Do you think Herod had actually sent that message or was it a ruse of the Pharisees to get Jesus to go on to Jerusalem where they could kill Him?
2. Why do you think Jesus called Herod a fox?
3. Was Jesus intimidated by the threat? What is the meaning of His reply?
4. Where did Jesus know that He would die?
5. Why did He not gather them under His wing for protection?
What does this say about the ability of humans to resist God's will if they choose to do so?

14:1-14 Discourse at Pharisee's table (Someone has counted 7 times Jesus ate in a Pharisee's home)

1. What day of the week was the feast?
2. What was the reason for inviting Jesus to the feast?
3. What was the apparent trap they had set for Him?
4. What question did Jesus ask the Pharisees?
(If they considered healing on the Sabbath to be a sin, what should they have said?)
5. What law did Jesus break when He healed the man?
6. What did Jesus observe as the guests took their places?
7. What did He advise them to do?

What saying regarding humility is clearly pictured in these instructions?
8. What advice did He give to the host?

What are some applications for us today?

Lesson 9 The Great Supper, Counting the Cost, Parables of Lost Things
(14:15 - 15:32)

Introduction: Jesus is still in the house of the Pharisee who had invited Him for a Sabbath Dinner. He has healed a man with dropsy and given instructions to the guests and the host.

14:15-24 The Parable of the Great Supper

1. R.C. Trench stated that the Jewish hope was that the kingdom of God would be ushered in by a glorious festival. It would be altogether a Jewish feast. This must have been in the mind of the man who exclaimed, "Blessed is he that shall eat bread in the kingdom of God." It was this comment that prompted the parable of the great supper.
2. Who were first invited?
3. Who announced that the feast was ready?
4. What were the excuses given and in what form may the same excuses be made for rejecting the Lord's invitation today?
 - a.
 - b.
 - c.
5. Who were those invited "from the streets and lanes of the city" (vs. 21)?
6. Who would be the ones brought in from "the highways and hedges"?
7. What does the Lord say about those who had originally rejected His invitation?
What does this say about any supposed advantage the Jews may have in God's plan?

14:25-35 Counting the Cost

1. How does verse 25 explain the following discussion of counting the cost?
2. How does Genesis 29:30 and 31 help understand what it means to "hate" father and mother?
3. What else must one hate according to verse 25? Who bore crosses in those days?
4. What two examples does Jesus give to emphasize the importance of counting the cost?
 - a.
 - b.

- 5. What lesson should we learn from this when we are endeavoring to save the lost?
- 6. What value is salt that is not salty?

15:1-32 Parables of Lost Things

- 1. What prompted these three parables?
- 2. Fill in the following Table:

What was Lost?	Who/what was responsible?	What was done to find it?

- 3. How many of the lost things were found?
- 4. At the close of the three parables, which of the four was still lost?
Why?

Who does he represent?
- 5. What do we learn about:
 - a. The Shepherd?
 - b. The Woman who lost the coin?
 - c. The Father?

Lesson 10 Parable of the Unjust Steward, Law & Prophets, Divorce & Remarriage, Rich Man and Lazarus (16:1-31)

Introduction: The teaching in the early part of this chapter was to His disciples (16:1), but it was heard by the Pharisees as (vs. 14) and it was doubtless intended for them as well.

16:1-13 Parable of the Unjust Steward

Many hold this parable to be the most confusing teaching done by Jesus. In understanding it, one must not suppose that Jesus was praising the steward's dishonesty. Jesus actually calls him "unjust" (vs. 8). What was commended, both by the master and by Jesus, was the steward's shrewdness in using his window of opportunity to prepare for the future. This is what Jesus is encouraging His disciples to do.

1. In what sense are Christians stewards of everything they possess?
2. List some things of which Christians are stewards.
3. How long will our stewardship last?
4. List the wise things this steward did that Christians should imitate.
5. What do you think Jesus referred to as "unrighteousness mammon" (vs. 9) and why would He refer to it with these words?
6. How can Matthew 25:34-40 and 1 Timothy 6:17-19 help us to understand Luke 16:9?
7. How much wealth must one have in order to practice what is taught in this parable?
8. There are many examples of individuals serving two employers. Why is it impossible for any slave to serve two masters?
9. Who are the two masters no Christian can serve?

16:14-15

1. Why did the Pharisees deride Jesus because of this teaching?
2. How do you think they would have explained their love of money?
3. List some things that are "highly esteemed among men" that are an abomination to God.

16:16-17 Law & Prophets,

1. Had the kingdom been established when these words were spoken?
Can you think of ways that some were “pressing into it” before its time?

2. When was the law to pass away as the rule of faith for God’s people? (See Matthew 5:18)

16:18 Divorce & Remarriage

1. What does Jesus state as the God’s law of Marriage?

2. What is the value of considering Matthew 4:4 and 2 Timothy 3:16-17 in viewing this scripture?

16:19-31 Rich Man and Lazarus

Jesus is apparently still speaking to the Pharisees (See verses 14-15).

1. Compare

THE RICH MAN

LAZARUS

a. Their appearance

b. Their diet

c. Their treatment at death

d. Their destination

e. Their condition

3. How would this refute the Pharisee’s erroneous idea that wealth indicated God’s approval?

4. List some evidences of the Rich Man’s total selfishness and disregard for Lazarus.

5. Why could Lazarus not go and cool the rich man’s tongue?

6. Why was there no need for Lazarus to go and preach to the rich man’s brothers?

What does this say about the value of miracles once revelation is complete?

7. What event in John 11 proves that the brothers would not hear Lazarus if he were raised?

What did the Pharisees want to do to the Lazarus who was raised (John 12:10-11)?

17:22-37 The Second Coming *Some of the language of the following verses is similar to that of Matt. 24 referring to the destruction of Jerusalem, but here it appears to be the second coming.*

1. How visible will the Second Coming be?
2. To what two events is it likened (verses 26-30)
3. Comparing verses 31 and 34, what time of day will the Second Coming occur?

18:1-8 Persistence in Prayer

1. According to verse 1, what is the point of the following parable?
2. What kind of adversary might have been troubling the widow?
3. What qualities did the Judge lack that would otherwise have made him disposed to help her?
4. Why did he help her?
5. How is God different from this judge?
6. How will God be like the judge?

Will it necessarily be immediately?

According to latter part of verse 8, what is the danger (Consider 2 Peter 3:3-4)?

18:9-14 The Pharisee and the Publican

1. According to verse 9, to whom was this parable spoken?
2. What was wrong with the Pharisee's prayer?
3. What was right with the publican's prayer?

18:31-34 The Final Approach to Jerusalem Did the apostles comprehend what was to happen?

19:1-10 Zacchaeus *They have crossed the Jordan on the way to Jerusalem. Jericho is the border city, 7 miles beyond the Jordan and approximately 17 from Jerusalem. Unlike previous approaches to Jerusalem, Jesus is accompanied by a large crowd of admirers from Galilee.*

1. Describe Zacchaeus.
2. What about the words of Jesus in verse 5 must have surprised Zacchaeus?
3. What effect did the visit of Jesus have on Zacchaeus and his house?
4. What was the mission of Jesus?

Lesson 12 Parable of the Minas, Weeping over Jerusalem, The Lord's Supper, Trial before Herod, Women Lamenting, The Thieves, Women at the Burial (19:11-28, 19:41-44, 22:14-30, 23:4-16, 23:26-32, 23:39-43, 23:55-56)

19:11-28 Parable of the Minas (Each Mina = about three month's salary)

1. According to verse 11, why did Jesus speak this parable?
2. Why did the nobleman go into a far country?
(This was a common occurrence with noblemen going to Rome to receive local kingdoms.)
What did Jesus have to do before the kingdom could be established?
3. What were his servants to do with the money assigned to them?
4. How did his citizens feel about him and what message they send (See John 19:15)
5. How were the faithful servants rewarded?
6. What was done to the citizens who hated and rejected him?

19:41-44 Weeping over Jerusalem

Luke and the other gospels report the events during the first part of the week in Jerusalem.

22:14-30 Luke records some unique facts concerning the Passover Feast

1. According to verse 20, was the Lord's Supper a part of the Passover Feast?
2. According to verse 24, what were the apostles disputing about even as they ate?
3. To what did Jesus refer in the latter part of verse 27?
4. What did Jesus promise the apostles in recognition of their faithfulness?

Luke and the other Gospels record various details of the Garden prayers, the arrest and trials.

Be able to list the six trials, three Jewish and three Roman

23:4-16 Luke records a trial before Herod that is not reported by the other writers:

1. Why did Pilate send Jesus to Herod?
2. Why was Herod glad to see Jesus?
3. What did Jesus say when questioned?

4. How did Herod and his men of war treat Jesus?

5. What was Herod's verdict (verses 13-15)?

23:26-32 Women Lamenting (Recorded only by Luke)

1. What was the reaction of women to what the men were doing to Jesus?

2. How did Jesus respond?

3. Why did He insist that they should weep more for themselves?

23:39-43 The Thieves

1. According to Matthew 27:44, how many thieves "reviled Him"?

2. What makes the appeal of the penitent thief so remarkable?

3. What promise did Jesus make to him?

4. The argument is often made that this thief was saved without baptism.

a. Can it be proved that he was not baptized?

b. Does it really matter as evidence of the necessity of baptism for a lost sinner today?

23:55-56 The Women at the Tomb

1. What women observed the burial of Jesus?

2. Why is this an important factor in proving the resurrection?

3. What did they do after the burial?

Lesson 13 The Resurrection, Two Men on Road to Emmaus, Appearances to disciples in Jerusalem, The Ascension (24:1-50)

24:1-12 The Resurrection

1. Who came to the tomb on the first day of the week?
2. What surprising thing did they discover when they went into the tomb?
3. Of what did the two men in shining apparel remind them?
4. To whom did the women tell these things?
5. How was their report received?
6. What did Peter do?

24:13-35 Two Men on Road to Emmaus (A town about 6 and ½ miles NW of Jerusalem)

1. Who were the two men traveling?
2. What were they discussing?
3. Why did they not recognize Jesus when He joined them?
4. Why do you think Jesus questioned them about what they were discussing?
5. What does their answer indicate about how widespread was the knowledge of the crucifixion?
6. How does verse 21 explain part of their sadness?
7. How do you think they felt about the report of the women?
8. Jesus could have immediately revealed Himself. Why do you think He did not?
9. What did He do?
10. When they reached their destination, why did He go in with them?
11. What did He do for them and with what result?

1. Abide with me; 'tis eventide.
The day is past and gone;
The shadows of the evening fall;
The night is coming on.
Within my heart a welcome guest,
Within my home abide.

2 Abide with me; 'tis eventide.
Thy walk today with me
Has made my heart within me burn,
As I communed with thee.
Thy earnest words have filled my soul
And kept me near thy side.

3. Abide with me; 'tis eventide,
And lone will be the night
If I cannot commune with thee
Nor find in thee my light.
The darkness of the world, I fear,
Would in my home abide.

(Chorus)
O Savior, stay this night with me;
Behold, 'tis eventide.
O Savior, stay this night with me;
Behold, 'tis eventide.
M. Lowrie Hofford

12. What did the two men do immediately even though it was evening?

13. What did they find when they returned to Jerusalem?

14. What was the report of the eleven and “others who were with them”?

24:36-49 Appearances to disciples in Jerusalem

1. How did they respond to the appearance of the Lord?
2. List the evidences He gave them to prove His identity.
3. What more did He give them for evidence (vs. 45)?
4. Why was it necessary for Christ to “suffer these things and rise from the dead the third day”?
5. Luke’s account of the “Great Commission”
 - a. What was to be preached?
 - b. Do you think it would include the suffering, death and resurrection (See 1 Cor. 15:1-4)
 - c. Where?
 - d. Beginning from what city?
6. How long and where were they to “tarry” before beginning their preaching?

24:50-53 The Ascension

1. From what place did He ascend? What was He doing as he departed?
2. What three things did the disciples then do?