

**A Study of the  
GOSPEL OF LUKE**

*“For the Son of Man has come to seek and to save that  
which was lost.”*

*-Luke 19:10*

*Fellowship of Christian University Students (FOCUS)  
Wildwood Community Church*

NOTE: Additional copies of this study may be obtained from “<http://faculty-staff.ou.edu/R/William.R.Reed-1/Bstudies/index.html>”

## **INSTRUCTIONS**

**This study is formatted to be a daily study of Luke to be done over a period of 11 weeks. I have tried to design a study that will require, on average, about 20 minutes a day to answer. That being said, please remember that the death of a good Bible study is a legalistic adherence to a “list” or schedule. Godly discipline requires a sensitivity to what the Holy Spirit wants to teach you. If you find yourself being led in a direction different from where my questions would take you, forget my questions, and listen to the “higher authority.” Most of all, enjoy the Word of God. There is no book like it in all of creation.**

*Note: I would very much appreciate any suggestions you might have to improve this study. Feedback on whether the questions are too vague, take too long to answer, are too academic, etc. is very much appreciated. Feel free to email me any thoughts you might have as they come up. My email address is [breed@ou.edu](mailto:breed@ou.edu). Thanks!*

## **BRIEF BACKGROUND NOTES ON LUKE**

**What is a “gospel?”** The *NIV Bible Dictionary* of the *Zondervan Bible Library Software* defines “gospel” as ““good tidings’--the good news that God has given us salvation through his Son, Jesus. When that message was first written down, it was a brand new type of literature. ....[The Gospels of] Matthew, Mark, and Luke are called the Synoptic (“seen together”) Gospels, because many of the same events and teachings appear in all three. John often relates events and sayings of Jesus not found in the other three.”

**Why are there four gospels?** One possibility is that God inspired four gospels in order to underscore the importance and centrality of Jesus Christ.

**Who wrote it?** It was written by Luke, a Gentile physician who converted to Christianity and traveled with the Apostle Paul on his missionary journeys.

**Who were the recipients?** The gospel is addressed to someone named Theophilus, about whom we know very little. It was likely intended to be read by others, particularly Gentiles.

**Why was it written?** Luke’s goal was to present an historically accurate account of the life of Jesus, (Luke 1:4: “...that you might know the exact truth about the things you have been taught”). Most likely, Luke hoped that when readers were exposed to the truth about the life of Jesus, they would be led to trust in Him as their Savior and Lord.

**When was it written?** The evidence suggests that it was written around 60 A.D.

## WEEK ONE: Luke 1:1-2:52

### Days One and Two:

1. Read Luke 1:1-2:52.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. For example, one such outline of Luke 1:1-2:52 is given below:

1:1-4.	Why Luke wrote this book.
1:5-25.	Zecharias learns that he will be the father of the future John the Baptist.
1:26-56.	Mary learns that she will be the mother of Jesus, “the Son of God.”
1:57-80.	The birth of John the Baptist.
1:57-2:20.	The birth of Jesus.
2:21-40.	Simeon and Anna prophesize over the baby Jesus.
2:41-52.	Jesus interacts with the Temple teachers at age 12.

Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

(NOTE: Making an outline is a wonderful way to immerse yourself in Scripture. It forces you to think through the content and organization of the text. In addition, it becomes a valuable resource for later review. If you have never done this before, you will probably find this hard to do the first time around. However, it will become easier over time. Persevere! You will be glad you did.)

### **Day Three:**

1. Review Luke 1:1-2:52.
2. Think of some questions that might lead to an important spiritual “discovery.”

For example, you might note that Luke’s account alternates between the birth of John the Baptist and the birth of Jesus. As this is unusual, you might ask, “Why does Luke go back and forth between John the Baptist and Jesus Christ?”

Write your questions in the space below, then pray that God would answer your question(s).

### **Day Four:**

1. Luke writes that his purpose in compiling this account is so that Theophilus “might know the exact truth about the things you have been taught” (Luke 1:4). What benefit do you personally expect to receive by learning “the exact truth” about the life of Jesus?
2. You might already know a lot about Jesus. What is the value of further studying His life? In other words, what is the value of rehashing “old truth?”
3. Consider the following verses:

***1 Peter 2:2: “...like newborn babes, long for the pure milk of **the word, that by it you may grow in respect to salvation...**”***

***1 Corinthians 2:10b-12: “...the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so **the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God...**”***

1 Thessalonians 2:13: “*And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, **the word of God, which is at work in you who believe.***”

4. What do the preceding verses have to say about the value of studying Scripture even when we think we already know it?

### **Day Five:**

1. We are now going to take up the question, “Why does Luke go back and forth between the birth of John the Baptist and the birth of Jesus?” One effect of this literary device is that it contrasts John the Baptist with Jesus Christ. Differences in the details concerning their births have an interesting parallel in the differences between the “Old Covenant” and the “New Covenant.” Whether this is intentional or not is debatable. You decide for yourself as you proceed through the study below.
2. For the distinction between the “Old Covenant” and the “New Covenant,” consider the following verses:  
Hebrews 8:7-13a: “*For if there had been nothing wrong with **that first covenant**, no place would have been sought for another. But God found fault with the people and said: “The time is coming, declares the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah. **It will not be like the covenant I made with their forefathers** when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. **This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more.” **By calling this covenant “new,” he has made the first one obsolete...*****”  
We shall see below that John the Baptist can be seen as representing the Old Covenant, and Jesus the New Covenant. To do that, we first have to identify some of the differences between these two covenants.
3. Scripture frequently characterizes the differences between the “Old Covenant” and the “New Covenant” by contrasting “law/works/flesh” versus “grace/faith/Spirit”.
4. Consider the following verses:

Romans 3:21-22a: “But now a righteousness from God, apart from **law**, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through **faith** in Jesus Christ to all who believe.”

Galatians 3:19a,24: “What, then, was the purpose of the **law**? ...the **law** was put in charge to lead us to Christ that we might be justified by **faith**.”

Romans 8:3,4: “For what the **Law** could not do, weak as it was through the **flesh**, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the **Law** might be fulfilled in us, who do not walk according to the **flesh**, but according to the **Spirit**.”

Galatians 3:6-14: “Consider Abraham: “He believed God, and it was credited to him as righteousness.” Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by **faith**, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” So those who have **faith** are blessed along with Abraham, the man of **faith**. All who rely on observing the **law** are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the **Law**.” Clearly no one is justified before God by the **law**, because, “The righteous will live by **faith**.” The **law** is not based on **faith**; on the contrary, “The man who does these things will live by them.” Christ redeemed us from the curse of the **law** by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.” He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by **faith** we might receive the promise of the **Spirit**.”

Romans 7:6: “But now we have been released from the **Law**, having died to that by which we were bound, so that we serve in newness of the **Spirit** and not in oldness of the letter.”

Galatians 4:21-26: “Tell me, you who want to be under the **law**, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. These things may be taken figuratively, for **the women represent two covenants**. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother.”

5. With these verses in mind, consider how the following differences between John the Baptist and Jesus illustrate the relationship between the Old Covenant and the New Covenant:

DIFFERENCE #1:

John the Baptist's father was Zechariah, a priest (cf. Luke 1:5)  
Jesus' "father" is God, the Holy Spirit (cf. Luke 1:35)

DIFFERENCE #2:

John the Baptist's mother was old (cf. Luke 1:7)  
Jesus' mother was young (cf. Luke 1:27)

DIFFERENCE #3:

John the Baptist was born before Jesus, hence was the older of the two (cf. Luke 1:36)

DIFFERENCE #4:

Zechariah receives his announcement in the Temple, in Jerusalem.

Mary receives her announcement in her hometown of Nazareth, in Galilee:

(NOTE: "Nazareth was a small town off the main trade routes. Its insignificant size contrasts with Jerusalem, where Gabriel's previous appearance had taken place. Likewise, the region of Galilee contrasts with Judea. Surrounded as they were by Gentiles, the Galileans were not necessarily irreligious but many were somewhat lax regarding strict Jewish traditions" [from the *NIV Bible Commentary in the Zondervan Bible Reference Software*].)

DIFFERENCE #5:

The purpose of John the Baptist was to be a forerunner, pointing people to Jesus (cf. Luke 1:76)

DIFFERENCE #6:

Zechariah did not believe the angel's report (cf. Luke 1:20)

Mary did believe the angel's report (cf. Luke 1:45)

6. In the space beneath each of the differences above, explain how that difference illustrates a difference between the Old and the New Covenant.

**Day Six:**

1. A person who had no previous knowledge about Jesus would have learned the following facts about Him from these first two chapters of Luke:

FACT #1: Jesus' arrival on earth was big news, accompanied by prophecies, appearances of angels, and miracles

FACT #2: Jesus is the Son of God, would occupy the throne of David over Israel, and have a kingdom which lasts forever (cf. Luke 1:32-35)

FACT #3: Jesus was so important that God arranged for somebody to precede Him to announce His coming (i.e., John the Baptist)

FACT #4: Jesus would have a ministry to Gentiles as well as Jews (cf. Luke 2:32)

FACT #5: As a young child, Jesus had a knowledge of His relationship with God the Father, calling the Temple "my Father's house" (cf. Luke 2:49)

FACT #6: Jesus is the Messiah ("the Christ") that was promised from the Old Testament (cf. Luke 2:26)

(NOTE: To learn more about the meaning of "Messiah/Christ", see the Appendix to this week's study.)

2. Can you think of any other facts that are presented about Jesus in this week's Scripture passage? List them below.
  
  
  
  
  
  
  
  
  
  
3. React to the following statement in the space below:  
*The first two chapters of Luke illustrate the biblical principles of grace and faith. Grace is illustrated by the fact that God is the one doing the main actions in Luke. God initiates and intervenes in human affairs to accomplish His purposes. What is man's responsibility? To believe. That is the reason why we are presented with Zacharias' and Mary's different responses. Zacharias didn't have faith, Mary did. But God's purposes were accomplished in both cases.*
  
  
  
  
  
  
  
  
  
  
4. What did you find most spiritually impacting in this week's study? Elaborate.

## WHAT IS THE MEANING OF “CHRIST?”

We tend to think of "Christ" as a name, just as "Jesus" is a name. In fact "Christ" is not a name, but a title.

**1. The Greek word and Old Testament roots.** The Greek word is *christos* ("anointed"). In the New Testament, *christos* is intimately linked with Old Testament anointing and with the thread of Old Testament teaching that hints that a special Anointed One would come and set the world right.

Where the Gospels read "Christ," or speak of the Christ, they give Jesus the title of God's Anointed One. The word "Christ" affirms that Jesus has been specially commissioned by the Father to an important office.

In the Old Testament the word "anointed" is closely linked with two offices--that of king and that of high priest. It was prophesied that Jesus, from David's kingly line, would one day hold ultimate authority in our world. As high priest, Jesus offered himself up for us and lives today to make intercession for us.

**2. Messianic expectations in Jesus' day.** Just how clearly the Old Testament presents a coming Messiah has been debated. Yet a look in the Gospels at references made to Christ, not by his followers but by others, suggests that the Jewish people saw a well-developed and popular doctrine in the Old Testament.

One year at the Feast of Tabernacles even the common people loudly debated whether or not Jesus might be the Christ. The dissenters argued, "How can the Christ come from Galilee? Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?" (John 7:41). Clearly the people expected a descendant of David to appear. God's plan for Israel's future was understood to include such a person as deliverer and ruler.

This expectation was so deeply imbedded in the faith of Israel that even a Samaritan woman said to Jesus, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us" (John 4:25). When this expected deliverer would appear, God's hidden plans and purposes were to be unveiled.

Luke 24:21 further underlines the role of Christ as deliverer. After Jesus' resurrection, he walked unrecognized with two of his followers. Expressing their despair, one of the two said, "We had hoped that he was the one who was going to redeem Israel." The prophetic vision of spiritual and national renewal was associated in everyone's mind with the appearance of the promised Messiah--the Christ, God's Anointed One.

Perhaps the most revealing fact that the Gospels record is found in the utterance of an angry and frustrated enemy, the high priest. After futilely trying to convict Jesus on the testimony of false

witnesses, the apoplectic ruler asked Jesus directly: "Are you the Christ, the Son of the Blessed One?" When Jesus answered, "I am," the triumphant priest charged Jesus with blasphemy (Mark 14:61-64). Although the rulers of Israel rejected Jesus' claim to be the Son of God, it is clear that their own interpretation of the Old Testament led them to believe that the Messiah would be the "Son of the Blessed One."

In Jesus' day, then, the Christ was thought of as Israel's deliverer. God's Anointed would redeem Israel, rule as king over the restored kingdom, and answer all mankind's questions about God's plans and purposes. And this Redeemer would be the very Son of the Blessed One.

When Jesus, and later the early church, insisted that the man from Nazareth was in fact God's Christ, the people of Israel understood. The early preaching to the Jewish community emphasized their messianic hope. The Christ had suffered as the Scriptures had foretold (Acts 3:18), Peter announced in an early sermon. The people of Israel must now repent and turn to Jesus for the forgiveness of sins, so that the promised "times of refreshing may come from the Lord," Peter told them, "and that he may send the Christ who has been appointed for you--even Jesus" (Acts 3:19-20). The Old Testament hope summed up in the title "Christ" was not abandoned by the church. The promise of divine rule will be fulfilled, but in Jesus' second coming rather than the first.

SOURCE: *The Expository Dictionary* from the *Zondervan Bible Library* software.

## **WEEK TWO: Luke 3:1-4:13**

### **Days One and Two:**

1. Read Luke 3:1-4:13.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section (cf. Days One and Two of Week One). Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Three:**

1. Review Luke 3:1-4:13.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

**Day Four:**

1. When John the Baptist says in Luke 3:7, “Who warned you to flee from the wrath to come?”, what event did he have in mind when he spoke of the “wrath to come”?
2. What advice does John the Baptist tell the multitudes when they come to him and say “What shall we do?” (cf. Luke 3:10,12,14)?
3. Are you a little surprised by John’s advice? Is this what New Testament Christianity would tell somebody who asked for advice on how to avoid the “coming judgment?”
4. Summarize how John the Baptist’s teaching represents an “Old Covenant” approach to God.

**Day Five:**

1. Luke 3:3 states that John’s baptism was a “baptism of repentance for the forgiveness of sins.” Jesus was sinless and had no need for repentance. This being the case, why do you think Jesus wanted to be baptized (cf. Luke 3:21)?
2. Read Luke 4:1-13.
3. List the 3 temptations that Jesus was presented with.  
  
TEMPTATION #1:  
  
TEMPTATION #2:  
  
TEMPTATION #3:



3. What did you find most spiritually impacting in this week's study? Elaborate.

### **WEEK THREE: Luke 4:14-6:49**

#### **Days One and Two:**

1. Read Luke 4:14-6:49
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere. (NOTE: This is a long section, so you may find that your outline is also very long.)

**Day Three:**

1. Review Luke 4:14-6:49.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

**Day Four:**

1. Read Luke 4:14-30.
1. Why do you think Luke begins his account of Jesus’ public ministry with His rejection by the citizens of Nazareth?
  
2. Is there any significance to the fact that Jesus was rejected in His home town?
  
3. The people of Nazareth start off by “speaking well of Jesus” (Luke 4:22) but end up being “filled with rage” (Luke 4:28). What do you think is the reason they had a change of heart toward Jesus? (HINT: Are you a little surprised by how Jesus’ addresses the men of the synagogue in Nazareth?)
  
4. In the space of less than a chapter, Jesus heals a woman (Luke 4:38,39), calls fishermen to follow Him (Luke 5:10,11), heals a leper (Luke 5:12,13), and associates with tax-gatherers and “sinners” (Luke 5:29,30)? What can we learn about Jesus from these incidents? If Jesus came to your home town and followed the same routine, where do you think you would find Him?

**Day Five:**

1. Read Luke 5:15-26.
2. What is significant about the fact that Jesus forgave the paralytic's sins (cf. Luke 5:20)?
  
3. Read Luke 6:1-10.
4. What is significant about the fact that Jesus says, "The Son of Man is lord of the Sabbath" (Luke 6:5)?
  
5. If Jesus is God, why did He have to pray? Why did He go off to spend a "whole night of prayer to God" (Luke 6:12)?

**Day Six:**

1. What does Jesus mean when He says, "No one tears a piece from a new garment and puts it on an old garment" (Luke 5:36) and "no one puts new wine into old wineskins" (Luke 5:37)?
  
- 2a. Briefly summarize Jesus' commands in Luke 6:27-36.
  
- 2b. Do you think Jesus' listeners were capable of following these commands? If not, what was the point of Jesus giving these commands?  
(HINT: Consider the following verses:

Romans 3:10-12: "*There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one.*"

Romans 3:19,20: "*Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.*"

3. One of the striking characteristics of Jesus' teaching is how radical it is. Over and over again, Jesus commands His followers to do that which seems, at the least, foolhardy, and taken literally, seemingly impossible. Was Jesus resorting to poetic hyperbole in giving these commands? Or should these commands be taken at face value? What do you think?
  
4. In Luke 6:37-45, Jesus directs His listeners to evaluate their own lives. Paying attention to the context, why do you think He does that?
  
- 5a. Read Luke 6:46-49.
- 5b. React to the following statement in the space below:  
*At the end of the day, Jesus says it all hangs on Him. It's not keeping the Sabbath, it's not following the Law, it's not going to synagogue and praying. It is building one's life on Jesus' words. Jesus once again assumes the prerogative of God in demanding that His listeners obey Him. In combination with His forgiving sins (Luke 5:23) and claiming to be "lord of the Sabbath" (Luke 6:5), these statements comprise a powerful testimony of Jesus' Godhood.*
  
6. What did you find most spiritually impacting in this week's study? Elaborate.

## **WEEK FOUR: Luke 7:1-9:50**

### **Days One and Two:**

1. Read Luke 7:1-9:50.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere. (NOTE: This is a long section, so you may find that your outline is also very long.)

**Day Three:**

1. Review Luke 7:1-9:50.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

**Day Four:**

1. Luke 7:1-10 recounts the miracle of the healing of the centurion’s slave. What two characteristics are noteworthy in the centurion’s message to Jesus?
  
2. What lesson can be learned about the story of the prostitute and Simon the Pharisee in Luke 7:36-50? Why do you think successful, morally upright people can have such a difficult time having the kind of faith that the prostitute had?
  
3. The Greek root for the words “faith” and “belief” is *pistis*. This word, in various forms, occurs 8 times in Chapters 7, 8 and 9 of Luke: (i) “faith”: Luke 7:9, 7:50, 8:25, 8:48; (ii) “believe”: Luke 8:12, 8:13, 8:50; and (iii) “unbelieving”: Luke 9:41. Go back and review some of these verses. Why do you think the Holy Spirit inspired Luke to emphasize this word so much?
  
4. The word “believe” occurs 20 times in the entire Old Testament, but 130 times in the New Testament (NIV translation). The word “faith” occurs 15 times in the Old Testament, but 231 times in the New Testament. What do you think is significant about these facts?

**Day Five:**

1. In Luke 7:19, the disciples of John ask, “Are You the One who is coming, or do we look for someone else?” What is odd about this question, particularly coming from John the Baptist, who was the person sent to “prepare the way” before the Messiah (cf. Luke 7:27)?
2. Why do you think John the Baptist had doubts about who Jesus was?
3. Why do you think the Holy Spirit inspired Luke to include this in his biography of Jesus’ life? (HINT: Can you relate to John’s doubts about Jesus’ identity? If so, why? And how do you think the Bible’s inclusion of this story in Luke can help you come to grips with your own doubts?)
4. In Luke 8:8, it says that “As He [Jesus] said these things, He would call out, ‘He who has ears to hear, let him hear.’” What do you think this means?
5. What is a parable? Why do you think Jesus spoke in parables?

**Day Six:**

1. Something new happens in Luke 9:1-6. What is it? What do you think is significant about this?
2. What is the connection between Luke 9:1-6 and Luke 9:11-17?

3. Luke 8:26-39 tells the story of Jesus exorcising a demon-possessed man. In this story is a strange account of how Jesus allowed the demons to leave a man and enter some pigs, which subsequently ran over a cliff and drowned. Here is one possible explanation for this difficult text.

Demons have to go somewhere. If they were to be thrown out of the man, and they were not going to be sent to the abyss, they would likely have “wandered” until they found other people to inhabit (cf. Luke 11:24). Thus, when Jesus sends the demons into the pigs, He is doing the people of that region a service, in that the demons would not possess others who lived there. Rather than seeing this as a blessing—or asking Jesus why He did this--the people chose to focus on the loss of their pigs and asked Jesus to depart from them.

What do you think? Does this seem like a reasonable explanation of this incident?

4. In Luke 8:20,21 it says, “And it was reported to Him [Jesus], ‘Your mother and Your brothers are standing outside, wishing to see You.’ but He answered and said to them, ‘My mother and My brothers are these who hear the word of God and do it.’” Yet the ones who followed Jesus were people who recognized themselves as sinners and failures at keeping God’s word. How do you reconcile that with Jesus’ statement?

5. What did you find most spiritually impacting in this week’s study? Elaborate.

## **WEEK FIVE: Luke 9:51-11:54**

### **Days One and Two:**

1. Read Luke 9:51-11:54.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere. (NOTE: This is a long section, so you may find that your outline is also very long.)

**Day Three:**

1. Review Luke 9:51-11:54.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

**Day Four:**

1. In Luke 9:57-62, Jesus seems to discourage various people who want to follow Him. How do you interpret these verses?
  
2. It has sometimes been said of Christianity that it is a fine religion except that too much emphasis gets placed on Jesus Christ. How would you respond to this statement in light of Luke 10:16?
  
- 3a. Read Luke 10:38-42.
- 3b. What do you think is the main point of the story about Martha and Mary? What application does this have for Christians who want to live a life pleasing to God?

**Day Five:**

1. Read the “Lord’s Prayer” in Luke 11:2-4.
- 1a. Why do you think Jesus teaches His followers to ask God to forgive their sins? Don’t Christians already have all their sins forgiven?
  
- 1b. Why do you think Jesus teaches His followers to tell God that they “forgive everyone who is in indebted” to them?

- 1c. Why do you think Jesus teaches His followers to ask God to not lead them into temptation? Why didn't He teach them instead to ask God to give them the strength to overcome temptation?
  
2. Read Luke 11:5-13. How do you interpret Jesus' teaching on prayer?

**Day Six:**

1. In Luke 10:27, Jesus says that in order to "inherit eternal life" (cf. Luke 10:25) a person needs to do two things: (i) love God with all you heart, soul and mind; and (ii) love your neighbor as yourself. But doesn't Christianity teach that eternal life comes from believing, and not doing? If so, why do you think Jesus said this?
  
- 2a. Read Luke 10:29-37.
- 2b. Interpret Jesus' answer to the question, "...who is my neighbor?"
  
3. In Luke 11:28, Jesus says, "...blessed are those who hear the word of God, and observe it." One more time...is Jesus teaching "salvation by works?" Why do you think He says this?
  
- 4a. Read Luke 11:29-54.
- 4b. Are you surprised that Jesus is so harsh towards His critics? Couldn't He have been gentler? It almost seems like He is spoiling for a fight! What can you learn about Jesus' character from this?

5. What did you find most spiritually impacting in this week's study? Elaborate.

## WEEK SIX: Luke 12:1-14:35

### Days One and Two:

1. Read Luke 12:1-14:35.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere. (NOTE: This is a long section, so you may find that your outline is also very long.)

### **Day Three:**

1. Review Luke 12:1-14:35.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

### **Day Four:**

- 1a. Read Luke 12:2-12.
- 1b. The gist of what Jesus appears to be saying in Luke 12:2-12 is “Fear God, not man.” Do you agree with that summary? If no, what do you think it is saying? If yes, does Christianity really teach that man should fear God?
  
2. In Luke 12:49, Jesus says, “I have come to cast fire upon the earth; and how I wish it were already kindled.” It sounds like Jesus is relishing the opportunity to unleash His wrath against the earth in judgment. Do you think that is the case? Would a loving God really be that way? How do you reconcile this with your concept of God’s personality?
  
3. In the next set of verses we read of Jesus saying a number of ominous things (see below). What do you think God wants us to learn from these passages?  
Luke 12:51: “*Do you suppose that I came to grant peace on earth? I tell you no, but rather division...*”  
Luke 12:58,59: “*For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle him, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison. I say to you, you shall not get out of there until you have paid the very last cent.*”  
Luke 13:3: “*I tell you, no, but unless you repent, you will all likewise perish.*”  
Luke 13:5: “*I tell you, no, but unless you repent, you will all likewise perish.*”  
Luke 13:7-9: “*And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?’ And he answered and said to him, ‘Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.’”*

4. In Luke 13:33, Jesus again predicts His coming death in Jerusalem. What effect do you think these “pronouncements” had on His disciples? How do you think it affected how they listened to the other things He had to say? What effect, if any, does it have on you as you read these verses today?

**Day Five:**

1. How would you summarize Jesus’ teaching in Luke 12:22-34? Is Jesus really telling His followers to sell their possessions? If yes, then why don’t Christians do that today? If no, then why does He say this?
2. In Luke 12:35-48, Jesus seems to be looking ahead after his departure to when His followers will be “managing” His kingdom on earth. What connection do you think there is between this passage and the immediately preceding passage in Luke 12:22-34?
3. In Luke 14:25-33, Jesus says some pretty tough things about what it takes to be His disciple (see below). How do you interpret these verses? How do you reconcile these requirements of discipleship with the idea that the Christian life consists of “faith, not works?”  
Luke 14:26: *“If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.”*  
Luke 14:27: *“Whoever does not carry his own cross and come after Me cannot be My disciple?”*  
Luke 14:33: *“So therefore, no one of you can be My disciple who does not give up all his own possessions.”*
4. What do you think Jesus meant when He said, *“Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear”* (Luke 14:34,35). (HINT: Can you see a connection between these verses and the preceding verses on discipleship?)

**Day Six:**

1. In Luke 12:1, Jesus tells the disciples to beware of the sin of hypocrisy. Why do you think Jesus views hypocrisy as such an awful sin?

2a. Read Luke 12:10.

2b. This is a tough passage to interpret. One possible interpretation arises if we locate the context for this statement in the incident of Luke 11:14-20. In these verses, Jesus casts out a demon. Rather than acknowledging His divine authority, His critics accuse Him of deriving His power from Beelzebub/Satan (cf. Luke 11:15). This is blasphemy! Note that in the companion passage in Matthew 12:22-32, Jesus says, “But if I cast out demons *by the Spirit of God*, then the kingdom of God has come upon you.”

Consider then the following interpretation: When Jesus says, “everyone who will speak a word against the Son of Man, it shall be forgiven him”, He means that if He is just an ordinary man (“son of man”), criticizing Him is not a serious offense. When He says, “but he who blasphemes against the Holy Spirit, it shall not be forgiven him”, He means that if He is God, acting in the power of the Holy Spirit, then accusing Him of being in cahoots with Satan is indeed blasphemy, and it shall not be forgiven.” Thus, Jesus is telling His critics, “You better be careful if you are going to defame My works as acts of Satan. For if I am who I say I am, you are blaspheming God, a most grievous and serious offense.”

What do you think? Does this seem like a reasonable interpretation to you?

3. In Luke 13:10-17 and Luke 14:1-6, Jesus performs a healing on the Sabbath. Couldn't Jesus have been sensitive to the Pharisees and limited His healing to the other 6 days of the week? Why do you think Jesus chose to be offensive to the Pharisees in this manner?

4. What did you find most spiritually impacting in this week's study? Elaborate.

## WEEK SEVEN: Luke 15:1-32

### **Days One and Two:**

1. Read Luke 15:1-32.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere. (NOTE: Finally, an easy week! It shouldn’t take you long at all to outline this week’s Scripture.)

### **Day Three:**

1. Review Luke 15:1-32.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

### **Day Four:**

1. Jesus tells his three parables in response to this statement by the Pharisees: “This man receives sinners and eats with them” (Luke 15:2). Briefly explain how the three parables represent Jesus’ response to this complaint by the Pharisees.

2. What does this statement in Luke 15:7 mean: “I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”  
(HINT: Given the context, should we interpret Jesus as meaning “ninety-nine truly righteous persons who really need no repentance”? Or “ninety-nine people who think they are righteous and don’t see themselves as needing to repent”?)
  
- 3a. Both the parable of the lost sheep and the parable of the lost coin highlight the joy one experiences when regaining something that was lost. Why do you think there is a special joy in finding things that one feared was lost?
  
- 3b. Do you think the reason for that special joy is the same reason God rejoices over sinners who repent? What does this tell us about the character of God?

**Day Five:**

1. Read the parable of the two sons in Luke 15:11-32.
  
- 2a. Who is the “younger son” supposed to represent?  
(HINT: Cf. Luke 15:1,2.)
  
- 2b. Who is “the father” supposed to represent?
  
- 2c. Who is “the older brother” supposed to represent?
  
3. Do you think there is any significance to the fact that one brother is explicitly identified as being “young” and the other as “old?” Explain.  
(HINT: Think who the two sons represent, and recall the discussion of the “Old” and “New” Covenants in Day Five’s study in Week One.)



2b. In light of your answer to 2a), how can you apply the parable of the two sons to your own life?

3. What did you find most spiritually impacting in this week's study? Elaborate.

## **WEEK EIGHT: Luke 16:1-17:37**

### **Days One and Two:**

1. Read Luke 16:1-17:37.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

**Day Three:**

1. Review Luke 16:1-17:37.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

**Day Four:**

- 1a. Read Luke 16:1-13.
- 1b. In Luke 12:42, Jesus identifies His followers as “stewards” of the kingdom He will leave behind after He departs. In that sense, the Christian is like the steward in Luke 16:1-8 in that the money he/she handles does not belong to him/herself, but to God. With that in mind, what do you think is the main point Jesus is making in the “parable of the shrewd steward?” How would you apply this teaching in your life?
  
2. In Luke 16:13, Jesus says, “You cannot serve God and Mammon.” What do you think it means to “serve Mammon?” Give a realistic situation that you might face in your own life where you would have the decision between “serving God and Mammon”?
  
3. Most of us wouldn’t say “we love money,” but we spend most or all of our money on buying things for ourselves. Is this a contradiction? Why or why not?
  
4. Right after talking about money, Jesus talks about divorce (cf. Luke 16:18). What’s the connection?

### **Day Five:**

- 1a. Read Luke 16:19-31.
- 1b. What is the main point of the story about the rich man and Lazarus?
  
- 2a. Read Luke 17:1-4.
- 2b. Right after talking about not being a stumbling block, Jesus encourages His followers to (i) rebuke and (ii) forgive, depending on the situation. What is the connection between these things and being a stumbling block?
  
3. Immediately after hearing that they needed to forgive their “brother” “seven times”, Jesus’ followers say, “Increase our faith” (cf. Luke 17:5). What’s the connection between forgiveness and faith?

### **Day Six:**

- 1a. Read Luke 17:11-19.
- 1b. What should we learn from the story of the ten lepers?
  
2. The story of the ten lepers raises the question of what God expects from us. Consider the following verse:  
*Romans 6:23: “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”*  
*Hebrews 11:28,29: “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.”*  
Does God give good things to people expecting a certain response from them? If yes, then in what sense are these things a “free gift”? If no, then how do you reconcile this with Jesus’ response to the ungrateful lepers (cf. Luke 17:17-19) and the Hebrews 11:28,29 passage?

- 3a. Read Luke 17:22-37.
  - 3b. Briefly summarize Jesus' teaching on His return. What are some practical applications that could follow from this teaching?
- 
4. What did you find most spiritually impacting in this week's study? Elaborate.

## **WEEK NINE: Luke 18:1-19:27**

### **Days One and Two:**

1. Read Luke 18:1-19:27.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Three:**

1. Review Luke 18:1-19:27.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).



**Day Five:**

1a. Read Luke 18:15-17.

1b. What does it mean to “receive the kingdom of God like a child?”

2a. Read Luke 18:18-25.

2b. We have now heard Jesus talk a lot about the need to give up material things. For example, consider the following verses.

Luke 12:33,34: “*Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, not moth destroys. For where your treasure is, there will your heart be also.*”

Luke 14:33: “*So, therefore, no one of you can be My disciple who does not give up all his own possessions.*”

Luke 16:13: “*No one can serve two masters; for either he will hate the one, and love the other, or else he will hold tone, and despise the other. You cannot serve God and Mammon.*”

Luke 18:22: “*And when Jesus heard this, He said to him, “One thing you still lack; sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.”*”

Why do you think Jesus made such a big deal about money?

2c. Why was the ruler in the story “very sad” (cf. Luke 18:23)?

2d. Most of us would agree that it would be really costly to give up our material possessions. That being said, how can the call to follow Jesus be called “good news” when it involves making such a large sacrifice?

3. In Luke 18:15-17, Jesus says that Christians ought to have “childlike faith,” totally trusting their Father to provide all their needs. But in Luke 18:18-25, we see Jesus tell the rich young ruler to give up all his possessions. What kind of parent would ask their children to give up their favorite things? How can one have “childlike faith” with that kind of parent?

**Day Six:**

- 1a. Read Luke 19:1-10.
- 1b. Throughout this study, we have emphasized that becoming a Christian entails having faith, not doing things. But in this story, Jesus says “salvation has come to this house” right after Zaccheus promises to give away his wealth. What lesson are we supposed to learn from this story?
  - 2a. Read Luke 19:11-27.
  - 2b. What was the reason Jesus was telling this parable?  
(HINT: cf. Luke 19:11.)
  - 2c. This is now the third time in the book of Luke that Jesus has used the illustration of servants who are placed in charge of their master’s business (cf. Luke 12:35-48; 16:1-13). What point do you think Jesus is making with these parables?
  - 2d. If you are a follower of Jesus Christ, is your mindset that of a servant tending His business? If yes, how does that manifest itself in your life? If no, why not?
3. Luke 19:11-27 tells the parable of slaves who were told to make money while their master was gone. It seems like this parable is teaching that God gives rewards based on performance. After all, the slave who made the most money got the biggest reward. Yet, throughout our study, we have emphasized that becoming a Christian entails having faith, not doing things. Does this parable contradict this claim? Explain.
4. What did you find most spiritually impacting in this week’s study? Elaborate.

## **WEEK TEN: Luke 19:28-21:38**

### **Days One and Two:**

1. Read Luke 19:28-21:38.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Three:**

1. Review Luke 19:28-21:38.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

### **Day Four:**

1. In Luke 19:47, it says, “And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him.” Why do you think “the chief priests and the scribes and the leading men” were trying to destroy Jesus? What is it about Jesus that makes it so difficult to be neutral towards Him, even today?
  
2. In Luke 20:2, the Pharisees ask Jesus, “Tell us by what authority You are doing these things...Who gave You this authority?”
  - 2a. Why do you think this question of “authority” arose? (HINT: Check out Luke 4:32, 4:36, and 5:24.)
  
  - 2b. What is the answer to their question?
  
  - 2c. Why didn’t Jesus answer their question (cf. Luke 20:8)?
  
3. Read Luke 20:9-19.
  - 3a. Who are the vine-growers in the parable supposed to represent?
  
  - 3b. What is the main point of this parable?
  
4. Luke 20:17 states, “The stone which the builder rejected, this became the chief cornerstone.” In this context, the stone clearly represents Jesus, rejected by the Jews, who becomes the cornerstone of the Christian church.

The next verse can be difficult to understand: “Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.” A

possible interpretation arises when this verse is compared to the following Old Testament verse, to which Jesus is probably alluding:

Isaiah 8:14,15a: *“and he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare. Many of them will stumble; they will fall and be broken...”*

In other words, Jesus is dangerous both for people who fall on Him, and on whom He falls. There is no avoiding Him. If one attacks Him directly, they will fall and be broken to pieces. If they try and run from Him, He will fall on them and they will be crushed. The only way to avoid destruction is to embrace Him as Lord and build one’s life on Him.

What do you think of this interpretation? Does it seem reasonable to you?

### **Day Five:**

1. Consider the argument of the Sadducees in Luke 20:27-38.
  - 1a. Does the argument of the Sadducees seem like a well-reasoned argument?
  
  - 1b. Even if one didn’t want to do their own historical research to determine the reliability of the Book of Luke, there are lots of indicators that this book is, in fact, historically reliable. How is this incident one such indicator?
  
2. Read Luke 20:41-44.
  - 2a. Jesus quotes from Psalm 110 of the Old Testament, written hundreds of years before Jesus was born. This Psalm is widely recognized as speaking of the future Messiah/Christ. The crux of Jesus’ observation is (i) if the Messiah/Christ is a human descendant of David’s, and (ii) if the Messiah/Christ was no more than a human being, however prominent, then (iii) there is something odd about David the King calling this Messiah/Christ his “lord.” What is odd about this?
  
  - 2b. What point does Jesus want His listeners to get from this observation?

### Day Six:

1. Read Luke 21:5-36. In these verses, Jesus makes a number of prophecies:
  - (i) The temple will be destroyed (Luke 21:5,6).
  - (ii) Many terrible things will happen in the world (Luke 21:7-11).
  - (iii) Many terrible things will happen to believers (Luke 21:12-19).
  - (iv) Many terrible things will happen to Israel (Luke 21:20-24).
  - (v) Jesus will return and bring redemption with Him (Luke 21:25-36).
- 1a. How do we know that these prophecies include events that are separated by long stretches of time?
- 1b. In Luke 21:6, Jesus says, in reference to the temple, “As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down.” Do you have any idea what event He is referring to? (HINT: See also Luke 21:20-24.)
- 1c. According to these verses, what “times” are we currently living in?
- 1d. How do these verses relate to Romans 11:11-26 (see excerpts below)?

*“I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew. ...What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened,...Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. ...And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!...I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: “The deliverer will come from Zion; he will turn godlessness away from Jacob.”*
- 1e. What practical application are we to make from these prophecies? (HINT: Cf. Luke 21:34.)

2. In Luke 21:32, Jesus says, “Truly I say to you, this generation will not pass away until all things take place.”
  - 2a. This is a tough passage to interpret. Here is one possible interpretation (from the *NIV Bible Commentary* in *Zondervan’s Bible Reference Software*): "This generation" can only with the greatest difficulty be made to mean anything other than the generation living when Jesus spoke. ...all that verse 32 demands is that the [events of the preceding verses], including Jerusalem's fall, happened within the lifetime of the generation then living. This does *not* mean that the distress must *end* within that time but only that "all these things" must happen within it." In support of this interpretation, note that verse 31 says, “when you see these things happening...” All these things, including the “signs in sun and moon and stars” occurred (but were not completed) within the lifetime of Jesus’ hearers.”
    - 2b. Does this interpretation seem reasonable to you?
3. What did you find most spiritually impacting in this week’s study? Elaborate.

## **WEEK ELEVEN: Luke 22:1-24:53**

### **Days One and Two:**

1. Read Luke 22:1-24:53.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Three:**

1. Review Luke 22:1-24:53.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

### **Day Four:**

1. Consider the following:  
Jesus’ death took place around the annual celebration of the Jewish holiday of Passover. The original Passover occurred when the Jews were held in captivity in Egypt. Chapter 12 of the Book of Exodus describes how God liberated them from slavery: First, God had the Jews mark their door posts with the blood of an unblemished lamb. Then God sent an angel of death through Egypt, to kill the first born of Egypt’s inhabitants. When the angel came to a house marked with the blood of the lamb, it “passed over” the home and the life of the indwelling believer was saved. God used this horrible judgment to get the Egyptians to release the Israelites. The annual festival of Passover (which the Jews still celebrate) remembers and celebrates this landmark event.
- 1a. In 1 Corinthians 5:7, Jesus is described as “our Passover Lamb,” and in John 1:36 (and elsewhere), Jesus is described as the “Lamb of God.” Explain the parallels between Jesus dying on the cross to save us from our sins, and the events of the original Passover.
- 1b. Of course, it could just be a coincidence that Jesus died on the cross during the Passover festival. Or...it could be that God arranged for Jesus’ sacrifice at this time precisely to impress upon us that the events that occurred in Egypt over a thousand years earlier were designed to “point to” the future event of our being saved through Jesus’ death on our behalf. What do YOU think?  
(HINT: Check out Romans 5:14: “*Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.*”)

- 1c. Does seeing this remarkable “coincidence” in Scripture strengthen your confidence that the Bible really is the inspired Word of God?
2. Consider the following verses:  
Luke 24:25-27: [Jesus speaking] *“He said to them, ‘How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory? And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.’”*  
Can you think of any Old Testament passages that prophesize about Jesus? List them below.
- 3a. Read Luke 22:66-71.
- 3b. Of what “crime” did the council of the elders find Jesus guilty?
- 3c. Notably, there is no record of any effort being made on the part of Jesus’ accusers to determine whether His claim to be the Messiah was supported by the evidence. This is particularly surprising because this would have been the first opportunity for many of these men to investigate in depth Jesus’ claims. Jesus alludes to this disinterest in determining the truth when He says, “If I tell you, you will not believe me” (Luke 22:67). Why do you think Jesus’ accusers were so disinterested in determining the truth about Him?
- 3d. Why do you think so many people today are disinterested in determining the truth about Jesus?

**Day Five:**

1. In Luke 22:15, Jesus tells His disciples, “I have earnestly desired to eat this Passover with you before I suffer.”
- 1a. Why do you think Jesus wanted to eat with His disciples before He suffered?

- 1b. Consider the following verse:  
Revelation 3:20: [Jesus speaking] *“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.”*  
 Do you feel as if Jesus earnestly desires to “eat with you?”
2. Read Luke 22:14-20.
- 2a. Consider the following verse:  
Luke 22:20: *“And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out for you is the **new covenant** in My blood.’”*
- 2b. Consider the following verses:  
Jeremiah 31:31-34: *“The time is coming,” declares the LORD, “when I will make a **new covenant** with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, ” declares the LORD. “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”*

Hebrews 9:15-22, 10:1-10: *“For this reason Christ is the mediator of a **new covenant**, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant. In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living. This is why even the first covenant was not put into effect without blood. When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. He said, “This is the blood of the covenant, which God has commanded you to keep.” In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

*...The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins. Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you*

were not pleased. Then I said, 'Here I am--it is written about me in the scroll--I have come to do your will, O God.' "

Galatians 2:20: "I have been crucified with Christ and I no longer live, but **Christ lives in me**. The life I live in the body, I live by faith in the Son of God..."

Colossians 1:26-27: "...the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is **Christ in you**, the hope of glory."

2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a **new creation**; the old has gone, the new has come!"

- 2c. What is your understanding of the difference(s) between the "Old Covenant" and the "New Covenant?"

**Day Six:**

1. In Luke 22:42, Jesus prays, "*Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done.*" Christians say that Jesus is God. Yet, here Jesus prays to God and makes a distinction between His will and the Father's will. How do you reconcile this?

2a. Read Luke 24:44-49.

2b. Why did Jesus, God the Son, come to earth in human form?

3a. Consider the following verse:

Luke 24:48: “*You are witnesses of these things.*”

This statement is made to Jesus’ followers who saw Him resurrected. Do you think that all Christians are called to be witnesses?

3b. What makes it hard for you to be a witness?

3c. What do you think is the most effective way for you to be a witness?

4. What did you find most spiritually impacting in this week’s study? Elaborate.

## AN OUTLINE OF THE GOSPEL OF LUKE

### *The Birth of Jesus*

- 1:1-4. Why Luke wrote this book.
- 1:5-25. Zecharias learns that he will be the father of the future John the Baptist.
- 1:26-56. Mary learns that she will be the mother of Jesus, “the Son of God.”
- 1:57-80. The birth of John the Baptist.
- 1:57-2:20. The birth of Jesus.

### *Events Leading Up to the Beginning of Jesus’ Ministry*

- 2:21-40. Simeon and Anna prophesize over the baby Jesus.
- 2:41-52. Jesus interacts with the Temple teachers at age 12.
- 3:1-20. John the Baptist tells the people what they must do in light of the coming judgment.
- 3:21-22. Jesus gets baptized.
- 3:23-38. Jesus is a direct descendent of David and Adam.
- 4:1-13. Jesus overcomes three temptations in the desert.

### *The Beginning of Jesus’ Ministry*

- 4:14-30. Jesus is rejected in His hometown of Nazareth.
- 4:31-36. Jesus exorcises a demon in Capernaum.
- 4:37-44. Jesus preaches and performs miracles throughout Judea.
- 5:1-11. Jesus arranges for Simon, James and John to catch a multitude of fish.
- 5:12-14. Jesus heals a leper.
- 5:15-26. Jesus forgives a paralytic’s sins.
- 5:27-32. Jesus reaches out to tax-gatherers and sinners.
- 5:33-39. Jesus says that He is new and different.
- 6:1-5. Jesus claims to be Lord of the Sabbath.
- 6:6-11. Jesus heals a man on the Sabbath.
- 6:12-16. Jesus calls the 12 disciples.
- 6:17-26. Jesus tells His listeners that the sufferings of this life will be compensated.
- 6:27-38. Jesus presents the Law’s path to righteousness.
- 6:39-45. Jesus points out the shortcomings of His listeners’ attempts to be righteous.
- 6:46-49. Jesus says that what’s important is how people respond to Him.

### *Faith, Doubt, and Opposition to Jesus*

- 7:1-10. Jesus heals the centurion’s slave.
- 7:11-17. Jesus resurrects the widow’s son.
- 7:18-23. John the Baptist questions whether Jesus is the Messiah.
- 7:24-28. Jesus commends the person and ministry of John the Baptist.

- 7:29-35. Jesus condemns the Pharisees and lawyers for finding excuses to reject both John the Baptist and Jesus.
- 7:36-50. Jesus is attended by the immoral woman at Simon the Pharisees' house.
- 8:1-3. Among Jesus' followers are many women.
- 8:4-8. The parable of the seed on different soils.
- 8:9-15. The parable explained.
- 8:16-18. Live your life knowing that someday all will be revealed.
- 8:19-21. Jesus says that His real brothers and sisters are those who do what God wants.
- 8:22-25. Jesus stills the storm.
- 8:26-39. Jesus exorcises a man possessed by a "legion" of demons.
- 8:40-48. Jesus heals a hemorrhaging woman.
- 8:49-56. Jesus resurrects the daughter of a synagogue official.

### ***Jesus Begins the Training of His Disciples***

- 9:1-6. Jesus sends out the twelve to proclaim the kingdom of God and heal.
- 9:7-9. Herod the tetrarch wonders who Jesus is after hearing reports of Him.
- 9:10-17. Jesus has His disciples feed 5000 men.
- 9:18-21. The disciples identify Jesus as the Christ.
- 9:22-27. Jesus prophesizes His death and resurrection, and tells His followers that their eternal destiny depends on how they respond to Him.
- 9:28-36. Moses and Elijah appear with Jesus.
- 9:37-43. Jesus exorcises a demon from a boy after the disciples fail to do it.
- 9:44,45. Jesus again prophesizes His death.
- 9:46-48. Jesus tells His disciples that to be great they must become servants.
- 9:49-50. Jesus tells His disciples that copy-catters are on their side.

### ***Jesus Sets Himself To Go To Jerusalem***

- 9:51-55. Jesus turns towards Jerusalem and is rejected by a Samaritan village.
- 9:56-62. Jesus discourages those who want to follow Him.
- 10:1-24. The commissioning and mission of the seventy.
- 10:25-37. The parable of the Good Samaritan defines who is a neighbor.
- 10:38-42. Jesus says that the way of Mary is better than the way of Martha.
- 11:1-4. The Lord's Prayer.
- 11:5-13. Jesus says to be persistent with prayer.
- 11:14-20. Jesus is accused of deriving His power from Satan to cast out demons.
- 11:22-26. Jesus acknowledges that there is a battle going on, and either one is for Him or against Him.
- 11:27,28. Jesus reminds His audience that it is not contact with Jesus that makes for righteousness, but hearing and observing the Word of God.
- 11:29-32. Jesus rebukes the desire of His listeners to see a sign, saying the only sign they will see is "the sign of Jonah."

- 11:33-36. Jesus again states that the goal of the religious life is a righteousness that others can see.
- 11:37-54. Jesus attacks the Pharisees and lawyers for trying to impress others with their righteousness rather than recognizing their own spiritual depravity.

### ***Jesus Warns of the Coming Judgment***

- 12:1-12. Fear nothing but God.
- 12:13-34. Set your heart on having treasure in heaven, and trust God to take care of the rest.
- 12:35-48. Faithfully discharge your duties while Jesus is gone.
- 12:49-56. Jesus has come to bring conflict and judgment.
- 12:57-13:5. Take the initiative in doing what is right--repent or perish.
- 13:6-9. The parable of the vineyard (time is running out for Israel).
- 13:10-17. Jesus increases the ire of the Pharisees by healing on a Sabbath.
- 13:18-21. The kingdom of God will start small but end up large.
- 13:22-30. The road into heaven is narrow--be sure you are on it.
- 13:31-35. Jesus moves forward towards His death in Jerusalem.
- 14:1-6. Jesus again incites the Pharisees by healing on a Sabbath.
- 14:7-11. If there is exalting to be done, let God be the one to do it.
- 14:12-14. Live your life to be a blessing to those who can't repay you.
- 14:15-24. The parable of the big dinner (those who are invited don't show up, so God will find others to take their place).
- 14:25-35. Jesus demands that He come before everything else in our lives--both possessions and relationships.

### ***Jesus Has Come to Save the Lost***

- 15:1-7. The parable of the lost sheep.
- 15:8-10. The parable of the lost coin.
- 15:11-32. The parable of the two sons.

### ***Jesus Talks About How To Live After He Is Gone***

- 16:1-9. The parable of the shrewd steward.
- 16:10-13. Loving money versus loving God.
- 16:14-18. The Law will not fail.
- 16:19-31. The rich man and Lazarus.
- 17:1-4. Don't be a stumbling block.
- 17:5,6. Faith like a mustard seed.
- 17:7-10. Have the attitude of an unworthy slave.
- 17:11-19. The ten lepers.
- 17:20,21. The kingdom of God is in your midst.
- 17:22-37. The day of the Son of Man.
- 18:1-8. Do not lose heart in praying.

- 18:9-14. Recognize the sin that is in you.
- 18:15-17. Receive the kingdom of God like a child.
- 18:18-30. It is hard for rich people to enter the kingdom of God.
- 18:31-34. Jesus again reminds His disciples of His coming crucifixion.
- 18:35-43. Jesus heals a blind man.
- 19:1-10. Jesus meets with the tax-gatherer Zacchaeus.
- 19:11-27. The parable of the slaves who were told to make money while their master was gone.

### ***Jesus Comes to Jerusalem***

- 19:28-44. Jesus' arrival in Jerusalem.
- 19:45-48. Jesus throws out the money-changers from the Temple.
- 20:1-8. The Pharisees question Jesus about the source of His authority.
- 20:9-19. The parable of the vineyard and the rebellious vine-growers.
- 20:20-26. The Pharisees try and trip Jesus up with respect to the Romans.
- 20:27-40. The Sadducees attempt to prove Jesus wrong about the resurrection.
- 20:41-44. Jesus cites Scripture to demonstrate that the Christ is both man and God.
- 20:45-47. Jesus warns the disciples about the Jewish leaders.
- 21:1-4. Jesus commends the poor widow's charity.
- 21:5-24. Jesus prophesizes about the destruction of the Temple and the diaspora of the Jews.
- 21:25-33. Jesus prophesizes about His return.
- 21:34-36. Jesus exhorts His disciples to be prepared for His return.
- 21:37,38. During the days Jesus teaches in the Temple, and during the nights He goes to the Mount of Olivet.

### ***The Events Leading Up to the Arrest of Jesus***

- 22:1-6. Judas decides to betray Jesus on the eve of Passover.
- 22:7-13. Making arrangements for the Passover meal.
- 22:14-20. The Last Supper.
- 22:21-34. Topics of conversation over the Last Supper: (i) a betrayer in the midst; (ii) which disciple is the greatest; (iii) a prophecy of Peter's falling away.
- 22:35-38. Jesus tells His disciples that their ministry will be one of renegades on the run following His departure.
- 22:39-46. Jesus prays about His coming ordeal.

### ***The Arrest, Trial, and Crucifixion of Jesus***

- 22:47-53. Jesus is arrested.
- 22:54-62. Peter denies knowing Jesus.
- 22:63-71. Jesus acknowledges to the Sanhedrin that He is "the Son of God."
- 23:1-7. Jesus is brought before Pilate.

- 23:8-11. Pilate sends Jesus to Herod, who sends Him back to Pilate.  
23:12-24. Pilate sentences Jesus to death.  
23:25-49. Jesus is crucified and dies.  
23:50-56. The body of Jesus is enclosed in a tomb; burial preparations are interrupted by the Sabbath.

***The Resurrection of Jesus and the Beginning of the Church***

- 24:1-3. Women return to the tomb only to find it opened and the body gone.  
24:4-7. Angels appear to the women and tell them that Jesus has risen.  
24:8-12. The women tell the disciples, but the disciples refuse to believe them.  
24:13-32. Jesus appears to two of His followers who were headed out of Jerusalem.  
24:33-35. The followers return to Jerusalem to tell the disciples.  
24:36-48. Jesus appears to His disciples and explains why He had to die.  
24:49-53. Jesus leaves His disciples and sends them out as “witnesses” to proclaim “repentance for forgiveness of sins.”