

“THAT YOU MAY HAVE CERTAINTY”

A STUDY OF THE GOSPEL ACCORDING TO LUKE

- Lesson 14 (April 3) **Luke 13**
“Strive to Enter Through the Narrow Door”
- Lesson 15 (April 10) **Luke 14**
“He Who Humbles Himself Will Be Exalted”
- Lesson 16 (April 17) **Luke 15**
The “Lost” Parables
- Lesson 17 (May 1) **Luke 16**
“God Knows Your Hearts”
- Lesson 18 (May 8) **Luke 17**
“Behold, the Kingdom of God is in the Midst of You”
- Lesson 19 (May 15) **Luke 18**
“When the Son Comes, Will He Find Faith on Earth?”
- Lesson 20 (May 22) **Luke 19**
The King Who Comes in the Name of the Lord
- Lesson 21 (May 29) **Luke 20**
“Tell Us By What Authority You Do These Things”
- Lesson 22 (June 5) **Luke 21**
“The Days Will Come...”
- Lesson 23 (June 12) **Luke 22**
On the Eve of the Crucifixion
- Lesson 24 (June 19) **Luke 23**
“Crucify, Crucify Him!”
- Lesson 25 (June 26) **Luke 24**
But on the First Day of the Week...

• LESSON 14 (April 3) •

Luke 13 • “Strive to Enter Through the Narrow Door”

1. What major question that men and women have struggled with for millennia is Jesus addressing in Luke 13:1-5? And what does he teach his disciples by his response?
2. “No, I tell you; but unless you repent, you will all likewise perish” (13:3, 5). What do we need to understand and apply from this repeated answer from Jesus?
3. What should we make of Jesus’ parable of the barren fig tree in Luke 13:6-9? What is his point?
4. Carefully read Luke 13:10-17. Why did Jesus refer to the ruler of the synagogue (and others) as “hypocrites” (13:15)? What else do we learn from this section of Luke’s “orderly account”?
5. To refresh ourselves, what does Jesus mean when he refers to “the kingdom of God” (13:18)?
6. In what way is “the kingdom of God” like “a grain of mustard seed” (13:18-19)?
7. In what way is “the kingdom of God” like “leaven” (13:20-21)?
8. When Jesus encourages people to “enter through the narrow door” (13:22-24) what does he mean?
9. What is Jesus communicating in Luke 13:25-30? In what way do his words still matter?
10. What important truths do we learn in Luke 13:31-35?

• LESSON 15 (April 10) •

Luke 14 • “He Who Humbles Himself Will Be Exalted”

1. Why did the lawyers and Pharisees remain silent when Jesus asked, “Is it lawful to heal on the Sabbath, or not?” (14:1-4)
2. What point is Jesus making in Luke 14:5 and why was it so powerful that “they could not reply to these things” (14:6)?
3. Why would Jesus even care where people sit at a wedding feast (14:7-10)?
4. What is his real point in Luke 14:11? In what way does his point apply to us today?
5. What should we, as modern disciples, take away from Jesus’ words to the ruler of the Pharisees who had invited him in Luke 14:12-14? In what way did Jesus himself exemplify these words?
6. How would you encapsulate the point of Jesus’ parable in Luke 14:16-24 in your own words?
7. Why did Jesus respond with this parable to the man who had said in Luke 14:15, “Blessed is everyone who will eat bread in the kingdom of God”?
8. If “great crowds” were accompanying Jesus, why would he turn and say what he said to them in Luke 14:25-35?
9. When Jesus speaks of “hating” our closest relatives, what does he mean (14:26)?
10. Practically speaking, what does it mean to “bear” one’s “own cross” (14:27)? In what way does the Lord expect us to do the same today?

• LESSON 16 (April 17) •
Luke 15 • The “Lost” Parables

1. Based on our study of Luke’s “orderly account” to this point, why do you think “the tax collectors and sinners were all drawing near to hear” Jesus (15:1)?
2. And based on our study of Luke’s “orderly account” to this point, why do you think “the Pharisees and the scribes” were grumbling (15:2)?
3. Take the time to read the first “lost” parable in Luke 15:3-7. What stands out to you? What did Jesus intend for his audience to learn from the parable?
4. Take the time to read the second “lost” parable in Luke 15:8-10. What stands out to you? What did Jesus intend for his audience to learn from the parable?
5. In both parables Jesus makes a profound statement. “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (15:7). “Just so, I tell you, there is joy before the angels of God over one sinner who repents” (15:10). What do these statements mean? Do they still apply? If so, how should they dramatically shape our lives, even today?
6. Take the time to read the third “lost” parable in Luke 15:11-32. What stands out to you? How is it different from the first two parables? What does Jesus intend for his audience to learn?
7. What do we learn about repentance from the “prodigal” son (15:17-20)?
8. What do we learn about our Father in heaven (15:20-24)?
9. What lessons can we learn from the “older son” (15:25-32)?
10. Taking Luke 15 as a whole, what must we grasp as modern disciples of Jesus? What do we need to apply? How should these three parables shape our lives?

• LESSON 17 (May 1) •
Luke 16 • “God Knows Your Hearts”

1. Take the time to read Jesus’ parable in Luke 16:1-9. What is the point of this parable?
2. “For the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings” (16:8-9). What is Jesus communicating to his disciples?
3. How would you summarize the principles taught by Jesus in Luke 16:10-12 in your own words? What are those principles still teaching us?
4. Why does Jesus use such straightforward language in Luke 16:13?
5. What should we, as modern disciples of Jesus, remember and apply from Luke 16:14-15?
6. Why is Luke 16:16-17 an important piece of Luke’s “orderly account” for readers to understand?
7. In Luke 16:18, Jesus spoke of divorce and remarriage. Should we be concerned with such ancient words? If so, why?
8. Carefully read Jesus’ words in Luke 16:19-31. What can we learn?
9. How should we look at this section of Luke’s “orderly account”? Is this a fairy tale? A parable? An historical report?
10. What do you make of the conclusion in Luke 16:31? Does it somehow still apply to people today?

• LESSON 18 (May 8) •

Luke 17 • “Behold, the Kingdom of God is in Your Midst”

1. Luke 17 begins with very straightforward words of Jesus to his disciples. “Temptations to sin are sure to come...” (17:1). How ought those words shape who we are, even today?
2. “Temptations to sin are sure to come, but woe to the one through whom they come” (17:1). What is Jesus telling us in Luke 17:1-2?
3. When you read Luke 17:3-4, what are you thinking? What does Jesus want from us? Why?
4. What do you make of Jesus’ reply to the apostles’ plea in Luke 17:5-6?
5. What is Jesus’ point in Luke 17:7-10? How does it apply to us today?
6. Luke includes the miracle of Jesus healing ten lepers in his “orderly account” for a reason (17:11-19). What is that reason? What is it about this episode that we must grasp as modern disciples?
7. It’s important for us to understand what people had in mind 2,000 years ago when they anxiously inquired about “the kingdom of God” and its arrival (17:20). Carefully read Luke 17:20-21. What is Jesus communicating about his kingdom and its coming?
8. “Behold, the kingdom of God is in the midst of you” (17:21). What did Jesus mean by this affirmation?
9. For what is Jesus preparing his disciples in Luke 17:22-37?
10. “Remember Lot’s wife” (17:32). What does Jesus want his disciples to remember about Lot’s wife (Gen 19)? How is she a powerful illustration of what Jesus is describing in Luke 17:22-37?

• LESSON 19 (May 15) •

Luke 18 • “When the Son of Man Comes, Will He Find Faith on Earth?”

1. Jesus tells a parable in Luke 18:1-8. According to Luke 18:1, there is a very practical point to the parable. What does it mean to “lose heart” and how is “losing heart” connected to prayer?
2. How would you summarize what Jesus wants his disciples to understand from Luke 18:1-8 in your own words?
3. “Nevertheless, when the Son of Man comes, will he find faith on earth” (18:8)? Why would Jesus ask this question? What is he leading us to think about?
4. Luke 18:9 provides important context to Jesus’ parable in Luke 18:9-14. Why is it important for us to notice and understand that context?
5. How would you diagnose the problem of the Pharisee (18:10-12)? What was he lacking? If he was going to become the man God would have him to be, what sort of change needed to take place?
6. How would you diagnose the health of the tax collector (18:13-14)? How did he end up going back to his house “justified, rather than the other”? And what is the ultimate point?
7. Luke includes Luke 18:15-17 in his “orderly account” for a reason. What is that reason? What is it about this episode that we must grasp as modern disciples of Jesus?
8. Take the time to carefully read Luke 18:18-30. What lessons are we being taught? If we are to avoid following in the footsteps of the rich ruler, what must we do? And why does it matter?
9. Luke 18:31-34 is the third time Jesus foretells his death to his apostles. What does he want these men to understand? And what do you make of Luke 18:34?
10. Luke has documented many miracles of Jesus. What do we learn from Luke 18:35-43? Is there anything we should take away for our own walk with Jesus today?

• LESSON 20 (May 22) •
Luke 19 • The King Who Comes in the Name of the Lord

1. Luke is setting the stage for us in Luke 19:1-2. What details stand out to you? Why?
2. What is remarkable about Zacchaeus' statement in Luke 19:8? How is Zacchaeus different from the rich ruler of Luke 18:18-23?
3. What do you make of Jesus' statement in Luke 18:9-10?
4. Why is the setting provided by Luke in 19:11 important?
5. Read Jesus' parable in Luke 19:12-27 carefully. How would you describe the parable and its ultimate point in your own words?
6. Is there any significance to Jesus' instructions in Luke 19:30-31? Turning your Bible back to Zechariah 9:9 might prove helpful and enlightening (see also Matt 21:1-5).
7. Luke has included the details of this "triumphal entry" into Jerusalem (19:28-40) in his "orderly account" for a reason. What is really going on? Why does it matter?
8. Why did Jesus weep over Jerusalem (19:41-44)? What is he foretelling? And what is this "visitation" that he is referencing?
9. What can we learn from the account of Jesus "cleansing" the temple in Luke 19:45-46?
10. Luke 19 ends with a description of two very different demographics: the chief priests, scribes, and the principle men of the people on one side, with "all the people" on the other side. What sets these two demographics apart? Is there anything we need to appreciate and apply to ourselves today from Luke's simple summary of what was going on in the temple?

• LESSON 21 (May 29) •

Luke 20 • “Tell Us By What Authority You Do These Things”

1. In Luke 20:1-2, the chief priests and the scribes with the elders said to Jesus, “Tell us by what authority you do these things, or who it is that gave you this authority.” Was this a reasonable request? Is it an expectation we should continue to have of preachers and teachers today?
2. If indeed this was a reasonable request, what was the problem? Where were the chief priests, scribes, and elders falling short?
3. Jesus answered them, “I also will ask you a question. Now tell me, was the baptism of John from heaven or from man?” (20:4). Carefully read what Luke provides us in Luke 20:3-8. Why did Jesus ask this question? What was the essence of the dilemma for the chief priests, scribes, and elders? And why did Jesus respond in the way that he did in Luke 20:8?
4. Take the time to read and reflect on the parable of the wicked tenants (20:9-16). How does this parable relate to what Luke told us in Luke 20:1-8? How would you summarize the parable in your own words? Taking the “big picture” of the Bible into account, what is Jesus describing?
5. What does Jesus intend for his audience to understand by quoting Psalm 118:22: “The stone that the builders rejected has become the cornerstone” (20:17)? What does he mean by the ominous statement in Luke 20:18? Do his words still apply to humanity today?
6. How does the context provided by Luke in 20:19-20 help us understand the heart behind the questions asked in 20:21-22 and 20:27-33?
7. “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s” (20:25). What does this mean?
8. In a very real sense, Jesus gives us a brief glimpse in Luke 20:34-38 of existence beyond death. Why should we believe what he is telling us? What can we learn from his response?
9. Jesus seems to be making a profound point in Luke 20:41-44. What is that point? How does it relate to the rest of Luke 20?
10. What is Jesus warning his followers about in Luke 20:45-47? Even though we don’t live in that historical and cultural context, is there a way that the warning still applies to us today?

• LESSON 22 (June 5) •
Luke 21 • “The Days Will Come...”

1. As we open our Bibles to Luke 21, let’s take a moment to remind ourselves of the context. Where is Jesus? He sees the rich putting their gifts into the offering box (21:1). Where is this box?
2. Why would Jesus say what he said in Luke 21:3-4? What is his point? What does he want disciples ancient and modern to understand?
3. Jesus begins foretelling very dark days that were ahead in Luke 21:6. What is he describing?
4. According to Luke 21:5, “some were speaking of the temple, how it was adorned with noble stones and offerings.” Why would God allow such a beautiful building to be destroyed? Despite its outward grandeur, what was the problem in this centerpiece of Jerusalem?
5. “See that you are not led astray” (21:8). Take a moment to think about those words. What does it mean to be “led astray”? Are modern disciples still prone to this danger?
6. Jesus’ statement in Luke 21:13 is remarkable. Having described future difficulties that his own disciples will experience, he emphasizes, “This will be your opportunity to bear witness.” What can we learn from this statement?
7. In your own words, what is Jesus promising his disciples in Luke 21:14-19?
8. Language like that included in the “orderly account” of Luke 21:25-28 frequently confuses readers of the Bible. Based on the broader scope of Old and New Testament prophecies, what is Jesus talking about? Why use this sort of incredible language? Ultimately, what does Jesus want his disciples to understand and do?
9. How would you summarize the point of the brief parable of the fig tree in Luke 21:29-33?
10. Using Luke 21:34-36 as a summary recap of what we have studied throughout Luke 21, what is the practical takeaway? What does it mean to “watch” oneself? Is there a principle here that we can apply to ourselves today?

• **LESSON 23 (June 12)** •

Luke 22 • On the Eve of the Crucifixion

1. “Now the Feast of Unleavened Bread drew near, which is called the Passover” (22:1). What does this detail add to the overall setting of what Luke is about to record in his “orderly account”?
2. Luke 22:3-6 is a terrifying and heartbreaking paragraph. How would you describe in your own words what Luke has conveyed?
3. How does Luke 22:7-13 serve as one more indicator of the true identity of Jesus?
4. Do Jesus’ words and actions in Luke 22:14-23 have any significance for modern disciples? If so, what is that significance? Why do these words and actions still matter?
5. What does Luke 22:24-27 reveal about the apostles? Based on the gospel account of John (13:1-17), how was Jesus practically demonstrating that he was among them “as the one who serves”?
6. Luke 22:28-30 contains a truly profound promise. What is Jesus promising? What is the connection of the promise made that evening to us today?
7. “For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors’” (22:37). What is Jesus foretelling?
8. “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done” (22:42). What can we learn from Jesus’ prayer?
9. “But this is your hour, and the power of darkness” (22:53). What does Jesus mean by this statement?
10. As you carefully read the details of Luke’s “orderly account” in Luke 22, what stands out to you? What do we learn about Jesus? Satan? The apostles? Even ourselves?