

# FOLLOWING JESUS

**11 studies on Luke chapters 16 to 24**

**Prayer Points**

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“Luke tells us that he had had a chance to stand back from the extraordinary events that had been going on, to talk to the people involved, to read some earlier writings, and to make his own quite full version so that readers could know the truth about the things to do with Jesus. He was an educated and cultured man, the first real historian to write about Jesus. His book places Jesus not only at the heart of the Jewish world of the first century, but at the heart of the Roman world into which the Christian gospel exploded and which it was destined to change so radically.” From Luke for Everyone by Tom Wright p xii.

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**INTRODUCTION**

Luke, the physician (Col 4:14), has done the research to bring us an “orderly account” (Luke 1:3) of the good news about Jesus. Luke reveals Jesus’ acts, teaching, miracles and parables. Chapter 15 contains 3 parables about sinners who repent and the celebrations that ensue. Not everyone was happy with the sort of people Jesus was celebrating with. In Luke 16 we have two parables which, among other things, show us why the Pharisees were not pleased with Jesus’ teaching.

**The Pharisees** were a pressure group, not an official body. Luke introduces them to us in chapter 5 where they gather to check out Jesus. Their particular cause was the coming kingdom of God and when Jesus appeared on the scene to talk about the same thing *but getting it all wrong* (or so they thought), then they wanted to know about it. Land was integral in their concept of the kingdom of God. They equated the possession of land and the wealth it brought, with God’s blessing. The chief priests were wealthy so any attack on the rich would include an attack on both the Pharisees and the chief priests. (From Luke for Everyone by Tom Wright p 59 & 197.) Jesus was also critical of the Pharisees’ attitude to divorce (Matt 19:1-12) and the Law (Matt 15:1-20).

**BIBLE STUDY****Read Luke 16:1-18 Parable of the Shrewd Manager**

1. Briefly summarise the story in verses 1 – 9.
  
2. Why does it sound a bit dodgy?
  
3. Who is Jesus talking to (v1)?
  
4. How can we gain friends that will welcome us into “eternal dwellings” (v9)?

5. The rich man is commending the manager because he is shrewd not because he is dishonest. How can we be shrewd with our money, shrewd enough to gain friends to be “welcomed into eternal dwellings” (v9)?
6. Does this mean we can buy our way to heaven?
7. What other things do we have that can be used shrewdly to gain friends to be welcomed into eternal dwellings?
8. Who is listening in (v14)?
9. Why don't the Pharisees like what Jesus is saying?
10. We can also read this parable in terms of God as the rich man/master and the nation of Israel as the manager. Israel is accountable to God and responsible for the possessions he has given them but they have rebelled against God and are under threat of dismissal. What does the parable say Israel should do (v9 – 13)?

**Read again Luke 16:10-18**

11. How are v 10 – 18 particularly irritating to the Pharisees?
12. How do these verses also apply to us?

**Read Luke 16:19-31 The Rich Man and Lazarus**

13. What are the warnings that the rich man wants to be given to his 5 brothers?

14. How effective will these warnings be?
15. How does Jesus figure in this parable?
16. What does this tell us about our attempts to tell people about Jesus?
17. How are people saved?
18. What other messages is this parable giving about:
  - (a) the poor
  - (b) hell
  - (c) Israel
  - (d) the Pharisees

## **CONCLUSION**

19. How can we better use our money?

**INTRODUCTION**

1. What is the kingdom of God?
2. How does your definition fit in with Jesus' words in Luke 17:21 "the kingdom of God is within you" which is also translated as "the kingdom of God is among you" or "the kingdom of God is in the midst of you" (ESV = updated version of NIV)?

**BIBLE STUDY**

In Luke we see Jesus, the Man, as he shows warm interest in people, especially the sick and helpless, the poor, women, children and the social outcasts. We see Jesus, the Saviour, as he rescues his people from sin, Satan and death and we see Jesus, the King, bringing in the kingdom of God and forcing back the kingdom of darkness. In this chapter we learn more about the King and his kingdom.

**Read Luke 17:1-3a**

3. What is the relevance of sin when we talk about the kingdom of God?
4. What do these verses teach us about how we treat others?

**Read Luke 17:3-4**

5. What has forgiveness got to do with the kingdom of God?
6. Do you still forgive people if they are not sorry for what they have done to you?

**Read Luke 17:5-6**

7. What is faith?

8. What is faith in regard to the kingdom of God?
  
9. Is it the size of our faith that is important?

For most Australians 'faith' means something like 'superstition'. 'Faith' is an irrational, spiritual experience whereby you believe things which you know by your rational mind cannot be true. It is a leap in the dark, not just with a lack of evidence, but when the evidence points in the opposite direction. 'Faith' is a feeling that some people have, but many are not blessed with. . . . In the Scriptures, 'faith' is nothing like this. Biblical 'faith' is firm confidence in a person, or his word, or some fact. 'Faith' is closely associated with the concepts of truth and certainty it is often a matter of 'faithfulness'. The Briefing # 35 Oct 16 1989

"But faith is not something we do. It is neither a virtuous quality possessed by some people ("I envy your faith"), nor a massive attempt at self-deception . . . No, faith is laying hold of Jesus Christ with empty, open hands. The remedy for this misunderstanding is to grasp that the dynamic and direction of justification is from God to us. It is a movement from God to us. It is a movement of his grace from above, to which our faith is a God-given response. The believer does not initiate the rescue by doing some believing. Instead, God initiates it by reaching down in grace." Christopher Ash "On the dangers of Christian shorthand: 'Justification by faith' " The Briefing # 352 Jan 2008.

**Read Luke 17:7-10**

10. What is humility?
  
11. Why do we need to be humbled to enter the kingdom of God?
  
12. If we do all sorts of "Christian" things like praying, studying the Bible, church, witnessing to people etc. why must we still see ourselves as "unworthy servants" (v10)?

**Read Luke 17:11-19**

The lepers needed to show themselves to the priests (v14) if they wanted a clean bill of health and thereby rejoin their family and community. The local priest would examine the person and declare him or her clean or unclean according to the procedure set down in the law (Leviticus ch 13).

13. What were the lepers good at?
  
14. What were the lepers bad at?
  
15. Why do you think Luke makes a particular point of mentioning that the one leper who thanked Jesus was a Samaritan?
  
16. How is gratitude an exercise in humility?
  
17. Who do we thank for our faith?

**Samaritans** and Jews didn't associate with each other (John 4:9). The reasons were historical, dating from the division of the kingdom after the death of Solomon (1 Ki 12:1-24) and the annexation of the northern kingdom by the Assyrians in 722-721 BC. The Assyrians resettled the area with foreigners (2 Ki 17:24-41) which meant a loss of both racial and religious purity from the standpoint of the Judaeans [Jews] in the south. The religious divide was deepened when the Samaritans (as they came to be called) built their own temple at Mount Gerezim around 400 BC. From The Message of John by Bruce Milne p83.

**Read Luke 17:20-37**

Graeme Goldsworthy describes the kingdom of God as God's people in God's place under God's rule (Gospel and Kingdom p 47).

15. What does this passage teach us about the kingdom of God?

16. What is Luke talking about when he refers to “the day the Son of Man is revealed” v30?
17. How can you win if “Whoever tries to keep his life will lose it, and whoever loses his life will preserve it.” v33?
18. Who gets taken and who gets left v35?
19. Where do they go v37?

N.B. v36 is left out because it is not in the best ancient manuscripts of Luke. Verse 36 may have been included in the not so reliable manuscripts of Luke because it appears in Matthew’s version of the same event (Matt 24:40).

I have chosen the following from 666 and all that p 40-41 by John Dickson and Greg Clarke because their comments, although specifically on Matt 24:37-42, are equally applicable to the nearly equivalent passage Luke 17:26-35. “The ‘taken’ and ‘left’ language has nothing to do with people being secretly beamed up to heaven while the world carries on as before. This is an apocalyptic reference to the judgement that will separate the world when the Son of Man appears: some will escape (like Noah and his family) while others will be condemned (as when “the flood came and took them all away” [Matt 24:39 = Luke 17:27]. And this will all happen while men and women go about their daily business. The whole idea of the “coming of the Son of Man” [Matt 24:39 = Luke 17:26] is classic apocalyptic language. It is in fact straight out of one of the most obviously apocalyptic passages in the Bible [Dan 7:13-14]. . . . There is no Rapture of the church in the teaching of Jesus, just a sudden, unexpected, world-dividing judgement.”

## **SUMMARY**

19. What have you learnt about the kingdom of God from Luke 17?

**Study 3, Luke ch 18****UNEXPECTED**

(Feb 11 – 17)

**INTRODUCTION**

Think back to the time when God opened your heart to believe in Jesus. What did you begin to see that you hadn't seen before? Also mention one thing that you have come to understand as you have matured in your faith.

**BIBLE STUDY****Read Luke 18:1-8 Parable of the Persistent Widow**

1. What is the point of this parable?
2. What is the justice that God will bring for his chosen ones (v7)?
3. What does it mean to "find faith on earth" when Jesus comes (v8)?

**Read Luke 18:9-14 Parable of the Pharisee and the Tax Collector**

4. How does this parable add to the meaning of humility that we studied in Luke 17:7-10?
5. How do we get "justified before God" (v14)?

**Read Luke 18:15-17**

6. What does it mean to "receive the kingdom of God like a little child"?

**Read Luke 18:18-30**

7. What do we have to do to inherit eternal life?
8. Why is it so hard to get saved?

9. What do we get in return for giving up so many things?

**Read Luke 18:31-34**

10. What aspects of “everything that is written by the prophets about the Son of Man will be fulfilled” are prophesied in the following passages from the prophets?

- (a) Micah 7:8-9
  
- (b) Zephaniah 3:14-17
  
- (c) Zechariah 3:8-9
  
- (d) Malachi 3:1-2
  
- (e) Isaiah 52:13-53:12

**Read Luke 18:34-43** (I know we have already done v34 in the last section but it is important to start this section at v34 as well.)

11. What problems did the beggar have in getting to Jesus?

12. What *could* have the beggar requested from Jesus?

13. Why did he request the most difficult option?

14. What does the beggar see?

15. What don't the disciples see?

**Son of David** was the most honoured Messianic title amongst the Jews of the Lord's time. But Jesus pointed out that the common Jewish conception of the Messianic office was inadequate (Matt 22:41-45). He was not merely David's Son. He was David's Lord. Paul preached Jesus as the Son of David (Acts 13:34). Hebrews 1:5 applies the promise of a Messianic kingdom for the Son of David to Jesus. From Doctrine II p 17, PTC study booklet by D.B.Knox.

### **CONCLUSION**

16. What do these verses tell us about faith, sight, salvation and praising God?

**Study 4, Luke 20:1 – 21:4****THE GREAT DEBATE**

(Feb 18 – 24)

(Luke ch 19 was not included in our preaching or Bible study schedules however I have included a study on ch 19 at the end of this booklet for those people who wish to use it.)

**INTRODUCTION**

1. Think back to the first time you put money in the plate at church. What factors governed your thinking in whether or not to donate?

**BIBLE STUDY****Read Luke 20:1-8**

1. Why do the chief priests, the teachers of the law and the elders ask about Jesus' authority (see also Luke 19:45-46)?
2. By referring to John's baptism, does Jesus indirectly answer their questions? (Look up what happened when Jesus was baptised by John in Luke 3:20-21 and Matt 3:13-17.)
3. What do we do that reflects Jesus' authority?

**Read Luke 20:9-19 Parable of the Tenants**

4. Who represents whom in this story: the owner, the farmers/tenants, the sent servants, the owner's son?
5. Who is Jesus talking to v1, 9, 19?
6. Who will get God's judgement?
7. Why will he/they receive this punishment?

**Read Luke 20:20-26**

The spies set up Jesus so that no matter what answer he gave, he lost. “They wanted him to endorse the paying of tribute [to Caesar], which would make him a traitor to patriotic Judaism, or to condemn it, which would make him a traitor to the occupation forces of Rome.” From The Message of Luke by Michael Wilcock p 183.

8. What three things did Jesus’ answer do?
  
9. What do you think of the spies’ summary of Jesus v21?
  
10. Which things in our lives are ‘Caesar’s’ and which things are God’s?

**Read Luke 20:27-40**

**The Sadducees** were the aristocracy of Judaism, possibly tracing their origins to the family of Zadok, David’s high priest. Based in Jerusalem, and including most of the leading priestly families, they had their own traditions and attempted to resist the pressure of the Pharisees to conform to theirs. They claimed to rely only on the Pentateuch (the first five books of the Old Testament), and denied any doctrine of a future life, particularly of the resurrection and other ideas associated with it, presumably because of the encouragement such beliefs gave to revolutionary movements. From Luke for Everyone by Tom Wright p 315-316.

11. What do we learn about the resurrection from Jesus’ reply?
  
12. Why did the teachers of the law applaud Jesus’ answer?

**Read Luke 20:41 – 21:4 and Psalm 110**

**Psalm 110** – a psalm of David about God’s rule, judgement and the coming Messiah. The first line of v1 (in the NIV) reads “The LORD said to my Lord”. The word printed as “LORD” represents YHWH, the psalmist’s God, the name God uses for himself when speaking to Moses out of the burning bush in Ex ch 3. “My Lord” in v1 is the psalmist’s Master or Sovereign. So in v1 we have God speaking to David’s Master.

13. Jesus quotes Psalm 110 in Luke 20:42-43. What is the answer to Jesus' question in v44?

**Teachers of the law = scribes.** In a world where many could not write, or not very well, a trained class of writers ('scribes' [= teachers of the law]) performed the important function of drawing up contracts for business, marriage, etc. Many scribes would thus be legal experts, and quite possibly Pharisees, though being a scribe was compatible with various political and religious standpoints. They gathered around them many pupils to instruct them in the law. . . They lectured in the temple. . . They were entrusted with the administration of the law as judges in the Sanhedrin. Verse 42 refers to the use of their legal skills to acquire legacies from widows who have nobody to speak up for them. From Luke for Everyone by Tom Wright p 249 & 316 and The New Bible Dictionary p 1151.

14. Luke focuses on the teachers of the law in Luke 20:39-47. How would their approval of Jesus change over the course of these verses?

15. What principle for giving is Jesus getting at in 21:1-4?

**Money** from three sources circulated in Palestine in New Testament times. There was Roman money e.g. the denarius which was a day's wage for the ordinary working man, Greek money e.g. the mina (= 100 denarii) and the talent (= 60 minas) and Jewish money e.g. the lepton and the shekel (= 4 denarii). The two very small copper coins which the widow put in the temple treasury in Luke 21:2 were 2 lepta (128 lepta = 1 denarius). With three different currencies it is not surprising that money-changers flourished. From The Lion Handbook to the Bible p 108-109.

## CONCLUSION

16. Look back over Jesus' visit to the temple in Luke 19:45 – 21:4. What things had to change?

17. For us, what things have to change?

**Study 5, Luke 21:5–38****SIGNS OF THE END**

(Feb 25 – Mar 2)

**INTRODUCTION**

1. What are your plans for the future (briefly)?

**BIBLE STUDY****Read Luke 21:5-19**

**The Temple** in Jerusalem was planned by David (c. 1000 BC) and built by his son Solomon as the central sanctuary for all Israel. It was destroyed by Babylon in 587 BC and rebuilt by the returning exiles. Desecrated by Antiochus Epiphanes in 167 BC. Rebuilding and beautification began by Herod the Great in 19 BC and completed in 63 AD. The Court of the Gentiles contained the thriving markets in sacrificial animals and sacred money for the temple offerings. Here too men would gather in the shaded porticos to listen to any teacher who cared to set up his stand. The Temple was not only the place of sacrifice, it was believed to be the unique dwelling of YHWH on earth, the place heaven and earth met. It was destroyed by the Romans in 70 AD. From Luke for Everyone by Tom Wright p 318 and The Lion Handbook to the Bible article by Richard France p 494.

2. Why was it important for the disciples to avoid deception (v8)?
3. How can we make sure that we are not deceived?
4. What does Jesus say is going to happen?
5. How should the disciples/we deal with these events?

6. What does Jesus mean by “save yourselves” v19? Aren’t we saved by what Jesus has done and not what we do ourselves?

**Read Luke 21:20-38**

7. Without going into specifics, what is your general impression of what Jesus says is going to happen?
8. What will the “Son of Man” do? (Read Dan 7:13-14, Luke 20:43, 21:27, 36)

**Son of Man.** In Hebrew or Aramaic, this simply means ‘mortal’, or ‘human being’. . . In the New Testament the phrase is frequently linked to Dan 7:13 where ‘one like a son of man’ . . . is vindicated after a period of suffering, and is given kingly power. From Luke for Everyone by Tom Wright p 317. Jesus could have been deliberately ambiguous in his use of the phrase by acknowledging his humanity but not wanting to reveal his kingship and, at the same time, hinting at it for “those who have ears to hear”.

9. What reassurance/advice does Jesus give his disciples/us?

**SUMMARY**

10. What have you learnt about the kingdom of God from Luke 21:5-38?

**Study 6, Luke 22:1–65****THE NIGHT BEFORE**

(Mar 3 – Mar 9)

**INTRODUCTION**

1. What happened the first time you were given the opportunity to lead a group of people?

**BIBLE STUDY**

Before we look at the last Passover meal which Jesus ate with his disciples we need to look at what happened at the original Passover.

Read Ex 12:21-30

2. Summarise Moses' instructions and the events that followed.

3. What was their destination after the Passover?

**Read Luke 22:1-23**

4. How was the Passover going to find fulfilment v16?

**The Feast of Unleavened Bread or Passover** was established to commemorate the historical deliverance [of Israel] from Egypt. . . For seven days unleavened bread was eaten and no servile work done. From The New Bible Dictionary p 420. (On the night of the Passover God's people ate unleavened bread with the lamb because they would soon leave and didn't have time to wait for leavened bread to rise Ex 12:8-11.)

**Covenant.** God establishes his covenant (agreement) successively with Noah, with Abraham, with the nation of Israel (through Moses), and with David. Each covenant grows progressively richer in promise, until the coming of Christ ushers in the 'new covenant'. In every instance God takes the initiative. . . God draws up the terms. He makes them known. And he alone guarantees their keeping. Men enjoy the blessings of the covenant in so far as they obey God's commands. From The Lion Handbook to the Bible p 134.

5. What does Jesus mean by the new covenant (v20)?

**Read Luke 22:24-38**

6. Describe Jesus' model of leadership.
7. How can we avoid lording it over others v25?
8. What is strange about the disciples' response in v38?
9. Describe a similar reaction of the disciples earlier in Luke 22.

**Read Luke 22:39-53**

10. What did Jesus do (v39) that wasn't done on the night of the Passover (Ex 12:22)?
11. What connections can you find between the Exodus and what Jesus was about to do?
12. What is the temptation Jesus was referring to in v40 and v46?

13. What was Jesus struggling with? Did he have a choice?
14. What evidence is there that Jesus is in control of these events?
15. Why were the disciples unable to support Jesus?

**Read Luke 22:54-65**

16. Why did Peter deny Jesus?
17. Why was Peter singled out for this i.e. by Jesus' prophesy (v34) and then Peter's denial?
18. Do we ever deny Jesus? What can we do about that?

**CONCLUSION**

19. What does this study tell us about Christian leadership?

**Study 7, Luke 22:66 – 23:25****WHO IS THIS MAN**

(Mar 10 – Mar 16)

**INTRODUCTION**

1. Describe an incident when you were brought before an authority figure and accused of something?

**BIBLE STUDY****Read Luke 22:66 – 23:12**

2. What charges were they trying to bring against Jesus (see also Luke 23:14)?

**The council = Sanhedrin** comprised the high priests (that is the acting high priest and those who had been high priest), members of the privileged families from which the high priests were taken, the elders (tribal and family heads of the people and the priesthood) and the legal experts. The whole comprised both Sadducees and Pharisees. It exercised not only civil jurisdiction according to Jewish law but also criminal jurisdiction in some degree. It had administrative authority and could order arrests by its own officers of justice. It was empowered to judge cases which did not involve capital punishment. Capital cases required the confirmation of the Roman procurator. From The New Bible Dictionary p 1143.

**Pontius Pilate** was evidently a middle-class Roman with military and administrative experience who in AD 26 was appointed to the office of procurator of Judea. As procurator (or governor) he possessed very wide powers, especially in military and financial matters. He appointed the high priest and controlled the temple funds. Philo describes Pilate as a harsh, spiteful and brutal man. According to Josephus, in one of his historical works, Pilate antagonised the Jews almost as soon as he was appointed. From The Lion Handbook to the Bible p 510.

**Herod.** “Herod king of Judea” (Luke 1:5) or Herod the Great was given the title ‘king of the Jews’ by the Roman Senate, advised by Antony and Octavian. He ruled Palestine for the Romans even though he was an Edomite by birth. He was king when Jesus was born and ordered the slaughter of the children at Bethlehem (Matt ch 2). After his death his kingdom was split up amongst his sons, one of whom, ‘Herod the tetrarch’ or Herod Antipas, is the Herod

mentioned in the rest of Luke. He inherited the Galilean and Peraean portions of his father's kingdom. In the Gospels he is conspicuous chiefly for his part in the imprisonment and execution of John the Baptist (Mark 6:14-28) and for his encounter with Jesus when he was sent to him by Pilate for judgement. Jesus is recorded as having once described Herod as 'that fox' (Luke 13:31f). From The New Bible Dictionary p 522.

3. In what sense were some of the charges accurate?
  
  
  
  
  
  
  
  
  
  
4. Why do you think Pilate was not more concerned with Jesus' acknowledgement that he was king of the Jews?
  
  
  
  
  
  
  
  
  
  
5. What was Herod's attitude towards Jesus?

**Read Luke 23:13-25**

(Luke does not explain, as Mark and Matthew do, the custom whereby Pilate used to release one prisoner for the crowds to celebrate the holiday (some manuscripts add an extra verse, verse 17, to give this explanation, but this almost certainly wasn't originally in Luke). From Luke for Everyone by Tom Wright p 279.)

6. What was Pilate's attitude towards Jesus?
  
  
  
  
  
  
  
  
  
  
7. Why was Pilate reluctant to condemn Jesus?
  
  
  
  
  
  
  
  
  
  
8. Why did Pilate give in to the people?

9. Why had the people changed their minds about Jesus (read Luke 19:28-38)?
  
  
  
  
  
  
  
  
  
  
10. Do miracles bring people to faith in Jesus (read Luke 19:37)?

### **CONCLUSION**

11. "All sinners, all rebels, all the human race are invited to see themselves in the figure of Barabbas." From Luke for Everyone by Tom Wright p 280. Do you agree or disagree with this statement, and why?

**Study 8, Luke 23:26 – 24:12****GOOD FRIDAY**

(Mar 17 – Mar 23)

**INTRODUCTION**

1. Describe a matter about which you had a very fixed opinion but later changed your mind. What did it take to change your mind?

**BIBLE STUDY****Read Luke 23:26–43**

2. What is Jesus talking about when he addresses the Daughters of Jerusalem (see also Luke 21:20-24)?
  
3. What is Jesus' reaction to all the hostility he is getting?
  
4. Jesus promises one of the criminals that he will soon be with him in paradise. Why does Jesus make that promise?

**Paradise** in Jewish thought wasn't necessarily the final resting place, but the place of rest and refreshment before the gift of new life in the resurrection. From Luke for Everyone by Tom Wright p 284.

5. The other criminal asked Jesus to save all three of them but he didn't. Why didn't he save the other criminal? How do you get saved?

**Read Luke 23:44-56**

6. List the witnesses to Jesus' death.

7. What could have been Luke's purpose in mentioning a variety of witnesses?
  
8. What is it about the Roman centurion's comment that is surprising?
  
9. Why are there so many witnesses to Jesus' burial tomb?

**Read Luke 24:1-12**

10. Who believed that Jesus had risen and who didn't?

11. Why didn't the disciples believe the women?

**CONCLUSION**

12. What does it take to convince people of Jesus' death and resurrection?

## Study 9, Luke 24:13-35

**BETTER SUNDAY**

(Mar 24 – Mar 30)

**INTRODUCTION**

1. What is it that you find most difficult in studying the Bible?

**BIBLE STUDY****Read Luke 24:13–35**

2. Before meeting Jesus how do you think the two disciples felt?

3. What does their description of Jesus (vs 19-21) say about their faith?

**“redeem Israel” v21.** Clearly, for them [the two disciples], this referred (as Luke has been saying all along) to the new Exodus: just as Israel had been ‘redeemed’ from slavery in Egypt at the first Passover, so they had hoped that now Israel would be ‘redeemed’, that God would purchase her freedom. They hoped that Israel would be liberated once for all from pagan domination, free to serve God in peace and holiness. From Luke for Everyone by Tom Wright p 294.

4. Why does Jesus rebuke them?
5. What is said in the following verses from Moses and the Prophets about Jesus’ suffering and glory?
  - (a) Genesis 3:14-15
  - (b) Numbers 21:4-9

(c) Psalm 22:1-8

(d) Isaiah 53:1-12

6. What does v27 say about the Old Testament?
7. How should we read the Old Testament?
8. Why didn't Jesus just tell them it was him from the start?

## **CONCLUSION**

9. How would it be to have Jesus teach us the Bible? Does he already do that for us?

**INTRODUCTION**

1. What was the hardest thing for you to believe before the Lord opened your heart and mind to faith in Jesus?

**BIBLE STUDY****Read Luke 24:36–53**

2. Who is Jesus talking to (read also Luke 24:33-35) and where are they?
3. What does Jesus do to prove he is physically amongst them? Why do you think he does this?
4. What emotions would the disciples have experienced in the course of these 18 verses?
5. What does the passage tell us about the type of body Jesus had after his resurrection?
6. What sort of body will we have at the resurrection (read also 1 Cor 15:20-23)?
7. Jesus repeats the things he told Cleopas and friend about fulfilling the Scriptures (Luke 24:25-27). Why was this so important?

8. What are Jesus' instructions for his disciples?
  
  
  
  
  
  
  
  
  
  
9. In what sense have Christians today been a witness to the resurrection of Jesus?

## **CONCLUSION**

10. What was the most memorable thing you've learnt or experienced in doing these studies this term?
  
  
  
  
  
  
  
  
  
  
11. Looking back over these studies what is the most significant thing you can apply to your life in the times ahead?
  
  
  
  
  
  
  
  
  
  
12. How can we produce better study booklets? Please let Kerry or Ed know your comments, good or bad, on these studies and indicate how we can do better next time.

## Luke ch 19 (the missed study)

### INTRODUCTION

Money plays a big part in our lives as it did in the lives of people in Jesus' time. It is appropriate then that the Bible speaks much about money. In Luke ch 18 we saw how the love of money and wealth kept someone out of the kingdom of God (see study 3). In this chapter we see a different way of dealing with the same issue.

### BIBLE STUDY

#### Read Luke 19:1-10 Zacchaeus

1. What does Jesus do?
  
2. What does Zacchaeus do?
  
3. How is this a good example of repentance?
  
4. Why did people think Jesus was a bit "sus" by going off with Zacchaeus?
  
5. Would we experience the same "flak" if we hung around disreputable people like junkies, pros and gang members? What would you do about coping that sort of flak?
  
6. Does a Christian need to repent?

#### Read Luke 19:11-27 Parable of the Ten Minas

"Matthew records a parable similar to this one of 'The Pounds' ['The Ten Minas']; his is usually known as the parable of 'The Talents' [Matt 25:14-30]. There is no reason why Jesus should have not have used the same story-outline on more than one occasion, even to make rather different points. . . . The story was founded on fact. At the death of Herod the Great, his son Archelaus had (like the nobleman) to undertake a long journey 'to receive kingly

power' (19:12). He could not be king in Judea until his claims had been ratified by the imperial government in Rome. And there was a deputation of his subjects, like the one in 19:14, which went to Rome to lodge a petition against his claims; the reason in this case was a deserved unpopularity." From The Message of Luke by Michael Wilcock p 173-174.

7. How does this parable dispel the idea that "the kingdom of God was going to appear at once" Luke 19:11?
8. One interpretation of this parable is that it is about God and Israel. God punished Israel by sending them into exile but he left them with the valuable resources of his Word, the law, the prophets, their faith etc. He is coming back to judge how Israel has used those resources. How is this parable about both mercy and judgement? What about the people who didn't want the king to rule over them?
9. How should 21<sup>st</sup> century Christians apply this parable, if at all? Does it imply we need to work for our salvation?

### **Read Luke 19:28-40**

10. Why does Jesus ride into Jerusalem on a colt and not a war horse (read Zechariah 9:9-10)?

**Zechariah** was a prophet who was involved in rebuilding the temple after returning from exile. His visions were of hope, judgement and the coming Messiah.

11. How do the disciples respond?
12. Read Ps 118:26-27 which is quoted in Luke 19:38a. How do these verses from the psalm fit in with what is happening in Luke 19?

**Psalm 118** describes the thoughts of the psalmist who is surrounded by his enemies but saved by the Lord. He writes about reliance and trust in God and looks forward to a time when the righteous will have intimate fellowship with God.

13. Read the rest of Ps 118. What other verses in this psalm are applicable to what Jesus is about to do in Luke's gospel?

### **Read Luke 19:41-48**

**Jerusalem.** Probably the 'Salem' of which Melchizedek was king; taken from the Jebusites by David; became capital and holy city of Israel . . . here Solomon built the Temple, . . . Nehemiah rebuilt the walls [after the exile]. Jesus foresees the ruin of the nation's capital, the royal city in which his ardent supporters expect him shortly to mount the throne. . . . He is indeed 'the King who comes in the name of the Lord' (19:38); but as he comes in sight of his presumed capital, what he sees in prospect is a smoking, desolate ruin. From The Lion Handbook to the Bible article by Terence Mitchell p 672 and The Message of Luke by Michael Wilcock p 175.

14. What was hidden from their eyes v42?
15. Why was Jesus angry v45 - 46?
16. Why were the chief priests, the teachers of the law and the leaders among the people angry v47?

### **CONCLUSION**

17. Looking back over Luke ch 19 what were your personal reactions to the events in this chapter?
18. What emphasis do you put on the various things that happen in your life compared to things of eternal significance?

**Prayer Points**