

LUKE 9-19

JESUS' JOURNEY TO JERUSALEM..
.. AND WHAT HE TAUGHT ALONG THE WAY



Bible Studies in the Luke's Gospel
Gympie Presbyterian Church

GROWTH GROUPS – TERM 1 2016

Although we call them *Bible Studies* our time together each week is **more than just a Bible Study** – we also want to **pray, and share our lives together**. However, it's time spent studying the Bible that ought to shape everything else that we do. In our Bible Study time this term we will be looking at Jesus' teaching of his disciples in Luke's gospel chapters 9-19.¹

AN INTRODUCTION TO LUKE'S GOSPEL

Of the four gospels, the Gospel according to Luke gives the most detailed account of Jesus' birth. It is the only gospel which records the parables of the Good Samaritan and of the Prodigal Son. It is also the only gospel with a sequel, with the NT book of Acts picking up where the Gospel finishes.

This Gospel is attributed to Luke, a doctor who travelled with the apostle Paul and who was with Paul when he wrote what is believed to be his last letter (2 Timothy 4:11). Luke claims he has carefully investigated everything and that he writes for the benefit of Theophilus. Consider the way both Luke and Acts begin:

Luke 1:1-4 (NIV)

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

Acts 1:1-2 (NIV)

"In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen."

Luke's Gospel falls neatly into four sections:

Luke 1:1-4:13 – **Introductions**

Luke 1:1-4 – Preface

Luke 1:5-2:52 – The birth of John and of Jesus

Luke 3:1-4:13 – Preparation for Jesus' mission

Luke 4:14-9:50 – Jesus in **Galilee**

Luke 9:51-19:44 – From **Galilee to Jerusalem**

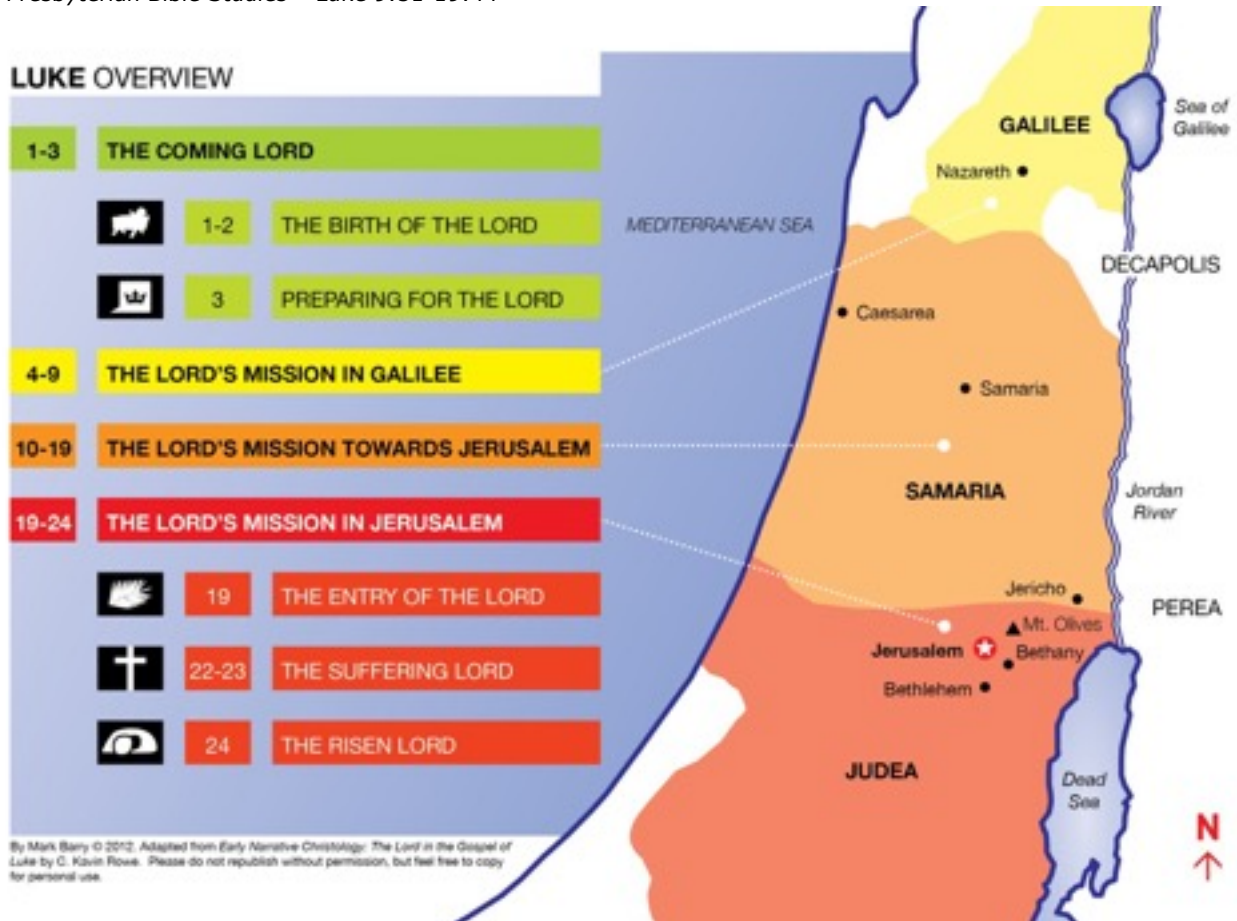
Luke 19:45-24:53 – Jesus in **Jerusalem**

Luke 19:45-21:38 Jesus in Jerusalem

Luke 22:1-23:56 – The Crucifixion

Luke 24:1-53 – The Resurrection

¹ These studies are based on material originally written for Kenmore Presbyterian Church.



Used with permission http://visualunit.files.wordpress.com/2012/02/luke_outline1.jpg

We will study the third section (Luke 9:51-19:44) in Growth Groups while we cover the second sections at Church on Sundays (Luke 3:1-9:50).

Luke 9:51-10:24	Study 1 - The Blessing of Sight
Luke 10:25-11:13	Study 2 - Loving God and Loving Your Neighbour
Luke 11:14-54	Study 3 - The Darkness of the Human Heart
Luke 12:1-48	Study 4 - Beware of Hypocrisy, Riches, and Being Unprepared
Luke 12:49-14:24	Study 5 - Guess who's Coming to Dinner?
Luke 14:25-15:32	Study 6 - Lost and Found
Luke 16:1-17:10	Study 7 - Money Money Money
Luke 17:11-18:8	Study 8 - Faithfully Waiting for the King
Luke 18:9-19:10	Study 9 - Humble Servants

In Luke 9:51 we read that Jesus 'resolutely set out for Jerusalem', and in Luke 19:28ff Jesus enters Jerusalem on the back of a donkey. All the teaching that sits between these verses is likely summarised by Luke in Acts 1:2 as Jesus "giving instructions through the Holy Spirit to the apostles he had chosen." You could say that we are studying Jesus' discipleship training.

Study 1

THE BLESSING OF SIGHT

Luke 9:51-10:24

PRAYER

Pray for things you have discussed since arriving today/tonight. Also pray for:

- New-comers to church in recent weeks.
 - Friends and family who are not yet Christians.
 - For the children of our church, and Sunday School teachers.
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The Road to Jerusalem

Luke 9:51 is a significant turning point in the Gospel according to Luke. Up to this point we read about Jesus' ministry in the region of Galilee. Now we are told the time is approaching for Jesus to return to heaven—so he turns his face to Jerusalem and begins a determined journey to the place where he will suffer, die and rise again. The journey carries us along to Jesus' entry into Jerusalem on a donkey in Luke 19:28-44.

Much of what is recorded between Luke 9:51 and Luke 19:44 constitutes Jesus' teaching and preparing his disciples, calling to mind the summary Luke gives in Acts 1:1-2 "*In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, **after giving instructions through the Holy Spirit to the apostles he had chosen.***"

It is unlikely that the events and teaching in these chapters are recorded chronologically for us. But there is no doubt that they are assembled as an orderly and purposeful account with the intention of persuading Theophilus (and others) of the truth of what he has been taught about Jesus (c.f. Luke 1:1-4).

Read Luke 9:51-62

We will return to consider the Samaritans again next week. For now focus on the way people respond to Jesus.

Why was Jesus not welcome in a Samaritan village?

How does Jesus respond to the eagerness of the disciples to see the Samaritans punished?

Luke does not name the three men he mentions in verses 57-62. Why do you think Luke tells us about them? What point is he making?

Read Luke 10:1-16

What do you think Jesus means when he says "The harvest is plentiful, but the workers are few"? (Does Luke 3:15ff help us here?)

Given what we have read so far (in Luke 9:51-62) and the tone of Luke 10:1-4, what sort of response do we expect the 72 will have?

How are the 72 to respond when they are welcomed?

How are the 72 to respond when they are not welcomed? (Do you remember what happened to Sodom in Genesis 18-19? Why might Jesus mention Sodom?)

Have a look back over Luke 10:1-16. What message are the 72 being sent to preach?

Is the 'nearness' of the Kingdom of God a good thing, or a bad thing?

The towns of Korazin, Bethsaida and Capernaum each receive a mention. They are three places in Galilee. Luke has already told us about Jesus' time in Galilee but he has not previously drawn such attention to these towns. The condemnation of them for not responding appropriately to 'miracles' performed in them may well make you want to go and re-read Luke 1-9. Also, Jesus seems more lenient with the Samaritan village (Luke 9:51-56). We'll return to that next week.

Read Luke 10:17-24

The 72 return very excited. In what way does Jesus redirect their enthusiasm?

Why does Jesus praise His Father in heaven?

Who are the ones that are blessed? (How does this compare with Luke 2:25-35)

Think it through

If the 72 had visited our village, would they have made themselves comfortable?

What is it that you rejoice about? And do you need your joy and enthusiasm redirected?

Are you blessed?

Looking back over this section of Luke's Gospel it is people's individual and corporate response to Jesus which seems to be the common thread which runs through. In the midst of negative responses and strong words of condemnation Luke highlights Jesus' joy and the disciples privileged position – as those who see, and hear.

PRAYER

Thank God for enabling us to hear about Jesus and for the way God has opened our eyes to see. Pray that God would continue to shape and redirect your Joy and enthusiasm.

Study 2

LOVING GOD AND LOVING YOUR NEIGHBOUR

Luke 10:25-11:13

PRAYER

Pray for things you have discussed since arriving today/tonight. Also pray for:

- Other Bible study groups.
 - RI in local schools.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
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The passage for today addresses the way followers of Jesus relate to God and to others. Luke 10:25-37 begins with a question from an 'expert in the law' and leads to an exhortation to 'love your neighbour as yourself.' Then in Luke 10:38-42 we see Mary commended for dropping everything to listen to Jesus. Finally, in Luke 11:1-13 the disciples ask Jesus to teach them how to pray. **We will spend our time focussing on Luke 10:25-37**, but first, some introductions...

The Samaritans are the remnant of the northern tribes of Israel. After King Solomon's death Israel became divided. Jeroboam son of Nebat rebelled against Solomon and asserted his right to be king rather than submit to Solomon's son Rehoboam. Jeroboam established himself in the north and set up 'worship' centres around two golden calves – as an alternative to 'worship' at Jerusalem in Rehoboam's kingdom (1 Kings 11-12).

Later the king of Assyria captured the north, deporting many, and importing people from elsewhere to intermingle. The result was a blended people with a blended religion. The map on page 3 gives an idea of where Samaria is. The Samaritans were focussed around Mount Gerizim and their religion was built around a form of the Law of Moses (first five books of our Bible with variations).

Re-read Luke 9:51-54

What do the disciples want to do to the Samaritans?

Jewish hostility toward Samaritans goes back a long way and perhaps the disciples think they are responding appropriately. You should have a footnote on v54 in your Bible, giving a variant: "even as Elijah did". If you read 2 Kings 1, you'll see Elijah called down fire from heaven, just as the disciples want to. But the disciples seem overzealous, and Jesus rebukes them.

Read Luke 10:25-37

Who is it that approaches Jesus to test him?



Where does Jesus direct him for the answer to his own question?²

Based on the man's answer, do you think it is easy or hard to receive eternal life?

What is the man's follow-up question? Why might he ask that?

The expert in the law was just that. He knew his stuff. He would have recited the 'shema' (Deut. 6:5) regularly. As we see time and time again Jesus turns everything upside-down. Jesus addresses the heard-hearted attitude the Jews had toward Samaritans – whom they considered 'outsiders' and not worthy of eternal life.

Run your eyes over Luke 10:30-36. Who are the prospective neighbours in the story?

How do you think the expert in the law felt as he answered Jesus' question (verse 36-37)?

Think it through

Have Israel shown love for their neighbour, the Samaritans? Where does that place them as a nation?

How does Jesus himself follow his own advice?

Within the Law itself God anticipates his people *will* disobey. But there is still hope.

Read Deuteronomy 30:1-6

Who will make it possible for people to love God?

God transforms hearts through the finished work of Jesus. As followers of Jesus, with renewed hearts, we can love God and we can strive to love others.

Think it through

How does Luke 10:25-37 challenge you?

In what ways do you need to change?

If you have time, read Luke 10:38-11:13 as well.

PRAYER

Thank God for transforming and renewing your heart and ask God to continue to change you so that you love God and love others.

² the footnotes in your bible should show you the passages the man quotes.

Study 3

THE DARKNESS OF HUMAN HEARTS

Luke 11:14-54

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Your neighbours.
 - A missionary overseas.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
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Background Reading: Read Isaiah 35 and discuss the picture of hope painted by the prophet.

Isaiah looks ahead to a time when God will come. The eyes of the blind will be opened, the ears of the deaf will be unstopped, the lame will walk **and the mute will shout for joy**. The redeemed will travel a highway to Zion/Jerusalem where there will be everlasting joy. Sorrow and sighing will flee.

The opening chapters of Luke lead us to expect that Jesus is the one who will bring in the fulfilment of these types of prophecy. Luke told us that Jesus resolutely set out for Jerusalem (Luke 9:51). But instead of a warm and joyful welcome we begin to see what lies ahead for Jesus will be opposition, particularly from the Pharisees and teachers of the law. These people do not see, nor do they hear.

Read Luke 11:14-28³

How do people demonstrate they are not seeing or hearing Jesus properly?

Read Luke 11:29-36

In verse 16 people tested Jesus by asking him for a 'sign from heaven'. What 'sign' does Jesus say is the only one they will be given? And what exactly **is** that 'sign'?⁴

What is Jesus calling on 'this generation' of Israelites to do:

in verses 28-32, and

in verses 33-36?

³ It is likely that Beelzebub here in Luke 11 is a variation on the same name as Baal-Zebub in 2 Kings 1:1-6, 16-17.

⁴ Jonah 1:1 and 3:1-10 might help.

As we read on Luke turns the focus from the response of the crowd and onto the leaders in Israel.

Read Luke 11:37-44

What issue causes a stir at dinner? And what is Jesus more concerned with?

What three 'woes' does Jesus direct at the Pharisees?

Read Luke 11:45-54

What three 'woes' does Jesus then direct at the 'experts in the law'?

What are the similarities and differences between these and the 'woes' directed at the Pharisees?

Think it through

Are the Pharisees and teachers of the law any better-off or any worse-off, than the crowd?

If the crowds and the leaders had eyes to see and ears to hear, how might they have received Jesus?

Are there ways in which we place burdens on others, in a way similar to the Jewish leaders?

Are there ways in which we can be hypocrites like the Pharisees?

The people of Israel fail to recognise who Jesus is and they fail to listen to him. This section of Luke's Gospel concludes with the Pharisees and teachers of the law fiercely opposed to Jesus and determined to catch him out (verses 53-54).

Israel and her leaders are in the spotlight, but we need to recognise that we are no different. The darkness of human hearts makes it impossible for us to see Jesus for who he is, or to listen to what Jesus says. Even the little which we hear, we manage to twist. It is only God who can change hearts.

More Background Reading: Read Ezekiel 36:22-27

How does God promise to lift the burden from Israel? And how does Jesus do that?

PRAYER

Ask God to continue to work in your own heart by the Spirit, and pray for friends and family members who need to start listening to Jesus.

Study 4

BEWARE OF HYPOCRISY, RICHES AND BEING UNPREPARED

Luke 12:1-48

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Those in our church family who are unwell.
 - People in your work-place and neighbourhood.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
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Despite being among a crowd of many thousands Jesus focusses his words on his disciples (12:1). Jesus warns them to avoid hypocrisy, seeking to please men, and dependence on material possessions. He tells them not to be anxious and to stay focussed on the Kingdom of God.

We will skip over Luke 12:1-12 (or you may like to read through it briefly). In these verses Jesus warns his disciples against the hypocrisy of the Pharisees as well as the burden others place on them (we encountered these dangers in last week's study). Jesus adds that what is more important than the approval of others is approval from the Son of Man. The Son of Man is Jesus.

Read Luke 12:13-21

Jesus says he uses parables to instruct his disciples in a way that is 'veiled' to outsiders (Luke 8:9-10). The parables are memorable stories with a single punch-line or main-point.

What issue triggers Jesus to tell this parable?

What is the main point of the parable?

In what way is the man in the parable foolish?

Think it through

Jesus likens fighting over an inheritance to building bigger barns—a way that material greed expresses itself. He then draws out the foolishness of accumulating wealth. If only we could each see things with such clarity.

How can we 'be on your guard against all kinds of greed'?

How might we be 'rich towards God'?

Read Luke 12:22-34

How do these verses build on the parable of the rich fool?

How do these verses grow our understanding of what it means to be 'rich towards God'?

Think it through

The way God cares for ravens, lilies, grass ... ought to reassure us of God's concern for us his creatures. However re-read vs 22-23 and take a quick look ahead at Luke 24:49 and talk about the sort of food and clothing God might be more concerned with

The issue of wealth and greed opens up a 'can of worms' for us doesn't it. It is very easy for us to get caught up in the world, worried about surviving in the world, greedy for the things of the world. But that amounts to folly and shows incredible short-sightedness. Rather than storing up in this life, we ought to be storing up treasure in heaven. So, as wealthy Australian Christians, what should we do with what we have? How ought we be generous? If all we plan to do is give what we have to our children, then are we modelling the right thing to them? Are we simply building in them the desire to fight over their inheritance? How can we be rich toward God and model that to our children?

Keep thinking, praying and talking about these things. For now read on and see how Jesus continues to direct his disciples priorities.

Read Luke 12:35-40

In the last section we were not to worry about what we wear. How are followers of Jesus being urged to dress now?

Why is it important to be dressed and ready?

Read Luke 12:41-48

Can you see an answer to Peter's question? What is it?

Think it through

Looking back over all we have covered, what themes can you see running through this section of Luke's Gospel?

Do you think we are dressed and ready for the Son of Man to return?

Do you think we are rich towards God?

PRAYER

Ask God to keep shaping your priorities – so that you are not foolishly attached to material things, but instead rich toward God and eager for Jesus to return.

Study 5

GUESS WHO'S COMING TO DINNER?

Luke 12:49-14:24

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Jared in Turkey.
 - Other churches in the Wide-Bay/Sunshine Coast Presbytery.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
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Today we are considering a large section of Luke's Gospel which concludes with Jesus' parable of a great banquet. We'll begin with the parable and let *it* shape what we see in the rest of the passage.

Read Luke 14:15-24

Why does Jesus tell this parable?

Who ends up eating at the banquet? Who is excluded?

What is surprising about this?

Who do you think the various characters in this parable refer to?



This parable occurs at the climax of a number of events and parables that focus on the Kingdom of God. As with all the parables in Luke the events help us to understand the parable and the parable helps us to interpret the events. So keep this in mind as we go back and see the events that lead up to this.

Read Luke 13:10-17

What is significant about the *day* this healing occurred?

How does the synagogue ruler approach the Sabbath? How does Jesus?

How does Jesus' relationship to the Sabbath show what life is like with Jesus in charge (i.e. in the Kingdom of God)?

Jesus already had a run in with the Pharisees regarding the Sabbath (6:1-11). In chapter 13 the differences between Jesus and the Pharisees introduces a section where the Kingdom of a God is the major theme, particularly *who* is *in* his kingdom.

Read Luke 13:18-21

These two parables both tell us what the Kingdom of God is like. What is the same in each of these parables? What is different?

Read Luke 13:22-30

Who is 'in' the Kingdom? Who is excluded? Why is this surprising?

How does this illustration of the *narrow door* help to understand the parable of the banquet?

What does it mean for the 'first to be last'?

Read Luke 13:31-35

Since 9:51 Jesus has had his face resolutely set toward Jerusalem. Although this isn't the first time that Jesus has talked of his death (9:22-23, 12:50) we now hear clearly what Jesus expects will happen when he reaches his destination.

What does Jesus wish to do for Jerusalem?

Why will that not occur?

How does Jesus' warning continue to explain how a person enters the Kingdom of God?

The parable of the banquet we read at the start comes in the context of an actual banquet. At this banquet we continue to see the contrast between the Pharisees and Jesus and between those who are included and excluded from the Kingdom.

Read Luke 14:1-14

How does the question of Sabbath continue to show the difference between Jesus and the Pharisees?

At this meal Jesus is teaching about more than good manners (though what he says has lots to do with Christian values).

What does Jesus teaching about 'guest lists' explain about the Kingdom of God?

What does Jesus' teaching about 'seating plans' illustrate how we should approach the Kingdom of God?

Think it through

As Jesus said, it is very easy to try to enter the narrow door but never walk through. How might we find ourselves on the outside? How can we know that we're on the inside?

How does the pictures of *who* is invited and who is included in God's Kingdom encourage us in evangelism?

How does God's invitation impact what Christian hospitality looks like?

PRAYER

Thank God that he has invited even people like you and me to his banquet.



Study 6 LOST AND FOUND Luke 14:25-15:32

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Queensland Theological College.
- New-comers to church over the past few weeks.
- How did last week’s Bible Study shape your prayers? Pray again in a similar way.

Luke 15 contains some much loved parables, parables that remind Christians of the joy that God has in finding things that were lost, the joy when even one sinner repents. However, before we get to these parables, our passage today begins by reminding us of the radical challenge placed before those who are found by Jesus.

Read Luke 14:25-35

What is the point of the two examples?

How is following Jesus like building a tower or waging a war?

How could a disciple of Jesus lose their *saltiness*?

Read Luke 15:1-10

What is causing the religious leaders concern?



Fill out the following table from the two parables in 4-10

	What does it cost to <i>find</i> ?	How does the <i>finder</i> respond?
Lost Sheep		
Lost Coin		

What reality is Jesus describing by these parables?

Jesus spoke these parables to the religious leaders (v3). How do you think they would respond to these two parables?

In this trio of parables Jesus leaves the best to last. The first two parables focus on 'rejoicing in heaven' when a lost one is found. In the final parable Jesus finishes with a sting. The challenge for us as we read this well known parable is to be asking which son we are?

Read Luke 15:11-32

In what ways is younger son *lost*?

How would you describe the younger son's attitude to his father in 17-19, 21?

How would you describe the father's attitude to his son in 20, 22-24, 31-32?

How does this response compare with the previous parables?

How would you describe the older son's attitude to his father and brother in 25-30?

Jesus spoke these parables to the religious leaders (v3). How do you think they would respond to this final parable?

Think it through

What has it cost you to be a follower of Jesus? What has it cost God to find you?

When we read the parable of the two sons we often identify with the younger son. In what ways are you like that son? How should this parable cause you to respond to God?

The parable of the two sons was directed at the religious leaders. In what ways are you like them? How should this parable change the way you think about God and about 'tax collectors and sinners'?

PRAYER

Thank God for unmerited salvation, mercy, forgiveness and restoration. And pray that we would be just as excited and over-joyed to see others experience that same mercy.

Study 7
MONEY MONEY MONEY
Luke 16:1-17:10

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Friends and family who don't follow Jesus.
 - Our Church Session and Committee of Management.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
-

In this chapter we come across one of the more obscure of parables. To help us to understand this parable, we'll begin by looking at Jesus' teaching about money that follows it.

Read Luke 16:10-16

Why is it important to be faithful with earthly things?

Why can't we serve both God and money?

What ramifications did the Pharisees' love of money have for them before God?

The parable at the start of verse 16 is notoriously difficult. At first glance it reads as if Jesus is recommending fraud and corruption! As we read this parable (and others) we need to hear John Calvin's warning that 'to inquire with great exactness into every minute part of a parable is an absurd mode of philosophising.' So as you read it (1) remember verses 10-16 and (2) keep looking for the *big idea* or the *vibe*. Don't get lost in the details!

Read Luke 16:1-9

Who is this parable spoken to?

What is the manager's dilemma? How does he solve it?

Why does the master commend the manager?

In what way does Jesus want his disciples to imitate the shrewd manager?

The next parable that Jesus tells continues speaking about the effects of money, but this time Jesus is speaking to the Pharisees 'who loved money' (v14). Once again we



need to remember Calvin's warning about reading parables - don't get lost in the details!

Read Luke 16:19-31

How does this parable expand on the teaching that 'you cannot serve both God and money'?

How does this parable rebuke the Pharisees?

Think it through

Are you generous and faithful with money?

Do you live as if you could serve both God and money?

--- only continue here if you have time ---

The teaching in Luke 17:1-10 isn't clearly linked to the preceding section, nor are the topics easily linked to each other.

Read Luke 17:1-10

What attitude to sin should Jesus' followers have?

What makes the disciples realise that they need more 'faith'? What does Jesus say that they can do with even small faith?

What is Jesus illustrating about the Kingdom of God in his illustration of servant hood?

Think it through

We sometimes relate to God as entitled servants, thinking that 'I deserve better than this'. How does Jesus illustration of unworthy servants challenge the way we relate to God?

Who do you need to forgive?

PRAYER

Thank God for the underserved blessings he has given us. Ask God to help you use what he has given you for his glory and Kingdom.

Study 8
FAITHFULLY WAITING FOR THE KING
Luke 17:11-18:8

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- RI in our local schools.
 - Those who govern us.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
-

What does *faith* mean? What does it look like to *faithfully* respond to Jesus? In Luke 17:11-18:8 we'll see Jesus heal, teach, and speak in parables. Tying these three sections together is the idea of faith—do people faithfully respond to Jesus or not?

Read Luke 17:11-19

Why do you think that the race of the thankful leper is mentioned? ⁵

What is the place of faith in this event? ⁶

Think it through

Stop and say thanks to God and praise Him for his goodness to you.



Source: commons.wikimedia.org

The Samaritans trust in Jesus has brought him not only *cleanness* from disease, but salvation, a seat in the Kingdom of God. The Jews of Jesus' day were looking for the kingdom of God, but they couldn't see what was right in front of them.

⁵ hint: compare with 9:52-56, 10:25-37

⁶ note: verse 19 is literally 'your faith has saved you'

Read Luke 17:20-37

Glance back to these passages we've previously read (9:57-62; 10:1-12; 11:14-23; 13:28-30; 14:15-24; 16:16-17). What do we know so far about the 'Kingdom of God'?

What do we learn here about the Kingdom of God?

What is similar between the days of Noah and the days of Lot?

In what ways will the 'day of the Son of Man' be like the days of Noah and Lot?

How can you be prepared for the 'day of the Son of Man'?

Read Luke 18:1-8

What does Luke say is the point of this parable?

How is God like the unjust judge? How is he not like this judge?

In the light of what Jesus has just taught (17:20-37), what is the 'justice' that should be asked for?

What is faithful prayer?

Think it through

Are you prepared for the 'day of the Son of Man'? Are your friends and family?

What have you given up praying for? How does the parable of the widow challenge your view of prayer?

PRAYER

Thank God that he hears our prayers and responds lovingly and justly. Ask God to bring justice and salvation.

Study 9
HUMBLE SERVANTS
Luke 18:9-19:10

PRAYER

Pray for the things you have discussed since arriving today/tonight. Also pray for:

- Friends and family we would like to invite to church over Easter.
 - Plans for Church in term 2.
 - How did last week's Bible Study shape your prayers? Pray again in a similar way.
-

Luke 18:9-19:10 gives lots of pictures of what it means to follow Jesus and be part of the Kingdom of God. As we've seen already in Luke's Gospel, the Kingdom of God is a place where the 'first will be last' and the 'humble will be exalted'. In this study we'll see this again as we see who enters the Kingdom and who is excluded.

Read Luke 18:9-17

How does this parable show that the 'humble will be exalted'?

How does Jesus' response to the children show that the 'humble will be exalted'?

How can you receive the Kingdom of God?

Read Luke 18:18-30

How can someone inherit eternal life?

How does the event with the rich ruler show that the 'humble will be exalted'?

Think it through

In what ways are you tempted to be like the Pharisee or the rich ruler?

Read Luke 18:31-43

Why do you think the disciples didn't understand what Jesus said? What may have they been expecting to happen when they reached Jerusalem?

Why do you think that people rebuked the blind man?

How does this event show that the 'humble will be exalted'?

Read Luke 19:1-10

What similarities are there between the little children, the blind man, and Zacchaeus?

How does Jesus respond to Zacchaeus?

How do the people respond to Jesus' invitation to Zacchaeus?

How does Zacchaeus respond to Jesus?

How does the conversion of Zacchaeus show that 'the humble will be exalted'?

Think it through

'How hard it is for the rich to enter the kingdom of God.' These are scary words. How do Jesus' words to the rich ruler challenge you?

Three times people are stopped from approaching Jesus. This suggests that this could be more common than we'd like to think!

How are we also guilty of stopping little children, the blind, or a 'Zacchaeus' from coming to Jesus?

Are there things we need to change in our family/church/personally to be as welcoming as Jesus is?

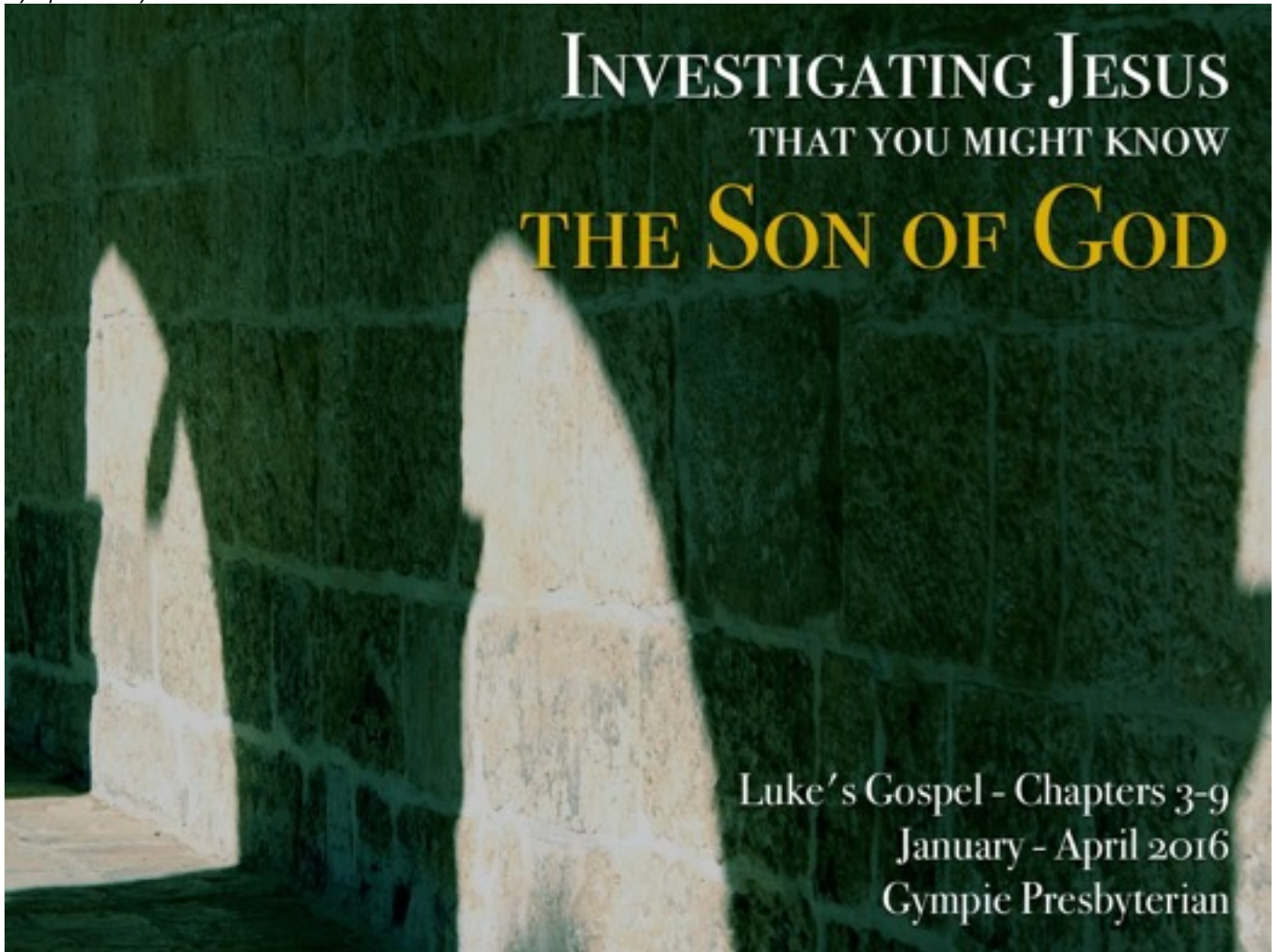
PRAYER

Ask God to continue to humble you and grow your appreciation of His mercy and forgiveness.

Look back over these studies and thank God for all you have learned and been reminded of.



Source: commons.wikimedia.org



The first nine chapters of the Gospel of Luke introduce Jesus – the Son of God, the promised saviour, the Messiah, a light for Gentiles and glory for Israel. These chapters are an orderly account, written to persuade, convince, and reassure.

If you are a follower of Jesus this is an encouraging and inspiring part of the Bible. If you are not a follower of Jesus – this is a good place to start investigating Jesus.

We will be studying Luke 1-9 at church.