

“THAT YOU MAY HAVE CERTAINTY”

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• LESSON 1 •

Luke 1:1-38 • The Births of John and Jesus Foretold

1. Carefully read Luke's introduction in 1:1-4. What do you see of importance? Why is Luke writing this account? How should we look at what he has compiled?
2. When Luke writes something like, "In the days of Herod, king of Judea..." why should we pay attention? What value is there in framing his account in this way?
3. Who were Zechariah and Elizabeth (1:5-7)?
4. Take a moment to read Malachi 3-4. How do they relate to Luke 1:8-17?
5. In your own words, what is the angel of the Lord saying in Luke 1:16-17?
6. The angel identifies himself as Gabriel. Where else have we heard that name? What do we learn about angels from Luke 1:19?
7. Does Luke 1:18-25 sound familiar? Do any Old Testament examples come to mind?
8. What do the incredible things Gabriel promises to Mary mean in Luke 1:26-33?
9. Why is the angel's answer in Luke 1:35 so important to understand?
10. Take a moment to marvel at Mary's response in Luke 1:38. Is there anything we can learn from her example?

• LESSON 2 •

Luke 1:39-80 • Mary's Song of Praise and Zechariah's Prophecy

1. When we read that Elizabeth was “filled with the Holy Spirit” (1:41), what are we being told?
2. “And why is this granted to me that the mother of my Lord should come to me?” (1:43). In what way is this an absolutely incredible statement?
3. What valuable insight are we given about Mary in Luke 1:45?
4. How would you summarize Mary's poetic praise in Luke 1:46-55? In your own words, what is she saying? How does the overall message relate to the upcoming birth of her son?
5. Why were Elizabeth and Zechariah so intent on naming their son John (1:57-66)?
6. We can only speculate, but why do you think John's tongue was immediately loosed once he wrote on the writing tablet, “His name is John” (1:63-64)?
7. Upon being given the ability to open his mouth again, Zechariah immediately blesses God (1:64). Why?
8. “And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, and all who heard them laid them up in their hearts, saying, ‘What then will this child be?’” (1:65-66). What might someone familiar with Old Testament history have thought of these incredible events?
9. Take your time with Zechariah's profound prophecy. What stands out to you in these phrases?
 - “Blessed be the Lord God of Israel, for he has visited and redeemed his people”
 - “He has raised up a horn of salvation for us in the house of his servant David”
 - “As he spoke by the mouth of his holy prophets from of old”
 - “To show the mercy promised to our fathers and to remember his holy covenant”
 - “You, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways”
 - “Because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace”

• LESSON 3 •

Luke 2 • The Birth and Childhood of Jesus

1. Luke 2:1-7 is Luke's account of several circumstances surrounding Jesus' birth. Did it "just so happen" that Jesus was born in Bethlehem? How do we know? And what can we learn?
2. "For unto you is born this day in the city of David a Savior, who is Christ the Lord" (2:11). Each one of those designations is important. What do they communicate?
 - Savior –
 - Christ –
 - The Lord –
3. Luke 2:12 is almost jarring having just read Luke 2:11. In what way? Again, what can we learn?
4. "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (2:14). Of all the things the heavenly host could proclaim, why this?
5. Is there anything we can learn from the details provided by Luke in Luke 2:18-19?
6. "And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb" (2:21). What does that name mean?
7. Luke 2:22-24 documents what was done in accordance with "the Law of Moses" in Leviticus 12:1-8. What brief glimpse are we given into the circumstances of Joseph and Mary from Luke 2:24 in light of Leviticus 12:8?
8. How would you summarize the incredible encounter of Joseph and Mary with Simeon in Luke 2:25-35? What stands out to you about his prophetic words?
9. What should we make of Luke's description of the prophetess Anna and her actions in Luke 2:36-38?
10. What do we learn about Jesus from Luke's account of the trip to Jerusalem in Luke 2:41-52? How does it set the stage for what is to come in the rest of Luke's narrative?

• LESSON 4 •

Luke 3 • John the Baptist Prepares the Way

1. “The word of God came to John the son of Zechariah in the wilderness” (3:2). What does Luke want us to understand about what we are going to hear from John?
2. Luke draws a connection between John’s actions in the region around the Jordan (3:3) and words written by the prophet Isaiah (3:4-6). Why? What is the significance of the connection?
3. In light of all the wonderful things we’ve heard in Luke 1 and 2, why would John bring up “the wrath to come” (3:7)?
4. “Bear fruits in keeping with repentance” (3:8a) was John’s charge. What does this mean? What does it look like, practically speaking?
5. John spoke ominous words in Luke 3:8-9. What do they mean? What did his audience need to understand and how did they need to respond?
6. What do you make of the questions of the crowds and John’s responses in Luke 3:10-14?
7. John’s answer in Luke 3:15-17 certainly seems to be profoundly important. In light of the rest of the New Testament, what is John foretelling?
8. While Luke only briefly mentions Herod and Herodias, other accounts give us more detail (see Matt 14:1-12 and Mark 6:14-20). How should we look at Herod’s example, especially in light of the rest of Luke 3?
9. What do we learn in Luke 3:21-22? How does it continue to set the stage for what is to come in the rest of Luke’s narrative?
10. Why does Luke immediately launch into a genealogical record in Luke 3:23-38? What is he communicating with this record and why is it an important part of his orderly account?

• LESSON 5 •

Luke 4 • Jesus is Tempted and Begins His Ministry

1. Jesus was “tempted by the devil” (4:1). Who is this tempter? What does “devil” mean?
2. “The devil said to him, ‘If you are the Son of God, command this stone to become bread’” (4:3). How would you describe this temptation, in your own words? And what can we learn from Jesus’ response (4:4)?
3. “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be yours” (4:5-7). How would you describe this temptation, in your own words? And what can we learn from Jesus’ response (4:8)?
4. “If you are the Son of God, throw yourself down from here, for it is written, ‘He will command his angels concerning you, to guard you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone’” (4:9-11). How would you describe this temptation, in your own words? And what can we learn from Jesus’ response (4:12)?
5. “And when the devil had ended every temptation, he departed from him until an opportune time” (4:13). How should we look at the last phrase of that verse? What is Luke communicating?
6. In the Nazareth synagogue (4:16-20), Jesus reads from Isaiah 61:1-2. What is he claiming by telling the crowd in Luke 4:21, “Today this Scripture has been fulfilled in your hearing”?
7. “Truly, I say to you, no prophet is acceptable in his hometown” (4:24). What did Jesus mean?
8. What is Jesus implying in his references to the widow of Zarephath and Naaman the Syrian (4:25-27) and why did the synagogue crowd react so violently (4:28-30)?
9. In Luke 4:31-41, what do the demons know with complete certainty? What were the implications for the people of Jesus’ day? And the implications today? Consider also James 2:18-19.
10. “I must preach the good news of the kingdom of God...” (4:42-44). What did Jesus mean?

• LESSON 6 •

Luke 5 • Jesus Calls the First Disciples

1. Luke 5:1-11 documents an incredible miracle of Jesus performed on “the lake of Gennesaret” (also known as the Sea of Galilee). Why did Simon Peter, as an eyewitness to the miracle, fall at Jesus’ knees and say, “Depart from me, for I am a sinful man, O Lord” (5:8)?
2. What did Jesus mean when he told Simon, “Do not be afraid; from now on you will be catching men” (5:10)?
3. Luke 5:12-16 documents the healing of a man who was full of leprosy. Why was it so incredible that Jesus “stretched out his hand and touched” that man (5:13)? And why would Jesus charge the man “to tell no one”?
4. “But [Jesus] would withdraw to desolate places and pray” (5:16). Is there anything we can learn from that simple statement as modern disciples of Jesus?
5. “Pharisees and teachers of the law” were sitting and listening to Jesus teach in Luke 5:17. Who were these Pharisees and teachers of the law?
6. “Man, your sins are forgiven you” (5:20). Why was this an absolutely incredible statement?
7. Think about what we have already learned of Jesus from Luke’s orderly account—the circumstances of his conception and birth, his temptations, his claim in the Nazareth synagogue, and the miracles. What else does Luke reveal about Jesus in 5:22? Why does this *still* matter?
8. What was the real lesson to be learned from Jesus’ healing of the paralytic in 5:17-26?
9. Why would what Luke documents in 5:27-32 have been so scandalous in the eyes of many? And what does Jesus mean in 5:32?
10. What can we learn from the question of the disciples of John in 5:33 and Jesus’ response in 5:34-39? What is the point Jesus wants his disciples to understand?

• LESSON 7 •

Luke 6 • The Lord of the Sabbath Chooses Twelve Apostles

1. Luke 6 begins with these words: “On a Sabbath.” When someone familiar with the Old Testament read this phrase, what would have immediately come to mind?
2. What was Jesus’ point in bringing up the example of David (6:3-4)?
3. “The Son of Man is lord of the Sabbath” (6:5). What does this claim mean? Why is it significant?
4. What is Luke’s point in recording Jesus’ healing of the man with a withered hand (6:6-11)?
5. “And when day came, he called his disciples and chose from them twelve, whom he named apostles” (6:13). What’s the difference? What does *disciple* mean? What does *apostle* mean? Is there any significance to the fact that Jesus spent all night in prayer to God (6:12) prior to naming these twelve men as apostles?
6. How would you summarize, in your own words, what Jesus is communicating in Luke 6:20-26?
7. Read and meditate on Luke 6:27-36. What does Jesus expect of his disciples when it comes to love?
8. Read and mediate on Luke 6:37-42. What does Jesus want us to understand and apply?
9. What is Jesus’ point in Luke 6:43-45? How does it relate to your own heart?
10. “Why do you call me ‘Lord, Lord,’ and not do what I tell you?” (6:46)? In what way does this continue to resonate as a piercing question? How does the parable (6:47-49) drive Jesus’ point home?

• LESSON 8 •

Luke 7 • The Messiah Has Come

1. Luke 7:2 mentions “a centurion.” When the typical resident of Capernaum saw or heard of a centurion, what would immediately come to mind? Why is his identity important to comprehending the full weight of this portion of Luke’s orderly account?
2. What do we learn about this centurion’s character from 7:4-5?
3. What do we learn about this centurion’s faith from 7:6-8? Why does Jesus “marvel” and say what he says to the crowd in 7:9?
4. Take a moment to revisit the first six chapters of Luke. What miracles have we seen performed by Jesus to this point? And what sets 7:11-17 as absolutely extraordinary?
5. Is there anything we can learn from the question of John the Baptist in 7:18-19?
6. What should we make of Jesus’ response to John’s question in 7:22-23? What does he mean?
7. “When John’s messengers had gone, Jesus began to speak to the crowds concerning John” (7:24). What does Jesus want the crowd to grasp in 7:24-28?
8. Jesus makes a comparison and important application in 7:31-35. What is he communicating?
9. In Luke 7:36-50, Jesus visits the house of a Pharisee named Simon. In 7:40, Jesus says to Simon, “I have something to say to you.” What does Simon not see that he *needs* to see?
10. What can we learn from Jesus’ parable in 7:41-42? Does it still apply to us today? If so, how?

• LESSON 9 •

Luke 8 • Jesus: Teller of Parables and Worker of Miracles

1. We will hear a variety of “parables” throughout Luke’s “orderly account” of Jesus’ life. What is a parable and how does Luke 8:4-15 form a sort of foundation for everything else Jesus taught?
2. In your own words, how would you describe the determining factors and ultimate outcome of:
 - The seeds that fell along the path (8:12)?
 - The seeds that fell on rock (8:13)?
 - The seeds that fell among thorns (8:14)?
 - The seeds that fell into good soil (8:15)?
3. What is the point Jesus wants his disciples to understand in Luke 8:16-18?
4. What should we make of Jesus’ answer in Luke 8:19-21?
5. Luke has included 8:22-25 in his “orderly account” for a reason. What are we intended to take away from it?
6. Luke 8:26-39 is a remarkable portion of Luke’s “orderly account.” What stands out to you? How should it shape our own walk with Jesus?
7. If you were a member of the crowd in Luke 8:40 and you saw Jairus, a ruler of the synagogue falling at Jesus’ feet (8:41), would that make an impression on you? In what way?
8. Throughout Luke 8, we have been led by Luke that we might hear and see extraordinary things. What’s the ultimate point? The big takeaway? How should these events impact us as modern disciples?

• LESSON 10 •
Luke 9 • “Who Do You Say That I Am?”

1. Read Luke 9:1-6 carefully. What does it teach us about Jesus? And the apostles?
2. Luke succinctly references Jesus speaking to the crowds about “the kingdom of God” (9:11). Based on your knowledge of the Bible, what sort of things would Jesus have been saying?
3. What can we take away from Luke 9:10-17 in this “orderly account” compiled by Luke?
4. “Who do the crowds say that I am?” (9:18). Why was this an absolutely pivotal question? Is it still a pivotal question? If so, in what way?
5. When Peter answered, “The Christ of God” (9:20), what was he professing?
6. Luke 9:21-22 is the first of several times that Jesus foretells his death. Why would he do such a thing? What does he want his disciples to understand?
7. We often reference Luke 9:23-26. Take the time to look at it with fresh eyes. What is Jesus communicating? Why does it matter?
8. “But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God” (9:27). What does this promise mean? Has it been fulfilled? If so, when?
9. Luke 9:28-36 documents a profoundly important moment in Jesus’ life, as well as the lives of Peter, John, and James. In your own words, what is the real significance of this event?
10. In what way was drawing the attention of his disciples to a child an effective way for Jesus to teach an important lesson about true greatness (9:46-48)?
11. Why did the question of James and John in Luke 9:51-56 draw a rebuke from Jesus?
12. As modern disciples of Jesus, what should we take away from Luke 9:57-62?

• LESSON 11 •

Luke 10 • “Blessed Are the Eyes That See What You See!”

1. When Jesus said, “The harvest is plentiful, but the laborers are few” (10:2), what did he mean?
2. “Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (10:2). What do we learn from this statement? Is this something that should continue to be part of our own prayers, even today?
3. Carefully read Luke 10:3-12. What is Jesus telling the seventy-two disciples? If you heard his commission firsthand, what would you be thinking? What did they need to understand?
4. What should we make of Luke 10:13-15? Why does Jesus say what he says in reference to these cities in Galilee?
5. Luke 10:16 appears to communicate a very important principle. What is that principle and why does it matter?
6. Luke 10:17-20 documents the return of the seventy-two and some remarkable statements on the part of Jesus. What do you make of those statements? “I saw Satan fall like lightning from heaven” (10:18). What is Jesus talking about?
7. “In that same hour,” Luke tells us, Jesus “rejoiced in the Holy Spirit.” He addresses his Father (10:21-22) and then addresses his disciples (10:23-24). What does Luke intend for his readers to take away from this small section of his “orderly account”?
8. Luke 10:25-37 documents the telling of Jesus’ famous parable of “the good Samaritan.” What prompts him to deliver the parable? As modern disciples of Jesus, what should we take away from this important episode of Jesus’ ministry?
9. Luke 10:38-42 is not the only time we are told of Jesus interacting with Martha and Mary. Where else do they show up in the various accounts of Jesus’ life?
10. As disciples of Jesus in the 21st century, what should we take away from Luke 10:38-42 as it relates to our own walk with the Lord?

• LESSON 12 •

Luke 11 • “Blessed Are Those Who Hear and Keep the Word of God”

1. As modern disciples of Jesus who want to know how to pray to our heavenly Father, what can we learn from Luke 11:1-4?
2. What is Jesus communicating to disciples (ancient and modern) in Luke 11:5-13?
3. Why would some say what they said of Jesus and the source of his power in Luke 11:15?
4. What do you make of Jesus’ response in Luke 11:17-23? What is his point?
5. Luke 11:24-26 certainly seems to be communicating an important principle. What is that principle? Do Jesus’ words still apply to us today? If so, in what way?
6. Why would Jesus respond as he does in Luke 11:27-28?
7. What is “the sign of Jonah” to which Jesus is alluding in Luke 11:29-30?
8. Why bring up “the queen of the South” (11:31)? What is Jesus’ ultimate point in Luke 11:29-32?
9. How would you summarize Jesus’ teaching in Luke 11:33-36 in your own words?
10. Why was Jesus so hard on the Pharisees in Luke 11:37-54? What very serious warnings should we take away from this important section of Luke’s “orderly account”?

• LESSON 13 •
Luke 12 • “You Must Be Ready”

1. On more than one occasion in the Bible we read about “leaven” as an illustration. What did Jesus mean by warning his disciples about “the leaven of the Pharisees, which is hypocrisy” (12:1)?
2. What do hypocrites need to understand from Luke 12:2-3?
3. How would you summarize Jesus’ teaching in Luke 12:4-7 in your own words?
4. Practically speaking, what does it mean to “acknowledge” Jesus before men (12:8)?
5. What does Jesus mean in Luke 12:10-12? What do we, as modern disciples of Jesus, need to grasp from these words?
6. What is “covetousness,” and why does Jesus tell his disciples to “take care” and “be on your guard” against it (12:13-15)?
7. What is the ultimate point of Jesus’ parable in Luke 12:16-21?
8. Of all the things Jesus could teach or clarify, why does it matter whether or not his disciples are “anxious” about their lives? What is Jesus really revealing in Luke 12:22-31?
9. “You also must be ready,” Jesus says, “for the Son of Man is coming at an hour you do not expect” (12:40). Take the time to carefully read Luke 12:32-48. What do we need to understand and apply from this section of Luke’s “orderly account”?
10. What is Jesus foretelling in Luke 12:49-59? Why was it so important that the people around him “know how to interpret the present time” (12:56)?

• LESSON 14 •

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 •

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 •
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 •
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 •

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 •

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 •

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 •

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 •
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 •

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?

• LESSON 24 •

Luke 23 • “Crucify, Crucify Him!”

1. Who was Pilate and why did the Jewish leaders make the accusation against Jesus to Pilate that they did in Luke 23:2?
2. Who was Herod and where else have we run across him in Luke’s “orderly account”?
3. “When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him” (23:8). What does this tell us about Herod?
4. Why would Jesus not answer Herod (23:9)?
5. Luke 23:18-25 tells us a great deal. What do we learn about Barabbas? What do we learn about the Jewish crowd? What do we learn about Pilate?
6. What does Jesus mean when he turns and speaks to the women who were mourning and lamenting for him (23:27-31)?
7. “Father, forgive them, for they know not what they do” (23:34). When you read those words, what comes to mind? How should those words shape the hearts of Jesus’ disciples, even today?
8. “And they cast lots to divide his garments” (23:34). What does this mean? Is there any Old Testament significance to what was going on? If so, what does that tell us?
9. Carefully read Luke 23:39-43. What can we learn from this incredible paragraph?
10. How would you describe the significance of the details documented by Luke in 23:44-47? What is going on? What does it mean? What does it tell us, even today?

• LESSON 25 •

Luke 24 • But on the First Day of the Week...

1. “But on the first day of the week...” (24:1). How has that phrase come to be very precious to disciples of Jesus and even shaped who we are and what we do?
2. Who are “they” in Luke 24:1?
3. Who did these women believe the “two men” who “stood by them in dazzling apparel” (28:4) were? How do we know?
4. “But these words seemed to them an idle tale, and they did not believe them” (24:11). What do you make of this sentence describing “the eleven” and others? What can we learn from it?
5. In response to the explanation of the two individuals on the road to Emmaus (24:13-24), Jesus said, “O foolish ones, and slow of heart to believe all that the prophets have spoken!” (24:25). Why would Jesus respond in this way? What did he mean?
6. “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (24:27). Take some time to reflect on that detail of Luke’s “orderly account.” What sort of things from the Old Testament might Jesus have brought up and applied to himself?
7. If you experienced what Luke is describing in 24:28-31 or even heard it described firsthand by those who did, what would you be thinking?
8. “Peace to you!” (24:36). Take a moment to think about what it would mean to hear that phrase from Jesus. How would it have powerfully affected the eleven?
9. What do you think Luke wants us to understand from the details he provides in 24:36-43?
10. How would you summarize the closing verses of Luke’s orderly account (24:44-53)? What does Jesus want his disciples—ancient and modern—to grasp and do? In what way should these words continue to shape our identity, devotion, and mission today?