

# GOSPEL STUDY

## ► HOW TO STUDY THE GENRE OF GOSPEL

### WHERE TO START: TWO OPTIONS

The content of the Gospels (Matthew, Mark, Luke, and John) may be generally divided into the teachings *of* Jesus and the stories *about* Jesus. So your first step is to identify if the section you are reading is a *story* or a *teaching* section. You will also find that many chapters of Luke include both story and teaching. You will see extensive teaching sections in chapters 12 and 13. But the majority of Luke's gospel is story.

### TEACHING SECTIONS

If it is a teaching section you can treat it like you would any of the letters in the New Testament and analyze it a paragraph at a time, breaking down the sentences and meaning of words to arrive at an understanding of the main idea and sub-points of the teaching. You can use the COMA method (Context, Observation, Meaning, Application) for these sections. There is a guide for COMA immediately following the Gospel Study section.

### STORY SECTIONS

If it is a story section you can treat it like you would any story. The basic ingredients of any story are setting, character, and plot.

For the setting you can ask: Where is the story physically taking place? What cultural dynamics are at play? What is going on immediately before and after the story?

For character you can ask: How is the character described? How does the character respond to other characters and plot developments? What is a character portrayed as saying or thinking? Who is portrayed as the protagonist? Who is the antagonist? Does one of the characters develop?

For plot you can ask: What is the sequence of events? What is the primary conflict of the story (This may be the most important question of all to answer)? This could be a decision a character has to make, a physical conflict, or a moral/spiritual conflict. How does the conflict resolve itself (This could be argued as being equally important with identifying conflict)?

You won't need to answer all these questions for every story. But after you have answered the relevant questions you will begin to have a grasp of a summary of the story and its main theme or idea.

To help you with your study of story you will find a setting, character, plot, conflict, and resolution boxes on the observation section of each story section.

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### **APPLICATION**

After you have identified the main idea either through breaking down the teaching or deconstructing it as a story you can begin to think about application. Remember the main conflict and resolution of a story will point you towards application.

Helpful questions for application of stories are: What does the story reveal about Jesus I didn't know or need to believe about him? Did a character act in a way I should emulate? Did a character act in a way I should not emulate? What are ways I identify with the protagonist? What are ways I identify with the antagonist (This is often a convicting and essential question)? How do I experience similar conflict in my life? How might God be offering me similar means to resolving conflict in my life today?

### **SUMMARY**

Well that's story. That might feel like a lot but I promise you once you starting using some of these questions you will start to gain more and more traction as you read the Gospels. Meaningful reading of the Bible always takes work but there is a wealth of goodness for you to find. Persevere and dig deep, the riches of the Kingdom in Christ are before you!

# COMA

## ► CONTEXT

- Context answers the question: what is happening around the section of teaching?
- What just happened in the narrative that is connected to the teaching?
- Who is being address by the teaching?
- Who else is present for the teaching?
- Is there an on going conflict from a previous section?
- How does this teaching section fit into the overall theme of the Gospel?

## ► OBSERVATION

- Answers the questions: what is said?
- The key to observation and knowing what is said is rereading. Reread. Reread. Reread.
- This is the most crucial step and the step people are most likely to not spend enough time on!
- As you reread a passage, you will notice more and more. Slowly, you will begin to see things you did not before, and eventually you will move towards understanding and mastery of the passage. To help this process, as you reread, you can look for different things each time you reread the passage. Here are some suggested things to look for as you reread the passage:
  - Words I don't know the definition for (look them up)
  - Sentence structure
  - Repeated words or ideas
  - Cause/effect relationships (if/then, because, since, therefore, since/so)
  - Lists
  - Contrasts (but, contrast, conversely, instead, rather, yet, however, still, nevertheless)
  - Comparisons (like, as, similarly)
  - Promises
  - Commands
  - What do I learn about God?
  - What do I learn about Jesus?
  - What do I learn about the Holy Spirit?
  - What do I learn about myself or man kind?

# COMA

## ➤ MEANING

- Answers the question: what exactly does what is said mean?
- The key to knowing the meaning of passages is paragraphs. You have to think in paragraphs.
- Trace the argument of a given section, paragraph by paragraph. Or if it is a short section trace it sentence by sentence. After you have done this, in a sentence or two explain the point of each paragraph/sentence. But to really understand a passage you must not just understand the main idea of each teaching section, but also how the teaching fits in with its place in the narrative. So again to accomplish this you need to answer:
  - What is he saying in this teaching section?
  - How does what he is saying in this section contribute to the narrative as a whole?

## ➤ APPLICATION

- Answers the questions: how does what is said apply to my life?
- The key to knowing application is bridging context.
- If we consider the meaning of the passage, does it's context match ours today? If so we can apply the meaning of the passage directly. If not what is the principle behind the meaning? How can we apply that principle to our lives today?
- A helpful question to ask is, "what did I learn from the passage that I sense the Holy Spirit prodding me about?" This prodding or impressing could take the form of any of the following:
  - Laws, rules, or commands to obey
  - Ideals or principles to live by
  - Examples to imitate
  - Doctrines to live by
  - Promises to trust
  - Songs and prayers as examples to express to God
  - Sin to repent of
  - Conditions to meet
  - Verses to memorize
  - Errors to mark
  - Challenges to face
  - New paradigms to shape my life around

# BACKGROUND

## ► AUTHOR

The third Gospel does not name its author. This is also true of the book of Acts, the author's second work. This does not mean, however, that the original readers did not know who wrote these two books. The Lukan authorship of Luke–Acts is affirmed by both external evidence (church tradition) and internal evidence. Church tradition supporting Luke as the author is both early (from the mid-2nd century A.D.) and unanimous (it was never doubted until the 19th century). The “we” sections of Acts (16:10–17; 20:5–21:18; 27:1–28:16) assume that the author was a companion of Paul and participated in the events described in those sections. Thus the author of Acts was probably one of Paul's companions listed in his letters written during those periods (Luke is listed in Col. 4:14; 2 Tim. 4:11; Philem. 24) and not one of those referred to in the third person in the “we” sections (cf. Acts 20:4–5). It is known that the author was from the second generation of the early church, was not an “eyewitness” of Jesus' ministry (Luke 1:2), and was a Gentile (Eusebius, Ecclesiastical History 3.4.6, says Luke was “by race an Antiochian and a physician by profession”; cf. Col. 4:14). All of this confirms the tradition that Luke was the author of the third Gospel. Because Luke traveled with Paul, this Gospel was received as having apostolic endorsement and authority from Paul and as a trustworthy record of the gospel that Paul preached (Eusebius reports that Paul quoted from Luke by saying, “According to my Gospel” [Ecclesiastical History 3.4.8]).

## ► PURPOSE OCCASION BACKGROUND

Both Luke (1:3) and Acts (1:1) are addressed to “Theophilus,” and there is no reason to deny that he was a real person, although attempts to identify him have been unsuccessful. Luke uses the same description “most excellent” (Luke 1:3) in the book of Acts to describe the Roman governors Felix (Acts 23:26; 24:2) and Festus (Acts 26:25). Theophilus was probably a man of wealth and social standing, and “most excellent” served as a respectful form of address. Luke's broader intended audience consisted primarily of Gentile Christians like Theophilus who had already “been taught” (1:4) about Jesus. But Luke no doubt realized that his recounting of Jesus' life and message would also be useful for evangelism among non-Christians. Luke probably had several goals in writing:

1. To assure his readers of the certainty of what they had been taught.
2. To help his readers understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God are in accord with the divine plan.
3. To clarify for his readers Jesus' teaching concerning the end times by showing that Jesus did not teach that the parousia (return of Christ) would come immediately but that there would be a period between his resurrection and his return (9:27; 19:11; 21:20–24; 22:69; Acts 1:6–9).
4. To emphasize that his readers need not fear Rome.

# BACKGROUND

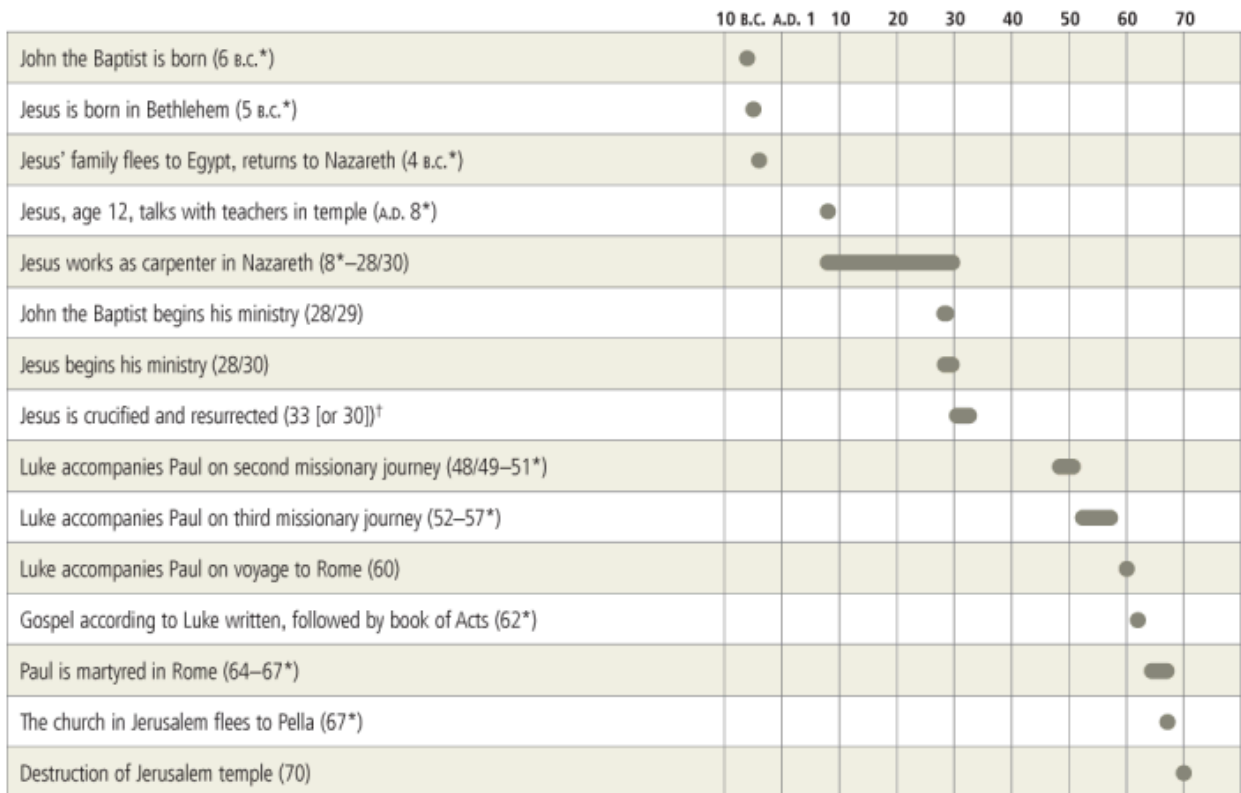
## ► THE SETTING OF LUKE

The events in the book of Luke take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opening chapters describe events surrounding Jesus' birth in Judea, where Herod had been appointed king by the Romans. The closing chapters end with Jesus' death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip.



# BACKGROUND

## ▶ TIMELINE



## ▶ BIBLIOGRAPHY

This background information has been compiled from the ESV Study Bible. Reference it for more information.

# 9:57-62

<sup>57</sup> As they were going along the road, someone said to him, “I will follow you wherever you go.” <sup>58</sup> And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” <sup>59</sup> To another he said, “Follow me.” But he said, “Lord, let me first go and bury my father.” <sup>60</sup> And Jesus said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.” <sup>61</sup> Yet another said, “I will follow you, Lord, but let me first say farewell to those at my home.” <sup>62</sup> Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”



# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ Jesus knows that what awaits Him in Jerusalem is a cross. In Luke 9 He steels Himself for it and begins the long march to His execution. As He is making His commitment to us, this movement begins with His call for us to make a commitment to Him.

As Jesus call us to commit to him he addresses three components of what it means to follow Him:

- What aspect of commitment is Jesus emphasizing in 57,58?
  - What aspect of commitment is Jesus emphasizing in 59,60?
  - What aspect of commitment is Jesus emphasizing in 61,62?
- 
- ▶ How would you summarize these three commitments?
- 
- 
- ▶ What feels hardest for you as you think about committing to Jesus?
- 
- 
- ▶ What would it llike for you to be fully committed to Jesus in your life right now?



# 10:38-42

<sup>38</sup> Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. <sup>39</sup> And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. <sup>40</sup> But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." <sup>41</sup> But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, <sup>42</sup> but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ As we not only study Luke but learn how to study narratives in the bible, Luke 10:38-42 is a great passage to learn how to study characters in the bible. Read our passage and read John 11:17-44. Looking at these two passages, describe the basic temperaments or personalities of the two women.

Mary:

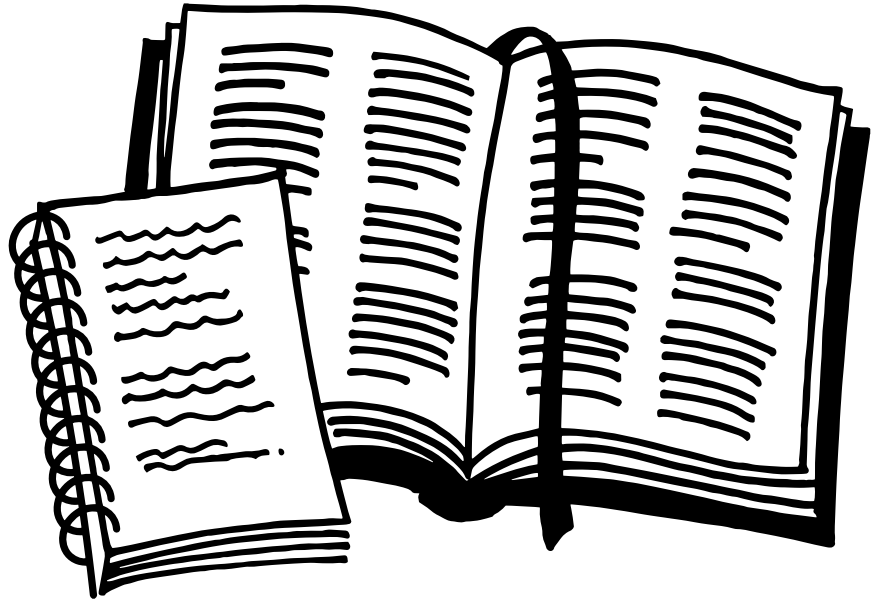
Martha:

- ▶ Now that you have looked at the first two characters, lets consider the tension of the story. What is the tension of the story? Who has a problem? What is their problem?
- ▶ Now let's look at the third character in the story. How does Jesus respond to Martha's complaint?
- ▶ Based on Jesus' response to Mary what principle is there for us today?
- ▶ How do you tend you tend to be like Martha?
- ▶ What would it look like for you to be more like Mary?





## NAVIGATOR DISCIPLESHIP TOOL



***Want a deeper relationship with God? Start with seven minutes a day and see what happens!***

# How to Have a **DAILY QUIET TIME**

Most Christians firmly believe in the importance of spending daily regular time in God's Word and in prayer. Yet, so many of us struggle to do this consistently. Perhaps that's because we think this time with God has to be a monumental, mystical experience. In fact, you can begin developing this spiritual discipline in as little as seven minutes a day.

In fact, very soon you will discover that it is impossible to spend only seven minutes with the Lord. An amazing thing happens—seven minutes become 20, and it's not long before you're spending 30 precious minutes with Him.

***Do it for the right reason.*** Do not become devoted to the habit, but to the Savior. Do it not because other people are doing it—not as a spiritless duty every morning, not merely as an end in itself, but because God has granted the priceless privilege of fellowship with Himself.

### ***½ minute***

#### **Preparing Your Heart**

Invest the first 30 seconds preparing your heart. You might pray, "Lord, cleanse my heart so You can speak to me through the Scriptures. Make my mind alert, my soul active, and my heart responsive. Surround me with Your presence during this time."

### ***4 minutes***

#### **Listening to God (Scripture Reading)**

Take the next four minutes to read the Bible. Your greatest need is to hear a word from God. Allow the Word to strike fire in your heart. Meet the Author!

### ***2½ minutes***

#### **Talking to God (Prayer)**

After God has spoken through His Book, then speak to Him in prayer. One method is to incorporate four areas of prayer that you can remember with the word ACTS.

- (A) ADORATION.** This is the purest kind of prayer because it's all for God. Tell the Lord that you love Him. Reflect on His greatness.
- (C) CONFESSION.** Having seen Him, you now want to be sure every sin is cleansed and forsaken. "Confession" comes from a root word meaning "to agree together with." When we apply this to prayer, it means we agree with God's estimation of what we've done.
- (T) THANKSGIVING.** Think of several specific things to thank Him for: your family, your business, your church—even thank Him for hardships.
- (S) SUPPLICATION.** This means to "ask for, earnestly and humbly." Ask for others, then ask for yourself. Include people around the world, missionaries, friends, and those who have yet to hear about Jesus.

**THIS TOOL IS MEANT TO BE SHARED.**

To download *How to Have a Daily Quiet Time* visit [navlink.org/quiet-time](http://navlink.org/quiet-time)

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# 11:1-13

<sup>1</sup> Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” <sup>2</sup> And he said to them, “When you pray, say:

“Father, hallowed be your name.  
Your kingdom come.

<sup>3</sup> Give us each day our daily bread,

<sup>4</sup> and forgive us our sins,

for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation.”

<sup>5</sup> And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves,’ <sup>6</sup> for a friend of mine has arrived on a journey, and I have nothing to set before him’; <sup>7</sup> and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? <sup>8</sup> I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he

needs. <sup>9</sup> And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. <sup>11</sup> What father among you, if his son asks for a fish, will instead of a fish give him a serpent; <sup>12</sup> or if he asks for an egg, will give him a scorpion? <sup>13</sup> If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**



# QUESTIONS

- ▶ If you had to break the Lord prayer down into principles/topics what principles/topics would break it down into?
- ▶ What does Jesus want us to understand in the parable of the man asking for bread?
- ▶ What does Jesus want us to understand in the parable of the son asking for gifts?
- ▶ Why do you think Jesus gives these two parables immediately after his giving of the Lord's prayer?
- ▶ To what extent do you see the principles/topics of the Lord's prayer in your prayer life?
- ▶ Where do Jesus' two parables reveal areas you can grow in your understanding of God? Your prayer life?



# 12:1-21

<sup>1</sup> In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy.” <sup>2</sup> Nothing is covered up that will not be revealed, or hidden that will not be known. <sup>3</sup> Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

<sup>4</sup> “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. <sup>5</sup> But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! <sup>6</sup> Are not five sparrows sold for two pennies? And not one of them is forgotten before God. <sup>7</sup> Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

<sup>8</sup> “And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, <sup>9</sup> but the one who denies me before men will be denied before the angels of God. <sup>10</sup> And everyone who

speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. <sup>11</sup> And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, <sup>12</sup> for the Holy Spirit will teach you in that very hour what you ought to say.”

<sup>13</sup> Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” <sup>14</sup> But he said to him, “Man, who made me a judge or arbitrator over you?” <sup>15</sup> And he said to them, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of his possessions.” <sup>16</sup> And he told them a parable, saying, “The land of a rich man produced plentifully, <sup>17</sup> and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ <sup>18</sup> And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. <sup>19</sup> And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”’”

# 12:1-21

<sup>20</sup> But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' <sup>21</sup> So is the one who lays up treasure for himself and is not rich toward God."

# OBSERVATIONS

# QUESTIONS

## CONTEXT

- ▶ This is an extended section of teaching that can be studied more like one of Paul's letters. To start, consider the context of the teaching. Briefly scan over Luke 11:37-54. What conflict do you see there? How does this give context for the teach of chapter 12?
  
- ▶ Luke records a large section of Jesus' teaching in chapters 12 and 13. Who all is Jesus addressing in this section?

## PASSAGE

- ▶ Now that we have consider the context and audience, let's consider our passage. There are two main issues here: One in vv. 1-12, and a second in vv. 13-21. Luke quotes Jesus using the same phrase to set up each and alert us to the topic. What's the phrase Jesus repeats and what are the two topics He is teaching on?
  
- ▶ Ok let's break the passage down even further. What is Jesus' main idea in each paragraph?
  - 1-3 -
  - 4-7 -
  - 8-12 -
  - 13-21 -
  
- ▶ Jesus makes a number of statements in this section that have the potential to strongly convict: "[saying things] in the dark", "do not fear [man]", "[denying Jesus] before men", "do not be anxious about how you should defend yourself", and "be on your guard against all covetousness". What stood out to you most or felt the most convicting? Why? Where do you see that in your life?



# 12:22-34

<sup>22</sup> And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. <sup>23</sup> For life is more than food, and the body more than clothing. <sup>24</sup> Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> And which of you by being anxious can add a single hour to his span of life? <sup>26</sup> If then you are not able to do as small a thing as that, why are you anxious about the rest? <sup>27</sup> Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! <sup>29</sup> And do not seek what you are to eat and what you are to drink, nor be worried. <sup>30</sup> For all the nations of the world seek after these things, and your Father knows that you need them. <sup>31</sup> Instead, seek his kingdom, and these things will be added to you.

<sup>32</sup> “Fear not, little flock, for it is your Father’s

good pleasure to give you the kingdom. <sup>33</sup>

Sell your possessions, and give to the needy.

Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

# OBSERVATIONS

# QUESTIONS

- ▶ This passage immediately follows our passage from last week. To think about and consider the context look back over Luke 12:13-21. What is going on in that passage? How is that passage tied to and relevant for our passage, 22-34, this week?
- ▶ Interestingly, in this section, Jesus deals with what we are to not do and what to do but he gives much more time to what we are not to do. What does Jesus encourage his disciples not to do?
- ▶ What two illustrations does he use to reinforce his exhortation? What is his point with each illustration?
- ▶ What does he tell them to do?
- ▶ The concept of seeking God's kingdom isn't expanded on much in this passage. Use an online concordance, like [biblegateway.com](http://biblegateway.com) to cross reference other places we learn about the kingdom. As you do this brainstorm what all might be involved in seeking God's kingdom.
- ▶ Where do you see worry in your own life?
- ▶ What would it look like for you to seek God's kingdom in ways you are not now?





# 12:35-13:35

<sup>35</sup> “Stay dressed for action and keep your lamps burning, <sup>36</sup> and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. <sup>37</sup> Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. <sup>38</sup> If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! <sup>39</sup> But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. <sup>40</sup> You also must be ready, for the Son of Man is coming at an hour you do not expect.”

<sup>41</sup> Peter said, “Lord, are you telling this parable for us or for all?” <sup>42</sup> And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?”

<sup>43</sup> Blessed is that servant whom his master will find so doing when he comes. <sup>44</sup> Truly, I say to you, he will set him over all his possessions. <sup>45</sup>

But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk, <sup>46</sup> the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

<sup>47</sup> And that servant who knew his master’s will but did not get ready or act according to his will, will receive a severe beating. <sup>48</sup> But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

<sup>49</sup> “I came to cast fire on the earth, and would that it were already kindled! <sup>50</sup> I have a baptism to be baptized with, and how great is my distress until it is accomplished! <sup>51</sup> Do you think that I have come to give peace on earth? No, I tell you, but rather division. <sup>52</sup> For from now on in one house there will be five divided, three against two and two against three. <sup>53</sup> They will be divided, father against son and son against

# 12:35-13:35

father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

<sup>54</sup> He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. <sup>55</sup> And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens.

<sup>56</sup> You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

<sup>57</sup> “And why do you not judge for yourselves what is right? <sup>58</sup> As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. <sup>59</sup> I tell you, you will never get out until you have paid the very last penny.”

**13** <sup>1</sup> There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And he answered them, “Do you think that these

Galileans were worse sinners than all the other Galileans, because they suffered in this way? <sup>3</sup>

No, I tell you; but unless you repent, you will all likewise perish. <sup>4</sup> Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? <sup>5</sup> No, I tell you; but unless you repent, you will all likewise perish.”

<sup>6</sup> And he told this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup> And he said to the vinedresser, ‘Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?’ <sup>8</sup> And he answered him, ‘Sir, let it alone this year also, until I dig around it and put on manure. <sup>9</sup> Then if it should bear fruit next year, well and good; but if not, you can cut it down.’”

<sup>10</sup> Now he was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. <sup>12</sup> When Jesus saw

# 12:35-13:35

her, he called her over and said to her, “Woman, you are freed from your disability.”<sup>13</sup> And he laid his hands on her, and immediately she was made straight, and she glorified God.

<sup>14</sup> But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.”<sup>15</sup> Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?<sup>16</sup> And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?”<sup>17</sup> As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

<sup>18</sup> He said herefore, “What is the kingdom of God like? And to what shall I compare it?<sup>19</sup> It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”

<sup>20</sup> And again he said, “To what shall I compare the kingdom of God?<sup>21</sup> It is like leaven that a woman took and hid in three measures of flour, until it was all leavened.”

<sup>22</sup> He went on his way through towns and villages, teaching and journeying toward Jerusalem.

<sup>23</sup> And someone said to him, “Lord, will those who are saved be few?” And he said to them,

<sup>24</sup> “Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.<sup>25</sup> When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’<sup>26</sup> Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’<sup>27</sup> But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’<sup>28</sup> In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.<sup>29</sup> And people will come from east and west, and from north and

# 12:35-13:35

south, and recline at table in the kingdom of God. <sup>30</sup> And behold, some are last who will be first, and some are first who will be last.”

<sup>31</sup> At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” <sup>32</sup> And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. <sup>33</sup> Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’” <sup>34</sup>

O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! <sup>35</sup> Behold, your house is forsaken. And I tell you, you will not see me until you say, ‘Blessed is he who comes in the name of the Lord!’”

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ This is a large section of Jesus' teaching. Take a few minutes to read back over the passage and note where you would divide the passage into individual teaching sections.
  
- ▶ Now go back and write out a one sentence summary of each section.
  
- ▶ Lastly what theme/s do you see uniting all of these teaching sections?
  
- ▶ What application does this section of teaching have for your life now?



# 15:1-10

<sup>1</sup> Now the tax collectors and sinners were all drawing near to hear him. <sup>2</sup> And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

<sup>3</sup> So he told them this parable: <sup>4</sup> “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? <sup>5</sup> And when he has found it, he lays it on his shoulders, rejoicing. <sup>6</sup> And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ <sup>7</sup> 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.

<sup>8</sup> “Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? <sup>9</sup> And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ <sup>10</sup> Just so, I tell you, there is joy before the angels of God over one sinner who

repents.”

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**



# QUESTIONS

- ▶ What is the context of the passage? Who is Jesus addressing? Though there isn't an explicitly stated question what question is Jesus addressing with the parables?
- ▶ What repeated themes do you see across both parables?
- ▶ What do we learn about the character of God through these parables?
- ▶ Where does this reality of God not match up to your own life? Where do you not see joy when there should be joy?



# 15:11-24

<sup>11</sup> And he said, “There was a man who had two sons. <sup>12</sup> And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them. <sup>13</sup> Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. <sup>14</sup> And when he had spent everything, a severe famine arose in that country, and he began to be in need. <sup>15</sup> So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. <sup>16</sup> And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

<sup>17</sup> “But when he came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you. <sup>19</sup> I am no longer worthy to be called your son. Treat me as one of your hired servants.”’ <sup>20</sup> And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran

and embraced him and kissed him. <sup>21</sup> And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’ <sup>22</sup> But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. <sup>23</sup> And bring the fattened calf and kill it, and let us eat and celebrate. <sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ This weeks passage is essentially linked to last week. What was going on last week?
  
- ▶ If you had to break this story up into scenes where would you break up each scene? What title would you give for each?
  
- ▶ Look at the two characters of this story. Write down as many observations as you can about each character.
  - Son
  
  - Father
  
- ▶ What are ways you identify with the son?
  
- ▶ In what ways does your view of God not line up with Jesus' depiction of the father? Take time to just sit in the reality of the God as a loving father that you need to believe.



# 15:25-32

<sup>25</sup> “Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And he called one of the servants and asked what these things meant.

<sup>27</sup> And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ <sup>28</sup> But he was angry and refused to go

in. His father came out and entreated him, <sup>29</sup> but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends.

<sup>30</sup> But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!’ <sup>31</sup> And he said to him, ‘Son, you are always with me, and all that is mine is yours. <sup>32</sup> It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ This weeks passage is essentially linked to the last two week. What all was going on in Luke 15:1-24?
  
- ▶ If you had to break this story up into scenes where would you break up each scene? What title would you give for each?
  
- ▶ This section of the parable has three main characters. Write down as many observations as you can about each character.
  - Younger son
  - Older son
  - Father
  
- ▶ How does this parable end differently than the two previous parables? What do you think Jesus purpose in doing this is? What is his ultimate point of this section of teaching?
  
- ▶ What are ways you identify with the older son?
  
- ▶ In what ways does your view of God not line up with Jesus' depiction of the father? Take time to just sit in the reality of God as a father that loves older brother types as well.



# 17:1-21

<sup>1</sup> And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come! <sup>2</sup> It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.

<sup>3</sup> Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, <sup>4</sup> and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”

<sup>5</sup> The apostles said to the Lord, “Increase our faith!” <sup>6</sup> And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

<sup>7</sup> “Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table’? <sup>8</sup> Will he not rather say to him, ‘Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink’? <sup>9</sup> Does he thank the servant because he did what was commanded? <sup>10</sup> So you also, when you have done all that you were commanded, say, ‘We

are unworthy servants; we have only done what was our duty.’”

<sup>11</sup> On the way to Jerusalem he was passing along between Samaria and Galilee. <sup>12</sup> And as he entered a village, he was met by ten lepers, who stood at a distance <sup>13</sup> and lifted up their voices, saying, “Jesus, Master, have mercy on us.” <sup>14</sup> When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. <sup>15</sup> Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; <sup>16</sup> and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. <sup>17</sup> Then Jesus answered, “Were not ten cleansed? Where are the nine? <sup>18</sup> Was no one found to return and give praise to God except this foreigner?” <sup>19</sup> And he said to him, “Rise and go your way; your faith has made you well.”

<sup>20</sup> Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming in ways that can be observed, <sup>21</sup> nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.”



# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ How would you divide this passage into sections? Write a one sentence summary of each section.
  
- ▶ This passage can feel a bit disjointed and sporadic in topic. What might be some unifying themes? How does this passage feel different compared to previous passages we have studied?
  
- ▶ Thinking about each section. Where do you feel most convicted to change or grow?



# 19:28-44

<sup>28</sup> And when he had said these things, he went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. <sup>31</sup> If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” <sup>32</sup> So those who were sent went away and found it just as he had told them. <sup>33</sup> And as they were untying the colt, its owners said to them, “Why are you untying the colt?” <sup>34</sup> And they said, “The Lord has need of it.” <sup>35</sup> And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup> And as he rode along, they spread their cloaks on the road. <sup>37</sup> As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, <sup>38</sup> saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” <sup>39</sup> And some of the Pharisees in

the crowd said to him, “Teacher, rebuke your disciples.” <sup>40</sup> He answered, “I tell you, if these were silent, the very stones would cry out.” <sup>41</sup> And when he drew near and saw the city, he wept over it, <sup>42</sup> saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. <sup>43</sup> For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side <sup>44</sup> and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

# OBSERVATIONS

› **SETTING**

› **CHARACTERS**

› **PLOT**

› **CONFLICT**

› **RESOLUTION**

# QUESTIONS

- ▶ This passage is full of a number of seeming paradoxes. What seeming paradoxes do you see in this passage?
- ▶ The crowds call for him to be made king in this passage. Soon they will call for his crucifixion. How do you identify with the crowd?
- ▶ What is the significance of Jesus weeping over Jerusalem?
- ▶ What has been most impactful to you as you have studied Luke this semester? What do you most want to hold on to that you have learned?

