

Transformed by Hope

A Study of the Gospel of Luke

What's Included

For each passage in the Gospel of Luke, you will find the following:

- Outlines for each passage to help you understand their meaning and flow, designed to be enhanced and elaborated upon through your personal study and preparation
- Teaching helps embedded within these outlines to guide you as you teach classes or facilitate groups
- Questions for each passage to assist you with enabling class and group discussion

Commentaries

Teacher-friendly commentaries for *Transformed by Hope: A Study of the Gospel of Luke* include:

- *Luke: Teach the Text Commentary* by R. T. France
- *Luke for Everyone* by N. T. Wright
- *Luke: Tyndale Commentary Series* by Leon Morris
- *Luke: NIV Application Commentary* by Darrell Bock

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Memorial Drive Presbyterian Church
 Adult Discipleship Ministries
 Dr. Clay Brown, Adult Discipleship Pastor
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LUKE 1:1-25

OUTLINE

1. Open with prayer, then read aloud (either one person or many) Luke 1:1-25.

2. Elaborate on Luke's introduction in Luke 1:1-4 (10 minutes).

- Briefly comment on matters of authorship, date, and the connection between Matthew, Mark, and Luke.
- Focus on Luke the historian and storyteller in 1:1-3a.
- Move to Luke the evangelist in 1:3a-4 and discuss the meaning of "Theophilus".
- Note and elaborate upon Luke's goal: an accurate recounting of Jesus' story because of its truthfulness and its transformation of human lives.

3. Describe briefly the background and situation of the first characters to which we are introduced: Zechariah and Elizabeth in Luke 1:5-7. (5 minutes)

4. Dig into the heart of today's lesson, Zechariah and Gabriel in Luke 1:8-25, covering some of the following: (15 minutes)

- Note Zechariah's spiritual high point as offerer of incense in the Temple.
- Gabriel's sudden appearance (unexpected) and Zechariah's fear (expected).
- Walk through Gabriel's announcement in vv. 13-17, regarding the special nature of the child to be born to Elizabeth, with particular attention given to vv. 16-17.
- Address Zechariah's response and its parallel with Abraham and Sarah.
- Note Gabriel's response to Zechariah and some possible explanations of it.
- Compare Zechariah's response to Elizabeth's response in 1:24-25.

5. Share the quote below from Darrell Bock to prompt discussion on how we may respond to what God is saying to us through this Scripture (15 minutes).

- "The application of this text in terms of God's plan is basic. It will be a refrain through the entire Gospel. Are we prepared for God and do we respond to His work through the One He sent to lead us to Him? John will point the way. Do we take the path of sensing our need for God and of responding to the One who offers forgiveness to us? Are we humble before God, taking the path He calls us to, or do we opt to go our own way?" (Darrell Bock, *Luke: NIV Application Commentary*)
- What does it mean for us to take seriously the truth God is with us now and is acting in a redemptive way in His world? What does this look like, sound like, feel like?
- How do we react to God's movement in our lives with faith rather than doubt? How can doubt lead to greater faith?
- How are our priorities changed? Our decisions? Be as specific as possible.
- What is God communicating to you? How do you want to respond?

6. Ask everyone to read Luke 1:26-56 for next time. Close in prayer.

QUESTIONS

Read Luke 1:1-25 and go over the basic “who-what-when-where-how.” Then discuss:

- Locate Luke 1:1-25 in the “Big Story” of the Bible. Why has Luke 1:1-25 been placed just where it is? What is present because it’s there? What is missing if it’s gone?
- While a passage’s *meaning* doesn’t change, its *significance* to us may be different each time you read it. As you review Luke 1:1-25, what is something new and fresh that jumps out at you? What makes this new perspective interesting to you?
- What questions arise from Luke 1:1-25? For example, about God? About people? About a word, a verse, or a theological issue? Bearing in mind Scripture’s trustworthiness, the Holy Spirit’s guidance, and sound theology, discuss some answers.
- What in Luke 1:1-25 connects you with the good news of Jesus and points to His sacrifice for sin on the cross and His resurrection from the dead?
- What does Luke 1:1-25 lead you to understand better? To believe? To desire?
- What is one thing the Holy Spirit is prompting you to attempt **this week** in light of Luke 1:1-25? How can the group encourage you? How can you encourage others?
- What insight from Luke 1:1-25 would it be helpful to share with someone in your life, be it a fellow Christian or a not-yet-believer? Pray for an opportunity as God leads.
- How else can you and other group members pray for one another in light of what you all have discovered from Luke 1:1-25? Please share and be as specific as possible.

LUKE 1:26-56

OUTLINE

1. Pray and read aloud from Luke 1:26-56.

2. Lead the class through Gabriel's announcement to Mary in 1:26-38 (15 minutes).

- Unfold Gabriel's initial message about Mary's favor (not her doing, but God's) and the power of the Incarnation.
- Note Mary's initial response is one of "how?" not "why?" unlike Zechariah last time.
- Show Gabriel responds with information about the Virgin Birth and speaks briefly to concerns both Mary and some today have with it.
- Share Mary's reply of trust and commitment, and how she models faithfully responding to God's activity.

3. Transition briefly to Mary's trip to see Elizabeth, and to Elizabeth (and John's) reaction in Luke 1:39-45 (5 minutes).

4. Spend time in the meat of Mary's song we call the "Magnificat" in Luke 1:46-56 (10 minutes).

- Speak on the "pious poor" who must trust God because of their lack of hope otherwise.
- Discuss the "past tense" rendering of the song, as though it has already taken place—why is this so powerful and significant?
- Address how those with power have often feared the implications of Mary's song.

5. Unpack the common thread running through this passage: God takes the initiative and we respond to Him, including some of the following (15 minutes):

- How is Mary's experience important for us? What are we being called to do?
- What changes when we recognize God is truly in charge and we aren't? Shouldn't this recognition make a difference in our way of life? So think about how we spend our time? Decide what is a priority? Use our possessions? Think of other areas to discuss.
- How much do we really depend upon our affluence (our possession of it, our striving for it, and our maintenance of it) as opposed to really depending upon God? Especially in comparison with what Mary voices in the Magnificat?
- How is hope maintained in such a time as ours? What is God doing? How can we encourage each other accordingly?
- What is God showing you? How do you wish to respond?

6. Close with prayer and ask the class to read Luke 1:57-80 for next time.

QUESTIONS

Read Luke 1:26-56 and go over the basic “who-what-when-where-how.” Then discuss:

- Where does Luke 1:26-56 fit in the overall plot of Scripture? Why does it seem to make sense where it is located in Luke and in the Bible as a whole?
- What do you discover in Luke 1:26-56 that you either had not heard before or had not thought about in a long time? Why do you think the light bulb came on for you?
- What do you wonder about in this incredible story of Mary? What questions crop up about God, faith, theology, discipleship, and other topics? Discuss and address your questions.
- It may seem Luke 1:26-56 points to Jesus in obvious ways. But go beyond the obvious. How does it connect with the Jesus of the cross and the empty tomb?
- What does Luke 1:26-56 help you to grasp more clearly? How does this account build up your trust in Christ? How does this account lead you in a grace-filled direction?
- What is one thing God saying to you through Luke 1:26-56? What is one task you can attempt in the next 7 days in response to God’s leading?
- What would be beneficial from Luke 1:26-56 to share with a friend? Who? Why? How can you be proactive about what you can share?
- Are there prayer concerns, especially ones connected to your discussion of Luke 1:26-56, that you can pray for both as an individual and as a group? What are they? Details are helpful here.

LUKE 1:57-80

OUTLINE

- 1. Open with prayer, and then read aloud Luke 1:57-80**
- 2. Set the scene with a brief rehearsal of the birth of John in Luke 1:57-58 (5 minutes).**
 - Remind the class about Zechariah's vision in the Temple and Elizabeth's pregnancy.
 - Remind about the stigma of childlessness in first-century Palestine and of Elizabeth's great joy.
- 3. Elaborate on the drama at the infant's circumcision in Luke 1:59-65 (10 minutes).**
 - Note that the crowd wanted to name the baby in direct contradiction to Gabriel's instruction.
 - Tell the story of the crowd going instead to Zechariah despite his muteness and apparent deafness to get his concurrence on the name preferred, and Zechariah's unexpected response.
 - Comment on Zechariah's change since his earlier doubt. Why does it happen?
 - Be sure the class knows that "fear" is not terror, but strong reverence and awe—natural responses after observing such an event.
- 4. Walk through Zechariah's song in Luke 1:66-80 as the lesson's focal point (15 minutes)**
 - Note the song today is often called "Benedictus," after the first word of the song in Latin.
 - Observe that the song appears to answer the question posed by the people in 1:66, "What then will this child become?"
 - Share how unusual it is Zechariah begins not with words about his infant son John, but with words about the coming Messiah and God's faithfulness to the covenant with Abraham, then the song takes the expected turn, with references to who John is and what he will do.
 - Emphasize John will be the forerunner and preparer for the promised Messiah as a prophet, and describe the calling of a prophet, and how prophets had not been in Israel for centuries.
 - Describe the specific work and role to which John is called, and look ahead to John's work later in Luke (John's revival and baptisms, Jesus' baptism, and John's demise at Herod's hands),
- 5. Discuss how God's faithfulness leads to awareness of our role in His work (15 minutes).**
 - What would have happened if John had begun to think he was really the Messiah, or Jesus was getting too much of the credit, or when things got tough it was a sign to do something else?

- God sovereignly chooses to work through people to accomplish what He desires, and such work goes better as we recognize our calling for service and respond to His grace.
- To what are we called as followers of Jesus? We have different roles, gifts, and ways to serve.
- What happens when we attempt to go outside of what God calls us to do?
- What happens when we discover our particular calling is not glamorous but difficult, hard, and strenuous? Do we rethink our calling? Do we seek the easy way versus the challenging way?
- What is God showing you through Luke 1:57-80? How may you respond?

6. Close in prayer and remind everyone next time is Luke 2:1-20.

QUESTIONS

Read Luke 1:57-80 and go over the basic “who-what-when-where-how.” Then discuss:

- Why is Luke 1:57-80 in the Bible? If it wasn't, what important information and truth would we not know? What would we miss?
- You may not be as familiar with John's birth and Zechariah's song in Luke 1:57-80 as you are with Mary's experiences before this passage and the birth of Christ following. What raises your interest, perhaps in a way you haven't thought about it before? Why does this stand out to you?
- What elements of Luke 1:57-80 bring questions to your mind? What answers can you discover, based on the whole body of the Bible, the instruction of the Spirit, and classic Christian doctrine?
- How does Luke 1:57-80 help you understand God and His ways better? Does it enable you to perceive your own calling in your walk with Christ more clearly? Does it point out areas of growth or challenge for your life? If so, how and where?
- What is God conveying to you through Luke 1:57-80? How might you respond in a concrete way to what He is communicating?
- As John will take on a particular role to serve God, so we too often have opportunities to accept certain roles in service. What is God calling you to do? To become?
- Select one nugget from Luke 1:57-80 that would be especially helpful for you to pass on to someone. Who might that someone be? When might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for the concerns others may have on an ongoing basis?

LUKE 2:1-20

OUTLINE

1. Open with prayer, then read aloud Luke 2:1-20.
2. Discuss the difficulties of reading and studying a passage everyone thinks he/she knows well and dispose of some of the common myths around the Nativity. (10 minutes)
3. Unpack Luke 2:1-7. (10 minutes)
 - Luke locates the birth in historical context.
 - The occasion: a regional census requiring Joseph and Mary to return to Bethlehem.
 - The description of the birth is understated, with Jesus received in the usual peasant way, wrapped in cloths and laid in a manger inside a house.
4. Explore the Angels and the Shepherds in Luke 2:8-20. (10 minutes)
 - Describe the low status of shepherds and why.
 - Recognize the typical response by humans to angelic visitations: “they were terrified”.
 - Note the angel’s address as containing two key elements.
 - The announcement of the Incarnation as good news for all.
 - The invitation to the shepherds of Jesus’ humble surroundings.
 - Explain the shepherds’ visit is merely one of the many times Luke will emphasize God’s welcome of people on the margins of society.
 - Explore Mary’s response in Luke 2:19, “But Mary treasured all these words and pondered them in her heart.”
6. Discuss why and how the arrival of Jesus is such good news for humanity. (15 minutes)
 - Why is it important that a Savior has come to the world? Why is this good news? What is different because Jesus has come?
 - What is meaningful about the sheer ordinariness of Jesus’ birth?
 - How is the shepherd’s response to the news they hear a model for our response to God’s grace?
 - When did the good news of Jesus Christ really click with you? Hear and share personal stories. What is God leading you to do in response to His good news?
7. Remind everyone about next time and Luke 2:21-52, then close in prayer.

QUESTIONS

Read Luke 2:1-20 and go over the “who-what-when-where-how.” Then discuss:

- How is Luke 2:1-20 such an important “pivot point” not only in Luke, but in the entire scope of Scripture? What would be absent if this passage was not included?

- With a well-known passage, sometimes our preconceptions get in the way. What is probably different about what Luke 2:1-20 says versus the popular mythology surrounding the Nativity?
- What is something from Luke 2:1-20 new or fresh to you? Something you never noticed before even though you have read this passage a dozen times? Why does it stand out?
- What questions enter your mind as you consider Luke 2:1-20's incredible account? What answers come to light as you discuss them in the group?
- Why do you think the shepherds are emphasized to such a degree in the passage? What is significant about their story?
- How does Luke 2:1-20 reinforce for you the goodness of God's grace shown in Jesus?
- What are you being prompted by the Holy Spirit to change, to grow into, to confess, or to trust because of Luke 2:1-20? What is one active step you can take before your group meets again to respond to the Spirit's leadership?
- How can we communicate the good news from Luke 2:1-20 so it becomes not just a holiday story, but an encounter with the living God? With whom might we share this good news?
- What prayer requests and intercessions arise for you and your group in light of Luke 2:1-20? Share some of them with one another.

LUKE 2:21-52

OUTLINE

- 1. Open with prayer, then read aloud Luke 2:21-52.**
- 2. Discuss how everything in this passage is connected by the Temple. (5 minutes)**
- 3. Note in Luke 2:21-24 Mary and Joseph act in accordance with the Law and Gabriel. (5 minutes)**
- 4. Focus on Simeon and Anna in Luke 2:25-38. (10 minutes)**
 - Simeon is both “righteous” and “devout,” waiting eagerly for the coming Messiah as Simeon is guided by the Spirit in the Temple.
 - Describe the joy in Simeon’s song (Luke 2:29-32) in both “my eyes have seen Your salvation” and “a light for revelation to the Gentiles”.
 - Comment on Simeon’s parting words for Mary (Luke 2:34-35) and how they reveal the suffering to come.
 - Note that Anna is a “prophet,” and describe her preparation and response to the arrival of the Savior.
- 5. Transition to Jesus as an adolescent with Luke 2:39-40, and how it is reprised in Luke 2:52. (5 minutes)**
- 6. Detail Jesus’ visit to the Temple during Passover as a 12-year-old boy in Luke 2:41-52. (10 minutes)**
 - Note why Mary and Joseph were not initially concerned.
 - Unpack Mary and Joseph’s search for Jesus and the result of that search: Jesus holding forth in the Temple.
 - Discuss Jesus’ reply to Mary’s concern, and how what it reveals about Jesus and about Mary and Joseph.
- 7. Discuss as a class two major implications of Luke 2:21-52 for our lives. (15 minutes)**
 - First, joy and suffering are both inherent and essential markers of following Jesus.
 - How is “joy” different from “happiness”? Why is it vitally important not to confuse the two?
 - How does the life of Jesus express both joy and suffering?
 - Where and how does Jesus talk about the joy and suffering of those who follow Him? Paul? Other Scriptures?
 - How have we elevated “the pursuit of happiness” in our culture and church to the point of neglecting God’s work in us through suffering? How we can counter this trend? What does this mean for your life?
 - Second, just as Jesus knows He must be doing His Father’s work, we too must commit ourselves to God’s redemptive work in our lives and in the lives of others.
 - How is the Spirit calling you to serve Christ right now?

- What work do you sense God is calling us toward? What are your thoughts and feelings about this work?
- Are you focusing on that work to the degree we should? What gets in the way of this focus?
- What is God communicating with you now? How may you respond?

8. Close with prayer and a reminder about next time's passage of Luke 3:1-38.

QUESTIONS

Read Luke 2:21-52 and review the basic "who-what-when-where-how" of the passage.

Then discuss:

- We often ignore the significance of Luke 2:21-52. How does it connect with Luke 2:1-20? With what is to come in Luke? Why is this passage here in Luke? If Luke 2:21-52 was absent, what would we miss?
- As we read Scripture, often new insights emerge. As this passage unfolds, what jumps out at you as something you are you now seeing in a new light?
- What makes you scratch your head in Luke 2:21-52 and ask, "What does this mean? Why is this here? How does this apply to me?" What are some good answers to these questions as you discuss?
- What does Luke 2:21-52 lead you to understand better? To believe more strongly? To long for more?
- Joy and suffering are major emphases in Luke 2:25-35, especially in Simeon's interaction with the Holy Family. What does Scripture as a whole say about joy and suffering in the Christian life? What are your expectations? How might God use both joy and suffering in your life?
- Jesus' reply to Mary notes His redemptive purpose and work takes priority over all else. What redemptive purpose and work of God might take such a high priority in your life and witness? How do you resist or embrace this priority? How may we help one another answer God's call?
- How may you pray for each other in light of Luke 2:21-52. Please share and pray.

LUKE 3:1-38

OUTLINE

1. Open with prayer, then read aloud Luke 3:1-38.

2. Comment on Luke putting John in historical and theological context in Luke 3:1-6. (5 minutes)

- The historical references: John and Jesus are in “real” history, not some mythical world.
- The theological references: John and Jesus fulfill prophecy, part of God’s plan.

3. Unpack the ministry of John the Baptist in Luke 3:7-20. (10 minutes)

- Note John is not described physically, but his message, its source, and its delivery is the focus.
- Message: repentance of sin, turning around from old life to new life; announcement of the Messiah.
- Source: God (Luke uses the formula for Old Testament prophets like Ezekiel and Joel in Luke 3:2).
- Delivery: 1) confrontational—note the assertive language in Luke 3:7-9 and in Luke 3:17 about the Messiah; 2) yet practical—note the counsel given to the tax collectors and soldiers in Luke 3:12-14.

4. Focus on Jesus’ baptism in Luke 3:21-22. (10 minutes)

- Not much attention given to mechanics; Luke concentrates on the presence of Spirit and Father.
- Two keys: 1) early connection to the Trinity; 2) affirmation of Jesus as the beloved Son.
- Note Jesus not “adopted” by God, as some ancient (and modern) heresies state, but is always the Son.

5. Review Jesus’ genealogy. (5 minutes)

- Significant differences between this genealogy and Matthew’s genealogy: What to make of them?
- What we do know: 1) ancient world is quite concerned about your family tree; 2) as baptism emphasizes Jesus as God’s son, genealogy emphasizes Jesus as fully human.

6. Discuss as a class two major implications of Luke 3:1-38 for our lives. (15 minutes)

- First, how the good news of Jesus and repentance of sin are deeply connected.
 - Luke states that John preaches “good news” to the people, but it sounds judgmental to us.
 - Important to note that in order for us to receive the good news of salvation in Jesus, we first must become aware of our great need to be saved; the “bad news” sets the stage for the “good news.”
 - Ask “Can a person enter into a relationship with God through Jesus without repentance? Why or why not? How can we best communicate and share both the justice and grace of God today?”

- Second, how God the Father and the Spirit affirm Jesus as He begins His public ministry.
 - The Spirit descends to be with Jesus, and the Father voices His great love and esteem for Jesus.
 - Presbyterians believe that part of the Sacrament of Baptism is the affirmation of God's grace upon the recipient.
 - Ask "What are ways in which God affirms us today? How we can express God's affirmation of others? How we can grow in our perception of God's affirmation of us in Christ?"
- What is God leading you to do because of this passage? What is a way to respond this time?

7. Close with prayer and a reminder about next week's passage of Luke 4:1-13.

QUESTIONS

Read Luke 3:1-38 and review the basic "who-what-when-where-how" of the passage.

Then discuss:

- Place Luke 3:1-38 in context with the rest of Luke. What happens here that is vital to Luke's message?
- What stands out to you as a new insight you've gained from Luke 3:1-38? What is different in Luke's account from Matthew, Mark, or John? (Matthew 3:1-17; Mark 1:1-11; John 1:19-35)
- What questions pop up in your mind as you think about Luke 3:1-38? About Jesus? About a theological matter? About the gospel? Discuss the questions you all have and some possible answers.
- How does Luke 3:1-38 connect with the overall story of God's redemptive plan for humanity? How does this passage lead us to the cross and the empty tomb and to their significance for us?
- State at least one thing you now understand more clearly, or believe more strongly, or hope for more passionately because of Luke 3:1-38.
- In Luke 3:18, Luke states that John preaches good news. But so much of what he actually says doesn't sound like good news to our ears. How is John's message good news to us? How can we communicate this understanding of good news in our day? Identify someone you know who needs to hear this good news. Pray about how and when you may share the gospel with him/her.
- In Luke 3:32, God the Father affirms Jesus the Son. How does God still affirm today? How does God affirm His grace and love for you? How might you share this grace and love with a particular loved one or friend this week?
- What prayer concerns does the study of Luke 3:1-38 raise for you? How may we pray for one another in our group about what we have discovered from Luke 3:1-38?

LUKE 4:1-13

OUTLINE

1. Open with prayer, then read aloud Luke 4:1-13.

2. Note that the response to Luke 3's revelation of the unique divinity and humanity of Jesus is a time of both temptation and testing in Luke 4:1-2. (10 minutes)

- Emphasize this is God's plan, as Jesus is both filled with the Spirit and led by the Spirit.
- Describe briefly Jesus' human needs and His divine abilities becoming apparent in this passage.
- Differentiate between temptation (Satan's plan to produce sin) and testing (God's plan to produce growth) and how we can distinguish the two.
- Talk about the image of the wilderness in redemptive history as a place to meet God and to begin anew.

3. Describe temptation #1 in Luke 4:3-4: turn stones into bread. (5 minutes)

- The provision for Jesus' physical needs by God is tested here.
- Jesus' unique temptation: He really can turn stones into bread, so will He misuse His power?
- The underlying temptation common to all: Who will you trust for your sustenance?
- Jesus replies God alone is the source of all nourishment through His word (echoes of God speaking the universe into existence in Genesis 1).

4. Move to temptation #2 in Luke 4:5-8: worship the wrong god. (5 minutes)

- The commitment to God's redemptive purpose by Jesus is tested here.
- Jesus' unique temptation: He knows Satan can't deliver, but the compromise is appealing.
- The underlying temptation common to all: Who or What will you worship?
- Jesus replies only God is worthy of our worship and service.

5. Shift to temptation #3 in Luke 4:9-12: put God to the test. (5 minutes)

- The trust in God's plan for bringing the nations to Himself is tested here.
- Jesus' unique temptation: A short-cut that avoids all the unpleasantness of the Passion and the Cross.
- The underlying temptation common to all: How do you walk by faith, not sight?
- Jesus replies that testing God reverses the relationship irrevocably.

6. Discuss as a class two major implications of Luke 4:1-13 for our lives. (15 minutes)

- First, Jesus "passes the test" and is (re)confirmed as the Son of God sent to redeem His people.
 - Emphasize the claim of Jesus as God is one of the central truth claims of Christianity.
 - Consider C. S. Lewis' conviction that Jesus can't simply be a good moral teacher (an option often preferred by many) because of what He claims to do and to be, but instead Jesus must be either a lunatic, a con man, or God's Son.

- Ask “Why do so many people have difficulty with the claim that Jesus is God? What do we lose if Jesus is not God? How do you see Jesus as God’s Son working in your life?”
- Second, Jesus knows first-hand the struggles of temptation and the challenges of testing.
 - Remind everyone Jesus is both completely divine and fully human according to Christianity.
 - Emphasize that part of Jesus’ humanity is His experience with the challenges of daily life.
 - Ask “What do we lose if Jesus is not really human? How does Jesus being 100% human help us with temptation? With testing? With all our struggles? How do you see Jesus as fully human working in your life?”
- In what part of your life is God working and transforming you now? How can you respond to God’s activity?

7. Close with prayer and a reminder about next time’s passage of Luke 4:14-44.

QUESTIONS

Read Luke 4:1-13 and review the basic “who-what-when-where-how” of the passage.

Then discuss:

- How does Luke 4:1-13 fit in the Bible story? What other biblical events or passages come to mind?
- Luke places the account of Jesus’ time in the wilderness in Luke 4:1-13 immediately after what happens in Luke 3. Why is this placement significant? What is Luke saying about Jesus here?
- What grabs your attention as an important insight as you read and reflect on Luke 4:1-13? Share.
- What do you wonder about as you read and reflect on Luke 4:1-13? What leaves you puzzled? Confused? Unsettled? Distressed? Discuss and help one another with potential responses.
- How does Luke’s account of Jesus’ temptation and testing line up with the Incarnation, Cross, and Resurrection? How does this passage point toward God transforming our lives as a result?
- Because of Luke 4:1-13, what do you see more clearly in your life now? As God wants it to become?
- Luke 4:1-13 clearly affirms that Jesus is God. Why is this claim important? What happens if it isn’t true? Do you affirm this truth claim of the Christian faith? Why or why not?
- Luke 4:1-13 also clearly affirms that Jesus is human. Why is this claim just as important? How does this claim speak to us in our struggles and challenges? What is one thing you can apply this week?
- In light of Luke 4:1-13, how can we continue to pray for each other? Be specific.

LUKE 4:14-44

OUTLINE

- 1. Open with prayer, and then read aloud Luke 4:14-44.**
- 2. Set the scene with the beginning of Jesus' earthly ministry in Luke 4:14-15 (5 minutes).**
- 3. Elaborate on Jesus' purpose statement in His return to Nazareth in Luke 4:16-30 (15 minutes).**
 - Observe this event is out of sequence chronologically, and note how and why Luke does this.
 - Walk through Isaiah 61:1-2 in terms of Jesus' call: how does it detail who He is and what He is about?
 - Unpack both Jesus' statement about returning home and the examples He gives from Elijah and Elisha.
 - Talk about the synagogue crowd being angry at Jesus. What did Jesus do and say to prompt such an attitude? How might the phrase "gracious words" in v. 22 have a double meaning that help us understand?
- 4. Explore the miracles Jesus performs in Luke 4:31-41 (5 minutes).**
 - Walk through each miracle: what happened, where, and why.
 - Note many in the West have great difficulty accepting the exorcisms and healings portrayed here.
 - Also note many in other parts of the world find little difficulty in the Scriptural witness here.
 - Discuss how the miracles reveal the person and work of Jesus, and what they say about Him.
- 5. Examine the continuing and fervent call of Jesus to His ministry in Luke 4:42-44 (5 minutes).**
- 6. Discuss how Jesus' purpose and call help to reveal our own purposes and calls (15 minutes).**
 - How does Jesus' stated purpose for His ministry inform and encourage our own ministries? (Hint: we are His disciples...)
 - How do our ministries differ from the ministry of Jesus? (Hint: there is only one Messiah...)
 - Jesus said, "I must preach the Good News of the Kingdom of God in other towns, too, because that is why I was sent." (Luke 4:43) What is God compelling you to do as part of His work through you?
 - What is God emphasizing to you through Luke 4:14-44? How might you act on God's prompting in the next seven days? What might keep you from acting, and how can you counteract it?

7. Close in prayer and remind everyone next week is Luke 5:1-26.

QUESTIONS

Read Luke 4:14-44 and go over the basic “who-what-when-where-how.” Then discuss:

- Without Luke 4:14-30, what would be missing from the Scriptural story about Jesus? How does Luke 4:14-44 fit in the overall story of Scripture?
- What linkage do you see between Luke 4:14-30 and Luke 4:31-44? How do these passages intersect?
- If you had to choose only one high point from Luke 4:14-44, what would that high point be for you? What makes this high point so crucial and significant to you?
- As you read Luke 4:14-44, what sparks your questions? What makes you want to learn more? What causes you to shake your head in wonder or disbelief? As a group, what responses can you discuss together, based on the teaching of Scripture, the guidance of the Spirit, and classic Christian theology?
- How does Luke 4:14-44 help you understand God’s ways more clearly? How does it speak to your passion for serving Christ? How does it point out areas where you need growth and maturity?
- Jesus said, “I must preach the Good News of the Kingdom of God in other towns, too, because that is why I was sent.” (Luke 4:43) What is God compelling you to do as part of His work?
- What is God emphasizing to you through Luke 4:14-44? How might you act on God’s prompting in the next seven days?
- Select one event, truth, or saying from Luke 4:14-44 that would be beneficial for you to pass on to someone. Who might that someone be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 5:1-26

OUTLINE

1. Open with prayer, and then read aloud Luke 5:1-26

2. Explore the call of the first disciples in Luke 5:1-11 (10 minutes).

- Observe Jesus is teaching on the shore and uses Peter's boat as a platform.
- Note the gall of a carpenter telling a fishermen where and when to fish, Peter's response, and the result.
- Review Peter's second response after the miracle, and what it reveals about him, Jesus, and us.
- Explain how the teaching and the miracle in tandem support the call Jesus will offer to the fishermen.

3. Elaborate upon the healing of the leper in Luke 5:12-16 (10 minutes).

- Describe the utter isolation and devastation a diagnosis of leprosy brings to a person in the first century.
- Detail the particular means—touch—Jesus uses to heal the leper and why it is significant.
- Discuss why the man cannot keep the command of Jesus to keep silent.

4. Examine the healing of the paralyzed man in Luke 5:17-26 (10 minutes).

- Recognize the presence of the Pharisees and teachers of the law, and what this presence represents.
- Describe the paralyzed man's support system and how it works to get the man before Jesus.
- Talk about the unusual comment about forgiving sins Jesus says to start the healing event.
- Unpack the claim Jesus is making about Himself, and note why it is so scandalous and significant.

5. Discuss the implications of these three sections (5:1-11, 12-16, 17-26) for our lives (15 minutes).

- When Jesus calls us to serve Him, with what variety of means does He communicate His call to us? How can we hear, and not ignore, His call to us?
- For what do we need the touch of Jesus today? How can we share this grace with others?
- If Jesus can and will forgive sins, then He is more than a teacher and miracle worker. He is God. What differences will the full realization of this truth bring in your life?
- What is God communicating with you through Luke 5:1-26? How might you act on God's leading in the next seven days? What might keep you from acting, and how can you counteract it?

6. Close in prayer and remind everyone next week is Luke 5:27–6:16.

QUESTIONS

Read Luke 5:1-26 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 5:1-26 help us understand the overall plot line in Scripture? What do we lose if Luke 5:1-26 is removed?
- How might the events in 5:1-10 motivate Peter, James, and John to respond to Jesus' call in v. 11?
- How are the two healings in 5:12-16 and 5:17-26 similar? How do they differ?
- What claim is Jesus making about who He is in 5:17-26? Why is it so important? What other Scriptures speak to the claim Jesus makes about Himself?
- As you read Luke 5:1-26, a passage filled with significant events and statements, what stands out to you as the most significant one of them all? Why?
- What questions, quibbles, or difficulties do you have with Luke 5:1-26? As a group, what responses can you discuss, based on the Bible, the Spirit, and good Christian theology?
- How does Luke 5:1-26 provide you with greater understanding about God? How does it inspire you to follow and to serve Christ? How does it show you areas for growth in your life?
- What is God communicating to you through Luke 5:1-26? How might you act on God's leading in the next seven days? What might keep you from acting, and how can you counteract it?
- Select one event, statement, or truth from Luke 5:1-26 you might share with someone. Who might that someone be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 5:27–6:16

OUTLINE

1. Open with prayer, and then read aloud Luke 5:27–6:16

2. Think about the call of Levi in Luke 5:27-32 (10 minutes).

- Share the loathing usually shown to tax collectors and why.
- Discuss Levi inviting his friends to a banquet to meet Jesus and why this is so notable.
- New Christians often have a large circle of non-Christian or de-churched friends, while long-time Christians usually have most friends as Christians and fellow church members. Why?

3. Talk about how Jesus' way is different from the way things usually are in Luke 5:33-39 (10 minutes).

- Celebration, not keeping a stiff upper lip, is the order of the day.
- New garments and new wineskins are needed, for Jesus' way of grace is new compared to the way of works and rules upheld by the Pharisees.

4. Unpack the two Sabbath controversies and what they say about Jesus in Luke 6:1-11 (5 minutes).

- Jesus is in charge of how we observe the Sabbath—note why the Pharisees and scribes disagree with Jesus so vehemently.
- Jesus is probably being set up in vv. 6-11, yet He heals the man anyway because it's the right thing to do.

5. Review the list of names of the Twelve Apostles in Luke 6:12-16. What is noteworthy? (5 minutes)

6. Discuss the implications of this passage for our lives (15 minutes).

- Many of us know few non-Christian or de-churched friends. What can we do to expand our friendship circles and get to know people better for the sake of Christ? What avenues can we pursue to develop relationships with neighbors, co-workers, and others? What questions can we ask to get conversations started?
- Why do you think God consistently chooses people to lead and to serve who would not normally make the first cut with us? What does this say about God's grace? What does this say about how we interact with people?
- Martin Luther King, Jr., once said, "The time is always right to do right" ("The Future of Integration," speech given at SMU, 3-17-66, and numerous other occasions). When have we neglected to do the right thing because of opposition or fear? When have we done the right thing even when it cost us? How can we encourage each other to do "the right thing at the right time in the right way for the right reason"?

7. Close in prayer and remind everyone next week is Luke 6:.

QUESTIONS

Read Luke 5:27–6:16 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 5:27–6:16 move us through the “big Story” of the Bible? How does it fit with the rest of Scripture? What do we come to know that we simply must learn through Luke 5:27–6:16?
- What is so radical about Levi (Matthew) being asked by Jesus to serve? Hosting a huge banquet for Jesus?
- What is Jesus talking about when he mentions new patches and new wine in 5:33-39?
- What is being revealed about Jesus in Luke 6:1-11? About us?
- What is your first impression as you review the list of names for the Twelve in Luke 6:12-16? What are some patterns throughout Scripture as God chooses people with whom He will work?
- Luke 5:27–6:16 overflows with powerful events and statements. To you, what stands out? Why?
- What makes you scratch your head in befuddlement in Luke 5:27–6:16? Share it with the group, and discuss some possible answers and responses.
- What is God making clear to you through Luke 5:27–6:16? What can you do in response this week?
- Martin Luther King, Jr., once said, “The time is always right to do right” (“The Future of Integration,” speech given at SMU, 3-17-66, and numerous other occasions). When have we neglected to do the right thing because of opposition or fear? When have we done the right thing even when it cost us? How can we encourage each other to do “the right thing at the right time in the right way for the right reason”?
- Fix in your mind a specific family member, friend, neighbor, or colleague going through a difficult time. What have you learned from Luke 5:27–6:16 that you can share with this person? How might you do it?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 6:17-49

OUTLINE

- 1. Open with prayer, and then read aloud Luke 6:17-49**
- 2. Set the scene briefly for the Sermon on the Plain in Luke 6:17-19 (5 minutes).**
- 3. Unfold the blessings and woes in 6:20-26 (5 minutes).**
 - Blessings are in direct opposition to the way the world believes our lives should be lived.
 - Woes are distinctive for the Sermon on the Plain and show God's concern for justice.
 - Note Luke is far more concerned about material and physical poverty than Matthew.
- 4. Unpack the love Jesus' followers should have for all people in Luke 6:27-42 (10 minutes).**
 - Love and forgiveness for your enemies, those in need, and those not of your tribe or clique.
 - No being judgmental and self-righteous.
 - Recognition of your own flaws and failures before you help others with their flaws and failures.
 - All to show you are "children of the Most High." (6:35b)
- 5. Review the meaning of good and bad fruit in Luke 6:43-45 (5 minutes).**
- 6. Conclude with the importance of hearing and acting upon the words of Jesus in Luke 6:46-49 (5 minutes).**
- 7. Discuss the implications of Luke 6:17-49 for our lives (15 minutes).**
 - What does it mean for us, as affluent Western Christians, to discover God's love for the poor? What changes might such divine love for the poor mean for us? How can we participate in this divine love?
 - How does Jesus' sermon counteract what many call the "prosperity gospel"?
 - How does the sermon reveal God's grace? How does the sermon oppose "cheap grace"? When we are honest with ourselves and God, where do we see ourselves here?
 - Consider someone you know so badly burned by Christians who say one thing and do another, who "talk the talk but don't walk the walk," that he/she has given up on Christianity. What have you picked up from Luke 6:17-49 that you could share? What would be a good setting for that conversation?
- 8. Close in prayer and remind everyone next week is Luke 7:1-35.**

QUESTIONS

Read Luke 5:27–6:16 and go over the basic "who-what-when-where-how." Then discuss:

- What are the similarities between Luke 6:17-49 and Matthew 5-7? What are the differences? Consider not only the statements made and their order, but also their underlying tone and attitude.
- How does Luke 6:17-49 reveal to us God's redemptive plan through Jesus Christ? How does it connect with the rest of Scripture (other than Matthew 5-7)?
- Luke 6:17-49 is filled with incredible, life-changing teachings and commands. What stands out to you as the most significant and radical one for daily living? Why?
- If nothing confuses or distresses you in Luke 6:17-49, then you're not paying attention. What causes you the most consternation and bewilderment? Share it with the group, and discuss answers and responses.
- How is God's grace shown to us through this Sermon on the Plain? Why is this sermon not merely a collection of moralistic rules?
- How does Luke 6:17-49 develop your discernment of what it means to trust in Christ? How does it encourage you? How does it describe your blind spots and weaknesses?
- What is God saying to you through Luke 6:17-49? Over the next seven days, how can you respond?
- Consider someone you know so badly burned by Christians who say one thing and do another, who "talk the talk but don't walk the walk," that he/she has given up on Christianity. What have you picked up from Luke 6:17-49 that you could share? What would be a good setting for that conversation?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 7:1-35

OUTLINE

1. Open with prayer, and then read aloud Luke 7:1-35.

2. Note the power of trusting in Jesus' authority by the centurion in Luke 7:1-10 (10 minutes).

- The centurion is the opposite of what you'd normally expect for a Roman officer in many ways, including his love for his servant, his respect for the Jewish people and their faith, and his appreciation of Jesus.
- The centurion sends two set of representatives to catch Jesus before He arrives.
- The centurion declares Jesus has such authority that He doesn't even have to show up; just say the word.
- The centurion's faith is lauded by Jesus as far beyond the norm; it even catches Jesus a little off guard.

3. Note the power of Jesus' compassion for the widow in Luke 7:11-17 (10 minutes).

- The widow is at her lowest point: her son has died, and she's a widow with no means of support.
- Jesus is moved with great compassion in His "gut" and acts to restore the son's life.
- Even death succumbs to the compassion of Jesus, not just disease, illness, and demon possession.

4. Note the power of Jesus' relationship with John the Baptist in Luke 7:18-35 (10 minutes).

- Walk through each miracle: what happened, where, and why.
- Note many in the West have great difficulty accepting the exorcisms and healings portrayed here.
- Also note many in other parts of the world find little difficulty in the Scriptural witness here.
- Discuss how the miracles reveal the person and work of Jesus, and what they say about Him.

5. Discuss three implications of the passage as a whole (15 minutes).

- First, the centurion's faith: How might it enlighten you about the nature of true trust and commitment?
- Second, the compassion shown the widow: Where do you need the compassion of Jesus to show up?
- Third, the doubt of John: Where are you struggling? Where/how do you need the Holy Spirit's presence?
- What is God telling you through Luke 7:1-35? How might you act on it in the next seven days? How can we help one another in our responses to Christ?

6. Close in prayer and remind everyone next week is Luke 7:36-8:21.

QUESTIONS

Read Luke 7:1-35 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 7:1-35 connect with the whole Gospel of Luke? With the overall story of Scripture?
- What do Luke 7:1-10, 11-17, and 18-35 have in common? How do these stories fit together as a whole?
- What emerges from Luke 7:1-35 as an “A-ha” moment for you? What makes this so significant to you?
- As you think about Luke 7:1-35, what prompts your questions or concerns needing further exploration or elaboration? As a group, what answers or responses can you discuss together, based on the clear teaching of Scripture, the leadership of the Holy Spirit, and solid Christian doctrine?
- How does Luke 7:1-35 help you perceive God’s work in your life and/or in the world more clearly? How does it enable you to follow Christ more closely? How does it direct you toward your spiritual “blind spots,” where you need some work?
- Do you have an issue with Jesus’ authority over your life? (Don’t worry—we all do at some level!) How may you resolve the matter of just who is in charge?
- What is one sore or tender spot in your life where you deeply need the compassion of Jesus? How can you lift up this concern to Him?
- Select one event, truth, or saying you have gained from studying Luke 7:1-35 that you might share with someone this week. Who? How? When?
- What would you like to bring before the group for prayer? How can you pray for the other group members?

LUKE 7:36–8:21

OUTLINE

- 1. Open with prayer, and then read aloud Luke 7:36–8:21.**
- 2. Explore how women are involved in Jesus' ministry in Luke 7:36–8:3 (15 minutes).**
 - Note how the unnamed sinful woman comes to Jesus in repentance and humility.
 - Compare the woman with the host of the dinner, Simon the Pharisee.
 - Describe the group of women in 8:1-3 and how it provides support for Jesus' ministry.
 - Emphasize the scandal both sets of women would have created in the 1st century and how Jesus responds.
- 3. Examine the two parables of the Sower and the Lamp in Luke 8:4-18 (10 minutes).**
 - Note the agricultural details we need to understand the Parable of the Sower.
 - Highlight the details of the Parable of the Sower and Jesus' interpretation of it.
 - Connect the shorter Parable of the Lamp with what Jesus is saying through the Parable of the Sower.
- 4. Elaborate upon Jesus and His mother and brothers in Luke 8:19-21 (5 minutes).**
 - Jesus is not denying the significance of family, but instead establishing a stronger family dynamic.
 - An emphasis upon the importance of hearing and acting upon the Word of God.
 - Note that Jesus cares for Mary to the very end and afterward (see John 19:25-27 for example).
- 5. Discuss the implications of these three sections from Luke 7:36–8:21 for our lives (15 minutes).**
 - How does what is said about the gospel and women help us as we think about and address today's social debate? Who might be others that society excludes from Christianity who need to hear, to repent, and to connect with the people of Jesus?
 - How does the description of the soils in the Parable of the Sower help us as we share the gospel today? How may we reach those most receptive to Christ? How can we help others move from being closed to being open to Jesus?
 - How do our concerns for family and for the gospel intersect? How do we undervalue the gospel in our families? How do we misuse the gospel in our families? How may we strike the proper balance?
 - Where is God working with you with something from Luke 7:36–8:21? How can you act upon it now?
- 6. Close in prayer and remind everyone next week is Luke 8:22-56.**

QUESTIONS

Read Luke 7:36–8:21 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 7:36–8:21 help us understand the Gospel of Luke more clearly? Scripture as a whole?
- If we don't have Luke 7:36–8:21, what are we missing?
- Why is the involvement of women in Luke 7:36–8:3 so striking and scandalous for the day? For our day?
- Unpack Jesus' interpretation of His own Parable of the Sower. Does the short Parable of the Lamp help in understanding the Parable of the Sower? If so, how?
- Discuss the brief encounter of Jesus with His family. What gets your attention and why?
- As you read Luke 7:36–8:21, a passage with multiple events and statements, what stands out to you as the most significant event or statement? Why? Elaborate on the reason(s) for your choice.
- What baffles or bothers you most as you read Luke 7:36–8:21? As a group, what responses can you discuss, based on Scripture, the guidance of the Spirit, and good Christian thinking?
- How does Luke 7:36–8:21 inform you? How does it inspire you? How does it challenge you? What is one thing you need to do, to change, or to rethink in light of what God is showing you?
- Select something from Luke 7:36–8:21 worth passing on to a friend or family member. Who might it be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 8:22-56

OUTLINE

1. Open with prayer, and then read aloud Luke 8:22-56

2. Jesus' power over the created order in Luke 8:22-25 (10 minutes).

- Jesus is with the disciples in a boat, traveling from one side of the Sea of Galilee to the other.
- As Jesus naps, a storm arises, endangering the craft and the men.
- Jesus is awakened, stops the storm, and asks “Where is your faith?” The disciples are afraid and in awe.

3. Jesus' power over spiritual forces and realms in Luke 8:26-39 (10 minutes).

- Jesus is outside His usual territory. He is in the region of the Gadarenes, SW of the Sea of Galilee.
- The man infested with demons meets Jesus as He arrives, and Jesus exorcises the “legion” of demons.
- The demons leave through a herd of pigs as Jesus shows His authority over them.
- The people gather and ask Jesus to leave immediately because of spiritual and economic fear.

4. Jesus' power over the affairs of both life and death in Luke 8:40-56 (10 minutes).

- On His way to heal the daughter of a leader in the local synagogue, Jesus heals a woman suffering from a 12-year-long hemorrhage, as she reaches out to touch His garment's edge as He walks through the crowd.
- Jesus blesses the woman for her faith in Him and then encourages Jairus and family to hold on to their faith in Him; He resurrects the daughter when it seems all is lost.

5. Discuss the implications of this passage for our lives (15 minutes).

- Jesus seems to have power over everything: the created order, the spiritual realm, health, and life itself. Yet we seem to talk about and to take Jesus so casually and matter-of-factly. How have you become more aware of Jesus' true power? How do you need Jesus' power to become more present in you? What would be different in your life if that happened?
- Faith runs throughout Luke 8:22-56. Describe the characteristics of the faith we're talking about. Why and how do many blame other people for not having enough faith? Why do we blame ourselves for not having enough faith?
- Respond to this Tim Keller quotation: “[I]t is the object of belief, rather than the belief itself, which is the crucial issue. I may have great, unshakeable faith in the ability of feathers strapped to my arms to fly me from the US to the UK; but I have put my faith in the wrong place. Equally, I may have just barely enough faith to board a transatlantic flight, trembling nervously as I do so; and yet the object of my faith will accomplish what it promises. It is not faith that saves; it is not even faith in God that saves. It is faith *in Jesus Christ*” (Tim Keller, *Romans for You*, vol. 1, Romans 3:21-31). What might change

in your life if you place your faith more concretely in Jesus? What is stopping you from doing so?

6. Close in prayer and remind everyone next week is Luke 9:1-36.

QUESTIONS

Read Luke 8:22-56 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 8:22-56 connect us with the overall direction and plot of the Bible? What do we miss or get wrong if we ignore Luke 8:22-56?
- Luke 8:22-56 is filled with incredible occurrences and statements. Which one makes the deepest impression on you? Why?
- What makes you wonder, question, or doubt in Luke 8:22-56? Share it with the group, and together discuss some possible responses.
- Discuss the power Jesus reveals throughout this passage. What stands out to you about it? What have you learned about Jesus through His exercise of power that perhaps you didn't get beforehand?
- The practice of faith is at the center of Luke 8:22-56. Where and how is faith exercised in our passage? How can we learn and grow from what we have observed about faith in 8:22-56?
- Which is better: A lot of faith, regardless of what the faith is placed in? Or some faith in Jesus? Discuss.
- What is God showing to you through Luke 8:22-56. What can you do in response this week?
- Think about a specific family member, friend, neighbor, or colleague struggling with a matter connected in some way to having faith. How might what you learned and discussed through Luke 8:22-56 be helpful? How might you share it with this person in the next few days?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 9:1-36

OUTLINE

1. Open with prayer, and then read aloud Luke 9:1-36

2. Describe the “on the job training” the Twelve receive and Herod’s confusion in Luke 9:1-9 (5 minutes).

- They’re given some of the abilities Jesus possesses and charged to trust only Him along the way.
- Herod’s confusion leads him to wonder if John the Baptist had somehow reappeared.

3. Unfold the miraculous feeding to more than 5000 people in Luke 9:10-17 (5 minutes).

- The crowds come to hear Jesus and to receive His healing presence.
- Jesus expands the Twelve’s understanding and trust in His provision for them and for all who trust Him.

4. Unpack the scene where Peter confesses the true identity of Jesus and Jesus begins to share what it means in Luke 9:18-27 (15 minutes).

- Not a prophet or other public figure, but the Christ, the “anointed one” of God, Peter declares.
- Now that they’re ready, Jesus unpacks what it means for Him to be the Christ of God.
- He will suffer, die, and be raised from the dead.
- All who seek to follow Him must deny themselves, take up their crosses, and follow Him.
- Discuss in detail the classic understanding of Jesus’ mission, and the classic response in discipleship.

5. Explore the Mount of Transfiguration in Luke 9:28-36 (5 minutes).

- Note Jesus brings with Him the inner circle’s inner circle—Peter, James, and John.
- Jesus is transfigured (the word is used in Matthew and Mark, but not in Luke), revealing His glory.
- Observe how what happens here confirms what Jesus reveals about Himself in Luke 9:18-27.

6. Discuss some of the many implications of Luke 9:1-36 for our lives (15 minutes).

- In light of the “on the job training” given to the disciples, how should we grow in our Christian walk?
- On the basis of the feeding of the 5000, what are we to affirm about Jesus’ provision for our needs? How does such affirmation become part of daily living?
- Talk about the differences between what one observer describes as “nominal Christianity” and what Jesus describes as following Him. How are these differences quite profound and revealing? How do such contemporary developments as the rise of “spiritual but not religious” and the reduced attention given to Christian teaching and ethics connect with this?
- Does Jesus reveal His glory today? If so, what, where, how, and why?

7. Close in prayer and remind everyone next week is Luke 9:36–10:24.

QUESTIONS

Read Luke 9:1-36 and go over the basic “who-what-when-where-how.” Then discuss:

- How does 9:1-36 fit into Luke’s narrative of the Christian gospel to Theophilus? (see Luke 1:1-4)
- How might Luke 9:18-27 be singularly important in understanding the gospel message? Discuss in detail.
- Of all the events and statements made in Luke 9:1-36, what stands out to you personally as something brand new to you, or as something old that has regained its shine?
- What is the most perplexing part of Luke 9:1-36? (There are probably several choices.) As a group, talk about what needs more elaboration, explanation, or encouragement for you all.
- If you haven’t already done so, please walk through Jesus’ self-description in Luke 9:22 and His call to discipleship in Luke 9:23-26 quite deliberately. What strikes you as most meaningful in your own faith journey? What strikes you as most problematic, again in your own experience?
- When have you experienced, in some manner, the glory of God? Can you describe to others in the group? Will you?
- What is God saying to you through Luke 9:1-36? Over the next seven days, how can you respond?
- Establish at least one statement, question, or thought from your group discussion which would be good to share with a friend or loved one. How would you share it? When could you share it?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 9:37–10:24

OUTLINE

- 1. Open with prayer, and then read aloud Luke 9:37–10:24.**
- 2. Highlight the less than stellar efforts by Jesus' disciples in Luke 9:37-56 (10 minutes).**
 - Trying and failing to heal a demon-possessed boy following the Transfiguration (37-43).
 - Not understanding and failing to ask more about Jesus' prediction of His death (44-45).
 - Arguing about who is the greatest in God's kingdom and missing the point of serving Jesus (46-48)
 - Wanting all the glory of serving Jesus and thus castigating someone exorcising in Jesus' name (49-50).
 - Asking to destroy a Samaritan village in light of its refusal of Jesus (51-56).
- 3. Emphasize the cost of following Jesus, reiterated yet again, in Luke 9:57–10:20 (15 minutes).**
 - Three conditions/excuses are sharply dealt with by Jesus (some *hyperbole* is present, but not much).
 - Following Jesus means rootlessness in this world, putting the Kingdom first, and not looking back.
 - On the job, experiential training a key part of growth—must be willing to go and serve wherever He says.
- 4. Note the joy of Jesus in even our feeble attempts at following Him in Luke 10:21-24 (5 minutes).**
 - Ministry in Jesus' name is effective as disciples commit to Jesus, not to themselves, with child-like trust.
 - God's way is to use fallible, fallen—yet faithful— people in His service. How gracious!
- 5. Discuss three implications of the passage as a whole (15 minutes).**
 - When we try to serve Jesus in our own way and strength, things usually fall apart. Why is this? What does it mean for us not just to do Jesus' work, but to do it in His way and strength? What must change in you? In us as a local body of Christ followers? In the institutional church?
 - Define success in Christian living and service, and how it differs from how our society views success. Reflect on ways we may overlook the differences between God's success and the world's view of it.
 - The demands of following Jesus are not for the faint of heart. How have we domesticated and minimized Christian discipleship in ChurchWorld? How may we work to change that perspective so that the expectation is “disciple=Christian” instead of “disciple=the few, elite, on-fire Christians”?
- 6. Close in prayer and remind everyone next week is Luke 10:25–11:13.**

QUESTIONS

Read Luke 9:37–10:24 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 9:37–10:24 fit with the whole Gospel of Luke? With the “Big Story” of the Bible?
- What do we lose if we jump directly from Luke 9:36 to Luke 10:25. Why might this be important to keep?
- What do the brief accounts in Luke 9:37-56 have in common? What do they reveal about the disciples?
- How do Jesus’ responses in Luke 9:57-62 give you pause? What do they state about following Him?
- If you’ve enjoyed “on the job training” before, then you recognize Luke 10:1-20. How important is this sort of training for Christian growth? Why don’t we do more of it?
- How does Luke 10:21-24 provide some reassurance after we’ve struggled through Luke 9:37–10:20? How does grace fit in here?
- What else emerges from Luke 9:37–10:24 for you, either as “Ah ha!” or “Oh no!” Discuss in the group.
- Read the following quote from Dallas Willard as Willard shares what a pastor told him a woman said to him following a sermon on discipleship: “I just want to be a Christian. I don’t want to be a disciple. I like my life the way it is. I believe Jesus died for my sin, and I will be with him when I die. Why do I have to be a disciple?” (Quoted in Greg Ogden, *Essential Guide to Becoming a Disciple*, 24) Does the woman’s response resonate with you? In your opinion, how might Jesus respond to the woman? To you and your doubts, fears, and desires for control?
- How does Luke 9:37–10:24 help you recognize what God is doing in your life, or what He wants you to do, more clearly? Does Luke 9:37-10:24 reveal a gap in your Christian walk, and if it does, how does the passage assist you in addressing this gap, starting sometime in the next seven days?
- Select something from Luke 9:37–10:24 to share this week. With whom? How? When?
- What would you like to bring before the group for prayer? How can you pray for the other group members?

LUKE 10:25–11:13

OUTLINE

1. Open with prayer, and then read aloud Luke 10:25–11:13.

2. Explore the Parable of the Good Samaritan and its setting in Luke 10:25-37 (10 minutes).

- Note the give-and-take between Jesus and an “expert in religious law” (NLT).
- Consider the law’s summary by the expert. Is he on target? Why? Where does the expert later misfire?
- Describe how Jesus takes a hated, despised enemy and turns him into the hero of the parable.
- Detail the depth of the love of neighbor shown by the Samaritan.

3. Examine the interaction between Martha, Mary, and Jesus in Luke 10:38-42 (5 minutes).

- Yet another case of women seen as followers of the Christ in opposition to first-century stereotypes.
- Note our sympathy with Martha and what it reveals about our own spiritual practices.
- See the connections between this brief passage and the passages before and after it.

4. Elaborate upon Jesus’ teaching on prayer in Luke 11:1-13 (15 minutes).

- Walk through the Lord’s Prayer step by step in vv. 1-4, noting especially these elements of prayer:
 - Praise and adoration.
 - Knowing and doing the will of God.
 - Daily, basic needs.
 - Forgiveness (especially forgiving others).
 - Strength against temptation.
- Then connect the manner of prayer with the attitude of prayer discussed in vv. 5-13.

5. Discuss the implications of Luke 10:25–11:13 for our lives (15 minutes).

- Love in the name of Christ is costly, demanding, and labor-intensive. How can we better put this love of God and neighbor into practice? What might we need to abandon or to limit for this to occur?
- Do we allot enough time for adoring God? Learning from God? Spending time with God? What keeps us from doing so? What might we either eliminate or emphasize to take steps in the right direction?
- The Lord’s Prayer shouldn’t be prayed by rote. How can we pray it and mean every word?

- Persistence is often the key to effective prayer. Name at least one concern for which we can pray daily, concerted, and intentionally for the next three months. Keep notes. Expect to give a report to others.

6. Close in prayer and remind everyone next week is Luke 11:14-54.

QUESTIONS

Read Luke 10:25–11:13 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 10:25–11:13 enable us to understand Luke’s Gospel better? Scripture as a whole?
- If we skip from Luke 10:24 to Luke 11:14, what are we lacking? What insights do we miss?
- Unpack Jesus’ choice of “Samaritan” for His famous parable. What are the ramifications of this choice?
- On first reading, which person—Martha or Mary—elicits your sympathy and support? How come? As you read the account more, does your selection change? Why?
- Jesus states a lot about prayer in Luke 11:1-13. What stands out to you among His commands and insights for prayer? What confuses, concerns, or constrains you as you reflect on Jesus and prayer?
- As you read Luke 10:25–11:13, pick the most significant event, statement, or teaching from Jesus in your opinion. Paraphrase your choice into your own words, and then speak it aloud to others in the group. What did you learn from this exercise (other than the fact that it can be hard to paraphrase Jesus!)?
- What leaves you scratching your head in wonderment or disbelief in Luke 10:25–11:13? As a group, what responses can you discuss, based on Scripture, the guidance of the Spirit, and good Christian thinking?
- How does Luke 10:25–11:13 as a whole inform you? Inspire you? Challenge you? What is one thing you need to act upon in light of what God shows you in this passage?
- Select something from Luke 10:25–11:13 you can share with someone. Who might it be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 11:14-54

OUTLINE

1. Open with prayer, and then read aloud Luke 11:14-54.

2. Round 1 between Jesus and the Pharisees in Luke 11:14-26 (10 minutes).

- Engaged in spiritual warfare, Jesus' success is attributed to His being in league with Satan.
- Jesus' reply quickly demolishes that argument: Satan won't battle against himself.
- Jesus emphasizes the stakes of the spiritual combat taking place before them and sees it as a defining moment for all who witness it: are you with Jesus or against Him?

3. The power of proclaiming the Good News in Luke 11:27-32 (10 minutes).

- Jesus notes true blessedness comes from hearing the Word proclaimed and keeping it faithfully.
- Jesus observes the desire for miraculous signs hides the true miracle: proclaiming God's message, with Jonah as His primary example of what God will do with a message He chooses to use.
- Those throughout history who've heard and responded to the Good News will condemn the present inattention.

4. Round 2 with the Pharisees in Luke 11:33-54 (10 minutes).

- With the eye as a metaphor for entry into the inner life, Jesus urges care in what you see and hear, setting the stage for the argument to come.
- At a dinner where Jesus is questioned for His lack of ritual observance, He responds with vigor.
- The Pharisees, according to Jesus, care only about the external observance, neglecting the truly important elements of faith and the obedience that grows out of such faith. They skew everything out of balance and place burdens on others that they themselves cannot truly meet, thus keeping people away from God.

5. Discuss the implications of this passage for our lives (15 minutes).

- Are we too quick to deny the spiritual nature of the conflict going on in today's world? Without seeing a demon behind every bush, how can we apply the truth of Jesus' comments in our lives?
- Our day is just as obsessed with signs and wonders as was the first century. Without negating the reality of miracles, how does the proclamation of Jesus and His good news counter this obsession today? What does this emphasis upon the message say to us about our priorities and practices with our neighbors?
- Jesus is not the sweet meek-and-mild One here. He pulls no punches. When is it appropriate to respond in such a way today? When might it be ineffective? How can we discern the difference and choose wisely?

6. Close in prayer and remind everyone next week is Luke 12:1-59.

QUESTIONS

Read Luke 11:14-54 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 11:14-54 connect us with Luke’s overall story and theology? With the Bible’s overall story and theology? What do we miss out on if we pass by Luke 11:14-54?
- A great deal both happens and is revealed in Luke 11:14-54. Of all that’s going on, what makes the biggest impression on you? Why?
- We see a different side of Jesus in Luke 11:14-54. How does this impact your understanding of Him? How does it raise questions in your mind? Share with the group and discuss some possible responses.
- Many commentators say the sign of Jonah mentioned in Luke 11:29-32 isn’t Jonah in the belly of the fish (representing death and resurrection), but rather God’s use of Jonah’s preaching to bring repentance to Nineveh (representing the gospel proclamation). Does God use preaching/teaching today? Why? How?
- The Pharisees are on the receiving end of a sustained critique from Jesus as this passage comes to an end. How would you summarize this critique? Are there elements of this critique that apply to Christians in general today? Now tighten the focus. Apply it to us in our church? To our group? To you? Discuss.
- What is God showing to you through Luke 11:14-54. How can you act upon this prompting today?
- So many think Christianity is just about the externals—do this, don’t do that—while Jesus seems to insist otherwise. Who do you know who is waiting to hear this good news from Jesus? How can you pray for him/her? How can you build up to a conversation about such a topic?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 12:1-59

OUTLINE

1. Open with prayer, and then read aloud Luke 12:1-59

2. Describe the comments of Jesus on hypocrisy and public witness in Luke 12:1-12 (10 minutes).

- Jesus continues his critique of the Pharisees, warning of their “yeast,” the pernicious spread of their way.
- Jesus urges the crowd not to fear those who can kill the body, but to fear God alone.
- Jesus instructs those who follow Him that they must acknowledge and serve Him publicly, trusting in His help alone when persecution and troubles occur.

3. Detail Jesus’ teaching on money and possessions in Luke 12:13-34 (10 minutes).

- Jesus tells a parable about a “rich fool” who trusts in money and possessions instead of Him.
- Then Jesus expands His teaching to include the necessities of daily life for those who trust Him.
- The teaching here echoes Matthew 6:25-34 in the Sermon on the Mount.
- “Seek His kingdom, and these things will be added to you” (Luke 12:31, ESV).

4. Delineate Jesus’ teaching about the Second Coming and the end times in Luke 12:35-59 (10 minutes).

- Image: ready for the arrival of the master from the wedding feast.
- The timing will be unexpected for all but those paying attention to the work the master gives them to do.
- Things will get worse before they get better: families turned against one another and divisions galore.
- So pay attention to the signs of the times and get things straightened out between yourself and others.

5. Discuss some of the many implications of this sprawling passage for our lives (15 minutes).

- When have we been silent instead of saying the right thing as a representative of Jesus’ way? When have we proclaimed one thing and lived another to the shame of the Kingdom?
- How can we avoid the hypocrisy that seems to come upon “religious” people? How can we avoid fearing the opinions of others and instead live in a holy reverence for God alone?
- To whom might we need to apologize because of either our cowardice or our hypocrisy? Why is such an apology a good idea?
- Part of why the well-to-do are described in such caustic terms by Jesus is their tendency to trust in themselves and their resources more than they trust in God. As

affluent Christians, how can we better use what we've been given for the good of Jesus' Kingdom? What changes will this entail in you?

- In our time, only ultra-conservatives, doomsdayers, and “kooks” think much about the Second Coming. How real is the return of Jesus to you? Are you ready for His return? If not, what do you need to do?

6. Close in prayer and remind everyone next week is Luke 13:1-35.

QUESTIONS

Read Luke 12:1-59 and go over the basic “who-what-when-where-how.” Then discuss:

- Talk about the three sections of this passage (verses 1-12, 13-34, and 35-59) and note the highlights from each section for you.
- How do all the moving parts of this sprawling 12th chapter of Luke fit together? How do they connect with the Gospel of Luke as a whole? Fit into the overall Bible narrative?
- Of all the events and statements made in Luke 12:1-59 (there are plenty from which to choose, based on your discussion of the questions above), what jumps out to you personally as something that grabs your attention the most? Why? Is it something brand new to you? Something you thought you knew but now see in a different light? Another reason? Discuss as a group.
- What is the most unclear, maddening, or perplexing part of Luke 12? (There are, no doubt, several possibilities.) As a group, talk about what needs more elaboration or explanation. Sort out some possible responses from other parts of Scripture, sound Christian teaching, and insights prompted by the Spirit.
- What is God saying to you through Luke 12:1-59? Over the next seven days, how can you respond?
- Pull out at least one statement, question, event, or thought from this study which would be good to share with a friend or loved one. How would you share it? When could you share it? Why would you share it?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 13:1-35

OUTLINE

1. Open with prayer, and then read aloud Luke 13:1-35.

2. Note the connection between our condition and Jesus' grace in Luke 13:1-17 (10 minutes).

- To make a one-to-one correlation between our sin and our calamity is tenuous at best. Why? We're all sinners in need of grace and forgiveness. Thinking we're not in need is perilous.
- To insist upon our goodness leads to spiritual barrenness and fruitlessness.
- The ones who reject God's grace intervening in the lives of others are often blind to grace intervening in their own lives.

3. Note a prime characteristic of the Kingdom—starting small—in Luke 13:18-22 (10 minutes).

- Mustard seeds and tiny bits of yeast are small, inconsequential resources, often unnoticed. Yet much is accomplished by them.
- God delights in taking the smallest, most feeble acts of faith and enhancing them beyond all recognition so there is no doubt about Who really is in charge.

4. Note the topsy-turvy nature of God's work in human lives in Luke 13:23-35 (10 minutes).

- Those who think they're good enough and those who know they'll never be good enough both discover the reality of God's love and justice.
- Human expectations are flipped on their heads. Grace, not merit, prevails.
- Yet it is not God's desire for the self-righteous and blind to remain estranged from Him. Reconciliation and forgiveness is His desire. He mourns their hardness of heart.

5. Discuss three implications of the passage as a whole (15 minutes).

- How do we need to recalibrate our perceptions about ourselves when compared to others, especially those struggling with life and faith?
- What small offering of time-talent-treasure may we offer to God for His glory? What are we attempting that if God is not in it, we will absolutely fail? If we can't think of anything—why not?
- Christians are saved and transformed by God not because they're better than everyone else, but for God's service. What service for God do we need to embrace?

6. Close in prayer and remind everyone next week is Luke 14:1-35.

QUESTIONS

Read Luke 13:1-35 and go over the basic "who-what-when-where-how." Then discuss:

- How does Luke 13:1-35 fit in with the Gospel of Luke? With the Bible's "Big Story"?

- What do we lose if we omit Luke 13:1-35? Why might this be important to keep?
- What stands out to you in Luke 13:1-35 as something new or challenging or thought-provoking? Why do you think this Scripture has provoked you in this way?
- What confuses or confounds you in Luke 13:1-35? Discuss it in the group and share possible resolutions.
- How do you need to recalibrate your perception of yourself when compared to others, especially those struggling with life and faith?
- What small offering of time-talent-treasure may you offer to God for His glory?
- What are you attempting that if God is not in it, you will absolutely fall on your face? If you can't think of anything—why not? What are you going to do about it?
- Christians are saved and transformed by God not because they're better than everyone else, but for God's service. What particular service do you think you have been saved to do?
- Identify one thing from Luke 13:1-35 that God wants you to deal with in the next 7 days. Share it with the group and covenant to pray for one another about your "things".
- Select something from Luke 13:1-35 to share this week. With whom? How? When?
- What else would you like to bring before the group for prayer? How can you pray for the other group members?

LUKE 14:1-35

OUTLINE

1. Open with prayer, and then read aloud Luke 14:1-35.

2. Explore the healing of the man with edema on the Sabbath in Luke 14:1-6 (10 minutes).

- Note edema is not usually an immediately life-threatening condition, but a debilitating one.
- Note the religious leaders's silence when Jesus asks the question, as compared with Luke 13.
- Note Jesus's regard for people made in God's image as possessing high value for keeping the Sabbath.

3. Examine the discussion on humility in Luke 14:7-24 (10 minutes).

- Jesus's followers should not seek out acclaim and recognition, unlike the Pharisees.
- Humility consists of, in part, viewing others how God views them, not how the world views them.
- Note the elaboration upon the great banquet, with invitations, excuses that do not make sense, and the banquet provider's command for all to attend and to receive the blessings of God.

4. Elaborate upon the cost of being a disciple in Luke 14:25-35 (10 minutes).

- Following Jesus becomes the number one priority for all who respond in faith to Him.
- This commitment is so comprehensive that Jesus Himself advises people to make sure they are ready to give Him their all and to count the cost.
- Note the focus of the examples of the man constructing a building and the king going to war.

5. Discuss the implications of Luke 14:1-35 for our lives (15 minutes).

- How does Jesus want us to honor Him during the weekly time we rest and focus on God? What is the difference between Sabbath rest and simply not doing work? Why is this important?
- True humility is hard to come by and harder to keep. How can we delude ourselves into thinking we're humble when we're really not? How do you see Jesus working in your life to keep your "humility tank" full?
- Many times for people like us, Jesus seems to be more of an "add-on" than the #1 priority. Why is this? What can be done about our casual Christianity? Name one thing we need to put under the Lordship of Jesus starting this week.

6. Close in prayer and remind everyone next week is Luke 15:1-32.

QUESTIONS

Read Luke 14:1-35 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 14:1-35 enable us to understand Luke’s message more clearly? Understand Scripture as a whole more clearly?
- What insights do we miss if we jump from Luke 13:35 to 15:1 without considering Luke 14? Why might these insights be significant ones for our Christian growth?
- As you read Luke 14:1-35, pick the most significant event, statement, or teaching from Jesus in your opinion. Put your choice into your own words and then share a summary of it with the group. What did you learn from your paraphrase? From someone else’s paraphrase?
- What leaves you scratching your head in Luke 14:1-35? As a group, what responses can you discuss, based on Scripture, the guidance of the Spirit, and good Christian thinking?
- What is the difference between Sabbath rest and simply not doing work on the Sabbath? Why is this important? How might Jesus want you to “be” and to “do” in His presence?
- True humility is hard to come by and harder to keep. How can we delude ourselves into thinking we’re humble when we’re really not? How do you see Jesus working in your life to keep your “humility tank” full?
- Many times for people like us, Jesus seems to be more of an “add-on” than the #1 priority. Why is this? What can be done about your casual Christianity? Name one thing you need to put under the Lordship of Jesus starting this week.
- Select something our study you can share with someone. Who might it be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 15:1-32

OUTLINE

- 1. Open with prayer, and then read aloud Luke 15:1-32.**
- 2. Explore the thematic connections between the three parables in Luke 15 (5 minutes).**
 - A shared theme of the lost being found.
 - A shared theme of joy expressed by the ones finding the lost.
- 3. Explore the Parables of the Lost Sheep and Lost Coin in Luke 15:1-10 (5 minutes).**
 - The shepherd is willing to do whatever is necessary to rescue the lost sheep.
 - The woman is willing to do whatever is necessary to find the lost coin.
 - Both experience great joy at their tasks's completion; both are set-ups for the third parable.
- 4. Explore the Parable of the Two Lost Sons in Luke 15:11-32 (20 minutes).**
 - Note the younger son's impertinence and disrespect for his father, and the father's response.
 - Describe the younger son's lavish and foolish lifestyle, and when he begins to turn around.
 - Detail how the father responds to seeing his younger son returning home.
 - Discuss the somewhat surprising (although not when you reflect upon it) reaction by the older son, and the father's response to him.
 - Note the parable's lack of a resolution for the older son's relationship with his father and brother.
 - Discuss how this parable reflects and expands upon the gospel for our lives.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - A chief priority of God is to seek the lost, according to this chapter. What does this divine priority state about what our own set of priorities should be? How do we need to reconfigure our lives?
 - Why is joy the immediate response of all three "finders" in our parables? What does this say about what gives us joy? How may we better reflect God's joy in our lives?
 - Which son do you identify with in Luke 15:11-32? The younger son, many commentators say, represents irreligious people. Many of the same writers say the older son represents "religious" people. If so, what critique is Jesus making about us, depending upon which son with whom we identify? How may we respond to this critique and reconsider our perspectives? How can we reflect more and more of the father's grace-filled characteristics?
- 6. Close in prayer and remind everyone next week is Luke 16:1-31.**

QUESTIONS

Read Luke 15:1-32 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 15:1-32 connect with Luke’s story and theology? With Scripture’s overarching story and theology?
- If we do not have the parables of the lost sheep, coin, and sons, what is missing from the Bible’s narrative? Why is missing this a big deal?
- Much is said about human beings and God in Luke 15:1-32. With all that’s going on in our passage, what makes the biggest impression on you? Why?
- A chief priority of God is to seek the lost, according to this chapter. What does this divine priority state about what your own set of priorities should be? How do you need to reconfigure your life?
- Why is joy the immediate response of all three “finders” in our parables? What does this say about what gives you joy? How may you better reflect God’s joy in our lives?
- Which son do you identify with in Luke 15:11-32? The younger son, many commentators say, represents irreligious people. Many of the same writers say the older son represents religious people. If so, depending upon which son with whom you identify, what critique is Jesus making about you? How may you respond to this critique and reconsider your perspectives? How can you reflect more and more of the father’s grace-filled characteristics?
- What is God showing to you through Luke 15:1-32. How can you act upon this prompting today?
- Who do you know personally who needs to hear about the prodigal father and his two sons? How might you share this story with her or him? What sensitivities, experiences, and teachings do you need to remember as you converse with this person? What is one step this week you can take toward sharing this remarkable expression of the gospel?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 16:1-31

OUTLINE

1. Open with prayer, and then read aloud Luke 16:1-31

2. Discuss the odd parable of the unjust servant in Luke 16:1-9 (10 minutes).

- The manager, soon to be fired for malfeasance, creates space by dealing with the master's creditors favorably for them; the manager is admired for his cunning and creativity.
- Jesus then urges His followers to show even more creativity and ingenuity.
- Is Jesus urging sinful behavior? No. He picks one positive aspect and raises it for consideration.

3. Delineate Jesus' teaching on faithfulness and money in Luke 16:10-14 (10 minutes).

- The basic principle: faithfulness in less important matters leads to opportunities with more important matters.
- God-honoring creativity and ingenuity with worldly wealth leads to being entrusted with things of eternal value.
- But you can't serve both God and money. Pick one and serve.

4. Detail Jesus' teaching about the Pharisees and the Parable of the Rich Man and Lazarus in Luke 16:15-31 (10 minutes).

- Jesus notes the Pharisees's love of money and how their hearts have been corrupted.
- The coming of the Kingdom doesn't change the reality of God's powerful Law.
- The parable highlights the flip-flop between the rich man and Lazarus in this world and the next.
- The corrupting power of money can blind people so that even someone returning from the dead to warn them will not be heeded (a strong foreshadowing of Jesus' death and resurrection).

5. Discuss some of the implications of Luke 16:1-31 for our lives (15 minutes).

- Jesus is not encouraging wickedness but instead creativity with His resources. How might we think "outside the box" (a shopworn but useful clichè) with what we've been given?
- Our affluence can lead to reliance upon it rather than upon God. In whom do we truly trust? One example: if we had to quit a well-paying job in order to honor and obey Jesus, with no promise of future income ahead, would we do it? Why? How?
- Luke 16:31 (NLT) reads, "If they won't listen to Moses and the prophets, they won't be persuaded even if someone rises from the dead." How is this true today? How are we tempted to "close the deal" in ways that negate the scandal of the cross and resurrection?

6. Close in prayer and remind everyone that next time is Luke 17:1-37.

QUESTIONS

Read Luke 16:1-31 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 16:1-31 connect with Luke 15? With what comes afterward in Luke? With the Bible’s overarching “Big Story”?
- If Luke 16 is ignored, what is missing from the story of Jesus that’s important to know?
- Jesus heads in a different and difficult direction in Luke 16. What in this passage creates the biggest impression on you? Why?
- Conversely, what in Luke 16 makes you scratch your head in befuddlement? Why? Discuss some possible responses in the group.
- Jesus is not encouraging wickedness but instead creativity with His resources. How might you think “outside the box” (a shopworn but useful clichè) with what you’ve been given?
- Our affluence can lead to reliance upon it rather than upon God. In whom do you truly trust? One example: if you had to quit a well-paying job in order to honor and obey Jesus, with no promise of future income ahead, would you do it? How?
- Luke 16:31 (NLT) reads, “If they won’t listen to Moses and the prophets, they won’t be persuaded even if someone rises from the dead.” How is this true today? How are you tempted to “close the deal” in ways that negate the scandal of the cross and resurrection?
- What is God revealing to you through Luke 16? How can you respond today?
- Who do you know personally who needs to heed the warnings and admonitions of this chapter? How can you pray for this person? How can you advise this person accordingly?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 17:1-37

OUTLINE

- 1. Open with prayer, and then read aloud Luke 17:1-37.**
- 2. Note some basic guidelines for following Jesus in Luke 17:1-10 (10 minutes).**
 - Speak to the dangers inherent in leading others astray by word and deed.
 - Address the need for honest conversation with others and forgiveness far beyond typical expectations.
 - Emphasize the importance of remembering, as we serve, who we are and Whose we are.
- 3. Note the need for gratitude and worship in Luke 17:11-19 (10 minutes).**
 - Remind everyone that leprosy in the first century causes both health issues and social isolation.
 - Recognize the only one of the 10 healed lepers to return is not whom you'd expect: a Samaritan.
 - State that the leper's gratitude for Jesus has opened up his worship of Jesus: another case of an outsider "getting it" before those who ought to understand.
- 4. Note the ordinariness and suddenness of the end times in Luke 17:20-37 (10 minutes).**
 - The kingdom of God is in some ways already here, but it has not come in its fullness; Jesus must first suffer and die for our sins.
 - When it comes in its fullness, the day will seem quite ordinary until the Son of Man is revealed to all.
 - Everyone will be surprised at the suddenness of the consummation of all things.
- 5. Discuss these implications of the passage as a whole (15 minutes).**
 - How may we keep from causing others to stumble and leading "little ones" astray? How does this need speak to the importance of close Christian community? How can we live in such fellowship?
 - How grateful are we for all Jesus has done, is doing, and will do for us? How may we express our gratitude in purposeful ways?
 - Jesus emphasizes, not for the first time, the importance of being ready for His return. How can we be prepared for what He will do? What does such preparedness look like in daily life?
- 6. Close in prayer and remind everyone next week is Luke 18:1-34.**

QUESTIONS

Read Luke 17:1-37 and go over the basic "who-what-when-where-how." Then discuss:

- How does Luke 17:1-37 fit in the storyline of Luke's Gospel as a whole? With the Bible's overarching story about God and humanity?
- How does your Christian walk change if Luke 17:1-37 is absent?

- What jumps out at you in Luke 17:1-37 as something new, stimulating, or food for further thought. Why? Share it with your group.
- There is a lot in Luke 17:1-37 that may confuse or even disturb you. What causes this response in you? Discuss it in the group and share possible resolutions.
- How may we keep from causing others to stumble and leading “little ones” astray? How does this need speak to the importance of close Christian community? How can we live in such fellowship?
- How may we express our gratitude to Jesus in purposeful ways?
- Jesus emphasizes, not for the first time, the importance of being ready for His return. How can we be prepared for what He will do? What does such preparedness look like in daily life?
- Identify one thing from Luke 17:1-37 that the Holy Spirit is leading you to address in the next 7 days. Share it with the group and covenant to pray for one another.
- Select something from Luke 17:1-37 to pass along to a friend or family member this week as the Spirit leads you. What would it be? With whom? How? When?
- What else would you like to bring to the group for prayer? How can you pray for each other this week?

LUKE 18:1-34

OUTLINE

- 1. Open with prayer, and then read aloud Luke 18:1-34.**
- 2. Explore the Parable of the Widow and the Unjust Judge in Luke 18:1-8 (10 minutes).**
 - Note the widow's absolute need and desperation as she approaches the judge for help.
 - Note that the unjust judge is not playing the "God" role in the parable, but that this is a parable of comparison between what unjust humans do and what a just, loving Father does.
 - Note God's desire to have His people pray with persistence, perseverance, and patience.
- 3. Examine the discussion on humility in Luke 18:9-17 (10 minutes).**
 - Jesus speaks against common expectations in the Parable of the Pharisee and the Tax Collector, switching the roles of who is self-righteous and who is humble before God.
 - In a term foreshadowing Paul's epistles, the tax collector is declared "justified" instead of the Pharisee.
 - Little children, as noted in other Gospels by Jesus (Matthew 19 and Mark 10), are great examples of the mindset followers of Jesus must have in relation with Him: childlike in trust, humility, and obedience.
- 4. Elaborate upon our continual need for faith and grace in Luke 18:18-34 (10 minutes).**
 - The rich ruler has a mindset in complete opposition to the one noted previously in this chapter: he believes he is on good terms with God, and his financial worth witnesses to his superior status.
 - Jesus' conversation exposes the ruler's true spiritual condition and leaves the disciples incredulous.
 - Note that what is "impossible for mortals is possible for God" (18:27 NRSV); Jesus brings about salvation through the cross and resurrection, mentioned for the third time in vv 31-34, for those who trust in Him and not in themselves or their resources.
- 5. Discuss the implications of Luke 18:1-34 for our lives (15 minutes).**
 - How persistent are we in prayer really? What matters to us so much that we will keep on praying for it again and again? Does what matters to us match up with what matters to Jesus?
 - When are we more like the Pharisee in the parable? When are we more like the tax collector? How can we be consistently less like the Pharisee and more like the tax collector? How can this change happen?
 - In what ways is our personal self-assessment skewed and flawed? Is money our problem? If not, what is? What do we need to restructure, rethink, and reapply to be in line with God's purposes?
- 6. Close in prayer and remind everyone next week is Luke 18:35–19:27.**

QUESTIONS

Read Luke 18:1-34 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 18:1-34 help you to grasp Luke’s message more clearly? To grasp Scripture as a whole?
- What is left out of Christianity if Luke 18:1-34 is not in it? How is this lack or deficiency a problem?
- As you read Luke 18:1-34, pick what seems to you to be the most significant event, statement, or teaching from Jesus in this passage. Why is it so significant in your opinion?
- What leaves you scratching your head in Luke 18:1-34? As a group, what responses can you discuss, based on Scripture, the guidance of the Spirit, and good Christian doctrine?
- Why does Jesus appear to talk about persistence in prayer quite persistently? What’s so important about persistence in prayer for your Christian walk?
- The Pharisee and the rich ruler both seem to lack the humility needed to follow Christ. Why is this? What are they depending upon instead of grace through faith in Jesus? How do you fall into the same trap?
- In what ways is your personal self-assessment skewed and flawed like the rich ruler’s self-assessment? Is money your problem? If not, what is? What do you need to restructure, rethink, and reapply to be in line with God’s purposes?
- Select something from Luke 18:1-34 you can share with someone. Who might it be? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 18:35–19:27

OUTLINE

- 1. Open with prayer, and then read aloud Luke 18:35–19:27.**
- 2. Explore the healing of the blind man in Jericho in Luke 18:35-43 (5 minutes).**
 - The man calls out to Jesus with a Messianic term, “Son of David.”
 - The crowd rebukes the man for bothering Jesus and for not being worthy of Jesus’ attention.
 - Jesus heals the man and the man joins Jesus as a follower right then and there.
- 3. Explore the story of Zacchaeus coming to faith in Luke 19:1-10 (15 minutes).**
 - Zacchaeus is on no one’s favorite list, for he is a chief tax collector, getting rich off his fellow Jews.
 - But Jesus is intent on visiting him: “I must stay at your house today.”
 - After the visit, Zacchaeus shows signs of repentance and faith.
 - Jesus declares this visit is part of His grand purpose: “to seek out and to save the lost.”
- 4. Explore the Parable of the Ten Pounds (or Minas) in Luke 19:11-27 (10 minutes).**
 - The nobleman goes to a distant country to take control of it, despite the objections of its citizens.
 - While he’s gone, 10 slaves are given a mina each (3 months of income) to invest for the nobleman.
 - The nobleman returns and receives reports from three slaves, with varying success; his wrath is for the one who didn’t try and thought the nobleman to be a “harsh man” (vv. 21-22), as opposed to the ones who tried and received varying amounts of return; obedience appears more important than success.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - Jesus continues to reach out to the marginalized and ignored in Luke. What parallels might we find in today’s world? What marginalized people is Jesus reaching out to today? How can we be part of it?
 - If God’s purpose is to seek and to save the lost, then how are we doing regarding this purpose? Are our lives linked in tandem with this purpose, or is this purpose tangential to our lives? What should we do?
 - What have you been given by God to use for His kingdom’s work? How are you doing with your “investment”? Or have you buried yours?
- 6. Close in prayer and remind everyone next time is Luke 19:28-48.**

QUESTIONS

Read Luke 18:35–19:27 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 18:35–19:27 connect with Luke’s story and theology? With Scripture’s overarching story and theology?
- If we do not have Luke 18:35–19:27 in our Bibles, what is missing from the narrative? Why is missing this a big deal?
- Much is stated about human beings and God in Luke 18:35–19:27. With all that’s going on in our passage, what jumps out at you the most? Why?
- What concerns you the most about Luke 18:35–19:27? What responses can be found for your concerns?
- What marginalized people is Jesus reaching out to today? How can we be part of it?
- According to this passage, Jesus is about seeking and saving the lost. What does this divine purpose state about what your own purpose should be? How do you need to realign your life with this purpose?
- What have you been given by God to use for His kingdom’s work? How are you doing with your “investment”? Or have you buried yours?
- What is God showing to you about your life through Luke 18:35–19:27? How can you act upon this leading of the Holy Spirit today?
- Who do you know personally who needs to hear about the grace of God as shown to Zacchaeus? How might you share this story with her or him? What is one step this week you can take toward sharing the gospel with this person?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 19:28-48

OUTLINE

1. Open with prayer, and then read aloud Luke 19:28-48.

2. Note the events of Jesus' Triumphal Entry into Jerusalem in Luke 19:28-40 (15 minutes).

- Give attention to how Jesus enters the city and how the young donkey is procured.
- Describe how the city, led by His disciples, begins to receive Jesus with Messianic hope.
- Notice this rendition of the Entry has no palm branches (other Gospel accounts include them).
- Unpack the saying uttered by the crowd and its meaning—for the crowd then and for us today.
- Follow the back-and-forth between Jesus and the Pharisees and its significance.

3. Note Jesus' mourning over the fate of Jerusalem in Luke 19:41-44 (5 minutes).

- Jesus knows what the people do not know: Jerusalem will face judgment for its rejection of the Christ.
- Such judgment does not bring about joy for Jesus, but sorrow, even as He knows what He will face.

4. Note the cleansing of the Temple and Jesus' re-purposing of it in Luke 19:45-48 (10 minutes).

- The Temple is a money machine for the leaders instead of a house of prayer and worship.
- Jesus first drives out those misusing the sacred spaces, then He proceeds to make these spaces His home base for teaching in Jerusalem.

5. Discuss these implications of the passage as a whole (15 minutes).

- In a democratic republic such as ours, how can we truly understand Jesus as not only a King, but the King of Kings? What barriers need to fall for us truly to follow Jesus' rule and reign?
- How may we express Jesus' grief at the results of sin in human lives rather than our satisfaction that "finally they'll get what they deserve"?
- How have we taken sacred acts, places, and gifts and misused them for our benefit—both personally and communally? Why do we do it? How can we use the sacred for its original intent?

6. Close in prayer and remind everyone next week is Luke 20:1-40

QUESTIONS

Read Luke 19:28-48 and go over the basic "who-what-when-where-how." Then discuss:

- How does Luke 19:28-48 fit in the storyline of Luke's Gospel as a whole? What "pivot point" does this passage bring us to in Luke?

- This passage may be quite familiar to you. Yet what jumps out at you in Luke 19:28-48 as something new, interesting, or even startling? Why? Share it with your group.
- What in Luke 19:28-48 makes you wonder? Perplexes you? How might you begin to address it?
- In a democratic republic such as ours, how can we truly understand Jesus as not only a King, but the King of Kings? What barriers need to fall for us truly to follow Jesus' rule and reign?
- How may we express Jesus' grief at the results of sin in human lives rather than our satisfaction that "finally they'll get what they deserve"?
- How have we taken sacred acts, places, and gifts and misused them for our benefit—both personally and communally? Why do we do it? How can we use the sacred for its original intent?
- Identify one thing from Luke 19:28-48 that the Holy Spirit is leading you to address in the next 7 days. Share it with the group and covenant to pray for one another.
- Select something from Luke 19:28-48 to share with a friend or family member this week as the Spirit leads you. What would it be? With whom? How? When?
- What else would you like to bring to the group for prayer? How can you pray for each other this week?

LUKE 20:1-40

OUTLINE

- 1. Open with prayer, and then read aloud Luke 20:1-40.**
- 2. Explore the challenge given to Jesus' authority in Luke 20:1-19 (10 minutes).**
 - Notice this challenge comes immediately after His entry into the city and cleansing of the Temple.
 - Pay attention to the nature of the challenge itself, and to Jesus' two-pronged response to it: 1) His question about John, and 2) His parable about the wicked tenants of the master's land.
 - What makes Jesus' response so effective?
- 3. Examine the matter of taxes to Caesar in Luke 20:20-26 (10 minutes).**
 - The religious leaders believe they have Jesus on the horns of a true dilemma.
 - Jesus responds in a way that both evades the dilemma and introduces a deep perspective to the stewardship of one's life: give to God what belongs to God, and give to others what belongs to them.
- 4. Elaborate upon the reality of resurrection in Luke 20:27-40 (10 minutes).**
 - Now the Sadducees enter the fray: they are the leaders of the Temple and opponents of the Pharisees.
 - Sadducees deny any possibility of resurrection, so they attempt to catch Jesus in yet another dilemma.
 - Jesus replies with a strong affirmation of resurrection and eternal life, based on Scripture, that even receives support from those ordinarily opposed to Jesus.
- 5. Discuss the implications of Luke 20:1-40 for our lives (15 minutes).**
 - Challenges to Jesus come from both irreligious and religious people in both overt and covert ways. How does the world challenge Jesus' authority? How do we as followers of Jesus challenge His authority?
 - What in life belongs to God? What in life belongs to the state? What in life belongs to other authorities? How do we discern the differences? How do we keep our allegiance to God over all other powers?
 - Many people deny any life after death. How do Christian truth claims about Jesus fall apart if there is nothing after this life? What arguments for resurrection and eternal life do we need to know and trust?
- 6. Close in prayer and remind everyone next week is Luke 20:41-21:36.**

QUESTIONS

Read Luke 20:1-40 and go over the basic "who-what-when-where-how." Then discuss:

- How does Luke 20:1-40 help you to grasp Luke's message more clearly? To grasp the message of Scripture as a whole?

- What is left out of Christianity if Luke 20:1-40 is not in it? What problems arise as a result?
- As you read Luke 20:1-40, pick what seems to you to be the most significant statement from Jesus in this passage. Why is it so significant in your opinion?
- What leaves you scratching your head in Luke 20:1-40? As a group, what answers can you discuss? Please base your responses on Scripture, the guidance of the Spirit, and good Christian doctrine.
- Challenges to Jesus come from both irreligious and religious people in both overt and covert ways. How does the world challenge Jesus' authority? How do we as followers of Jesus challenge His authority?
- What in life belongs to God? What in life belongs to the state? What in life belongs to other authorities? How do we discern the differences? How do we keep our allegiance to God over all other powers?
- Many people deny any life after death. How do Christian truth claims about Jesus fall apart if there is nothing after this life? What arguments for resurrection and eternal life do we need to know and trust?
- What needs to move in a different direction in your life because of Luke 20:1-40? How may you start?
- Select something from Luke 20:1-40 you can share this week. With whom might you share it? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 20:41–21:36

OUTLINE

1. Open with prayer, and then read aloud Luke 20:41–21:36.

2. Explore the shift Jesus offers in the popular understanding of Messiah in Luke 20:41-44 (5 minutes).

- Jesus notes a textual/grammatical truth in Psalm 110 being overlooked.
- Explain why this textual/grammatical correction is so powerful regarding Jesus.

3. Explore the comparison of the religious leaders with a poor widow in Luke 20:45–21:4 (15 minutes).

- Note Jesus begins with a sharp and devastating critique of the religious leaders' hypocrisy.
- Verse 47 marks a transition point between the critique of the leaders and the widow's devotion.
- Who has the greater faith, trust, and obedience by comparison? A poor widow giving two coins to God.

4. Explore the discussion on Jerusalem's destruction and the end times in Luke 21:5-36 (10 minutes).

- Jesus, prompted by discussion about the glory of the Temple, drops a bombshell on His listeners.
- His prophecy addresses both the imminent destruction of Jerusalem with the Temple and the coming end times, including themes He has addressed before, such as preparedness and trust.
- Note the back-and-forth technique Jesus uses, and also note that most of the discussion seems to be about the destruction of Jerusalem, an event that for most pious Jews would indeed mark the end of days.

5. Discuss the implications of this passage for our lives (15 minutes).

- How does 1st-century popular culture think about the Messiah? How is Jesus radically different? Why are the distinctions important for us to consider as we think about who Jesus truly is and what He is about?
- Religious leadership is often plagued by hypocrisy even today. How are we hypocritical in our own right? How does this hypocrisy affect the sharing of the Good News of Jesus with the world? What are models of Christian trust and discipleship to lift up to a searching world?
- Discussion about the Bible and the end of time carries a lot of interest in our day. What are unhelpful Christian responses to this interest? Conversely, what are helpful Christian responses to this interest?

6. Close in prayer and remind everyone next time is Luke 21:37–22:34.

QUESTIONS

Read Luke 20:41–21:36 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 20:41–21:36 connect with Luke’s story? With his theology? With Scripture’s story and theology as a whole?
- If we ignore Luke 20:41–21:36 in our Bibles, what is missing? Why is missing it a big deal?
- Much is stated about human beings, God, history, and things to come in Luke 20:41–21:36. With all that’s going on in our passage, what jumps out at you the most? Why does it intrigue you so much?
- What confuses or bothers you the most about Luke 20:41–21:36? What responses can be found for your concerns?
- How does 1st-century popular culture think about the Messiah? How is Jesus radically different? Why are the distinctions important for us to consider as we think about who Jesus truly is and what He is about?
- Religious leadership is often plagued by hypocrisy even today. How are we hypocritical in our own right? How does this hypocrisy affect the sharing of the Good News of Jesus with the world? What are models of Christian trust and discipleship to lift up to a searching world?
- Discussion about the Bible and the end of time carries a lot of interest in our day. What are unhelpful Christian responses to this interest? Conversely, what are helpful Christian responses to this interest?
- As you think about Luke 20:41–21:36, what is one aspect of your life you sense the Holy Spirit is addressing? How can you follow the prompting of the Spirit on this matter within the next seven days?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 21:37–22:34

OUTLINE

- 1. Open with prayer, and then read aloud Luke 21:37–22:34.**
- 2. Unpack the planned betrayal of Jesus by Judas in Luke 21:37–22:6 (5 minutes).**
 - Jesus continues to teach publicly at the Temple to the consternation of the religious leaders.
 - Finally an opportunity arises through Judas.
 - Discuss how and why Judas becomes motivated to betray Jesus.
- 3. Unpack the account of the Last Supper in Luke 22:7-30 (20 minutes).**
 - Note the set-up instructions given by Jesus for this most sacred Passover Seder.
 - We do not receive a verbatim description of the entire Seder, but rather the portions Jesus alters with His new language and theology.
 - Jesus acknowledges that He will be betrayed by one of them, and the room starts buzzing.
 - The disciples respond by asking who would do such a thing, and then morphing the conversation into who is the best disciple (and therefore wouldn't do such a thing). Note how Jesus responds.
- 4. Unpack the prophecy of Peter's denial of Jesus in Luke 22:31-34 (5 minutes).**
 - Jesus, continuing His prophecy, tells Peter that he will deny Jesus (yet with a hint of restoration).
 - Peter, of course, rejects such a claim, leading Jesus to be even more specific in His prophecy.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - Admittedly Judas is uniquely designated for the betrayal. Yet how may we all betray Jesus, given the right set of circumstances and motivations? How should we think about Judas and this reality about us?
 - Jesus connects God's saving acts in the liberation from the bondage of Egypt with a much greater liberation through His body and blood, commemorated through a new sacrament. So why then do many of our observances of the Lord's Supper seem, by comparison, dry and bland? What are we often missing?
 - While denial appears not to be at the level of betrayal, it certainly seems to occur much more frequently. How do we deny Jesus both in acts of commission and in acts of omission? (In other words, by what we do and by what we don't do?)
- 6. Close in prayer and remind everyone next week is Luke 22.35-71.**

QUESTIONS

Read Luke 21:37–22:34 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 21:37–22:34 connect with Luke overall? With the Bible’s “big picture” story?
- Luke 21:37–22:34 covers very significant terrain. If this section is not there, what are we lacking in redemption’s story?
- Of all that’s going on in Luke 21:37–22:34, what stands out to you as most significant? Why?
- What raises questions for you in Luke 21:37–22:34? What responses can be found for your concerns?
- Admittedly Judas is uniquely designated for the betrayal. Yet how may we all betray Jesus, given the right set of circumstances and motivations? How should we think about Judas and this reality about us?
- Jesus connects God’s saving acts in the liberation from the bondage of Egypt with a much greater liberation through His body and blood, commemorated through a new sacrament. So why then do many of our observances of the Lord’s Supper seem, by comparison, dry and bland? What are we often missing?
- While denial appears not to be at the level of betrayal, it certainly seems to occur much more frequently. How do we deny Jesus both in acts of commission and in acts of omission? (In other words, by what we do and by what we don’t do?)
- What is God showing to you about your life through Luke 21:37–22:34? How may you respond?
- What is something you can share with a loved one or friend from Luke 21:37–22:34? When and how?
- How can the group pray for you specifically? How can you pray for one another?

LUKE 22:35-71

OUTLINE

- 1. Open with prayer, and then read aloud Luke 22:35-71.**
- 2. Jesus concludes the Last Supper and goes to pray in Luke 22:35-46 (10 minutes).**
 - Jesus marks the difference between this time and the time He sent off the disciples in ministry with nothing but what they could carry: now is the time of true testing and struggle.
 - “It is enough” in verse 38, according to many commentators, doesn’t refer to the swords being sufficient, but to an expression of frustration from Jesus, akin to “That’s enough.”
 - Jesus prays about His suffering to come: “Nevertheless, not My will, but yours, be done” (22:42, ESV).
 - Why does Jesus show trepidation? Because He knows the suffering will be much more than physical.
- 3. Jesus is betrayed by Judas and denied by Peter in Luke 22:47-62 (15 minutes).**
 - Judas makes his play and the scheme of the religious leaders unfolds.
 - The disciples resist physically, while Jesus heals the servant struck with the sword mentioned earlier and the guards take Jesus away.
 - Then His closest friend Peter refuses to acknowledge he even knows Jesus, despite the cultural and linguistic giveaways (such as his Galilean accent) and then recognizes his failing.
- 4. Jesus is mocked and presented to the Council in Luke 22:63-71 (5 minutes).**
 - The first of many occasions for mockery and insult occurs at the hands of the Jewish leadership’s guards.
 - Jesus comes before the Council, with the Council hearing what it wants to hear.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - How does Jesus’ suffering go beyond the physical realm? What aspect of His suffering is most painful in your mind? Why?
 - Betrayal and denial by friends and close associates is hard to endure. When have you experienced such betrayal and denial? How did you respond? How can Jesus help us to respond?
 - The Council obviously misses the boat when it comes to Jesus. What spiritual blindness causes ordinarily smart and savvy people to go so wrong?
- 6. Close in prayer and remind everyone next week is Luke 23:1-49.**

QUESTIONS

Read Luke 22:35-71 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 22:35-71 intersect with the Gospel as told in Luke? In the Bible as a whole?

- If Luke 22:35-71 is omitted from our Bibles, what is absent? Why does this matter?
- You may have read this account many times. Despite its familiarity, what strikes home to you through it as though you're reading it for the first time? Why?
- What bothers or confuses you the most about Luke 22:35-71? How can your questions be addressed?
- How does Jesus' suffering go beyond the physical realm? What aspect of His suffering is most painful in your mind? Why?
- Betrayal and denial by friends and close associates is hard to endure. When have you experienced such betrayal and denial? How did you respond? How can Jesus help us to respond?
- The Council obviously misses the boat when it comes to Jesus. What spiritual blindness causes ordinarily smart and savvy people to go so wrong?
- Who do you know personally in need of hearing about the grace of God expressed here? How might you share this story with her or him? What is one step this week you can take toward this goal?
- How can the group pray for you individually? How can you pray for one another collectively?

LUKE 23:1-49

OUTLINE

- 1. Open with prayer, and then read aloud Luke 23:1-49.**
- 2. Jesus appears before Pilate and Herod in Luke 23:1-25 (10 minutes).**
 - The procurator, representing Roman jurisprudence, examines Jesus first and finds no guilt in Him.
 - Pilate sends Jesus to Herod of Galilee and then receives Jesus again.
 - Upon a second review, Pilate confirms there is no guilt in Jesus and seeks merely to punish Him.
 - But upon the urging of the religious leaders and crowd, Pilate relents and sends Him away for crucifixion.
- 3. Jesus is crucified between two thieves in Luke 23:26-43 (15 minutes).**
 - It is assumed you know what crucifixion is like, as it is not described in detail.
 - The crowd mocks Jesus as Simon of Cyrene is enlisted to carry the cross and Jesus' condition deteriorates.
 - Jesus comforts and warns the mourners, referencing His previous prophecy regarding Jerusalem and forgiving those causing His suffering and death.
 - Found only in Luke, Jesus interacts with one of the thieves beside Him and brings him into the Kingdom as an example of divine grace.
- 4. Jesus dies upon the cross in Luke 23:43-49 (5 minutes).**
 - The day turns dark and the Temple curtain is torn open as Jesus dies.
 - The death is described simply as well as Jesus commends His spirit into the Father's hands.
 - The centurion acknowledges Jesus' death and virtuous life, providing a level of official certification that Jesus really dies.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - Put yourself into Pilate's shoes. How can you condemn a "not guilty" man to death? What motivations lead you to act this way? Before raking Pilate over the coals, consider: how have we responded similarly?
 - What is it about crucifixion that makes it the means of execution best fitting the occasion? What does this choice say about Pilate? About the religious leaders? About the reasons behind Jesus' death?
 - Why is it significant that Jesus actually, officially dies? What will some of the claims be later on about Jesus from those opposed to Christianity? From those who misunderstand Christianity?
- 6. Close in prayer and remind everyone next time is Luke 23.50—24.12.**

QUESTIONS

Read Luke 23:1-49 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 23:1-49 bring fulfillment to the plot of Luke’s Gospel? To the Bible’s overall plot?
- If we didn’t have Luke 23:1-49 given in this manner, why would Christianity be lacking?
- Christians call the commemoration of the crucifixion “Good Friday.” Why is it considered “good”?
- Describe how almost all the humans act in Luke’s account of the crucifixion and death. What jumps out at you? Why it is so important to you?
- What makes you wonder or ask “why?” in Luke 23:1-49? What answers can you find in the group?
- Put yourself into Pilate’s shoes. How can you condemn a “not guilty” man to death? What motivations lead you to act this way? Before raking Pilate over the coals, consider: how have we responded similarly?
- What is it about crucifixion that makes it the means of execution best fitting the occasion? What does this choice say about Pilate? About the religious leaders? About the reasons behind Jesus’ death?
- Why is it significant that Jesus actually, officially dies? What will some of the claims be later on about Jesus from those opposed to Christianity? From those who misunderstand Christianity?
- Who do you know who desperately needs to hear about God’s grace as shown in the crucifixion and death of Jesus? How might you share this story? Discuss and pray about how God may open doors for you.
- How can the group pray for you in other ways? How can you pray for one another?

LUKE 23:50–24:12

OUTLINE

1. **Open with prayer, and then read aloud Luke 23:50–24:12.**
2. **Note the burial of Jesus in Luke 23:50-56 (10 minutes).**
 - Jesus is truly dead, and thus he is buried.
 - Joseph of Arimathea is the Council member donating his new family tomb for Jesus.
 - Joseph is a disciple, but either he was not present at the trial or in the voting minority.
 - The Sabbath is about to start, so the women make plans to go to the tomb afterward.
3. **Note the women’s discovery of the empty tomb in Luke 24:1-8 (10 minutes).**
 - The women find the stone rolled away and the tomb empty.
 - “Why do you look for the living among the dead?” (24:5b NIV) from the angels is key.
 - Then the angels recount the words of Jesus to the women: delivered over, crucified, raised.
 - Again in Luke, God uses those marginalized by society: the women receive the news first.
4. **Note the informing of the disciples and Peter’s response in Luke 24:9-12 (10 minutes).**
 - The women return to pass on the news, but the men do not receive it well.
 - Women are not allowed to give testimony in court; considered emotional and unreliable.
 - Peter goes to the tomb; he sees and tries to figure out what exactly happened.
5. **Discuss these implications of the passage as a whole (15 minutes).**
 - Why is Jesus buried? What is shown about Jesus through His burial?
 - How have you responded before to unanticipated news, especially about something you never thought would happen? How does this help you understand the disciples’ response?
 - What is the most difficult thing about the resurrection to wrap your head around? How can your experience help you respond to skeptics?
 - What is the most meaningful thing to you about the resurrection? Why? How is your life different because Jesus is risen? How may you share this good news? To whom may you share it? How may you do so this week?
6. **Close in prayer and remind everyone next time is Luke 24:13-35.**

QUESTIONS

Read Luke 23:50–24:12 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 23:50–24:12 connect with the whole of the Biblical story? What does this connection reveal to you about God? About you?
- Luke 23:50–24:12 may be quite familiar to you. Yet what jumps out to you? Why? Share it.

- What in Luke 23:50–24:12 gives you pause? What responses may help you with it?
- Why is Jesus buried? What is shown about Jesus through His burial?
- How have you responded before to unanticipated news, especially about something you never thought would happen? How does this help you understand the disciples' response?
- What is the most difficult thing about the resurrection to wrap your head around? How can your experience help you respond to skeptics?
- Identify one thing from Luke 23:50–24:12 that the Holy Spirit is leading you to address this week. Share it with the group and covenant to pray for one another.
- What is the most meaningful thing to you about the resurrection? Why? How is your life different because Jesus is risen? How may you share this good news? To whom may you share it? How may you do so this week?
- What else would you like to bring to the group for prayer? How can you pray for each other this week?

LUKE 24:13-35

OUTLINE

1. Open with prayer, and then read aloud Luke 24:13-35.

2. Investigate the relationship of Jesus with the 2 disciples in Luke 24:13-27 (15 minutes).

- The term “disciple” is used here in a larger sense, not in the narrow sense of the Twelve.
- We know one disciple is named Cleopas, and we do not know the name of the other one.
- Notice Jesus deliberately keeps his identity secret from the 2 disciples.
- Cleopas’ response to Jesus’ question reveals much about their mindset concerning Jesus: they do not realize Jesus as the Messiah who had to suffer, die, and be raised.
- Jesus delivers a detailed response on the totality of the Old Testament’s witness to Himself.

3. Elaborate upon the revelation of Jesus to the 2 disciples in Luke 24:28-32 (10 minutes).

- Jesus is invited to stay with them as evening falls; dangerous to travel at night.
- Even though He is not the host, He takes on the host role of blessing and breaking bread.
- The blinders are removed from the 2 disciples as He does this, and Jesus disappears.
- “Were not our hearts burning within us while He talked with us on the road and opened the Scriptures to us?” (24:31, NIV) is a key verse.

4. Explore the response of the 2 disciples to the risen Lord in Luke 24:32-35 (5 minutes).

- They leave at once for Jerusalem, concerns for personal safety while traveling put aside.
- A major change in knowledge and attitude as the 2 disciples share with the Jerusalem group.

5. Discuss the implications of Luke 24:13-35 for our lives (15 minutes).

- According to Jesus, the Old Testament is full of information about Himself. How do you think this information shows up? How does it reframe your perspective about the Old Testament?
- Jesus reveals Himself to the 2 disciples, and He is still revealing Himself today. How does He choose to reveal Himself in our day? How does He reveal Himself to you?
- If we truly believe Jesus reveals Himself to us, then what will we do in response to His revelation? How may we be part of His ongoing revelation to the world? The people around us? Our friends, family, and other loved ones?

6. Close in prayer and remind everyone next week is Luke 24:36-53.

QUESTIONS

Read Luke 24:13-35 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 24:13-35 help you to grasp Luke’s message more clearly? To grasp the message of Scripture as a whole?

- What is missing if Luke 24:13-35 is not in our toolbox? What problems arise as a result?
- What about Luke 24:13-35 makes the greatest impact on you? Why?
- What leaves you scratching your head in Luke 24:13-35? Talk about it in your group. What responses from your group may be helpful?
- Why do you think Luke spends so much time on this event, and much less time on the active resurrection and empty tomb in Luke 24:1-12?
- According to Jesus, the Old Testament is full of information about Himself. How do you think this information shows up? How does it reframe your perspective about the Old Testament?
- Jesus reveals Himself to the 2 disciples, and He is still revealing Himself today. How does He choose to reveal Himself in our day? How does He reveal Himself to you?
- If we truly believe Jesus reveals Himself to us, then what will we do in response to His revelation? How may we be part of His ongoing revelation to the world? The people around us? Our friends, family, and other loved ones?
- Select something from Luke 24:13-35 you can share this week. With whom might you share it? How and when might you be able to share it with him/her?
- What would you like to bring before the group for prayer? How can you pray for one another?

LUKE 24:36-53

OUTLINE

- 1. Open with prayer, and then read aloud Luke 24:36-53.**
- 2. Explore the appearance of Jesus to the gathered disciples in Luke 24:36-43 (10 minutes).**
 - The resurrection body of Jesus can appear and disappear at His will, yet Jesus takes great pains to show He is not a ghost: they recognize Him, touch Him, watch Him eat real food.
 - Not a group hallucination (no such thing, by the way).
 - The reality of Jesus' presence is supported by their sensory experience.
- 3. Explore the teaching of Jesus to the disciples in Luke 24:44-49 (15 minutes).**
 - Jesus fulfills all that is written about Him in the Old Testament (Law, Prophets, & Psalms).
 - He gives the disciples understanding about this OT testimony about Himself.
 - Verses 46-49 summarize this teaching:
 - Suffer, rise from the dead, and provide forgiveness and reconciliation with God.
 - Disciples commissioned as witnesses to go and tell; but wait until the Spirit comes.
- 4. Explore the transition to Acts in Luke 24:50-53 (5 minutes).**
 - Luke knows he will address this event and its implications in much more detail in Acts.
 - Jesus ascends to heaven to sit on the right hand of the Father (re: Apostles' Creed)
 - Disciples continue to worship and to praise God in expectation of what is to come.
- 5. Discuss the implications of this passage for our lives (15 minutes).**
 - Why is it important that Jesus is not a ghost or a vision—that He's real? What happens when we do not emphasize the objective reality of Jesus' bodily resurrection?
 - How is Jesus revealed in the Old Testament? How does this connect the Old Testament with the New Testament? How does this correct our willful ignorance about the Old Testament?
 - How are we witnesses to the risen Christ? How are we part of the commission He has given to His disciples? How does this commission change our priorities and practices?
- 6. Close in prayer; remind everyone this is the last lesson in Luke, and give thanks for what God has done through this study.**

QUESTIONS

Read Luke 24:36-53 and go over the basic “who-what-when-where-how.” Then discuss:

- How does Luke 24:36-53 connect with Luke's overall story and theology? With Scripture's story and theology as a whole?
- If we neglect what is in Luke 24:36-53, what is missing? What goes off track and why?
- In your opinion, what is the most important element of Luke 24:36-53? Why?

- What confuses or bothers you the most about Luke 24:36-53? What responses help you?
- Why is it important that Jesus is not a ghost or a vision—that He's real? What happens when we do not emphasize the objective reality of Jesus' bodily resurrection?
- How is Jesus revealed in the Old Testament? How does this connect the Old Testament with the New Testament? How does this correct our willful ignorance about the Old Testament?
- How are we witnesses to the risen Christ? How are we part of the commission He has given to His disciples? How does this commission change our priorities and practices?
- As you think about Luke 24:36-53, what is one aspect of your life you sense the Holy Spirit is addressing? How can you follow the prompting of the Spirit on this matter within the next seven days?
- What is one thing you've gained from your study of Luke 24:36-53 that you can share with someone else? Who might this person be? How can you share it?
- How can the group pray for you specifically? How can you pray for one another?