**The Gospel of Luke**

**Chapters 10-19**

**Outline & Notes:** from [www.enterthebible.org](http://www.enterthebible.org) AUTHOR: [Matt Skinner, Associate Professor of New Testament](http://www.enterthebible.org/contributors.aspx?rid=910)

**V. Jesus' Ministry Continues as He Journeys to Jerusalem (Luke 9:51-19:27)**  
Jesus continues his ministry of teaching, healing, and exorcising spirits as he travels toward Jerusalem. Many of the stories told in this section (Luke's "travel narrative") are found only in this Gospel.

**A. Jesus' Work Continues amid Conflict (Luke 9:51-10:24)**Jesus is not allowed to enter a Samaritan village, a would-be follower is not ready to come with him, and Jesus sends seventy followers to cure the sick and proclaim the good news. The seventy return with news of success, while Jesus speaks about the judgment of cities and the downfall of Satan.

**B. The Parable of the Neighborly Samaritan (Luke 10:25-37)**Jesus responds to a legal expert's questions about love by telling a parable about a Samaritan who helps a wounded traveler.

**C. More Scenes of Teaching and Controversy (Luke 10:38-11:36)**  
In a series of short scenes, Jesus visits Mary and Martha, teaches about prayer, refutes those who accuse him of being empowered by Satan, and continues to teach people.

**D. Warnings against False Piety (Luke 11:37-12:12)**  
Jesus denounces Pharisees and scribes for their hypocrisy. He warns his followers about those who will oppose them, but promises that they will receive guidance from the Holy Spirit.

**E. Teachings about Confidence and Preparedness (Luke 12:13-48)**  
Jesus tells a parable about a rich man seeking security from his possessions, warns against anxiety about the future, and exhorts his followers to be ready and alert.

**F. Coming Judgment (Luke 12:49-13:9)**  
Jesus speaks about the judgment and division that he has come to bring. He calls for repentance before judgment comes.

**G. The Coming Kingdom of God (Luke 13:10-35)**A series of scenes illustrates aspects of God's reign. Jesus heals a woman's bent back in an act of deliverance, he describes the kingdom of God as a growing seed, he calls people to enter through "the narrow door," and he laments how Jerusalem responds to God's agents with violence.

**H. Teachings about Discipleship (Luke 14:1-35)**  
After healing a man suffering from dropsy, Jesus teaches about humility and the costly aspects of being his disciple. He also tells a parable that illustrates the wide range of people who are called to share in the kingdom of God.

**I. Parables of the Lost (Luke 15:1-32)**  
In response to people who grumble about Jesus' habit of embracing and eating with "tax collectors and sinners," he tells three parables about the finding of a lost sheep, a lost coin, and a lost son (also this son's brother).

**J. The Dangers of Wealth (Luke 16:1-31)**  
With two parables--one about a dishonest manager, one about a rich man and a poor man--Jesus speaks about wealth's connections to power, the dangers of neglecting the poor, and how wealth competes with God for people's devotion.

**K. Teaching and Manifesting the Kingdom of God (Luke 17:1-18:30)**In a series of scenes, Jesus teaches about faithfulness and the kingdom of God, heals ten people afflicted with leprosy, offers parables about God's faithfulness and human humility, blesses children, and warns that the rich exclude themselves from God's reign.

**L. Sight, Salvation, and Kingship (Luke 18:31-19:27)**  
Jesus speaks again about his coming suffering, death, and resurrection. Then, a blind beggar near Jericho receives sight from Jesus, Jesus proclaims the salvation of a rich tax collector who gives generously, and he tells a parable in response to speculation about the appearance of the reign of God.

**Bible Study:**

**Read 9:51-62**

As Jesus meets opposition his disciples ask if he wants them to rain down fire upon those who are opposed to him.

There is a similar reference to Elijah from 2 Kings right before the scene when Elijah is taken up to heaven in a whirlwind.

**2 Kings 1:9-16**  9 ¶ Then the king sent to him a captain of fifty with his fifty men. He went up to Elijah, who was sitting on the top of a hill, and said to him, "O man of God, the king says, 'Come down.'" 10 But Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven, and consumed him and his fifty.

Is the use of power/force against a rival an appropriate response according to Jesus?

Luke then shares three more “failures” in discipleship.

What can we learn from these stories about the life of discipleship?

In 10:1-16 Jesus sends out the 72 (or 70) disciples in mission.

Why does Jesus do this? The Harvest is plentiful but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

How are the disciples prepared?

What percentage of Jesus’ followers do you imagine this group to be?

(What percentage of the church should be sent?)

In 10:17-24 the 70 (72) return with amazing reports of their ministry.

These verses affirm that following the commissioning of Jesus the power of Satan is broken and demons are cast out, foreshadowing Jesus’ ultimate victory of Satan.

**The Good Samaritan - Read Luke 10:29-37 (and 10:38-42)**

* Remember the location and what just happened to Jesus and his followers at a Samaritan town.
* What does the Lawyer offer as the “Greatest Commandment”?
  + Which part of this statement does the Parable of the Good Samaritan address?
* The next story Mary & Martha in 10:38-42 addresses the other part of this commandment.
  + These stories are meant to be told together

Luke 11:1-13 – Teachings about prayer

* Jesus teaches the “Lord’s Prayer” (see also Matthew 6), then Jesus tells stories that illustrate the use of prayer. What do you learn from these stories?

Luke 11:14-54 reports several conflicts that Jesus engages with Pharisees, Lawyers, and crowds that accuse him of misdeeds. Much of this section has to do with purity laws and cultural expectations about who or what was “clean” and “unclean”. Do we hold these same cultural expectations? How would we respond if Jesus were to overthrow our notions of purity?

In 12:1-13:9 Jesus instructs his disciples and the crowd to be ready for the coming judgment. Several stories help communicate this message. Some verses that are well known in this section:

* 12:4-7 – do not fear those who can kill the body… not one sparrow is forgotten in God’s sight.
  + The hymn “His eye is on the sparrow” is drawn from this passage.
* 12:13-21 – Take care!... one’s life does not consist in the abundance of possessions.
  + Part of the story of the Farmer who builds bigger barns to store his abundance but then dies suddenly.
* **Luke 12:22**  He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. …  **27** Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.
  + Do not Worry.
  + Consider the lilies

**Luke 12:32**  "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

* + Do not be afraid little Flock
* **Luke 12:35-36**  "Be dressed for action and have your lamps lit; 36 be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks.
  + Keep your lamps trimmed and burning
* **Luke 12:48**  48 But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.
  + This passage follows a rather bizarre story of slaves who know and don’t know what the master wants and then are punished with varying degrees of severity.
* **Luke 12:51**  51 Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!
* **Luke 13:1-9 Parable of the Fig Tree**

**Luke 13:10 – 14:35 Stories of the Reversals of the Kingdom of God & Kingdom Etiquette**

* 13:10-17 – Woman healed on the Sabbath
  + An invitation to celebration
* 13:18-21 – Mustard Seed and Yeast
  + A kingdom that grows beyond our wildest expectations
* 13:22-30 – The Narrow Door
  + Many will be saved but strive (live) without presumption even though grace will come from all directions.
* 13:31-35 – Jerusalem, Jerusalem
  + Jesus is threatened and he laments the city that kills the prophets.
* 14:1-6 – The man with Dropsy (the swelling of soft tissues due to the accumulation of excess water.)
  + Another healing on the Sabbath
* 14:7-14 – Parables of humility and Hospitality
  + Do not sit at the head of the table
  + Don’t throw a party for only people who can repay the favor
    - Hospitality in God’s kingdom works differently than we understand it here
* 14:15-24 – The Great Banquet
  + Many are invited but seem to have excuses
  + Master sends the servant repeatedly to get more people for the banquet
    - Parable of persistence of God … or… Parable of missed opportunity?
* 14-25-35 – Conditions for discipleship
  + Hate father, mother, wife, children, brothers, and sisters
  + Take up the cross and follow me
    - Consider if it is worth it – everyone who builds first considers…
  + Give up all your possessions
  + LET ANYONE WITH EARS LISTEN – a call to response.

**Parables of the Lost (Lost coin, lost sheep, lost son) – Read Luke 15:1-32**

Jesus tells these parables to the Pharisees. What is their attitude prior to the stories? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How do these parables challenge their thinking?

What do you notice in this story?

A Jewish story tells of the good fortune of a hardworking farmer. The Lord appeared to this farmer and granted him three wishes, but with the condition that whatever the Lord did for the farmer would be given double to his neighbor. The farmer, scarcely believing his good fortune, wished for a hundred cattle. Immediately, he received a hundred cattle, and he was overjoyed until he saw that his neighbor had two hundred. So he wished for a hundred acres of land and again he was filled with joy until he saw that his neighbor had two hundred acres of land. Rather than celebrating God’s goodness, the farmer could not escape feeling jealous and slighted because his neighbor had received more than he. Finally, he stated his third wish: that God would strike him blind in one eye. And God wept.

**Luke 16:1-31, Rich Men & Lovers of Money**

* Luke 16:1-13, tells of the dishonest steward (Pastor Jen preached on this text last Sunday)
  + Key verse (?) – You cannot serve God and wealth
  + One way to interpret this parable would be to insert God and Wealth into the place of the Land owner and the debtors. Then reverse them… how does it affect the story?
  + Or put God in the place of the dishonest steward (willing to do anything to save what is important to him… us)
* Luke 16:14-18, tells three small sayings of Jesus as he is ridiculed by the “Pharisees, who were lovers of money”
  + God knows the heart
  + Law was in effect until John, now the kingdom of God is proclaimed, everyone tries to enter by force (keeping the law) but it is easier for heaven and earth to pass away than one stroke of a letter in the law to be dropped.
  + Anyone who divorces commits adultery. (This is presumably said to catch the Pharisees in their hypocrisy)
* Luke 16:19-31, tells of a Rich man and a man named Lazarus (not Jesus’ friend from John’s gospel).
  + This passage is the scripture reading assigned to this coming Sunday.
  + Important Questions
    - What are the Rich Man’s sins?
    - Do his “brothers” ever hear from him to change their ways?
      * The nature of the parable invites us to hear ourselves as the “brothers”

**Luke 17:1-10 The Demands of Faith**

* Better for a millstone to be hung around your neck and you were thrown into the sea than for one of these little ones to stumble.
* You must forgive even if someone sins against you 7 times a day.
* “If you had faith of a mustard seed…”
* Consider yourselves as slaves doing what you ought

**Luke 17:11-19 – The healing of 10 lepers – only one returns to give thanks.**

**Luke 17:20-37 – The Kingdom and it’s coming**

* “The kingdom is within (among) you.
* On that day… terrible things … First the Son of man must be rejected**. (2nd Passion Prediction)**
  + **Luke 17:34**  34 I tell you, on that night there will be two in one bed; one will be taken and the other left.

**Luke 18:1-8 The Unjust Judge and the Persistent Widow**

* What does this teach us about prayer?

**Luke 18:9-14 The Pharisee and the Tax Collector**

* **Luke 18:14**  all who exalt themselves will be humbled, but all who humble themselves will be exalted."

**Luke 18:15-30 The Little Children and the Rich Ruler**

* “Let the little Children come to me…”
* Rich young ruler – what must I do to inherit eternal life? … Sell all that you own and give the money to the poor.
* Easier for a camel to go through the eye of the needle than a rich person to enter the kingdom of God.
  + What is impossible for mortals is possible for God.

**Luke 18:31-43 – 3rd Passion prediction & Blind Beggar**

* Jesus predicts his death
* A blind man receives his sight and follows Jesus praising God. (‘Seeing’ could point to more than physical sight)

**Luke 19:1-10, Zacchaeus, A Son of Abraham - What does encountering Jesus mean for us?**

**Luke 19:11-27 The Parable of the Greedy and Vengeful King**