

IN &
OUT®

Luke

PART 2

THE SAVIOR OF SINNERS
(CHAPTERS 17–24)

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(CHAPTERS 17-24)

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When the Son of Man Comes

Do you long to see one of the days of the Son of Man? Will the world be ready? “Will He find faith on the earth?”

TAKING IT IN

Welcome to Luke Part 2. You have before you seven weeks of study that will not only answer many questions concerning the coming of the Son of Man; it will also, we believe, draw you into a greater understanding of the depth of God’s love and forgiveness and the hope of eternal life. And with this will come an assurance, a confidence, a peace that will help you be unshakeable in the storms that are on the horizon.

Part 1 took us through Luke 16. For those who weren’t with us at that time, be assured that it is all right to start in Part 2 without having inductively studied the first part. You are going to be so ministered to by what you learn in this second part.

Luke tells in the opening verses why he wrote this Gospel.

Luke 1:1–4

- 1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,
- 2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,
- 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus;
- 4 so that you may know the exact truth about the things you have been taught.

The subtitle for Luke Part 1 is “Who is this man?” As we learned the answer to this question about Jesus, we also learned why He came. By way of review for those who studied Part 1 and to put new students into context, read the following verses.

Luke 9:20

And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”

Luke 4:43

But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”

Luke 5:32

“I have not come to call the righteous but sinners to repentance.”

Of course, there’s much more in the first sixteen chapters of Luke. So take a few minutes and read the chapter themes on the “Luke at a Glance” chart in the Appendix.

Now let’s begin our study of Part 2 with Luke 17. Study well . . . seek Him in prayer. He’ll be “found” in His wondrous precepts of life

1. Read Luke 17, using the Observation Worksheets found in the Appendix.
 - a. There are many references to “when” in this chapter; mark them all (many use a green circle). *Day(s)*, as you will see, is repeated quite a bit in this chapter; therefore, pay attention to what day, whose day, is referred to.
 - b. Double underline in green anything that tells you “where.”
 - c. Mark the following words. (Marking suggestions for some frequently used words in the Bible are on the back of your workbook. These are denoted throughout this workbook with an asterisk [*].)
 - 1) *Jerusalem* (You can double underline this in green because it’s a location, but also shade it with the color of your choice, so it is distinct from other locations.)
 - 2) *kingdom**
 - 3) *disciple(s)*
 - 4) *apostles*
 - 5) *Son of Man* (You may want to use the suggested marking for *Jesus*, * plus an additional color to make this name for Jesus distinct from others.)
 - 6) *faith**
 - d. Record the theme of Luke 17 on “Luke at a Glance” found in the Appendix. The theme is the main event(s) or subject(s).

2. In Luke 17:11, Jesus is on His way to Jerusalem. Let's find out **why** Jesus was going to Jerusalem. This will help you understand the significance of verse 11 and all that follows—right through to the end of the book.

Look up the following verses and note what you learn from each one.

- a. Luke 9:22 is the first time Jesus mentions His death to His disciples. Look at the context, the setting of this verse, by reading Luke 9:18-22.

1) What had Jesus just asked the disciples and what was the correct answer?

2) What were Jesus' instructions to the disciples?

3) What did Jesus tell them was going to happen to the Son of Man?

- b. Did Jesus' disciples get it? Read Luke 9:22, 43-45. What does the text tell us?

- c. Now read Luke 9:51-53. The Greek word for "ascension" is "*análēpsis* . . . from *analambánō* (353), to receive up. A receiving up, ascension. The act of being taken up (only in Luke 9:51)."¹ What do you think Jesus is referring to here?

¹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G354.

d. What do you learn from Luke 18:28-30?

e. Do you see any other connections with Luke 14:25-33 and Luke 18:28-30? Write them down.

LIVING
IT OUT

1. So how are you measuring up as His disciple, His slave? Anything you need to work on? When will you start?

LUKE 17
Observation Worksheet

Chapter Theme _____

- HE said to His disciples, “It is inevitable that stumbling blocks come, but woe to him through whom they come!
- 2 “It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.
- 3 “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.
- 4 “And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”
- 5 The apostles said to the Lord, “Increase our faith!”
- 6 And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.
- 7 “Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and sit down to eat’?
- 8 “But will he not say to him, ‘Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink’?
- 9 “He does not thank the slave because he did the things which were commanded, does he?
- 10 “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done.’ ”

- 11** While He was on the way to Jerusalem, He was passing between Samaria and Galilee.
- 12** As He entered a village, ten leprous men who stood at a distance met Him;
- 13** and they raised their voices, saying, “Jesus, Master, have mercy on us!”
- 14** When He saw them, He said to them, “Go and show yourselves to the priests.” And as they were going, they were cleansed.
- 15** Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,
- 16** and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.
- 17** Then Jesus answered and said, “Were there not ten cleansed? But the nine—where are they?”
- 18** “Was no one found who returned to give glory to God, except this foreigner?”
- 19** And He said to him, “Stand up and go; your faith has made you well.”
- 20** Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed;
- 21** nor will they say, ‘Look, here *it is!*’ or, ‘There *it is!*’ For behold, the kingdom of God is in your midst.”
- 22** And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it.
- 23** “They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after *them*.
- 24** “For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.
- 25** “But first He must suffer many things and be rejected by this generation.
- 26** “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:

- 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.
- 28 “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;
- 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.
- 30 “It will be just the same on the day that the Son of Man is revealed.
- 31 “On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.
- 32 “Remember Lot’s wife.
- 33 “Whoever seeks to keep his life will lose it, and whoever loses *his life* will preserve it.
- 34 “I tell you, on that night there will be two in one bed; one will be taken and the other will be left.
- 35 “There will be two women grinding at the same place; one will be taken and the other will be left.
- 36 [“Two men will be in the field; one will be taken and the other will be left.”]
- 37 And answering they *said to Him, “Where, Lord?” And He said to them, “Where the body *is*, there also the vultures will be gathered.”

LUKE 18

Observation Worksheet

Chapter Theme _____

- NOW** He was telling them a parable to show that at all times they ought to pray and not to lose heart,
- 2 saying, “In a certain city there was a judge who did not fear God and did not respect man.
- 3 “There was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’
- 4 “For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man,
- 5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.’ ”
- 6 And the Lord said, “Hear what the unrighteous judge *said;
- 7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?
- 8 “I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?”
- 9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:
- 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
- 11 “The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.
- 12 ‘I fast twice a week; I pay tithes of all that I get.’

- 13 “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’
- 14 “I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”
- 15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them.
- 16 But Jesus called for them, saying, “Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.
- 17 “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.”
- 18 A ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?”
- 19 And Jesus said to him, “Why do you call Me good? No one is good except God alone.
- 20 “You know the commandments, ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.’ ”
- 21 And he said, “All these things I have kept from *my* youth.”
- 22 When Jesus heard *this*, He said to him, “One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.”
- 23 But when he had heard these things, he became very sad, for he was extremely rich.
- 24 And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God!
- 25 “For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

- 26 They who heard it said, “Then who can be saved?”
- 27 But He said, “The things that are impossible with people are possible with God.”
- 28 Peter said, “Behold, we have left our own *homes* and followed You.”
- 29 And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,
- 30 who will not receive many times as much at this time and in the age to come, eternal life.”
- 31 Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.
- 32 “For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,
- 33 and after they have scourged Him, they will kill Him; and the third day He will rise again.”
- 34 But the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.
- 35 As Jesus was approaching Jericho, a blind man was sitting by the road begging.
- 36 Now hearing a crowd going by, he *began* to inquire what this was.
- 37 They told him that Jesus of Nazareth was passing by.
- 38 And he called out, saying, “Jesus, Son of David, have mercy on me!”
- 39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, “Son of David, have mercy on me!”
- 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,

- 41 “What do you want Me to do for you?” And he said, “Lord, *I want* to regain my sight!”
- 42 And Jesus said to him, “Receive your sight; your faith has made you well.”
- 43 Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God.

LUKE AT A GLANCE

Book Theme:

	Segment Divisions	Chapter Themes
Author:		1 Birth of John the Baptist/ Jesus' birth prophesied
		2 Jesus' birth
		3 John's call to repent/ Jesus' baptism
Purpose:		4 Jesus' temptation/ teaching in Nazareth & Capernaum
		5 Simon Peter, James, John, Levi follow Jesus
		6 Sabbath/ Apostles chosen/ Blesseds
		7 Dead man raised/ John B: Expected One?/ Woman's sins forgiven
		8 Parable of Sower/ Wind, water, demons, death obey Him
Date:		9 12 sent out/Fed 5000/"You are the Christ"/Transfiguration
		10 70 sent out/ Good Samaritan/ Mary & Martha
Key Words:		11 Lord's Prayer/ Demons out/ Woe to Pharisees
		12 Don't fear, worry/ Be on guard, ready
		13 Repent or perish/ Kingdom of God/ On way to Jerusalem
		14 Invited to kingdom/ Cost of disciples
		15 Lost sheep, coin, son—rejoice, lost found
		16 Can't serve God & wealth/ Rich man & Lazarus
		17
		18
		19
		20
		21
		22
		23
		24

PARABLES

A parable usually is a story which, although not necessarily factual, remains true to life and teaches a moral lesson or truth. Every detail of a parable will reinforce the main theme, but you shouldn't always attempt to ascribe a specific spiritual meaning and application to each point. Some parables are proverbial rather than a "story."

Jesus frequently used parables in His teaching for two reasons: to reveal truth to believers and to hide truth from those who had rejected it and/or hardened their hearts against it.

To correctly interpret a parable:

- *Determine the occasion of the parable.* Since parables clarify or emphasize a truth, discover why the parable was told. What prompted it?
- *Look for the intended meaning of the parable.* The meaning will sometimes be stated. If not, it can usually be determined by the application of the parable to the hearer.
- *Don't impose any meaning beyond what is clearly stated or applied to the hearers by the speaker of the parable.*
- *Identify the central or focal idea of the parable.* Every parable has one central theme or emphasis. No detail of the story is to be given any meaning that is independent of the main teaching of the parable.

Since a parable has one central point of emphasis, identify relevant details. To attach meaning that is not in the context of the occasion or relevant to its central emphasis is to go away from the meaning of the parable. A detail is relevant only if it reinforces the central theme of the parable.

- *Interpret parables in the context of the culture of Bible times rather than the culture of today.*
- *Do not establish doctrine when parables are the primary or only source for that teaching.* Parables should amplify or affirm doctrine, not establish it.

