

A Study of the Gospel of Luke, Part Two Lesson 1

Up to this point in Luke's gospel the focus has been on Jesus' Galilean ministry, a time in which Jesus was revealing himself to the people. Luke 9:51 begins a new section with Jesus "resolutely set[ting] out for Jerusalem." This section ends in Luke 19:44 with Jesus riding into Jerusalem being heralded as "the king who comes in the name of the Lord."¹

► Read Luke 9:51—10:24.

1. Why is Jesus setting out for Jerusalem? (9:51; Lk. 9:30–31; Mk. 10:33–34;  Rom. 5:6; Phil. 2:8)

"The major portion of the content [found in this middle section of Luke] does not occur in the three other Gospels... [W]e find in these chapters many of the most beautiful parables of the Saviour—e.g. that of the good Samaritan, the prodigal son, the lost sheep, the lost coin, and so on"²

2. As with most trips, plans need to be made for accommodations and food (9:52). Why are Jesus' disciples not warmly welcomed when they enter the Samaritan village to prepare for Jesus' arrival? (9:53; Jn. 4:9, 19–20)

"The Samaritans had their own place of worship on Mount Gerizim and regarded the Temple in Jerusalem as a false rival."³ (See Deut. 12:4–5, 11; 2 Chr. 3:1)

3. James and John react to the villagers' rejection by taking a page out of Elijah's ministry (2 Ki. 1:9–10). How is their attitude different from how Jesus views people? (9:54–55; Lk. 19:10; Jn. 3:17. Write down other passages that come to mind.)
4. The one thing James and John do right is ask Jesus if what they intend is the correct response. Consider a time in your life when the Lord rebuked you because your attitude or actions toward someone did not reflect his heart. What was your response? What did you learn?

► **Read Luke 9:57–62.**

The theme of following Jesus is repeated throughout the gospels. Crowds follow Jesus, those healed follow him, sinners and tax collectors follow him, and his disciples leave all to follow him. And in Luke 8:26–39, the healed demoniac begs to go with Jesus but is told to “return home” (v. 39). Following Jesus for him meant watching Jesus sail away and returning to his community to proclaim what God had done for him (Lk. 8:39).

5. Now, along comes a man declaring, “I will follow you wherever you go” (v. 57). Why do you think Jesus responds to the man the way he does? (9:58; 14:26–33; consider also Lk. 9:22–23)

6. Compare the next two interactions about following Jesus and jot down the similarities and differences you see (9:59–60 and 9:61–62).

“The Jews counted proper burial as most important. The duty of burial took precedence over [all other religious duties].”⁴

7. What do these three interactions teach about following Jesus? (9:57–62)

► **Read Luke 10:1–24.**

8. Jesus sends out a large group of disciples two by two, an event recorded only in Luke. Why does Jesus send them out? (10:1–9)

9. How will some respond to the proclamation of the coming kingdom? (10:10–16)

10. Why does Jesus have such strong words for those who reject him and the Father who sent him (10:16)? (10:11-15;  1 Thess. 1:6-10)

1 Timothy 2:4 says that God “wants all people to be saved and to come to a knowledge of the truth.” Thus the tragedy of rejecting God’s salvation is captured in the woes (10:13), which are an “exclamation of grief”⁵ expressed by Jesus.

11. Jesus sends his disciples out “like lambs among wolves” (v. 3). Why do they not need to fear? (10:17-19)

Chorazin and Bethsaida

Though little is known of Jesus’ ministry in these towns, verse 14 “show[s] that He had worked extensively in both places and done miracles there. Indeed the *mighty works* He did had been of such a character that they would have produced repentance in *Tyre and Sidon...* [cities that had fallen under God’s judgment as recorded in Ezekiel 26-28]. Yet these cities would be better off *in the judgment* than Chorazin and Bethsaida [and Capernaum]. So serious is it to reject the Son of God.”⁶

Commentator Leon Morris gives two possible interpretations to verse 18. Either 1) Jesus saw the fall of Satan with the proclamation of the kingdom going forth or 2) in “pre-incarnation times” he saw Satan, the “morning star” fall from heaven (Is. 14:12-15).⁷

12. The 72 have seen some amazing things - “Their victories were pushing back the frontiers of evil.”⁸ But what should give them even greater joy? (10:20)

Why do you think Jesus makes this point with them?

13. What gives Jesus great joy? (10:21–24)

14. Re-read Luke 9:22 and then consider that Jesus “resolutely set out for Jerusalem” (9:51), a steadfastness that will characterize the next ten chapters. Each day Jesus is marching toward rejection, torture, and death. As you meditate on this, allow yourself time to marvel at Jesus’ determination to complete his mission in spite of the cost. Give voice to your gratitude and praise.

Ask the Resolute One to give you courage to follow him in bringing the good news to a needy world.

*📖 For further study

¹ Luke 19:38, New International Version

² Norvel Geldenhuys. *The Gospel of Luke: The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1951), 291.

³ Philip W. Comfort, Gen. Ed. *Cornerstone Biblical Commentary*. Vol. 12 (The Gospel of Luke; Acts) (Carol Stream: Tyndale, 2006), 160.

⁴ Leon Morris. *The Gospel According to St. Luke: Tyndale New Testament Commentaries* (London: Inter-Varsity Press, 1980), 180.

⁵ Stong’s Online Greek Lexicon, #3759. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g3759>

⁶ Morris, 183.

⁷ Morris, 185.

⁸ Comfort, 166.