

THE BOOK OF LUKE

Bible 101 — Summit View Church of Christ

June 2020

LUKE 13

Luke 13:1-9 — A Lesson from Two Tragedies

13:1 — What had happened to the Galileans Jesus heard about?

13:2-3 — Jesus said these Galileans were not worse _____ than all the other Galileans. Instead he told his listeners, “But unless you _____, you too will all _____.”

13:4 — Jesus mentioned 18 people who died when a tower in _____ (in Jerusalem) fell on them.

13:4-5 — Jesus said these tragic victims were not worse _____ than all the other people in Jerusalem. Instead he told his listeners, “But unless you _____, you too will all _____.”

13:6-7 — What was the problem in this parable?

13:8-9 — The landowner told the caretaker to cut down the fig tree. But the caretaker suggested another option. What course of action did the caretaker suggest?

13:6-9 — What is the lesson of this parable for people whose lives will be judged by God?

Applying this lesson to a pandemic...

As the COVID-19 virus began to spread globally, some people were quick to declare that it was God’s way of punishing people for their sins. Typically, those making this assessment listed specific sins and applied God’s judgment to a specific group of people: the United States, Israel, homosexuals, etc.

But here, Jesus undermines such thinking. He does not take these two tragedies as God’s judgment on a specific group of people for certain sins, but as broader warnings to all people that God will judge all the unrepentant for their sins. In this way, he connects these tragic events to the fall (Genesis 3), when human beings first sinned against God and God responded by placing the curse of death upon human life. These two tragedies were part of that curse, and a call to all people to turn away from sin before God’s ultimate judgment comes.

The pandemic we’re enduring is, likewise, probably not God’s judgment on specific people (because it is affecting all people globally) for specific sins (Which sins? Who has the right to say?). Rather, it is a natural part of that great curse and, as such, a stern reminder that God, like the landowner in the parable, is patient for a while, waiting for us to repent and bear good fruit for him—but in the end, if we refuse, his judgment will come upon us all.

Luke 13:10-17 — Healing Versus Proper Sabbath Observance

13:11 — How was this woman suffering? Why? And how long had she been this way?

13:12-13 — When Jesus healed her, how did the woman react?

13:14 — When Jesus healed her, how did the synagogue leader react? What was his rationale?

13:15 — What hypocrisy did Jesus point out in the response of his critics?

13:16 — Jesus said, “Then should not this woman, a daughter of _____, whom _____ has kept bound for _____ long years, be set free on the _____ day from what bound her?”

13:17 — The response: Jesus’ opponents were _____, but the people were _____ with what Jesus was doing.

Luke 13:18-21 — Parables about the Kingdom

13:18-19 — What do you think? In what way is the kingdom of God like a mustard seed?

13:20-21 — What do you think? In what way is the kingdom of God like yeast mixed into dough?

- What do you think Jesus is trying to teach about God’s kingdom?

Luke 13:22-30 — How Many People Will Be Saved?

13:23 — What question prompted this teaching from Jesus?

13:24-25 — “Make every effort to enter through the _____ door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, “Sir, _____!” But he will answer, ‘I don’t _____ or where you come from.’”

13:26-27 — The house owner continues to insist that he doesn’t know these people—yet they claim to have spent time with him. What kind of people today might fit Jesus’ description of these people pleading, unsuccessfully, to be let inside?

13:28 — There will be weeping there, and gnashing of teeth, when you see _____, _____, and _____ and all the _____ in the kingdom of God, but you yourselves thrown out.

13:29 — People from every direction will take their places at the _____ in the kingdom of God. *(This event is first prophesied in Isaiah 25:6, and later in Revelation 19:9 and possibly Luke 22:15-16.)*

13:30 — There are those who are _____ who will be _____, and _____ who will be _____.

Luke 22:31-35 — Jesus Laments Over Jerusalem

13:31 — What warning did the Pharisees give to Jesus (possibly to convince him to leave their area)?

13:32 — What did Jesus call Herod? _____

13:32-33 — What do you think Jesus meant by his “goal”? Where would his “goal” be achieved?

13:34-35 — “Jerusalem, Jerusalem, you who kill the _____ and stone those sent to you, how often I have longed to gather your children together, as a _____ gathers her _____ under her wings, and you were not willing. Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘_____ in the name of the _____.’”

- What had Jerusalem done over the centuries that caused Jesus (and God) grief?
- What had Jesus (and God) wanted for Jerusalem—but Jerusalem was not willing?
- What does Jesus mean when he says to Jerusalem, “Look, your house is left to you desolate”?