



PRECEPT
UPON
PRECEPT®

English Standard Version

Luke

PART 2

THE SAVIOR OF SINNERS
(CHAPTERS 17–24)

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THE SAVIOR OF SINNERS
(CHAPTERS 17–24)

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HELPFUL STUDY TOOLS

ARTHUR, KAY; ARTHUR, DAVID; DE LACY, PETE

How to Study Your Bible

Eugene, Oregon: Harvest House Publishers, 1994/2010

The New Inductive Study Bible—English Standard Version

Eugene, Oregon: Harvest House Publishers, 2013

Greek Word Study Tools

Commentaries on Luke

RECOMMENDED COMMENTARIES

LONGMAN III, TREMPER; GARLAND, DAVID E., eds.

The Expositor's Bible Commentary: Volume 10, Luke–Acts, Revised Edition

Grand Rapids, Michigan: Zondervan Publishing House, 2007

WALVOORD, JOHN F.; ZUCK, ROY B., eds.

The Bible Knowledge Commentary: New Testament

Wheaton, Illinois: Victor Books, 1983-c1985

STEIN, ROBERT H.

The New American Commentary, Vol. 24, Luke

Nashville, Tennessee: B & H Publishing Group, 1992

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LESSON ONE

Chapters 17:1–18:30

THIS LESSON INCORPORATES The following located in the Appendix:
Observation Worksheets of Luke 17–18
“Luke at a Glance”
“The Kingdom of God”
“Parables”
Cross-references

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?”

DAY ONE

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 a narrative of the things that have been accomplished among us,
- 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us,



- 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,
- 4 that you may have certainty concerning 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

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

Luke 4:43

but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; 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. . . .

Observe Luke 17.

1. 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.
2. Double underline in green anything that tells you “where.”
3. Make a **Key Word Bookmark**. List the words below and mark them the way you will do throughout Luke. You may want to make your list on the bookmark provided on the back cover of your Precept workbook. Marking suggestions for some frequently used words in the Bible are on the reverse side of the bookmark.



- c. Now read Luke 9:51-53. The Greek word for “be taken up” 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?

4. Now, still focusing on Jesus’ destination, read Luke 13:22, 31-33. Record the destination.

5. Look at “Herod’s Family Tree,” and the map, “The Regions of the Tetrarchs,” found at the end of this lesson.
 - a. Which Herod is this?

 - b. What area does he rule over?

Good! You now have an idea as to the geographical context of Luke 17:11. Keep this in mind as you move with Jesus towards Jerusalem and His approaching departure. What does Jesus teach, say, do as His days on earth are coming to a close?

6. Now read your Observation Worksheet on Luke 17:11-37 again. Make sure you marked everything you wanted to mark.

7. Now, let’s look at Luke 17:11-19. Answer the following questions:
 - a. Do you know where Jesus and His disciples are? Look at the map at the end of the lesson, “The Regions of the Tetrarchs.”

 - b. Who are the people mentioned in this account? What might this have to do with where Jesus is?

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



Record your reasons in the following space.

When Paul brings his Second Epistle to the Corinthians to a close, he says, “Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!” (2 Corinthians 13:5).

Wouldn't it be horrendous to think you were a Christian and find yourself shut out of the kingdom of God forever and ever?

DAY
THREE

1. Begin today with reviewing the content of Luke 17; then record the theme of this chapter on your “Luke at a Glance” chart in the Appendix.
2. Now let's take a look at Luke 17:22-37.
 - a. From the time phrases you marked, whose days are mentioned? List them below.
 - b. What do you learn from marking the references to the Son of Man? List your insights.



- c. Compare the days of Noah with the days of Lot. What do you see?
- d. Are there any instructions, warnings, exhortations in Luke 17:22-37? If so, list them below.
- e. Do you see any connection between verse 32 and 33? If you are not familiar with what happened to Lot's wife, read Genesis 19:12-26.
- f. In Luke 17:34-37, we have an account of one out of two being taken. The question that troubles some people is: Taken where? That was the question they asked in verse 37. What was Jesus' answer and does it sound good or bad? Which of the two is the recipient of blessing on the day that the Lord is revealed—those taken or those left? How would you answer this and why? By the way, the parallel passage on this is Matthew 24:26-41 if you care to consult it.



3. Before we finish today's study, we want to take a few minutes to examine Jesus' references to Himself as "the Son of Man." "Son of Man," which is used in twenty-five verses in Luke, is not unique to Luke; rather, all the Gospels use this term in reference to Jesus. The question is where did the title "Son of Man" come from? What would this term mean to the Jews?

Let's see what we can learn from the Old Testament, which is the Bible of the Jewish people. While there are numerous references to "son of man" (about one hundred total, the majority referencing the prophet Ezekiel—as that is what God repeatedly calls him), there is only one Old Testament chapter that uses the term in an eschatological way, Daniel 7.

- a. Read Daniel 7:1, 9-14 which is printed out at the end of the lesson. Mark the following:
 - 1) *I looked, I saw*
 - 2) *Ancient of Days*
 - 3) references to the *one like a son of man* including pronouns
- b. According to Daniel 7:1, what are verses 9-14 a part of?
- c. List the events covered in 7:9-10 and 13-14. Be as brief as possible.



- d. Now list what you learn from marking the references to the “one like a son of man.”
-
4. Let’s look at this title “Son of Man.”
 - a. What do you think “one like a son of man” means?

 - b. Why would Jesus use the term “Son of Man” to describe Himself as He has done over and over in Luke—what does it tell us about Him?

 5. Now if Jesus is the “one like a son of man” in Daniel 7, what is He—Jesus—going to receive?

 6. Can this and the events that lead up to it be part of the days of the Son of Man mentioned in Luke? Keep marking all the references to “kingdom” and adding to your list, “The Kingdom of God,” and see what Luke tells you about it.

How are you doing, Beloved? As a team we have been enlightened, enriched, encouraged, and excited by Luke’s account of the life, ministry, and teaching of Jesus. Aren’t we blessed to have the liberty to study His Word so freely? May we take advantage of that freedom while we can—keep our lamps filled with oil (Matthew 25:1-13).



DAY
FOUR

1. Now observe Luke 18:1-30. Add the following words to your Key Word Bookmark:
 - a. *parable* (The last use of the word is in Luke 21.)
 - b. *pray** (every reference to prayer)
 - c. *temple**
 - d. *rich, wealth*, (basically anything that refers to man being rich or to what he has.) Some of us use a dollar sign \$ to mark these words.

2. You marked “parable” twice in this chapter. If you did not do Luke Part 1 or if you need a “refresher” on parables, you can check out the article in the Appendix, “Parables,” which is taken from *The New Inductive Study Bible*.²

List below the two parables Jesus told, the verses each is found in, and the point of each.

3. So is there any application for your life? Any conviction of the Spirit—help, encouragement, exhortation? Write it down so that you don’t forget it.

² *The New Inductive Study Bible—ESV* (Eugene, Oregon: Harvest House Publishers, 2013), p. 2190.



DAY
FIVE

1. Now, what is happening in Luke 18:15-17? Why do you think Luke includes this in his Gospel account? None of the Gospels tells us everything Jesus experienced, accomplished, and taught. We know this is not a random event inserted into the text, so what's the connection with what is before and/or after it? How would you explain it?

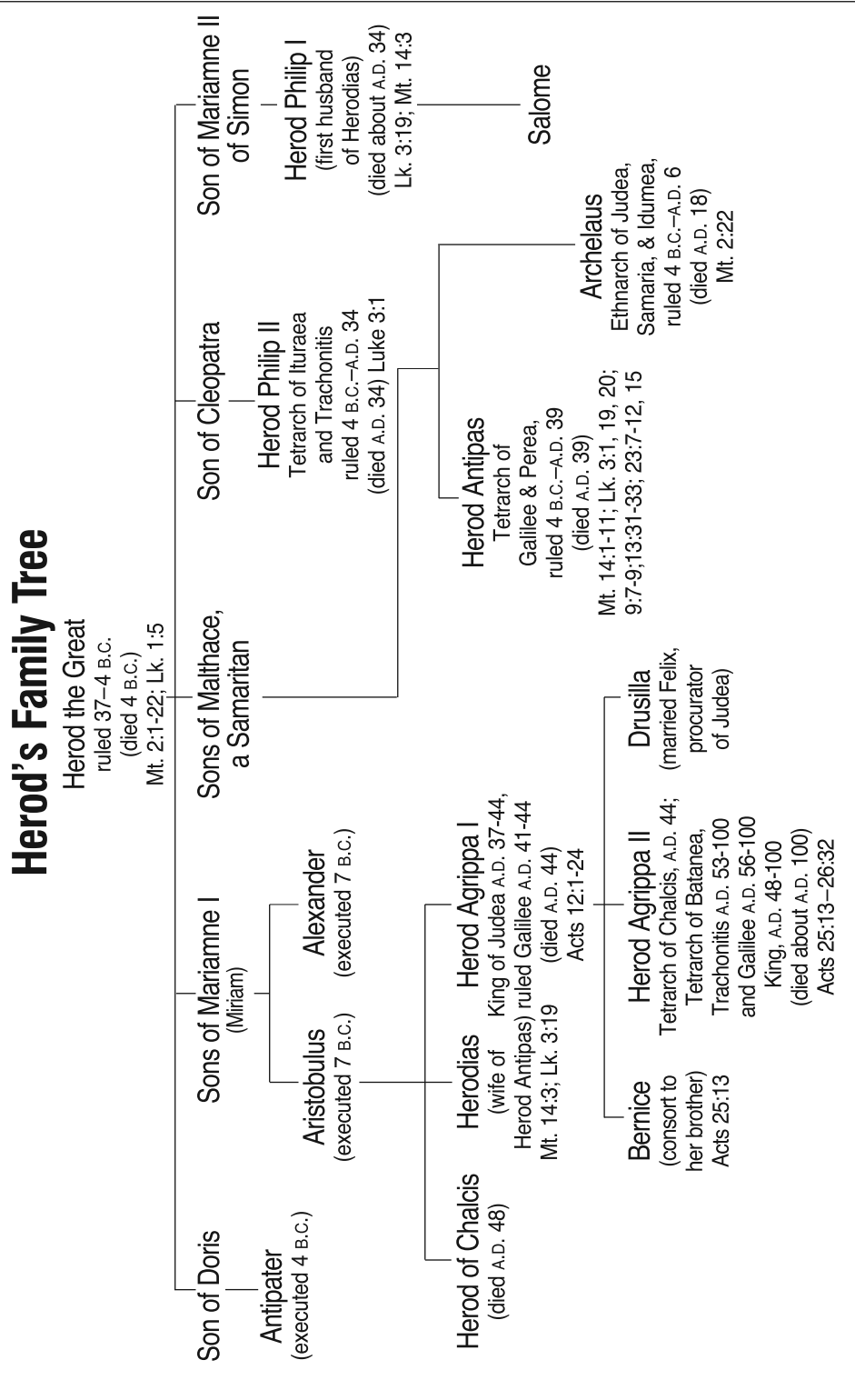
2. If you've been in a church for some time, you've probably heard the account of the rich young ruler. Well, that's what happens next in Luke 18.
 - a. Is this a parable? What do you learn in verses 18-27 about the ruler? List the facts below:

 - b. Those of you who did Luke Part 1 may remember Jesus' non-negotiable requisites for being a disciple in Luke 14:25-33. Take time to read the entire passage and then answer the following: Do you see any comparison(s), any parallel(s) between Luke 18:22 and Luke 14:33? Explain, please.



DANIEL 7:1, 9-14

- 1 the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter.
- 9 “As I looked,
 thrones were placed,
 and the Ancient of Days took his seat;
 his clothing was white as snow,
 and the hair of his head like pure wool;
 his throne was fiery flames;
 its wheels were burning fire.
- 10 “A stream of fire issued
 and came out from before him;
 a thousand thousands served him,
 and ten thousand times ten thousand stood before him;
 the court sat in judgment,
 and the books were opened.
- 11 “I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire.
- 12 “As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.
- 13 “I saw in the night visions,
 and behold, with the clouds of heaven
 there came one like a son of man,
 and he came to the Ancient of Days
 and was presented before him.
- 14 “And to him was given dominion
 and glory and a kingdom,
 that all peoples, nations, and languages
 should serve him;
 his dominion is an everlasting dominion,
 which shall not pass away,
 and his kingdom one
 that shall not be destroyed.





THE REGIONS OF THE TETRARCHS





LUKE 17

Observation Worksheet

Chapter Theme _____

- AND he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come!
- 2 “It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.
- 3 “Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him,
- 4 and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”
- 5 The apostles said to the Lord, “Increase our faith!”
- 6 And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.
- 7 “Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table’?
- 8 “Will he not rather say to him, ‘Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink’?
- 9 “Does he thank the servant because he did what was commanded?
- 10 “So you also, when you have done all that you were commanded, say, ‘We are unworthy servants; we have only done what was our duty.’ ”
- 11 On the way to Jerusalem he was passing along between Samaria and Galilee.
- 12 And as he entered a village, he was met by ten lepers, who stood at a distance
- 13 and lifted up 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 went they were cleansed.
- 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice;
- 16 and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan.
- 17 Then Jesus answered, “Were not ten cleansed? Where are the nine?”
- 18 “Was no one found to return and give praise to God except this foreigner?”
- 19 And he said to him, “Rise and go your way; your faith has made you well.”
- 20** Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming in ways that can be observed,
- 21 nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.”
- 22** And he said to the disciples, “The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it.
- 23 “And they will say to you, ‘Look, there!’ or ‘Look, here!’ Do not go out or follow them.
- 24 “For as the lightning flashes and lights up the sky from one side to the other, 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 “Just as it was in the days of Noah, so will it be in the days of the Son of Man.
- 27 “They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.
- 28 “Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building,
- 29 but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—



- 30 so will it be on the day when the Son of Man is revealed.
- 31 “On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back.
- 32 “Remember Lot’s wife.
- 33 “Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.
- 34 “I tell you, in that night there will be two in one bed. One will be taken and the other left.
- 35 “There will be two women grinding together. One will be taken and the other left.”
- 36 *[Two men will be in the field; one will be taken and the other left.]*
- 37 And they said to him, “Where, Lord?” He said to them, “Where the corpse is, there the vultures will gather.”



LUKE 18

Observation Worksheet

Chapter Theme _____

AND he told them a parable to the effect that they ought always to pray and not lose heart.

2 He said, "In a certain city there was a judge who neither feared God nor respected man.

3 "And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.'

4 "For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man,

5 yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.' "

6 And the Lord said, "Hear what the unrighteous judge says.

7 "And will not God give justice to his elect, who cry to him day and night? Will he delay long over them?

8 "I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

9 He also told this parable to some who trusted in themselves that they were righteous, and treated 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, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.

12 'I fast twice a week; I give tithes of all that I get.'

13 "But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'



- 14 “I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”
- 15 Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them.
- 16 But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.
- 17 “Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”
- 18 And a ruler asked him, “Good Teacher, what must 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 I have kept from my youth.”
- 22 When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”
- 23 But when he heard these things, he became very sad, for he was extremely rich.
- 24 Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth 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 person to enter the kingdom of God.”
- 26 Those who heard it said, “Then who can be saved?”
- 27 But he said, “What is impossible with man is possible with God.”
- 28 And Peter said, “See, we have left our 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 more in this time, and in the age to come eternal life.”
- 31 And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.
- 32 “For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.
- 33 “And after flogging him, they will kill him, and on the third day he will rise.”
- 34 But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.
- 35 As he drew near to Jericho, a blind man was sitting by the roadside begging.
- 36 And hearing a crowd going by, he inquired what this meant.
- 37 They told him, “Jesus of Nazareth is passing by.”
- 38 And he cried out, “Jesus, Son of David, have mercy on me!”
- 39 And those who were in front rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!”
- 40 And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him,
- 41 “What do you want me to do for you?” He said, “Lord, let me recover my sight.”
- 42 And Jesus said to him, “Recover your sight; your faith has made you well.”
- 43 And immediately he recovered his sight and followed him, glorifying God. And all the people, when they saw it, 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: One to come?/ 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 72 sent out/ Good Samaritan/ Mary & Martha
	11 Lord's Prayer/ Demons out/ Woe to Pharisees
Key Words:	12 Don't fear, be anxious/ 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 & money/ Rich man & Lazarus
	17
	18
	19
	20
	21
	22
	23
	24



THE KINGDOM OF GOD

Luke Part I

- 4:43; 8:1; 9:11 Jesus preached the kingdom of God/sent for that purpose.
- 6:20 Blessed are the poor for theirs is the kingdom of God.
- 7:28 The least in the kingdom of God is greater than John the Baptist, who is greatest among men.
- 8:10 Believers granted to know the mysteries of the kingdom of God.
- 9:1-2 Jesus sent the 12 out to proclaim the kingdom of God
- 9:27 Some disciples standing there to not taste death until see kingdom of God (transfiguration).
- 9:60 Those who wanted to follow Him are to proclaim kingdom of God.
- 9:62 No one who turns back is fit for kingdom of God.
- 10:9 Jesus sent 72 to preach kingdom of God is near to those they heal.
- 10:11 If city doesn't receive you (72), say: Know kingdom of God has come near.
- 11:20 Jesus said, "If it's by the finger of God that I cast out demons, then the kingdom of God has come upon you."
- 12:31 Seek God's kingdom.
- 12:32 It's the Father's good pleasure to give you (disciples) the kingdom.
- 13:18-19 The kingdom of God is like a grain of mustard seed that grew into a tree.
- 13:20-21 The kingdom of God is like leaven that leavens all.
- 13:28 There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all prophets in kingdom of God but yourselves cast out.
- 14:15 Blessed is everyone who will eat bread in the kingdom of God.
- 16:16 Since John the Baptist, the gospel of the kingdom of God has been preached, and everyone forces his way into it.



THE KINGDOM OF GOD
Luke Part 2



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.

