

**Introduction:**

Today we will conclude looking at *the later Judean/Perean ministry*.

**Things we will look at in this lesson:**

The Account in Luke (Part Two): in and around Perea

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**01. What does true discipleship come with?**

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**02. Why were so few people being saved?**

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**03. Why did the Scribes and Pharisees refuse to answer Jesus' question?**

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**04. What is the key verse in the Gospel of Luke?**

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**Article 1)**

The Lost:

(1) pursuing those who are spiritually lost—who do not yet know him personally—so that they can experience his forgiveness and a restored relationship with him is a top priority of God (vv. 4, 8, 20, 24).

(2) God and all of heaven rejoice when even one sinner turns from his or her own way and accepts Christ's forgiveness and new life (vv. 7, 10). 15:7 God and the angels in heaven have such love, compassion and grief for those who are still slaves to sin and bound for spiritual death that they notice and openly rejoice when even one person admits their helpless condition, accepts Christ's forgiveness, turns from their own way and begins to follow him. Regarding God's love for sinners, see Isa 62:5; Jer 32:41; Eze 18:23, 32; Hos 11:8; Jn 3:16; Ro 5:6–11; 2Pe 3:9. When Jesus refers to "righteous persons who do not need to repent," he is probably using irony or slight sarcasm to refer to those (like the Pharisees and teachers of the law) who felt no need to repent.

(3) No amount of sacrifice or suffering is too great in helping to bring spiritually lost people to Jesus (vv. 4, 8). The fact that these are top priorities of God should make them top priorities of all those who already know and follow Christ. 15:8 We should pray that the Holy Spirit will fill us with a deep desire to reach out to people with the message and compassion of Jesus so we can help them find spiritual salvation through a personal relationship with him.

**05. What lesson do we learn about worldly people in the parable of the shrewd manager?**

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**06. What is the main point concerning the rich man and Lazarus?**

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**Article 2)**

Instructions Regarding Attitudes in Light of God's Coming Kingdom (17:1–19:27):

1. Sin, Faith and Duty (17:1–10)
2. Gratitude: Ten Lepers Healed; One Thanks Jesus (17:11–19)
3. Expectation: The Coming of God's Kingdom and Jesus' Return (17:20–37)
4. Persistence: Prayer and the Parable of the Dishonest Judge (18:1–8)
5. Self-Righteousness: Parable of the Pharisee and the Tax Collector (18:9–14)
6. Simple Faith Vs. Self-Reliance: Little Children, a Rich Ruler, a Suffering Savior, a Blind Beggar and a Wealthy Tax Collector (18:15–19:10)
7. Faithfulness: Parable of the Ten Minas (19:11–27)

**07. How does Luke's account of this period contrast with that of Matthew and Mark?**

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**08. What impression do we get from Luke's account?**

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**09. What does Luke's account suggest in regard to Christ's travel during this part of His ministry?**

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**10. What is the main theme in this section of Luke's narrative?**

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**Article 3)**

Material found only in Luke's Gospel:

1. Christ's journey along the border of Samaria and Galilee on the way to Jerusalem (9:51–56 and 17:11–19)
2. The mission of the seventy-two (10:1–24)
3. The question from the expert of the Law and the Parable of the Good Samaritan (10:25–37)
4. Christ's visit with Mary and Martha in Bethany (10:38–42)
5. Christ's teaching on persistence in prayer (11:1–13)
6. The healing of the crippled woman on the Sabbath (13:10–17)
7. Christ's dinner with a Pharisee (14:1–24)

**11. What is clear from Luke's narrative?**

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#### **Article 4)**

##### General Observations:

1. This period covers a possible time span of about six or seven months from the Feast of Tabernacles to Christ's last Passover Feast.
2. Christ's ministry at this time centers almost totally in Judea and Perea with perhaps an occasional trip to other areas.
3. Matthew and Mark deal quite briefly with the events of this period and give little evidence that helps us to locate the events either geographically or chronologically.
4. Luke records a sizeable amount of material in this section that we can categorize as Christ's teachings. In fact, he writes more about Christ's teachings here than in any other part of his Gospel narrative.
5. As Luke writes, he tends to alternate between the private teachings of Christ to His disciples and public debates with the experts of the Law and Pharisees.
6. We are indebted to the Gospel of John for much of our information about this period.
7. With the passage of time, Christ focuses His attention more completely on teaching His disciples in private. As His crucifixion draws nearer, the need becomes more critical for a group of well-taught followers to continue His work.
8. From the tone of Christ's teachings and responses, we sense a rising tide of controversy to His ministry and claims. In spite of miracles and sound teaching, unbelief and criticism increase.

