

Know the God of Scripture

Volume 1

(revised 10/08/2024)

Week 42: The Cost of Following Jesus - Answer Guide

Below is the answer guide for this week's lesson. By no means are the answers complete or the only possible responses to each question. They are a guide to fully understanding the intent of the questions posed.

1. A similar story is recorded in Matthew 26:6-13 and Mark 14:3-9. The main difference is the story Jesus shares of the two debtors and their forgiven debt. No matter the load of sin one brings to the cross of Christ, it will all be forgiven. "Your faith has saved you. Go in peace." Faith is the only requirement to receive the extended grace of forgiveness from Jesus. Faith begins with humble repentance demonstrated by the woman. The biggest problem the Pharisees had with Jesus was that He proclaimed to be God, the only One who could forgive sins.

2. It had to have been interesting for Luke to record this story seeing that he was a non-Jew and the story involves a Samaritan. The story answers the question, "Who is my neighbor?" in regards to loving our neighbors. The expert in the Law was trying to trap Jesus when He asked him what is in the Law. Expecting him to relay the ten commandments, the expert quotes the Shema in Deuteronomy 6:5 and Leviticus 19:18. The neighbor, as defined by Jesus, is the one who extends grace and mercy to those in need.

3. The cure for anxiety is to put our whole focus in life on Jesus by seeking His kingdom. We are transients in a world not our own which is why possessions don't mean much to us. For life is more than food and possessions. Our life is fulfilled in Christ and Him alone. What is your heart focused on? Where is your treasure? Non-believers seek other things to fulfill them. Not so for the Christian. Our joy is found in Christ and serving Him in all we do. What we do speaks more loudly than what we say in the world.

4. He mentions women 45 times in his Gospel. The birth narratives of Jesus and John the Baptist are told from Mary and Elizabeth's point of view respectively (chapters 1-2). He records about women disciples in different occasions. The texts in Luke 8:1-3 also indicates that women were monetarily supporting Christ's ministry. Luke mentions the women who followed Jesus from the court to the cross (Luke 23:49). The most spectacular observation about women is Jesus' first post-resurrection appearance to women (Luke 24:1-10).

5. Luke, being a physician, seemed to emphasize compassion throughout his gospel. In order to follow Jesus, one would have to be fully, 100% committed to Him. According to Luke there is no neutrality with Jesus. In Luke 14:25-35 Jesus is not saying a requirement to follow Him is to hate your parents, but to properly prioritize them in your view of the importance of doing kingdom work and spreading the Gospel. The disciples are a good example of the proper commitment level one should expect when they give their lives to Christ.

6. These three parables are linked to each other and not found in other gospels, they are unique to Luke only. All three parables point to the fact that Jesus takes the initiative to seek the lost, a major theme in Luke. Each story has something of value lost (sheep, coin, son), then found (by Shepherd (Jesus), woman (church?), Father (God)), coupled with rejoicing over their "salvation" so to speak. Like the three stories, Jesus, addressing the Pharisees, shows the compassion the Father exhibits when we seek the lost in this world.

7. This passage should be viewed more as a didactic (teaching) parable rather than a story. Jesus is addressing the Pharisees, illustrating that decisions made in this life have future consequences. After death the consequences cannot be changed (i.e., No purgatory!). Death & hell are reality and Jesus warns us of that. The evidence of God's Word, God's nature (Romans 1) and the resurrection (which had yet to be performed?) all point to an omnipotent, omniscient, loving and graceful God who offers salvation through Christ.

8. Both Matthew and Luke have similar reflections on the night Jesus shared the Lord's Supper. Luke seems a bit more detailed than Matthew. Both record that Judas (not by name) would betray Him. Luke seems to describe the meanings of the bread and wine in clearer detail than Matthew.

In both versions of the Lord's Supper Jesus claims not to partake of one of the cups of wine until His return. One belief is the four cups of Passover are linked with the "I will" promises God gave His people in Exodus 6.

Cup 1 = Cup of Sanctification (Exodus 6:6)

Cup 2 = Cup of Praise (Exodus 6:6)

Cup 3 = Cup of Redemption (Exodus 6:6)

Cup 4 = Cup of Acceptance/Anticipation (Exodus 6:7)

Jesus did not partake of cup 4 but will when He returns in glory to "accept" His church and His Messianic Kingdom is established (Matthew 26:27-29).

9. Luke acknowledges the resurrection that was witnessed by the women and disciples as he narrates through Cleopas (Luke 24:18). The men were saddened and seemed to have lost all hope in the Messiah whom they had believed would redeem Israel. However, their hope was restored when Jesus reveals Himself to them at the dinner table. The importance of Old Testament prophecy being fulfilled cannot be overlooked here. Culminating back in Jerusalem with the disciples, the "proof" of Jesus' resurrection can certainly not be doubted. The takeaway is that the entire Old Testament pointed to the birth, life, death and resurrection of Jesus Christ. The Lamb of God that takes away the sins of the world.

10. Being a physician, Luke tells of Jesus offering His body piercings as evidence of not just His resurrection, but His crucifixion. In addition, He offers to eat in front of them to show He is real. To top it off, as icing on the cake, Luke has Jesus pointing to the Old Testament "Scriptures" which tell of Him.

Additional Questions:

1. Answers will vary depending on personal experience.

2. Answers will vary depending on personal experience.

3. Answers will vary depending on personal experience.

