

# Synod Conversation with uke

## Reading Schedule – Part 3

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Chapter 11	April 28-May 4 May 5-11	(Luke 11:1-28) (Luke 11:29-54)
Chapter 12	May 12-18 May 19-25	(Luke 12:1-34) (Luke 12:35-59)
Read through the whole Gospel: May 26-June 1		
Chapter 13	June 2-8 June 9-15	(Luke 13:1-17) (Luke 13:18-35)
Chapter 14	June 16-22 June 23-29	(Luke 14:1-24) (Luke 14:25-35)
Chapter 15	June 30-July 6 July 7-13	(Luke 15:1-10) (Luke 15:11-32)

### Sample Questions that could be used every week:

- What caught your eye or your ear?
- Did you notice or hear anything new?
- Are there any words or phrases in this text that are very familiar to you?
- Were you reminded of a hymn by these words?
- Did anything here make you feel joyful or sad or angry or confused? Why?
- How does this text shape your life?

## Weekly Questions:

### Chapter 11

#### Luke 11:1-28

- Jesus says the heavenly Father will give the Holy Spirit to all who ask. (v. 13) So why doesn't Jesus include a petition requesting the Holy Spirit in the prayer that he taught his disciples? (vv. 2-4)
- Jesus answers the criticism of those who claimed that he cast out demons by demonic power (v. 15) by saying that every kingdom divided against itself becomes a desert. (Compare this point to v. 24.) He also speaks of overpowering and disarming a strong man. (v. 22) Jesus does not question the reality of evil power but claims authority over it. Where have you seen Jesus' authority overpower and disarm the power of evil in this world?

#### Luke 11:29-54

- Jesus says that no sign except "the sign of Jonah" will be given this generation. (v. 29) What is the sign of Jonah, do you think? Bringing about the repentance of wicked foreigners? (Jonah 3:10) Coming back to life after being literally swallowed up for three days? (Jonah 1:17) Something else?
- In the section from verses 29 to 54, we find that just after receiving an unsolicited and sincerely-meant blessing, and just when the crowds of his followers were increasing, Jesus spoke stern words about this evil generation. (And in verses 50 and 51, he declares that to "this generation" all the blood from Abel to Zechariah will be charged.) How do you understand "this generation"? And what does it mean to have the blood of all the ages "charged" to it?

### Chapter 12

#### Luke 12:1-34

- Again, when the crowds begin to increase greatly (vv. 1-12) Jesus speaks stern words of warning – this time to his disciples. Why not be glad for the attention and ride the wave of success? (Does Jesus' brief word about treasure in v. 21 perhaps answer that question?)
- Reading large portions of Holy Scripture can reveal connections between different places in the text that we may miss when we read only small snippets at a time. In verses 13-14 Jesus asks a question in response to a request brought to him. Might verses 57-58 help us understand why Jesus responded as he did?

## Luke 12:35-59

- When you think about the gift that Jesus brings to the earth, do you think he came to bring peace? (v. 51) How do Jesus' words here fit with the Song of Zechariah and the song of the angels at the very beginning of Luke? (1:79 and 2:14)
- Peter asks Jesus a very specific question in v. 41. Might verses 44-48 be an answer to Peter's question? If so, what might that answer mean to the Church's stewardship responsibility in every age? Does Luke mean to present Jesus' words as directed towards the first disciples only, or to others who have learned about Jesus later? Does his reference to Theophilus in 1:1-4 shed light on these questions?

## Chapter 13

### Luke 13:1-17

- Do you find it odd that disturbing the soil and applying manure helps trees to be fruitful? (vv. 8-9) How might this be true in your life, in a metaphorical sense?
- Twice in the early part of this chapter, Jesus says, "unless you repent, you will all perish as they did." (vv. 3 and 5) From what, do you think, are they to repent? From not bearing fruit? (vv. 6-8) From the hypocrisy of making religious rules more important than people? (vv. 10-16)

### Luke 13:18-35

- In *The Joy of Home Winemaking*, author Terry Garey calls yeast "our hero." Do you know someone who makes wine? Someone who makes bread? Take time this week to learn about what yeast does to make bread rise and to make grape juice turn into wine so that you might better understand how the kingdom of God can be like yeast hidden in three measures of flour. (v. 21)
- Revisit the question from last week about what Jesus might have meant people should repent from. (vv. 3-5) The second half of chapter 13 offers two more possibilities: Are we to repent from not being known by Jesus? (v. 25) From being unwilling to be gathered together under Jesus' wings? (v. 34)

## Chapter 14

### Luke 14:1-24

- Considering verses 4 and 6, what is it that makes people silent when they are asked a tough question? Is it that they don't know the answer, or that they do?
- In the story of the great banquet, verse 23 uses the word "compel." Does it make you glad or anxious to hear this word? Do you think God compels anyone to come into the life of the Church?

### Luke 14:25-35

- Once again, Jesus adopts the pattern of challenge just when large crowds begin to follow him. (v. 25) How does his behavior fit with the parable he told? (see v. 33) Might the thrill of having a great following be something to give up in order to follow Jesus?
- In v. 26, Jesus uses the word “hate.” This is a strong word, that has been strongly challenged in our public discourse these days as inappropriate to direct to other people or to the self. What do you think Jesus meant when he used this word?

### Chapter 15

#### Luke 15:1-10

- When you read the parable of the lost sheep, do you think of yourself as the one sheep who was lost, or among the 99? Ask other people this week where they find themselves in this parable, and see if it makes a difference in their interpretation of it.
- Have you ever noticed that these three parables (the sheep in vv. 3-7, the coin in vv. 8-10, and the lost son in vv. 11-32) go together? How do all three of these parables serve as a single response to the situation described in verse 2?

#### Luke 15:11-32

- When you read the parable of the Prodigal Son, where do you find yourself in this story? As the younger son? As the older son? As the father? As one of the servants? What, then, does this parable say to you?
- Are you up to counting words today? Take the story of the Prodigal Son, and count how many times these words (or similar words depending on the English translation you are using) appear: father; son; brother; servant/hired hand. Do your results help clarify the main point of this parable?