



A Study of the Gospel of Luke – Part One
Lesson 24

*** Read Luke 9:37–51.**

*** Reread Luke 9:28–36** to review who was up on the mountain and what happened there.

1. On his return from his glorious mountaintop experience, Jesus is met by a desperate man. What problem does this man bring to Jesus? (vv. 38–39;  * Mk. 9:21–22)
2. What happened while Jesus was up on the mountain that would have increased the man's desperation?¹ (v. 40)
3. Jesus statement in verse 41 is surprising. What does he say?

Why do you think he gives this startling response? (You may wish to consider Mt. 17:20 and Mk. 9:28–29.  Note the additional chaos that Mark records in Mk. 9:14–18.)

4. What is the outcome of this episode?
v. 42b

v. 43a

*** Read Luke 9:43b–45.**

5. In verse 44 Jesus makes another pronouncement. What is it?

“The introduction Jesus gives to the disciples [in verse 44] indicates the remark’s solemnity: ‘Let these words sink into your ears.’”²

6. This is not the first time Jesus has mentioned his upcoming suffering (see 9:22).
 - a. Why do the disciples fail to understand what he is saying? (v. 45)
 - b. How do they feel on hearing his words? (v. 45)
 - c. Why do you think Jesus would tell them about his impending suffering even though he knows that his meaning is hidden from them? (Consider Jn. 12:16.)

*** Read Luke 9:46–48.**

7. The disciples have been having a rough time lately (9:33, 40–41, 45), and their difficulties continue here.
 - a. What is brewing in verse 46?
 - b. What does Jesus, “knowing their thoughts” (v. 47), do?
 - c. Whom does Jesus intend this child to represent? (v. 48b)
 - d. What is true of the person who “welcomes this little child in [Jesus’] name”? (v. 48a)
 - e. What do you think it means to welcome someone in Jesus’ name?
 - f. Where do you need to apply this lesson in your life?

To us, welcoming a child seems an obvious thing to do. But such an action was not at all obvious to the disciples and others of their time (see Mk. 10:13–16): “In Judaism, children under twelve could not be taught the Torah, and so to spend time with them was considered a waste.”³

*** Read Luke 9:49–51.**

8. What do you think motivates John's statement in verse 49?
9. How does Jesus once again set the disciples straight? (v. 50)

"The disciples did not understand Jesus' role as the Suffering Servant and so could not grasp its implications for them as his disciples. They were still thinking of the Messiah only in terms of triumph, assuming, quite naturally, that their position was important."⁴

10. Luke has shown Jesus establishing a kingdom that is the opposite of every kingdom that has ever been established on earth. Human systems run on the getting and maintaining of power; as mere humans, the disciples assume that the Messiah and his kingdom work the same way.

Review the following verses, and note how the values of Jesus' kingdom completely overturn the expectations of fallen humans.

1:46–53

6:20, 24

6:21a, 25a

6:21b, 25b

6:22–23, 26

6:27–29

7:39–47

9:48c

11. Verse 51 notes that “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.” At this point in Luke’s Gospel, Jesus will enter another stage of his ministry, one that will eventually lead to the things he has predicted: his suffering, betrayal, rejection, and death in Jerusalem. How will the King himself live out the upside-down (or, perhaps better, “right-side-up”) values upon which he is building his kingdom?
Mk. 10:42–45

Phil. 2:5–8

12. In the next part of Luke, Jesus will continue to teach the disciples about the kingdom and prepare them for his death—but these are hard lessons that do not seem to make sense to them. We have the advantage of being able to look back and see the way God’s plan holds together. What will the ultimate outcome be of this unexpected, upside-down plan?
Lk. 24:26

Phil. 2:9–11

Rev. 5:9–13

*📖 For further study

¹ Darrell L. Bock, *Luke 1:1—9:50* (Grand Rapids: Baker Academic, 1994), 882.

² Ibid. 888.

³ Ibid. 894–95.

⁴ Frank E. Gaebelin, Gen. Ed. *The Expositor’s Bible Commentary with the New International Version of the Holy Bible in Twelve Volumes*. Vol. 8 (Matthew, Mark, Luke) (Grand Rapids: Zondervan, 1984), 931.