

Promise and Deliverance

Student Workbook

Volume 16

Level 3

Harvey De Groot

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Preface

When S.G. De Graaf wrote his four-volume series, *Promise and Deliverance*, he showed educators how to teach Bible stories from a redemptive-historical perspective. Rather than turning Bible stories into moralistic tales, De Graaf taught us how all the Bible shows God revealing himself as the God of the covenant, who is working out His redemptive plan for humanity and all of creation.

The 80 workbooks written by Harvey De Groot are meant to supplement De Graaf's work. They are divided by volume and level number: 20 volumes with four levels per volume. Workbook lessons are written at four levels so that families with students in various grades can study the same Bible stories during the week in preparation for their classes on Sunday. Prior to class, the Sunday School teacher should study the lesson in De Graaf's book. The teacher and students can go through the workbook during class.

The levels are divided according to the following grades:

- **Level One:** Grades K-1
- **Level Two:** Grades 2-3
- **Level Three:** Grades 4-6
- **Level Four:** Grades 7-8

Each volume contains 12 or 13 lessons, and each lesson has the following sections:

- **Reference:** The volume and lesson number in De Graaf's series.
- **Scripture:** The passage from Scripture on which the lesson is based.
- **Memory Verse:** A memory verse related to the lesson.
- **Lesson Truth:** A short statement to help the class focus on the main point of the lesson.
- **Lesson:** The lesson itself, which the teacher can read in class. For older grades, the teacher may opt to assign it as homework.
- **Questions:** Items to be discussed in class. For older grades, the teacher can assign these questions as homework but should also use them as a basis for class discussion. These are not the only questions that could or should be asked. Teachers should encourage students to come with their own questions as well.

This edition was written by Harvey De Groot and edited by his son Norlan De Groot.

Lesson 1

Security

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 64

Scripture: Luke 12:13-21

Memory Verse: “Here is the man who did not make God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.” (Psalm 52:7)

Lesson Truth: God’s grace is the only thing that is absolutely secure. We must trust His grace!

Lesson

What does it mean to be secure? It means that we are certain that we are safe no matter what occurs. God’s grace is the only thing that will keep us secure. The Lord Jesus taught His people to look for their security in His grace. Jesus shared a parable that showed how foolish it is to trust in anything but the riches of His grace.

A man from the crowd surrounding Jesus elbowed his way to front, so he could ask that the Lord to set his brother straight. He asked Jesus to tell his brother to divide the inheritance with him. Apparently, this man’s parents had died and now his brother was not willing to fairly divide their things. Because Jesus ministered in God’s name, the man felt He would be upset to hear about his brother’s misdeeds. If Jesus would admonish his brother, he could receive his fair share of the inheritance.

Imagine his surprise when Jesus asked him a question instead of admonishing his brother. He asked, “Man, who made Me a judge or an arbitrator over you?” (Luke 12:14). The Lord asked this question because he knew the man’s heart. He knew that the man wasn’t really upset that his brother broke God’s Law, to deal with justice. No, the man was upset because he thought that he wouldn’t get his share of his parent’s things. He had his heart set on material things and not on the things of the Lord. The man was right in a legal way because he was entitled to his fair amount of the inheritance. Yet, in a spiritual way he was wrong because he trusted in these possessions.

Jesus then warned the crowd to beware of the sin of covetousness. That is the sin of wanting to have the things that others have. The Lord urged the people to remember that their life did not consist in the abundance of the things they possessed. Rather, He would teach them that life consists in being rich toward God. Jesus again used a parable to help them understand how foolish it is to trust in possessions.

In His parable, Jesus talked about a certain rich man that harvested a bumper crop from the seeds he had planted. In fact, his harvest was so great that he did not have enough barns to store his grain. This rich man was pleased with his big crop because he thought it would give him security. With such a large crop he would not have to worry about the future. He then made plans to tear down his old barns and build much bigger new ones. He even said to himself, “Soul, you have many goods laid up for many years; take your ease; eat drink and be merry” (Luke 12:19). Sadly, all his trust was in the

Lesson 2

The Disclosure of Life's Need

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 65

Scripture: Luke 13:1-17

Memory Verse: “But when Jesus saw her, He called her to Him and said to her, ‘Woman, you are loosed from your infirmity.’ And he laid His hands on her, and immediately she was made straight, and glorified God.” (Luke 13:12-13)

Lesson Truth: Our greatest need in life is to be free from the power of sin. Christ told the people about that need.

Lesson

The Jews in Judea continued to have questions for Jesus. They asked Him if God sent calamities on people because of specific sins. In their self-righteous attitude they thought that calamities came because people had committed some awful sin. Jesus had to correct that mistaken idea. He taught the people that God sends His judgments because of the sins of everyone. At times God also postpones His judgments and He allows Satan power to bind people for a time.

The usual crowds followed Jesus as He taught in the land of Judea. This time, a group of Jews told the Lord about a hideous crime that Pilate had committed against some Galileans. Pilate had killed a number of Galileans and mixed their blood with the blood of the animals that were being sacrificed. These Jews thought that God had sent Pilate to judge these Galileans for some terrible sin they had committed. But Jesus knew their self-righteous hearts and He corrected their mistaken idea.

He asked them, “Do you suppose that these Galileans were worse sinners than all other Galileans because they suffered such things?” (Luke 13:2). He then answered His own question. He told them that the Galileans hadn’t suffered because of specific sins but because of the sins of all the people. Jesus warned the people that unless they repented, they would perish just as the Galileans had perished. He told them that it was the same with the people that died when the tower of Siloam fell. They were not crushed because they were worse sinners than others at Jerusalem. He wanted them to know that calamities come because all mankind is sinful. It was necessary for all Israel to repent for rejecting the covenant and John the Baptist’s call for repentance.

You and I must also understand that natural disasters, accidents and illness do not come on people because of some terrible personal sin. They come as God’s judgments against sin in general. Therefore, it is necessary that we repent of our sins and live in the faith that God’s grace will deliver us.

Not only did Jesus tell the people that calamities do not come because of some specific sin, but He also said that God sometimes postpones His judgment. He used a parable to teach the people about judgment being postponed. The parable was about a man who planted a fig tree. For three years he looked for fruit on his tree but did not find any. He then told his helper to cut down the tree because it did not bear fruit. But his helper asked for more time. He asked for time to fertilize the tree and water it carefully for a year and then if it didn’t produce, he would cut it down. That was the way God

postponed judgment on the people when for three years they did not listen to John the Baptist's call for repentance.

The Lord also helped the Judeans understand that Satan has the power to bind people for a time. As He was teaching in the synagogue one day, He saw a woman who had a spirit of infirmity for eighteen years. He called this woman to Him and said to her that she was loosed from her infirmity. This miracle really upset the ruler of the synagogue because it was performed on the Sabbath Day. To him keeping the Sabbath was a work of merit. So, Jesus admonished him as a hypocrite. He reminded him that all the Jews turned their oxen and donkeys free on the Sabbath. In the same way this woman had every right to be set free from her infirmity on the Sabbath Day. At this response, all Jesus' enemies were put to shame.

Jesus again confronted people with the truth of the gospel. He taught them that their greatest need was to be set free from the power of sin. That is also our greatest need. Pray that the grace of God may work in our hearts to set us free from the power of sin and Satan!

Questions

1. What outrageous judgment did Pilate work against some Galileans? (Luke 13:1)
2. Who asked the people if they were worse sinners because they were made to suffer? (Luke 13:2)
3. What did Jesus say would happen to the people unless they repented? (Luke 13:3)
4. From where was the tower that Jesus used as an illustration of people being killed? (Luke 13:4)

Lesson 3

Spirit and Life

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 66

Scripture: Luke 14:1-14

Memory Verse: “For You will save the humble people, but will bring down haughty looks.” (Psalm 18:27)

Lesson Truth: Kingdom citizens show a spirit of love and a humble life.

Lesson

Jesus confronted some Pharisees who had a self-righteous spirit. He taught that the guiding principle in God’s Kingdom is having a spirit of humility and life of service. In His confrontation with the Pharisees, Jesus showed the spirit of the moral law. He showed that the spirit of the law promotes restoration and healing. He urged the Pharisees to show humility and practice hospitality as a way to serve. The grace of the Lord Jesus was evident as He exchanged with these self-righteous Pharisees. Sadly, they rejected this grace.

Jesus was ministering in Perea across the Jordan River, as He slowly made His way to Jerusalem. He knew that at Jerusalem He would suffer and die at the hands of His enemies. But until that time He continued to preach the good news of the gospel. The day of Jesus’ confrontation with the Pharisees was a Sabbath day. He was invited to the home of a prominent Pharisee for dinner. The Pharisees had planned well for Jesus’ coming. They wanted to find out for themselves if He was a prophet that would keep the law of the Sabbath. Along with Jesus they also invited a man that had dropsy. They knew that Jesus had compassion for the sick and the poor. So, they watched Him closely to see if He would violate the Sabbath law and heal the man with dropsy. Jesus knew their evil hearts and their plan, but He joined them for dinner anyway.

At dinner He asked them: “Is it lawful to heal on the Sabbath?” (Luke 14:3). Jesus wanted to hear their opinion and engage them in a conversation about the spirit of the Law. But they didn’t answer Him because they were satisfied to live by rigid rules. When they did not answer, Jesus took the man who had the dropsy and healed him. He then gave him permission to leave. This man believed that Jesus was the Redeemer and did not belong in the company of the unbelieving Pharisees.

The Pharisees now had evidence that Jesus broke the Law as they practiced it. The Lord knew of their unbelief so He asked them, “Which of you, having a donkey or an ox that has fallen in a pit, will not immediately pull him out on the Sabbath Day?” Jesus knew that they could recognize an animal that was in distress, but they were hard to the needs of people’s souls. Because of their unbelief the Pharisees did not understand the needs of life due to sin and sickness. Jesus came to redeem life and tell us that the day of rest is a sign of that redemption.

Jesus noticed that as the Pharisees came to dinner, they all tried to get the most important seat at the table. This was just a symptom of their proud evil hearts. So, He shared a parable to show them the kind of spirit that was needed to be citizens of God’s Kingdom. In His parable Jesus talked about

guests arriving at a wedding feast. He said that such guests should not sit in the best seats because someone more prominent might come and they would have to take a lower seat. Rather, they should take the lowest seat, that when the host comes, they would have the honor of being called to sit in a more honorable seat. In His grace, Jesus shared with these Pharisees this truth of God's Kingdom: "For whoever exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11). The spirit and life of God's people is a spirit of humility and a life of service. Jesus also shared with the Pharisees the kind of hospitality that God's people should practice.

He told them that when they were going to entertain people for dinner, they should not invite rich neighbors, or friends and relatives. Instead, they should invite the poor, the maimed, the lame, and the blind. These are guests that cannot repay you, so your service would be done in the spirit of God's Kingdom. Are you ready to live by the guiding principle of God's Kingdom? That principle is to live in a spirit of humility and in a life of service!

Questions

1. What did the Pharisees do when Jesus came for dinner? (Luke 14:1)
2. Whom did Jesus ask if it was lawful to heal on the Sabbath Day? (Luke 14:3)
3. What answer did these Jews give to Jesus' question? (Luke 14:4a)
4. What did Jesus note about the Pharisees that prompted Him to tell them a parable? (Luke 14:7)

Lesson 4

The Tie to the Lost

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 67

Scripture: Luke 15

Memory Verse: “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. . . for this my son was dead and is alive again; he was lost and is found.” (Luke 15:20, 24)

Lesson Truth: God remains bound to the lost people of this world because of His covenant.

Lesson

The world and every person in it belong to God because of His covenant of grace. Because all people belong to God, He longs for lost sinners to return to a covenant relationship with Him as long as they live. In the three parables of this lesson Jesus shows how God welcomes the return of repentant sinners. He told of the actions of a shepherd who lost a sheep, of a woman who lost a coin, and of a father who lost a son. For the sake of His covenant God keeps a tie to the lost.

As Jesus continued His ministry in Perea, a number of tax collectors and sinners came to hear Him. This really upset the Pharisees and scribes because they thought anyone who was truly a prophet would never associate with such sinners. Sadly, the Pharisees did not understand the compassion of a covenant God for lost sinners. In His grace, Jesus shared some parables with them to indicate the joy in heaven over the return of a sinner who repents.

The Lord asked in a parable which man, having a hundred sheep, would not leave the ninety-nine to find one that was lost. That is the nature of a shepherd to search for the one sheep that is lost. When he finds the lost one, he brings it home on his shoulders and calls friends to rejoice with him. That is the natural response when the lost is found. Jesus then added the glorious truth of God’s covenant tie to lost sinners. He said there is more joy in heaven over one sinner who repents than over ninety-nine who think they have no need of repentance. That was the way Jesus instructed the Pharisees that God seeks for tax collectors and sinners because they belong to Him. He rejoices when they repent and return to live in covenant with Him!

Jesus then told a parable about a woman who had ten coins and lost one of them. He asked if such a woman wouldn’t get a lamp and sweep the house in search of her lost coin. She would search until she found it and then she too would rejoice with her friends because her lost coin was found. He added that in just that way there is joy in the presence of the angels of God over one sinner who repents. This was a message for the self-righteous Pharisees who thought that God had no claim to tax collectors and sinners.

In a striking parable about the ties a father has to a son, Jesus told the parable about a lost son. The father in this parable had two sons whom he loved. The younger son had a desire to be free from the influence of his father, so he asked for his share of the inheritance. Soon after, he left with his wealth and went to a far country. There he lived a wild life and squandered his entire inheritance. At the same

Lesson 5

Building the Eternal Community of the Saints

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 68

Scripture: Luke 16:1-13

Memory Verse: “He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, how will you be faithful in the true riches?” (Luke 16:10-11)

Lesson Truth: The Lord’s disciples were commanded to build the eternal community of the saints.

Lesson

Jesus addressed His disciples with a parable. In this parable, He told about an unjust manager who took things from his master by cheating and fraud. This parable was a follow up to the parable of the lost son. In the parable of the lost son, the older brother lived for his possessions and for himself. Jesus did not want His disciples to live that way, so He shared the parable of the unjust steward. The Lord compared the actions of the children of this age with the children of light.

Christ Jesus spoke to the scribes and Pharisees in the parable of the lost son. He told them how God shows compassion for lost sinners and welcomes those who repent. Jesus then spoke to His disciples to tell them that their calling in life was to build the community of God’s saints. They were told to use all their money and possessions to build this community. The parable was about a rich man who had a manager to manage his business. This rich man learned that his manager was stealing his possessions. He was doing this by cheating and deceit. So, he called his manager and asked him to give account of his dealings. He also informed the manager that he would lose his job because of his unfaithfulness and deceit.

Because the manager knew he was going to lose his job, he decided to look out for his future by shrewd management. He contacted all the people who owed his master money or goods. He told them to bring their bill for the debt and said that he would lower the bill. One man brought in a bill for a hundred measures of oil. The manager told him to discard it and he gave him a bill for fifty measures of oil. Another man brought in a bill for a hundred measures of wheat. The manager lowered his debt to eighty measures of wheat. Then Jesus made a surprising comment in this parable. He said that the master commended his unjust manager. He did not commend him for being unjust, but for being shrewd. He was shrewd in making friends with the people who had debts. After he lost his job, he would be able to go to these friends and they would help him. Then, he wouldn’t have to beg or do hard labor like digging. In this way, Jesus said, the people of the world are shrewder than the sons of light.

Jesus then urged His disciples to learn from the unjust manager. He did not want them to cheat or steal, but He did want them to use their possessions to make friends of people in need. The Lord reminded them that people of the world worship money and possessions. He wanted His disciples to use their money and possessions to build the community of saints. If they used their wealth to make friends of all who need the gospel their future would also be secure. Jesus would number them among

the saints when He returns. But Jesus also included a warning in this parable. He told them, whoever is faithful in what is the least, would also be faithful in much. And whoever is unjust in what is least would also be unjust in much. This was the Lord's way of saying that the purpose of having money and possessions is to bring the gospel.

Jesus had another warning for those who loved money and possessions. He said, "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (Luke 16:13). This is the glorious yet fearful warning of this parable for each of us. We must use all our possessions to build the community of God's people. We cannot use our possessions to serve ourselves because we cannot serve two masters.

Questions

1. According to Jesus' parable who had a steward with an accusation against him? (Luke 16:1)
2. When the master called for an account, what did he say the steward could no longer do? (Luke 16:2)
3. According to the thoughts of the steward what was he unable and ashamed to do? (Luke 16:3)
4. Who did the unjust steward call to make his friends by lowering their debt? (Luke 16:5)

Lesson 6
The Truly Rich Man

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 69

Scripture: Luke 16:19-31

Memory Verse: “And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’” (Luke 16:30-31)

Lesson Truth: The Lord Jesus taught that only believers are truly rich.

Lesson

The parable we are to study in this lesson is about a rich man and Lazarus. It is a parable about the attitudes we must have toward riches and toward God’s Word. We must be careful not to conclude that the rich man was lost because he was rich. Nor may we conclude that Lazarus was saved because he was poor. The difference between the two is that the rich man thought he could rely on his riches and Lazarus knew he needed the grace of Christ. This parable is not meant to teach us what life after death is like. It is meant to teach us what our attitude should be toward our wealth and toward the Word of God.

Jesus knew that the Pharisees loved their money and possessions. They made fun of the Lord Jesus when He used parables to teach about it being impossible to serve both God and mammon. The Pharisees thought that they were the masters of their own wealth. They believed they could use it any way they wanted as long as fellow Pharisees approved. But Jesus knew their hearts and He knew that what is favorable to men is an abomination to God. The Lord again reached out with His grace and shared a parable. This parable about a rich man and a poor man showed that only those who believe in Christ’s grace are truly rich.

In the parable there was a certain rich man who was clothed in purple and fine linen. Jesus does not say that he was an evil man, only that he ate and drank of the best every day. Sadly, this rich man thought that he was entitled to his riches and his wealth. He forgot that all that he owned came as a gift of God’s grace. There was also a beggar in the parable that lay each day at the rich man’s gate. He was covered with sores that the dogs licked. All this poor man wanted was the crumbs from the rich man’s table. He knew that he wasn’t entitled to riches, so he relied only on God’s grace. But in this parable the poor man was given a name. Even though his own people scorned him, God knew him as Lazarus.

The parable continues by telling us that both Lazarus and the rich man died. The angels carried Lazarus to rest in Abraham’s bosom. At the same time the rich man was delivered to the torments of hell. From this place of torment, the rich man saw Lazarus in Abraham’s bosom. He called out to Abraham to send Lazarus to dip his finger in water to cool his tongue. Abraham then reminded the rich man of how he lived entirely for himself on earth, while Lazarus suffered. Now Lazarus was comforted while the rich man suffered. Abraham also reminded him that between heaven and hell there is a great chasm. It is the chasm of God’ judgment against sin, and there is no way to cross this chasm. The

5. Who did the rich man want to dip his finger in water to cool his tongue? (Luke 16:24)

6. Who reminded the rich man about the good things he had in his lifetime? (Luke 16:25)

7. What was Abraham's response when the rich man asked that Lazarus be sent to warn his brothers? (Luke 16:29)

8. What did the rich man believe would cause his brothers to repent? (Luke 16:30)

Lesson 7

The Fear of the Lord

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 70

Scripture: Luke 17:1-19

Memory Verse: “So Jesus answered and said, ‘Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?’” (Luke 17:17-18)

Lesson Truth: God, as the sovereign ruler, is the author of faith. Faith is not something we generate.

Lesson

In Luke 17 the disciples are referred to as apostles. Jesus was preparing them for their apostolic office. Luke tells us that the apostles asked Jesus to increase their faith. This request came after Jesus instructed them about offenses among believers and the need to forgive. This seemed like a good request, but it was faulty. Christ had to teach His apostles that faith rests in God as the sovereign ruler. It does not rest in the amount of something that we have. The power of faith has no limits when we know that God rules. To believe in the power of God makes His people humble. In humility they begin to understand the power, the task, and the thankfulness of faith.

After teaching the Pharisees about the need to be rich in God’s grace, Jesus now addressed His disciples. He wanted to prepare them for their apostolic office. He told them how things would be in a congregation of believers. Jesus said that even among believers offenses would come. One believer would offend another. Still, Jesus said it is a terrible thing for anyone to create an offense. It is so terrible that Jesus said it would be better if a millstone were hung around such a person’s neck and he were thrown into the sea. That is how tragic it is to offend another believer whom Jesus names as little ones.

Then how must believers live together so they don’t offend? Jesus said that if a brother sins against you, he must be rebuked. Then if he repents, he must be forgiven. Even if he sins against you seven times in a day and each time he repents, he must be forgiven. When the disciples heard that kind of instruction about living with believers, they asked Jesus to increase their faith. This appeared to be a proper request, but Jesus had to correct their idea of faith. They thought that the power of their faith could be increased. So, Jesus told them that all the power of faith is in Almighty God. If they knew of God’s power and believed in that power, they could do anything. They could say to a mulberry tree be moved to the sea and it would occur.

Jesus also said that when the disciples knew the power of faith in God they would be called to serve. God’s people owe their entire life in service to Him. It is a relationship like a slave to his master. Jesus said that when a slave returns from his work, he is not entitled to immediately sit down to eat. Rather he must first serve his master and then he will be allowed to eat. God’s people must give their whole life in service to God because that is what they are commanded to do.

Then Jesus passed through Samaria and Galilee on His way to Jerusalem. As He entered a village, ten men with leprosy saw Him come. From a distance they cried out: “Jesus, Master, have mercy on us!”

Lesson 8

The Cry for Justice

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 71

Scripture: Luke 18:1-14

Memory Verse: “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.” (II Peter 3:9)

Lesson Truth: God carries out His justice according to His covenant. We may ask God to forgive our sins because He promised to do so in His covenant.

Lesson

Jesus continued His ministry in Samaria and Galilee. He addressed the Pharisees as well as His disciples by using parables. When the Pharisees asked Him about the coming of God’s Kingdom; Jesus told them that it would be just like the days of Noah and Lot. People would be eating and drinking until the Son of God appeared. Jesus then shared the parable about the widow and the unjust judge. He shared this parable to encourage God’s elect people. In this parable Jesus pointed out a judge’s obligation and the basis for God’s people to appeal to God for justice. Because of God’s covenant His people have “rights.”

God’s people needed encouragement after Jesus had spoken about the end of the world. So, Jesus related the parable of the widow and the unjust judge. He said that in a certain city there was a judge who did not fear God and had no regard for men. Also, in that city there was a widow who had been treated unjustly. She repeatedly asked the unjust judge for justice from her adversary. For a time, the unjust judge ignored her and would not listen to her plea. He knew that she had been wronged and that her request was just, but he refused to listen. Still because the widow persisted in asking, the unjust judge began to fear that he could suffer the same injustice. He also became weary of her asking again and again. So, the judge ruled to make right her injustice. He finally listened to her request.

Jesus then made the message of His parable clear. He said that if an unjust judge would finally grant the request of the widow, would not God bring justice to those who ask? God is the righteous judge of all the earth. Even more, He promised in His covenant that He would bring justice to those who cry out to Him day and night. God may put believers to the test until they have grown in the faith, but God will hear and answer their prayers. Believers may be certain that God will answer because He promised to do so in His covenant.

The Lord Jesus then warned the disciples about the sin of trusting in themselves. This was a sin that the Pharisees were guilty of committing. Again, Jesus taught them with a parable. In this parable two men went up to the temple to pray. One was a Pharisee, and the other was a tax collector. The Pharisee stood and prayed a prayer of thanksgiving that he was not like other men. He thanked God that he was not unjust. He was proud that he was not an adulterer or a thief by extortion. The Pharisee was even willing to compare himself to the tax collector who was in the temple. He thanked God that he

wasn't evil like the tax collector. The Pharisee reminded God that he fasted twice each week and that he gave tithes of everything he owned.

The tax collector prayed with an entirely different attitude. He felt the burden of his sins so much that he did not dare to raise his eyes to heaven. Instead, he beat his breast and cried out to God just one heart-wrenching request saying: "God, be merciful to me a sinner!" (Luke 18:13). Jesus added that the tax collector went home justified, while the Pharisee continued to live in his sin.

The tax collector was justified because he did not believe that he deserved justice for his good life. He believed that he deserved justice because God had promised justice in His covenant. God had given him the right to be justified because of His grace. The tax collector knew that it was not his prayer, or his conversion, or even his repentance and faith that brought redemption. He knew that it was only God's mercy, which He promised in His covenant, that made him clean.

Jesus also taught us in these parables that we may appeal to God for justice. We may ask to be forgiven of our sins because God has promised in His covenant that He would do so. His Word tells us of His covenant relationship with His people. We should have a strong desire to know His Word and the promises of His covenant found in that Word!

Questions

1. According to the Lord Jesus, what ought men always do and not lose heart? (Luke 18:1)
2. Who according to Jesus' parable did not fear God or regard men? (Luke 18:2)
3. What did the widow ask from the unjust judge? (Luke 18:3)
4. Who troubled the unjust judge and wearied him so he granted her request? (Luke 18:5)

Lesson 9

To Receive the Kingdom

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 72

Scripture: Luke 18:31–19:27

Memory Verse: “And Jesus said to him, ‘Today salvation has come to this house,’ because he is also a son of Abraham; ‘For the Son of Man has come to seek and to save that which was lost.’” (Luke 19:9-10)

Lesson Truth: Christ Jesus went up to Jerusalem. At Jerusalem He would suffer and die for His people. Through His suffering and death He would receive His Kingdom.

Lesson

As Jesus made His way to Jerusalem to offer Himself on the cross, He gave sight to a beggar and brought salvation to tax collector. He told His disciples that everything the prophets had said about His suffering and death would happen at Jerusalem. Not only did He show His grace to a beggar and a tax collector, but He also made it clear that God’s people must use the gifts that they have been given. Jesus said that those who use the gifts they have been given would receive more gifts. At the same time, gifts will be taken away from those who fail to use them.

On the way to Jerusalem, Jesus talked to His disciples. He told them that He would be delivered to the Gentiles to be mocked, insulted, and spit upon. Even more, they would scourge Him and put Him to death. But Jesus also told the disciples clearly that after three days He would rise again. It was sad that the disciples did not understand what Jesus told them. After Jesus’ death the disciples would be filled with grief because they did not understand the things that He told them. It would be much later before they understood that Christ received the Kingdom of grace by His suffering and death.

As Jesus neared Jericho there was a blind man sitting along the way begging. When he heard the noise of a crowd of people coming toward him, he asked who was coming. They told him that Jesus of Nazareth was passing by. This made the beggar excited because he had heard the reports of the miracles of Jesus. He immediately cried out, “Jesus, Son of David, have mercy on me!” (Luke 18:38). As he cried out, the people around him told him to be quiet. They no doubt wanted to have Jesus get to Jerusalem because they heard that amazing things would happen there. But the more the people tried to quiet the beggar the more he called out, “Son of David, have mercy on me!” (Luke 18:39). Then Jesus stopped and told the beggar to come to Him. He asked what he wanted. The beggar replied, “Lord that I may receive my sight” (Luke 18:41). Jesus then assured him that his faith had made him well and he told him that his sight was restored. The beggar then followed Jesus and glorified God. The people also praised God when they saw that the beggar had received his sight.

After that Jesus passed through Jericho. At Jericho there was a large customs office where the chief tax collector did his work. The chief tax collector was a man named Zacchaeus who was very rich. He wanted to see Jesus because he had heard of His miracles. But Zacchaeus was a short man and could not get near enough to see Jesus. So, he ran ahead and climbed a sycamore tree in order to get a glimpse of the Lord.

Lesson 10

Israel's King

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 73

Scripture: Luke 19:28-48

Memory Verse: “Now as He drew near, He saw the city and wept over it, saying, ‘If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.’” (Luke 19:41-42)

Lesson Truth: Christ Jesus rode into Jerusalem on a donkey's colt to show that He was Israel's King.

Lesson

Jesus had been making His way toward Jerusalem where He knew He would suffer and die. Just outside of Jerusalem He made preparations to ride into the city as Israel's King. The people would claim Him as King with songs of praise. Still, Jesus knew that the people did not understand the kind of Kingdom that He would establish. He wept over Jerusalem because these things were hidden from their eyes. Jesus showed His authority as the King in driving the merchants out of the temple courts.

From Jericho Jesus made His way to Jerusalem. He knew this was the last time he would arrive at the city. Jesus knew that He would suffer at the hands of the chief priests and the leaders of Israel. Still, on this occasion He would show that he was Israel's King. Many people were traveling to Jerusalem in preparation for the Passover Feast. As Jesus and His followers came to the Mount of Olives outside of Jerusalem, He stopped to prepare for entering the city. This was the time appointed by the Father for Him to show that He was Israel's King. In order to do that, He sent two of His disciples into the village to get a donkey's colt. He told them they would find the animal as they entered the village. They were to loosen it and bring it for Jesus to ride into Jerusalem. Jesus also told them that if anyone asked what they were doing with the colt they were to say, “The Lord has need of it.” This was the way that kings of the Old Testament were introduced.

The disciples found the colt just as Jesus had said and they brought it to Him. By this time, they realized what Jesus was about to do and they threw their coats on the colt and set Jesus on it. Jesus' followers also sensed what was taking place and spread their garments along the way to make a path for the King. As they descended from the Mount of Olives, they began to sing and praise God. With loud voices they sang, “Blessed is the King who comes in the name of the Lord! Peace be in heaven and glory in the highest!” (Luke 19:38). Their song was much like the song the angels sang at Jesus' birth. There was no doubt that this was the fulfillment of the Old Testament prophecies that a King was coming. Yet there were many who did not know Jesus as their Lord and Redeemer.

Some of the Pharisees saw the whole procession and heard the words that the people sang. They were afraid that if the people believed in the Lord's Kingdom of grace, they would lose their authority. The Pharisees were so convinced that Jesus was an imposter that they asked Him to stop the people from calling Him a King. But Jesus answered that this was the Father's appointed time to announce that He was Israel's King. It was so impossible to stop this claim that Jesus said if the people kept silent,

the stones would cry out. He was truly made known as Israel's King in the praise brought to Him from the people's lips.

But Jesus knew the hearts of the people of Jerusalem. As He entered the city, He began to weep because He knew that many in Jerusalem did not know the author of their peace. They did not see their true salvation. Sadly, Jerusalem did not understand that peace could only come through faith in God's grace. For that reason, the city would be destroyed by a siege, leaving not one stone upon another. Jesus had come into Jerusalem as Israel's King, but the people did not recognize Him.

Jesus then went as Israel's King into the temple. With the authority of a king, He drove out the merchants and the changers of money. He told them that the prophets had said that the temple was a house of prayer, but they had made it a den of thieves. No one dared to stop the Lord Jesus when He drove out the merchants. He stood as Israel's King who restored the sanctity of the Lord's house. Pray that God will shower us with His grace that we may recognize Jesus' authority as King in our lives!

Questions

1. Where was Jesus when He sent two disciples into the village? (Luke 19:29)
2. What were the disciples to do with the colt that they found in the village? (Luke 19:30)
3. What did the disciples answer when the owners asked why they were loosening the colt? (Luke 19:33-34)
4. To whom did the disciples bring the colt? (Luke 19:35)

Lesson 11

Defenseless

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 74

Scripture: Luke 22:35-53

Memory Verse: “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.’” (Matt. 26:39)

Lesson Truth: Christ became completely defenseless to do His Father’s will. Because He was defenseless, we can be spiritually on the offensive. We must carry the name of Jesus to the ends of the earth.

Lesson

Jesus knew that He would suffer and die at Jerusalem. He also knew that His disciples would experience a big change in response to their preaching. Before the people took care of the disciple’s needs when they preached, now they would experience strong resistance. In this resistance they did not have to defend themselves, but they were called to defend the name and the Word of the Lord. Jesus earned the right for them to defend His Word by gaining the victory over His human nature. He became defenseless as He submitted to the will of His Father. Now, His people are called to carry His name to the ends of the earth.

Jesus had arrived at Jerusalem on the previous Sunday. Throughout the week He taught at the temple each day. Each day, the Jewish leaders attacked Him because He claimed to be the Messiah. On Thursday evening He ate His last meal with the disciples. At that meal He prepared the disciples for life after His resurrection. Jesus gave His disciples a glimpse into the future. He asked them about the time He sent them to preach in Galilee. At that time, He told them to go without money or provisions because the people would take care of their needs. But now the resistance that the prophets told about would come to pass. After the Lord’s resurrection the disciples would go into a hostile world. They would experience strong resistance. For that reason, they would have to bring all their own provisions and their own money. Still, they were not called to defend themselves, but only to defend the name and Word of the Lord. This strong resistance to the gospel would come because He was numbered with the transgressors. That is why He would be scorned and hated.

Sadly, the disciples misunderstood what Jesus told them. They said, “Lord, look, here are two swords.” They thought they would have to defend themselves. Jesus then said to them, “It is enough” (Luke 22:38). He knew that the things that would happen after His resurrection would teach them. They would learn that they were not to defend the Lord because He was willing to become defenseless. He would suffer and die in submission to the Father’s will to atone for the sins of His people. The disciple would learn that they were only called to defend the name and the Word of the Lord. They did not have to defend His person.

Jesus then left with His disciples to go to the Mount of Olives. There at the Garden of Gethsemane He urged the disciples to pray. They had to pray that they would not yield to temptations that would be too strong for them. Jesus then went a little further into the garden and knelt to pray. There He

Lesson 12

From Pilate to Herod

Reference: De Graaf, *Promise and Deliverance*, Volume 3, Lesson 75

Scripture: Luke 23:1-25

Memory Verse: “But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of Life, whom God raised from the dead, of which we are witnesses.” (Acts 3:14-15)

Lesson Truth: Part of the suffering that Christ endured for His people was to be sent from Pilate to Herod.

Lesson

The Lord who created the world and everything in it suffered at the hands of two Gentile rulers. Both Pilate and Herod were embarrassed that they could find no fault with Jesus. In an attempt to avoid the responsibility of His death, they passed Him from one to the other. But Jesus was willing to suffer so that the day would come when the heavens would rejoice at seeing Gentiles in the covenant. The dilemma for both Pilate and Herod was whether to please the Jews in sentencing Jesus to death even though they knew He was innocent.

The multitude of people led by the chief priests and elders were convinced that Jesus was worthy of death. Led by the Sanhedrin, they brought Him to Pilate the Roman governor. There they accused Him of perverting the nation and forbidding the people to pay taxes to Caesar. The most serious charge they brought against the Lord was that He said He was Christ the King of the Jews. The Jewish leaders had rejected the Lord and considered His claim to be the Christ a blasphemy worthy of death. But by law only the Roman authorities had the power to execute criminals. For that reason, they brought Jesus to Pilate to have him sentence the Lord to death.

Pilate did not understand the charge the Jews made against Jesus, so he asked Him directly, “Are You the King of the Jews?” Jesus replied, “It is as you say” (Luke 23:3). At this response Pilate informed the chief priests and the crowd that he could find no cause for death in the Lord. Pilate knew that Jesus was not a danger to the state, although he had no idea about the kind of King that Jesus claimed to be. The people would not listen when Pilate declared that he found no fault in Jesus. They cried out in anger that He stirred up the people, not only in Galilee, but also in Judea. When Pilate heard them say Jesus was from Galilee, he thought he could avoid passing judgment. He decided to send Jesus to Herod, who was the king of Galilee. Jesus knew that neither the Jewish leaders nor the two Gentile rulers understood His kingdom of grace. That was the suffering He was willing to endure to atone for the sins of His people. By His suffering and death, he would restore His Kingdom of grace.

Herod was glad to see Jesus. He had heard about the miracles that Jesus did and wanted to find out if they were true. Herod was also superstitious and thought that Jesus might be John the Baptist returned to life. He was afraid of John because he had John beheaded when he was in prison. Now Herod wanted to question Jesus to find out if He might be John. But Jesus never answered a word to any of the many questions that Herod asked Him. The Redeemer could never reveal Himself to an unbeliever

