

Promise and Deliverance

Student Workbook

Volume 16

Level 4

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: “But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is the root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.” (I Timothy 6:9-10)

Lesson Truth: Security for man lies in the grace of God.

Lesson

Christ Jesus came to earth to preach the gospel of the Kingdom of God. When He was confronted with a question about sharing an inheritance, Jesus used the occasion to instruct the people. He warned them about being covetous and about setting their hearts on riches. Jesus declared that real security could only be found in God’s grace. The Lord preached the gospel instead of becoming a judge of an inheritance.

As Jesus continued His ministry in Judea, He was often asked questions about people’s personal affairs. On this occasion a man in the crowd asked Jesus to intervene for him in a dispute with his brother. It seemed the dispute was about an inheritance that the brother was unwilling to share. This man thought that since Jesus ministered in God’s name, He would certainly be upset that a brother was trying to cheat. He wanted Jesus to tell the brother to divide the inheritance fairly. At first glance, this seemed to be a legitimate request because Jesus would surely want to see justice done. But the Lord Jesus knew the man’s heart. He knew that the man was not upset because his brother was violating divine justice, but because he was cheated. This caused the man to forget his desire to be a citizen of God’s Kingdom. Instead, he set his heart on material, earthly things. For that reason, Jesus told him that He did not come to resolve legal disputes. He came to proclaim the Kingdom of God.

Jesus would not permit anything to get in the way of proclaiming the gospel of the Kingdom. So, rather than speaking to the man’s brother about an inheritance; Jesus spoke to the crowd about a sin that could keep them from God’s Kingdom. He warned them to beware of the sin of covetousness. This is the sin of desiring to have what someone else has. Jesus made it clear that life does not consist in the abundance of things that a person possesses. The man who asked for Jesus’ help was afraid that his future would not be secure without his share of the inheritance. He failed to understand that his future could only be secure in God’s grace and not in what he possessed. In order to teach the man and the crowd surrounding them not to rely on possessions for security, Jesus told them a parable.

The parable was about a well-to-do farmer who harvested a huge crop from his fields. As he considered his harvest, he knew that he did not have enough bins to store all his grain. So, he decided to replace his old storage bins with new, bigger bins. He reasoned that if he built the larger bins, he could take life easy, because he would have enough grain to be secure. He could eat, drink, and be merry knowing that he had plenty to live on.

But Jesus warned that it was foolish for this man to put his confidence in his possessions. Why was it foolish for him to trust in his possessions? Because that was the night that God called for the man’s soul. At God’s bidding the man was instantly separated from his large bins full of grain. As Jesus’ parable pointed out, that is the tragic end of those who lay up treasure for themselves, but are not rich toward God.

Jesus' warning is also for us, that we never forget where our security comes from. We must always acknowledge that our possessions are tokens of God's favor to us. Our security is not in what we possess, but in the grace that God shows to His people. All the possessions we can accumulate on earth will not give us eternal security. Our eternal security rests in being rich toward God!

Questions

1. What did the man from the crowd want Jesus to do? (Luke 12:13)

2. Of what sin did Jesus warn the people to beware? (Luke 12:15)

3. What is one thing of which life does not consist? (Luke 12:15)

4. What literary means did Jesus use to teach the people about possessions? (Luke 12:16)

5. In his mind, what did the farmer decide to do to make room for his large crop? (Luke 12:18)

6. According to the parable what was the man's attitude because he had large possessions? (Luke 12:19)

7. With what word did God label the man because he thought he was secure in his possessions? (Luke 12:20)

8. Rather than being rich in possessions, toward whom should we be rich? (Luke 12:21)

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: “Or those eighteen on whom the tower of Siloam fell and killed them, do you think that they were worse sinners than all other men who dwell in Jerusalem? I tell you, no; but unless you repent you will all likewise perish.” (Luke 13:4-5)

Lesson Truth: Christ reveals life's need.

Lesson

As the Lord Jesus continued teaching in Judea, He was confronted with the question about why people suffer specific judgments. Are those who suffer from natural disasters or health problems more sinful than those who don't? Jesus taught that specific judgments do not come as a result of specific sins, but judgments come as a result of communal guilt. And even when the nation is guilty of specific sins, God often postpones judgment. The Lord also taught the Jews that because of sin, Satan has the power to hold people in his grip until they are set free by God's grace.

The people in Judea had a mistaken idea about why some experienced hardship and suffering and others did not. This was evident when a group shared with Jesus that Pilate had killed a number of Galileans and mixed their blood with the sacrificial blood. Pilate had violated the temple laws and sent his soldiers into the frontcourt of the temple to kill these Galileans who were Jewish zealots. The Jews had concluded that God had sent Pilate's soldiers as a divine judgment against these Galileans for a specific sin. It was for that reason that they told Jesus about this incident to learn what He would say about it.

The reply that Jesus gave to the news of this incident was unexpected. He immediately raised the question, “Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things?” (Luke 13:2). The Lord also supplied the answer by saying: “I tell you, no; but unless you repent you will all likewise perish” (Luke 13:3). Jesus then added a second illustration to the one the group had shared by reminding them of the eighteen people that had died when the tower of Siloam fell and crushed them. Again, He asked the question, “Do you think they were worse sinners than all other men who dwelt in Jerusalem?” (Luke 13:4). He also supplied this answer saying, “I tell you, no; but unless you repent you will all likewise perish” (Luke 13:5). In these judgments God revealed His anger against all Israel for rejecting the covenant and for scorning the words of John the Baptist. Jesus' words made it clear that the Jews could not trust in their own self-righteousness. They had to learn to rely on God's grace and repent, or they would also perish.

The truth for us is that when we are made aware of specific calamities, we may not think that the calamities came as the result of a specific sin. God sends natural disasters as a result of general sin. God sends His judgments in calamities at His good pleasure. He sends them as the judgments against the sins of mankind in general. Each calamity that God sends is a call for us to repent and to look to God's grace for deliverance.

Jesus then shared a parable to help the people understand that God hates sin, but sometimes He does postpone judgment. His parable was about a man who planted a fig tree and for three years looked for fruit on it but didn't find any. He then told the keeper of his vineyard to cut it down, but the keeper asked for a delay. He asked that he be allowed to fertilize the tree and nurture it for an additional year. Then, if it did not bear fruit, he would cut it down and destroy it. In just that way God sometimes postpones judgment against the sins of

His people. If we are free from judgments, we may not conclude that we are free from sin. God had withheld His judgments against those who heard the message of John the Baptist for three years. Still, that did not mean that judgments would not come. We, along with the people that Jesus addressed, must always look to God's grace in faith to be delivered from His judgments.

The Lord Jesus also taught the people that judgments could come upon them through the power of Satan. As an illustration of this power, He called a woman to Him who had been suffering with an infirmity for eighteen years. He then told the woman that she was loosed from her infirmity. As an act of God's grace this woman was set free on the Sabbath Day. A ruler of the synagogue objected to the woman being set free on the Sabbath Day, but Jesus taught him that the Sabbath was a day for freedom. It is also our day for freedom if we live by faith in God's grace.

Questions

1. Who mingled the blood of some Galileans with the blood of sacrifices? (Luke 13:1)
2. Were the Galileans worse sinners because they had been killed? (Luke 13:2-3a)
3. What did the people that Jesus was teaching have to do to avoid perishing? (Luke 13:3)
4. How many people were killed when the tower of Siloam fell? (Luke 13:4)
5. Were the people killed at Siloam worse sinners than others at Jerusalem? (Luke 13:4b- 5)

6. In Jesus' parable about postponing judgment what kind of tree was planted? (Luke 13:6)

7. How long did the woman at the synagogue have the spirit of infirmity? (Luke 13:11)

8. What did the multitude do for all the glorious things that Jesus had done? (Luke 13:17)

Lesson 3

Spirit and Life

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

Scripture: Luke 14:1-14

Memory Verse: “But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.” (Luke 14:13-14)

Lesson Truth: The law of the Kingdom is spirit and life.

Lesson

How can we identify those who are part of the Kingdom of God? Jesus indicated that the spirit by which men live identifies them as part of God’s Kingdom. If men understand that God’s grace includes them in His covenant it will be evident in their life. Jesus’ encounter at a Pharisee’s home showed that the Pharisees lacked both the spirit and the life of Kingdom citizens. They were self-righteous men who were convinced that they could earn God’s favor by keeping the Law. The Lord taught that God’s grace in men’s lives is evident in their spirit of humility and hospitality.

Jesus continued His journey toward Jerusalem where He would suffer and die at the hands of the leaders of Israel. At the time of his invitation to the Pharisee’s home in Luke 14, He was in Perea on the other side of the Jordan River. On this particular Sabbath Day, Jesus was invited to a prominent Pharisee’s home for dinner. Before He arrived for dinner, Jesus knew that the Pharisees had planned the affair as a setup, to trap Him. All the important Pharisees were there so they could watch if Jesus kept the law of the Sabbath. They also brought in a man who had dropsy that they intended to seat in Jesus’ presence. The Pharisees were going to see if Jesus would heal this man on the Sabbath and they would verify what they saw.

As Jesus joined the Pharisees at dinner this Sabbath Day, He found a man with dropsy. He knew what the Pharisees were thinking and the trap they planned. So, He asked them if it was lawful to heal on the Sabbath Day. This was the way that Jesus confronted them about the spirit of their Sabbath Day trap. Of course, they kept silent because they were not going to be caught giving a wrong answer. Jesus then healed the man with dropsy and allowed him to go. As a believer in the healing power of the Redeemer this man did not belong in the company of unbelievers. Jesus had demonstrated the power of His grace.

The Lord Jesus knew the hearts of the lawyers and Pharisees. He knew that they believed He had broken the Law of God. They believed this because their spirits were evil. Still, Christ in His grace tried to show them their error. He asked which of them would not pull their donkey or ox from a pit if it fell in on the Sabbath Day. Again, they were not able to answer Jesus because, they did not have the spirit to realize that the Redeemer came to set men free from sin and its effects. The spirit and the life of the Pharisees were totally insensitive to the real needs of mankind. They did not understand that they could be free from the yoke of the law that enslaved them because of sin. Jesus redeemed the life of His people and pointed to the day of rest as a sign of that redemption.

Jesus then noticed how the Pharisees chose the best places at the table as they gathered for dinner. Each of them was so enamored with their own importance that they thought they deserved the best place at the table. The Lord used the self-seeking attitude of these Pharisees as the basis for a parable He now shared. His parable was about being invited to a wedding feast. Jesus wanted to help them become aware of the lie and duplicity in their life. So, He urged that when they were invited to a wedding feast they should find the least important seat.

6. What did Jesus say would happen to those who exalt themselves? (Luke 14:11)

7. Who should believers invite to their feasts? (Luke 14:13)

8. Why would they be blessed if they invited those with needs? (Luke 14:14)

Lesson 4

The Tie to the Lost

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

Scripture: Luke 15

Memory Verse: “And he said to him, ‘Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’” (Luke 15:31-32)

Lesson Truth: For the sake of His covenant the Lord is still bound to the lost in this world.

Lesson

The scribes and Pharisees could not understand why Jesus would associate with tax collectors and sinners. The reason they did not understand was because they did not understand God’s covenant relationship to lost sinners. In a response to this misunderstanding the Lord shared three parables that told how God is bound to sinners because of His covenant. He told of a shepherd that lost a sheep, of a woman that lost a coin, and of a father that lost a son.

The Lord Jesus found that the Pharisees and scribes in Perea were very bitter about His compassion for lost sinners. They were just as bitter and judgmental as the Pharisees in Galilee. The Pharisees thought that God would have nothing to do with sinners, but they were convinced that they deserved God’s favor. So, Jesus asked in a parable what man who owns a hundred sheep would not leave the ninety and nine to find the one that was lost. He would search for the lost one until he finds it. Then when he does find this one lost sheep, he will ask his neighbors to rejoice with him because the sheep that was lost had been found. Then Jesus added the glorious truth of God’s tie to lost sinners in His covenant. He said that just as the shepherd would rejoice over finding his lost sheep; so there is joy in heaven over one sinner who repents. There is more joy over one sinner who repents than over ninety-nine people who think that they need no repentance.

Then, for emphasis, the Lord added another parable about a woman that had lost a coin. He asked if a woman had ten silver coins and lost one of them; would she not find a light and sweep the house until she found the coin she had lost? Then when the woman found the lost coin, she would also ask her acquaintances to come and rejoice with her. They would rejoice because what was lost had been found. Again, Jesus added the glorious truth of God’s covenant relationship to His people when He said, “There is joy in the presence of the angels of God over one sinner who repents” (Luke 15:10).

Jesus then made it even more clear how God values a sinner who repents and returns to a covenant relationship with the Father. This parable was about a father who had two sons. The elder son was the true heir of all his father’s possessions, but he did not understand the value of his inheritance. He worked in his father’s fields as a duty and not as the heir of an undeserved fortune. The younger son was self-serving and wanted to be independent. When he asked for his share of the inheritance, he had no idea how he was tied to his father in a covenant relationship. Even though the younger son squandered his inheritance, the father longed for his return. Such is the covenantal love the Father has for His children.

After the younger son had spent his whole inheritance on wild living, he found himself in want. He didn’t have enough money to buy a meal for himself. The only work he could find was to feed pigs for a farmer. As he did his feeding chores, he was tempted to eat the feed he was feeding to the pigs. Then he had a change of heart. He thought about the care his father showed to his servants and decided to return to his father and ask if he

could be one of his servants. However, as he was returning home, his father saw him a long way off and had compassion on him. So, he ran out to greet his son and welcomed him home. He put a robe on him and provided a feast for him, which included a fattened calf.

Now when the elder son learned of his brother's return, he was bitter and angry. He complained to his father that through all his years of service he had never been given a feast with a fattened calf. Then the father had to remind him that everything he owned belonged to the eldest son. But he said it was right that he made a feast for the son who returned home. He reminded his eldest son that his brother who was dead was alive again. The one who was lost had been found. That is the way the Father in heaven rejoices over a sinner who repents and returns to Him. In His grace Jesus shared these parables with the Pharisees. They could have known that God welcomes repentant sinners. But sadly, the Pharisees and scribes never knew a covenant relationship with God. They never understood the Father's love for sinners who return to Him.

Questions

1. Who drew near to Jesus to hear Him? (Luke 15:1)
2. Who complained that Jesus received sinners and ate with them? (Luke 15:2)
3. According to Jesus' parable, what would a man do if he lost one of his one hundred sheep? (Luke 15:4)
4. What response occurs in heaven over one sinner who repents? (Luke 15:7)

5. What would a woman that lost one of her ten silver coins do? (Luke 15:8)

6. What would bring joy to the angels of God according to this parable? (Luke 15:10)

7. Why did the father dress his son in a robe and provide a feast for him? (Luke 15:24)

8. Why was it right for the father to make merry and be glad? (Luke 15:32)

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: “And if you have not been faithful in what is another man’s, who will give you what is your own? 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 16:12-13)

Lesson Truth: The eternal community of the saints is being built in this age.

Lesson

The parable of the unjust steward is connected to the parable of the lost son in the previous lesson. In the parable of the lost son the older son never conducted himself as a son, but as a servant or hireling. He lived only for himself and for his possessions. In the parable of the unjust steward, we learn that disciples of the Lord Jesus are not to live that way. They must live to build the eternal community of the saints. The Lord’s disciples learn that they cannot serve two masters. They cannot serve God and mammon. In this parable we compare the conduct of the children of this age with the conduct of the children of light.

Jesus addressed the parable of the unjust steward to His disciples. This was a parable about a rich man who hired a manager for his business. Sadly, the rich man learned that his manager was cheating in the way he ran the business. His cheating was a shrewd way for him to steal what really belonged to the owner. When the rich man learned of his manager’s cheating, he called him to hold him accountable. He asked him for an account of his stewardship and gave notice that he would lose his job.

When the manager became aware that the owner was going to dismiss him and hire a new manager, he decided to be shrewd one last time. He called in people who had outstanding debts to the owner. The manager inquired of each debtor, how much they owed the owner. When he learned what they owed he offered to reduce their debt. For one debtor who owed a hundred measures of oil, he told him to take his bill and make it fifty. To another debtor who owed a hundred measures of wheat, he told him to take his bill and make it eighty measures. The manager’s motive was to make friends with those that were indebted to the owner. Then when he was dismissed from his job these friends would help him so that he wouldn’t have to beg or do menial work. Jesus then added this insight in the parable. He said, “The master commended the unjust steward because he had dealt shrewdly. For the sons of this world are shrewder in their generation than the sons of light” (Luke 16:8). The manager made plans for his future by making friends with the debtors.

Jesus then addressed His disciples and urged them to learn a lesson from this unjust steward. He did not want them to be dishonest or cheat, but He did want them to be clever in making friends. He encouraged them to use unrighteous mammon to build the eternal community of the saints. This meant that they should use not only money, but also other possessions to build the community of believers. The unbelieving world uses money and possessions as a god and does untold hurt to one another with their wealth. But this should not be the way that believers use their wealth. They should use it to reach out in every possible way to bring the good news of the gospel and help those in need. This is the legitimate use of the money and possessions the Lord gives us.

The Lord then asked the disciples that if they were unfaithful in using their wealth to build the eternal community, who would trust them with true riches? He added, “And if you have not been faithful in what is another man’s, who will give you what is your own?” (Luke 16:12). This was a stern warning that God’s people

cannot put their trust in wealth and in God at the same time. Jesus 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). Are you ready to use all your money and possessions to build the eternal community of God’s people?

Questions

1. To whom was Jesus speaking when He told the parable of the unjust steward? (Luke 16:1)

2. What did the rich man ask the unjust steward to do when he called him? (Luke 16:2)

3. What did the unjust steward do to make friends with the rich man’s debtors? (Luke 16:5-6)

4. Who was shrewder in their generation than the sons of light? (Luke 16:8)

5. What were the disciples commanded to do by unrighteous mammon? (Luke 16:9)

6. He who is faithful in what is least will also be faithful in what? (Luke 16:10)

7. What according to this parable would keep you from things of your own? (Luke 16:12)

8. What two things are impossible to serve at the same time? (Luke 16:13)

Lesson 6

The Truly Rich Man

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

Scripture: Luke 16:19-31

Memory Verse: “So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.” (Luke 16:22-23)

Lesson Truth: Believers are truly rich.

Lesson

The disagreements between Jesus and the Pharisees continued. The Pharisees were certain that they knew the Law, and that they deserved heaven by the way they kept it. They rejected Jesus’ teaching about the Sabbath and about the real purpose for having wealth or possessions. For that reason, Jesus shared another parable. This parable is about the life of a rich man and a poor man, not only on earth, but also in life after death. He made it clear who was truly rich, and who would enjoy the fellowship of believers in Abraham’s bosom after death. The Lord also emphasized the necessity of believing God’s Word.

The Bible tells us that the Pharisees were lovers of money and derided Jesus for teaching that wealth must be used to advance God’s Kingdom. The Pharisees thought that they were lord and master on earth. They thought that they could use their money any way they wanted as long as they kept some rigid laws. In His grace the Lord Jesus warned them about their mistaken ideas. Once again, He used a parable to teach them about true riches and who will ultimately possess eternal life.

In this parable there was a certain rich man who lived very well and thought that he had earned everything he owned. He was a man who knew nothing of the humility of faith that tells us that everything we own is a gift from God. In contrast to this rich man, there was a poor man named Lazarus who lay each day at the rich man’s gate. His desire was to receive some crumbs that fell from the rich man’s table. It is noteworthy that in this parable the poor man was given a name. Jesus wanted to tell His listeners that people of faith may be forgotten in this world, but with God they have a name. The rich man is not presented as an evil man. His problem was that he thought he was the rightful owner of all his riches. Although he was a son of Abraham, he knew nothing of Abraham’s faith.

The parable continues by telling us that Lazarus died and was carried by the angels to Abraham’s bosom. Although he was alone in his death he was ushered into rich fellowship with all believers in Abraham’s bosom. At the same time, the rich man also died, most likely not alone but surrounded by friends at an elaborate funeral. Yet, he was consigned to hell where he was truly alone and where he learned that all his riches on earth had been an illusion. Only those who know that all their possessions are a gift from God can enjoy using these possessions to build God’s Kingdom. In hell the rich man was allowed to see Lazarus resting in Abraham’s bosom. So he cried out to Abraham to send Lazarus to dip his finger in water and cool the tip of his tongue. He was in anguish and torment in the flames of hell.

But Abraham could not grant his request. He reminded the rich man how self-serving he had been in life. He used all his possessions only for himself while Lazarus lacked his daily food. Even more Abraham said there was a great chasm between heaven and hell that no one could cross. This is the chasm of God’s judgment, so that communion between the saved and the lost is impossible. The Lord Jesus shared this parable as a dramatic

lesson to teach mankind the attitude they should have toward possessions. We must understand that our possessions are a gift from God, and they are to be used to build His Kingdom!

The parable continues with a second request from the rich man. He pleaded with Abraham to send Lazarus to his brothers on earth to warn them about the way to use their possessions. He wanted them warned so they would escape the torments of hell. But Abraham told the rich man that his brothers had God's Word. He pointed out that if these brothers would not hear Moses and the prophets, they would not listen if someone came from the dead. This warning is also for us that we may learn the proper attitude toward our possessions. We too have God's Word to tell us the way we must live. Pray that the Lord Jesus will shower us with His grace so that we may learn the purpose of our possessions. Pray also for His grace to usher us into an eternity in Abraham's bosom.

Questions

1. Who in this parable was clothed with purple and fine linen? (Luke 16:19)
2. Who in this parable was full of sores and lay at the rich man's gate? (Luke 16:20)
3. Who was carried to Abraham's bosom when he died? (Luke 16:22)
4. Where did the rich man go when he died? (Luke 16: 22b-23)

5. What did the rich man ask Abraham to have Lazarus do for him? (Luke 16:24)

6. Why was it impossible for Lazarus to comfort the rich man? (Luke 16:26)

7. What did the rich man want Abraham to do for his brothers? (Luke 16:27-28)

8. According to the words of Abraham to whom should these brothers listen? (Luke 16:29, 31)

Lesson 7

The Fear of the Lord

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

Scripture: Luke 17:1-19

Memory Verse: “Then He said to the disciples, ‘It is impossible that no offenses come, but woe to him through whom they come! It were better for him if a millstone were hung around his neck, and he were thrown into the sea, than to offend one of these little ones.’” (Luke 17:1-2)

Lesson Truth: Faith has to do with God as the sovereign Ruler.

Lesson

In this discourse the Lord Jesus instructed His disciples about how to conduct themselves among the believers. Those who are truly part of the body of believers are humble people who look after one another. Jesus knew that sin would find its way among believers and cause offenses, so He warned His disciples about creating such offenses. He told them to live by faith, but this was not a faith that they generated. The faith Jesus talked about was faith that comes from God as the sovereign ruler. Such a faith has power and responds to God in a life of obedience and thankfulness.

In preparing the disciples for their work the Lord warned them not only about the evil influences of unbelievers, but also about the offenses that would come from believers. He said that as certain as there would be congregations of believers there would be those who would cause others to stumble. Jesus knew that such believers could feel sorry for their sins and come to repentance but still it is a tragedy to harm another believer. It is such a tragedy that Jesus said it would be better if a millstone were hung around such a person’s neck and he be thrown into the sea. That is how serious it is to cause a fellow believer to sin.

However, Jesus also urged His disciples to be ready to forgive a repentant brother. Even if this brother sinned against them seven times a day and each time repented, they should be ready to forgive. Jesus warned that to do less than that would indicate that they were not humble before God. Only personal pride would prevent them from forgiving a brother. Following this pointed instruction, the disciples asked Jesus to increase their faith. Sadly, this request showed that they didn’t really understand what faith was. They saw faith as a kind of power they could possess. So, Jesus taught them clearly that faith is not a power that they possess, but it is the power of God. If they would trust God and His power, they could do anything. Such faith in God, even if it’s as small as a mustard seed, could command a tree to be moved and planted in the sea.

Believers who know that God can do all things have a task that will never end. The things we do for the Kingdom of God can never be a source of pride because we are only doing what we were commanded to do. Jesus said it is like the relationship of a slave and his master. A slave has no right to sit at the table when he comes from work, but must be ready to also serve his master’s meal. The example of a slave and his master is the way we must give ourselves completely to the Lord. Doing the Lord’s service is without limit because He is the Lord. Yet true faith in God brings a response of thanksgiving.

The thankful response of true faith was seen as Jesus traveled through Samaria on the way to Jerusalem. As He entered a village ten lepers standing at a distance saw Jesus. As He came near, they cried out saying, “Jesus, Master, have mercy on us!” The Lord’s response was immediate and decisive. He told them to go show themselves to the priest. This was a remarkable thing to say because only cleansed lepers were supposed to

show themselves to the priest. But these ten lepers believed in Jesus' power to do miracles. So, they hurried to find the priest and as they went, they were made clean.

After they were made clean, we find out that one of the ten also believed that Jesus was the Messiah. This one was a Samaritan who when he saw that he was healed returned to Jesus and with a loud voice glorified God. He fell on his face at Jesus' feet and gave thanks. The Lord then told him to arise and go his way, because his faith had saved him. However, the Lord asked, 'Were there not ten who were cleansed? But where are the nine? Sadly, the nine acted as though they had a right to be healed. They did not see that because of their sins they had forfeited all their rights. They did not understand their need of God's grace for their salvation. Their faith was only in miracles and not in God as their sovereign ruler. Do you believe in God as your sovereign ruler and as the author of your faith?

Questions

1. To whom did Jesus say it was impossible that no offenses would come? (Luke 17:1)
2. What would be better for the one creating offenses than offending a little one? (Luke 17:2)
3. What should we be ready to do if a brother repents? (Luke 17:3)
4. How often in a day did Jesus say we should be ready to forgive a brother? (Luke 17:4)

5. According to Jesus, what could His people do if they have faith like a mustard seed? (Luke 17:6)

6. As Jesus entered a village in Samaria how many lepers met Him? (Luke 17:12)

7. How many lepers returned to thank Jesus and glorify God? (Luke 17:15)

8. According to Jesus what made the believing leper well? (Luke 17:19)

Lesson 8

The Cry for Justice

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

Scripture: Luke 18:1-14

Memory Verse: “And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” (Luke 18:7-8)

Lesson Truth: Because God works justice according to His covenant, we are to appeal to it unceasingly.

Lesson

Before Jesus related the parable of the widow and the unjust judge, He talked to the Pharisees about the coming of God’s kingdom. The Pharisees asked Him when the kingdom of God would come. In answer to that question, Jesus said the coming of the Kingdom would be like the days of Noah or the days of Lot. People would be eating and drinking and buying and selling, but through it all God’s people will suffer terrible injustice. In order to help His people know how to live through these injustices, Jesus shared the parable of the widow and the unjust judge. Because God works justice according to His covenant, His people must appeal to that covenant without ceasing. God’s covenant is the basis for the “rights” of His people.

According to the parable there was a judge who did not fear God and did not regard man. He was a judge who neglected the duties of his office. He was a man who had no fear of God and wasn’t bothered by the outcries of his fellowmen. Still, there was a widow in that city that cried to this judge for justice. At first, he paid no attention to her cries. He didn’t care if she was treated with justice or not. Yet, because of the widow’s persistent asking, the judge began to become uneasy. He began to worry that the justice for which she pleaded might become his undoing. Not only that, but he became weary of her daily request for justice. So, the judge decided to give her justice.

Jesus then used the comparison of the unjust judge and God in whom all justice dwells. He asked that if the unjust judge finally yielded to the widow’s plea for justice, would not a just God avenge His elect if they call on Him day after day? The Lord immediately answered His own question by saying that God will avenge His elect speedily. For that reason, God’s people must be ready to cry out to Him day and night for the justice that He promised in His covenant. God’s people can never appeal to any good things that they have done to receive His blessing. They must always appeal to the promises that God made in His covenant. Each day they must ask anew that God will remember the promises of His covenant and forgive them for the sake of that covenant. Jesus assured believers that God would surely remain faithful to His covenant. He will remember everything that He promised. In spite of this assurance, Jesus questioned if the Son of Man would find any faith on the earth when He returns.

Because the disciples still had some of the Pharisee’s sin in their hearts, Jesus shared another parable. The sin of the Pharisees was that they trusted in themselves for salvation. The parable was about a tax collector and a Pharisee who went to the temple to pray. Jesus described the attitude of both men as they prayed. The Pharisee came to the temple to share a litany of the good things he had done. He thanked God that he was not like other men who were guilty of extortion and injustice. He even thanked God that he was not an adulterer or a sinner like the tax collector. He reminded God that he fasted twice a week and gave tithes of everything he possessed. In stark contrast, the tax collector felt so overwhelmed with his sin that he did not even dare to lift his eyes to heaven. With a penitent heart he beat his breast and cried out, “God be merciful to me a sinner!” (Luke 18:13).

Jesus then explained the point of His parable. He said the tax collector went home justified while the Pharisee remained in his sins. The reason the tax collector was justified was because he did not appeal to God on the basis of his good life. Instead, he appealed to God on the basis of the promises in His covenant. The tax collector knew that it wasn't his repentance or even his faith or his prayer that could make him right with God. The only thing that could make him right with God was the promises of God in His covenant. These are the promises that God has given us in His Word. We may also appeal to God for justice, which He has promised in His Word. This is a "right" that God in His grace has given to His people.

Questions

1. In His parable what did Jesus say men ought always to do? (Luke 18:1)
2. In the parable who did the judge neither fear, nor regard? (Luke 18:2)
3. Who asked the unjust judge for justice? (Luke 18:3)
4. Why did the unjust judge decide to avenge the woman? (Luke 18:5)
5. Who will surely avenge the elect who cry out to Him day and night? (Luke 18:7)

6. To whom did Jesus address the parable of the Pharisee and the tax collector? (Luke 18:9)

7. What was the attitude of the Pharisee in his prayer? (Luke 18:11)

8. What specific request did the tax collector ask of God? (Luke 18:13)

Lesson 9

To Receive the Kingdom

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

Scripture: Luke 18:31–19:27

Memory Verse: “So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, ‘What do you want Me to do for you?’ He said, ‘Lord, that I may receive my sight.’ Then Jesus said to him, ‘Receive your sight; your faith has made you well.’” (Luke 18:40-42)

Lesson Truth: Christ goes up to Jerusalem to restore the Kingdom.

Lesson

Jesus wanted to have His disciples know that the way He would receive His Kingdom was by His death on the cross. He told them plainly that He would be delivered to the Gentiles to be mocked, insulted, and spit upon before He was put to death. However, before Jesus arrived in Jerusalem He passed through Jericho and showed the jubilation of His Kingdom by giving sight to a blind man. He also showed the way of salvation to a penitent tax collector and indicated how the King will judge the citizens of His Kingdom.

Slowly, the Lord Jesus was making His way to Jerusalem. Although He had told the disciples before that He would have to suffer and die, He again reminded them that His Kingdom would come by way of the cross. This time Jesus gave His disciples some of the grim details of His suffering. He told them that He would be delivered up to the Gentiles to be mocked, insulted and spit upon. Then after they had scourged Him, they would put Him to death. But Jesus also clearly told them that He would rise again on the third day. Sadly, the disciples did not understand what He told them as these mysteries were hidden from them. They did not understand that in the Kingdom of grace, righteousness had to be conquered on the cross.

Now as Jesus continued His journey toward Jerusalem he passed through Jericho. There He encountered a blind man who heard the commotion when Jesus was passing by. When the blind man heard that it was Jesus, he cried out, “Jesus Son of David, have mercy on me!” (Luke 18:38). The people around him urged him to be quiet because they were eager to have Jesus go to Jerusalem. They were filled with suspense about what would happen at Jerusalem. But the grace and mercy of God’s Kingdom reaches out whenever there is a need. The more the people urged the man to be quiet the more he cried out for mercy. So Jesus stopped and asked that the man be brought to Him. He then asked him, “What do you want Me to do for you?” The man replied, “Lord that I may receive my sight” (Luke 18:41). Then Jesus told him to receive his sight and added that his faith had made him well. The Lord knew that the Father had visited the blind man with His grace and given him the faith to believe. He also gave the man a desire to glorify God and follow Jesus. This prompted the people who saw this miracle to also praise God.

As Jesus passed through Jericho, He had another unexpected encounter. In Jericho at the customs office there was a chief tax collector named Zacchaeus. Zacchaeus heard that Jesus was passing through and wanted to see Him, but he couldn’t because he very short. Still, in his desire to see the Lord he ran ahead and climbed a sycamore tree where he knew that Jesus would pass.

Then a most amazing thing happened. As Jesus came to the sycamore tree that Zacchaeus had climbed, He stopped. He looked up and addressed Zacchaeus. He told him to come down from the tree because He would visit his house that very day. God’s grace was evident as Zacchaeus quickly came down from the tree and joyfully welcomed Jesus to his house. He then showed Jesus that he had a penitent heart. He told the Lord that

he would give half of his goods to poor, and he would restore fourfold anything that was taken unfairly. Jesus then assured him that this was the day that salvation had come to his house. He was also a son of Abraham because he believed in the grace of Abraham's God.

That Jesus would go to the house of a tax collector did not meet the approval of the Pharisees. They complained that Jesus had gone to eat with a sinner. Jesus then shared another parable with the people to teach them the truth of the Kingdom of God. The people were looking for the Kingdom of God to appear with Jesus as its King. So, He related the parable of the king that went to a far country and gave each of his servants some of his wealth with which they could do his business. When the king returned, he asked each of his servants to give account of what they had done with the wealth he had given them. One servant had increased, by ten, the wealth he had been given. Another increased it by five, but a third returned only the wealth he had been given. Jesus then commanded that the coin should be taken from the servant who had not increased it and it should be given to the servant who had used it wisely. That is the economy of God's Kingdom. Those who use what God has given them will be given more. And those who fail to use what God has given them, will lose what they have been given. Are you ready to use what God has given to you?

Questions

1. Where did Jesus say they were going where all things spoken by the prophets would occur? (Luke 18:31)
2. After Jesus had been scourged and killed what would happen on the third day? (Luke 18:33)
3. What physical problem did the beggar have who asked Jesus for mercy? (Luke 18:35)
4. What did the beggar want Jesus to do for him? (Luke 18:41)

5. Who was the chief tax collector who wanted to see Jesus? (Luke 19:2)

6. What did the tax collector do to be able to see Jesus? (Luke 19:3-4)

7. What amazing proclamation did Jesus make about the tax collector's house? (Luke 19:9)

8. According to Jesus' parable what will happen to those who have and those who do not have? (Luke 19:26)

Lesson 10

Israel's King

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

Scripture: Luke 19:28-48

Memory Verse: “Then, as He was drawing near the descent of the Mount of Olives, the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying, ‘Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!’” (Luke 19:37-38)

Lesson Truth: Christ reveals Himself as Israel's King.

Lesson

Many times, the people of Israel wanted to crown Jesus as their King. Each time He put them off because they did not understand the nature of His Kingdom. As he entered Jerusalem for the last time, Jesus was ready to allow the people to honor Him as King. He knew that they still had a mistaken idea about the kind of king He was. Yet He rode into Jerusalem amidst their songs of praise. As He entered Jerusalem He wept for the city because it did not understand its true salvation. Then with the authority of a king, Jesus drove the merchants and moneychangers out of the Lord's house.

The Lord Jesus went to Jerusalem where He knew that he would suffer and die. People were making their way into Jerusalem in preparation for the Passover and the Feast of Unleavened Bread. At Bethphage and Bethany in the area of the Mount of Olives Jesus stopped and asked two of His disciples to go into the village and find a donkey's colt. He instructed them to untie the colt and bring it for Him to ride into Jerusalem. Riding on a donkey or a donkey's colt was the way the Old Testament kings were introduced. Now Jesus was going to reveal that He was the King promised by the Old Testament prophets. The disciples also sensed what He was doing and as soon as they returned with the colt, they threw their coats on the animal making a place for Jesus to sit. Even though the disciples were ready to proclaim Jesus as their King, but they did not understand the way He would receive His Kingdom.

The crowd of Jesus' followers also felt the excitement of the moment and spread their garments in the road. This was like rolling out the red carpet would be today. They also began to praise God for the mighty works they had seen, and they sang: “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” (Luke 19:38). The song of praise that Jesus followers sang was much like the song the angels sang at His birth. Here was the fulfillment of the Old Testament prophecies that a true King would come. Yet, for many, it was not the fulfillment because they did not know Jesus as their Lord and Redeemer. For Christ it was prophetic of the joy that would surround Him at His ascension. It also pointed to the joy that Jesus would know as His Spirit went to dwell in the hearts of His people.

Crowds sang praises as Jesus entered Jerusalem, but there were those who did not join in praising Him. Some Pharisees were angry and bitter as they saw the people praising Jesus as the King. They knew that if the Lord's Kingdom of grace ruled in the hearts of the people, they could no longer rule with their laws. The Pharisees called out for Jesus to rebuke His disciples for claiming Him as King. But Jesus responded that this praise and recognition of Him as King had come at the Father's appointed time. It was impossible to stop it. If the disciples were kept silent, Jesus said, the stones would cry out.

In addition to the Pharisees, there were many in Jerusalem who did not recognize Jesus as the promised Redeemer. As the Lord glanced over the city, He wept over it because He knew that Jerusalem did not see its true salvation. The citizens of Jerusalem were still proud of their own self-righteous law keeping. They rejected the Lord and His covenant of grace. The city would have to be destroyed by a siege and the people killed because they did not recognize the Lord's Kingdom of grace.

Jesus then went to the temple to restore the sanctity of the Lord's House. He saw the merchants and the moneychangers dealing in the temple courts. So, he drove them out as He quoted from the prophet Isaiah, "My house is a house of prayer," He then added, "but you have made it a den of thieves" (Luke 19:46). He continued to teach at the temple as Israel's King. Even though the chief priests and leaders of the people wanted to destroy Him, no one dared to resist Him. He stood as Israel's King filled with zeal for the hearts and lives of His people. Christ Jesus wants all our lives to be cleansed from evil and be dedicated to God. Pray that God will give us His grace so that we may know Jesus as Israel's King and our King!

Questions

1. Where was Jesus going ahead of His disciples? (Luke 19:28)
2. What did Jesus send two of His disciples to get from the village? (Luke 19:30)
3. What were the disciples instructed to say if anyone asked what they were doing? (Luke 19:31)
4. What did the disciples do to make a place for Jesus to sit on the colt? (Luke 19:35)

5. What did the people do to make the way ready for the King? (Luke 19:36)

6. What did the people say as a tribute to the King? (Luke 19:38)

7. What did Jesus say would happen if the people were kept silent? (Luke 19:40)

8. What did Jesus do to restore the sanctity of the temple? (Luke 19:45)

Lesson 11

Defenseless

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

Scripture: Luke 22:35-53

Memory Verse: “And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, saying, ‘Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.’” (Luke 22:41-42)

Lesson Truth: Because of Christ’s defenselessness we now may be spiritually on the offensive.

Lesson

Christ Jesus became completely defenseless in order to submit to the will of His heavenly Father. Before He went to Jerusalem to suffer and die, Jesus sent His disciples out without any provisions or money. As they preached the gospel, their needs were fulfilled. Now Jesus told His disciples that things would change. Instead of people providing for them, there would be real hostility to the gospel. The disciples were called to be ready to give their lives to defend the name of their Lord. It was at this time that Jesus struggled in the Garden of Gethsemane to submit to the Father’s will. In order to do His Father’s will He became spiritually defenseless!

The Lord Jesus knew that after His suffering and death there would be a marked increase in the hatred of His gospel of salvation. To be sure there would be believers, but they would also be treated with contempt. In order to prepare His disciples for this marked change, Jesus warned them about what was coming. He asked them if they lacked anything when He sent them out in pairs without knapsack, sandals, or money. They answered that they didn’t lack a thing. But now Jesus said it would be different because that which the prophets foretold had to be accomplished. The prophets said that He would be numbered among the transgressors. For that reason, the disciples also would be hated. They would need to take all their own provisions and be ready to defend His Word and His name to the ends of the earth.

Once again, the disciples misunderstood the Lord’s teaching. They told Him that they had two swords. Jesus knew that just as He would suffer in order provide God’s grace for His people, His disciples would also suffer. But they would not defend themselves with swords. They, too, would learn to defend His Word by being submissive to His will. Jesus knew that the things that would happen after His death and resurrection would teach His disciples to be submissive. So, He said to them, “It is enough” (Luke 22:38). They were not to defend Him with swords because He was willing to suffer to atone for the sins of His people!

Now Jesus, with His disciples following, went to the Mount of Olives. At the Garden of Gethsemane, He reminded His disciple to pray so they could withstand the temptations that would come. At the same time Jesus went from His disciples about the distance a stone could be thrown. There, on His knees, He asked His Father in heaven to take this cup of suffering from Him. Yet He desired that it be taken away only if it was the Father’s will. He said, “Nevertheless not My will, but Yours, be done” (Luke 22:42). In obedience and faith, the Lord had to conquer His human nature so that He could accept this suffering for the sins of His people. His suffering was so great that an angel came to give Him strength. Even then His agony in prayer was so intense that His sweat became like drops of blood falling to the ground. We will never be able to comprehend the suffering it took to atone for the disobedience of Adam that we inherited. Still, after that intense struggle, Jesus won the victory over His human nature. He was ready to do the Father’s will and surrender to His enemies to atone for our sins.

When Jesus rose up from His prayer; He returned to His disciples and found them sleeping. Sadly, they did not understand that if Jesus had not fully submitted to the Father's will, there could never be victory over sin for any of His people. The Lord scolded the disciples for falling asleep and urged them to get up and pray to be kept from temptation. While He was still speaking, Judas, one of the twelve disciples, came with a crowd to betray Him with a kiss. Jesus then showed how completely He was willing to surrender Himself to atone for the sins of His people. The disciples did not understand how defenseless He was willing to be, so one of them cut off the ear of the high priest's servant with a sword. Jesus then reached out and healed the man's ear, showing that His grace continued to restore, even when He was betrayed. Our Redeemer became totally defenseless to earn the right for His people to go to the ends of the earth in defense of His name. Pray for God's grace in your life to carry the name of Jesus to the ends of the earth!

Questions

1. What did the disciples lack when Jesus sent them out without provisions or money? (Luke 22:35)
2. In order to fulfill the prophecies about Him with whom was Jesus numbered? (Luke 22:37)
3. Where was the place that Jesus and His disciples were accustomed to go? (Luke 22:39)
4. Why did Jesus urge His disciples to pray? (Luke 22:40)
5. What did Jesus ask from His Father in heaven? (Luke 22:42)

6. Who appeared to Jesus to strengthen Him? (Luke 22:43)

7. Who went before a multitude to betray Jesus? (Luke 22:47)

8. Who did Jesus ask if they came to get Him like a robber with swords and clubs? (Luke 22:52)

Lesson 12

From Pilate to Herod

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

Scripture: Luke 23:1-25

Memory Verse: “Then Pilate, when he had called together the chief priests, the rulers, and the people said to them, ‘You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him; no neither did Herod.’” (Luke 23:13-15a)

Lesson Truth: Christ suffers vicariously in being sent from Pilate to Herod.

Lesson

Christ Jesus is the Savior, Messiah, and Redeemer. He said that He came to seek and to save that which was lost. Either people realize that they are lost sinners and need a Savior Redeemer, or they reject all the Lord's claims of being the Messiah. Those who rejected Him as Lord and Redeemer needed to do away with Him. They were ready to cry out, “Crucify Him! Crucify Him!” Others did not know what to do with Him. Such was the dilemma of both Pilate and Herod. Neither of these men could find any fault in Jesus and tried to escape the responsibility for His execution by passing Him from one to the other.

There was no doubt whatsoever that the chief priests and elders of Israel had rejected Jesus as the Redeemer. The Sanhedrin concluded that He deserved to die when He confessed that He was the Son of God. When Jesus told the Sanhedrin that He was the One who brought divine grace, they were ready to deliver Him to the Roman authorities to be put to death. But if the people of Israel who read the prophecies about the coming Messiah did not accept Him, what would Gentiles such as Pilate and Herod do?

Imagine Pilate functioning as the judge when the Israelites brought Jesus to Him asking that He be executed. This crowd of Israelites brought their accusations against Jesus. They told Pilate that He was perverting the nation by telling people not to pay taxes to Caesar. Even more He claimed to be the Christ, a King! Pilate then asked Jesus directly, “Are You the King of the Jews?” Jesus replied, “It is as you say” (Luke 23:3). At Jesus' reply, Pilate told the Jews that he could find no fault in Him. But such is the response to the Lord and Redeemer; either people are captivated by His grace, or they feel compelled to do away with Him. The Jews wanted to do away with Him. So, they told Pilate that He not only stirred up the people in Galilee, but also in Judea. When Pilate heard the reference to Galilee, he thought he could avoid the responsibility of passing judgment on Jesus. He would send Him to Herod the king of Galilee and let him pass judgment.

When Jesus was sent to Herod, this superstitious king was glad. He had heard so many things about Jesus' miracles that he wanted to question Him. Herod had killed John the Baptist when John admonished him for taking his brother Philip's wife. Now, in his superstition, he thought that Jesus was possibly John who came back to life to further disturb the king. In order to find out for sure, Herod asked Jesus many questions. But Jesus could not reveal Himself to a superstitious unbeliever by answering His questions. So, He remained silent. Jesus could reveal Himself only to those who received Him in faith. The chief priests and elders also brought their accusations to Herod. But like Pilate, Herod could find no fault in Him. Still, Herod was annoyed with Jesus' silence and was embarrassed that he could find no cause to condemn Him. So, he resorted to mocking Him and treating Him with contempt. He put a robe on Jesus to mock His claim to being a king and sent Him back to Pilate. Strangely with this exchange between Herod and Pilate the two became friends. Prior to this

time, they had been enemies. Such is the way of unbelief that these unbelievers could find kinship in their mutual disparagement of the Christ.

Pilate again assured the chief priests and elders that neither he nor Herod could find any fault with Jesus. Yet, he treated him like a condemned criminal by offering to chastise Him and release him. At this offer, the chief priests incited the crowd to call for the criminal Barabbas to be released instead of Jesus. When he asked what he should then do with Jesus their emotions reached a fever pitch and they screamed, “Crucify Him! Crucify Him!” (Luke 23:21). Three times Pilate declared Jesus not guilty and yet he placed him alongside Barabbas as a choice for release at the Passover. What Pilate did not understand was that Jesus gave Himself willingly to be condemned to death. Because of His death, Gentiles as well as Jews would one day be part of the covenant. Jesus suffered in our place as He was mocked and passed from Pilate to Herod.

Questions

1. To whom did the multitude lead Jesus? (Luke 23:1)
2. Of what did they accuse Jesus before Pilate? (Luke 23:2)
3. After Pilate questioned Jesus, what did he declare to the chief priests and crowd? (Luke 23:4)
4. To whom did Pilate send Jesus when he learned that He was a Galilean? (Luke 23:7)
5. What did Jesus answer Herod when he questioned Him with many words? (Luke 23:9)

6. What happened with the relationship between Pilate and Herod because of Jesus? (Luke 23:12)

7. For whose release did the people cry when Pilate offered to release Jesus? (Luke 23:18)

8. How many times did Pilate declare Jesus to be innocent? (Luke 23:22)