

LUKE

FAITH ACTS

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Recommendations for Table Discussion

Our hope is that this class will provide you with a better knowledge of the Bible and result in a deeper love for Christ and his people. Please attempt to answer each week's questions before the class. Being prepared will allow you and others to participate more effectively in the discussions, bringing everyone to a greater level of understanding of God's word and a deepened fellowship.

There will be some who are more eager to share around the table than others. Please be respectful and kind as the discussion unfolds, recognizing there are varying levels of biblical proficiency and levels of comfort in sharing. Your table hosts are wonderful brothers and sisters who are there to love and support you and will do their best to foster a safe, welcoming environment that is profitable and edifying for everyone present.

Thank you for spending the time to take this class and for contributing to the fellowship and mutual learning around your table. Our hope is that the effort you put into this class will be rewarded many times over in your daily Christian walk and in the years to come.

Blessings to each of you,
Cameron

Schedule

Luke—Spring, 2026

Week	Date	Content
1	1/8	3:21-22, 4:1-13
2	1/15	Prayer
3	1/22	5:12-32
4	1/29	6:1-11
5	2/5	6:20-36
6	2/12	6:37-49
7	2/19	Prayer
8	2/26	8:22-39
9	3/5	9:18-45
10	3/12	12:13-48
11	3/19	Prayer
12	3/26	13:10-30
13	4/2	Maundy Thursday Worship Service
14	4/9	14:7-35
15	4/16	Prayer
16	4/23	15
17	4/30	16:19-31
18	5/7	18:1-30
19	5/14	19:1-27
20	5/21	Prayer

1. What do you notice about God's role in Jesus' baptism?
 - How does this show God taking the first step? How might this shape the way we think about God's initiative in our own lives?
 - Author Marilynne Robinson's work often includes the theme of "grace preceding our effort"; how does that theme help illuminate the connection between baptism and the wilderness?

2. How did the Father's words ("You are my beloved Son; with you I am well pleased") prepare Jesus for the wilderness?
 - Why do you think Luke places these two scenes back-to-back?
 - When have words of affirmation or identity helped you face something difficult? How do you think that was for Jesus?

3. Why do you think Jesus was "full of the Holy Spirit" and "led by the Spirit" into a place of temptation and testing?
 - How does this challenge the idea that if God loves you, he will keep hard things away?
 - How does this connect to passages like Deuteronomy 8:2-3 or James 1:2-4?

4. What stands out to you about the way Jesus responds to temptation?
 - How is this different from simply “trying harder”?
 - What might it look like for us to lean on God’s word rather than our own willpower?
 - What kind of preparation did Jesus need to go through in order to respond to Satan’s temptation this way? What does that teach us?

5. Which of the temptations feels most relatable today – and why?
 - The desire for comfort (“turn these stones to bread”)
 - The desire for power/control (“all these kingdoms I will give you”)
 - The desire for recognition (“throw yourself down”)
 - Why would these have been so tempting for Jesus?
 - How do you see versions of these in your own life?

6. Does seeing Jesus’ victory over temptation bring you hope or a sense of pressure?
 - Read Hebrews 2:18 and 4:15; how do these verses help us understand Jesus in the wilderness?
 - Jesus took on our battles as our champion; how does seeing Jesus as your champion change how you think about spiritual struggle?

7. God is Trinity, and that is clear in this passage. At Jesus’ baptism: the Father speaks, the Spirit descends, and Jesus prays. In the wilderness: the Spirit leads, the Son obeys, and the Father’s word sustains.
 - How does a Trinitarian view guard us from thinking of God as distant or fragmented?
 - How does this picture of the Trinitarian life and nature of God shape our personal relationship to him?

1. What do you notice about how the man with leprosy approaches Jesus and how Jesus responds (5:12-13)?
 - The man says, “If you will, you can make me clean.” Jesus responds “I will; be clean.” What does this exchange show about Jesus’ power and heart?
 - Jesus touches the leper before healing him. Why might that matter?
 - What does Jesus’ touch teach us about how he deals with what is broken in us?

2. The friends of the paralyzed man go to extreme lengths to bring him to Jesus (5:17-20). What do you admire about their determination?
 - Who has carried you to Jesus in your life? What did that look like?
 - How might we carry others?

3. Why does Jesus forgive the man’s sins before healing his body (5:20-24)?
 - What does this tell us about Jesus’ priorities?
 - Jesus often first gives people what they most need, not what they most want; how do you see that here?

4. Why do the scribes and Pharisees respond like they do to Jesus' forgiving the sins of the paralyzed man?
 - What's true about their reaction? What's missing?
 - What is the connection here between faith, forgiveness, and healing?

5. Jesus calls Levi and then eats with his friends (5:27-32). What surprises you about this?
 - Jesus calls Levi, who then leaves everything to follow Jesus. Why would anyone do this?
 - What should leaving everything to follow Jesus look like in our lives?

6. Jesus says he came for "the sick", not "the righteous". What did Jesus mean by this?
 - How did that statement challenge the Pharisees? How does it challenge us?
 - What does this reveal about Jesus' mission?

7. Why do you think Luke connects three types of people: the unclean (leper), the helpless (paralyzed man), and morally compromised (Levi)?
 - What portrait of Jesus emerges when we take these stories together?
 - How does Jesus challenge our categories of who is "reachable"?
 - What do we learn about faith from the leper, the friends of the paralyzed man, and Levi?

1. What stands out to you about the conflict between Jesus and the Pharisees in these two scenes?
 - What seems to matter the most to each side?
 - How would you describe the heart of the disagreement in your own words?

2. Read 1 Samuel 21:1-6. Why do you think Jesus mentions David eating the bread of the Presence?
 - How does this story help explain what Jesus is doing?
 - What might Jesus be saying about how God's law is supposed to work?

3. Jesus says that "The Son of Man is Lord of the Sabbath." What do you think that means?
 - How is Jesus claiming authority here?
 - What might it mean for Jesus to have authority over rest, worship, and our time?

4. In the synagogue scene (6:6-11), why does Jesus ask the man with the withered hand to stand up?
 - How might this have felt for the man?
 - What does Jesus' public compassion show about his character?

5. Jesus asks a simple question: “Is it lawful on the Sabbath to do good or to do harm, to save life or destroy it?” Why is this such a powerful question?
 - How does the question expose the Pharisees’ hearts? Our own hearts?
 - Contrast the Pharisee’s response with the healed man’s experience. What does this reveal about how different hearts receive the same Jesus?

6. Why do you think the Pharisees respond with fury (6:11)?
 - What do they feel they are losing? What do we tend to protect when we resist Jesus’ authority?
 - Jesus deliberately heals on the Sabbath, knowing it will provoke conflict. Why?
 - How do these scenes show that obedience looks like compassion and love?

7. How do these stories show the difference between using God’s law as a burden and receiving it as a gift?
 - Consider passages like Deuteronomy 5 (Sabbath as liberation) or Isaiah 58 (true rest); how does Jesus’ interpretation restore the law’s original purpose?
 - John Calvin noted that God’s law is meant to lead us to true righteousness, which is love of God and neighbor. Where do you see that here?
 - Tim Keller often said that both irreligion and legalism are ways of avoiding God’s grace. Where do you see that dynamic in this passage? In yourself?

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1. Who is Jesus looking at when he begins speaking (6:20)? Who are these people?
 - Why does that matter for how we hear Jesus' words?
 - How might these blessings sound different to followers of Jesus rather than to people who don't follow him?

2. What surprises or unsettles you about the people Jesus called 'blessed' (6:20-23)?
 - Why might Jesus say these are signs of blessing rather than failure?
 - How do the 'woes' (6:24-26) help clarify what Jesus means by blessing?
 - Are these curses, warnings, or something else? What do they reveal about false security?

3. Jesus commands his followers to love their enemies; what does Jesus actually describe loving enemies as looking like (6:27-36)?
 - Which part of his teaching feels hardest or most unrealistic to you?
 - How do these teachings challenge common ideas about fairness and payback?
 - Where do you feel resistance to this way of life?

1. What do you notice about the tone of Jesus' words in this passage?
 - Do these words sound more like warnings, invitations, or descriptions of reality?
 - How does that affect how you hear them?

2. When Jesus says "Judge not" what kind of judging do you think he is talking about?
 - How does the rest of the passage help clarify what Jesus forbids – and what he allows?
 - How is this judging different from discernment or wisdom?

3. Why do you think Jesus pairs "forgive, and you will be forgiven" with "give, and it will be given to you"?
 - What do these commands have in common? How do they describe a posture towards others rather than a checklist of rules?
 - What is Jesus getting at with the image of the speck and the log (6:41-42)? Why do you think this image is so exaggerated?
 - Where do you see this tendency in everyday life?

4. What does Jesus mean when he says that a tree is known by its fruit (6:43-45)?
 - What counts as “fruit” in this context?
 - How does this image help us think about inner life and outward behavior?
 - “Out the abundance of the heart the mouth speaks.” How does this connect to Jeremiah 17:9 and Ezekiel 36:26?
 - Why is heart-change central to Christian growth?
 - What does Jesus mean by calling him ‘Lord’, and why is saying it not enough?

5. Why does Jesus end with the parable of the two builders (6:46-49)?
 - What is the difference between the two builders? What do they have in common?
 - How does the parable relate to suffering and hardship?
 - What does Jesus suggest actually sustains a life when things fall apart?

6. How does this passage challenge both harsh judgment and moral indifference?
 - Where do you see Jesus holding truth and mercy together?

7. Reading Luke 6:20-49 as a whole, what kind of person is Jesus forming?
 - How do mercy, humility, discernment, obedience, and trust fit together?
 - Where do you see grace shaping obedience in this final section?

1. What emotions do you notice in the disciples during the storm—and in Jesus (8:22-25)?
 - How does Jesus' calm contrast with the disciples' fear?
 - What does his question, "Where is your faith?" seem to be getting at?

2. Why do you think Luke includes the detail about Jesus sleeping during the storm?
 - What does this reveal about Christ's humanity?
 - How might this scene speak to moments when God feels absent or silent?

3. What stands out to you about Jesus' interaction with the demon-possessed man (8:26-35)?
 - How is this man described before and after meeting Jesus?
 - What does this show about Jesus' power and compassion?
 - Why do you think the demons beg Jesus for permission—and why does he grant it?
 - What does this reveal about Jesus' authority, even over destructive spiritual forces?

4. Why do you think the townspeople respond with fear and ask Jesus to leave (8:35-37)?
 - What might they be afraid of losing?
 - When have you seen people resist change even when it brings healing?
 - Compare the reactions to Jesus in this passage: the disciples, the healed man, and the townspeople.
 - What determines whether Jesus' power leads to trust or resistance?

5. How do these two stories together deepen our understanding of Jesus' identity?
 - How do they correct ideas of Jesus as merely a moral teacher or spiritual guide?

6. The healed man wants to follow, but Jesus sends him home instead (8:38-39). Why do you think Jesus sent him home?
 - Why might this be just as radical as following Jesus on the road?
 - What does this suggest about mission and witness?

7. In what ways does this passage demonstrate the gospel itself?
 - Christ's victory is never abstract – it always liberates people. How do you see that pattern here?
 - What does that pattern look like in your life?

1. Jesus says the Son of Man “must” suffer, be rejected, be killed, and rise (9:22). Why do you think Jesus uses the word “must”?
 - What does this suggest about God’s plan, rather than mere tragedy or accident?

2. How does Jesus describe discipleship immediately after predicting his death (9:23-26)?
 - What do “deny yourself” and “take up your cross daily” look like in everyday life?
 - Why might Jesus connect following him so closely with the cross?

3. Jesus says that gaining the whole world is meaningless if it costs your life (9:25). Do you agree with him?
 - How does this teaching challenge modern ideas of success and security?
 - Where do you feel the tension between following Jesus and protecting your own interests?
 - What does it mean to be ashamed of the words of Jesus? Where do you see that in your everyday life?
 - How does someone gain the world and keep their life, according to Jesus? Why is that so hard?

4. What stands out to you about the Father's words at the Transfiguration?
 - Why might the command to "listen" matter here?
 - How does this scene deepen our understanding of Jesus' identity?
 - C.S. Lewis argued that Jesus' claims force a decision about who he truly is. How does Luke press that here in the Transfiguration?

5. What do you notice about the difference between the top of the mountain (9:28-36) and the bottom of the mountain (9:37-43)?
 - What does the contrast between these scenes reveal about Jesus' mission?
 - Why do you think Luke places them back-to-back?

6. The disciples fail to heal the boy, but Jesus succeeds. What does this teach us about dependence?
 - How does this scene guard against self-reliance in ministry or faith?

7. What do Peter's words ("Let us make three tents...") reveal about our desire to hold into spiritual highs?
 - Why might Peter want to stay on the mountain?
 - How does Jesus' path challenge a faith built only on peak experiences?

1. What prompts Jesus' teaching in this passage (12:13-15)?
 - Why does Jesus refuse to settle the inheritance dispute?
 - What danger does he warn against instead?

2. In the parable of the rich fool (12:16-21), what seems reasonable – and what goes wrong?
 - Which parts of the man's thinking sound sensible to you?
 - What does Jesus mean by being "rich toward God"? How is this different from being wealthy *for* God?
 - How does being "rich toward God" point to trust, gratitude, and dependence rather than mere religious activity?

3. Why does Jesus move from warning about greed to teaching about worry and trust (12:22-31)?
 - How are fear about the future and love of possessions connected?
 - What do the birds and the flowers teach about God?

4. Jesus tells us not to fear, because the Father delights to give them the kingdom (12:32). How does this reshape the idea of sacrifice or generosity?
 - What changes when we see obedience as a response to God's delight?
 - Money and comfort are among the most powerful modern idols. Where do you see that tension in this passage? In your life?

5. What images does Jesus use to describe readiness and watchfulness (12:35-40)?
 - What do these images suggest about the posture of a faithful life?
 - How is watchfulness different than anxiety?

6. In the parable of the faithful and unfaithful servants (12:42-48), what determines responsibility?
 - Why does Jesus say some are judged more strictly than others?
 - What does this teach about knowledge, privilege, and accountability?

7. How do Jesus' warning about judgment fit with a gospel shaped by grace?
 - John Calvin taught that God's warnings are meant to awaken faith, not replace grace with fear: How do these sober words serve love rather than contradict it?
 - Jesus speaks often in this passage about the Father's care and the Son's return: How do these truths work together?
 - How does confidence in God's care free us from hoarding? How does confidence in Christ's return shape daily faithfulness?

1. What stands out to you about the woman Jesus heals in the synagogue (13:10-13)?
 - What does Jesus notice about her that others seem to overlook?
 - Why does Jesus call this an act of loosing/freedom (13:16)?
 - How does this language of loosing help us understand sickness and salvation?
 - What kinds of burdens – physical or otherwise – do people still carry today?

2. Why does Jesus follow this healing with parables about the kingdom's growth (13:18-21)?
 - How do the mustard seed and leaven describe the way God's work often looks?
 - What encouragement might this offer to discouraged believers?
 - How do these parables guard against both triumphalism and despair? How does this shape expectations for church and missions?

3. Someone asks Jesus, "Lord, will those who are saved be few?" (13:23). How does Jesus answer this question – and how does he redirect it?
 - What does his response suggest about curiosity versus personal responsibility?
 - Grace is never casual – it restores and reorients; how do you see that dynamic in this passage?

4. What emotions do you sense in Jesus' warning about the narrow door (13:24-27)?
 - Is Jesus trying to scare people, invite them, or wake them up?
 - How does the image of the door help understand urgency?
 - What does it mean to "strive" to enter the narrow door?
 - How does this passage balance God's generosity with human responsibility?
 - How does this fit with a Reformed emphasis on grace without turning our response into self-salvation?

5. Jesus warns that some who expect to be "inside" will find themselves outside. What does this reveal about religious familiarity versus true faith in Christ?
 - Tim Keller often warned against confusing proximity to Christianity with conversion. How does this passage support that warning?
 - In 13:27-28 Jesus gives an intense picture of being "cast out"; what do you think Jesus is teaching here?

6. What does the image of people coming east and west to sit at God's table teach about God's mission (13:29-30)?
 - How does this connect with God's promise to Abraham and Luke's broader themes?
 - What does it say about who belongs?

1. What problem does Jesus notice at the dinner table, and why does he address it (14:7-11)?
 - Why do people choose the places of honor in life?
 - What does Jesus' teaching reveal about pride and insecurity?
 - What does choosing honor for yourself often look like in our world?

2. How does Jesus redefine hospitality in verses 12-14?
 - Why does he emphasize inviting those who cannot repay you?
 - How does this challenge common social expectations?
 - What should this look like in your life as a "host"?

3. In the parable of the great banquet (14:15-24), why do people refuse the invitation?
 - Which excuses feel most understandable today?
 - What do these refusals reveal about misplaced priorities?
 - How do the guests who finally attend the banquet differ from those first invited?
 - What does this show about who responds to grace?

4. When Jesus speaks about “hating” family members (14:26); what do you think he means?
 - How does this kind of language function? Why might Jesus use such strong words here?
 - What does it mean to “bear his own cross” and “come after me” (14:27)?

5. What do the illustrations of building a tower and going to war teach about following Jesus (14:28-33)?
 - What does Jesus want potential disciples to consider carefully?
 - How do these images protect people from shallow commitment?
 - Why does Jesus place teachings on grace and cost so close together?
 - Dietrich Bonhoeffer warned against “cheap grace.” How does Luke 14 resist that danger?

6. What does it mean to “renounce all that you have” (14:33)?
 - Is Jesus calling for universal poverty? Total allegiance? Something else?
 - How might this look different in various stages of life?

7. Jesus ends with an image of salt losing its taste (14:35-35). What does this metaphor suggest about discipleship that lacks commitment?
 - How might this challenge comfortable Christianity?
 - What does committed Christian discipleship look like?

1. What situation prompts Jesus to tell these three stories (15:1-2)?
 - Why are the Pharisees and scribes upset?
 - How does their complaint shape everything that follows?

2. What do the lost sheep and the lost coin have in common (15:3-10)?
 - Who takes the initiative in each story? What does this teach about how God seeks people?
 - There's a lost sheep (straying), lost coin (helpless), and in the next parable lost sons (rebellious and self-righteous). How does this progression broaden the idea of being "lost"? What does this tell us about who we are and who God is?

3. Why does Jesus emphasize *joy* when what was lost is found?
 - Why isn't recovery enough – why celebration?
 - How does this shape our picture of God's heart?

4. In the parable of the two sons (15:11-32), what differences do you notice between the younger and older son?
 - How does each relate to the father?
 - Which son do you find easier, or harder, to understand?

5. What happens when the younger son “comes to himself” (15:17)?
 - Is his return motivated more by hunger, regret, love, or hope?
 - What does this show about repentance?

6. How does the father respond before the son finishes his speech?
 - Which of the father’s actions (running, embracing, restoring) stands out?
 - What do the father’s actions reveal about grace?

7. What does the older son reveal about religious obedience without joy?
 - Why is he angry rather than glad?
 - Tim Keller famously noted that the older brother is just as lost as the younger. How does Luke 15 support that observation?
 - How does the father’s response to the two sons challenge both shame and pride?
 - How does grace confront the younger son’s sense of unworthiness and the older son’s sense of entitlement?

1. What contrasts does Jesus draw between the rich man and Lazarus in life (16:19-21)?
 - What details does Luke include, and what details are noticeably absent?
 - What do these contrasts tell us about what each man values?

2. What changes (or stays the same) after death (16:22-26)?
 - How are the two men's situations reversed?
 - What does this reversal suggest about justice and accountability?

3. What seems to be the rich man's greatest misunderstanding?
 - Is it wealth itself, or something deeper?
 - How does his treatment of Lazarus reveal his heart?

4. How does Abraham respond to the rich man's request for relief and warning?
 - What do Abraham's answers reveal about responsibility during earthly life?
 - The rich man shows concern for his brothers, but only after death. What does this reveal about delayed repentance?
 - Why does Jesus stress urgency rather than second chances?

5. What role do “Moses and the Prophets” play in this story (16:29-31)?
 - Why does Jesus emphasize Scripture rather than signs or miracles?
 - What does this passage teach about the sufficiency of God’s word?

6. Why does Abraham refuse the idea that a miracle would persuade those who ignore Scripture?
 - Do you think more people would believe in Jesus if more dead people rose from the grave?
 - How does this anticipate Jesus’ own resurrection and the varied responses to it?
 - Resistance to God is usually moral before it is intellectual. How does that insight fit here?

7. How should this parable shape Christian concern for the poor and marginalized?
 - How does this parable challenge the idea that outward success equals God’s favor? How might this reshape our assumptions about blessing?
 - How does this parable call for attentiveness rather than guilt-driven charity?

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1. In the parable of the persistent widow, why do you think Jesus connects prayer with not losing heart (18:1)?
 - What kinds of situations most tempt people to give up praying?
 - What contrasts stand out between the widow and the unjust judge (18:2-5)?
 - What motivates each of them? How does Jesus' argument from 'lesser' to 'greater' in verses 6-8?

2. In the parable of the Pharisee and the tax collector (18:9-14), how does each man approach God?
 - What do you notice about their posture, words, and focus?
 - Why does Jesus say one goes home justified and the other does not?
 - What does "justified" mean here, and why is that so important?
 - How does this story protect against understanding the gospel being about self-improvement?

3. Why do you think Luke places the story of the children immediately after the tax collector (18:15-17)?
 - What does Jesus mean when he says the kingdom of God belongs to the children (even infants!)? What is the connection between coming to Jesus and the kingdom of God?
 - What does it mean to receive the kingdom "like a child"? How is that different from childishness?
 - How does this help us understand grace?

4. What seems to be the rich ruler's sincere desire? And his main obstacle (18:18-23)?
 - Why does Jesus press on the issue of possessions?
 - What does the man's sadness reveal?
 - Why does Jesus connect wealth so closely with spiritual danger?

5. How do you react to Jesus' words about difficulty and impossibility (18:24-27)?
 - Why does Jesus say salvation is impossible for humans but possible for God?
 - How does this bring both humility and hope?

6. Peter points out what the disciples have left behind (18:28). How does Jesus respond?
 - What does Jesus promise? What does he not promise?
 - How does this guard against both prosperity thinking and fear of loss?

7. How do all four scenes in this passage point to the same posture before God?
 - What kind of faith is Jesus forming through these stories?

1. What details does Luke give us about Zacchaeus before he meets Jesus (19:14)?
 - How do his wealth, status, and actions shape how others likely see him?
 - What do his climbing a tree and running ahead suggest about his inner state?

2. What surprises you about how Jesus initiates the encounter with Zacchaeus (19:5-6)?
 - Why does Jesus call him by name and invite himself over?
 - How does this reflect grace taking the first step?

3. How do the crowd and Zacchaeus respond differently to Jesus' actions (19:7-8)?
 - Why do people grumble?
 - What does Zacchaeus' response reveal about repentance?
 - How do the grumbling crowd and the fearful servant mirror two ways of resisting Jesus' reign?

4. Jesus says, "Today salvation has come to this house" (19:9). What does he point to as evidence?
 - How does Jesus connect salvation with Zacchaeus' actions without making those actions the cause of his salvation?
 - What does this teach us about faith and fruit?

5. Why does Jesus immediately tell a parable about a nobleman and his servants (19:11)?
 - What misunderstanding is he correcting about the kingdom of God?
 - How does timing matter here?
 - What does the parable teach us about waiting for our king's return?
 - How does it address both passivity and anxious striving?

6. What differences do you notice among the servants in the parables of the minas (19:12-27)?
 - What does faithfulness look like for each? What kind of faithfulness does Jesus commend?
 - How is fear portrayed, and what is the result?
 - What about the actions of the servants makes sense to you? What doesn't?
 - What is Jesus teaching us about our own lives as his disciples?
 - How should we understand the reward language in this parable without turning obedience into self-salvation?

7. The nobleman's citizens reject his kingship (19:14). How does this anticipate Jesus' rejection in Jerusalem?
 - How does Luke prepare us for the cross through this parable?
 - What does it say about human resistance to rightful authority?
 - What do you make of the nobleman's response to his enemies (19:27)?
 - What do you think the connection is in the parable between the rebellious citizens and the servants? What does that teach us?

