

LESSON 3

IN PEREA

PEREAN MINISTRY

(MT. 19:1, 2; MK. 10:1; LK. 13:23—17:10; JN. 10:40–42)

Once more, Jerusalem had closed its doors to Jesus. He and His disciples left Judea and traveled east to the area where He had been baptized three years earlier. That region was known as Perea. [See *Life of Christ*, 2, pp. 121–133.]

1. Why was Perea a safer area for Jesus to preach?
2. According to the various Gospel Accounts, why did Perean people put their faith in Jesus?

Let us look at two incidents from Jesus' Perean Ministry: a warning *from* Jesus and a warning *to* Him. (See Lk. 13:23–35.)

3. What did Christ want His questioner from Lk. 13:23 to be most concerned with in regards to who would be saved?
4. Was there any real danger behind the warning Jesus received in Lk. 13:31? Explain.
5. Why could it not be “that a prophet would perish outside of Jerusalem” (Lk. 13:33b)?

Some of Jesus' most notable parables were spoken during His Perean Ministry. Most related either directly or indirectly to the Pharisees (see Lk. 14:1; 15:2; 16:14). Jesus had eaten with a Pharisee in Galilee (Lk. 7:36–50) and with a Pharisee in Judea (Lk. 11:37–54). Now He was invited to eat with a Pharisee in Perea. (See Lk. 14:1–24.)

6. What is dropsy?
7. How broadly did Jesus intend for His parable in Lk. 14:7–11 to be applied?

8. When Jesus mentioned “the resurrection of the righteous” in Lk. 14:14, did He mean that there will be two resurrections? Why or why not?
9. What was the main meaning or purpose behind Jesus’ parable of the slighted invitation?

Among those listening to Jesus were tax collectors and sinners (Lk. 15:1; see 7:34). Christ did not distance Himself from those rejected by society, but even broke bread with them (see Mt. 9:10, 11). This caused the Pharisees and the scribes to grumble (Lk. 15:2). The hard-hearted complaint of verse 2 provoked Jesus’ best-known series of parables: three stories about lost things. (See Lk. 15:1–32.)

10. How did Jesus’ interaction with sinful people differ from that of people who try to use this verse to justify worldly activities?
11. How much was the woman’s lost coin worth?
12. What was the real point of the parable of the prodigal son?

Next, Jesus turned to His disciples (Lk. 16:1) and told them a parable about a dishonest business manager. Among the designations for this parable are “the parable of the unrighteous manager,” “the parable of the shrewd manager,” and “the parable of the unjust steward.” (See Lk. 16:1–13.)

13. What kind of wisdom had the manager used?
14. What did Jesus mean in Lk. 16:8?
15. How should Christians “make friends” with possessions (Lk. 16:9)?

The Pharisees were convinced that being wealthy was indisputable proof of God’s approval. Thus, when they heard Jesus’ teaching, they began to make fun of Him (Lk. 16:14; compare with Lk. 23:35). Christ responded by reprimanding them. Following the reprimand, Christ told another story. It was about a *rich man* who was lost. (See Lk. 16:14–31.)

16. For what three things did Jesus rebuke the Pharisees in Lk. 16:15–18?
17. How did Abraham’s words in Lk. 16:29, 31 apply to the Pharisees?

18. Is the story of the rich man and Lazarus a parable?

This section is followed with general instructions to Jesus' disciples. (See Lk. 17:1–10.)

19. What are we to do in addition to rebuking a brother who sins?

20. If one were able always to have the right attitude toward sin and sinners, would God assure him a place in heaven?