

## **Questions & Answers on the Gospel of Luke** **John Hepp, Jr.** (johnhepp@kingdominbible.com)

*Of all possible privileges, none is greater than to observe the One who brings God's salvation. That is exactly your privilege as you study the Gospel of Luke. This study provides you questions, answers, and comments throughout that book. They are from my study course based on the King James Version. The word gospel means the good news we preach, whereas Gospel means one of the first four books of the New Testament. Notes labeled "Benware" are summaries of information from Luke: The Gospel of the Son of Man, by Paul N. Benware (Chicago: Moody Press, 1985).*

The author of this Gospel also wrote Acts for the same "most excellent Theophilus." Not an apostle and apparently not a Jew, Luke may have been from Antioch of Syria. He was trained as a physician but spent years accompanying the Apostle Paul. His Gospel is loved for its very "human" qualities, such as, focus on individuals, women, and the poor. It tells of periods of Jesus' ministry otherwise unknown, gives indications of chronology, has seven unique miracles and nineteen unique parables.

Before you study the parts of Luke, begin to get an overall view of it. Take up to an hour to look through the whole book and mark references (perhaps writing "K") to God's kingdom. When you finish, list at least twenty of the references you marked. Title your list "Luke: Some References to the Kingdom." Include verses that

- a. refer to Jesus as the King (for example, 1:32)
- b. mention by name God's kingdom or Jesus' kingdom (1:33)
- c. give special attention to Jesus' kingly title, *Christ* (23:2)

After looking at Luke as a whole, begin answering the questions over each section. Some of the most important questions are checked (√). Each question number covers a passage in Luke. For example, question 3 covers Luke 1:39–56 in two subquestions (a and b). For each number do the following:

1. Read my comments and questions.
2. Read the passage.
3. Answer the question or subquestions.
4. Check your answers at the end of this document.

### **Luke 1**

- 1.√ Read the Prologue to Luke's Gospel (1:1–4), then answer: What were Luke's procedure and purpose? (1:3–4)

The first two chapters of Luke provide a necessary introduction to the whole book. They show God quietly moving in history in order to bring His promised salvation. They also introduce and begin to define many of the concepts seen later in Luke, such as the kingdom of God.

2. The angel Gabriel's two visits (1:5–25, 26–38)
  - a. What two people did Gabriel visit, announcing what two births? (1:11–20, 26–38)
  - b. How were these two people similar?
  - c. How were they different?
  - d. What did Gabriel say John the Baptist's mission would be? (1:15–17; compare 76–77)
  - e.√ Gabriel's promises show that through Mary's child God would fulfill His covenant with King David (2 Sam. 7). What were his five promises about Mary's child (1:31–33)?
  - f.√ Gabriel's promise about Jesus' kingdom gives three of its essential features. What are they?  
NOTE: It should be clear that these promises were not fulfilled in Jesus' first coming. But He will fulfill them when He comes again, this time in glory.
3. Mary's visit to Elizabeth (1:39–56)
  - a. What did Elizabeth call Mary? (1:43)
  - b. In her poem of praise what did Mary say God had done for Israel? (1:54–55)
4. John's birth (1:57–80)
  - a. What astonished the neighbors and relatives when John was circumcised? (1:59–63)
  - b. In Zacharias's prophecy what human did he exalt? (1:68–69)
  - c.√ Zacharias showed that God would fulfill the covenants made with Abraham and David. What kind of salvation did he prophesy for Israel? (1:69–75)
  - d. What would God do to assure them ("give knowledge") of salvation? (1:76–79)
5. In most of this Gospel you will be asked to find and state practical lessons. These are conclusions that affect your own attitude and actions. Consider some sample lessons from chapter 1:
  - a. Just as God honored Luke's diligent research, He will honor our diligent work for His glory. (v. 3)
  - b. Our faith has a solid basis in fact; we can be certain. (vv. 3–4)
  - c. God does most of His great works through humble and faithful people. (v. 6)
  - d. God has not forgotten our petitions. (v. 13)
  - e. God's salvation will include an eternal kingdom in which Jesus will rule. (vv. 31–33)
  - f. When the tongue is loosed, it is fitting for it to praise God. (v. 64)
  - g. Zacharias predicted a political kingdom that included salvation for Israel from her enemies (vv. 69–71, 74). Considering the fact that he was inspired by the Holy Spirit (v. 67), we know that such a hope is spiritual.

## Luke 2

1. Jesus' birth (2:1–7, 8–21)
  - a.√ Where was Jesus born? (2:1–6)

- b. Why did Joseph and Mary go there? (2:1–5)
  - c. Where did Mary lay her baby? (2:7)
  - d.√ When the angel spoke to the shepherds, who did he say had been born? (2:11)  
Note: The middle of these three titles means He is the promised King from David's line.
  - e. When did Mary and Joseph give Him the name *Jesus*? (2:21)
2. Jesus' presentation as firstborn (2:22–38)
- a. What sacrifice for purification did they offer? (2:24)
  - b.√ What and whom was Simeon looking for? (2:25, 26)
  - c. What did Simeon call Jesus? (2:30, 32)
  - d.√ Who else testified about Jesus? (2:36–38)
3. Jesus' childhood (2:39–40, 41–50, 51–52)
- a. Where did Jesus spend His childhood? (2:39–40)
  - b. At age twelve Jesus attended the Passover feast at Jerusalem and stayed there. After three days of searching, what did His parents find Him doing? (2:46–47)
  - c. How did He answer His mother's complaint? (2:49)
  - d. In what four aspects did Jesus grow? (2:52)
4. Look back over Luke 2 and write down at least two practical lessons.

### Luke 3

In Luke 3–4 John prepares the way; then Jesus begins His ministry. Continue to read each section before trying to answer its questions.

1. John the Baptist's ministry (3:1–20)
- a. Where did he preach?
  - b.√ What did he preach?
  - c.√ What was he preparing, according to Isaiah 40?
  - d.√ What did he expect the One coming after him to do? (two things)
  - e. What did he tell different ones to do (as evidence of repentance)?  
NOTE: In 3:12 is the first mention of "tax collectors." Such people, though Jews, were generally hated. They worked for the Roman government, forced people to part with their money, and often cheated them to enrich themselves (Benware).
  - f. Why did Herod lock him up in prison?
- 2.√ At Jesus' baptism (3:21–22), what did the Holy Spirit and the Father do?
3. Jesus' genealogy (3:23–38)
- a. This genealogy goes back from Jesus through whom (counted as His father)?
  - b. To whom does it reach (the last two names)?
- NOTE: The Messiah has to come from King David, of the tribe of Judah. Twice Luke says that Joseph was of David's house (1:27; 2:4). And when he traces Jesus' line back

to David in the genealogy, again it seems to be through Joseph (3:23). But there is a problem. Matthew 1 also gives a genealogy through Joseph, but quite different from the one in Luke. Of the people between David and Joseph, only two names are the same in both genealogies. Using the rules of Levirate marriage, J. Gresham Machen (in *The Virgin Birth*) has shown how these two genealogies can both be Joseph's. However, many commentators believe that the one in Luke is not Joseph's, as it seems, but Mary's. If this is true, it cannot be proved from Luke. Luke clearly relates Joseph to David—of the tribe of Judah—but says that Mary was a relative of Elizabeth (1:36), who was of the tribe of Levi (1:5).

#### Luke 4

- 1.√ Jesus' temptation (4:1–13): Following the same order as Luke, summarize each temptation and each answer. When you finish, see Answers and the note there.
2. Look back over Luke 3:1 to 4:13 and write down at least two practical lessons.

There are various aspects of Jesus' ministry. His many miraculous deeds revealed the kind of kingdom He could—and will—bring on earth. Not everyone, however, will get to take part in that kingdom.

3. Jesus' brief ministry at His hometown, Nazareth (4:14–30), shows what His entire ministry would be like. Luke 4:15 has the first use of "synagogues," local meeting places for Jews to study Scriptures and worship God. Beginning after the first temple was destroyed in 586 BC, synagogues still continue. One can start wherever there are ten pious Jewish men. They were important to Jesus' ministry and the later spread of Christianity (Benware).
  - a.√ In twenty words or less, give the general idea of the passage He read from Isaiah 61.  
NOTE: Probably we should minister mostly to the same kind of people Jesus ministered to: poor, brokenhearted, captives, blind, and bruised. (4:18)
  - b. What did He say that made them angry enough to kill Him?
4. Jesus' first miracle recorded by Luke (4:31–37)
  - a.√ Where and what was the miracle?
  - b.√ What did the unclean demon testify about Him?
  - c. What does Luke emphasize near the beginning and end of this story? (4:32, 36)
5. Jesus' ministry in Capernaum (4:38–44)
  - a. What did Jesus do for Simon's mother-in-law, and how?
  - b. Why did He not allow demons to speak?
  - c. Why did He leave Capernaum?

**Luke 5**

Luke 5–9 tells about Jesus' Galilean ministry, His disciples, and the early opposition to Him.

1. The great catch of fish (5:1–11)  
This was a sample of Jesus' complete authority over nature.
  - a. How did Simon respond to Jesus' word to put out into deep water and let down their nets?
  - b. How did Simon respond when their catch filled both boats?
  - c. What was Jesus' promise to Simon, James, and John?
  - d. Give a practical lesson from this section.
  
2. Cleansing the man full of leprosy (5:12–16)
  - a. How did Jesus cleanse (heal) him?
  - b. Jesus told him to "tell no man" (v. 14), probably to assure his obedience to a more urgent command. What did Jesus command him to do?
  - c. Give a practical lesson from this section.
  
3. Healing the paralyzed man (5:17–26)  
NOTE: Luke 5:17 has the first use of "Pharisees," members of a conservative Jewish party. Considered especially holy, Pharisees had as their main goal to stay **separated** from the ways and practices of the Gentiles. Their zeal for the law kept alive the hope for Messiah to come. However, while trying to make God's law workable in everyday life, they missed its point. They built a system of requirements and traditions that became an impossible burden (Benware).  
  
NOTE: Luke 5:17 and 21 have the first use of two words translated "teachers of the law." The more common Greek term, often translated "scribes," is in verse 21. These religious lawyers were considered highly capable. Their two main duties were (a) to teach and interpret the law, (b) to prosecute those who broke the law (Benware).
  - a. How did the paralyzed man get to Jesus?
  - b.√ What did Jesus proclaim, and how did He prove it?
  - c. Give a practical lesson from this section.
  
4. Levi the tax gatherer (5:27–39)
  - a. How did Jesus get him to follow?
  - b.√ Levi gave a meal attended by sinners. How did Jesus justify eating with such people?
  - c. How were Jesus' followers justified in eating instead of fasting?
  - d. What two illustrations did Jesus use to justify His new methods?
  - e. Give a practical lesson from this section.

**Luke 6**

1. The Sabbath (6:1–11)  
The Sabbath (seventh day of the week) was ordained by God as the sign of His covenant with the nation of Israel. It pointed backward and forward: (a) back to God's original rest after six days of creation, (b) forward to the future joyful rest of His promised kingdom (Hebrews 3–4). Israel was supposed to celebrate it with rest and worship.
  - a. What did Jesus' disciples do that the Pharisees said was not lawful?
  - b.√ What action of David's did Jesus cite to justify His disciples?
  - c.√ In the case of the man with the withered hand, Jesus showed how His attitude toward the Sabbath was different from that of the scribes and Pharisees. How did He and they show their attitudes?
  - d. Give a practical lesson from this section.
2. Read the names of the apostles aloud two or three times. Then write from memory as many as you can. (6:12–16)
3. Jesus' sermon on the level place (6:17–49)
  - a.√ Who did He say will be blessed?
  - b. Who did He say will be wretched?
  - c. Whom did He say to love and be kind to?
  - d. How did He illustrate the importance of good deeds and good words?
  - e. How did He illustrate the importance of acting upon His words?
  - f. Give at least two practical lessons from this section.

**Luke 7**

1. The centurion whose slave was dying (7:1–10)
  - a. Why did he not personally go to Jesus?
  - b.√ Jesus commended his great faith. How did he suggest that Jesus heal his servant?
  - c. Give a practical lesson from this section.
2. Raising the young man from Nain (7:11–17)
  - a. What special reason was there for Jesus to raise this young man from death? (Why was his death so hard on his mother?)
  - b. Give a practical lesson from this section.
3. John the Baptist (7:18–35)
  - a.√ What question did he send to Jesus from prison?
  - b.√ What was Jesus' twofold answer?
  - c. Who did Jesus say John was?
  - d.√ Who is greater than John?
  - e. What wrong attitude did that generation have toward John the Baptist and Jesus?
  - f. Give a practical lesson from this section.

4. The sinner-woman anointing Jesus at the house of Simon the Pharisee (7:36–50)
  - a. What did she do for Jesus?
  - b.√ Why did she love Him so much?
  - c. Give a practical lesson from this section.

## Luke 8

1. Jesus and the Twelve traveling (8:1–3)
  - a. As they traveled, what did He preach?
  - b. Where did much of their support come from?
2. The parable of the sower (8:4–15)
  - a. In the parable, what were the four soils and the results of sowing on them?
  - b.√ Why did He tell this parable?
  - c. What are the four kinds of hearers?
  - d. Give a practical lesson from this section.
3. Jesus' purpose (8:16–18): Jesus was revealing secrets about the kingdom in such a way that only a few would understand. But His goal was not to make a private society; He was "lighting a candle." For what purpose?
4. Who are Jesus' "mother and brothers"? (8:19–21)
- 5.√ How did Jesus show His authority over wind and water? (8:22–25)
6. The Gadarene man possessed with demons (8:26–39)
  - a.√ Describe the man's condition.
  - b. What did the man cry out to Jesus?
  - c. Where did Jesus let the demons go?
  - d. What resulted for the swine? the keepers? the man? the Gadarenes?
  - e.√ What commission did Jesus give the man?
  - f. Give a practical lesson from this section.
7. Jairus and his daughter (8:40–56)
  - a. Why did he beg Jesus to come to his house?
  - b. How did the woman sick twelve years get healed?  
NOTE: This woman had to overcome great fear in coming to Jesus. By God's law she was ceremonially unclean and would make anyone unclean who touched her. Jesus required her to tell what had happened. Her doing so gave testimony of her healing and the great importance of faith (Benware).
  - c.√ At Jairus' house, what did Jesus say about the now-dead girl?
  - d. How did Jesus raise her?
  - e. Give a practical lesson from this section.

**Luke 9**

- 1.√ Jesus sending out the Twelve (9:1–6): What authority and message did He entrust to them?
2. Why was Herod perplexed when he heard of Jesus' works? (9:7–9)
3. Feeding the 5,000 (9:10–17)  
This is the only public miracle recorded in all four Gospels. It shows (a) Jesus' creative power, (b) His ability to provide, (c) some of the blessing and prosperity of His coming kingdom.
  - a. When the Twelve asked Jesus to send the multitude away, what did He say?
  - b.√ Describe the process of feeding the multitude. (List four steps.)
  - c. Give a practical lesson from this section.
4. The Great Confession (9:18–27)
  - a.√ On behalf of the Twelve, Peter said who they thought Jesus was. Who?
  - b. What did Jesus now prohibit?
  - c.√ What did He predict about Himself? (four facts)
  - d. How did He warn would-be followers?
  - e.√ What did He predict about seeing the kingdom?  
NOTE: This prediction was fulfilled in the next event, which is recalled in all three Synoptics.
  - f. Give a practical lesson from this section.
5. The Transfiguration (9:28–36)
  - a. Who of the Twelve saw this?
  - b. Tell what happened (face, clothing, Moses & Elijah, cloud, voice).
  - c.√ Read Peter's later comments about this event in 2 Peter 1:15–18. What did he say it proved?
  - d. Give a practical lesson from this section.
6. The demon-possessed boy (9:37–45)
  - a. When the boy's father said that Jesus' disciples could not cast the demon out, what did Jesus say?
  - b. Why did the disciples not understand that Jesus would be "delivered into the hands of men"?
  - c. Give a practical lesson from this section.
7. Greatness and acceptability (9:46–50): What makes a person great?

At Luke 9:51 a new stage begins in Jesus' life and ministry. This stage continues to 19:27. In it Luke records many details, especially the Lord's teachings, not found in the other Gospels.

8. Beginning of the new stage in Jesus' ministry (9:51–56)
  - a.√ How does Luke characterize the new stage that begins in 9:51? (Where was Jesus going? to accomplish what?)
  - b. What mistaken attitude of James and John did He rebuke?
9. Mistaken followers (9:57–62)
  - a. Summarize the mistaken attitudes of each of the three followers in these verses.
  - b. Give a practical lesson from this section.

### Luke 10

1. The mission of the Seventy (10:1–24)
  - a.√ Where did Jesus send them?
  - b.√ With what message?
  - c. Notice how important their mission was. What would happen to cities that rejected them? (Jesus contrasted the response of cities of Israel with the response of certain cities of the past and of Gentiles.)
  - d. When the Seventy returned elated at their power, what did Jesus say they should rejoice about?
  - e. What was the special privilege of Jesus' disciples?
  - f. Give a practical lesson from this section.
2. The story of the good Samaritan (10:25–37)
  - a.√ What was the scribe's first question and Jesus' answer?
  - b.√ What was the scribe's second question and Jesus' answer?
  - c. Normally Jews and Samaritans hated each other. Yet, list five things the Samaritan in the story did for the Jew.
  - d. Give a practical lesson from this section.
3. Mary and Martha (10:38–42)
  - a. Under what circumstances did Martha become irritated at her sister?
  - b. How did Jesus correct Martha?
  - c. Give a practical lesson from this section.

### Luke 11

1. Jesus' instructions about prayer (11:1–13)
  - a.√ What brief prayer did He give to use "when you pray"? (Memorize all six petitions.)
  - b. How did He teach persistence in prayer?
  - c. How did He illustrate confidence in the Father's answers?
  - d. Give a practical lesson from this section.
2. Increasing opposition to Jesus' ministry (11:14–36)
  - a. In connection with casting a demon out of a dumb man, to what did some attribute His power?

- b.√ In refuting their conclusion, what was Jesus' argument in respect to Satan's kingdom and God's kingdom?
  - c. What would be the final condition of that generation?
  - d. Who did Jesus say would condemn that generation?
  - e. Give a practical lesson from this section.
3. The question of cleanness (11:37–54)
- a.√ When Jesus neglected to wash before a meal, the Pharisees reacted. In response, what kind of cleanness did Jesus emphasize?
  - b. What inconsistency and hypocrisy did Jesus accuse them of?
  - c. What hypocrisy did He accuse the scribes of?
  - d. How would God show what the true attitude of the scribes was?
  - e. Give a practical lesson from this section.

## Luke 12

1. Jesus' warnings and encouragements to disciples (12:1–12)
  - a. What reason did He give against hypocrisy?
  - b.√ What reason did He give not to fear man?
  - c.√ What reason did He give to confess the Son of Man?
  - d. What encouragement did He give about what to say before authorities?
  - e. Give a practical lesson from this section.
2. Parable of the foolish rich man (12:13–21)
  - a. What mistaken view of Jesus' function led Him to tell this story?
  - b. In the parable what showed that the rich man was a fool?
  - c. Give a practical lesson from this section.
- 3.√ Concerns of disciples (12:22–34)
  - a. Why should disciples not worry about food and clothing? (at least two reasons)
  - b. What should they be concerned about?
  - c. Give a practical lesson from this section.
4. Readiness (12:35–48)
  - a. What will the Master do for His alert servants?
  - b. What will the Master do for His faithful stewards?
  - c. What will the Master do for unfaithful stewards?
  - d. Give a practical lesson from this section.
5. The crisis-character of the times (12:49–59)
  - a. What two things did the Lord earnestly look for (want to happen)?
  - b. What did He say would result from His coming?
  - c. How long did they have in order to settle accounts?
  - d. Give a practical lesson from this section.

**Luke 13**

1. The need to repent (13:1–9)
  - a. What repeated words (entire verses) give a lesson to remember when others perish tragically?
  - b. God was already giving Israel extra time in which to repent. In Jesus' parable, when the fig tree owner found no fruit for three years, what did the keeper suggest?
  - c. Give a practical lesson from this section.
2. On the Sabbath day Jesus healed a woman bent double (13:10–17). What practice by farmers did Jesus use to justify doing this on a Sabbath?
3. The coming kingdom (13:18–30)
  - a.√ The background for these verses is the opposition to Jesus from Jewish leaders as seen in verses 14–17. Such opposition must have been discouraging to Jesus' disciples. No doubt they wondered how Jesus could bring the kingdom if He lacked such important support. To encourage them, He showed that small beginnings can lead to huge results. To what two things did Jesus compare the amazing growth that would result in the kingdom?
  - b. To what did He compare the fact that few are being saved?
  - c.√ By what common picture did He describe participation in the kingdom?
  - d. Give a practical lesson from this section.
4. Jesus' goal (13:31–35)
  - a. Why was He not in danger of being killed yet?
  - b. What had He often wanted to do for Jerusalem?
  - c. What would happen to Jerusalem?
  - d. Give a practical lesson from this section.

**Luke 14**

1. A meal in the home of a leading Pharisee (14:1–24)
  - a. How did Jesus justify healing a man on the Sabbath?
  - b. What humble choice did He recommend for guests at a feast?
  - c. Luke 14:7–11 is called a "parable" (v. 7). Can you give its spiritual meaning in your own words?
  - d. Whom did He suggest to invite when you make a feast?
  - e.√ In His parable about the dinner (the kingdom), who got to take part and who didn't?
  - f. Give a practical lesson from this section.
2. Counting the cost of discipleship (14:25–35)

Three times in 14:25–35 Jesus says that without certain requirements one "cannot be my disciple" (vv. 26, 27, 33). Some commentators assume that not every believer is a

disciple but that discipleship is a higher level. However, in Luke's other book, Acts, "disciples" is synonymous with—and is the most common term for—"believers" (see Acts 6:1, 2, 7; 9:1, 10, 19, 25, 26, 38; 11:26, 29; and others). If the terms are equivalent, Luke 14:25–35 gives requirements for salvation. Though salvation is free, choosing it can yet cost everything, as it did Paul (Phil. 3:8).

- a.√ What attitude must a disciple have toward close relatives and his own life?
- b. What two illustrations does Jesus give of counting the cost?
- c. What good is unsalty salt?
- d. Give a practical lesson from this section.

### Luke 15

- 1.√ What was the occasion for the three parables in Luke 15? (15:1–2)  
NOTE: All three parables show that God greatly values the lost—and rejoices when they are saved.
2. The parable of the lost sheep (15:3–7)
  - a. Why do the man and his friends and neighbors rejoice?
  - b. What does this rejoicing picture in heaven?
3. In the parable of the lost coin, what parts are the same as in the previous parable? (15:8–10)
4. Parable of the lost son (15:11–32)
  - a. What did the younger son do with his inheritance?
  - b. How did his father receive him back?
  - c. How did the older brother respond?
  - d. How did the father show his love for the older son? (15:28, 31–32)
5. Give a practical lesson from this chapter.

### Luke 16

1. Parable of the unjust steward (16:1–18)
  - a. When about to be relieved of his position, how did the steward prepare?
  - b.√ How does Jesus apply this to our stewardship of Mammon (riches)?
  - c. How did the Pharisees respond?
  - d. The last words of Luke 16:16 are misleading in the King James Version: "every man **presseth into** [the kingdom]." This presents a problem, how "every man" could be entering the kingdom that was still being preached as "near," not as *begun* (Luke 10:9, 11). But the same verb is used in Matthew 11:12 and translated in a more helpful way: "the kingdom of heaven **suffereth violence**." ("The violent," in the same verse and from the same verb, always refers to evil people.) If this meaning of the verb is chosen, what was happening to the kingdom since the time of John the Baptist?
  - e. Give a practical lesson from this section.

2. Story of the rich man and Lazarus (16:19–31)  
Jesus told this story to illustrate wrong attitudes toward money and its use. It is not historical but a parable. The common name given to the beggar (“Lazarus”) means “God has helped,” describing the situation in the parable. Not every detail in the story represents reality. For example, there is probably no communication between people in Paradise and people in torment. This fact does not weaken the case for a real hell, which is taught in many passages (Benware).
  - a.√ Describe the contrast in Lazarus’ circumstances before and after his death.
  - b.√ Contrast the rich man’s circumstances before and after his death.
  - c. Why would no one be sent to warn the rich man’s brothers?
  - d. Give two practical lessons from this section.

### Luke 17

1. Faith of others and yourself (17:1–10)
  - a. What should one avoid in regard to the faith of others?
  - b.√ Under what conditions should one forgive a brother?
  - c. How much faith is enough? more than enough? (17:6, 7–10)
  - d. Give a practical lesson from this section.
2. Cleansing of the ten lepers (17:11–19)
  - a.√ For what did Jesus commend the Samaritan?
  - b. Give a practical lesson from this section.
3. The coming of the kingdom (17:20–37)
  - a. Jesus had been saying constantly that the kingdom was near (10:9, 11). Now the Pharisees asked when it was coming (17:20). On purpose He gave an answer that would not be clear to the Pharisees. For example, “the kingdom...cometh not **with observation**” uses a word used of a doctor seeing signs in the progress of a disease. What do you think Jesus meant?
  - b.√ The words translated to say that the kingdom of God is “within you” can also mean it is “in your midst.” In what sense could a kingdom that was near also be present?
  - c. Next He warned the disciples that they would have to wait for Him. What would keep them from following false reports of His coming?
  - d. To what aspect of Noah’s day and of Lot’s day did He compare His coming?  
NOTE: In Luke 17:32–37 commentators interpret “taking” and “leaving” in opposite ways. Apparently, those taken will go to judgment; those left will enter the kingdom (Benware).
  - e. Give a practical lesson from this section.

### Luke 18

1. Parable of the unjust judge (18:1–8)
  - a. How did the widow manage to get legal protection?

- b. Accordingly, what will God do for His elect?
  - c. Give a practical lesson from this section.
- 2.√ Parable of the Pharisee and the tax-gatherer (18:9–14)
  - a. Why was the tax-gatherer justified and not the Pharisee?
  - b. Give a practical lesson from this section.
3. The disciples tried to stop people from bringing babies to Him (18:15–17). What relationship did Jesus describe between children and the kingdom?
4. The ruler who asked what he could do to obtain eternal life (18:18–30)
  - a.√ Jesus pointed out that the ruler was not careful in using what word?
  - b. When the ruler claimed to keep the commandments Jesus quoted, Jesus gave him a command he would not keep. What was it?
  - c.√ How hard is it for a rich man to enter the kingdom?
  - d. What will Jesus' followers receive?
  - e. Give a practical lesson from this section.
5. Jesus' renewed prophecy about His death and resurrection (18:31–34): How much of this did the Twelve understand?
6. The blind man at Jericho (18:35–43)
  - a. How did he get Jesus to help him?
  - b. What did he do after receiving his sight?
  - c. Give a practical lesson from this section.

## Luke 19

1. Zacchaeus (19:1–10)
  - a. Who was he?
  - b. Why did he get up in a tree?
  - c.√ When the Lord called him down to stay at his house, he realized God's love in seeking him. He repented. How did Zacchaeus demonstrate that he was saved?
  - d. Give a practical lesson from this section.
2. The parable of the nobleman (19:11–27)
  - a.√ Why did Jesus tell this parable?
  - b.√ While the nobleman went to get his kingdom, what were his slaves supposed to do?
  - c. When he returned as king, what did he do to the faithful slaves? to the worthless slave? to his enemies?
  - d. Give a practical lesson from this section.
3. Jesus' entry into Jerusalem (19:28–48). For months Jesus had been traveling toward Jerusalem. When He finally arrived, He entered in a unique and very public way.
  - a.√ How did He enter?

- b. What did the multitude of disciples call Him?
- c. When He saw the city He wept. What did He predict?
- d. What did He do in the temple? (19:45–46, 47–48)
- e. Give a practical lesson from this section.

**Luke 20**

1. The question from the religious leaders (20:1–8)
  - a.√ What question did they ask Him?
  - b.√ With what question did He answer?
  - c. Why did they not answer Him?
  - d. Give a practical lesson from this section.
2. The parable of the vineyard (20:9–19)
  - a. What did the vine-growers do when the owner wanted some produce?
  - b. What then would the owner do to the vine-growers?
  - c. Who were meant by the vine-growers?
3. Attempts to catch Jesus in what He said (20:20–40)
  - a. What was their question about taxes and His answer?
  - b. What was the Sadducees' question about the resurrection?  
NOTE: In Luke the Sadducees are mentioned by name only at 20:27. A Jewish sect including high-ranking priests and wealthy nobles, they rejected the oral law and apparently limited full Scriptural authority to just the books of Moses. They did not believe in angels, demons, resurrection, or the Messiah (Benware, p. 143).
  - c. What was Jesus' direct answer? (20:34–36)
  - d.√ What was His Scriptural proof for the resurrection?
  - e. Give a practical lesson from this section.
- 4.√ What was the question based on Psalm 110 that Jesus asked the scribes? (20:41–44)
5. In warning His disciples about the scribes, how did Jesus describe the scribes? (20:45–47)

**Luke 21**

1. The gift of the poor widow (21:1–4)
  - a. In what way was her gift more than that of all the rich?
  - b. Give a practical lesson from this section.
2. The prophetic discourse (21:5–38)
  - a. The disciples asked, “When will these things be?” What predicted things were they referring to?
  - b. What deceptions and dangers would come first? (21:8–11)

- c. “Before all these things” (v. 12) may introduce a parenthetical section about the fall of Jerusalem in AD 70. What opportunity would the disciples find during the persecution? (21:12–19)
- d. What would be the sign for Jerusalem’s desolation?
- e.√ How long would Jerusalem be trampled?
- f. After heavenly and earthly signs (21:25–26), what would they see?
- g.√ These signs would be like the leaves of trees showing that summer was near. What corresponded to summer?

NOTE: Some teach that 21:28 refers to the Rapture of believers. There are various interpretations of “this generation” that will not pass away till all is fulfilled (21:32). For example, some believe it is a future generation that will see the signs begin and end. Others believe it refers to Israel as a race. Most likely, it is the generation to which Jesus and His disciples belonged. They would see all the signs begin but not necessarily conclude. Jesus was not predicting just when the kingdom would start. Only His Father knew that (Matt. 24:36).

- h. What do disciples have to guard against as they wait?
- i. Give a practical lesson from this section.

## Luke 22

1. What explanation is given for why Judas agreed to betray Jesus? (22:1–6)
2. The Last Supper (22:7–38)
  - a. How did Peter and John know where to go to prepare the Passover?
  - b. Jesus knew He would not eat the Passover again until when? (22:15–16, 18)
  - c.√ What were His words when giving them the bread? the wine?
  - d. When they disputed about who was the greatest, what did He say the greatest should do?
  - e. What did He promise they would do in His kingdom?
  - f. Predicting Simon’s denial, what did He say He had prayed?
  - g. Their circumstances would change. What should they get now?
  - h. Give a practical lesson from this section.
3. Jesus’ prayer on the Mount of Olives (22:39–46)
  - a.√ What did He ask the Father?
  - b. How did His agony affect His body?
4. His arrest (22:47–53)
  - a. Who had come to take Jesus, according to verses 47 and 52?
  - b. To defend Jesus, what did one of His disciples do? What did Jesus do?
5. Jesus’ trial before the Jews (22:54–71)
  - a. In general, where was Peter when he denied Jesus three times?
  - b. How did those holding Jesus in custody that night treat Him?

- c.√ Only Luke gives any details about the Jewish trial after daybreak. What was their main question to Jesus?

### Luke 23

1. Jesus' trial before Pilate (23:1–25)
  - a.√ Of the three charges against Jesus, which one was accurate?
  - b. Hearing that Jesus belonged to Herod's jurisdiction, Pilate sent Him to Herod. What did Jesus answer Herod? How did Herod and his soldiers treat Jesus?
  - c. When Herod returned Jesus, what did Pilate say he had decided to do?
  - d. Whose release did the Jews cry out for?
  - e. What made Pilate decide to turn Jesus over to the will of the Jews?
  
2. Jesus' crucifixion (23:26–43)
  - a. Who carried Jesus' cross?  
NOTE: Jesus was probably weak from scourging, which often killed prisoners.
  - b. Summarize what Jesus said to the women who followed lamenting.
  - c. What two things did the soldiers do to Jesus? (23:33–34)
  - d.√ What did the rulers, soldiers, and one criminal all say about Him? (23:35, 36–37, 39)
  
3. Jesus' death and burial (23:44–56)
  - a. What did one of the criminals testify about Jesus and ask of Jesus?
  - b.√ How did Jesus answer him?
  - c. What happened to the sky and the temple?
  - d. What were Jesus' last words before He died?
  - e. What did Joseph do for Jesus?
  - f. On what day was Jesus buried?

### Luke 24

You have come to the climax of this Gospel. First, you will consider Jesus' triumph over death. Then you will look back over the entire Gospel.

The resurrection of Jesus the Messiah "permeates the entire New Testament" (Benware, p. 144). It is the foundation of the Christian faith. Luke 24 points to two main proofs of the resurrection: (a) Jesus' appearances after rising, (b) the radical change in the lives of disciples.

1. Jesus' empty tomb (24:1–12)
  - a.√ When the women from Galilee came to anoint Jesus' body and found the tomb empty, what did two men ask them?
  - b. What did the two men remind them of?
  - c. What did the other disciples think about the women's report?
  - d. Give a practical lesson from this section.

2. The two on the road to Emmaus (24:13–35)
  - a. When Jesus joined them, what did He ask?
  - b. What had they hoped Jesus would do?
  - c.√ What did Jesus say the Christ (Messiah) had to do?
  - d.√ What did He teach them?
  - e. When did they recognize Him?
  - f. What did they do after He vanished?
  - g. Give a practical lesson from this section.
  
3. Jesus' first appearance to the Eleven with others (24:36–49)
  - a.√ How did He prove He was not a spirit? (24:37–39, 41–43)
  - b.√ What did He open their minds to understand?
  - c.√ What command did He give them?
  - d. What promise did He give them?
  - e. Where did He tell them to wait for the promise? (24:49, compare 52–53)
  - f. Give a practical lesson from this section.
  
4. Jesus' ascension (24:50–53)
  - a. Where did He ascend from, and what was He doing?
  - b. How did the disciples respond?

NOTE: Though Luke begins and ends with worship in the temple, there is a big difference. The new covenant has replaced the old covenant (Benware)!
  
5. The following general outline is by Benware. Use it as a guide to look slowly through Luke. Let the person and works of Jesus the Son of Man impress you. Commit yourself to Him.

Prologue, 1:1–4

- I. The Coming of Jesus the Son of Man, 1:5 to 4:13
- II. The Ministry of Jesus the Son of Man, 4:14 to 9:50
- III. The Ministry of Jesus the Son of Man in Times of Rejection, 9:51 to 19:27
- IV. The Suffering and Sacrifice of Jesus the Son of Man, 19:28 to 23:56
- V. The Final Authentication of Jesus the Son of Man, 24:1–53

## ANSWERS

### Luke 1

1. Procedure: He investigated everything, then wrote it in order.  
Purpose: for Theophilus to know the exact truth about the things he had been taught
2.
  - a. Zacharias and Mary, John and Jesus
  - b. They were both godly and childless and feared when they saw Gabriel.
  - c. He was an old married man; she was a young virgin. He didn't believe Gabriel; she did.
  - d. turn many of the children of Israel to God, preparing them for God's salvation
  - e. The child would be a son, named Jesus, the Son of the Highest (that is, of God), to rule on the throne of His father David.
  - f. Learn these three:
    - (1) He would rule on the throne of His father David.
    - (2) He would rule over the house of Jacob (the nation of Israel)
    - (3) His kingdom would never end.
3.
  - a. "mother of my Lord"
  - b. helped Israel as He had promised Abraham and his seed
4.
  - a. that Zacharias would agree to calling him *John*
  - b. the "horn of salvation" in the house of David, that is, Jesus
  - c. salvation from their enemies so that they could serve God without fear
  - d. forgive their sins (1:77)

### Luke 2

1.
  - a. Bethlehem
  - b. because Caesar decreed that everyone register for the census in their family town, which in Joseph's case was Bethlehem
  - c. in a manger
  - d. "a Savior, who is Christ the Lord"
  - e. when He was circumcised on the eighth day
2.
  - a. a pair of turtledoves or two young pigeons
  - b. the consolation of Israel, the Lord's Christ
  - c. "Thy salvation," "a light" for Gentiles, "the glory" of Israel
  - d. Anna
3.
  - a. Nazareth
  - b. sitting among the teachers in the temple, listening, asking questions, and answering
  - c. "Why were you looking for me? Didn't you know that I had to be in my Father's house?"
  - d. wisdom, stature, favor with God, favor with men
4. Here are two of the possible lessons you may have written down:
  - (a) God can use a hateful requirement like a Roman census to position His people to fulfill His purposes. (2:1-5)
  - (b) May the poor be encouraged; God's greatest gift was to a poor family in humble circumstances. (2:7)

### Luke 3

1.
  - a. in the country by the Jordan River (3:3)

- b. the baptism of repentance for the forgiveness of sins (3:3)
  - c. the way of the Lord, the salvation of God (3:4–6)
  - d. execute God’s wrath (cutting down bad trees, separating chaff from wheat)  
baptize with the Holy Spirit and fire (3:7, 9, 16, 17)
  - e. those who have extra: share clothing and food (3:11)  
tax-gatherers: collect only what the law states (3:12–13)  
soldiers: not do violence, not accuse falsely, be content with wages (3:14)
  - f. apparently because John reproved him for living with his brother’s wife and committing other evils (3:19–20)
2. The Holy Spirit descended on Him bodily like a dove. The Father said, “Thou art my beloved Son; in thee I am well pleased.” (3:22)
  3.
    - a. Joseph
    - b. Adam and God (3:23, 38)

**Luke 4**

1.
  - (a) First temptation: to make a stone into bread. Answer: Man is to live by every word from God, not just by bread.  
NOTE: Making bread would cut short the test God had assigned.
  - (b) Second temptation: to worship the devil in order to receive the kingdoms of the world. Answer: Man is to worship only God.
  - (c) Third temptation: to throw Himself off the temple and let the angels preserve Him.  
Answer: Man is not to tempt God (that is, take risks that force God to intervene). (4:3–12)
2. Here are some of the possible lessons you may have written down.
  - (a) If repentance is genuine, there will be fruits to prove it. (3:8)
  - (b) Some of the fruits of repentance will be generosity, honesty, and contentment. (3:10–14)
  - (c) We should warn people that Messiah will separate the wheat from the chaff and reward both. (3:9, 17)
  - (d) Since Jesus quoted Scripture to meet each temptation, I also need to know Scripture by heart. (4:4, 8, 12)
3.
  - a. The Speaker is anointed with God’s Spirit and sent to preach good news and bring deliverance. (4:18–19)
  - b. that no prophet is accepted in His own country and that only foreigners—no Israelites—were helped by Elijah and Elisha (4:23–29)
4.
  - a. in Capernaum, casting an unclean demon out of a man (4:31, 33, 35)
  - b. that He was the Holy One of God (who could destroy demons) (4:34)
  - c. The people were astonished at the power of Jesus’ word.
5.
  - a. He took away a great fever by rebuking it. (4:38–39)
  - b. because they knew He was the Christ, the Son of God (4:41)
  - c. because He had to preach the kingdom of God to other cities (4:42–43)

**Luke 5**

1.
  - a. He said they had fished unsuccessfully all night—but would try again, to please Jesus. (5:4–5)
  - b. He asked Jesus to depart from him because he was sinful. (5:8)
  - c. that from then on they would catch men (5:10)
  - d. Here is a possible lesson: Whatever we are experts at, Jesus is more expert. (5:4–5)
2.
  - a. by touching him and saying, “I will, be thou clean” (5:13)
  - b. to show himself to the priest and offer the sacrifice Moses commanded (5:14)
  - c. (your answer)
3.
  - a. those who brought him let him down, with his couch, through the tiling on the roof (5:19)
  - b. that his sins were forgiven, by making him get up and carry his couch home (5:20–25)
  - c. (your answer)
4.
  - a. Jesus went to Levi’s place of business and told him, “Follow me.” (5:27–28)
  - b. He said that sick people need doctors. (5:30–32)  
NOTE: Pharisees were also sick but would not acknowledge it (Benware).
  - c. They were like the groom’s special friends, who do not fast while the groom is with them. (5:33–35)
  - d. New cloth must not patch an old garment; new wine must be put in new wineskins. (5:36–38)
  - e. Here are two possible lessons: Thank God that Jesus was willing to associate with sinners in order to help them—and so should we. (5:30–32)  
If Christians copy the practices of a non-Christian religion, they can make both worse. (5:36–38)

**Luke 6**

1.
  - a. They pulled off the heads of grain in order to eat them. (6:1–2)
  - b. When hungry, David and his men ate showbread, which only priests were supposed to eat. (6:3–4)
  - c. Jesus showed His attitude by healing the man. They showed theirs by watching Jesus to find something against Him, then by plotting against Him. (6:7–11)
  - d. Here is a possible lesson: Normally it was unlawful for non-priests to eat showbread, but some laws take precedence over others. (6:3–4)
2. Simon, Andrew, James, John, Philip, Bartholomew (Nathaniel), Matthew, Thomas, James the son of Alphaeus, Simon Zelotes [the Zealot], Judas the brother [son] of James, Judas Iscariot (6:14–16)
3.
  - a. His disciples, who were poor, hungry, weeping, and persecuted for His sake (6:20–23)  
NOTE: The reason they will be blessed is that they belong to Him.
  - b. the rich, full, who laugh and have everyone’s favor (6:24–26)
  - c. enemies, who treat you wrong (6:27–36)
  - d. by the fact that a tree is judged by the fruit it produces (6:43–45)

- e. by comparing those who hear Him to men building houses; acting or not is like digging a foundation or not (6:47–49)
- f. Here are some possible lessons:
  - (a) God’s coming kingdom belongs to Jesus’ disciples, who are now poor, hungry, sorrowful, and misfits. (6:20–23)
  - (b) As God’s children, our distinction is to love our enemies as He loves His. (6:27–36)
  - (c) Just hearing Jesus is not wisdom; obeying is. (6:47–49)

**Luke 7**

1.
  - a. because he did not consider himself worthy (7:6–7)
  - b. by saying the word (at a distance) (7:7)
  - c. Here is a possible lesson: This centurion’s humility is an example of true greatness. (7:3, 6–7)
2.
  - a. His mother was a widow, and he was the only son. (7:12, 13)
  - b. Here is a possible lesson: This temporary conquest of death shows what Jesus will some day do permanently and for all His people. (7:14–15)
3.
  - a. “Art thou he that should come? or look we for another?” (7:19–20)
  - b. (1) to tell John the miracles and preaching they saw and heard; (2) to tell him that one was blessed if he was not offended in Jesus (7:22–23)
  - c. more than a prophet—God’s messenger to prepare God’s way (7:26–28)
  - d. “he that is least [that is, everyone] in the kingdom of God” (7:28)  
NOTE: This contrast implies that John is not in the kingdom. Why not? Simply because it has not begun; it is still future. In that marvelous kingdom even John will be far greater than he was. Notice that Jesus makes a similar contrast in 20:34–36, similarly using present tense verbs to speak of the future. There He contrasts those of “that [future] age and the [future] resurrection” to those of “this [present] age” (NASB).
  - e. Neither John nor Jesus was acceptable to them. (7:31–34)
  - f. Here is a possible lesson: In the coming kingdom even the least of us will be greater than John was. (7:28)
4.
  - a. She washed His feet with her tears, wiped them with her hair, kissed them, and anointed them with ointment she brought. (7:37–38)
  - b. because she was forgiven much (7:41–47)  
NOTE: She was not forgiven because she loved. Instead, being forgiven produced the love that brought her to honor Jesus (Benware).
  - c. Here is a possible lesson: If we realized how great was our sin for which He forgave us, we would love Him more. (7:41–43, 47)

**Luke 8**

1.
  - a. the good news of the kingdom of God (that is, that it was near and how to prepare for it) (8:1)
  - b. from the possessions of women who accompanied them (8:3)
2.
  - a. (1) “by the way side”—soil men walked on (that is, on the path); seed eaten by birds

- (2) “upon a rock”—thin soil over rock; seed withered as soon as it sprang up
- (3) “among thorns”—seed choked by the thorns
- (4) “good ground”—seed bore fruit a hundredfold (8:5–8)
- b. because it was a way for the disciples to know the mysteries (secrets) of the kingdom without others understanding them (8:9–10)
- c. (1) those who hear but the devil takes away the word
- (2) those who receive the word with joy (for a while believe) but have no root and fall away in time of temptation
- (3) those who are choked with cares, riches, and pleasures, and bring no fruit to perfection
- (4) those who, with an honest and good heart, keep the word and bring forth fruit with patience (8:12–15)
- NOTE: Only the last group—those who produce fruit—will be saved.
- d. Here is a possible lesson: The Lord does not reveal His secrets to those who reject Him. (8:8, 10)
- 3. to set it in a public place so that all could see the light (8:16–17)
- 4. those who hear God’s word and do it (8:21)
- 5. by rebuking them—and their obeying Him—in a storm on the lake (8:24–25)
- 6. a. He wore no clothes, lived in the tombs, was often bound with chains but broke them, had many demons. (8:27, 29, 30)
- b. “What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.” (8:28)
- c. into a nearby herd of swine (8:32–33)
- d. The swine rushed into the lake and were drowned. The keepers fled and told—in the city and country—what had happened. The man sat at Jesus’ feet, clothed and in his right mind. The Gadarenes, fearful, asked Jesus to leave. (8:33, 34, 35, 37)
- e. to return home and tell what great things God had done for him (8:38–39)
- f. Here is a possible lesson: The more power the devil has over a person, the less human he makes him. (8:27–30)
- 7. a. because his only daughter was dying (8:41–42)
- b. by touching the border of Jesus’ garment with faith (8:43–44, 47–48)
- c. “She is not dead, but sleepeth.” (8:52)
- NOTE: Some suggest that Jesus meant this literally, that she was not really dead. Instead, **to someone with His power** death was like sleep. To others, it was truly death. “Knowing that she was dead” does not hint that they were mistaken. When restored, “her spirit returned” to her (Benware).
- d. He took her by the hand and called, “Maid, arise.” (8:54)
- e. Here is a possible lesson: To the Lord, death is not death, but sleep. (8:52)

## Luke 9

- 1. authority over all demons and authority to heal diseases  
message: the kingdom of God (the gospel) (9:1, 2, 6)
- 2. because some thought Jesus was John, whom Herod had killed, risen from the dead, but there was no agreement (9:7–9)

3. a. "Give ye them to eat." (9:12–13)  
 b. Learn these four steps:  
 (1) They had the people sit down in groups of fifty.  
 (2) Jesus took the bread and fishes, which He blessed.  
 (3) He divided them among the Twelve to distribute.  
 (4) After all ate and were filled, the leftovers were gathered into twelve baskets. (9:14–17)  
 c. Here is a possible lesson: In the future kingdom our Lord will provide for all needs, with plenty left over. (9:16–17)
4. a. the Christ of God (that is, God's anointed one, the promised King) (9:20)  
 b. to tell that He was the Christ (9:21)  
 NOTE: At this point the people would have taken it as a political and military claim. Jesus had already done enough signs to prove who He was (Benware).  
 c. Learn these four: that He must suffer, be rejected, be slain, and be raised the third day. (9:22)  
 d. His followers must be willing to follow Him without shame even to death. (9:23–26)  
 e. that some then present would see the kingdom before they died (9:27)  
 f. Here is a possible lesson: Just as the Messiah had to suffer before He could reign, so must we. (9:22–24)
5. a. Peter, James, and John (9:28)  
 b. The following facts are from verses 29–35:  
 As He prayed His face changed. Peter said it would be good to build  
 His clothing was glistening white. three tents there for Jesus, Moses,  
 Moses and Elijah appeared and spoke and Elijah.  
 with Him about His coming death in Jerusalem. A cloud covered them and a voice said,  
 "This is my beloved Son: hear him."  
 NOTE: Moses, Elijah, and Jesus probably talked about more than His death. The Greek word is *exodon*, the same word applied to Israel's exodus from Egypt. It probably referred to Jesus' being "taken up to heaven," mentioned in 9:51.  
 c. that the Lord Jesus' power and (second) coming are not fables (2 Pet. 1:16)  
 d. Here is a possible lesson: We can be sure the Lord will return in glory to rule. (9:27–29)
6. a. "O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither." (9:41)  
 b. It was hidden from them. (9:45)  
 c. (your answer) After this there will sometimes be no recognition of this question in the answer section.
7. being Jesus' representative (even receiving a child in Jesus' name is like receiving Jesus) (9:48)
8. a. as Jesus' going to Jerusalem to be "received up" (into heaven) (9:51, 53)  
 b. They wanted to destroy a village of Samaritans who refused to receive Jesus as He headed for Jerusalem. (9:52–56)
9. a. (1) One wanted to follow without realizing that Jesus had no home.

- (2) One wanted to wait until his father was dead and buried.
- (3) One wanted to go back for farewell parties with friends.
- b. Here is a possible lesson: Following Jesus is our highest priority but does not guarantee comfort. (9:57–58)

**Luke 10**

1.
  - a. everywhere He would later go (on His way to Jerusalem) (10:1)
  - b. “The kingdom of God has come near you.” (10:9, 11)
  - c. Cities that rejected Jesus’ messengers would be punished more severely in the judgment than wicked Gentile cities like Sodom, Tyre, and Sidon. (10:12–14)
  - d. that their names were written in heaven (10:17–20)
  - e. knowing God’s truth and knowing the Father through the Son (10:21–24)  
NOTE: Has the Father given you this privilege?
  - f. Here is a possible answer: The greatest sin, to be punished most severely, is to reject God’s light. (10:12–15)
2.
  - a. “What shall I do to inherit eternal life?”  
Jesus’ answer: Obey the law, that is, love God supremely and your neighbor as yourself. (10:25–28)
  - b. “Who is my neighbor?”  
Jesus’ answer: the illustration of the Good Samaritan (10:29–37)
  - c. When he saw him, he had compassion and went to him.  
He treated his wounds.  
On his own beast he took him to an inn and cared for him.  
The next day he gave the innkeeper money to take care of the man.  
He promised to repay anything additional the innkeeper had to spend.
  - d. Here is a possible lesson: Consider as neighbor, whom you must love, anyone whose serious need you can meet. (10:36–37)
3.
  - a. She was left with all the work while Mary sat at Jesus feet. (10:39–40)
  - b. He told Martha that she was worried about many things but that Mary had chosen something more important and lasting. (10:41–42)  
NOTE: We will never find anything more important than communion with Him.
  - c. Here is a possible lesson: Doing things for the Lord is not as important as listening to the Lord. (10:39–42)

**Luke 11**

1.
  - a. “Our Father which art in heaven . . . deliver us from evil” (Learn all six petitions, 11:2–4.)
  - b. by telling a story about a man who got bread to feed a late-night guest by persisting in asking another friend for it (11:5–10)
  - c. by reminding that even earthly fathers give good gifts (11:11–13)
  - d. Here is a possible lesson: Praying the model prayer the Lord gave us will please Him and remind us of what is most important. (11:1–2)
2.
  - a. to Beelzebub, the chief of the demons (11:14–15)

NOTE: Alva McClain explains this unpardonable sin (reported by Benware, pp. 92–93). Some of the Jews committed it after admitting the genuineness of Jesus' miracles, which had been foretold in Scriptures. After that admission, they charged Him with having done those miracles by the powers of hell. Thus, they ascribed wickedness to their own Messiah, cutting off their only path to salvation.

- b. If Jesus' power against demons were from Satan, Satan would be destroying his own kingdom. But if His power was from God, then God's kingdom had come upon them. (11:17–20)

NOTE: This did not mean that God's kingdom was actually established on earth in Jesus' ministry. Though its power was present, its establishment was only "near" (10:9, 11).

- c. worse than at the beginning (11:24–26)  
 d. the queen of the south (Queen of Sheba?) (11:31)
3. a. inward (or spiritual) cleanness (11:39–41)  
 b. giving great importance to insignificant and external matters while failing to obey the more important commands (11:42–44)  
 c. loading burdens on others that they themselves would not help carry (11:46)  
 d. He would send them prophets and apostles that they would kill and persecute. (11:49)  
 e. Here is a possible lesson: The outward appearance of holiness is much less important than inward holiness. (11:38–40)

## Luke 12

1. a. Everything hidden will be brought to light. (12:1–3)  
 b. Man can only kill the body; God can both kill and cast into hell. (12:4–5)  
 c. The Son of Man will confess before the angels the one who confesses Him. (12:8–9)  
 d. When the time comes, the Holy Spirit will teach us what to say. (12:11–12)  
 e. Here is a possible lesson: A person who lets himself fear men instead of God will probably be guilty of hypocrisy, trying to hide what he is and to appear as something else. (12:1–2)
2. a. the view that He was a judge of earthly matters at that time (12:13–15)  
 b. The rich man made plans without considering God and as though his future was assured. After all his preparation he died before enjoying his riches. (12:16–21)  
 c. Here is a possible lesson: Accumulating things you do not need can add nothing to your life but may keep you from honoring God. (12:13–21)
3. a. Their heavenly Father, who cares for the needs of birds and flowers, can certainly provide for the needs of His children. (12:22–34)  
 Worrying achieves nothing. (12:25–26)  
 They should be concerned about more important things. (12:29–31)  
 b. the kingdom of God (12:31)
4. a. He will serve them at the banquet. (12:35–38)  
 b. make them rulers over all His possessions (12:42–44)  
 c. cut them in pieces, cast them in with unbelievers, and have them beaten (12:45–48)  
 d. Here is a possible lesson: Of the Lord's supposed "servants," those who live only for themselves will end up with other unbelievers. (12:45–46)

5. a. a fire on the earth and a baptism (His death) for Himself (12:49–50)
- b. a division among people, even in families (12:50–53)
- c. not long, the time it took to get to the judge’s court (12:58–59)

**Luke 13**

1. a. “Except ye repent, ye shall all likewise perish.” (13:3, 5)
- b. one more year of cultivation and fertilizing, then—if there were no good results—cut it down (13:8–9)
2. They loose and water animals on the Sabbath. (13:15–16)
3. a. to a mustard plant growing from a tiny seed; to yeast spreading in a large amount of dough (13:19, 21)  
Note: The Lord had often referred to the kingdom as future and would do so again in the next verses (28, 29). Accordingly, in these parables the kingdom is not the seed or the yeast but the tree and the fully leavened dough.
- b. to a narrow gate at which, once locked, many will not be admitted (13:23–25)
- c. many coming from all parts of the world to sit down (at the feast) with Abraham, Isaac, and Jacob in the kingdom (13:28–29)
- d. Here is a possible lesson: God’s mighty worldwide kingdom will result from an insignificant beginning. (13:18–21)
4. a. because He was not in Jerusalem, where prophets were always killed (13:31–33)
- b. gather the people of Jerusalem (“thy children”) as a hen gathers her chicks for safety (13:34)
- c. Her house (temple) would be left desolate, and she would no longer see the Lord until ready to repent. (13:35)
- d. Here is a possible lesson: Many who saw and heard Jesus—and who know about Him now—will be shut out by Him from the kingdom. (13:24–30)

**Luke 14**

1. a. He argued that if it is right to pull an animal out of a ditch, it is certainly right to heal a person. (14:5)
- b. to take the lowest place (14:8–10)
- c. Probably you decided that the Lord was not warning just against seeking honor at a feast but also against exalting yourself in all of life. God Himself will exalt those who humble themselves before Him.
- d. the poor, lame, maimed, blind; that is, those who could not invite you to a feast and pay you back (14:12–14)
- e. The poor, maimed, crippled, and blind—that is, outcasts—took part, while the original invited ones did not. (14:21–24)
- f. Here is a possible lesson: Flimsy excuses for not accepting God’s invitation are an insult to God. (14:16–24)
2. a. He must not put them before the Lord; in comparison to loving and obeying the Lord he must “hate” them. (14:26)
- b. The builder must reckon the cost before starting to build.  
A king must be sure his army is big enough before going into battle. (14:28–32)

- c. It is worthless. (14:34–35)

### Luke 15

1. The Pharisees and lawyers resented the fact that Jesus received and ate with tax collectors and sinners.
2.
  - a. because he has found his one lost sheep (15:5–6)
  - b. rejoicing over one sinner who repents (15:7)
3. One of many is lost; the owner seeks diligently until it is found; the owner and friends rejoice.
4.
  - a. got his father to give it to him (which was an insult), gathered it together (converted it into cash), then wasted it in wild living (15:12–14)
  - b. He saw him from a distance, had compassion, ran to him and showed affection, dressed him in honor and ordered a celebration. (15:20–24)
  - c. with anger, refusing to go in (15:28–30)  
NOTE: Like his younger brother, he insulted his father and did not understand his father's love. He was just as lost, though in the house (Benware).
  - d. He went out to him (15:28), reminded him that he always had access to the father and owned the father's estate (15:31), pleaded that it was right to celebrate his brother's recovery (15:32).
5. Here is a possible lesson: A person can have access to all of God's love and goodness yet have a heart that is far from Him and miserable. (15:28–32)

### Luke 16

1.
  - a. He quickly reduced the debts owed to his lord, thereby making the debtors feel obligated to help him when he would be in need of help. (16:2–7)
  - b. We should use riches to win to the Lord people who will therefore welcome us into everlasting dwellings (in the kingdom). (16:9)  
NOTE: Jesus contrasts the “least” to the “much” (v. 10), “mammon” to “true riches” (v. 11), and “that which is another man's” to “that which is your own” (v. 12). In each case the less important thing belongs to this age; the more important belongs to the coming kingdom.
  - c. Since they were covetous, they insulted Him. (16:14)
  - d. Men were doing the kingdom violence (by the way they treated John and Jesus).
  - e. Here are two possible lessons:  
You should look ahead and use the riches under your control to make friends who will share eternity with you. (16:9)  
Present riches are really not yours and are little in comparison with those you can be given in the kingdom. (16:10–12)
2.
  - a. before: poor, beggar, covered with sores, too weak to keep dogs away  
after: safe in Abraham's bosom (16:20–22, 25)
  - b. before: rich, well-fed, richly dressed, never helped Lazarus  
after: tormented in hell, wanted Lazarus to help him (16:19, 21, 23–25)
  - c. Because it would do no good. If they would not respond to the law and the prophets, which they had, they would not respond to someone from the dead. (16:27–31)

- d. Here are some possible lessons:  
Neither riches nor poverty prove how one is related to God. (16:19–22)  
After death there will be comfort for the godly and torment for the spiritually  
unconcerned. (16:22–23)  
Even seeing one returned from the dead would not make a person repent who refuses  
to hear God’s Word. (16:27–31)

**Luke 17**

1.
  - a. avoid offending (causing to stumble) (17:2)
  - b. if and as often as he repents (17:3–4)
  - c. Faith the size of a mustard seed is enough. There is never more than enough faith; we never become profitable to God.
2.
  - a. because he returned giving thanks and glorifying God (17:15–18)
3.
  - a. You probably said that the kingdom will not come in stages but all at once.
  - b. While near in the sense that it was not in operation yet, it was present in the person of the King.
  - c. remembering that His coming will be like lightning—fast and apparent to everyone (17:22–24)
  - d. to the world’s going on unaware of coming judgment until suddenly it was too late to prepare (17:26–30)
  - e. Here is a possible lesson: Our efforts do not bring the kingdom little by little; it will come suddenly when Jesus returns. (17:20–21, 23–24)

**Luke 18**

1.
  - a. She came to the judge over and over asking for help. (18:3–5)
  - b. He will avenge them speedily. (18:7–8)
  - c. Here is a possible lesson: If it is right to pray persistently to an unjust judge, how much more to God. (18:1–8)
2.
  - a. The tax-gatherer was humble, recognizing his sin and unworthiness to approach God. The Pharisee did not recognize his sin, considering himself better than others. (18:11–14)
  - b. Here is a possible lesson: God justifies those who cry to Him as sinners, not as good. (18:10–14)
3. He said the kingdom belongs to those like children (18:16) and that only those who receive it as children will enter (18:17).  
NOTE: What is this childlike faith required to enter the coming kingdom? At least it seems to include complete trust in God and what He has said.
4.
  - a. “good” (18:19)
  - b. Jesus told him to sell everything he had and give it to the poor, and then come and follow Him. (18:22–23)
  - c. harder than for a camel to go through a needle’s eye (18:24–25)
  - d. much more than they left behind to follow Him, and eternal life in the world to come (18:29–30)

- e. Here is a possible lesson: Riches can be a great obstacle to gaining eternal life. (18:24–25)
- 5. none of it (18:34)
- 6. a. He kept crying out, “Son of David, have mercy on me” until Jesus called him to Himself. (18:38–41)
- b. He followed Jesus, glorifying God. (18:43)

**Luke 19**

- 1. a. a chief tax collector (19:2)
- b. Since he was short and could not see over the crowd, he climbed into a tree in order to be able to see Jesus. (19:3–4)
- c. He told Jesus he would give half of everything he owned to the poor. Also, if he had cheated anyone, he would pay back four times the amount. (19:8–9)
- d. Here is a possible lesson: Helping the poor and making restitution to the wronged may be evidence of salvation. (19:8–9)
- 2. a. because he was near Jerusalem and the people thought the kingdom of God would immediately appear (19:11)
- b. use his money to earn more money for him (19:12–13)
- c. He rewarded the faithful slaves (with authority in the kingdom). (19:16–19)  
He took from the worthless slave what he had originally given him. (19:22–26)  
He put his enemies to death. (19:27)
- d. Here is a possible lesson: While we wait for the King and His kingdom, our duty is to faithfully invest for Him. (19:12–13)
- 3. a. riding a colt (which walked on the disciples’ cloaks) (19:35)
- b. the King that comes in the name of the Lord (19:38)
- c. that Jerusalem’s enemies would lay siege to the city and utterly destroy it and its inhabitants (19:41–44)
- d. He threw out those who sold and bought, then taught there daily.

**Luke 20**

- 1. a. by what authority He did what He did—or who gave Him authority (20:1–2)
- b. whether John’s baptism was from heaven or from men (20:3–4)
- c. because (1) if they acknowledged that John’s authority was from heaven, their disbelief of John would be disbelief of God, but (2) if they said it was from men, the people would stone them (20:5–6)
- 2. a. They mistreated and cast out his servant-messengers. Finally they cast out and killed his son, the heir. (20:10–15)
- b. destroy them and give the vineyard to others (20:15–16)
- c. the chief priests and scribes (that is, the leaders of Israel) (20:19)
- 3. a. If it was lawful or not to pay taxes to Caesar. He answered by getting them to recognize that Caesar’s image and printing were on their money. Therefore, they should give to Caesar what belongs to Caesar and to God what belongs to God. (20:22–25)

- b. If a woman was successively married to seven brothers, whose wife would she be in the resurrection? (20:28–33)
  - c. In the resurrection (which takes place in the age to come), there will be no marriage relationships nor death. (20:34–36)
  - d. Moses called God the God of Abraham, Isaac, and Jacob long after their deaths. Since God is not the God of the dead, this means that He will raise them. (20:37–38)  
NOTE: This is more than proof of survival after death. It proves bodily resurrection. God must raise such people in order to fulfill His promises to them, such as, giving them the Promised Land.
  - e. Here are two possible lessons:  
Since God requires that we pay them, it is sinful to cheat on taxes to government. (20:25)  
We can be confident that in order to fulfill His promises God will raise us from the dead. (20:37–38)
4. How could David call his descendant, the Messiah, his Lord?
5. They love honor from men; they defraud widows even while making long prayers.

**Luke 21**

- 1. a. The rich gave out of their abundance (keeping plenty); she gave all she had to live on. (21:3–4)
- b. Here is a possible lesson: The value of an offering depends in part on what it costs me to give it. (21:3–4)
- 2. a. the destruction of Jerusalem (21:6–7)
- b. many false Messiahs, wars, earthquakes, famines, plagues, fearful sights, signs in the heavens
- c. to testify for the Lord, even to kings and rulers
- d. armies surrounding it (21:20)
- e. until the times of the Gentiles (that is, the nations) are completed (21:24)
- f. the Son of Man coming in a cloud with power and glory (21:27)
- g. the kingdom of God
- h. becoming so occupied with lusts and cares of this life that they are unprepared for the Lord's coming (21:34–36)
- i. Here is a possible lesson: As the world gets worse, I should rejoice because redemption is closer. (21:28, 31)

**Luke 22**

- 1. Satan entered Judas. (22:3)
- 2. a. Jesus told them that after entering the city they would see a man bearing a water pitcher. They should follow this man into a house, then ask the owner where the guest room was in which Jesus and His disciples would eat. (22:9–12)
- b. until the kingdom of God
- c. “This is my body which is given for you: this do in remembrance of me.” (22:19)  
“This cup is the new testament [covenant] in my blood, which is shed for you.” (22:20)

- NOTE: “This is my body” clearly means “This represents my body.” His body was present when He said it. It is as though He pointed at a picture and said, “This is Me.”
- d. He should be like the younger, like the one who serves. (22:25–27)
  - e. eat and drink at His table; sit on twelve thrones judging the twelve tribes of Israel (22:30)
  - f. that Simon’s faith not fail (so that when converted he could strengthen his brethren) (22:31–32)
  - g. a purse, a scrip (bag), a sword (22:36)  
NOTE: As seen in the next paragraphs, the sword was probably not a literal sword but preparation for spiritual struggle.
  - h. Here are some possible lessons:  
I am thankful that through His blood Jesus has provided a new covenant. (22:20)  
Like Jesus I should seek to serve rather than be served. (22:26–27)  
Just as the Lord foresaw Peter’s denial yet did not reject him, He will sustain me when I stumble. (22:31–34)
3.
    - a. if God was willing, to remove Jesus’ cup (His approaching death) (22:42)
    - b. He sweated what seemed to be blood (in spite of the cold—v. 55). (22:44)  
NOTE: Only Luke records this fact—and the angel’s help.
  4.
    - a. a multitude, including Judas, the chief priests, captains of the temple, and elders
    - b. With his sword he cut off the right ear of the high priest’s servant. Jesus touched the servant’s ear and healed him. (22:49–51)
  5.
    - a. in the courtyard of the high priest’s house (22:54–55)
    - b. mocked Him, smote Him, blindfolded Him, hit His face and told Him to prophesy, said many other insults (22:63–65)
    - c. if He was the Messiah, the Son of God (22:67, 70)

**Luke 23**

1.
  - a. that He was Christ (Messiah), King of the Jews (23:2–3)
  - b. He said nothing (23:9). Herod and his soldiers treated Jesus with contempt and mocked Him (dressed Him in a gorgeous robe, 23:11).
  - c. chastise Him and release Him (23:16, 22)
  - d. Barabbas, a rebel and murderer (23:18–19)
  - e. the insistent demands of the crowd and the chief priests (23:23)
2.
  - a. Simon, a Cyrenian (23:26)
  - b. Jesus said not to weep for Him but for themselves and their children, because of what was to come. (23:28–31)
  - c. They crucified Him between criminals and gambled for His clothing.
  - d. that if He was Messiah, He should save Himself
3.
  - a. He said that Jesus had done nothing wrong and asked Jesus to remember him when He came into His Kingdom. (23:41–42)
  - b. “Today shalt thou be with me in paradise.” (23:43)
  - c. The sun was darkened, and the veil of the temple was torn in two. (23:44, 45)
  - d. “Father, into thy hands I commend my spirit.” (23:46)

- e. Joseph asked for Jesus' body, took it down, wrapped it in linen, and laid it in a new tomb. (23:52–53)
- f. Friday (23:54)

**Luke 24**

- 1.
  - a. why they were looking for the living among the dead (24:5)
  - b. of Jesus' prediction, while still in Galilee, of His death and resurrection (24:6–7)
  - c. They didn't believe it. (24:11)
- 2.
  - a. He asked what they were talking about. (24:17)
  - b. redeem Israel (24:21)
  - c. He had to do all that the prophets had said, including suffering and entering His glory. (24:25–26)
  - d. the things written in all the Scriptures about Himself (24:27)
  - e. when He blessed bread, broke it, and gave it to them (24:30–31)
  - f. They returned quickly to Jerusalem and told their story to the Eleven. (24:33–35)
  - g. Here is a possible lesson: It is important to believe everything the Bible affirms. (24:25)
- 3.
  - a. by telling them to handle Him and by eating food in their presence
  - b. the Scriptures that told about Him (24:44–45)
  - c. to preach repentance and forgiveness of sins in His name among all nations, beginning at Jerusalem (24:46–48)
  - d. the promise of His Father (that is, the Holy Spirit), which He would send to give them power (24:49)
  - e. in Jerusalem
  - f. Here is a possible lesson: Jesus' resurrection body was physical as well as spiritual; ours will be physical too. (24:37–39)
- 4.
  - a. from Bethany, blessing them (24:50–51)
  - b. They worshipped Him, then returned to Jerusalem, where they continued praising God in the temple. (24:52–53)
  - c. Here is a possible lesson: Our highest response to knowing Christ should be the same as that of the early believers: worship and praise. (24:52–53)