

LUKE

INTRODUCTION

I. AUTHOR

The author does not identify himself for the simple reason that the recipient of the book, "most excellent Theophilus", obviously knew who was writing him.

Inasmuch as ACTS was written to him also, as a continuation of the "former treatise", the book of LUKE, (Acts 1:1), the author of the one is most likely the author of the other.

The author of ACTS includes himself in certain trips and activities by using the first-person, plural, pronoun, "we" (starting at Acts 16:10,17; then discontinuing until Paul returns to Macedonia, but then continuing on in the main, until the close of ACTS, 20:6 y sig.; the writer accompanies Paul to Rome, 27:2ff, and is with him until the end of the two-year period of imprisonment mentioned in 28:30).

Of the known traveling companions of Paul (as mentioned in other N. T. books: Timothy, Aristarchus, Mark, Epaphras, Demas, Jesus Justus) by the process of elimination we are left with Luke as the one of the "we" passages who most likely authored the book.

The internal evidence in LUKE points to Luke, "the beloved physician" (Col. 4:14), and companion of Paul, as the author of the book, for:

1. he expresses a physician's viewpoint in 8:43 (compare Mk. 5:25,26).
2. he, being a Greek, would naturally use Greek expressions ("barbarian", 28:2, which meant a non-Greek-speaking person).
3. there is evidence of secular learning in the author's style of writing, and Luke was certainly an educated Greek.

The external evidence (testimony of writers close to the first century, Justin Martyr, Tatian, Marcion, Tertullian) points to Luke as the author of LUKE.

II. ABOUT LUKE

Luke is first made known to us when he is found with Paul at Troas (Acts 16:10) and goes with him to Philippi (v.11,12). This would be about A.D. 51 or 52. We see him again with Paul, when on the third preaching trip of Paul from Antioch he joins Paul in Philippi and travels with him to Palestine (about A.D. 58). Although no mention is made of him during the two years of Paul's imprisonment at Cesarea, he is in company with Paul on the trip to Rome (about A.D. 60) and is at Rome for the following two years.

Luke, like Mark, was not among the original disciples of Christ.

The passages which mention the name of Luke: Col. 4:14; Phile. 24; 2 Tim. 4:11.

III. THE TIME OF ITS WRITING

Obviously it was written before ACTS (see Acts 1:1, the "former treatise" being LUKE), and before the two years' imprisonment of Paul (Acts 28:30, about A.D. 63) because ACTS abruptly ends here, indicating that Luke wrote ACTS about this time).

A number of years had passed since the crucifixion of Christ, for others had had time to write about the life of Christ on earth (LUKE 1:1) and the gospel had reached the Gentile world, of which Theophilus was one.

A median date would be about A.D. 60.

IV. THE PLACE OF ITS WRITING

There is nothing on which to base a conclusion except in the realm of guess-work. Different places have been suggested, but none is conclusive at all. It is safe to say that Luke, a Gentile, wrote this book somewhere in the Gentile world as one who worked among Gentiles.

V. THE PURPOSE OF THE BOOK

Ver. 4 tells us: to give certainty to the teachings concerning the life of Christ which Theophilus had learned. As a result, all other readers have a fuller statement of the life of Chr-

ist than at that time was available. LUKE gives us the narration of events and teachings of Christ not mentioned in the other three "gospels".

VI. CONTENT OF THE BOOK

Luke wrote principally for a Gentile (and by God's Providence for all readers), emphasizing the work of Christ as the "son of man", the Savior of the world (19:10). His genealogy goes back to Adam (3:38).

VII. INSPIRATION

Luke did not acquire his information from personal observation, but from "eyewitnesses and ministers of the word". Because of a particular need which Theophilus had, Luke wrote this book. He was guided by the inspiration of the Holy Spirit (given him by the imposition of apostolic hands) even as in the case of Matthew and Mark. (This is easy to infer from the fact that he was a companion and co-laborer of the apostle Paul). As the Holy Spirit guided the apostles, teaching them and bringing to their remembrance things which they had heard and seen (John 14:26; 16:13), so were other writers guided, as gifts of the Holy Spirit were imparted to them. Compare 1 Jn. 2:27; 1 Pet. 1:12; 1 Cor. 12:8. Luke, being a companion of an inspired apostle, doubtlessly heard him preach many times different facts narrated in Luke.

As the apostles without inspiration learned from being with Jesus, hearing and observing, yet were guided by the Holy Spirit in preaching and writing of these things (cp. Gal. 1:11,12; 1 Cor. 14:37; 1 Pet. 1:12), so Luke acquired accurate information on his own, but was guided by the Holy Spirit in the composition of it.

This book was written and circulated during the lives of apostles who would have exposed its spuriousness had it not been inspired. The early Christians, who lived during the time of miraculous gifts, received it as a work of inspiration.

The evidence, both internal and external, lead unprejudiced minds to the only conclusion that Luke (like Matthew and Mark) wrote by inspiration, and that their works are part of God's New Testament revelation to man in these last days (the "canon" of the Scriptures). We would expect spurious, uninspired, works to have their authors explicitly claiming to be writing by inspiration, but would that simple claim alone prove that such works were inspired? Men writing by inspiration would not have to make such a claim! The proof would be in the evidences, not in the claims!

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LUKE chapter 1

1. Luke, whose vocation was that of a _____ (Col. 4:____), accompanied the apostle Paul on different journeys (Phile. ____; 2 Tim. 4:____). He is included in the passages in Acts which say "_____".
2. Part of the information in his book came from eyewitnesses (ver. ____).
3. The mention of the person, _____, ver. 3, as also in Acts 1:1, indicates that _____ is the author of this book as well as of that one.
4. Herod was _____ of Judaea.
5. Zacharias served as a _____. His wife's name was _____.
6. In character they both are described as _____, and as to the ordinances of the Lord, _____.
7. In reference to the office of priest, it fell the lot of Zacharias to offer _____.
8. What appeared to Zacarias in the temple, and what was his name?
9. Which other divine messenger (angel) is mentioned by name in the New Testament?
10. On this occasion, what was promised to Zacharias? Did he believe the promise?
11. Who in Romans chap. 4 is mentioned as being in similar circumstances, yet did not doubt the promise?
12. Which verse presents John as the forerunner of Christ to prepare his way? ____ Upon doing this, he would come in the _____ and _____ of Elijah.
13. As punishment for his _____, Zacharias was deprived of his _____ for a time.
14. What did the people perceive that Zacharias in the temple had seen?
15. In ver. 22, some versions say that Zacharias remained "dumb". This means that he remained _____ (ver. ____).
16. According to this chapter, to whom else did Gabriel appear?
17. In ver. 28 the same Greek word here translated "_____ " appears in Eph. 1:6, "bestowed" (ASV), or "accepted" (KJV), with reference to all the saints. The Catholic Bible says, "full of grace", in order to have Mary appear as the fountain of grace for everyone.
18. Mary was to bring forth a _____, and his _____ was to have no end.
19. Elizabeth was a _____ of Mary, and because she had never had a child, she was called _____. But _____ changed all that.
20. Does this chapter narrate a visit of Elizabeth to Mary?
21. The salutation of _____ caused the babe of _____ months to leap in the womb of _____, who then spoke by the Holy Spirit the words of ver. ____ - ____.
22. If Mary was conceived immaculately (without sin), why does ver. 47 say that God was her _____?
23. Who gave the name of "John" to the son of Elizabeth?
24. The words of ver. 68-79 were spoken by _____, by the inspiration of the Holy Spirit.
25. Ver. 80 covers some thirty years of the history of the life of _____, whom the people later would refer to as the b_____.

LUKE chapter 2

1. For enrolling for taxation purposes, Joseph and Mary had to make a trip (ver. 1-5). From Galilee they went to _____; from _____ to Bethlehem. Who ordered this enrollment?

2. Bethlehem was also referred to as _____.
3. In ver. 7, which two places are mentioned by contrast?
4. Who appeared to some shepherds by night to advise them of the birth of Jesus?
5. What was given to them so that they could find the baby Jesus in Bethlehem?
6. Who sang the praise recorded in ver. 14?
7. That which makes up the "saying" of ver. 17 is recorded in verses ____-____.
8. As the shepherds returned to their work, what did they go along doing?
9. At what age was the Jewish boy circumcised?
10. Where in LUKE is it recorded that a certain angel said that the name of this child would be Jesus?
11. That which in ver. 22 is called "the law of Moses", in ver. 23,24 is called "the law _____", and in ver. 27, simply "_____". This proves that the Sabbatarian distinction between the so-called "ceremonial law" and the "moral law" is a human fabrication.
12. It had been promised to the man _____ that he would not see death until he had first seen the Lord's _____.
13. What caused him to be in the temple when the parents brought the child there?
14. His prophecy is recorded in verses ____ through ____.
15. Jesus was to be a certain thing for the _____, and a certain thing for _____.
16. Simeon _____ the parents of Jesus, and made a prophecy with direct reference to _____ (ver. 35).
17. When did the prophetess, _____, appear in the temple and begin to speak to all about the child, Jesus?
18. Which particular events about the birth of Jesus, and about before they return to Nazareth, does Matthew mention that Luke does not?
19. What was Jesus' age when once he was found seated in the temple, hearing the _____ of the law, and asking them questions? This happened during the feast of the _____.
20. According to ver. 49, which phrase did Jesus use to indicate His deity?
21. In which city was Jesus reared?
22. Which verse indicates the Jesus was an obedient child?
23. The growth of Jesus was fourfold. Fill in the blanks with the words of the text: He grew religiously (_____), intellectually (_____), socially (_____), and physically (_____).

LUKE chapter 3

1. For whom in particular was important the historical information of ver. 1? (see 1:1-4)
2. A _____ was a ruler of one fourth of a country.
3. Under the Mosaic dispensation there was only one high priest at a time. But it is said that the highpriesthood of that time was of _____ and _____, because the first one was the legitimate high priest, but had been deposed by the Romans, and the other was designated to take that position.
4. How did John the baptist know that he was to preach in all the region round about the _____?
5. Why do the Scriptures refer to this John as the baptist?
6. What did his baptism incorporate?
7. Unto what (or, for what--KJV) was this baptism?
8. Upon doing his work, which O. T. prophecy did John fulfill?
9. Which phrase in the prophecy indicates that the Gentiles would be included in the referred salvation?
10. The _____ were to prepare themselves for the coming of the Messiah, repenting of their _____ and being _____ unto the _____ of them.
11. Ver. 7 says "the multitudes", but according to Matt. 3:7 in particular, who were they?
12. Baptism without _____ becomes a mere ceremony without value. True repentance is seen in the _____ worthy of it.
13. Many rejected the baptism of John (Lk. 7:29,30), trusting more in their physical descent from _____.
14. Which words of John show that God could fulfill His pact with Abraham independently of natural seed?
15. The judgment of God is not based upon consideration of nationality, but on the individual. Therefore John says, " _____ " (ver. 9).
16. In order to escape the fire of punishment, those Jews needed to bring forth those referred " _____ " of repentance, and so they asked: " _____ ?"
17. Which verses in chapter one refer to what in this chapter verses 11 to 14 say?
18. The answer of John in ver. 13 has reference to the common evil of the p. _____?
19. His answer in verse ____ had to do with the correction of selfishness.
20. That said in verse 14 implies that the _____ were guilty of extortion, false accusation, and _____.
21. Why did the people ask John if perhaps he was the Christ?
22. John denied being the Messiah. He baptized with _____, but the Messiah would baptize in the _____ and in _____.
23. The Messiah was _____ than John (ver. 16), and John did not feel _____ to unloose the latchet of the Messiah's shoes.
24. Which verse refers to the role of Judge which the Messiah would take?
25. The preaching of John included many _____ as he evangelized (preached the good tidings to) the people.
26. In reality of whom was Herodias the wife?
27. What did Jesus do upon being baptized by John?
28. At about what age did Jesus begin his public ministry?

LUKE chapter 4

1. The temptation of Jesus on the part of devil took place in the _____. This event is narrated also in Matthew chapter ____, and in Mark chapter ____.
2. During the forty days that Jesus was in the wilderness, he (worked, fasted, preached, rested).
3. In the first temptation Jesus responded to the devil, citing the passage Deut. ____:____. Thus Jesus demonstrated the significance of that passage, which is that man, in order to live, has to depend upon _____, by means of obeying his _____.
4. In each of the three temptations, to what does Jesus appeal?
5. The _____ also cited Scripture (ver. 10,11), but in doing so he set one Scripture against another. They are not against each other, but parallel each other.
6. Jesus' answer proves that God's promises are not subject to the _____ or trials of men.
7. After these temptations, did the devil leave Jesus indefinitely? If we resist the devil, what does he do (James 4:7)?
8. The _____ about Jesus (v. 14) consisted in his teaching and in his (miracles, parents, residences, offices) (see ver. 23).
9. Nazareth was the city of the _____ of Jesus.
10. Jesus customarily entered the _____ in order to publicly teach.
11. "He stood up to " _____. Before directing his teaching to the audience, what position did he take?
12. The people marveled that a son of _____ could speak such _____ of _____.
13. Jesus knew that those people would demand of him in _____ that he do mighty works such as He had done in _____ since _____ was his "own country" or native land.
14. In ver. 22 we see that the people gave good testimony about Jesus, but ver. 28 says that they now are filled with _____. It is because they rightly *inferred* what Jesus had (guessed, specified, implied) in verses 24-27.
15. The prophets, _____ and _____ worked miracles, not only in Israel, but also in other places. In like manner Jesus would work miracles outside of "his country" and for the same reason. See Matt. 13:58.
16. What caused the people in Capernaum to be astonished at the teaching of Jesus was that his word was with _____. Compare Matt. 7:28,29; Jn. 7:46.
17. Jesus proved that he spoke with _____, _____ by casting out a demon by the word. This event took place in a _____.
18. Jesus healed the _____ of Simon. In order that the "first Pope", according to Roman Catholic doctrine, be an unmarried man, it is argued that Peter's wife at this time was dead. But according to the apostle Paul, _____ had a living wife during the time that, according to Roman Catholicism, he was "Pope". The indicated passage is 1 Cor. 9:____.
19. All the demons knew that Jesus was the _____. But Jesus never accepted their testimony concerning him (such as in ver. 34,41), although they spoke the truth, because truth does not repose on the claims and testimonies of error.
20. In modern-day "healing campaigns", although some claim to be healed, many leave the sessions unhealed, but Jesus healed _____(ver. 40).
21. The people of _____ tried to keep Jesus in their city because of the great benefits they were deriving from him, but he refused to stay because his mission required him to evangelize the _____ also.

LUKE Chapter 5

1. The lake of Gennesaret was also called the _____ of _____, or the _____ of _____ . (Jn. 6:1) It's about 12 miles long, 6 miles wide.
2. Why did Jesus teach from a boat? Whose boat was it?
3. What position did Jesus take to do the teaching on this occasion?
4. Peter and his companions had worked all night long, but without success. However, why did he now agree to let down the net to fish?
5. The fact that fear and amazement filled Peter and the other fishermen, and that Peter said: "Depart from me; for I am a _____, O Lord", proves that this catch was miraculous. Peter recognized that such was the case by means of (a direct declaration, an example, an inference, a commandment).
6. What were the names of the two sons of Zebedee? They were Simon's _____.
7. From then on they were to be "fishers of _____", which phrase has reference to the work of _____.
8. According to Matt. 13:47,48, what is likened unto a net cast into the sea?
9. Since faith comes by hearing (Rom. 10:17; Acts 15:7; Jos. 2:9-11), we know that the leper of ver. 12 had heard of the teaching and miracles of Jesus, because he believed that Jesus could heal him if Jesus _____.
10. Which word in ver. 13 distinguishes this miracle from the supposed miracles of modern-day "healers"?
11. The (disobedience, obedience, faith, gladness) of the healed leper obligated Jesus to withdraw to _____ . See Mark 1:40-45.
12. Certain Pharisees ("separatists"), together with certain doctors (teachers) of the law of Moses (cp. 10:25; 11:44,45), witnessed the healing of a _____.
13. Jesus healed him, seeing _____ faith (of the _____, ver. 18), and not only his.
14. The _____ and the Pharisees accused Jesus on this occasion of _____ . Why?
15. How did Jesus prove his right to pardon sins? (It is easier to talk than it is to _____).
16. Again in ver. 25 we see the word, or a synonym of it, which we saw in ver. ____.
17. This miracle caused the people to _____ God.
18. What was Levi's other name? (Matt. 9:9). His father's name was _____ (Mk.2:14)
19. Jesus called upon Levi to _____ him. Levi later was chosen as one of the _____ (6:13-16).
20. Who on this occasion unjustly criticized the disciples of Jesus for eating and drinking in the house of Levi?
21. Connect the following lines with the corresponding phrases:

Jesus	physician
The publicans and others	the whole, the just
The scribes and the Pharisees	the sick, the sinners
22. Jesus' call to repentance did not interest the scribes nor the Pharisees because they did not consider themselves as _____, but as _____.
23. Jesus came to _____ to _____. This is the hope of every sinner.
24. Right after criticizing the disciples of Jesus in reference to the matter of eating and drinking with publicans and sinners, with reference to what other matter did they criticize Jesus?
25. The inappropriateness of the matter is compared to:
 - 1) fasting on the part of _____
 - 2) tearing a piece from a _____ garment to patch an _____ one
 - 3) putting _____ wine in old _____.

LUKE Chapter 6

1. Who charged the disciples of Jesus with doing that which was _____ on the Sabbath day?
2. Jesus' question to them (ver. 3,4) was in reference to which Old Testament passage?
3. Jesus and his disciples did not violate the law concerning the Sabbath, for he himself was the _____ of that day.
4. On another Sabbath day, what was the purpose of these Pharisees as they watched Jesus in reference to the man whose right hand was withered?
5. Where in particular was the man with the withered hand in the moment of being healed?
6. The healing of this man filled the opponents of Jesus with _____.
7. Before choosing his twelve apostles, what did Jesus spend the night doing?
8. The apostles were chosen from among the _____ of Christ.
9. Being on a mountain, Jesus came down to a _____ place, but he still was on the mountain (Matt. 5:____; Mar. 3:____) when he gave his sermon.
10. The list of the apostles' names is found also in Matt. chap. ____, Mar. chap. ____, and Acts chap. ____.
11. Underscore the phrases which represent truths concerning the twelve apostles (some were fishermen, one was a publican, were of influential circles, were capable of telling what they saw and heard, were deficient in the art of fabricating falsehoods, were all Galileans, were relatives of Jesus).
12. To whom was the Sermon on the Mount addressed? (See ver. 20; Matt. 5:2; 7:28,29).
13. The "poor" of ver. 20 are not all people simply poor in material goods, but only those who are poor _____ (Matt. 5:3).
14. Those who have "hunger now" (ver. 21) tend to be humble, and therefore recognize that they at the same time ought to hunger and thirst after _____ (Matt. 5:6).
15. Woe unto the person of whom all men speak _____ because worldly-minded people praise _____ teachers.
16. If we love and do good to only those who love and do good to us, we do no more than _____.
17. When we are merciful toward all, with whom do we identify?
Is not God _____ toward the unthankful and evil?
18. The judging which Jesus condemns is that which lacks love. The measure with which we mete out to others determines the measure with which others will mete out to us (ver. ____) (by means of God's Providence now, Mar. 10:29,30, and by means of the Judgment Day, Matt. 25:34-40). We determine the measure that's to be used on us!
19. Perfection comes by imitating Jesus, the _____.
20. He that is wrong in a great matter is in no condition to correct one with a minor fault, for he has a _____ in his own eye, whereas the other has only a _____ in his.
21. "Each tree is known by its own fruit", says _____. In this figure, the tree represents the _____ of man, from which the _____ speaks.
22. According to Jesus (ver. 46), the important thing is not what one says but what one _____. But according to man, it is enough to say, _____, _____, without actually _____ what he commands.
23. The house built upon the _____ without foundation represents the person who hears but does not obey.

LUKE chapter 7

1. Before entering into Capernaum (ver. 1), where had Jesus just been?
2. A Roman _____ asked Jesus to come and heal his _____. He recognized the greatness of Jesus' _____, for he believed that Jesus could do the healing from afar, by only _____ the word.
3. What character trait in this Roman is shown by the words, "I am not worthy that thou shouldst come under my roof"?
4. Jesus had not found such great faith among the _____ that he now sees expressed by this _____. This display of faith caused Jesus to _____.
5. Where did the miracle, recorded in ver. 11 to 17, take place?
6. Two tragedies had taken place in the life of the dead boy's mother: she was _____, and now the dead person was her _____ son.
7. Jesus had _____ on her.
8. How many people witnessed this miracle?
9. The people did not recognize in Jesus the Messiah, but concluded that he must be a _____.
10. John the baptist heard of these miracles of Jesus, and sent _____ of his disciples to ask a question of Jesus.. Why did he not go in person to ask Jesus (Matt. 11:2)?
11. Jesus gave answer to John's question by means of what he did at that very hour. How many distinct kinds of miracles are mentioned in verse 22?
12. In which verse of chapter 6 are the same "poor" mentioned who are mentioned here in ver. 22?
13. In order to not stumble at Jesus, it is necessary to (doubt him, be careful of him, believe on him, know about him).
14. The phrase, "reed shaken with the wind", symbolizes a person (of the country, of great conviction, strong in body, easily persuaded by popular opinion).
15. According to Jesus, John the baptist was a prophet, and _____. Even of this prophet a prophecy had been made. It is recorded in ver. ____.
16. According to Jesus, who is greater (in privilege) than John the baptist?
17. With reference to being baptized by John, or not, some _____ God, while others _____ of God.
18. In the similitude of verses 31-34, which two persons were represented by the children in the marketplace that called one to another?
19. The unbelievers misrepresented Jesus, accusing him of being _____, and misrepresented John, accusing him of having a _____.
20. What was the name of the Pharisee mentioned in ver. 36?
21. Does the Bible say that the sinful woman of ver. 37 was Mary Magdalene?
22. The mistaken inference of this Pharisee was based on the idea that a _____ of God would have no contact with a person so sinful as she.
23. A person who has been forgiven much is one who will _____ much.
24. That woman showed her love by means of employing four things in connection with the feet of Jesus, namely: _____, _____, _____, and _____.
25. By comparison, how many of these things did the Pharisee employ?
26. To whom did Jesus say, "Thy sins are forgiven"?
27. On the condition of what did that woman obtain the pardon of sins?
28. What kind of "peace" is mentioned in ver. 50?

LUKE Chapter 8

1. The journey of Jesus and the twelve, mentioned in ver. 1, is not mentioned elsewhere, only here. What do you see in ver. 1 that indicates the tirelessness of their labors in the gospel?
2. Some women also accompanied them. Name three of them.
3. There were others also, and they served him of their _____.
4. Those who heard the parable of the sower (ver. 5-8) were (many from many parts, a few, a pretty good size group, many from a local place).
5. In the parable how many different classes of soil are represented?
6. The explanation of the parable was given by Jesus only (to the multitude, to the believers in Jesus, to the curious hearers, to those ignorant of its meaning).
7. The persons represented by the _____ have hearts that are _____ and good. Furthermore, they are persons who _____ with patience.
8. Calvinism teaches that every person is born completely depraved, and therefore is incapable of thinking or doing a good work. But according to Jesus there are unconverted people in the world capable of receiving _____, whose hearts are like the _____ into which the seed falls, and then produces good fruit.
9. All truth is revealed with the end in mind of being made known _____, just as a lamp is lighted and placed in an appropriate place so as to give light.
10. In ver. 18, Jesus emphasizes the importance of taking heed how one hears, because on all this depends that he receive more, instead of having _____ that which he thinks that he already has.
11. The words of Jesus in ver. 21 prove that the natural, family, relationship is of less importance than the _____ relationship. That which is more important than being a fleshly relative of Jesus is _____ and _____ the word of God.
12. As respects the event narrated in ver. 22-25, that which the disciples said in ver. 24 showed a lack of _____. If the person is with God, there is no reason to fear.
13. The disciples marveled that two certain things would obey the voice of Jesus. What were they?
14. According to the information given in ver. 26, Jesus and his disciples now found themselves on the (west, east) side of the Sea of Galilee.
15. The demoniac, controlled by the many demons, confessed the exact identity of Jesus of Nazareth. We read this in verse _____.
16. The name of the spirit was _____, which signifies "many".
17. Which verse seems to imply that the unclean spirits did not desire to find themselves out of a physical body?
18. On this occasion it was permitted to the spirits to enter into a _____ of many _____. But given that the animals drowned, the spirits still became disembodied.
19. The people who came out to see what had happened saw that the healed man was _____ at the feet of Jesus, _____ and in his right _____.
20. The name of the ruler of the synagogue was _____. His _____ daughter, about twelve years old, was dying. Did she die?
21. Before Jesus arrived to do this great favor, for this man and his daughter, on whose behalf did he work a miracle of healing?
22. Luke 8:50, and in particular the phrase " _____ ", is not about a case of conversion of an alien sinner under the gospel dispensation. It is about a case in which Jesus put certain conditions to that person in particular in order that he might receive the miraculous help.
23. In one miraculous case, Jesus commanded the one benefited that he tell everyone about it, ver _____, but now in ver. _____ the command is given to tell no one about the miracle. The circumstances were different in the two cases. (The people would learn about the miracle, seeing the dead girl now alive, but the parents were not to herald the event).

LUKE Chapter 9

1. The apostles, upon being sent to _____ and to _____ (ver. 2), were not to carry with them the things mentioned in ver. 3, because the "laborer is worthy of his food" (Matt. 10:____). They were to educate themselves in a life of faith.
2. Later (22:35) we see that on this mission (here in chap. 9) the apostles in reality (lacked that which was necessary, did not lack that which was necessary).
3. As an expressive symbol of moral contamination of others, it was commanded the apostles that in certain cases they _____ from their feet.
4. The miracles of _____ caused confusion in the mind of _____ because of the variety of rumors which he heard from the people concerning them.
5. When was the desire of Herod, mentioned in ver. 9, realized? (See 23:8).
6. The return of the apostles (ver. 10), refers to the commission mentioned in ver. _____.
7. The feeding of the five thousand (preceded, followed) Jesus' teaching of them. In the system, called "Benevolent Evangelism", of some of our liberal brethren, benevolence (precedes, follows) preaching and teaching.
8. Given the circumstances, the commandment of Jesus to his apostles, to give the people food to eat (ver. 13), was (a normal order, a great proof of faith, a ridiculous order).
9. The commandment of Jesus related in ver. ____ was to avoid disorder and confusion in the distribution of the food to the people.
10. When this order was given, the apostles and the people (already saw a good supply of food available, did not see a good supply of food available).
11. Jesus made use of that which they could supply, the five _____ and the _____ fishes, and then he supplied the impossible.
12. The purpose of relating the amount of food that was taken up after the eating is to prove (the miraculousness of this event, that no one went away hungry, that Luke liked to use details).
13. In the account of Peter's confession, what does Luke mention, in ver. 18, that Matthew (16:13-20) and Mark (8:27-30) do not mention?
14. The opinions of men (ver. 19) come from "flesh and blood", but the faith of the apostle Peter resulted from revelation from the _____ (Matt. 16:17).
15. The Jews expected the Christ to come and to be made their king, even if by force (John 6:15). However, it was necessary for the true Christ that he _____ many things, and that he be _____.
16. It was expedient to teach the people that in order to come after Jesus, the Christ, it is necessary to (1)_____, (2) suffer daily, (3) _____.
17. To gain all that the world offers, while losing one's soul, _____ nothing.
18. Jehovah's Witnesses affirm that the promise of ver. 27 does not refer to the establishment of the church (as per Acts 2), but to the transfiguration. But the pronoun "you" refers to the _____, and the phrase "some of them who stand here" refers to the people (Mark 8:38-9:1). So, were those who saw the transfiguration apostles, or people in general?
19. In ver. 27, those who would see the kingdom of God (come with power, Mark 9:1), were they some apostles only, or were they some of the people then alive?
20. Does ver. 32 affirm that the apostles, since they were sleepy, in reality did not see Jesus transfigured?
21. The disciples had not been able to cast out the demon (ver. 40). Jesus accused them of being _____.
22. For the second time in this chapter Jesus announces his death (ver. _____). The first time is narrated in ver. _____.
23. The discussion that the _____ had about greatness (ver. 46) had to do with **position** (of greatness), but the answer of Jesus (ver. 47,48) had to do with **character**.
24. The "one" of ver. 49 represents (a modern denomination, another disciple of Jesus commissioned to cast out demons).
25. According to Jesus (ver. 58-62), following him requires disinterestedness or unselfishness (ver. _____), absolute unconditionality (ver. _____), and perseverance (ver. _____).

LUKE Chapter 10

1. The mission of the seventy was limited to the places to which _____ was to go.
2. It is good to note also in Matt. 9:____,____, and in Jn .____:35 that which is said in ver. 2.
3. There are people to convert. God sends laborers to do the work, but it is up to Christians to _____ that they be sent.
4. Which word is used in ver. 3 to indicate the dangers involved in the mission of the seventy?
5. Which phrase in ver. 4 indicates that the seventy were not to lose unnecessary time in their travels?
6. Ver. 6 illustrates the Jewish use of the phrase “ _____ ” to signify identity with, or to be characterized by something?
7. Which phrase in ver. 7 expresses a teaching found also in 1 Cor. 9:14 and in 1 Tim. 5:18.
8. Also in this section which verses teach that the judgment and punishment of God are not limited to this physical life in the world?
9. Of the cities mentioned in ver. 13, which two were of the Jews, and which two were of the Gentiles?
10. According to ver. 16, the person does not accept God if he rejects _____, and he does not hear _____ if he does not hear those whom he has sent.
11. Ver. 18 does not treat of the origin of the devil, but rather of the fall of his power, now that the _____ were using the power that _____ had given them to cast out _____, and to do other miracles for good.
12. It is of greater _____ to have one’s name written in heaven than to have the power to have _____ in subjection. Yes, there is something greater than to have _____ powers!
13. In ver. 21 the word “babes” has reference to (persons of tender age, adults of little human wisdom and understanding).
14. The first phrase of ver. 22 expresses the same thing that Jesus said in _____ 28:18.
15. In ver. 22, since Jesus uses the word “reveal”, respecting his work of revealing the Father, which other word (a verb) in this sentence obviously is used in the same sense as “reveal”? _____ is who reveals the Son to us.
16. To what does the phrase “the things” (ver. 23,24) refer? (Compare 1 Pet. 1:10-12; Heb. 11:40).
17. In ver. 25, which phrase indicates that the question was not asked in order to get information?
18. Jesus answered the question by means of another _____, directing the person to the _____.
19. Is the life referred to in ver. 28 spiritual or physical?
20. Of the three persons, mentioned in the account of ver. 30-35, and who saw the man beaten by the robbers, which were Jews?
21. The lawyer (ver. 25) answered (well, incorrectly) the question which Jesus put to him (ver. 36).
22. According to the admission of the lawyer, being truly a neighbor to another consists of _____.
23. It is each one’s responsibility to be a g_____ s_____; that is, to “ _____ and _____ likewise”.
24. Martha and Mary were _____. Which one chose the good part? The “good part” that Mary chose was that she sat at Jesus feet and _____, rather than choosing at that particular moment to attend to domestic matters. From the person who does like Mary did, that “good part” will never be _____.

LUKE Chapter 11

1. What was the occasion when the disciples asked Jesus to teach them to pray?
2. In ver. 2, the phrase “ _____ ” refers to all that God the Father is. The word “sanctify” means (set apart, pray, worship).
3. Where is God’s will done in the absolute?
4. God’s forgiving us depends upon our _____ others.
5. As it happens at times that a person will respond to a request, not because of friendship, but because of _____ (ver. 8), so also _____ gives to a person.
6. Which word in ver. 10 introduces the reason why that which is affirmed in ver. 9 is true?
7. In the illustration of ver. 11-13, the “father” and his “son” represent _____ and the _____.
8. The “some” of ver. 15 (admitted that Jesus could cast out demons, denied that Jesus could cast out demons, marveled).
9. If the accusation of these unbelievers against Jesus was true, then logic demanded that a house divided against itself (would, would not) fall, but would _____ (ver. 18).
10. Jesus did not cast out demons by _____, but by _____.
11. By application, who does the fully armed man (ver. 21) represent, and who does the one stronger than he (ver. 22) represent?
12. Satan, like every human being, by not being _____ Jesus, is _____ him. There is no neutral position! We either _____ with Jesus, or _____.
13. According to Jesus the teaching in ver. 24-26 (see also Matt. 12:43-45), the last state of people is _____ than the _____, if after being cleansed they allow unbelief and error to enter again into their lives. This is what was going to happen to that _____ (see the word in ver. 29).
14. According to (Jesus, the woman out of the multitude), it is more blessed to be the mother of Jesus than to be a hearer of the word of God and a _____ of it.
15. A generation that demands signs is an _____ one.
16. As Jonah was a sign to the _____, in like manner _____ was a sign to the Jews of his generation.
17. If the queen of the south sought to hear the wisdom of a particular man, and if the Ninevites repented at the preaching of another man, surely they were condemned who refused _____, who was greater than both of those men, _____ and _____.
18. The purpose of lighting a lamp is that it give light for seeing. Now the _____ of the body is _____, which here represents the way of looking at things, or of thinking. If the “eye” is good, then there is _____ in the person; but if it is _____, then there is darkness in the person.
19. Jesus, in ver. 39, upon dealing with the Pharisees, makes a contrast between the outside of the cup and the _____ of them.
20. Instead of loving (giving alms), and thus fulfill the law, they rather took care of tithing certain herbs while _____ the justice and love of God.
21. In which verse in particular do we see Jesus condemning the pride of the Pharisees?
22. They were _____, for they covered their contamination of heart with their outward profession, and so were just like unmarked _____ which are hidden from the sight of those who pass by.
23. In ver. 46-52, on whom is condemnation pronounced?
24. As teachers, what did they have but did not use to enter into the kingdom, and to open the kingdom to others?

LUKE Chapter 12

1. In ver. 1, the phrase "in the mean time" refers to the time during which Jesus was in the house of the _____ (11:37ff). In this verse Jesus compares the hypocrisy of the Pharisees to _____.
2. Hypocrisy tries to hide and cover up, but it is (necessary, futile, wise) (ver. 2). Note Rom. 2:6; 1 Cor. 4:5.
3. The Pharisees and others would persecute the disciples, but the disciples were not to _____ them, but rather fear _____ who can both kill and cast into hell.
4. The Jehovah's Witnesses deny that man has a soul, but ver. ____ teaches clearly that there is to be a punishment after the physical death of the body.
5. Ver. 6,7 point to the Providence of God. If the case is such, we should not, then, _____ men.
6. Persecution would give occasion to deny Christ, and not to _____ him.
7. The disciples, once they found themselves in persecution, were not to worry about what to say, nor how to say it. Who would teach them in that very hour what to say?
8. According to ver. 15, what kind of a man does not know that his life does not consist in the abundance of things possessed?
9. God calls one "_____" who lays up treasure for himself and is not rich toward God.
10. The word "therefore" in ver. 22 connects the teaching of Jesus in verses ____ to ____ with the teaching of ver. ____ to _____.
11. It is lack of faith and it is sinful that a Christian be _____ for his physical life, because his _____ knows of his needs and supplies them.
12. Jesus, in his teaching in ver. 22-31, commands us to consider two things; that is, the _____ and the _____.
13. In ver. 29, Jesus commands us to not _____ (in the sense of worrying), nor to be _____.
14. According to ver. 31, it pertains to the child of God to seek _____ and to God to _____ the material things that his children need.
15. Which phrase in ver. 33 is equal to the phrase in ver. 21 that says, "rich toward God"?
16. The parable of the foolish rich man, ver. ____ to ____ illustrates what Jesus affirms in ver. 34.
17. In a few words, what is the point of ver. 35-40?
18. In ver. 39, whom does the "master of the house" represent, and whom does the "thief" represent?
19. Ver. ____ to ____ register Jesus' answer to Peter's question (ver. 41). The apostles, who as stewards had received more, would receive more punishment for their disobedience.
20. The teaching of Jesus had already cast "fire" upon the earth among his hearers. That "fire" would cause Jesus the suffering of death by crucifixion, which thing in ver. 50 is called a "_____", because Jesus was submerged in that suffering.
21. Jesus is the cause of division! He did not come to give _____ in the earth, but rather _____. Is the "peace" here referred to an interior or an exterior peace?
22. The people used common sense and observation to arrive at correct conclusions (ver. _____, _____). In the same way they could understand the significance of the time of the ministry of Jesus, instead of being lead by error.
23. As for obvious reasons it is expedient for a person to arrange matters with his _____, it is also expedient for us to arrange matters with Christ before the final _____.

LUKE Chapter 13

1. It is a popular idea that physical suffering is the consequence of excessive sin. But the truth of God is that any sinner who does not repent shall _____.
2. As the _____, which after much time does not bear fruit, deserves to be cut down, because it _____ the ground, thus also the _____, who had had many blessings from God, deserved destruction. But this parable of Jesus (ver. 6-9) shows that God was giving them a last and final opportunity to produce the expected fruit. If they would produce fruit, then "_____"; but if not, they would be "_____".
3. On which day of the week did Jesus heal the woman who was bowed together? Did this healing violate the divine prohibition of working on the Sabbath?
4. Whom did Jesus call hypocrites (ver. 15)?
5. He, and those identified with him, _____ their animals on a Sabbath day to lead them to watering, but they condemned Jesus who on the same day _____ that woman from her bond of suffering. This revealed their hypocrisy.
6. Verses 10 to 17 record a public debate between _____ and the _____ of the synagogue. Ver. ____ presents the proposition that the latter affirmed.
7. Whose adversaries were those that are mentioned in ver. 17?
8. Jesus did not convince his opponent, but the debate accomplished much good for all the _____ that made up the audience.
9. Ver. ____ to ____ narrate two apt similitudes of the kingdom of God. In them is emphasized the tremendous effect that is wrought by the kingdom of God in the individual. For this Jesus made use of _____ seed, and of _____.
10. We see the lesson about the narrow door first in the sermon on the mount, Matt. 7:____,____ (The additional thoughts about the subject are here in Luke, verses 23-30).
11. Many strive to enter heaven (the kingdom of God, ver. ____ or ____), but Jesus tells us that the only entrance is by means of the _____.
12. The primary reference of Jesus, in his answer to the question of ver. 23, is to the Jews. Which verse in this section refers to the conversion of many Gentiles?
13. In verse 30, when Jesus says, "there are last", he is referring to (the Jews, the Gentiles), and when he speaks of those "who shall be last" he is referring to (the Jews, the Gentiles).
14. Whom did Jesus call a "fox"?
15. Jesus' answer to those Pharisees (of ver. 31) caused them to understand (the nature of his ministry, that the threats of others would not detain him, that he was very busy, that he was in a hurry to finish his work).
16. The second part of ver. 33 is an example of irony. It points to the full rejection, on the part of the Jews, of God's messages by means of the _____.
17. When Jesus said, "O _____, _____, in reality he referred to the Jews in general.
18. Which three or four words in ver. 34 give the true reason why the Jews would be lost? Calvinism, then, teaches a lie. A person is lost, not by some eternal decree of God apart from anything done by the person, but rather because he does not _____ to be saved.
19. In ver. 35, which phrase in particular points to the destruction of Jerusalem, in AD 70?

LUKE Chapter 14

1. Where did the healing of the man suffering from dropsy take place? (Dropsy = swelling from body fluids).
2. According to verses 1, 3 and 5, the significance of the event was not simply the miracle worked, but the _____ in which it was done.
3. The _____ and the _____ did not answer Jesus' question, but he answered it by means of (mere words, an act, calculations, signals).
4. Although he himself was an invited _____, Jesus criticized the other _____ (ver. 7--11).
5. Those people were seeking exalted positions, without meriting them. But from exaltation results _____, and it is the humble who will be _____.
6. Whom did Jesus criticize in ver. 12 to 14?
7. The invitation to a dinner, as set forth in ver. _____, is one motivated by love, while the one of ver. _____ is motivated by selfishness.
8. The person of ver. _____, having heard the words of Jesus in reference to meals and banquets, being an (idealist, pragmatist, joker) commented on the blessedness of one invited to eat bread in the kingdom of God.
9. This is true, but in ver. _____ to _____ Jesus responds to him, making him see that in reality many invited to a spiritual banquet make a lot of _____ instead of accepting the invitation.
10. Whom does the "certain man" of ver. 16 represent?
11. According to ver. _____, God is capable of anger! Indeed there will be eternal punishment. Rom. ____:22 speaks of the severity of God!
12. The persons referred to in ver. ____ and ____ represent the Gentiles, and in ver. 24 the phrase "_____" refers to the unbelieving Jews.
13. The "constraint" referred to in ver. 23 is a (military, physical, moral) one, that of insisting that men obey the gospel. See, for example, Acts 2:40.
14. What does the "great supper" (ver. 16), treated in ver. 16--24, represent?
15. According to ver. 25, great multitudes "_____", but according to the ver. 26ff, it is something else to **come unto Jesus**. It costs to be a disciple of Jesus!
16. Jesus illustrated the case with two examples: (1) the man who wanted to _____, and a _____ who considered marching into a battle.
17. To be a disciple of Christ requires that one _____ all that he has. This is what it costs to be a follower of his.
18. The person who begins well, in following Christ, but who then falls back, because he did not count the cost, is like _____ which loses its savor.
19. The phrase, which on different occasions Jesus used, "He that hath ears to hear, _____", underscores the **responsibility** that every man has to put into deeds, or apply to his personal life, that which Jesus has taught.

LUKE Chapter 15

1. Name the five different groups of persons that were listening to the teachings of Jesus in chapter 15. (See also, 16:1).
2. As "the Son of man came to seek and to save that which was lost" (19:10), so for this reason Jesus was here found among _____ (ver. 1). (The theme of this chapter is the love of God toward those who are lost).
3. In ver. 3, to whom does the pronoun "them" refer?
4. The parable of ver. 4--6 is the answer of Jesus to the complaint of those registered in ver. ____.
5. In this chapter Jesus speaks of three lost things: namely, a _____, a _____, and a _____.
6. In each of the three cases, after the lost was found, there was _____.
7. The point that Jesus makes is that it is correct and normal that a _____, a _____, and a _____ rejoice over having found that which in each case was lost. Is it strange, then, that God rejoices over the salvation of a sinner who was made in God's image?
8. In ver. 7, which phrase is applied by Jesus with irony to the Pharisees and the scribes?
9. In order to give emphasis to the strong desire to find that that is lost, on the part of the person who lost it, Jesus says that that woman searched for the lost coin, but for how long?
10. In the so-called "parable of the prodigal son" (ver. 11-32), the word "prodigal" does not appear in most English versions (the NKJV is an exception). The Greek text, however, says that the younger son "there scattered the property of him living prodigally" (Nestle's Greek-English Interlinear, ver. 13). He **wasted** (scattered) his goods, **living riotously** (prodigally). The Greek word translated "riotously", or "prodigally" (note, it is an adverb, not an adjective), is *asotos*, made up of "a" = not, and "sotos" = save. Because of this we refer to the man of ver. 13 as the "_____".
11. Ver. 14 makes it clear that after **waste** (ver. 13) there follows _____.
12. The first step toward restoration and salvation is described in ver. 17 in these words: "_____".
13. According to ver. 18, that son proposed to do two things: "**I will arise and go to my father**". According to ver. _____, he did that. The text there says that he _____ and _____ to his father.
14. Which verse narrates the confession which the lost son made to his father?
15. The father describes the case of his son, not only as a lost person, and now _____, but also as a person _____, and now _____.
16. Ver. 24 says that "they began to be merry". Name the persons included in this plurality.
17. Which person did not sympathize at all with the action of the father toward the lost son who returned home?
18. This one gloried in that he had never _____ of his father.
19. In this he represented the _____ and the _____ of ver. 2, and the "_____ " of ver. 7.
20. Ver. 32 employs the words _____ and _____ to express the reaction of heaven when a sinner repents and returns to his Creator.
21. Name the four words that ver. 32 uses to describe the case of the sinner who repents.
22. This entire chapter, then, presents the justification that Jesus gives of his presence among the publicans and sinners of ver. ____.

LUKE Chapter 16

1. Chapter 16 is a continuation of the occasion treated in chapter 15. Which word in ver. 1 indicates that Jesus in these two chapters was directing himself to a mixed audience?
2. If your Bible has headings at the top of the page, or at the beginnings of sections, how does the heading name the steward of the first eight verses? But ver. 1 tells us that he was a _____ of his master's goods.
3. The younger brother, of the previous chapter (15:3), was guilty of _____ his substance with riotous living. (The Greek text employs the same word in both cases). So, if the younger brother of chapter 15 can rightly be called "the prodigal son", then also this other one can rightly be called the p. _____ s. _____.
4. In ver. 1, does the phrase "his goods" refer to those of the rich man, or to those of the steward?
5. The steward, upon seeing that the stewardship was being taken away from him, immediately began making preparations. First, he asked: " _____"?
6. Then, after eliminating digging and begging, as options, he said: " _____"
7. According to the lord, the rich man, what the steward did was done _____.
8. In ver. 8, which phrase is applied to those who profess to be the people of God?
9. The expression, "sons of", is a Hebraism which means "identified with". So, the phrase "the sons of this world" refers in particular to (those who are now alive, the sinners of the world, descendants of the people of that time).
10. According to ver. 9, money, and all that it can buy, _____ while there are _____ which money cannot buy, and which are eternal.
11. By means of connecting lines, make opposite pairs of the following things (of ver. 10-13): that which is another's, unrighteous, true riches, faithful, that which is yours, unrighteous mammon.
12. That which is truly ours cannot be bought with money. See 1 Cor. ____:21-23.
13. Receiving from God the things that are truly ours depends in great measure on the (happiness, folly, faithfulness, haste) with which we use the material things which God gives us in this life (ver. 9-12).
14. Who are the two masters referred to in ver. 13?
15. Upon hearing the teaching of Jesus on this occasion, the _____ of the Pharisees moved them to scoff at him.
16. According to ver. 15, what does the rebellious one always try to do?
17. The law and the prophets spoke of the coming _____, but now that it was being announced that it was near, materialistic Jews were trying to enter it by force.
18. Ver. ____ illustrates how the rebels tried to frustrate the law, violating God's law on marriage and divorce.
19. Ver. 19--31 teach a lesson on the terrible consequences of not being good stewards of the blessings of God in this life. The Bible, in this narrative, gives us the name of the _____, but not of the _____. (Note: the blanks represent two different persons).
20. Name the place that the spirits of these two persons went when they died?
21. What is there in that place that separates those in anguish from those who are _____?
22. In order for man to repent and thus not be lost, it is necessary that he _____ what those sent by God have said in the Scriptures.

LUKE Chapter 17

1. According to ver. 1, it is a sin to cause one to _____.
2. The “little ones” of ver. 2 are (humble disciples, children of a few years of age, people of small stature).
3. Ver. 3 registers a strong warning. Jesus expresses it in these words: “_____”.
4. Without _____ there is no pardon. Pardon, therefore, is conditional. But at the same time, if the sinner repents, that obligates the one offended to _____ him.
5. In view of such a commandment on the part of the Lord, the disciples asked the Lord to _____.
6. What is necessary is not that God give us, as a gift, an increase in faith, but that we as disciples should have a genuine and true faith that would grow like _____, in order to conquer all temptations.
7. The disciples, upon doing the will of their Lord in the work of evangelism, should not be proud. Jesus Christ in reality was not in debt to them, as neither would they be to a _____ of their own, ver. ____ to ____.
8. As the servant that does what is commanded him, so also the disciples of Christ ought to think: “we are _____” (ver. 10).
9. Who said: “Master, have mercy on us”?
10. Where did this event, related to them, take place?
11. The miracle of healing occurred (before, after) the command that they should go and show themselves to the priests. Thus their faith was tested.
12. Of the ten, how many returned to give thanks to Jesus? He was not a Jew, but of the hated _____. Many times due gratitude is lacking on the part of us who enjoy the grace of God.
13. The _____ (ver. 20) expected the arrival of a literal, or observable, kingdom. Jesus said that his kingdom would not come with _____; that is, with visible signs.
14. Jesus said that the kingdom is “_____” (ver. 21), because he, the King, was among them, proclaiming his laws and showing his authority over his subjects.
15. The kingdom in reality was established on the day of Pentecost (Acts 2), and required the complete destruction of the Jewish economy (the destruction of Jerusalem, AD. 70) (Luke 21:31). But first it was necessary that Jesus _____ many things and be _____ by the Jews of that time.
16. The disciples were not to be deceived by false Messiahs, ver. ____ (compare Matt. 24:23,24). His coming against Jerusalem to destroy it would be a powerful and sudden thing, like the _____ (ver. 24).
17. The indifference and carelessness of the unconverted Jews in that time would be equal to that of the people that were destroyed in the time of _____, and in the time of _____. They would not be paying attention to the warnings of the apostles’ preaching.
18. In the time of the destruction of Jerusalem, there would be no time to take goods from the house, but only to flee (ver. 31,32). Any delay, now that they saw the signs, would be fatal, as it was in the case of _____.
19. Entering the fortified city of Jerusalem, with the idea of saving one’s life, would result in _____ it (ver. 33).
20. According to ver. 34-36, the Providence of God would so work that of two persons one would be taken prisoner for destruction, and the other would be _____ to escape alive.
21. As the _____ are where the dead bodies are found, so the judgment of God would be where the corrupt, Jewish nation was.

LUKE Chapter 18

1. In ver. 1, to whom does the pronoun "them" refer? (See 17:22)
2. Instead of fainting, due to persecutions and difficult times, such as those described in the previous chapter, they were rather to persist in _____.
3. The judge of ver. 2 is contrasted with _____ (ver. 7).
4. In reality the character of the judge of ver. 2 was (bad, good, mediocre).
5. If the worldly judge paid attention to the importunities of the widow, certainly _____ will take note, and that _____, of the importuned petitions of Christians.
6. Today the "Judge" (God) is ready, but is the " _____ " (the elect, Christians)? That's the point Jesus is making!
7. Ver. 8 presents a contrast between God and man: God will do his part, but will man do his (which is _____)?
8. According to ver. _____ the parable of ver. 10-13 was directed to a specific category of persons. Compare 16:15.
9. In the parable, the _____ did not compare himself to the _____, but rather the _____ compared himself to the _____.
10. The "certain" ones of ver. 9 are described in ver. _____ and _____.
11. In ver. 14, to whom does the phrase "this man" refer? To whom does the phrase "the other" refer?
12. Of the two, which one in his prayer to God did not ask for anything?
13. From _____ results true exaltation, while the man who exalts himself shall be _____.
14. This parable does not teach that, in order for a sinner to be justified before God, all that is necessary is to pray, confessing his sins. The point is that such an attitude, or spirit, is necessary for j_____.
15. Who rebuked those who brought their babes to Jesus that he might touch them? (It must have seemed to them that those who brought their babes to Jesus were hindering his work of preaching and teaching).
16. Note the event as recorded in Matt. 19:13-15 and Mk. 10:13-16. What is it that we should receive with the spirit of a small child, and that is composed of such as have this spirit?
17. In ver. 18-30, Luke tells us that this certain ruler was _____ rich (ver. _____).
18. He had kept many of God's commandments, but he did not pass the test that Jesus put to him in ver. _____. This case illustrates just how _____ it is for certain persons to enter the kingdom of God. It is because they t_____ in their riches (Mk. 10:24). It is not simply because they are rich that they do not enter.
19. The phrase " _____ " (ver. 27) refers to the salvation of all men.
20. God provides for his own, not only in this life, but in _____.
21. Once again Jesus announces his death and his _____ to his disciples (ver. 31-34). The things that would happen to him would fulfill that which had been written _____ about him. This proves that God was in control.
22. In connection with ver. 34, see again 9:45. The false concept of the kingdom which the disciples had kept them from _____ the things that Jesus was saying to them.
23. How did the blind beggar know that Jesus was passing close by?
24. When he cried out, confessing that Jesus was _____, what did the people do who went before in the procession?
25. This was a unique opportunity for him. Instead of being quiet, he cried out _____. All of us should thus seek the blessings of Jesus!
26. Jesus restored the man's sight because he had _____.
27. What effect did this miracle have on the people?

LUKE chapter 19

1. Where did Zacchaeus live?
2. Name several things that are known about him.
3. He _____ to see who Jesus was, and did not let the crowd impede him from doing so. Which two words (verbs) in ver. 4 indicate that indeed he sought to _____ him?
4. In ver. 5 we see that Jesus gave Zacchaeus two commandments: namely, _____, and _____. Ver. 6 proves that he obeyed, because he _____ and _____.
5. The people, who shortly before were praising God for the miracle worked on the blind beggar, now _____, because Jesus went in to lodge with a _____. In this they showed their prejudice.
6. Zacchaeus greatly desired to see Jesus. Now that he has the honor of receiving him into his house, as respects his life of sin, he shows repentance in two ways: (1), giving half of his material goods to the _____, and (2) restoring _____ in any case of fraud which he might have committed. ("When the Lord enters a house, unrighteousness moves out").
7. What came to his house that day? To the people Zacchaeus was a sinner without hope, but to Jesus he was a _____. There is in everybody the possibility of salvation.
8. The visit of _____ to the house of Zacchaeus was not the reason why he was saved, but was rather the occasion which he took advantage of in order to be saved.
9. Jesus came to the world to _____ and to _____ that which was lost, including the (highly educated, lucky, rich) like Zacchaeus.
10. That which occasioned the parable of the ten pounds was the short distance to _____, and the thinking on the part of the people that the _____ would immediately appear.
11. In the parable, who is represented by the certain nobleman?
12. What is represented by the "far country" (ver. 12)? When Jesus ascended to heaven, he then received the _____. From there some day he shall _____.
13. He gave to his servants 10 pounds with the end in mind of their _____ with them.
14. Who hated the nobleman? They made this known by saying that they would not have him _____ over them.
15. When the nobleman returned, after having received the _____, he called to him his servants so that they might give an accounting to him. It resulted that _____ of them were "good", and _____ of them, "wicked".
16. From the "wicked" servant was _____ what he had. But to the one who has increase or fruit, as a result of his labors, "_____".
17. The _____ of ver. 14 are called _____ in ver. 27. These were _____ before the nobleman.
18. After this, Jesus began going up to _____. From where were the two disciples sent to bring the colt which Jesus needed?
19. The disciples, when they went for the colt, found everything exactly as _____ had told them ahead of time.
20. Who went along saying the words of ver. 38?
21. Who were bothered by these praises?
22. The reply of Jesus, ver. 40, means that (he merited such praise, stones have the faculty of speech, strange things can happen).
23. The narration of rejoicing on the part of his disciples is contrasted with the narration of _____ on the part of Jesus, when he came near to the city of Jerusalem (ver. 41).
24. In ver. 42, the phrase "in this day" refer to (that day Jesus arrived at Jerusalem, the time of the Messiah among them, the day of the Jews' selection).
25. When Jesus entered into Jerusalem, he cleansed the _____, and began to _____ there each day. Who sought to kill him, but without being able to do so?

LUKE -- Chapter 20

1. In a word, what is the issue treated in the first eight verses?
2. Before Jesus answered the question, or demand, of the chief priests, scribes, and elders, he asked them a particular question which demonstrated that they in reality did not respect (civil law, custom, authority).
3. They saw in the question of Jesus a dilemma, and did not want to accept either one of the two possible answers (ver. 5,6). Therefore, what did they do?
4. Since they judged themselves incompetent to recognize authority, for the baptism of John was obviously _____, _____, neither did _____ tell them with what _____ he was working.
5. The faith that saves obeys God. In ver. 4 the text says "baptism", but in ver. 5 it says "believe". Baptism, then, is an act of _____ (Rom. 6:17; Mar. 16:16).
6. In the parable presented in ver. 9--16, whom do the wicked husbandmen represent, and whom do the other husbandmen represent?
7. The servants in the parable represent the (prophets of the Old Testament, apostles of the New Testament). Whom does the "beloved son" represent?
8. Furthermore, in ver. 17,18 Jesus Christ is represented by _____.
9. We often speak of "necessary inference". Which word in ver. 19 means the same thing as "inferred"?
10. The false person always employs carnal tactics. Which verse reveals the carnal tactic which the _____ and the scribes employed, after hearing that parable?
11. Was what the spies said to Jesus true (ver. 21)? They spoke with (sincerity, hypocrisy, doubt).
12. Ver. 23 makes it obvious that the question which they put to Jesus was for the purpose of _____ (ver. 20).
13. The question of ver. 22 was not answered with a yes or no, but with what ver. _____ implies. The effect of the manner in which Jesus answered their question was that they _____ at his answer.
14. The hypothetical case, which the Sadducees presented to Jesus (ver. 27--38, had as its purpose proving that there is no _____.
15. Marriage is a thing only of _____ world. It will not exist in _____ world.
16. Calvinism, affirming that man is born totally depraved, admits no worth on the part of man's doings, but Jesus speaks of those who are accounted _____ to attain to the world to come and to the resurrection. See also Rev. 3:4 Now, it is admitted that, *in the absolute*, all men, including the Christian, are unworthy (Luke 17:10).
17. Moses, in that which he wrote, did not mention the word "resurrection" (ver. 37), nor the theme of it, but what he wrote **implied** that which is **inferred** in ver. _____, and that proves the reality of the resurrection.
18. Jesus' answer did not please the _____, but it did the _____.
19. Ver. 41 says that Jesus directed a certain question to "them". Who are they? (See the parallel passage in Matt. 22).
20. These _____ could not answer the question, because they denied that Jesus in the flesh (the son, or descendent, of David) at the same time was God (the Lord of David).
21. Jesus warned his disciples, telling them to beware of the _____. Their principal sin, described in ver. 46,47, was that of seeking the glory of _____ (Jn. 5:41), and not that which comes from _____ (ver. 44). See also Matt. 6:1.

LUKE -- Chapter 21

1. Whom did Jesus see casting their gifts into the treasury?
2. Which cast into the treasury of their very living, and which of their superfluity?
3. In God's eyes, that which is important in giving is not precisely the amount of the gift in itself, but (the person who does the giving, the place of deposit, the sacrifice on the part of the giver, the occasion of giving).
4. According to Matt. 24:1,2, who are the "some" of ver. 5?
5. In ver. 6, to which destruction is reference being made?
6. The disciples asked for a _____ of this prophesied destruction.
7. In ver. 8--31 Jesus gave them various signs (events and situations) which would serve as indications. But all of that was to happen before that particular _____ would pass.
8. Premillennialism applies these signs to current events in our history (such as wars, earthquakes, etc.), ignoring the clear declaration of Jesus in ver. ____.
9. The "end" referred to in ver. 9, when not one stone would be left upon another, is the end (of Jerusalem, of the world, of the millennium, of life).
10. Acts 4:1-12; 26:12; etc. narrate cases which illustrate the prophecy of ver. _____. The following verse speaks of these cases as occasions in which the disciples would give (testimony, reactions, orations) concerning the truth of the gospel.
11. Which verse treats of the promise of inspiration for certain of the disciples of Christ in their work between the beginning of the gospel (A.D. 33) and the destruction of Jerusalem (A.D. 70)?
12. Ver. 18 signifies that in every case, including that of suffering death, ver. ____), Christ was going to bless them.
13. The phrase "win your souls", or your life, (ver. 19) equals "shall be saved" (Matt. 24:____), and has to do with salvation from the destruction which Jerusalem would suffer (ver. 20).
14. In ver. 19, the word "patience" is used in the sense of (put up with, calmness, serenity, perseverance).
15. In ver. 23, which race of people is indicated in the phrase "this people"?
16. Since all the signs mentioned, beginning at ver. 25, were to occur during the lifetime of that generation (ver. 32), obviously the "coming" of ver. 27 refers to Christ' coming (in the destruction of Jerusalem, in the sending of the Holy Spirit on the apostles the day of Pentecost, at the end of the world).
17. The "redemption" of ver. 28 points back to the phrase "shall win your souls" (ver. ____), and refers to the redemption that the faithful would enjoy when they were freed from the persecution of the unbelieving Jews as well as from the tribulations that Judaea was going to experience.
18. The phrase "the kingdom of God is nigh" (near), ver. _____, does not say that "the kingdom of God will then be established". The kingdom, in the sense of the church, was established on Pentecost, but the kingdom, in the sense of the control or rule of Christ in general, expressed here in the destruction of Jerusalem, is what is here called "near"; that is, at hand.
19. Which verse in particular expresses the idea of **certainty** as regards what Jesus had just prophesied to his disciples.
20. In a word, what did it teach the disciples to do in view of the terrible events which were coming?
21. Were the "early morning Bible classes" which Jesus conducted (ver. 38) well attended?

LUKE -- Chapter 22

1. (Exodus 12:11-13 speaks of the Passover. Verses 12,13 tell us why it was so called: because of the phrase in ver. 13, “_____”.)
2. According to ver. 2, was the matter of the chief priests and scribes one of whether or not to kill Jesus, or one of how to go about it?
3. Satan entered into Judas (ver. 3). Who or what determines if Satan enters into a person, or if he flees from him?
4. Judas Iscariot communed with Jesus’ enemies concerning delivering him to them. Was this deliverance to be done out in the open, or without much fanfare?
5. Who were sent to prepare the Passover for Jesus and his disciples?
6. Did they celebrate the Passover in Jerusalem, or out of Jerusalem? Which verse gives the proof?
7. It was eaten in a _____ furnished for the occasion.
8. In ver. 17-20 it is obvious that the word “cup”, which was **received**, **divided**, and **is the New Covenant in his blood**, (and was **drunk**, 1 Cor. 11:26) does not refer to a vessel or container, but to the _____ of the container, called in ver. 18, the _____ of the vine.
9. Carnal man always seeks to be counted as the _____ (ver. 24), thinking that greatness consists in lording it over others. Jesus teaches us that it consists in _____ (ver. 26; Matt. 20:26).
10. In ver. 30, to what does the phrase “the twelve tribes of Israel” refer? (See Matt. 19:28; Rom. 2:28,29; 4:16; 9:6; Gal. 3:26-29; 6:16; Phil. 3:3).
11. Jesus knew that Peter would deny him, so he _____ for him so that his faith would not _____ him.
12. Ver. 35 says, “When I sent you forth”. The mission referred to is narrated in ____:1-6. On this mission they were received and taken care of in their physical needs.
13. Their mission just ahead (ver. 36, “now”) would be into all the world, and represented much danger and rejection. Jesus indicated this with the words of ver. 36,37. The disciples then presented two swords, taking literally the words of Jesus respecting preparations. Jesus cut off the discussion, saying, “_____” (because the preparations to be made were in view of the nature of their preaching work, and not in view of battling with carnal weapons).
14. They went to Gethsemane (Mk. 14:32). There Jesus prayed, and told his disciples to do the same, that they _____.
15. Who strengthened Jesus during his agony there?
16. Instead of praying, what were the disciples doing?
17. What did Judas do, in betraying Jesus, to point him out to the multitude that drew near?
18. What miracle did Jesus perform on this occasion (of the betrayal)?
19. Which word in ver. 53 signifies “opportune occasion”?”
20. Where did Peter’s triple denial of Jesus take place?
21. The cock crowed, the Lord looked, and Peter _____, and went out and wept bitterly.
22. Who then mocked Jesus?
23. When it was day, Jesus was led to their council. They asked him if he was the Christ. Ver. 69 implies that he was the Christ, and the phrase, “_____” (ver. 70) is equivalent to saying that he was the Son of God, even as they phrased it in their question.

LUKE Chapter 23

1. In view of what 20:25 says, the accusation of the Jews (23:2) was (the truth, a false accusation).
2. Which phrase in ver. 3 is an idiomatic expression which means, "It's true, I am"?
3. How many times in this chapter did Pilate say that he found no fault in Jesus, or words to that effect? In which verses?
4. Which province was of the jurisdiction of Herod?
5. Why did Herod desire so much to see Jesus in person? (Review 9:7-9).
6. When Jesus was questioned by Herod, he _____ him nothing.
7. Which two people became friends that day? (Before they had been _____).
8. Neither Pilate nor _____ found anything in Jesus worthy of death. So, Pilate determined to _____ Jesus, after chastising him.
9. The people would not accept that Pilate free Jesus, but rather clamored that he be crucified, and that instead of Jesus Pilate release unto them _____.
10. Who was obligated to carry the cross of Jesus to Golgatha?
11. The women who followed after Jesus on the way to the crucifixion, and who were lamenting him, were told by Jesus that they should rather be weeping _____, and for their children. This passage, ver. 28-31 is a prophecy about (the destruction of Jerusalem, a great earthquake to come, trees and drought).
12. What were the other two men who were crucified at the same time as Jesus?
13. Jesus asked for pardon for those who were crucifying him, because they were doing it in ignorance. (See also Acts 3:17; 1 Tim. 1:13). Would this pardon be conditional, or unconditional (Acts 2:37,38; 3:19; 22:16)?
14. There was a superscription put on the cross of Jesus which said, "This is the king of the Jews". In how many languages was it written (see parallel passage in John)? Name them.
15. That very day of the crucifixion, _____ and one of the _____ were going to be in Paradise.
16. What physical phenomenon took place between noon and three o'clock? (Remember that it was the time of the full moon, and therefore an eclipse, which lasts but a short time, was impossible). The Creator was showing his disapproval of that which was taking place.
17. At the same time, what happened in the temple? Heb. 10:19,20 gives the significance of this event.
18. What were the last words of Jesus before he expired? (Remember that the Jehovah's Witnesses deny that man has such a thing).
19. The character of Joseph of Arimathaea, who went to Pilate and asked for the body of Jesus, is described in ver. _____,_____.
20. The sepulcher in which Jesus was buried was (used, purchased, new), the property of _____.
21. Who, of those who had come with Jesus out of Galilee, were witnesses of his burial?
22. Why did those women not come the next day and anoint the body of Jesus?

Chapter -- 24

1. In ver. 1, the pronoun "they" refers to the women already mentioned in 23:____. They brought to the sepulcher the _____ which they had prepared.
2. Name three of these women, according to their names given in this chapter.
3. Name that which they found, and that which they did not find.
4. Who asked the question of ver. 5?
5. When these women told these things to the apostles, their words appeared to them as _____.
6. Ver. 13 mentions "two of them". Were these disciples or apostles (consider ver. 33)?
7. What was the name of one of them?
8. Jesus, when he appeared to them, accused them of being foolish men and _____ of heart to believe, for the _____ had spoken, foretelling that the Christ was to _____ those things, and to enter into his _____.
9. God gave Jesus _____ when he resurrected him from the dead (1 Pet. 1:21). Matt. 19:28, upon referring to the time when the Son of man would "sit on the throne of his _____", points to this occasion of the resurrection and ascension of Jesus (and not to a supposed "millennium" which is still future, according to the premillennialists).
10. Joining verses _____, _____, and _____, where we find the expressions "on the first day of the week", "that very day", and "it is now the third day", we see that the following expressions all refer to the same day of the week: "the third day" (Lk. 18:33), "until the third day" (Matt. 27:64), and "after three days" (Mk. 8:31).
11. At what time of the day, Sunday, did Jesus go in with those two disciples to eat?
12. When did these two go to Jerusalem?
13. The words of ver. 34 were spoken (by the two to the eleven and to those with the eleven, to the two by the eleven and by those with them).
14. In ver. 35, the phrase "breaking of the bread" refers to the event narrated in ver. ____.
15. In ver. 35, to whom does the pronoun "them" refer?
16. When Jesus suddenly appeared in the presence of this group, what did they think that they were seeing? This means that they thought that Jesus was still dead, and that he appeared to them in that form. They were not thinking that he had been resurrected and was appearing in a glorified body.
17. In order to prove that he was not a mere spirit, he told them the words of ver. ____.
18. In addition to speaking those words, what did Jesus do to prove that his resurrection was a reality?
19. According to the expression of Jesus in ver. 44, into how many sections did the Jews divide the Scriptures? Name them.
20. Between that of ver. 43, and that of ver. 44, there is a great lapse of time. That narrated in ver. 44--51 happened the day that Jesus ascended into heaven, after 40 days of appearing on occasions to his disciples. Matthew narrates the "Great Commission" in ____:18-20; Mark in ____:15,16; and _____ here in 24:46-49.
21. When was the promise of the Father, referred to in ver. 49, sent to the apostles?
22. Where did the ascension take place?
23. What was Jesus doing just before he ascended into heaven?