

# Commentary Notes - Luke

by Walter Beuttler

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*The book of Luke presents Christ as the ideal man, the human-divine One, who brings men into right relationship to God, thus establishing the kingdom of God within the hearts of men.*

**Scripture:** Luke 1:1, Luke 4:18, Luke 6:12, Luke 14:11, Luke 17:20, Luke 22:26, Luke 23:34, Luke 24:46

**Topics:** "Discipleship", "Kingdom Of God"

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## Description

Walter Beuttler preaches on the Book of Luke, highlighting the diverse themes and teachings within its chapters. The book, written by Luke, emphasizes Jesus as the ideal man, fully human and divine, and covers events over a span of thirty-nine years. Luke portrays Christ as the epitome of humanity, demonstrating his compassion, wisdom, and authority. The Gospel of Luke addresses various aspects of discipleship, faith, and the kingdom of God, urging believers to surrender all to Christ and follow him wholeheartedly.

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## Transcript

### A. THE BOOK OF LUKE

1. This book was written by Luke, who was a Gentile, an educated man and a physician
2. It was written to a personal friend and intended to stop the spread of spurious gospels
3. The key word of the book is "Son of man"
4. It is believed to have been written between A. D. 63 and 68 and records events which cover a period of thirty-nine years
5. The book was intended for Greek readers. The Greek ideal of perfect manliness differed from that of the Roman
6. The Romans felt it to be their mission to govern, the Greeks felt it theirs to educate, elevate, and perfect man
7. The ideal of the Roman was military glory and governmental authority, but the Greek's was wisdom and beauty

8. Luke presents Christ as the ideal man for which reason he relates those things concerning Jesus which demonstrate how entirely human he was

## B. THE MESSAGE OF THE BOOK

1. Luke is the Gospel of the human-divine One as John is the Gospel of the divine-human One

2. Christ is the ideal man:

(1) "Made like unto his brethren," Heb. 2:17, in that he is:

a. One with us in his descent from man for which reason his geneology is traced to Adam

b. One with us, without prejudices or favoritism, for which reason Luke ignores all privilege of race, or caste, or training by ignoring Abraham and tracing the ancestry of the Redeemer to Adam

c. One with us in common human relationships as seen in the fact that the first two chapters deal with the cousins of Mary

d. One with us in dependence upon God in all the crises of life, e.g., Luke 6:12

(2) "Tempted like as we are," Heb. 4:15, as the second Adam who:

a. Challenged the devil whereas the devil challenged the first Adam

b. Spoiled the devil whereas the devil spoiled the first Adam

c. Included the human race in his victory over the devil, whereas the first Adam involved the human race in his own defeat by the devil

(3) "Touched with the feeling of our infirmities," Heb. 4:15, as seen in his compassion for:

a. The plight of widows, 7:11-15

b. The unfortunate, 10:30-37

c. The sick and infirm, 13:10-17

d. The lost, 15:3-7 (Note the strong human element in Luke's parables)

(With due acknowledgment to The Outlined Bible by Robert Lee and The Gospel of Luke by G. Campbell Morgan)

## INTERROGATIVE ANALYSIS

### CHAPTER I

1. What does 1:1-4 constitute? An introduction to the book

2. This introduction shows what concerning the Holy Spirit in 1:1-4? That the Holy Spirit employed the personalities of the writers of scriptures so that they were not mere machines. For example, the Holy Spirit used the writer's:

- (1) Rational judgment - "it seemed good to me"
- (2) Natural concern - "That thou mightest know"
- (3) Methodical procedure - "to write unto thee in order"
- (4) Calculated purpose - "that thou mightest know the certainty"
- (5) Acquired knowledge - "having had perfect understanding"
- (6) Occasion - "Forasmuch as many"

3. List four reasons for Luke's compilation of the events recorded in the gospel from:

- (1) 1:3 - He had a perfect understanding of the events
- (2) 1:3 - To write an orderly account of those things
- (3) 1:4 - To confirm the accounts of others
- (4) 1:4 - To impart an assurance to the hearers of those events

4. Point out the general subject matter of 1:5-25: The vision of Zacharias in the temple

5. Comment on the name "Zacharias," 1:5: It means "Remembrance of Jehovah" and was a favorite name among the people

6. What is meant by "the course of Abia," 1:5: A group of priests who exercised their priestly functions in the temple for a week, and then gave place to another group

7. In what activity was Zacharias engaged at the time the angel appeared to him, 1:5-11? In burning incense which was the most coveted of all the priestly duties

8. What was to be John's mission, 1:12-17? To prepare the way of the Lord by preparing the hearts of the people

9. Explain 1:17a in the light of John 10:41? John's power was to be used in the ministry of the word, not in the performance of miracles

10. The request of Zacharias for a sign and the angel's reply in 1:18-20 shows what?

- (1) That Zacharias doubted the angel in view of the age of himself and his wife
- (2) That he made the fulfillment of God's promise contingent on natural laws and means
- (3) That Zacharias' unbelief and request for a sign aroused the displeasure of God

11. What takes place in:

- (1) 1:26-38? The,annunciation of the birth of Christ
- (2) 1:39-45? Mary's visit to her cousin Elizabeth

(3) 1:46-56? Mary's hymn of praise

(4) 1:57-80? The birth of John the Baptist and the prophecy of Zacharias

## CHAPTER II

1. Give the subject matter of 2:1-20: The birth of Christ the Redeemer

2. "All the world" in 2:1 refers to what? The territory of the Roman empire

3. Comment on 2:4: The birth of Christ in the town of Bethlehem was a fulfillment of Micah 5:2 on the occasion of a general registration for tax assessment

4. There being no room in the inn in 2:7 marks what? The beginning of the sufferings of Christ

5. Give the general content of 2:21-40? The circumcision and presentation of the child Jesus

6. The offering of turtle doves by the parents of Christ in 2:24 is an indication of what? That they were very poor

7. Comment on:

(1) 2:8-20 - God honored the poor and lowly who were responsive to the message

(2) 2:25-38 - There is a relationship between personal godliness and devotion and the revelation of the heart and purpose of God

(3) 2:34 - The prophet of God is not only a messenger, but also a sign "spoken against"

(4) 2:35 - A high calling of God involves a deep suffering of heart

8. What takes place in 2:41-52? The child Jesus is taken to Jerusalem for the passover

9. Comment on 2:41-47: Jesus was lost by the most unlikely people (His parents) in the most unlikely place (the temple) at the most unlikely time (the time of the passover) and that by neglect through pre-occupation with other things

10. What is evident from 2:49-52? That Jesus as a boy was aware of his origin and purpose on earth

## CHAPTER III

1. Give the general content of 3:1-22: The ministry of John the Baptist

2. The fact that John preached in the wilderness, 3:2-5, shows what? That God is no longer confining himself to the religious system of the Jews

3. What is "the baptism of repentance," 3:3? The symbol of a change of mind and consequent reformation of life

4. Point out the significance concerning the Jews seen in 3:8: Their religion was no longer based on their relationship to God, but on their forefathers

5. What are the fruits of repentance in 3:7-14? Practical righteousness accompanying a professed change

6. Differentiate between John's baptism and that of Christ: 3: 16-17: The washing of John's baptism could only awaken a struggle against sin, whereas Christ's baptism brought a new life and victory over sin

7. In 3:21-22 God does what? He gives his son public approbation

8. Point out the great doctrinal truth revealed in 3:21-22: The Trinity of the Godhead in that:

(1) Jesus was on earth being baptized

(2) The Holy Spirit descended on him in bodily shape

(3) The Father spoke in a voice from heaven

9. In 3:23-38 Luke gives the geneology of Mary. Explain:

(1) In Matt. 1:16 we are told that Joseph was the son of Jacob

(2) In Luke 3:23 Joseph is called the son of Heli, but he could not by natural generation be the son of both Jacob and Heli

(3) Matt. 1:16 says that "Jacob begat Joseph the husband of Mary," but in Luke it is not said that Heli begat Joseph, although he is called his son

(4) Therefore the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendant of David

(5) This explanation is also in accordance with Jewish usage, e.g., I Sam. 24:16

10. What seems to be the purpose of Luke's geneology in 3:23-38?

(1) To show that Christ was of Davidic lineage through Mary, since Joseph was only his legal father

(2) To show that Christ was the Saviour, not only of the children of Abraham as in Matt. 1:1, but also the Saviour of the children of Adam, the entire human race

#### CHAPTER IV

1. Observe the three spheres of the temptation of Christ in:

(1) 4:1-4 - In the wilderness, the sphere of need

(2) 4:5-8 - On the mountain, the sphere of success

(3) 4:9-12 - In the temple, the sphere of religion

2. What is indicated in 4:13? That Satan's cessation of temptation was only temporary

3. What is noteworthy in 4:14-15? That Christ emerged from temptation equipped for ministry by the fullness of the Spirit

4. Jesus announces what in 4:18? That his ministry is to be one of deliverance by the Spirit

5. With what attitude does Jesus meet in 4:22-24? An attitude of scorn and unbelief

6. What, in effect, is the Lord's reply to this attitude, 4:25-27? There is a reason why Elijah was sent to those who were not Jews

7. Comment on 4:28-29: The forthright answers of Jesus resulted in a violent reaction

8. Point out the reason for Christ's fame in 4:31-37: The power of his teaching and authority over demons

9. Observe one of the secrets of Christ's authority as seen in 4:43: That he himself was under authority, that of God

## CHAPTER V

1. Note two lessons from the draught of the fishes, 5:1-11, as seen in:

(1) 5:5-6 - Obedience brings results in place of failure

(2) 5:7-8 - Demonstration of the supernatural brings consciousness of sin

2. Note two things from Christ's cleansing of the leper, 5:12-16, as seen in:

(1) 5:13 - Jesus healed him by a command, not by prayer

(2) 5:16 - There is a time for withdrawing oneself from activity and the crowd for the purpose of prayer

3. Observe two things from the healing of the paralytic, 5:17-26,

as seen in:

(1) 5:20 - Faith can be seen by visible demonstration

(2) 5:26 - Demonstration of the supernatural can bring fear

4. Comment on the call of Matthew in 5:27-29:

(1) Matthew neither expected nor prayed for a call. He was called in sovereignty, Mark 3:13

(2) Matthew made an unhesitating, unquestioning response

(3) He at once forsook all: toll, profession, Herod, and the Roman empire

(4) He made a feast to celebrate his renunciation of all things in favor of discipleship

5. How, in effect, did Jesus reply to the criticism of his disciples by the scribes and Pharisees, 5:30-32? That the publicans and sinners were the very people for whom he came

6. Give the meaning of the parable in 5:36-39: Christ did not come to mend the past, but to end it and start the new, and that the new could not be contained within the old

## CHAPTER VI

1. In what kind of an atmosphere did Jesus minister in 6:1-11? In an atmosphere of hostility and malicious intent

2. Point out the principle of Christ's reply to the Jews' criticism in 6:1-11:

(1) If they had really been interested in the law, they would not have nullified it by their tradition

(2) If they had understood the real meaning of the sabbath, they would not have been indifferent to human need

3. Comment on Christ's choice of the twelve, 6:12-16, from:

(1) 6:12 - He prayed before a critical choice

(2) 6:16 - He consciously chose them in accordance with his Father's will

4. Of what does Jesus basically speak in 6:20-26? Of the fact that there are two kinds of disciples, namely:

(1) The true disciples who are characterized by being:

a. Poor - such as having a sense of need

b. Hungry - such as unfulfilled yearnings

c. Tearful - such as sorrow of heart

d. Hated - such as without a cause

e. Reproached - such as for pleasing God rather than man

f. Cast out - such as being maliciously maligned

(2) The false disciples who are characterized by being:

a. Rich - such as having need of nothing

b. Full - such as being self-satisfied

c. Happy - such as rejoicing over their material well being

d. Honored - such as because of position or achievement

5. What do both of these groups of disciples have in common, 6:20-26? An eternal reward commensurate with their earthly state, namely:

(1) The suffering of the true disciples will end in blessedness, 6:20-23

(2) The rejoicing of the false disciples will end in sorrow, 6:24-26

6. Point out the essence of Christ's teaching concerning true discipleship as seen in:

(1) 6:27-38 - The law of love must operate against the hatred resulting from true discipleship

(2) 6:39-45 - That this love must not be the mere outward observance of an ethical standard, but must spring from a genuine love in the heart

(3) 6:46-49 - That all this is only possible by the personal Lordship of Christ and that without this the true disciple will succumb to persecution

7. Comment on the parable of the two houses, 6:47-49:

(1) It shows that discipleship will be subjected to a severe test

(2) It shows the imperative necessity of having discipleship on a good foundation

(3) It shows that this foundation is composed of three essential parts, namely:

a. A personal relationship to the Lord, 6:47a

b. A sound knowledge of the truth, 6:47b

c. Implicit obedience to the truth, 6:47c

## CHAPTER VII

1. Account for the centurion's remarkable faith, 7:1-10: He recognized that Christ had authority because he lived under the authority of God

2. What takes place in 7:11-18? Jesus is demonstrating his authority over the realm of death

3. Comment on the account about John the Baptist in 7:19-29 from:

(1) 7:19 - John was perplexed because of the failure of Jesus to establish John's concept of Christ's kingdom

(2) 7:22 - Christ is bringing men into right relationship to God, thus establishing the kingdom of God within the hearts of men

(3) 7:23 - There is a danger of stumbling because of our failure to understand his method and purpose

4. What does Jesus do in 7:30-35? He exposes the contradictory unreasonableness of unbelief

5. Note the underlying lessons from 7:36-50:

(1) That Christ looks at us in the light of what we are and not in the light of what we were

(2) He notices neglect and appreciates devotion

## CHAPTER VIII

1. Comment on 8:1-3: Those women to whom he had ministered with deliverance, now minister unto him of their substance

2. List and describe the four kinds of hearers which Jesus discerned in the crowd in his parable of the sower, 8:4-15:

(1) 8:5, 12 - The wayside hearer whose heart has become a footpath more useful for traffic than for crops. Since the seed lies only on the surface, the enemy takes it away

(2) 8:6, 13 - The stony ground hearer whose heart is like shallow soil of insufficient depth for roots adequate to promote growth and sustain life

(3) 8:7, 14 - The thorny ground hearer whose soil of heart is good and productive but with other seed there already so that two crops grow up and strive for mastery with

the result that the seed of the Word of God succumbs for lack of room

(4) 8:8, 15 - The good ground hearer who has none of the faults of the other three soils so that he, having heard the word, keeps it and brings forth a harvest in due time

3. Point out Christ's teaching in:

(1) 8:16-17 - That the light of the Word of God is given for a purpose, namely, to reveal our need

(2) 8:18 - Therefore the hearer is responsible for the light he has received and accountable to God for what he does with it

(3) 8:19-21 - There is a new and higher relationship between men in the kingdom of God which is not based upon natural generation but on spiritual kinship and union with Him

4. How is Christ revealed in:

(1) 8:22-25? As having power over nature

(2) 8:26-39? As having power over demons

(3) 8:40-48? As having power over sickness

(4) 8:49-56? As having power over death

## CHAPTER IX

1. As the twelve were sent out, 9:1-9, what was their:

(1) Mission? To preach the kingdom of God and heal the sick in demonstration of that kingdom

(2) Provision? Power and authority over all devils and to cure diseases

2. Give the underlying lesson of 9:10-17: God accomplishes his purpose by his supernatural working with inadequate natural means

3. What does Christ reveal in:

(1) 9:18-21? - The secret of his identity

(2) 9:22, 44-45? - The coming of the cross

(3) 9:23-26? - The price of discipleship

4. Point out some dangers in Christian service from:

(1) 9:46-48 - Being more interested in our position than in Christ's accomplishment

(2) 9:49-50 - Becoming sectarianistic because the accent of others and their method may differ from ours

(3) 9:51-56 - A kind of zealotry for the cause of God which puts us out of fellowship with him

5. What do we learn from:

(1) 9:57-58? That true discipleship will inevitably bring real discomforts

(2) 9:59-62? That true discipleship calls for a complete break with other interests

## CHAPTER X

1. Point out a practical lesson from:

(1) 10:1-12 - The ever ripe harvest calls for real labourers

truly sent by God

(2) 10:13-15 - Miracles do not always bring repentance

(3) 10:16 - Refusal to hear the servant of God is tantamount

to despising not only the servant, but also God

(4) 10:17-20 - Rejoicing in the great fact of redemption is an

effective antidote to spiritual pride

(5) 10:21-24 - God deliberately withholds truth from those

who are wise in their own conceit and reveals it to the

simple of mind and humble of heart

2. Give the essence of Christ's reply in 10:25-37: The question is not who your neighbor is, but whether you are one

3. What are the essential lessons in 10:38-42?

(1) The danger of being busy in the service of God while neglecting him at the same time

(2) The danger of sacrificing the better for the good

(3) Love cannot finally express itself in service, but must take the form of devotion

## CHAPTER XI

1. What prompted the disciple's request in 1:1? Christ's example which impressed the disciples and gave them an incentive to pray

2. Comment on the Lord's reply in 11:2-4: This was more than a mere pattern for prayer in that it also embodied the essential elements of all true prayer in that:

(1) It is based upon a filial relationship in which the petitioner has a child's privileges and the petitioned a Father's responsibilities

(2) True prayer begins with reverence and worship

(3) It puts the interests of the kingdom of God before mere personal interests

(4) It prays with submission to the Father's will

(5) It petitions for present need and leaves the future confidently in the Father's hands

(6) It is not only concerned with material needs, but also with those that are spiritual, i.e., right relationship with God and man

(7) Petition is made in an awareness of self-insufficiency and dependence upon God

3. How is true prayer distinguished from mere wishing in 11:510?

(1) By asking - the definite petitioning for a definite need

(2) By seeking - the continued and diligent anticipation of the answer in hopeful expectation

(3) By knocking - An insistent persistence which refuses to take "no" for an answer

4. Comment on 11:11-13 in conjunction with 11:1-10: The Spirit

filled life is the ultimate of all prayer

5. The incident in 11:14-26 shows what concerning evil spirits?

(1) That the realm of Satan is a highly organized kingdom( v. 18)

(2) That evil spirits are determined to enter human beings (vv. 24-26)

6. What does Jesus show in:

(1) 11:33? Personal responsibility to others in view of the light which we have received

(2) 11:34-36? Whether we are full of light is dependent upon whether our eye is good or evil

7. What does 11:37-44 demonstrate? The evil eye. The Pharisees saw only Christ's violation of their tradition and so missed the light of his teaching

8. With what does Christ charge the Pharisees in:

(1) 11:42? With the inversion of values

(2) 11:43? With evil motives

(3) 11:44? With corrupting influence

9. Note three things for which Christ denounces the lawyers in:

(1) 11:46 - For insincerity by burdening others with obligations which they themselves refuse to bear

(2) 11:47-51 - For hypocrisy in pretending respect for the prophets while killing them at the same time

(3) 11:52 - Their misuse of office by keeping men from the kingdom of God instead of leading them into it

10. How does 11:53-54 relate to 11:34? It demonstrates the reason for a body full of darkness

## CHAPTER XII

1. What circumstance prompted Christ's teaching in 12:1-12? The hostility of the ruling classes

2. How, in particular, are Christ's "friends":

(1) Warned, 12:1-3? To beware of those who, like the Pharisees, wear a religious mask

(2) Guided, 12:4-5? Not to have a false fear of man, but to be filled with the fear of God instead

(3) Comforted, 12:6-12?

a. They are the objects of the Father's care, (vv. 6-7)

b. They are the objects of the Son's approbation, (vv. 8-9)

c. They are the objects of the Spirit's provision (vv. 10-12)

3. What does the interruption in 12:13-15 show?

(1) The interrupter's disinterestedness in Christ's heavenly treasures

(2) The interrupter's preoccupation with earthly treasures

4. In the light of 12:15, what is seriously wrong with mankind? Men are relating their lives to things instead of God

5. How do the following passages relate to the incident in 12:13-15?

(1) 12:16-21? Christ illustrates the tragedy of the wrongly

centered life as exhibited by the request of the interrupter

(2) 12:22-34? The possession of the kingdom of God should be the supreme urge and ultimate purpose of physical life

6. How may fear and worry concerning material necessities be overcome in the light of:

(1) 12:22-30? By confidence in the Father's provision

(2) 12:31? By submission to the sovereignty of God

(3) 12:32? By trust in the Shepherd's care

(4) 12:33-34? By detaching the affections of our hearts from things temporal and attaching them to things eternal

7. With reference to Christ's teaching concerning stewardship in 12:35-48, what is seen in:

- (1) 12:35-41 - The steward is to labour with readiness for he master's return
  - (2) 12:42-46 - Failure to expect the master's return leads to negligence and self-indulgence
  - (3) 12:47-48 - The servant's responsibility is commensurate with his privilege
8. Wherein is Christ a divider of men, 12:49-53? In that his message will divide men against each other as well as for and against himself
9. Of what does Jesus accuse the people in 12:54-56? Of willful inability to discern the great event which his coming brought, (10:23-24)
10. What is emphasized in 12:57-59? Their accountability before God for their inability to see

## CHAPTER XIII

1. What does 13:1-5 show? That catastrophe is not necessarily evidence of special sinfulness
2. To what purpose was the parable in 13:6-9 given? To show that the judgments of God are rooted in righteousness and exercised in infinite patience
3. How is the power of the kingdom displayed in 13:10-17?
- (1) The kingdom of Satan to bind men
  - (2) The kingdom of God to loose men
4. What was wrong with the ruler of the synagogue, 13:14?
- (1) He had more interest in ceremonial law than in suffering humanity
  - (2) His preferred regard for ceremonial law was only a pretext for his hostility
5. How is the kingdom of God described in:
- (1) 13:18-19? As growing to great dimensions from a very small beginning
  - (2) 13:20-21? As bringing about an ever widening transformation of mankind
6. Point out the essence of Christ's reply to the questioner in 13:22-30 as seen in:
- (1) 13:24a - Our need does not lie in knowing how many get into the kingdom, but whether we ourselves get in
  - (2) 13:24b-25 - The opportunities to enter the door of the kingdom are limited
  - (3) 13:26-27 - Salvation is not based on familiarity but on personal relationship
  - (4) 13:28-30 - It is not blood relationship which counts, but spiritual kinship

7. Comment on 13:31-33: The center of apostate religion becomes the center of religious persecution

8. Of what does Jesus primarily speak in 13:34-35? Of the desolation of having been abandoned by God

#### CHAPTER XIV

1. Point out the Pharisees' objection to Jesus in 14:1-6: He was constantly trampling upon their conventionalities and violating their false sanctions

2. Note the faults which Jesus points out in:

(1) 14:7-11 - Bad manners in struggling for honors which an honorable man does not do

(2) 14:12-15 - Bad motives in a false hospitality which expects like return

3. What connection does the parable in 14:16-24 have to the exclamation made in 14:15? It was given in reply to the expressed admiration for the principles of the kingdom of God to show that it is one thing to appreciate the truth, but an-

other thing to appropriate it

4. Comment on the parable of the great supper in 14:16-24:

(1) The real reason for the excuses was lack of desire and being preoccupied with:

a. Earthly possessions, 14:18

b. Necessary occupations, 14:19

c. Social relationships, 14:20

(2) Men may admire the principles of the kingdom of God without being prepared to enter it themselves

5. Note the three basic terms of discipleship from 14:25-35:

(1) The surrender of anything which causes competition in loyalty between the interests of God and closest personal ties

(2) the emptying of everything in life demanded by obedience to his call

(3) Disregard of all things which are selfish in purpose and motive

6. How do the following passages relate:

(1) 14:28-33 with 14:25? Christ presented the enthusiastic but unthinking crowd with the price of true discipleship

(2) 14:34-35 with 14:28-33? To show that discipleship without self-sacrifice and suffering is a worthless commodity

#### CHAPTER XV

1. Note two classes of hearers from 15:1-2:

(1) Publicans and sinners who drew near being attracted by what he had said

(2) Pharisees and scribes who murmured being repelled by what they saw

2. Show how the Trinity is revealed in:

(1) 15:3-7 - Christ as shepherd seeking the lost

(2) 15:8-10 - The Spirit as light illuminating the way

(3) 15:11-32 - The Father yearning for, and finding, his son

3. What was wrong with the elder son in 15:25-32? He was out of sympathy with the heart of his father

4. How does the three-fold parable in 15:3-32 relate to the criticism of the rulers in 15:2? They were just like the elder son, critical because they did not understand the heart of the heavenly Father

## CHAPTER XVI

1. For what did the Lord commend the unjust steward, 16:1-8? For being shrewd enough to provide for himself

2. Whom did the Lord have in mind with his parable of the unjust steward, 16:9, 14? The covetous Pharisees whose love for money exceeded their love for God

3. Point out the essence of:

(1) 16:10-12 - Our relationship to God determines our use of money and whether we can be trusted with the true riches of the kingdom of God

(2) 16:13 - We either use money for God, or God for money

4. In 16:15 Jesus brought the Pharisees face to face with two motives of life. Point them out:

(1) Living in the sight of men - the life that squares itself with the opinions of men

(2) Living in the sight of God - the life that squares itself with the opinions of God

5. Give the thought of 16:16: In order to enter into the kingdom of God we must push past the opinions and standards of men

6. What is the basic lesson of 16:19-31? That even the supernatural will not persuade those who do not want to be convinced

## CHAPTER XVII

1. Give the teaching of Jesus concerning:

(1) Offenses, 17:1-2 - The inevitability of stumbling blocks does not remove the responsibility of those who are the cause

(2) Forgiveness, 17:3-4 - The need of forgiving others lest we become a stumbling block and so repel them

(3) Faith, 17:5-6 - Faith is not a matter of bulk, but of quality

(4) Service, 17:7-10 - The need of humility, regardless of achievements

2. What may be learned from the cleansing of the ten lepers in:

(1) 17:14? They were cleansed as they went, i.e., they acted upon the word of Jesus

(2) 17:15-17? That human nature is very ungrateful

(3) 17:17? That Christ expects an acknowledgment of thanks and misses it when it is not given

3. Point out Christ's teaching concerning the kingdom of God in:

(1) 17:20-21 - The kingdom of God is not material but spiritual, not local but universal

(2) 17:22-23 - The period of his absence from earth will end in a manner apparent to all

(3) 17:26-37 - The time of his return will find most men unprepared and preoccupied with the pursuits of life

## CHAPTER XVIII

1. Point out the purpose of the parable in 18:1-8: To emphasize the necessity of constant prayer activity especially in an age which is not conducive to faith

2. To whom was the parable in 18:9-14 directed? "Unto certain which trusted in themselves that they were righteous"

3. Wherein lies the distinction between the Pharisee and the publican, 18:9-14? In the nature of their prayer for:

(1) The Pharisee prayed within himself, parading his self-righteousness and self-confidence

(2) The publican called upon God for mercy in admission of guilt and unworthiness

4. Give heaven's verdict in each case, 18:14:

(1) The man who justified himself remained unjustified

(2) The man who asked for mercy was cleared from guilt

5. Note three basic conditions for eternal life from:

(1) 18:15-17 - Without any claim of merit for works of righteousness as just demonstrated by the parable in 18:9-14

(2) 18:18-22 - Getting rid of all which ministers to our self-centered satisfaction

(3) 18:22-30 - Yielding our life to the exclusive control of God

6. What is evident from 18:31-34? The inability of the natural mind to comprehend the things of God without illumination by God

7. Observe three things from 18:35-43:

- (1) The earnest of his prayer for healing
- (2) The callous indifference of the crowd
- (3) His determination to press through all opposition

## CHAPTER IX

1. Note three things about Zacchaeus from 19:1-10:

- (1) He made revenue the means of self-enrichment (v. 2)
- (2) He determined to see Jesus notwithstanding a personal handicap and the hindrance of the crowd (vv. 3-4)
- (3) After meeting Jesus he made righteousness the method of self-abnegation (v. 8)

2. What is evident from 19:7? That the Pharisees were totally unaffected by Christ's previous teaching

3. Why did Jesus utter the parable of the ten pounds in 19:11-27? Because they expected the kingdom to appear immediately

4. Make three observations concerning this kingdom from 19:11-27:

- (1) Until the time of its outward manifestation has arrived, the Lord's servants are to labour in its interest
- (2) A variety of rewards will be apportioned to each in due time
- (3) Loss and shame will be the portion of the slothful and unfaithful servant

5. What is the nature of the servant's work, 19:14, 27? To win people from an attitude of antagonism to one of allegiance

6. How is Jesus revealed in:

- (1) 19:28-40? As king-, meek and lowly
- (2) 19:41-44? As priest, a man of sorrows
- (3) 19:45-48? As prophet, speaking God's word

## CHAPTER XX

1. Comment on 20:1-8: Jesus refused to answer the Jews' inquiry concerning the source of his authenticity because of their unbelief

2. To what does Jesus allude under the thin parabolic veil of the vineyard, 20:9-18?

- (1) To the awful tragedy of the next few days, namely, his death
- (2) To the Jews' treatment of the prophets throughout their history

(3) To the judgment of Israel and the giving of the kingdom to the Gentiles

3. Point out the essence of Christ's teaching in:

(1) 20:17 - That He who will presently be rejected by crucifixion will become the foundation stone of the church

(2) 20:18 - Man's stubborn resistance to the rule of God will either be broken by repentance, or crushed by judgment

4. What effect did the parable of the vineyard have on the Jews as seen in:

(1) 20:16? They made a pretence of innocence

(2) 20:19? It aroused their hostility

5. Give the reason for the attacks made on Christ in:

(1) 20:19-26 - Politically, the Pharisaic party affirmed that the Jews had no right to pay tribute to a pagan country

(2) 20:27-38 - Being naturalistic in philosophy and theology, the Sadducees sought to discredit Christ's teaching on the resurrection

6. Comment on 20:46: This passage reveals that the reason for the rulers' opposition lay in their love for position, recognition, and honor--all contrary to the teaching of Christ

## CHAPTER XXI

1. What does Jesus point out in 21:1-4?

(1) That most give out of what they do not need, and therefore do not miss

(2) That others give what they cannot afford to give

(3) That God evaluates our giving, not by how much we give, but by how much is left over

2. What did Christ foretell in:

(1) 21:5-6? The destruction of the temple under Titus in A. D. 70

(2) 21:7-19? National convulsions and religious persecution

(3) 21:20-24? The destruction of Jerusalem

(4) 21:25-33? Celestial, terrestrial and national signs of the return of Christ

3. Of what does the Lord warn in 21:34-36? Of the need of sobriety in view of his unexpected return

## CHAPTER XXII

1. In 22:1-23 there are three preparations recorded for the final crisis. What are they?

- (1) On earth men are plotting the death of Christ (v. 2)
- (2) In hell Satan is working for the death of Christ (v. 3)
- (3) In heaven God is working toward the determined hour (v. 14)

2. What did Jesus teach his disciples in:

- (1) 22:24-30? The divine way to greatness according to God's standard is the way of self-emptying and sacrificial service
- (2) 22:31-34? The malice of Satan against God's servant finds occasion in self-confidence
- (3) 22:35-38? For the coming conflicts his disciples would need to muster all the resources they could find

3. What is uppermost in the mind of Christ in 22:39-46 concerning:

- (1) Himself? The will of God as he approached the supreme hour of the terrors of the cross
- (2) His disciples? Their danger of giving way to temptation as a result of the coming events which they did not understand

4. What do we see in:

- (1) 22:50-51? That the Lord's last act of healing was made necessary by the blundering zeal of a disciple
- (2) 22:53? The hostility of the rulers was inspired by Satan under whose power they were acting
- (3) 22:61? That the meaningful look of Jesus would have done no good if Peter had not been looking toward the Lord

## CHAPTER XXIII

1. What was Pilate's dilemma in 23:1-5?

- (1) Justice demanded that Christ be released
- (2) Political expediency dictated that he be released

2. Why did Pilate send Christ to Herod, 23:6-12? Because Pilate learned that Jesus was under Herod's jurisdiction, so this seemed a good way out of his dilemma

3. Account for the silence of Jesus in 23:9, 11: It was a protest against Herod's motives, his degenerate nature, and his crime against John the Baptist

4. Note the strange trinity of antagonism against Jesus in 23: 10-13, 18: There were representatives of the Jews (rulers), of the Gentiles (Pilate), and of the Hybrids (Herod)

5. How did this situation affect the relationship between Pilate and Herod, 23:12? They became friends though they had been bitter enemies

6. Why was Pilate willing to chastise Christ even though he declared him not guilty, 23:13-16? Because he was willing to compromise justice in order to do the Jews a political favour

7. What is revealed in 23:28, 34? The strength of divine compassion
8. Note how completely they missed the true purpose of Christ's coming, 23:35-37: It did not occur to them that Christ did not come to save himself but others
9. What did the repentant thief discover in 23:42? That there was another throne occupied by a Sovereign over whom the Romans had no authority

#### CHAPTER XXIV

1. Comment on the account of the resurrection, 24:1-12, from:

- (1) 24:1-3 - The women with the spices discover the empty tomb as they seek to perform their loving task
- (2) 24:4-7 - Mary Magdalene, acting on impulse, seems to have hurried off to tell Peter and John about the discovery (John 20:1-2) while her companions wait longer and receive more information which she misses
- (3) 24:8-11 - The apostles, overpowered with grief and dazed with disappointment could not believe the women's report
- (4) 24:12 - Peter did neither understand nor believe the fulfillment of Christ's teaching concerning the resurrection

2. What takes place in 24:13-35? Jesus meets with two of his disciples on the way to Emmaus

3. Why did Jesus question these disciples, 24:19-24? In order to draw them out

4. In what state were they, 24:19-24? They were disconsolate and confused because of the events which had transpired

5. What was their real trouble, 24:25? Failure "to believe all that the prophets have spoken"

6. Why did the Lord make "as though he would have gone further," 24:28? He wanted to test them to see whether they wanted him or not, for he wanted to be wanted

7. What was the result of their constraining, 24:29-45? The revelation of his identity in proof of his resurrection

8. What takes place in:

- (1) 24:46-49? They are commissioned and equipped
- (2) 24:50-53? Christ completes his work by ascending to the Father from whom he came

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