

The Gospel of **LUKE**

Volume 1

From the Wilderness to Galilee



18 Lesson Discipleship Workbook

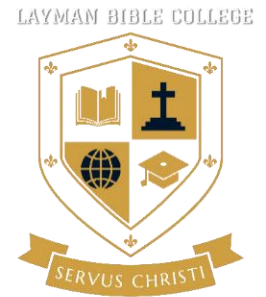
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***The Gospel of Luke Volume 1* by RW Nelson**

Discipleship Worksheets



Lesson 1 Worksheet - Introduction

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from the chapter titled *"Finding God in a Confused World."*

1. Luke begins his Gospel by stating that many had attempted to compile an account of the things _____ among _____.
2. Luke describes his research using the Greek term *παρηκολουθηκότι*, meaning he had _____ everything carefully from the _____.
3. Paul refers to Luke as "the beloved _____," showing his background in careful observation and disciplined training.
4. Luke's refined _____ and polished literary style resemble classical _____.
5. As a likely _____ Christian, Luke writes with a global perspective, explaining Jewish _____ for non-Jewish readers.
6. Unlike Matthew, who begins with _____, Luke traces Jesus' genealogy back to _____, emphasizing Jesus' connection to all humanity.
7. Luke highlights the angel's proclamation of "good news of great joy" for _____ the _____, using inclusive language.
8. Traveling with _____ allowed Luke to witness hardships, ministry, and firsthand accounts that shaped his Gospel.
9. The "we-sections" in Acts reveal that Luke was a _____ in Paul's missionary _____.
10. Luke wrote two books—Luke and _____—forming a unified two-volume work addressed to _____.
11. Luke's Gospel moves from _____ to Jerusalem, while Acts moves from Jerusalem to _____, showing the outward expansion of the Gospel.
12. Luke's Gospel is marked by seven major themes, including the Holy Spirit, prayer, joy, compassion for the _____, and God's concern for _____.

Introduction Summation:

The Gospel of Luke opens with a formal yet deeply personal declaration of purpose. Luke explains that many had attempted to record the events surrounding Jesus, but his own work is the result of careful investigation. His use of the Greek term *parēkolouthēkoti* signals disciplined research, close tracing of events, and a commitment to accuracy. As a trained physician, Luke possessed a keen eye for detail, and this background shaped the way he wrote. He notices symptoms, conditions, and human experiences with precision, and this attentiveness carries into his Gospel. His refined Greek style resembles classical historians, revealing a writer who is both educated and intentional.

Luke's likely identity as a Gentile Christian gives his Gospel a unique global perspective. Unlike Matthew, who writes primarily for Jewish readers, Luke explains cultural practices, geography, and religious customs for those unfamiliar with Jewish life. His genealogy traces Jesus back to Adam, emphasizing that Jesus came for all humanity. Luke's vocabulary reinforces this theme, especially in the angel's proclamation of "good news of great joy for all the people." Throughout his Gospel, Luke highlights outsiders—Samaritans, Romans, tax collectors, women, and the poor—showing that Jesus's ministry reaches beyond traditional boundaries and embraces those often overlooked.

Luke's partnership with the Apostle Paul profoundly shaped his writing. The "we-sections" in Acts reveal that Luke traveled with Paul, witnessing persecution, miracles, shipwrecks, and the growth of the early church firsthand. Paul's description of Luke as "the beloved physician" reflects a friendship marked by loyalty and courage. Luke remained with Paul even during his final imprisonment, demonstrating steadfast devotion. These experiences enriched Luke's understanding of the Gospel's spread and the challenges faced by early believers, giving his writing depth and authenticity.

Luke wrote two volumes—Luke and Acts—forming a unified narrative that begins with Jesus's birth and continues through the expansion of the church. The Gospel moves from Galilee to Jerusalem, while Acts moves from Jerusalem to Rome, illustrating how the message of Jesus grows outward to reach the world. Both books are addressed to Theophilus, likely a Gentile official or patron, showing Luke's desire to provide certainty about the truth of Christ.

Luke's Gospel is shaped by seven major themes: universal salvation, the Holy Spirit, prayer, compassion for the poor, joy, the role of women, and God's concern for outsiders. These themes give Luke's writing warmth, depth, and clarity. As readers begin Volume 1, they are invited to walk slowly with Luke, seeing Jesus through the eyes of a physician, historian, traveler, and faithful friend. His Gospel remains a clear and compelling portrait of the Savior who seeks, saves, and transforms.

Answer Key

1. accomplished; us
2. investigated; beginning
3. physician
4. Greek; historians
5. Gentile; customs
6. Abraham; Adam
7. all; people
8. Paul
9. participant; journeys
10. Acts; Theophilus
11. Galilee; Rome
12. poor; outsiders

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Discipleship Worksheets



Lesson 2 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 1 titled *“The World of the Original Readers.”*

1. The Pax Romana was the period of Roman _____, upheld by military strength, guarded roads, and _____ suppression of revolts.
2. Luke wrote his Gospel in _____ Greek, a language understood across the empire, allowing his message to spread through _____ cultures.
3. In Luke 1:1, the Greek word **διήγησιν** means a carefully arranged _____, showing Luke’s commitment to a researched and orderly account.
4. Emperor worship portrayed Caesar as _____, with inscriptions such as *divi filius* meaning “son of the _____.”
5. Jesus enters Jerusalem not on a warhorse but on a _____, signaling humility and contrasting Rome’s displays of _____.
6. The Greek word for “kingdom” in Luke 4:43 is **βασιλείαν**, meaning rule, reign, or _____, emphasizing Jesus’s spiritual and eternal kingdom.
7. The Pharisees embraced the entire Hebrew Scriptures, believed in angels and _____, and sought purity through strict obedience to the _____.
8. The Sadducees accepted only the _____, rejected the resurrection, and cooperated closely with _____ to preserve their power.
9. The Zealots expected a warrior Messiah who would overthrow Rome, yet Jesus chose _____ the Zealot as a disciple and taught love for _____.
10. The Essenes withdrew to places like _____, practicing communal purity, copying Scripture, and longing for God’s decisive _____.
11. Passover commemorated Israel’s deliverance, originating in Exodus 12, where the blood of an unblemished _____ caused judgment to _____ over Israel’s homes.
12. Luke frames his Gospel around the _____, beginning and ending in the *ἑρπὸν*, yet reveals Jesus Himself as the true _____ where God meets humanity.

Lesson 2 Summation:

Ch. 1 - The World of the Original Readers

To understand the Gospel of Luke, modern readers must step into the world in which it was first written—a world shaped by empire, language, religious tension, and deep longing. Luke’s audience lived during the Pax Romana, a period of stability enforced by Roman military strength. Roads were guarded, sea routes patrolled, and uprisings swiftly crushed. This stability allowed Koine Greek, the common language of the empire, to spread widely. Luke wrote his Gospel in this accessible Greek, polished yet understandable, enabling readers from Corinth to Antioch to grasp his message without translation. His use of the term *diēgēsis* in Luke 1:1 reveals his intention to provide a carefully researched narrative that could travel along Rome’s roads into the hands of ordinary people.

Rome’s power shaped every aspect of life. Emperors were honored as divine figures, especially in the eastern provinces, where temples and statues proclaimed their supposed divinity. Coins bore titles such as *divi filius*, “son of the divine.” Public loyalty was expressed not only through taxes but also through acts of reverence. Into this world, Luke presents a radically different king. Jesus enters Jerusalem on a donkey, teaches that greatness is found in service, and establishes a kingdom rooted not in force but in righteousness. His *basileia* stands in stark contrast to Rome’s might, offering a spiritual reign that cannot be upheld by soldiers or stamped on coins.

Jewish life under Roman occupation was equally complex. Heavy taxes, Roman soldiers, and political tension created an atmosphere of longing for deliverance. Different Jewish groups responded in different ways. The Pharisees emphasized purity and obedience to the Law, hoping to prepare Israel for the Messiah. Their devotion was sincere, though sometimes marked by spiritual pride. The Sadducees, wealthy Temple authorities, cooperated with Rome to preserve their power and rejected beliefs such as resurrection and angels. The Zealots sought violent revolution, convinced that God would bless armed resistance. The Essenes withdrew from society, forming communities dedicated to purity, Scripture, and separation from corruption. Each group carried its own expectations for the Messiah, yet Jesus fulfilled none of them—and exceeded all of them.

Luke’s Gospel also centers on the Temple in Jerusalem, the heart of Jewish worship and identity. Herod’s reconstruction made it one of the most magnificent structures of the ancient world, its white stone and gold reflecting sunlight like a mountain of fire. Passover filled Jerusalem with crowds longing for liberation, and it was during this festival that Jesus was crucified. Luke highlights the profound symbolism: the Lamb of God dies during the feast commemorating Israel’s deliverance. The sacrificial system, the Passover lamb, and Isaiah’s prophecy of the suffering servant all point to Jesus as the true *amnos tou Theou*, the Lamb of God. Luke begins and ends his Gospel in the Temple, yet reveals that Jesus Himself is the true meeting place between God and humanity.

Answer Key

1. stability; rapid
2. *Koine*; diverse
3. narrative
4. divine; divine
5. donkey; power
6. authority
7. resurrection; Law
8. Torah; Rome
9. Simon; enemies
10. Qumran; intervention
11. lamb; pass
12. Temple; meeting place

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Lesson 3 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from the chapter titled *"Foundations of a Trustworthy Gospel."*

1. Luke begins his Gospel with a formal _____, addressed to _____, explaining his purpose and method.
2. Luke states that many have undertaken to compile accounts handed down by _____ and _____ of the word.
3. The Greek term παρηκολουθηκότι means Luke _____ everything carefully from the _____, tracing events step by step.
4. Luke writes so that Theophilus may know the _____ about the teachings he has received.
5. Zechariah and Elizabeth are described as _____ and _____, walking blamelessly in God's commandments.
6. Zechariah was chosen by _____ to burn _____, a once-in-a-lifetime honor for a priest.
7. Elizabeth's barrenness carried social _____, expressed by the Greek word ὄνειδος meaning _____ or reproach.
8. Gabriel announces that Zechariah's prayer has been heard and that Elizabeth will bear a son named _____, meaning "Yahweh is _____."
9. John will go before the Lord "in the spirit and power of _____," fulfilling the promise given in _____ 4:5.
10. John will be filled with the _____ even from his mother's womb, set apart for God's service.
11. Zechariah's doubt results in _____, serving as both discipline and a _____ to the people.
12. Elizabeth conceives and declares that the Lord has looked with _____ upon her, taking away her _____ among the people.

Lesson 3 Summation:

Ch 2. - Foundations of a Trustworthy Gospel

Luke's Gospel opens with a formal prologue unlike any other in the New Testament. Addressed to "most excellent Theophilus," it reflects the polished style of educated Greek writers and sets the tone for the entire narrative. Luke explains that many accounts of Jesus's life already existed, written by eyewitnesses and servants of the word. He is not inventing a new story; he is carefully preserving one. His use of the Greek term *parēkolouthēkoti* reveals disciplined investigation—tracing events from the beginning with the precision of a physician and the care of a historian. His goal is clear: to provide Theophilus with the exact truth, a firm foundation for faith rooted in reliability and clarity.

Luke then shifts from prologue to narrative, anchoring the story in the days of Herod the Great. He introduces Zechariah and Elizabeth, a couple described as righteous and blameless yet burdened by barrenness. Their lives echo the stories of Sarah, Rebekah, Rachel, and Hannah—women whom God remembered in their sorrow. Zechariah, serving in the division of Abijah, is chosen by lot to burn incense in the Temple, an honor most priests never experienced. As incense rises and the people pray outside, the silence of four centuries is broken. An angel appears beside the altar, announcing that Zechariah's prayer has been heard.

Gabriel's message is rich with theological significance. Elizabeth will bear a son named John, meaning "Yahweh is gracious." He will be great in the sight of the Lord, filled with the Holy Spirit even before birth, and set apart for God's service. Most importantly, he will come "in the spirit and power of Elijah," fulfilling the final promise of the Old Testament in Malachi 4:5. After centuries without a prophetic voice, God restarts the story exactly where He left off—sending the promised forerunner who will prepare the people for the Lord.

Zechariah's response reveals the tension between faith and doubt. Though he has prayed for a child, he struggles to believe the angel's message. Gabriel identifies himself as one who stands in the presence of God and declares that Zechariah will be mute until the promise is fulfilled. His silence becomes both discipline and sign, a living testimony to the truth he hesitated to accept. When he emerges from the sanctuary unable to speak, the people realize he has seen a vision.

Elizabeth conceives and withdraws into seclusion, reflecting quietly on God's kindness. She declares that the Lord has taken away her disgrace—her ὄνειδος—lifting the burden she carried for years. Her joy becomes the first note in Luke's unfolding symphony of grace.

Luke's opening chapter establishes the foundation of a trustworthy Gospel: God speaks again, prophecy awakens, and the story of redemption begins with a barren woman, a faithful priest, and a God who remembers the forgotten.

Answer Key

1. prologue; Theophilus
2. eyewitnesses; servants
3. investigated; beginning
4. exact; truth
5. righteous; blameless
6. lot; incense
7. disgrace; shame
8. John; gracious
9. Elijah; Malachi
10. Holy; Spirit
11. muteness; sign
12. favor; disgrace

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Lesson 4 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 3 titled *"The Annunciation and the Magnificat"*.

1. Gabriel's second appearance occurs not in the Temple but in _____, a small village in _____, revealing God's pattern of choosing the overlooked.
2. Mary's Hebrew name _____ connects her to the first Miriam, who sang after Israel's _____ from Egypt.
3. Gabriel greets Mary as _____, translated from the Greek *κεχαριτωμένη*, meaning one who has been _____ with ongoing grace.
4. Luke emphasizes Mary's _____ twice, using the Greek term *μεμνηστευμένη* to describe her legally binding _____ to Joseph.
5. Joseph is identified as a descendant of _____, linking the Annunciation to God's covenant in _____ 7:16.
6. The name _____ comes from the Hebrew Yeshua, meaning "the Lord _____," revealing His mission before His birth.
7. Gabriel declares that Jesus will be called "the Son of the _____," using the Greek title *ὁ Ὑψιστος*, equivalent to the Hebrew name _____.
8. Mary asks, "How will this be?" and Gabriel explains that the Holy Spirit will _____ her and the power of the Most High will _____ her.
9. The Greek verb *ἐπισκιάσει* (overshadow) recalls God's glory covering the _____ in Exodus 40:34–35 and the cloud at the _____ in Luke 9:34.
10. Elizabeth, filled with the _____, proclaims Mary as "the mother of my Lord," marking the first confession of Christ's lordship.
11. Mary's Magnificat begins with "My soul _____ the Lord," expressing praise from her humble position as God's _____.
12. The Magnificat echoes _____'s song in 1 Samuel 2, celebrating God's pattern of exalting the _____ and humbling the proud.

Lesson 4 Summation:

Ch. 3 – The Annunciation and the Magnificat

Luke’s account of the Annunciation stands as one of the most profound moments in Scripture. Six months after Gabriel appeared to Zechariah in the grandeur of the Temple, he is sent to Nazareth—a small, obscure village in Galilee. The contrast is striking: God moves from the center of Israel’s worship to a forgotten hillside town, revealing His pattern of choosing the humble and overlooked. Nazareth, dismissed by many as insignificant, becomes the setting for the most important announcement ever delivered to a human being.

Mary, a young virgin betrothed to Joseph, receives Gabriel’s greeting: “Greetings, favored one! The Lord is with you.” The Greek term *kecharitōmenē* indicates a grace already given and still active. Mary’s perplexity reflects thoughtful humility rather than fear. Luke emphasizes her virginity twice, preparing the reader for the miraculous nature of the conception. Her betrothal to Joseph, a descendant of David, connects the unfolding events to the ancient covenant in 2 Samuel 7:16. The promise of an eternal throne is now being fulfilled in a quiet home rather than a royal palace.

Gabriel announces that Mary will conceive a son named Jesus—Yeshua, “the Lord saves.” He will be great, the Son of the Most High, and will receive David’s throne. His kingdom will have no end. The title “Most High,” drawn from the Hebrew *Elyon*, affirms Jesus’s divine identity. What begins in Nazareth is the fulfillment of Israel’s deepest hope and the continuation of God’s eternal plan.

Mary’s question, “How will this be?” is sincere and rooted in faith. Gabriel explains that the Holy Spirit will come upon her and the power of the Most High will overshadow her. The verb *episkíasei* recalls the cloud of God’s glory covering the tabernacle and overshadowing the disciples at the Transfiguration. The conception of Jesus is a direct act of divine power, revealing that nothing is impossible with God. Gabriel strengthens Mary’s faith by pointing to Elizabeth, whose miraculous pregnancy serves as evidence of God’s active work. Her response is one of Scripture’s greatest declarations of faith: “Behold, the Lord’s bond-servant; may it be done to me according to your word.” Her surrender contrasts Zechariah’s earlier doubt. She offers herself fully to God’s will, embracing a path filled with uncertainty yet anchored in trust.

Mary’s visit to Elizabeth results in Spirit-filled recognition. John leaps in the womb, Elizabeth proclaims Mary blessed and identifies her as “the mother of my Lord.” Mary responds with the Magnificat, a hymn of praise echoing Hannah’s song. She celebrates God’s mercy, His reversal of human power, and His faithfulness to the humble. Her song proclaims that the arrival of the Messiah continues God’s age-old pattern of lifting the lowly and bringing down the proud.

Luke presents Mary as a model of faith, humility, and joyful surrender—inviting readers to marvel at God’s quiet yet world-shaking work in Nazareth.

Answer Key

1. Nazareth; Galilee
2. Miryam; deliverance
3. favored one; graced
4. virgin; betrothal
5. David; 2 Samuel
6. Jesus; saves
7. Most High; Elyon
8. come upon; overshadow
9. tabernacle;
Transfiguration
10. Holy; Spirit
11. magnifies; bond-servant
12. Hannah; humble

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Lesson 5 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 4 titled *"The Birth of John and the Benedictus"*.

1. Jewish naming customs emphasized family _____, identity, and _____, making Elizabeth's choice of "John" surprising to the community.
2. Circumcision occurred on the _____ day, known as בְּרִית מִלָּה (berit milah), meaning the covenant of _____.
3. The Hebrew word חֶסֶד (hesed) describes God's _____, shown publicly in Elizabeth's long-awaited blessing.
4. The Greek term περιτομή (peritomē) refers to _____, symbolizing a child being _____ apart for God.
5. When Zechariah writes "His name is John," his _____ is restored, and he immediately begins to _____ God.
6. The Greek word φόβος (phobos) in this passage means reverential _____, not terror, as the people sensed God was at _____.
7. Zechariah's Benedictus follows the structure of a Jewish _____, beginning with "Blessed be the Lord" and recounting God's saving _____.
8. Zechariah proclaims that God has raised up a _____ of salvation in the house of _____, fulfilling ancient prophecy.
9. The "horn of salvation" symbolizes both divine _____ and protective _____, echoing imagery from _____ 18.
10. John will be called "prophet of the _____," preparing the way for the Lord according to Isaiah _____:3.
11. Zechariah declares that the "Sunrise from on high" will shine on those in _____ and the shadow of _____, guiding them into peace.
12. John grows strong in _____ and lives in the _____, preparing for his public appearance to Israel.

Lesson 5 Summation:

Ch. 4 – The Birth of John and the Benedictus

Luke 1:57–80 marks the joyful fulfillment of Gabriel’s promise and the end of Zechariah’s nine months of silence. Elizabeth gives birth to a son, and the entire community rejoices, recognizing God’s mercy toward her. The Hebrew word *hesed*—covenant mercy—captures the depth of God’s kindness displayed in her long-awaited blessing. On the eighth day, the family gathers for the child’s circumcision, the moment when covenant identity and personal identity unite. Circumcision, or *berit milah*, connects the newborn to the ancient promises given to Abraham, marking him as part of God’s chosen people.

A naming dispute arises when neighbors assume the child will be named after his father. Elizabeth insists his name is John, and Zechariah confirms it by writing “His name is John.” This act of obedience immediately restores his speech. His first words are not explanations or apologies but praise. The community responds with reverential awe, sensing that God is at work. Their question—“What then will this child turn out to be?”—echoes through the hill country of Judea as news spreads.

Zechariah’s restored voice becomes the instrument of prophecy. Filled with the Holy Spirit, he proclaims the Benedictus, a hymn shaped by the structure of a Jewish *berakah*. Beginning with “Blessed be the Lord God of Israel,” Zechariah recounts God’s saving deeds throughout history. He declares that God has “visited” His people and raised up a “horn of salvation” in the house of David. This phrase evokes imagery from Psalm 18, symbolizing both strength and refuge. Zechariah sees clearly that the Messiah’s arrival is the fulfillment of God’s covenant with Abraham and David. The promises spoken across centuries are now unfolding.

Only after praising God does Zechariah turn to his son. John will be “prophet of the Most High,” standing in the long line of Israel’s prophets yet holding a unique role. He will prepare the way for the Lord, fulfilling Isaiah 40:3. His ministry will give people “the knowledge of salvation by the forgiveness of their sins,” awakening hearts to repentance so they may receive the Messiah. Zechariah describes the coming Christ as the “Sunrise from on high,” a radiant image of divine visitation. This light will shine on those in darkness and the shadow of death, guiding them into the way of peace.

Luke concludes with a brief yet powerful summary: John grows strong in spirit and lives in the wilderness until his public appearance. The desert becomes his training ground, shaping him for the prophetic mission ahead. Chapter 4 reveals that God’s redemptive plan unfolds through obedience, covenant faithfulness, and Spirit-filled proclamation. The birth of John signals that the dawn of salvation has begun.

Answer Key

1. lineage; hope
2. eighth; circumcision
3. covenant mercy
4. circumcision; set
5. speech; praise
6. awe; work
7. berakah; deeds
8. horn; David
9. strength; refuge; Psalm
10. Most High; prophet; 40
11. darkness; death
12. spirit; wilderness

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Discipleship Worksheets



Lesson 6 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 5 titled “*Glory to God in the Highest*”.

1. Luke anchors Jesus’ birth in history by referencing a census ordered by _____, conducted during the governorship of _____ in Syria.
2. The census required Joseph to travel to _____, fulfilling the prophecy of _____ 5:2 regarding the Messiah’s birthplace.
3. Luke uses the Greek term οἰκουμένη (oikoumenē), meaning “the _____,” to describe the empire-wide scope of Augustus’s decree.
4. Joseph traveled from _____ to Bethlehem because he was of the house and lineage of _____.
5. The Greek word κατάλυμα (kataluma) refers to a _____, not a commercial inn, explaining why Jesus was laid in a _____.
6. Mary wrapped Jesus in cloths using the Greek verb σπαργανόω (sparganoō), meaning “to _____.”
7. Shepherds were considered socially _____, yet God chose them to receive the first announcement of the _____’s birth.
8. The angel proclaimed, “good news of great joy,” using the Greek word εὐαγγέλιον (euangelion), meaning _____.
9. Jesus is given three titles: _____ (Sōtēr), _____ (Christos), and _____ (Kyrios), revealing His identity and mission.
10. A multitude of the heavenly στρατιά (stratia) appeared, praising God and declaring _____ to God in the highest and _____ on earth.
11. Mary treasured and pondered these things in her heart; the Greek words διετήρει and συμβάλλουσα mean to _____ carefully and to _____ deeply.
12. On the eighth day, Jesus was circumcised and officially named _____, the Hebrew _____, meaning “Yahweh _____.”

Lesson 6 Summation:

Ch. 5 – Glory to God in the Highest

Luke's account of Jesus's birth is one of the most beloved passages in Scripture, yet its beauty lies not only in its simplicity but in its historical precision. Luke anchors the incarnation in verifiable history, referencing a census ordered by Caesar Augustus and conducted during the governorship of Quirinius. By using the Greek term *oikoumenē*—“the inhabited world”—Luke emphasizes the empire-wide reach of Augustus's decree. What appears to be a bureaucratic act of Roman authority becomes the instrument through which God fulfills prophecy. Joseph, belonging to the house of David, must travel from Nazareth to Bethlehem, the very town foretold in Micah 5:2 as the birthplace of the eternal ruler.

Bethlehem, small and overlooked, becomes the stage for the arrival of the King of Kings. Luke describes the birth with striking simplicity: Mary gives birth, wraps Jesus in cloths, and lays Him in a manger because there was no room in the *kataluma*, the guest room. The eternal Son of God enters the world in humility, not in a palace but in a place meant for animals. The incarnation is both divine majesty and human lowliness woven together.

The announcement of Jesus's birth is given not to royalty or religious leaders but to shepherds—men considered socially marginal and ceremonially unclean. Yet God chooses them as the first witnesses of the Messiah. An angel appears *exaiphnes*—suddenly—and the glory of the Lord surrounds them. The angel proclaims *euangelion*, “good news of great joy,” declaring that a Savior (Sōtēr), Christ (Christos), and Lord (Kyrios) has been born. These titles reveal Jesus's identity: the true Savior, the promised Messiah, and the divine Lord. In a world where Caesar claimed the title Kyrios, Luke boldly asserts that the true Lord lies in a manger.

Suddenly, a multitude of the heavenly *stratia* appears, praising God and declaring, “Glory to God in the highest, and on earth peace.” The peace Jesus brings is not political stability but divine *eirēnē*—wholeness, restoration, and reconciliation with God.

The shepherds respond with urgency, traveling to Bethlehem and finding everything exactly as the angel described. They become the first evangelists, sharing the message with all who will listen. Mary treasures these moments, storing them in her heart and reflecting deeply on God's unfolding plan.

Eight days later, Jesus is circumcised and officially named Yeshua—“the Lord saves.” Though He is the eternal Son of God, He enters fully into Israel's covenant story, embracing the Law from the very beginning.

Luke's narrative reveals that the incarnation is not myth or legend, but history touched by glory. Heaven breaks into earth, and the Savior arrives in humility, bringing peace, joy, and salvation to all people.

Answer Key

1. Caesar Augustus; Quirinius
2. Bethlehem; Micah
3. inhabited world
4. Nazareth; David
5. guest room; manger
6. wrap tightly
7. marginalized; Messiah
8. good news
9. Savior; Christ; Lord
10. glory; peace
11. treasure; reflect
12. Jesus; Yeshua; saves

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Discipleship Worksheets



Lesson 7 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 6 titled “*Simeon, Anna, and the Boy Jesus*”.

1. Mary and Joseph brought Jesus to the Temple to fulfill the Law of _____, completing both purification and _____ of the firstborn.
2. The Law of Purification in Leviticus 12 describes a period of ceremonial _____ (tame) followed by _____ days of purification.
3. Because Mary and Joseph were poor, they offered _____ or _____, revealing Jesus’s humble entry into Israel’s covenant life.
4. The consecration of the firstborn comes from Exodus 13, where God commands Israel to _____ (qadash) every firstborn and “present” him using the Greek term _____.
5. Simeon was “righteous and devout,” waiting for the _____ of Israel, a term from παράκλησις meaning comfort and _____.
6. The Holy Spirit revealed to Simeon that he would not die before seeing the Lord’s _____ and led him into the Temple at the _____ moment.
7. Simeon’s song, the _____, declares Jesus as “a light for revelation to the _____ and the glory of Israel.”
8. Simeon tells Mary that Jesus is appointed for the _____ and _____ of many in Israel, and that a sword will pierce her own soul.
9. Anna, a prophetess from the tribe of _____, served in the Temple with _____ and prayer night and day.
10. Anna spoke to all who were waiting for the _____ (lytrōsis), meaning deliverance through a _____.
11. Jesus grew in Nazareth, becoming strong and increasing in _____ (sophia), and the _____ of God was upon Him.
12. At age twelve, Jesus remained in the Temple, astonishing teachers with His understanding, and declared He must be in His _____.

Lesson 7 Summation:

Ch. 6 – Simeon, Anna, and the Boy Jesus

Luke 2:22–52 concludes the infancy narrative by presenting three scenes that reveal Jesus’s identity, mission, and early development. Mary and Joseph bring Jesus to the Temple to fulfill the Law of Moses, demonstrating their devotion and anchoring Jesus firmly within Israel’s covenant story. The purification ritual from Leviticus 12 and the consecration of the firstborn from Exodus 13 show that Jesus entered the world through obedience, humility, and faithfulness. Their offering of two turtledoves or pigeons reveals their poverty, reminding readers that the Messiah came through simplicity rather than privilege.

In the Temple, Mary and Joseph encounter Simeon, a righteous and devout man waiting for the “consolation of Israel.” The Holy Spirit rested upon him, revealed a personal promise to him, and led him into the Temple at the precise moment Jesus arrived. Simeon’s recognition of Jesus is immediate and Spirit-given. Taking the child in his arms, he proclaims the *Nunc Dimittis*, declaring that he has seen God’s salvation—a light for revelation to the Gentiles and the glory of Israel. His song affirms Luke’s theme of universal salvation and reveals that Jesus’s mission extends beyond Israel to the nations.

Simeon then turns to Mary with a solemn prophecy. Jesus will be appointed for the fall and rise of many, exposing the thoughts of hearts and becoming a sign opposed. Simeon’s words introduce the first shadow of the cross into Luke’s Gospel. Mary will experience profound sorrow as she witnesses her Son’s suffering, yet this suffering will reveal God’s redemptive plan.

Immediately after Simeon, Luke introduces Anna, an elderly prophetess who spent decades worshiping through fasting and prayer. She arrives “at that very moment,” recognizes Jesus, gives thanks, and speaks about Him to all who awaited the redemption of Jerusalem. Anna represents the faithful remnant of Israel—those who waited, prayed, and hoped through long years of silence. Her testimony complements Simeon’s, forming a beautiful picture of worship and witness surrounding the infant Messiah.

Luke then moves forward twelve years to the only story of Jesus’s childhood recorded in the Gospels. During a Passover visit to Jerusalem, Jesus remains in the Temple, sitting among the teachers, listening and asking questions. His understanding astonishes everyone present. When Mary and Joseph find Him after three anxious days, Jesus gently reveals His identity: “Did you not know that I had to be in My Father’s house?” Even at twelve, He possesses a clear awareness of His divine sonship and mission.

The chapter concludes with Jesus returning to Nazareth, living in obedience to His parents, and growing in wisdom, stature, and favor with God and people. Luke emphasizes both His genuine humanity and His divine identity. These quiet years of growth prepare Him for the ministry that will one day reveal Him as Savior, Messiah, and Lord.

Answer Key

1. Moses; consecration
2. impurity; forty
3. turtledoves; pigeons
4. set apart; *parastēsai*
5. consolation;
encouragement
6. Christ; appointed
7. *Nunc Dimittis*; Gentiles
8. fall; rise
9. Asher; fasting
10. redemption; ransom
11. wisdom; favor
12. Father’s house

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Discipleship Worksheets



Lesson 8 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 7 titled *“Prepare the Way”*.

1. Luke anchors John’s appearance in history by naming six rulers, including Tiberius Caesar, Pontius Pilate, Herod, Philip, Lysanias, and the high priests _____ and _____.
2. Before John’s ministry, Jewish ritual immersion was practiced in the _____ (Hebrew: מִקְוֶה) for purification and repentance.
3. The Jordan River symbolized Israel’s transition from _____ to _____, marking the moment when God’s promises became visible.
4. John fulfilled Isaiah 40, declaring, “Prepare the way of the Lord,” so that all _____ will see the _____ of God.
5. The Greek word for repentance, metanoia, means a change of _____, while the Hebrew shuv means to _____.
6. John warned the crowds not to rely on lineage, saying, “Do not say, ‘We have _____ as our father,’ for God can raise children from _____.”
7. To the crowds, John taught practical repentance: “The one who has _____ tunics must share with the one who has _____.”
8. Tax collectors were commanded to collect no more than what they were _____, while soldiers were told not to _____ or _____ anyone.
9. John declared he was unworthy to untie the Messiah’s _____, a task reserved for the lowest servant.
10. John contrasted his baptism with Jesus’, saying Jesus would baptize with the _____ and _____.
11. At Jesus’ baptism, the _____ descended like a dove, and the _____ declared, “You are My beloved Son.”
12. Luke’s genealogy traces Jesus’ lineage back to _____, calling him “the son of _____.”

Lesson 8 Summation: Ch. 7 – Prepare the Way

Answer Key

John the Baptist's appearance in Luke 3 marks the dramatic end of an eighteen-year silence in Jesus's life. Luke introduces this moment with remarkable historical precision, naming six rulers—from Tiberius Caesar to the high priests Annas and Caiaphas—to anchor the narrative firmly in real time and real places. This deliberate detail reminds readers that the Gospel unfolds within human history, not myth or legend. Into this world, the word of God comes—not to a palace, temple court, or political leader, but to a solitary prophet in the wilderness.

John's ministry emerges from deep Jewish roots. Ritual immersion (mikveh) had long symbolized purification and repentance, preparing worshipers to approach God. The Jordan River itself carried profound meaning as the boundary between wandering and promise, the place where Israel crossed into its inheritance. By preaching and baptizing at the Jordan, John called Israel to reenact its ancient transition—inviting the nation to move from spiritual barrenness into readiness for the Messiah.

1. Annas; Caiaphas
2. mikveh
3. wandering; promise
4. flesh; salvation
5. mind; turn back
6. Abraham; stones
7. two; none
8. ordered; extort; harass
9. sandals
10. Holy Spirit; fire
11. Holy Spirit; Father
12. Adam; God

Luke emphasizes that John fulfills Isaiah 40:3–5, the prophecy of a voice crying in the wilderness. Unlike Matthew and Mark, Luke includes the final line: “And all flesh will see the salvation of God.” This anticipates one of Luke's central themes—Jesus is the Savior for all people, not only Israel. John's message is therefore both ancient and universal: prepare the way, clear the obstacles, and make room for the arrival of God Himself.

Repentance stands at the heart of John's preaching. The Greek *metanoia* means a change of mind, while the Hebrew *shuv* means to turn back. Together they describe a transformation that is both inward and outward. John refuses superficial religion. He warns the crowds not to rely on lineage—“We have Abraham as our father”—and insists that true repentance produces visible fruit. His instructions are practical: share clothing and food, collect taxes honestly, avoid extortion, and treat others with integrity. Repentance must reshape daily life.

As excitement grows, many wonder whether John might be the Christ. He quickly corrects them, declaring himself unworthy even to untie the Messiah's sandals. His baptism is with water, but the Coming One will baptize with the Holy Spirit and fire—purifying the repentant and judging the rebellious. John's imagery of the winnowing fork reveals the Messiah as both Savior and Judge, gathering wheat and consuming chaff.

The climax of the chapter arrives at Jesus's baptism, one of Scripture's clearest Trinitarian moments. The Son stands in the water, the Spirit descends like a dove, and the Father proclaims His delight: “You are My beloved Son.” This event publicly commissions Jesus and fulfills the promises of Psalm 2 and Isaiah 42. Luke concludes with a sweeping genealogy that traces Jesus's lineage back to Adam, “the son of God.” By doing so, Luke presents Jesus not only as Israel's Messiah but as the Redeemer of all humanity—the second Adam who will restore what the first Adam lost.

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Discipleship Worksheets



Lesson 9 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 8 titled *“Jesus Tested, Authority Revealed”*.

1. Luke 4:1 says Jesus was full of the _____ when He was led into the wilderness.
2. The Greek verb *agō* means “to _____ or to guide,” showing that the Spirit directed Jesus with purpose.
3. Jesus fasted for _____ days, mirroring Israel’s testing in the wilderness.
4. In the first temptation, Jesus quotes Deuteronomy 8:3, saying, “Man shall not live on _____.”
5. Satan offers Jesus all the kingdoms of the world if He will _____ before him, using the Greek word *proskyneō*.
6. In the third temptation, Satan misuses Scripture from Psalm _____:11–12 to pressure Jesus to jump from the Temple.
7. Jesus responds, “You shall not _____ the Lord your God,” recalling Israel’s failure at Massah.
8. After the temptations, Jesus returns to Galilee “in the _____ of the _____” (Luke 4:14).
9. In the Nazareth synagogue, Jesus reads from Isaiah _____:1–2, declaring the arrival of God’s anointed Servant.
10. The Greek word *aphesis* translated “release,” means _____ or “letting go,” describing the freedom Jesus brings.
11. In Capernaum, the people are amazed because Jesus teaches with _____, using the Greek word *exousia*.
12. When Jesus rebukes the demon, it cries out, “I know who You are — the _____ of God!”

Lesson 9 Summation:

Ch. 8 – Jesus Tested, Authority Revealed

Luke 4 marks the beginning of Jesus’s public ministry, but it begins not with crowds or miracles — it begins in the wilderness. Immediately after His baptism, the Spirit leads Jesus into a desolate place for forty days, where He faces direct confrontation with Satan. This moment is not a setback but a divine preparation. The same Spirit who descended on Him at the Jordan now guides Him into testing, demonstrating that spiritual empowerment and spiritual warfare often arrive together.

The three temptations Jesus faces strike at the core of His identity and mission. Satan first targets His physical weakness, urging Him to turn stones into bread. Jesus refuses to use divine power for self-gratification, quoting Deuteronomy to affirm that true life comes from God’s Word. The second temptation offers Jesus’ authority without suffering — a shortcut to kingship if He will worship Satan. Jesus rejects the offer, declaring that worship belongs to God alone. The final temptation twists Scripture, urging Jesus to force God’s hand by leaping from the Temple. Jesus refuses again, exposing the danger of demanding proof from God rather than trusting Him. In each temptation, Jesus succeeds where Israel failed, standing as the faithful Son who obeys perfectly.

After the wilderness, Jesus returns “in the power of the Spirit,” and His ministry begins with unmistakable authority. In Nazareth, He reads Isaiah 61:1–2 and announces that the prophecy is fulfilled in Him. He is the Spirit-anointed Servant who brings good news to the poor, release to captives, sight to the blind, and freedom to the oppressed. His declaration reveals that the long-awaited Jubilee — the year of God’s favor — has arrived in His person. Yet His hometown rejects Him, illustrating a theme that will follow Him throughout Luke: the gospel comforts the humble but confronts the familiar and self-assured.

In Capernaum, Jesus’s authority becomes visible. His teaching carries *exousia* — divine authority — unlike the scribes who rely on tradition. A demon recognizes Him instantly, crying out, “You are the Holy One of God!” Jesus silences and expels it with a word, demonstrating mastery over the spiritual realm. He then heals Peter’s mother-in-law and spends the evening laying His hands on each sick person brought to Him. Demons continue to identify Him, but He forbids them to speak, refusing to let darkness define His identity.

Luke 4 reveals Jesus as the Spirit-filled Son, the faithful Israelite, the promised Messiah, and the authoritative Lord. He conquers temptation, proclaims liberation, commands demons, heals the sick, and announces that God’s kingdom has arrived. The chapter establishes the pattern of His ministry: empowered by the Spirit, rooted in Scripture, opposed by darkness, and unstoppable in purpose.

Answer Key

1. Holy Spirit
2. lead
3. forty
4. bread alone
5. worship
6. 91
7. test
8. power, Spirit
9. 61
10. forgiveness
11. authority
12. Holy One

***The Gospel of Luke Volume 1* by RW Nelson**

Discipleship Worksheets

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Lesson 10 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 9 titled “*Jesus Steps into Ordinary Lives*”.

1. Luke 5 opens beside the Lake of _____, where Jesus steps into _____’s boat and teaches the crowds.
2. Simon tells Jesus, “Master, we _____ all night and caught _____,” yet he obeys and lets down the nets.
3. When the nets overflow, Simon falls at Jesus’ knees and cries, “Go away from me, Lord, for I am a _____!”
4. Jesus responds, “Do not fear; from now on you will be _____,” using the Greek verb *zōgreō*, meaning “to capture _____.”
5. The man with leprosy says, “Lord, if You are _____, You can make me _____,” and Jesus answers, “I am willing; be _____.”
6. Leprosy in Scripture is described by the Hebrew term *tsaraath*, which made a person _____ and forced them to live _____.
7. When the paralyzed man is lowered through the roof, Jesus first declares, “Your _____ are _____,” using the Greek verb *aphiēmi*, meaning “to _____ or dismiss.”
8. The Pharisees ask, “Who can forgive sins except _____?” because the Hebrew verb *salach* is used only of _____ forgiving.
9. Jesus proves His authority by saying, “So that you may know the Son of _____ has authority on earth to forgive sins...,” then commands the man to _____.
10. Levi, a _____, leaves _____ to follow Jesus, then hosts a banquet filled with _____ and other outcasts.
11. Jesus teaches that He came not for the _____, but for those who know they are _____, saying, “It is not the _____ who need a physician.”
12. In the parable of new wine, Jesus explains that new wine cannot be poured into _____, because the skins will _____ and the wine will be lost.

Lesson 10 Summation:

Ch. 9 – Jesus Steps into Ordinary Lives

Luke 5 marks a dramatic turning point in Jesus’s ministry. Up to this point, He has taught in synagogues, healed the sick, and cast out demons, but He has not yet called anyone to follow Him. In this chapter, Jesus steps directly into ordinary lives—fishermen, outcasts, the sick, and even a tax collector—and reveals His authority in ways that reshape everything His listeners thought they knew about God.

The chapter begins at the Lake of Gennesaret, where exhausted fishermen clean their empty nets after a fruitless night. Jesus steps into Simon’s boat, transforming an ordinary workplace into a place of revelation. When He commands Simon to let down the nets in deep water, the result is overwhelming: nets tearing, boats sinking, and a fisherman collapsing in awe. Peter’s confession—“I am a sinful man”—reveals the proper human response to divine holiness. Jesus does not reject him; instead, He calls him into mission: “From now on you will be catching people.” Ordinary laborers become disciples, leaving everything behind.

Next, Jesus encounters a man covered with leprosy—isolated, untouchable, and socially erased. The man’s plea, “If You are willing,” reveals both humility and faith. Jesus touches him, reversing the entire purity system: instead of Jesus becoming unclean, the man becomes clean. This act demonstrates that holiness in Jesus does not withdraw from brokenness; it restores it.

The healing of the paralyzed man intensifies the conflict with religious leaders. Lowered through a roof by determined friends, the man receives forgiveness before physical healing. The Pharisees rightly recognize the theological weight of Jesus’s words: only God can forgive sin. Jesus responds by healing the man publicly, proving that His authority is not symbolic but divine. The crowd’s reaction—astonishment, fear, and praise—captures the magnitude of the moment.

Jesus then calls Levi, a tax collector despised as a traitor and extortioner. Levi leaves everything immediately and hosts a banquet filled with outcasts. The Pharisees object, but Jesus reveals the heart of His mission: He has come for those who know they are sick, not those who believe they are righteous. True holiness moves toward sinners, not away from them.

The chapter concludes with parables about new cloth and new wine. Jesus teaches that His ministry cannot be patched onto old religious systems. The kingdom He brings is new, expansive, and transformative—requiring new hearts, new structures, and new expectations.

Luke 5 shows Jesus stepping into ordinary lives with extraordinary authority. He calls, cleanses, forgives, heals, and restores. Every encounter reveals who He is: the Holy One who brings God’s kingdom into everyday places and invites ordinary people into an extraordinary mission.

Answer Key

1. Gennesaret; Simon
2. worked; nothing
3. sinful man
4. catching people; alive
5. willing; clean; cleansed
6. unclean; outside society
7. sins; forgiven; release
8. God alone; God
9. Man; walk
10. tax collector; everything; tax collectors
11. righteous; sinners; sick
12. old wineskins; burst

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Discipleship Worksheets



Lesson 11 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 10 titled “*The Sermon on the Plain*”.

1. Jesus declared that the Son of Man is Lord of the _____, revealing His authority over a day established at _____.
2. The Pharisees accused the disciples of violating the Sabbath because plucking grain resembled _____ and rubbing grain resembled _____, two prohibited melachot.
3. When David ate the consecrated bread, he received the _____ of the Presence, showing that _____ outweighs ritual restrictions.
4. Before choosing the Twelve, Jesus spent the entire night in _____, demonstrating His continual _____ with the Father.
5. The Greek word *apostolos* means “one who is _____,” emphasizing that the Twelve were commissioned as _____ of Jesus’s mission.
6. The crowds came from _____, _____, and even Tyre and Sidon, showing the universal reach of Jesus’s ministry.
7. Power flowed from Jesus as He healed; Luke uses the Greek word *dynamis*, meaning _____ or _____ force.
8. In the Beatitudes, Jesus blesses the poor, the _____, the _____, and the persecuted, promising future reversal in God’s Kingdom.
9. The Woes warn those who are rich, well-fed, laughing, and well-spoken of, revealing the danger of trusting _____ comforts instead of _____ security.
10. Jesus commands His followers to love their _____, do good to those who hate you, bless those who curse you, and pray for those who _____.
11. The parable of the speck and the log contrasts *kárp̄hos*, meaning a tiny _____, with *dokós*, meaning a large beam, exposing the danger of _____.
12. Jesus teaches that a tree is known by its _____, and that the mouth speaks from the abundance stored in the _____.

Lesson 11 Summation:

Ch. 10 – The Sermon on the Plain

Luke 6 presents one of the most defining moments in Jesus's early ministry: the Sermon on the Plain. Before delivering this powerful teaching, Jesus confronts two Sabbath controversies that reveal both His identity and the spiritual blindness of the Pharisees. When His disciples pluck grain on the Sabbath, the Pharisees accuse them of violating the *melachot* — categories of work prohibited by tradition. Jesus responds by recalling David's consumption of the consecrated bread, demonstrating that mercy has always been central to God's heart. He then declares, "The Son of Man is Lord of the Sabbath," a statement that unmistakably asserts divine authority. In the synagogue, He heals a man's withered hand, exposing the Pharisees' preference for rules over compassion. Their rage contrasts sharply with Jesus's restorative mission.

Before selecting the Twelve, Jesus spends the entire night in prayer, modeling dependence on the Father. The twelve apostles symbolize the renewed people of God, echoing the twelve tribes of Israel. Their calling marks the beginning of a community built not on ancestry but on allegiance to Christ.

As Jesus stands on a level place, crowds gather from Judea, Jerusalem, and even Gentile regions like Tyre and Sidon. People press in to touch Him because power—*dynamis*—flows from Him. Luke emphasizes that Jesus heals all who come, revealing a compassion unrestricted by ethnicity, status, or past failures.

The sermon begins with four Beatitudes addressed directly to the disciples. Jesus blesses the poor, the hungry, the sorrowful, and the persecuted, promising divine reversal. These blessings overturn the assumptions of the ancient world, where wealth and honor were seen as signs of God's favor. Jesus assures His followers that God is closest to those who depend entirely on Him.

The four Woes mirror the Beatitudes in reverse. Those who trust in present comfort—riches, satisfaction, laughter, and praise—risk missing the deeper realities of God's Kingdom. Luke's pairing of blessings and warnings highlights the great reversal at the heart of Jesus's message.

Jesus then delivers one of His most radical commands: love your enemies. In a world dominated by Roman occupation, this command was not theoretical. It required sacrificial, *agapaō* love toward those who actively opposed them. Jesus calls His followers to bless, pray for, and give generously—even to those who mistreat them—because this reflects the character of the Father, who is merciful to the ungrateful and evil.

The sermon continues with warnings against judgment, hypocrisy, and spiritual blindness. The vivid contrast between the speck and the log exposes the danger of self-righteousness. Jesus concludes with the image of trees and fruit, teaching that words and actions flow from the treasure stored in the heart.

Answer Key

1. Sabbath; creation
2. reaping; threshing
3. bread; mercy
4. prayer; communion
5. sent; representatives
6. Judea; Jerusalem;
7. power; miraculous
8. hungry; weeping;
9. earthly; Kingdom
10. enemies; mistreat you
11. speck; hypocrisy
12. fruit; heart

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Discipleship Worksheets



Lesson 12 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 11 titled “*Faith That Inspires*”.

1. In Luke 7:6–7, the centurion says, “Lord, do not _____ Yourself further, for I am not _____ for You to enter under my roof.”
2. The centurion believed Jesus could heal with a single _____ (Greek: *logos*), demonstrating that Jesus’ authority was not limited by _____.
3. In Luke 7:9, Jesus “marveled,” saying, “Not even in _____ have I found such great _____.”
4. When Jesus reached Nain, He saw the widow and felt deep _____ (Greek: *splanchnizomai*), showing His heart moves toward human _____.
5. In Luke 7:14, Jesus touched the bier and said, “Young man, I say to you, _____!” and the dead man sat up and began to _____.
6. John the Baptist, imprisoned by Herod, asked Jesus, “Are You the _____, _____, or are we to look for another?” (Luke 7:19)
7. Jesus told John’s disciples to report that “the blind receive sight, the lame _____, the lepers are _____, the deaf hear, the dead are _____” (Luke 7:22).
8. The Greek word *skandalizō* means to be _____ or to _____ over Jesus when expectations do not match His mission.
9. Jesus said John was more than a prophet because he was the _____ sent to _____ the way for the Messiah (Malachi 3:1).
10. The sinful woman washed Jesus’ feet with her _____, wiped them with her hair, and anointed them with costly _____.
11. Jesus explained that “he who is forgiven _____, loves _____,” revealing that love flows from recognizing the depth of one’s forgiveness.
12. Jesus told the woman, “Your _____ has _____ you; go in peace” (Luke 7:50).

Lesson 12 Summation:
Ch. 11 – Faith That Inspires

Luke 7 is a masterfully arranged chapter that reveals how faith emerges in unexpected places while spiritual blindness appears in those who should have recognized Jesus most clearly. Through four major encounters—a Roman centurion, a grieving widow, an imprisoned prophet, and a repentant woman—Luke demonstrates that genuine faith is not produced by status, heritage, or religious familiarity. Instead, it grows wherever humility, need, and openness to Jesus are present.

The chapter begins in Capernaum with a Roman centurion whose servant is near death. Although he is a Gentile military officer, he displays extraordinary humility, telling Jesus he is not worthy for Him to enter his home. He believes Jesus can heal with a single word, recognizing divine authority in a way unmatched in Israel. Jesus marvels at his faith, one of the rare moments in the Gospels where Jesus expresses astonishment. The centurion’s insight reveals that true faith perceives Jesus’s authority without requiring signs, rituals, or physical proximity.

The scene shifts to Nain, where Jesus encounters a widow, whose only son has died. Her grief is profound—she has lost both her child and her future security. Jesus sees her, feels deep compassion, and acts without being asked. He touches the bier, speaks life into the young man, and restores him to his mother. The crowd proclaims that God has visited His people, recognizing that Jesus’s compassion is a revelation of divine presence. This miracle shows that faith often begins when Jesus meets people in their suffering.

John the Baptist, imprisoned and confused, sends disciples to ask whether Jesus is truly the Messiah. John expected a Messiah of judgment, yet Jesus’s ministry emphasizes healing, mercy, and good news for the poor. Jesus responds by pointing to His works, fulfilling Isaiah’s prophecies. His gentle warning—“Blessed is he who does not stumble over Me”—reminds believers that faith must trust God’s plan even when it unfolds differently than expected.

Finally, Luke presents a striking contrast in Simon the Pharisee’s home. A sinful woman enters, weeping, washing Jesus’s feet with her tears, and anointing them with perfume. Simon offers no hospitality, revealing a heart closed to grace. Jesus explains that her great love flows from great forgiveness, while Simon’s lack of love exposes his blindness to his own need. Jesus forgives her sins and sends her away in peace.

Together, these stories form a powerful message: faith thrives where humility and need exist. The centurion, widow, John, and the sinful woman each respond to Jesus with trust, hope, or love. Luke 7 teaches that God’s grace crosses every boundary, restoring the broken, lifting the humble, and inviting all to recognize Jesus for who He truly is.

Answer Key

1. trouble; worthy
2. word; distance
3. Israel; faith
4. compassion; suffering
5. arise; speak
6. Coming One
7. walk; cleansed; raised
8. offended; stumble
9. messenger; prepare
10. tears; perfume
11. little; little
12. faith; saved

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Discipleship Worksheets



Lesson 13 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 12 titled “Parables, Storms, and Miracles”.

1. Luke 8:1 says Jesus went from one _____ and _____ to another, proclaiming and preaching the kingdom of God.
2. Luke highlights ministering women such as Mary _____, Joanna the wife of _____, and Susanna, who supported Jesus out of their private means.
3. In the Parable of the Sower, Jesus describes seed falling on the _____, on rocky soil, among the _____, and into good soil (Luke 8:5–8).
4. The Greek word for “parable,” *παραβολή* (*parabolē*), means “to place one thing _____.”
5. Luke 8:10 says Jesus revealed the _____ of the kingdom of God, yet others heard in parables so that “seeing they may not see and hearing they may not _____.”
6. The seed represents the _____ of _____, and the devil removes it from the _____, preventing belief and salvation (Luke 8:11–12).
7. The thorns represent worries, _____, _____ of this life, which choke the word and prevent fruit from reaching maturity (Luke 8:14).
8. The good soil is the heart that is good and virtuous, that holds the word _____ and produces fruit with _____ (Luke 8:15).
9. Luke 8:24 records Jesus rebuking the storm; the wind and waves “_____,” and the sea became perfectly _____.
10. When Jesus asked the demoniac his name, he replied “_____,” because many _____ had entered him (Luke 8:30).
11. The demons begged Jesus not to send them into the _____, the “bottomless place,” but instead into a herd of _____ (Luke 8:31–33).
12. Jairus’s daughter was _____ years old, and Jesus said, “Child, _____.” Her spirit returned, and she got up _____ (Luke 8:54–55).

Lesson 13 Summation:

Ch. 12 – Parables, Storms, and Miracles

Luke 8 presents Jesus as Teacher, Healer, Deliverer, and Lord over life and death. The chapter opens with a remarkable detail: a group of devoted women traveling with Jesus and supporting His ministry financially. In a culture where women were rarely included in rabbinic circles, Luke highlights their faithfulness and importance. Mary Magdalene, Joanna, and Susanna stand as early examples of discipleship marked by gratitude, courage, and sacrificial generosity.

Jesus then delivers the Parable of the Sower, one of His most foundational teachings. Using familiar agricultural imagery, He describes four types of soil representing four heart conditions. The seed is the Word of God, and its fruitfulness depends entirely on the heart that receives it. The hardened path symbolizes a resistant heart where the devil quickly removes the Word. The rocky soil represents shallow enthusiasm that collapses under pressure. The thorny soil depicts a divided heart suffocated by worries, riches, and pleasures. Only the good soil—softened, cleared, and receptive—produces lasting fruit. Jesus emphasizes that fruitful faith requires perseverance, endurance, and a heart willing to be continually shaped by God.

Jesus follows this teaching with a warning about how we listen. Truth is meant to shine like a lamp on a stand, not hidden under a container. Those who listen with humility will receive more understanding, while those who listen carelessly will lose even what they think they possess. He then redefines family as those who hear God’s Word and do it, inviting all believers into a spiritual family marked by obedience.

Four miracles follow, each revealing Jesus’s authority over a different realm of human fear. When a violent storm threatens the disciples, Jesus rebukes the wind and waves, demonstrating His sovereignty over creation. Their fear shifts from the storm to awe-filled reverence toward Him.

In Gentile territory, Jesus confronts a man possessed by a legion of demons. The encounter reveals both the destructive nature of evil and the unmatched authority of Jesus. He restores the man completely, sending him home as a witness to God’s mercy.

Finally, Luke intertwines two miracles: the healing of a woman who suffered for twelve years and the raising of Jairus’s twelve-year-old daughter. The woman’s quiet, desperate faith draws healing power from Jesus, while Jairus’s plea leads Jesus into a home filled with grief. With a simple command—“Child, arise”—Jesus restores life, proving that even death submits to His voice.

Luke 8 reveals a Savior whose Word transforms hearts, whose power calms storms, whose authority breaks spiritual bondage, and whose compassion restores life.

Answer Key

1. city; village
2. Magdalene; Chuza
3. road; thorns
4. beside; another
5. mysteries;
understand
6. word; God; heart
7. riches; pleasures
8. firmly; perseverance
9. stopped; calm
10. Legion; demons
11. abyss; pigs
12. twelve; arise;
immediately

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Discipleship Worksheets

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Lesson 14 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 13 titled “*Sent Out and Set Apart*”.

1. Luke 9:1 says Jesus gave the Twelve _____ and _____ over all the demons, and the power to heal diseases.
2. Jesus told the apostles to take no staff, no bag, no bread, no money, and not even _____ tunics, teaching them dependence on _____ rather than personal resources.
3. When a town rejected them, Jesus said to shake the _____ off their _____ as a testimony against them — a symbol drawn from Jewish customs regarding _____.
4. Herod was “greatly perplexed,” thinking Jesus might be _____, or one of the prophets of old risen from the dead (Luke 9:7–9).
5. In the feeding of the 5,000, Jesus took _____ loaves and _____ fish, blessed them, broke them, and the crowd was _____.
6. Peter confessed, “You are the _____ of God,” using the Greek term *Christos*, meaning the _____ One (Luke 9:20).
7. Jesus predicted that the Son of Man must suffer many things, be _____, be _____, and be raised on the third day (Luke 9:22).
8. Discipleship requires denying _____, taking up one’s cross _____, and following Jesus.
9. Jesus warned that gaining the _____ but losing one’s _____ (*psychē*) results in ultimate loss.
10. Jesus said some standing there would not taste _____ until they saw the kingdom of God.
11. During the Transfiguration, Jesus’ clothing became white and _____, and Moses and Elijah spoke with Him about His _____.
12. A cloud overshadowed them (*episkiazō*), and the Father declared, “This is My _____, My _____ One; _____ to Him!” (Luke 9:35).

Lesson 14 Summation:

Ch. 13 – Sent Out and Set Apart

Luke 9 marks a decisive turning point in Jesus's ministry. Up to this point, the disciples have watched, listened, and followed. Now Jesus sends them out, entrusting them with His own power and authority to preach the kingdom and heal the sick. Their mission is intentionally simple—no bag, no money, no extra tunic—forcing them to rely entirely on God's provision and the hospitality of those who receive the message. Their ministry becomes a living demonstration that the kingdom advances not through human strength but through divine supply.

Herod's confusion about Jesus's identity introduces the chapter's central question: Who is Jesus? Rumors swirl—John the Baptist, Elijah, or a resurrected prophet—but none capture the truth. Herod's perplexity contrasts sharply with the clarity that soon emerges among Jesus's disciples.

The feeding of the five thousand further reveals Jesus's identity and compassion. With only five loaves and two fish, He blesses, breaks, and multiplies the food until the entire crowd is satisfied. The miracle echoes God's provision of manna in the wilderness and foreshadows the Lord's Supper. The twelve baskets of leftovers symbolize abundance and connect Jesus's ministry to the twelve tribes of Israel.

The chapter reaches a climax when Jesus asks His disciples, "Who do you say that I am?" Peter responds with the confession that has echoed through centuries: "The Christ of God." This moment of revelation is immediately followed by Jesus's first prediction of His suffering, rejection, death, and resurrection. The disciples must now grapple with a Messiah who will triumph not through political victory but through sacrificial death.

Jesus then teaches the cost of discipleship. To follow Him requires denying oneself, taking up one's cross daily, and embracing a life shaped by surrender rather than self-preservation. He warns that gaining the whole world is meaningless if one forfeits the soul. True life is found only by losing one's life for His sake.

The Transfiguration provides divine confirmation of Peter's confession. On the mountain, Jesus's glory shines like lightning, and Moses and Elijah appear, representing the Law and the Prophets. They speak with Him about His coming exodus—His death and resurrection—which will accomplish the ultimate deliverance. A cloud of divine presence overshadows them, and the Father declares, "This is My Son, My Chosen One; listen to Him!" With this declaration, all confusion ends. Jesus stands alone as the fulfillment of Scripture and the center of God's redemptive plan.

Luke 9 transitions the narrative from revelation to preparation. The disciples now know who Jesus is; the rest of the Gospel will show what it means to follow Him.

Answer Key

1. power; authority
2. two; God's provision
3. dust; feet;
uncleanness
4. John the Baptist; Elijah
5. five; two; satisfied
6. Christ; Anointed
7. rejected; killed
8. himself; daily
9. world; soul/self
10. death
11. gleaming; departure
12. Son; Chosen; listen

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Discipleship Worksheets



Lesson 15 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 14 titled “*Witnessing and Discipleship*”.

1. The Greek word *apistia* means _____ or refusal to _____, revealing the heart condition that hindered the disciples’ ability to help the boy.
2. As the boy approached, the demon _____ him to the ground and threw him into a _____.
3. The Samaritans did not *dechomai* Jesus because He was traveling toward _____, revealing long-standing _____ between the two groups.
4. When Jesus came down from the mountain, a man cried out, “Teacher, I beg You to look at my son, because he is my _____.”
5. Jesus sends out the seventy-two “like _____ among _____,” teaching that ministry requires courage, dependence, and spiritual readiness.
6. An argument arose among the disciples about which of them might be the _____, but Jesus placed a _____ beside Him to teach true greatness.
7. The Greek word *paidion* refers to a small _____, symbolizing _____, dependence, and humility.
8. When the days were approaching for His ascension, Jesus “set His _____ like _____,” determined to go to Jerusalem.
9. The Greek word *sparassō* means “to tear or shatter,” describing how the demon violently _____ and _____ the boy.
10. Jesus said, “No one, after putting his hand to the _____ and looking _____, is fit for the kingdom of God.”
11. Discipleship Cost) Jesus’s metaphor of the plow teaches that looking _____ represents divided _____ that prevents true discipleship.
12. Jesus told the seventy-two, “Do not rejoice that the spirits are subject to you, but rejoice that your _____ are _____ in heaven.”

Lesson 15 Summation:

Ch. 14 - Witnessing and Discipleship

Luke 9:37–10:24 marks a dramatic shift in Jesus’s ministry. Immediately after the glory of the Transfiguration, Jesus descends the mountain and confronts the brokenness of everyday life—a demonized boy, a desperate father, and disciples unable to help. The contrast is intentional: divine majesty above, human frailty below. This moment reveals the disciples’ ongoing struggle with unbelief, expressed through the Greek term *apistia*, meaning refusal to trust. Jesus heals the boy, rebukes the spirit, and returns the child to his father, demonstrating that His authority remains constant whether on the mountain or in the valley.

As the crowds’ marvel, Jesus quietly reminds His disciples of His coming betrayal. Yet instead of reflecting on His words, they begin arguing about greatness. Jesus responds by placing a small *paidion*—a child—beside Him, teaching that true greatness is found in humility, not status. He also corrects John for trying to restrict someone casting out demons in Jesus’s name, showing that the kingdom is far larger than the disciples’ narrow expectations.

Luke then records a pivotal moment: Jesus “sets His face like flint” toward Jerusalem. This phrase echoes Isaiah 50:7 and signals His unwavering resolve to fulfill the Father’s plan. As He travels, a Samaritan village rejects Him because of long-standing ethnic and religious tensions. James and John want to call down fire, but Jesus rebukes them, revealing that His mission is not one of retaliation but redemption.

Three would-be followers approach Jesus, each expressing willingness but also hesitation. Jesus exposes the cost of discipleship: following Him requires surrender of comfort, delay, and divided loyalties. The metaphor of the plow illustrates that discipleship demands forward focus; looking back leads to crooked paths and unstable commitment.

In Luke 10, Jesus appoints seventy-two disciples and sends them out in pairs. The number recalls both the seventy elders who assisted Moses and the seventy-two nations listed in the Greek Old Testament, symbolizing that the gospel is meant for all peoples. Jesus sends them “like lambs among wolves,” emphasizing dependence on God rather than personal resources. Their mission includes proclaiming peace, healing the sick, and announcing that the kingdom of God has drawn near.

Some towns welcome them; others reject them. Jesus warns that cities with great spiritual privilege—Chorazin, Bethsaida, and Capernaum—will face greater accountability for their unbelief. When the seventy-two return, they rejoice that demons submitted to them, but Jesus redirects their joy: the greatest miracle is not power over spirits but that their names are written in heaven.

This section of Luke reveals the heart of discipleship: humility, surrender, courage, and unwavering devotion to Jesus as He moves toward the cross.

Answer Key

1. *apistia*; believe
2. slammed; convulsion
3. Jerusalem; hostility
4. only son
5. lambs; wolves
6. greatest; child
7. child; smallness
8. face; flint
9. tore; shattered
10. plow; back
11. back; loyalties
12. names; recorded

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Discipleship Worksheets



Lesson 16 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 15 titled *“Making the Best decisions”*.

1. The lawyer stood up to _____ Jesus, using the Greek verb ἐκπειράζων, meaning to _____ or to tempt (Luke 10:25).
2. Jesus asked the lawyer, “What is written in the _____? How does it _____ to you?” (Luke 10:26).
3. The lawyer quoted Deuteronomy 6:5 and Leviticus 19:18: “You shall love the Lord your God with all your heart, soul, strength, and _____, and your neighbor as _____.”
4. The Greek word for “neighbor,” πλησίον, means one who is _____, or one within _____.
5. In the parable, the man traveling from Jerusalem to _____ fell among λησταί, meaning violent _____ (Luke 10:30).
6. The priest and Levite both _____ to the other side of the road, revealing how _____ concerns can overshadow compassion.
7. The Samaritan felt _____, from the Greek σπλαγχνίζομαι, meaning a deep _____ of mercy that leads to action.
8. The Samaritan used _____ and _____ to treat the man’s wounds, then paid _____ denarii for his care at the inn.
9. Jesus asked, “Which of these three proved to be a _____ to the man?” The lawyer answered, “The one who showed _____” (Luke 10:36–37).
10. Martha was _____ with much serving; the Greek περισπάω means “to be dragged about or _____” (Luke 10:40).
11. Mary sat at the Lord’s _____, listening to His _____, choosing the _____ part that “shall not be taken away” (Luke 10:39, 42).
12. Jesus told Martha, “You are _____ and _____ about many things; but only _____ thing is necessary” (Luke 10:41–42).

Lesson 16 Summation:

Ch. 15 - Making the Best Decisions

Luke 10:25–42 presents two of Jesus’s most beloved teachings—the Parable of the Good Samaritan and the account of Martha and Mary. Together, they form a powerful lesson on wisdom, love, and the choices that shape a disciple’s life. Jesus meets people in ordinary settings—a road, a home, a conversation—and uses these moments to reveal what it means to live faithfully in the kingdom of God.

The chapter begins with a lawyer who “tests” Jesus, using the same verb applied to Satan’s temptation in Luke 4:12. His question, “What shall I do to inherit eternal life?” is not asked with sincerity but with calculation. Jesus responds by directing him back to Scripture, asking what the Law says. The lawyer correctly summarizes the Torah with two commands: wholehearted love for God and genuine love for one’s neighbor. Jesus affirms his answer but exposes the deeper issue when the lawyer asks, “And who is my neighbor?” He seeks to limit his responsibility, narrowing the scope of obedience.

Jesus answers with a story set on the dangerous road from Jerusalem to Jericho—a place known for ambushes and violence. A traveler is attacked and left half dead. A priest and a Levite, both respected religious figures, see the man but pass by on the opposite side. Their avoidance reveals how ritual concerns or personal priorities can overshadow compassion. Jesus then introduces a Samaritan—someone despised by many Jews—who responds with mercy. He feels compassion, tends to the man’s wounds, carries him to an inn, and pays for his care. His love is active, costly, and sustained. Jesus concludes by shifting the lawyer’s question: the issue is not “Who qualifies as my neighbor?” but “Will I choose to be a neighbor to the person in need?” The Samaritan embodies the heart of God, demonstrating that true love crosses boundaries and acts with courage.

Luke then transitions from the open road to a quiet home in Bethany. Martha welcomes Jesus with generous hospitality, but her responsibilities begin to overwhelm her. She becomes distracted, pulled away by many tasks—and frustrated that her sister Mary is not helping. Mary, however, sits at Jesus’s feet, listening with devotion. Her posture reflects humility, attentiveness, and discipleship. When Martha asks Jesus to intervene, He responds gently, repeating her name with affection. He explains that she is worried about many things, but only one thing is truly necessary. Mary has chosen the “good part”—the priority of being present with Jesus—and it will not be taken from her.

Together, these stories teach that wise decisions require both active mercy and attentive devotion. The Samaritan shows that love must be lived out through action, while Mary shows that discipleship begins with listening. Jesus invites His followers to embrace both dimensions—serving others with compassion and sitting at His feet with a receptive heart. In a world filled with demands, distractions, and divided priorities, Luke 10 reminds believers that the best decisions are those rooted in love, guided by Scripture, and centered on Christ Himself.

Answer Key

1. test; test
2. Law; read
3. mind; yourself
4. near; reach
5. Jericho; robbers
6. passed by; ritual
7. compassion; stirring
8. oil; wine; two
9. neighbor; mercy
10. distracted; pulled away
11. feet; word; good
12. worried; distracted; one

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Discipleship Worksheets



Lesson 17 Worksheet

Instructions: Complete each sentence by filling in the blank(s) with the correct word or phrase from Chapter 16 titled “*True Prayer and False Religion*”.

1. Jesus teaches His disciples to begin prayer with the word “_____”, emphasizing intimacy, followed by “hallowed be Your _____.”
2. The Greek word *ἀγιάζω* (*hagiazō*) means to make _____, expressing the desire that God’s character be honored in the world.
3. Jesus instructs us to ask for our _____ bread, using the Greek term *ἐπιούσιος*, meaning bread for the _____ day.
4. Jesus teaches in Luke 11:4, “Forgive us our _____,” using *ἁμαρτία*, meaning to miss the _____, like an archer whose arrow falls short.
5. The parable of the persistent friend highlights the Greek word *ἀναιδεια* (*anaideia*), meaning bold _____ or shameless _____ in prayer.
6. In Luke 11:9, Jesus commands us to ask, seek, and knock — all in the Greek present tense, meaning keep on _____, keep on seeking, and keep on _____.
7. Jesus explains that even earthly fathers give good gifts; therefore, the heavenly Father gives the greatest gift: the _____.
8. When accused of casting out demons by Beelzebul, Jesus responds that “a _____ divided against itself is laid waste,” exposing the leaders’ flawed logic.
9. Jesus declares that if He casts out demons “by the finger of _____,” then the kingdom of _____ has come upon them.
10. The “sign of Jonah” points to Jesus’s future resurrection, just as Jonah descended toward _____ and was brought back by God’s power.
11. Jesus warns the Pharisees that they “clean the _____ of the cup,” but inside they are full of _____ and wickedness.
12. Jesus compares the Pharisees to unmarked _____, which people walk over without knowing, becoming spiritually _____.

Lesson 17 Summation:

Ch. 16 – True Prayer and False Religion

Luke 11 presents one of the most dramatic transitions in the Gospel: Jesus moves from teaching His disciples how to pray to confronting the religious leaders of Israel with piercing truth. The chapter begins quietly, with the disciples watching Jesus pray. His prayer life is so compelling that they ask, “Lord, teach us to pray.” Jesus responds with a model prayer that is simple, communal, and deeply theological. Addressing God as “Father” invites believers into intimacy, while “hallowed be Your name” centers prayer on God’s holiness. The petitions for daily bread, forgiveness, and protection reveal a life shaped by dependence, humility, and trust. Jesus then illustrates prayer through the parable of the persistent friend, teaching that bold, shameless persistence is welcomed by God. He follows this with the promise that those who ask, seek, and knock will receive, find, and enter. The greatest gift God gives is not merely provision but His own Spirit.

The tone shifts dramatically when Jesus casts out a demon and is accused of working for Beelzebul. He dismantles the accusation with sharp logic: a kingdom divided against itself cannot stand. His deliverance ministry reveals that He is the “stronger man” who invades Satan’s territory and liberates captives. Jesus warns that neutrality is impossible — “The one who is not with Me is against Me.” He then rebukes the crowds for demanding a sign, declaring that the only sign they will receive is the sign of Jonah, pointing to His resurrection. The Queen of the South and the men of Nineveh will rise in judgment because they responded to lesser revelation, while Israel rejects One greater than Solomon and Jonah.

Jesus continues with a teaching about spiritual perception, comparing the eye to a lamp. A clear eye fills the whole person with light, but a corrupt eye fills the inner life with darkness. He warns His listeners to ensure that what they believe is “light” is not actually darkness — a direct challenge to the self-assured religious leaders.

The chapter concludes with six devastating woes against the Pharisees and scribes. Jesus exposes their obsession with external rituals while their hearts remain full of greed and wickedness. They tithe herbs but neglect justice and the love of God. They crave honor, yet their influence spreads hidden corruption like unmarked tombs. The lawyers add crushing burdens to others but refuse to lift them themselves. They build tombs for the prophets while embodying the same murderous spirit that killed them. Their rejection of Jesus reveals their rejection of God Himself.

The religious leaders are no longer merely offended — they are actively plotting against Jesus. The chapter reveals the stark contrast between true prayer and false religion, between humble dependence and hardened hypocrisy. Jesus invites His followers into the light, while exposing the darkness that resists Him.

Answer Key

1. Father; name
2. holy
3. daily; coming
4. sins; mark
5. persistence; boldness
6. asking; knocking
7. Holy Spirit
8. kingdom
9. God; God
10. Sheol
11. outside; greed
12. tombs; defiled

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Comprehensive Quiz

LAYMAN BIBLE COLLEGE



Part A - Matching

Instructions: Match each character (A–T) with the correct description (1–20). 2 pts. Each question.

- | | |
|--|--|
| <ol style="list-style-type: none">1. _____ Prophetess who worshiped continually and blessed the infant Jesus.2. _____ King whose covenant promise pointed to an eternal throne.3. _____ Messiah who healed, taught, forgave, and fulfilled prophecy.4. _____ Host who questioned Jesus when a sinful woman anointed Him.5. _____ Religious group emphasizing strict purity and traditional interpretation.6. _____ Fisherman who witnessed miracles, storms, and Jesus's authority.7. _____ Tetrarch who imprisoned John and opposed Jesus's ministry.8. _____ Virgin mother who received Gabriel's announcement with faith.9. _____ Roman emperor whose census set the stage for Jesus's birth.10. _____ Prophet who spent three days inside a great fish.11. _____ The name of the demons afflicting the Gerasene man.12. _____ Elderly priest who doubted Gabriel and became mute.13. _____ Tax collector turned disciple who wrote a Gospel.14. _____ Roman officers known for discipline and authority.15. _____ Devout man who declared Jesus a light to the Gentiles.16. _____ Woman who welcomed Jesus but was distracted by serving.17. _____ Wilderness community devoted to purity and Scripture copying.18. _____ Forerunner who preached repentance and prepared the way.19. _____ Synagogue ruler whose daughter Jesus raised from death.20. _____ Group accepting only the Torah and denying resurrection. | <ol style="list-style-type: none">A. JesusB. SimeonC. John the BaptistD. AnnaE. MarthaF. JairusG. ZechariahH. Herod AntipasI. JonahJ. DavidK. MatthewL. PeterM. PhariseesN. CenturionsO. SadduceesP. EssenesQ. Caesar AugustusR. MaryS. Simon (Pharisee)T. Legion |
|--|--|

Part B – True or False

Instructions: True or False. Mark T or F. 2 pts. each question. (21 – 30)

21. _____ Jesus set His face toward Jerusalem, showing unwavering resolve.
22. _____ The seventy-two returned rejoicing that demons were subject to them.
23. _____ Martha listened quietly while Mary handled all the serving duties.
24. _____ The Samaritan village rejected Jesus because He was heading toward Jerusalem.
25. _____ The disciples fully understood Jesus's prediction of His suffering immediately.
26. _____ Jesus taught that the harvest is plentiful, but the laborers are few.
27. _____ James and John wanted to call down fire on a Samaritan village.
28. _____ The Sadducees strongly believed in angels and resurrection.
29. _____ Jesus said no one who looks back after taking the plow is fit for the kingdom.
30. _____ The seventy-two were sent out with heavy supplies and extra sandals.

Part C -- Matching - Historical Places

Instructions: Match each character (A–J) with the correct description (31–40). 2 pts. Each question.

31. _____ Region marked by long-standing tension with Jewish travelers.
32. _____ City where Jesus taught in the Temple and later was crucified.
33. _____ Rural region where Jesus performed many miracles and teachings.
34. _____ Village where Mary, Martha, and Lazarus lived.
35. _____ Town serving as Jesus's ministry headquarters with many healings.
36. _____ Birthplace of Jesus, fulfilling Micah's prophecy.
37. _____ Waters where Jesus was baptized and the Spirit descended.
38. _____ Large freshwater lake known for storms and calming miracles.
39. _____ Small village where Gabriel appeared to Mary.
40. _____ Desolate area where Jesus fasted and was tempted.

- | |
|-------------------|
| A. Jerusalem |
| B. Nazareth |
| C. Bethlehem |
| D. Bethany |
| E. Capernaum |
| F. Galilee |
| G. Samaria |
| H. Jordan River |
| I. Wilderness |
| J. Sea of Galilee |

Part D Fill-in-the-blank. Bible Verses

Instructions: Complete the Bible verse. 1 pt. each blank. (41 – 50)

41. "For nothing will be _____ with _____." (*Luke 1*)
42. "Glory to God in the _____, and on earth _____ among men." (*Luke 2*)
43. "Follow Me, and I will make you _____ of _____." (*Luke 5*)
44. "Man shall not _____ on _____ alone." (*Luke 4*)
45. "Your faith has _____ you; go in _____." (*Luke 7*)
46. "Blessed are you who _____ now, for you shall _____." (*Luke 6*)
47. "Why are you _____? Do you still have no _____?" (*Luke 8*)
48. "Whoever does the _____ of God, he is My _____." (*Luke 8*)
49. "The harvest is _____, but the laborers are _____." (*Luke 10*)
50. "If anyone wishes to come after Me, he must _____ himself and take up his _____ daily." (*Luke 9*)

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Comprehensive Quiz ANSWERS



PART A — Matching

1 → D. Anna 2 → J. David 3 → A. Jesus 4 → S. Simon (Pharisee) 5 → M. Pharisees 6 → L. Peter
 7 → H. Herod Antipas 8 → R. Mary (mother of Jesus) 9 → Q. Caesar 10 → I. Jonah 11 → T. Legion
 12 → G. Zechariah 13 → K. Matthew 14 → N. Centurions 15 → B. Simeon 16 → E. Martha
 17 → P. Essenes 18 → C. John the Baptist 19 → F. Jairus 20 → O. Sadducees

PART B — True or False

21 True 22 True 23 False 24 True 25 False 26 True 27 True 28 False 29 True 30 False

PART C — Historical Places

31 → G. Samaria 32 → A. Jerusalem 33 → F. Galilee 34 → D. Bethany 35 → E. Capernaum
 36 → C. Bethlehem 37 → H. Jordan River 38 → J. Sea of Galilee 39 → B. Nazareth
 40 → I. Wilderness

PART D — Bible Verses (NASB)

41. "For nothing will be **impossible** with **God**." (Luke 1:37)
42. "Glory to God in the **highest**, and on earth **peace** among men." (Luke 2:14)
43. "Follow Me, and I will make you **fishers** of **men**." (Luke 5:10)
44. "Man shall not **live** on **bread** alone." (Luke 4:4)
45. "Your faith has **saved** you; go in **peace**." (Luke 7:50)
46. "Blessed are you who **hunger** now, for you shall **be satisfied**." (Luke 6:21)
47. "Why are you **afraid**? Do you still have no **faith**?" (Luke 8:25)
48. "Whoever does the **will** of God, he is My **family**." (Luke 8:21)
49. "The harvest is **plentiful**, but the laborers are **few**." (Luke 10:2)
50. "If anyone wishes to come after Me, he must **deny** himself and take up his **cross** daily." (Luke 9:23)