

LUKE

DATE	BOOK	KEY THOUGHT	CONTENT	KEY LESSONS	JESUS IN THE BOOKS OF THE BIBLE
	New Testament				
	Gospels – The Life of Christ				
60 - 61 AD	Luke 24 Chapters	Jesus as Man	Luke gives us the chronological history of Jesus' life.	We bear witness to a great Savior	Jesus is the Messiah who is the Deliverer - <u>The Son of Man.</u>

LUKE

Outline of Luke:

1. The Prologue (1: 1–4)
2. The Infancy Narrative (1: 5–2: 52)
3. Preparation for the Ministry of Jesus (3: 1–4: 15)
4. The Ministry of Jesus in Galilee (4: 16–9: 50)
5. The Journey to Jerusalem (9: 51–19: 27)
6. The Ministry of Jesus in Jerusalem (19: 28–21: 38)
7. The Suffering and Death of Jesus (22: 1–23: 56)
8. The Resurrection of Jesus (24: 1–53)

LUKE

Luke was a physician and the only Gentile to write any part of the New Testament.

Paul's letter to the Colossians draws a distinction between Luke and other colleagues "of the circumcision," meaning the Jews (Colossians 4: 11). Luke is the only New Testament writer clearly identifiable as a non-Jew.

Luke was a close friend of Paul, who referred to him as "the beloved physician" (Colossians 4: 14).

Paul also refers to Luke as a "fellow laborer" (Philemon 1: 24). Luke joined Paul in Troas in Asia Minor during Paul's second missionary journey (Acts 16: 6–11).

LUKE

Luke was left in Philippi during the second missionary journey (Acts 17: 1) and was picked up there to travel with Paul on the third journey (Acts 20: 5).

Luke accompanied Paul on his journey to Jerusalem and Rome and was with him during his imprisonment there (2 Timothy 4: 11).

Luke's vivid description of his travels with Paul in Acts 27 seems to indicate that he was well-traveled and well-versed in navigation.

LUKE

Luke's audience is primarily Gentiles.

He shows Jesus, the Son of Man, as the One who offers salvation to all humanity. Luke's gospel involves Jesus' dealings with individuals.

The Gospel of Luke does not identify its author.

From Luke 1: 1-4 and Acts 1: 1-3, the same author wrote both Luke and Acts, addressing both to "most excellent Theophilus," possibly a Roman dignitary.

LUKE

The Gospel of Luke begins by telling us about Jesus' parents; the birth of His cousin, John the Baptist; Mary and Joseph's journey to Bethlehem, where Jesus is born in a manger; and the genealogy of Christ through Mary in Chapter 3: 23-38.

LUKE

The grand theme of the **Gospel of Luke** is the love of God for His people as shown in the life of Jesus.

The **Gospel of Luke** emphasizes Jesus' humanity and compassion. He is the "Son of Man" who fulfills the ideal of human perfection and who identifies with the people.

The Savior entered human history as the perfect man. He himself offered the perfect sacrifice for sin. Jesus was and is the perfect Savior for humankind.

Luke's gospel involves Jesus's interactions with individuals, many of them on the fringes of "acceptable" society—sinners, women and children among them.

The **Gospel of Luke**—tells of the origins, birth (through the genealogy of Mary), ministry, death, resurrection, and ascension of Jesus Christ.

LUKE

Luke had several goals in writing:

- A. To assure his readers of the truth of what they had been taught.
- B. To help them understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God are part of God's plan.
- C. To clarify that Jesus did not teach that He would return immediately but that there would be a period between His resurrection and His return.
- D. To emphasize that they need not fear any mere earthly power such as Rome.

LUKE

Key Themes found in the book of Luke:

1. God's sovereign rule over history (13:33; 22:22, 42).
2. The arrival and actual presence of the kingdom of God (11:2; 17:20–21; 21:34–36).
3. The coming and presence of the Holy Spirit for Jesus and His followers (1:15–17, 35; 2:25–27; 3:16, 22; 4:1, 18; 24:49).
4. The great reversal taking place in the world, in which the first are becoming last and the last are becoming first, the proud are being brought low and the humble are being exalted (1:48; 6:20–26; 13:30; 14:11).
5. Believers are to live a life of prayer and practice good stewardship with their possessions (6:12; 9:28–29; 11:1–4; 12:33–34; 18:1; 22:40).
6. The danger of riches (6:20–26; 8:14; 12:13–21; 16:10–13, 19–31).

LUKE

Jesus' public ministry reveals His perfect compassion and forgiveness through the stories of the prodigal son, the rich man and Lazarus, and the Good Samaritan.

The religious leaders challenged and opposed the claims of Jesus. Christ's followers are encouraged to count the cost of discipleship, while His enemies seek His death on the cross.

Finally, Jesus is betrayed, tried, sentenced and crucified. The grave cannot hold Him! His resurrection assures the continuation of His ministry of seeking and saving the lost.

LUKE

The Gospel of Luke gives us a portrait of our compassionate Savior. Jesus was not “turned off” by the poor and the needy. They were a primary focus of His ministry. Israel at the time of Jesus was a very class-conscious society.

The weak and downtrodden were literally powerless to improve their lot in life and were especially open to the message that “the kingdom of God is near you” (Luke 10: 9). This is a message we must carry to those around us who desperately need to hear it.

Christians must follow the example of Jesus and bring the good news of salvation to the spiritually poor and needy.

Our time to share the Gospel grows shorter every day.

LUKE

Luke shows the humanitarian character of Jesus' work that was shown in Jesus' attitude toward the Samaritans and others whom the Jews regarded as their enemies. Jesus never failed to commend those who had a humble and contrite heart, and it made no difference whether they were Jews or Gentiles.

LUKE

Significant accounts in Luke:

1. Zacchaeus (19:1-10)
2. The penitent thief (23:39-43)
3. The parable of the prodigal son (15:11-32)
4. The penitent tax-gatherer (18:9-14)
5. The good Samaritan (10:29-37)
6. The only thankful ex-leper (17:11-19).

LUKE

Significant accounts in Luke:

7. A special emphasis on prayer (3:21; 5:16; 6:12; 9:18, 28-29; 10:21; 11:1; 22:39-46; 23:34, 46)
8. A prominent place given to women (chaps. 1, 2; 7:11-13; 8:1-3; 10:38-42; 21:1-4; 23:27-31, 49).
9. Interest in poverty and wealth (1:52-53; 4:16-22; 6:20, 24-25; 12:13-21; 14:12-13; 16:19-31).

LUKE

Significant accounts in Luke:

10. Three beautiful hymns:

- a. The Song of Mary (1:46-55)
- b. The Song of Praise by Zacharias (1:67-79)
- c. The Gloria in Excelsis of the angels (2:13-14)

11. The good news of the compassionate Son of Man offering salvation to the whole world (19:10).

THEMES IN THE GOSPEL OF LUKE

1. The unfolding of the plan of God

One of the things which Luke is very interested in is to portray the Gospel as the unfolding of God's plan.

Luke 24: 46-47

46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

THEMES IN THE GOSPEL OF LUKE

2. Work of the Holy Spirit

Luke writes a lot about the work of the Holy Spirit.

- a. In Luke 1-2 we see how the Holy Spirit leads people so that they do the will of God.
- b. John the Baptist will be filled with the Holy Spirit

Luke 1: 15

15 “For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother’s womb.

THEMES IN THE GOSPEL OF LUKE

2. Work of the Holy Spirit

c. The Holy Spirit comes upon Mary so that she conceives.

Luke 1: 35

35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

d. Elizabeth is filled with the Holy Spirit.

Luke 1: 41

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

THEMES IN THE GOSPEL OF LUKE

2. Work of the Holy Spirit

e. Zechariah is filled with the Spirit.

Luke 1: 67

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

f. The Spirit was upon Simeon and gave him a promise and guided him to the temple.

Luke 2: 25-27

25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

THEMES IN THE GOSPEL OF LUKE

2. Work of the Holy Spirit

g. John the Baptist promises that the one who will come after him will baptize with the Holy Spirit and fire.

Luke 3: 16

16 John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

THEMES IN THE GOSPEL OF LUKE

3. The Power of the Spirit

When Jesus was baptized, He was full of the Spirit.

Luke 11: 13

13 “If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?”

When we are filled with the Spirit, we will be led by the Spirit.

THEMES IN THE GOSPEL OF LUKE

3. The Power of the Spirit

When Jesus prevailed in resisting the temptation, being filled and led by the Spirit, He began to work in the power of the Spirit (Lk. 4: 14). This power enabled Him to do everything the Father wanted him to do - teach, heal, perform miracles and make disciples.

If we want to live in the power of the Spirit, we must be filled with and led by the Spirit.

THEMES IN THE GOSPEL OF LUKE

4. The compassion of Jesus

- a. Luke writes the parable of the rich man and Lazarus (Luke 16: 19-31), in which the poor man named Lazarus goes to heaven while the rich man goes to hell.
- b. Luke tells us about the women who followed Jesus (Luke 8: 1-3).
- c. Luke tells us of the parable of the good Samaritan (Luke 10: 25-37) in which Jesus uses a Samaritan (one of the worst enemies of the Jews in Jesus' days) as an example of what it means to love your neighbor.

THEMES IN THE GOSPEL OF LUKE

5. How God is in charge

In Luke, God teaches us how He controls world history.

The reconciliation through Jesus' death was the cost for our sins. Baptism into the body of Christ enables us to have the Holy Spirit guide our lives in a right relationship with God.

The kingdom is for the poor, the hungry, those who weep and those who suffer for the name of Jesus (Luke 6: 20-23). At the same time, Jesus warns people who think they are rich and important to be rich in God instead (Luke 12: 13-21).

THEMES IN THE GOSPEL OF LUKE

6. Denouncing Racism

The parable of the good Samaritan (Luke 10: 29-37) teaches us not only to help those who are in need, but also to love someone racially different. It is very significant that the Samaritan crossed racial lines to minister to the man in need.

It means we must love those who are different than ourselves - Caucasian, African-American, Hispanic, Asian or whatever.

Jesus teaches us to love one another no matter what differences we can see: skin color, language, dress or habits.

THEMES IN THE GOSPEL OF LUKE

7. Recognizing our Privilege

The prodigal son (Luke 15: 11-32)

The prodigal comes home and finds acceptance and forgiveness.

The older brother had a different attitude about the whole thing.

He was angry that such a fuss was made over his brother who had been so irresponsible and reckless with his inheritance.

He overlooked this important fact: “Son, you have always been with me, and all that is mine is yours”(Luke 15: 31)! He worked hard without realizing how blessed he truly was.

When we are in a right relationship with God, we have an incredible inheritance. We should be thankful for this and rejoice greatly every day as we do the work God has asked us to do.

LUKE

Luke's portrayal of Jesus has profound implications for our relationship with God today. Jesus walks through Luke's gospel illustrating His deep and abiding care for people, regardless of what they have done or their status in society.

The Son of God condescended to lower Himself, take on human flesh, make Himself subject to human limitations and seek out His people in bodily form.

This shows us clearly how much God cares for us and, in turn, how we are to care for others.

John

DATE	BOOK	KEY THOUGHT	CONTENT	KEY LESSONS	JESUS IN THE BOOKS OF THE BIBLE
	New Testament				
	Gospels – The Life of Christ				
80 - 90 AD	John 21 Chapters	Jesus is God	A series of seven key signs reveal that Jesus is God. Jesus is the lamb of God who takes away the sin of the world.	Jesus is believable.	Jesus is the Messiah, <u>the Son of God.</u>

John

Outline of John

1. Prologue (1: 1–18)
2. The Book of Signs (1: 19–12: 50)
3. The Book of Glory (13: 1–20: 31)
4. Epilogue: The Resurrection Appearance in Galilee (21: 1–25)

John

- A. Jesus prepares for His ministry (John 1)**
- B. Jesus' public ministry (John 2-4)**
- C. Jesus' opposition (John 5-12)**
 - 1. Authority of Jesus (John 5)**
 - 2. Ministry at the Sea of Galilee (John 6)**
 - 3. Feast of the Tabernacle (John 7)**
- D. Final days of Jesus' earthly ministry (John 13-21)**
 - 1. Private ministry with Jesus' disciples. Jesus prepares His disciples for His coming death and for their ministry after His resurrection and ascension (John 13-17)**
 - 2. Jesus' betrayal, death, and burial (John 18-19)**
 - 3. Resurrection of Jesus (John 20-21)**

John

The first twelve chapters describe Jesus' public ministry, beginning with his meeting John the Baptist and closing with the visit of the Greeks who came to worship at the Feast of Passover.

The remaining chapters deal with the closing days of Jesus' earthly ministry, when he gave instruction to his disciples and explained the meaning of his life and approaching death in a number of lengthy discourses.

John

The Gospel of John introduces Jesus Christ, not from His birth, but from “the beginning,” before creation. John calls Jesus “the Word” who, as God Himself, was involved in every aspect of creation (John 1: 1–3) and who later became flesh (John 1: 14) in order that He might take away our sins as the spotless Lamb of God (John 1: 29).

The Gospel of John includes several spiritual conversations, such as Jesus’ talk with the Samaritan woman that shows Him as the Messiah (John 4: 26) and Jesus’ meeting with Nicodemus that explains salvation through His vicarious death on the cross (John 3:14–16).

In the Gospel of John, Jesus repeatedly angers the Jewish leaders by correcting them (John 2: 13–16); healing on the Sabbath and claiming traits belonging only to God (John 5: 18; 8: 56–59; 9: 6, 16; 10: 33).

John

The Gospel of John identifies the author as the disciple whom Jesus loved. John the Apostle, one of the sons of Zebedee (Luke 5: 10).

This description pointed to John for three reasons:

- a. The author had to be one of the twelve disciples because he was an eyewitness to the events in the gospel (John 21: 24);
- b. He was one of the inner circle of three disciples (James, John, and Peter) because he was among the first Mary told of the resurrection (John 20: 1–10);
- c. This disciple is distinguished from Peter in the book.

John was a leader in the early church.

John

John did not include the nativity story in his gospel. John introduced his book by going back even further into history. Using the “in the beginning” language of Genesis 1: 1, John made a direct link between the nature of God and the nature of the Word, Jesus Christ.

The emphasis on the deity of Christ is a striking quality of John’s gospel. It also comes through clearly elsewhere in the book, particularly in John 8: 58 when Jesus claimed the divine name—“I am”—for Himself, which led an angry mob of Jews to try and kill Him for blasphemy.

John

John's Gospel shows that Jesus of Nazareth was Christ, the Son of God, and that believers in him might have eternal life. In the Gospel of John, the Word that was with God and that was God. This Word became flesh and dwelt among men in the person of Jesus of Nazareth.

He wrote so that his readers might "believe that Jesus is the Christ, the Son of God," so that they may have life in His name. To accomplish that goal, John presented a distinctive picture of Jesus Christ, one in complete unity with the portraits in the other three gospels, but one that also adds significantly to the Bible's revelation of Jesus Christ, the God-man.

John 20: 30-31

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John

John wrote to the Gentiles.

Jesus was not just a great Prophet, miracle man or teacher.

He was “The only begotten Son of God”. He is divine.

There aren't any parable stories in the Gospel of John.

John provides information concerning Jesus' teachings.

John

The Gospel of John includes only seven miracles—John calls them “signs”—to demonstrate the deity of Christ and illustrate His ministry. Some of these miracles and stories, such as the raising of Lazarus, are found only in John.

His is the most theological of the four Gospels, and he often gives the reason behind events mentioned in the other gospels.

The Gospel of John shares much about the approaching ministry of the Holy Spirit after Jesus’ ascension. There are certain words or phrases that create a recurring theme in the gospel of John: **believe, witness, Comforter, life – death, light – darkness, I am, and love.**

John

The Seven signs of Jesus recorded in the Book of John:

1. Jesus turns the water into wine at Cana (Jn. 2: 1ff).
2. Jesus heals the nobleman's son (Jn. 4: 46-54).
3. Jesus heals a man that had been lame for 38 years near the pool of Bethesda (Jn. 5: 2-9).
4. Jesus feeds the five thousand with five loaves and two fishes (Jn. 6: 1-15).
5. Jesus walks on the Sea of Galilee (Jn. 6: 16-21).
6. Jesus heals a blind man by spitting in the dirt and making clay then applying the mud to the blind man's eyes (Jn. 9: 1-7).
7. Jesus raises Lazarus from the dead (Jn. 11: 17ff).

John

The Gospel of John's portrayal of Jesus as the God of the Old Testament is seen in the seven "I Am" statements of Jesus.

He is the "Bread of life" (John 6: 35), provided by God to feed the souls of His people, just as He provided manna from heaven to feed the Israelites in the wilderness (Exodus 16: 11–36).

Jesus is the "Light of the world" (John 8: 12), the same Light that God promised to His people in the Old Testament (Isaiah 30: 26; 60: 19–22) and which will find its culmination in the New Jerusalem when Christ the Lamb will be its Light (Revelation 21: 23).

Two of the "I Am" statements refer to Jesus as both the "Good Shepherd" and the "Door of the sheep." Here are clear references to Jesus as the God of the Old Testament, the Shepherd of Israel (Psalms 23: 1; 80: 1; Jer. 31: 10; Ezekiel 34: 23) and, as the only Door into the sheepfold, the only way of salvation.

John

The “*I am*’s” of Jesus:

1. I am the bread of life (Jn. 6: 35).
2. I am the light of the world (Jn. 8: 12).
3. I am the door of the sheep (way of entering salvation) (Jn. 10: 7-9).
4. I am the good shepherd (Jn. 10: 11).
5. I am the resurrection and the life (Jn. 11: 25).
6. I am the way (Jn. 14: 6).
7. I am the truth (Jn. 14: 6).
8. I am the life (Jn. 14: 6).

John

The deity of Jesus in John:

1. Jesus is the Word that was God (1: 1).
2. Jesus had a part in creating the world (1: 2).
3. Jesus, as the Word, became flesh (1: 14, 29-30).
4. Nathanael confesses the deity of Christ (1: 49).
5. Jesus performed faith producing signs and many believed that He was deity (2: 1-11, 23).
6. Jesus reveals His deity to the Samaritan woman at Jacob's well (4: 26).
7. The Samaritans confess the deity of Jesus (4: 39-42).

John

The deity of Jesus in John:

8. Jesus was equal with God (Jn. 5: 18).
9. Jesus is the divine King that was foretold of coming in the OT (Jn. 1: 49; 6: 14-15).
10. Jesus never sinned (Jn. 8: 46).
11. Jesus is the great “*I Am*” (Jn. 8: 58).
12. Martha confesses the deity of Jesus (Jn. 11: 27).
13. John quotes from Isa. 6: 10 and 53: 1 and makes the application of God to Jesus thus proving His deity (Jn. 12: 38-40).
14. Jesus proclaims the oneness between He and the Father to Philip (Jn. 14: 8ff).
15. The disciples confess the deity of Jesus in the upper room after the Passover Feast meal (Jn. 16: 30).
16. Thomas proclaims the deity of Jesus (Jn. 20 :28).

John

Jesus professes His deity:

1. To the Samaritan woman (Jn. 4: 26).
2. To the unbelieving Jews (Jn. 8: 58; 10: 24, 25, 30).
3. To the blind man that was healed (Jn. 9: 37).
4. To Philip (Jn. 14: 8ff).
5. To Caiaphas the high priest (Mk. 14: 62).
6. To Pilate (Jn. 18: 37).

John

Jesus's identity as the divine Son of God sets Him apart from any other man who ever lived. He carries with Him the transcendence that comes only with God Himself. His work on our behalf makes our salvation sure.

Jesus is God, His sacrifice on the cross has eternal implications, unlike the limited effect of the animal sacrifices in the Old Testament. Jesus, the God-man, has atoned for our sins. We can place our confidence in Him because of His divine nature.

Jn. 3: 16

16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

John

In the recorded encounters between Jesus and Nicodemus and the woman at the well (chapters 3—4), we learn much from **Jesus' model of personal evangelism.**

His **comforting words** to His disciples before His death (John 14: 1–6, 16; 16: 33) are still of great comfort in sorrowful times.

Jesus' **“high priestly prayer” for believers** in chapter 17 is a source of encouragement for believers.

John's teachings concerning the deity of Christ (John 1: 1–3, 14; 5: 22–23; 8: 58; 14: 8–9; 20: 28) are helpful in providing a clear revelation of who Jesus is: fully God and fully man.

John

In the Gospel of John:

1. Jesus willingly dies on the cross in our place (John 10: 15–18).
2. Jesus paying our sin debt in full (John 19: 30).
3. Whoever trusts in Him will be saved (John 3: 14–16).
4. Jesus then rises from the dead, convincing even the most doubting of His disciples that **He is God and Master** (John 20: 24–29).

John

John teaches us to Abide in Jesus

1. Read the Word of God.

Continually feeding on the Word of God helps us to understand what we are to do. There is power in the Word.

John 17: 17

17 “Sanctify them in the truth; Your word is truth.

2. Obey the Word.

The Bible not only instructs us but tells us how to live. By obedience, we demonstrate our love for God and experience His presence in its fullness.

3. Pray.

Prayer is essential in abiding. We should share our hearts, our hurts, our fears, our joys and our gratitude. We must worship in our prayer and express our adoration as well. Asking God to help us abide is a request that God will always grant.