

## **I. Introduction to the Study**

- A. Starting next week, we will be embarking upon a new verse-by-verse study through the Gospel of Luke that will take us through this summer and fall. This spring has been a whirlwind of events and themes mostly related to prophetic direction and destiny for our church family, city, and state.
  - 1. I feel strongly that we have entered into a new season in the activity and leadership of Jesus on the earth. We have seen a significant increase of both major activity of God's Spirit and the spirit of lawlessness and subsequent instability in our time.
  - 2. Around the middle of the spring, I felt like the Lord was speaking to me about establishing a consistent aspect of church life by verse-by-verse bible study. I believe that the purpose of this is to act as a buffer and place of stability in the midst of the growing transience of the day.
- B. I felt strongly that we were to establish this new aspect of church life with one of the foundational Gospels, and in further prayer I felt strongly that Luke's Gospel was being highlighted. I believe there are multiple reasons that the Lord wants us to give intentionality to this particular Gospel in this season. One of the main ones has to do with Luke's unique view of the day to day life of Jesus in perfect harmony with the Spiritual turbulence of His ministry work and destiny.
  - 1. In addition to this, we will be establishing a teaching team this summer (which I am extremely excited about) that will cause us to have a "new normal" for Sunday morning messaging.

## **II. Study Strategy**

- A. With the aforementioned desire to establish an ongoing expression of corporate verse-by-verse grounding and life in the Word, this teaching series will look different than any of the others we have done in the past. I believe that we will continue to be surprised by both the activity of God and the spirit of the age throughout this year. In light of this, I want to create a structure that allows us to focus upon other things besides this study as needed on Sunday mornings, and at the same time, not lose our place or consistency.

- B. The Structure - We are going to read through one chapter per week starting July 2nd and running through Dec. 10th. We will start each week with a teaching, verse-by-verse notes, and journaling/meditation topics and questions to ponder.
1. On the Sundays that the Spirit leads us to have a guest speaker or to focus upon a different topic, we will still release the notes and a video/audio teaching on the chapter of the week that we are studying.
    - a. In addition to this, our Monday morning prayer meetings will have a time dedicated to meditating upon a certain theme and verse for each month corresponding to the chapters we will be studying that month.
  2. Commitment - I am asking for a commitment from this church family to devote at least 15 minutes to read and meditate upon one chapter per week as a minimum. Ideally, I would love for all of us to listen to the teaching that week and/or look over the notes and do some sort of personal journaling.
    1. **Intentional Lens of Intimacy** - I want us to uphold an intentional lens and purpose of this study to deepen our love and adoration for Jesus. Rather than primarily looking for a life application from each chapter, I want us to look for an aspect of the excellence or beauty of Jesus to wonder and meditate upon.

### III. Introduction and Outline

- A. Writer - There is widespread unity within historical and current scholarship that this gospel and the book of Acts were written by a Greek disciple of Paul named Luke. The early church identified Luke as a Greek physician who accompanied Paul as an inseparable companion throughout his entire life. Marcion is the earliest witness that we have to Luke's authorship (ca. A.D. 135). The Muratorian Canon (a list of Christian writings that the author considered canonical, ca. A.D. 180) mentioned Luke as the writer too. Jerome wrote that Luke died at the age of 84 and was never married. (Acts 16:10-17; 20:5-15; 21:1-18; 27:1—28:16; Col. 4:14; Phile. 24; 2 Tim. 4:11)

1. Gentile Authorship - It is of note that the Gospel of Luke and book of Acts are the only books in the bible who have a non-Jewish author. God gave this lone Gentile writer a great privilege as he also wrote the book of Acts (which makes up the second volume of this Gospel). Luke wrote more of the New Testament than any other human writer did (assuming that Paul did *not* author the letter to the Hebrews).
- B. Distinctive Uniqueness - Luke had already read Matthew and Mark's account, and wanted to give a third account with an emphasis on comprehensiveness and chronological order. He documents the story of Jesus all the way from the annunciation of John the Baptist to Jesus' ascension. Luke addressed his gospel to a man named Theophilus but clearly had a wider audience in mind. Other unique features of this gospel are as follows...
1. Most Universal - In Luke, Gentiles are often put in a favorable light.
  2. Equity - Luke heavily promotes the roles of women, children, and social outcasts.
  3. Prioritizes prayer - There are seven different references to Jesus praying that are found in this gospel alone.
  4. Holy Spirit - Luke gives the most emphasis and information to us about the Holy Spirit and specifically the fruit of the "joy" of the Spirit.
  5. Good news (the gospel) - This term is used ten times in this Gospel (and only once in any other Gospel) as well as fifteen additional times in Acts.
- C. Date - Most scholars place the date of writing around AD 60-62 during Paul's first imprisonment.
- D. Literary Significance - Experts in Greek literary styles acknowledge Luke's style and structure as superb. No one knows Luke's educational background, but clearly he had training in Greek composition as well as medicine, and a talent for writing. Luke used many words that the other Gospel writers did not, and many of them show a wide literary background. He also used several medical and theological terms that are unique. Luke's use of Semitisms shows that he knew the Hebrew Old Testament well. However, his preference for the Septuagint suggests that it was the version that his readers used most. Luke is the longest book in the New Testament (1,121 verses), Matthew is second (1,071 verses), and Acts is third

(1,007 verses). (John has 879 verses, and Mark has 678 verses.) Luke and Acts combined comprise about 27 percent of the Greek New Testament.

- I. Intro Prologue (Luke 1:1-4)**
- II. The Birth Narrative (Luke 1:5-2:52)**
  - A. The birth of John the Baptist foretold (Luke 1:5-25)
  - B. The birth of Jesus foretold (Luke 1:26-38)
  - C. Mary visits Elizabeth (Luke 1:39-56)
  - D. The birth of John the Baptist (Luke 1:57-80)
  - E. The birth of Jesus Christ (Luke 2:1-52)
- III. Preparation for the Ministry of Jesus (Luke 3:1-4:15)**
  - A. John the Baptist prepares the way (Luke 3:1-20)
  - B. Jesus' baptism, genealogy, and temptation (Luke 3:21-4:15)
- IV. The Ministry of Jesus in Galilee (Luke 4:16-9:50)**
  - A. The beginning (Luke 4:16-5:16)
  - B. The beginning of controversy (Luke 5:17-6:11)
  - C. Jesus teaches the disciples (Luke 6:12-49)
  - D. Who is this Jesus? (Luke 7:1-50)
  - E. Jesus teaches in parables (Luke 8:1-21)
  - F. Jesus is Lord of nature, demons, disease, and death (Luke 8:22-56)
  - G. Jesus and the Twelve (Luke 9:1-50)
- V. The Journey to Jerusalem (Luke 9:51-19:27)**
  - A. The first mention of the journey to Jerusalem (Luke 9:51-13:21)
  - B. The second mention of the journey to Jerusalem (Luke 13:22-17:10)

- C. The third mention of the journey to Jerusalem (Luke 17:11–19:27)

**VI. The Ministry of Jesus in Jerusalem (Luke 19:28–21:38)**

- A. The Triumphal Entry (Luke 19:28–40)
- B. Jesus weeps over Jerusalem (Luke 19:41–44)
- C. Jesus cleanses the temple (Luke 19:45–48)
- D. The authority of Jesus challenged (Luke 20:1–8)
- E. The parable of the wicked tenants (Luke 20:9–18)
- F. Paying taxes to Caesar (Luke 20:19–26)
- G. Sadducees ask about the resurrection (Luke 20:27–40)
- H. Whose son is the Christ? (Luke 20:41–44)
- I. Beware of the scribes (Luke 20:45–47)
- J. The widow's offering (Luke 21:1–4)
- K. Jesus foretells the destruction of the temple and Jerusalem (Luke 21:5–24)
- L. Jesus foretells the coming of the Son of Man (Luke 21:25–38)

**VII. The Suffering and Death of Jesus (Luke 22:1–23:56)**

- A. The plot to kill Jesus, and the Passover meal (Luke 22:1–38)
- B. The arrest and trial (22:39–23:56)

**VIII. The Resurrection of Jesus (Luke 24:1–53)**

- A. The empty tomb (Luke 24:1–12)
- B. Jesus' appearance on the road to Emmaus (Luke 24:13–35)
- C. Jesus appears to his disciples (Luke 24:36–49)
- D. The ascension of Jesus (Luke 24:50–53)

Gospel of Luke Study  
Introduction and Outline

Sunday, June 25, 2023  
(Luke 1:1-4)