

STUDIES IN LUKE

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STUDIES IN LUKE INTRODUCTION

AUTHOR: Luke, the beloved physician (Cf. Colossians 4:12-14; ~~1:10,11~~; Philemon 24; 2 Timothy 4:11). "ONLY LUKE IS WITH ME"

"OUR DEAR FRIEND, LUKE, THE DOCTOR"

"AND SO ON MARK, ARISTARCHUS,
DEMAS, LUKE, MY
FELLOW WORKERS"

- Possibly a Gentile (Only Gentile writer of the New Testament)
- Cultured and intellectual
- Companion of Paul
- The first great Christian historian
- Not an apostle - some say even not an eye-witness

DATE: Circa A.D. 60-62 (Probably before the "Acts of the Apostles.")

PURPOSE OF WRITING: See Luke 1:1-4

CONTEXT OF WRITING:

- Matthew - "What Jesus SAID" (depicts majesty)
- Mark - "What Jesus DID" (depicts strength)
- Luke - "Who Jesus IS" (depicts beauty, matchless courage, boundless sympathy and a constant faith)
- John - "WHO Jesus IS" (depicts sublimity)

CHARACTERISTICS OF LUKE:

- Evangelical - 9^{25,36,41,44,46,47,48,57,60,62,10,3,11,23,28,33-36,49,12,}
- Orderly and Classical
- Most extensive of the gospel records - Longest in NT + Acts makes Luke the largest writer = 30% +
- A book of "characters" - galaxy of "Portraits"
- Uses a wider, general vocabulary than other New Testament writers
- Predominantly historical

CONSIDERATIONS IN STUDY:

- The preface is written in classical Greek
- Written from the viewpoint of one outside of Judaism
- Pictures the beauty and perfection of Jesus
- The most generally representative account of Jesus' life
- Uses many medical terms
- Records 6 miracles and 11 parables unique to Luke (SEE ATTACHED SHEET)
- Jesus portrayed as the "Great" Physician. The miracles are mainly of physical healing.
 - Of the 6 which are peculiar to Luke, 5 are of physical healing
- Theme of salvation is prominent
- Doctrine is emphasized
- The work of the Holy Spirit is prominent (more than Matthew/Mark combined)
- Pictures Jesus as the Ideal, Universal man.

THE POOR AND DOWN-TRODDEN:

The Poor Disciples (6:20)
The Sinful Woman (7:37)
Mary Magdalene (8:2)
The Samaritans (10:33)
The Publicans/Sinners (15:1)
The Deserted Beggar (16:20,21)
The Lepers (17:12)
The Dying Thief (23:43)

PRAYERS:

At Baptism (3:21)
In the Wilderness (5:16)
Choosing of Disciples (9:29)
Given to Disciples (11:1)
For Peter (22:32)
At Gethsemane (22:44)
On The Cross (23:46)

PARABLES UNIQUE TO LUKE:

The Two Debtors (7:41-43)
The Good Samaritan (10:25-37)
The Importunate Friend (11:5-8)
The Rich Fool (12:16-21)
The Barren Fig Tree (13:6-9)
The Lost Coin (15:8-10)
The Lost Sons (15:11-32)
The Unjust Steward (16:1-13)
The Rich Man and Lazarus (16:19-31)
The Unjust Judge (18:1-8)
The Pharisee and The Publican (18:4-14)

SONGS IN LUKE:

Of Mary (1:46-55)
Of Zacharias (1:68-79)
Of Angels (2:14)
Of Simeon (2:29-32)

EXPRESSIONS OF PRAISE:

2:20; 5:26; 7:16; 13:13; 17:15; 18:43; 23:47

WOMEN OF THE BOOK:

Mary, Mother of Jesus (1:46-55)
Elizabeth (1:42-45)
Mary and Martha (10:38-42)
Daughters of Jerusalem (23:27)
Widows (2:47; 4:26; 7:12; 8:3; 21:2)
Anna (2:36-38)

MIRACLES UNIQUE TO LUKE

Draught of Fishes (5:1-11)
Widow's Son Raised (7:11-17)
Woman With Infirmary (13:10-17)
Man With Dropsy (14:1-6)
The Ten Lepers (7:11-19)
Malchus' Ear (22:49-51)

Luke to Theophilus

Luke, the beloved physician, wrote about 30% of the New Testament—more than any other writer. A large part of the ignorance and error in the world around us is due to a lack of use or misuse of the two subjects that Luke presented in Luke and Acts. As he wrote to Theophilus, he taught him about Jesus the Redeemer in Luke and the bride of Christ in Acts. If we would only study these books through the eyes of Theophilus (which means "lover of God"), we could learn how important Jesus' earthly mission was to our redemption (Lk. 19:10), and how important His church is to Him (Acts 20:28).

This account of the life of Christ was written undoubtedly before Acts, and Acts was written in the early 60's (A.D.), which can be seen by the fact that Acts abruptly closes during Paul's first Roman imprisonment (A.D. 61-63).

But why did Luke take the time to write such a long "letter" (treatise; Ac. 1:1) to this one man?

He gives his own answers to this in Luke 1:1-4. Let us briefly consider them:

1. He wrote because there were some things that were "surely believed" (1:1). This phrase means "carried out to completion" (see II Tim. 4:5, 17; Rom. 14:5). Our faith is based on facts such as the death, burial, and resurrection of Jesus Christ. Christ's work is finished and the benefits of it are available to all men everywhere. Theophilus needed to know these things, just as you and I do.

2. These things had been "delivered" (1:2). This term refers to a mold which gives its shape to that which is cast in it. In this verse, it shows that the souls who "surely believe" the gospel are changed by it. These things had been delivered by "eyewitnesses", which comes from the Greek word for "autopsy." It means that these eyewitnesses carefully looked into the events of the life of Christ to see what was behind the things He said and did. They had carefully examined the Redeemer's life and claims. Their conclusion was that He proved Himself to be the Son of God; hence, Luke writes to Theophilus about "The Great Redeemer."

3. He wrote because he had "perfect understanding" (1:3). Modern versions of the English Bible have removed this beautiful phrase from the KJV and replaced it with a poor substitute, such as "having followed all things closely for some time past" (RSV). There is a great difference in these two phrases—only an inspired man could have perfect understanding, as the KJV rightly has it. This term is also used in I Th. 5:2; Ac. 18:26; 23:15, 20; 22:3; Mt. 2:7, 16; and Ac. 26:5. Luke could not have possessed perfect understanding unless he had been guided by the Holy Spirit (II Pt. 1:20, 21). As a lover of the soul of Theophilus, he would not have made this claim if he could not prove it. Therefore, we conclude that Luke was INFALLIBLY inspired in writing this letter!

He wrote to help Theophilus be certain of Christ the Redeemer (1:4). Thus, he gave a complete narrative of the Redeemer's life:

- a. His faith (2:11)
- b. Was looked for (2:25, 26, 28)
- c. Seen by all (3:4-6)
- d. Able to forgive sins (5:20-24)
- e. Calls to repentance (5:32)
- f. Able to forgive sins (7:41-50)

- g. Saves (9:24, 56)
- h. Calls to repentance (13:1-5)
- i. Saves (19:2, 10)
- j. Took man's place on the cross (chapters 22, 23)
- k. Remission of sins (24:45-48)

Luke himself was convinced! He was persuaded enough to write to a Greek about Christianity and its Redeemer—a religion which had its origin in a Jewish setting.

Notice the use of the word for "certainty" in other places: Heb. 6:19 (sure); Acts 2:36 (assuredly); Mk. 14:44 (safely).

5. Luke loved him: "Most Excellent Theophilus" (1:4). He loved him enough to write two exceedingly long letters, based on extensive research and faith. He took great time for these projects and wrote about things which lead to heaven.

Another way to introduce this beautiful book is to ask the question, "What basic points did Theophilus learn by reading this letter?" Some answers to this are:

1. He learned about the mission of Jesus, which, as we have already stated, was to redeem sinners.

2. He learned the importance of accuracy. Since Luke made the claim of perfect understanding in his prologue, it is highly proper for us to closely investigate his work to see if there are any inaccuracies. But in the 19 centuries since he penned it, not the first mistake has been found. In the light of this amazing fact, it is no wonder that he wrote Theophilus another such treatise some time later (Acts of Apostles).

3. Theophilus would also learn that the way of redemption and the church of Christ are not the figments of man's imagination; for in Luke, those who were the very closest to Jesus refused to believe that He had come to earth to die. In Acts, they were still mistakenly anticipating a temporal kingdom. But the book of Acts is altogether different. These same men, who had been so "faithless" earlier, were taking the story of "The Great Redeemer" to the whole world, no matter what the cost (see Lk. 14:26ff).

4. Theophilus would also have come to the knowledge that Jesus of Nazareth is the Messiah of the Old Testament, which is a prominent theme in this book (24:44ff).

5. Also, he would learn that the gospel is for all, because Luke places great emphasis on Jesus' affection for individual people. Luke is saying, "Theophilus, you are important to the Redeemer."

"Luke frequently records the popular response to Jesus' ministry. He is fond of stating that Jesus was surrounded and followed by great crowds that were filled with amazement at his works (5:26; 7:16, 17; 11:14; 13:17; 14:25). Yet he does not speak of Jesus' compassion on the multitude. This is reserved for individuals" (Everett Harrison, p. 206).

THE GOSPEL ACCORDING TO LUKE

SETTING: MATTHEW: WHAT JESUS DID; MARK: WHAT JESUS DID; LUKE: WHO JESUS IS

AUTHOR: Luke

A Physician and Companion of the Apostle Paul - (Colossians 4:14;
II Timothy 4:11; Philemon 24)
Possibly a Gentile (If so, then the only one of the New Testament
writers)
Cultured and Intellectual

DATE: Circa 60-62 A.D.

PURPOSE OF BOOK: Luke 1:1-4

CHARACTERISTICS OF THE BOOK:

1. Evangelical and Orderly
2. The Most Comprehensive of the Four Gospels (Birth, Childhood, Last Week, Resurrection)
3. Historical
4. Uses a wide, general vocabulary
5. Uses lives of Many Characters involved in the life of Jesus
6. Pictures Jesus--
 - (1) In His Beauty and Perfection
 - (2) As the Ideal, Universal Man
 - (3) As the Great Physician - His miracles are mainly of Physical Healing
 - (4) And His love for All Mankind - cf. Luke 19:10
7. The Text Uses Many Medical Terms
8. There are six miracles and 11 parables that are peculiar to Luke
9. The Prominent Themes deal with Doctrine and Salvation
10. Often called the Gospel of--
 - (1) Humanity - "man" is used often; uses the ancestry of Adam
 - (2) The Down-Trodden
 - (3) Womanhood - "woman" used 43 times; women are prominent in the book
 - (4) Prayer - more references to Christ's prayer life than any other book
 - (5) Universality - to ALL people, and not just Jews
 - (6) Praise

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Theme of salvation is prominent
Doctrine is emphasized
The work of the Holy Spirit is prominent (more than Matthew/Mark combined)

Considered the gospel of--

Humanity
The down-trodden
Womanhood
Prayer
Praise
Universality
The home
Human Interest
Of the poor

WITH RESPECT TO THE OTHER GOSPELS:

<u>MATTHEW</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
King (Lion)	Servant (Ox)	Human (Man)	Deity (Eagle)
Apostle	Missionary	Missionary	Apostle
Jew	Jew	Gentile	Jew
Publican		Historian	
Jewish gospel	Shortest gospel	Fullest gospel	Spiritual gospel
Fulfillment		Humanity	Interpretive
Jesus is:	Jesus is:	Jesus is:	Jesus is:
(King)	(Servant)	(Son of man)	(Son of God)
(Promised)	(Powerful)	(Perfect)	(Personal)
(Messiah)	(Man of action)	(Universal)	(Incarnate)
To Jews	To Romans	To Greeks	To the world
"Fulfill"	"Straightway"	"Compassion"	"Believe"

Completeness and order are not so important to the writers as is the significance of His life. The gospels are more interested in presenting a person than in writing a story.

VARIOUS NOTES CONCERNING LUKE

DEALS WITH THE POOR AND DOWN-TRODDEN

Poor disciples - 6:20
Sinful woman - 7:37
Mary Magdalene - 8:2
Samaritans - 10:33
Publicans/Sinners - 15:1
Deserted beggar - 16:20,21
Lepers - 17:12
Dying thief - 23:43

WOMEN OF THE BOOK

Mary, mother of Jesus - 1:46-55
Elizabeth - 1:42-45
Mary and Martha - 10:38-42
Daughters of Jerusalem - 23:27
Widows - 2:47; 4:26; 7:12; 8:3; 21:2
Anna - 2:36-38

SONGS

Of Mary 1:46-55
Of Zacharias 1:68-79
Of Angels 2:14
Of Simeon 2:29-32

SEVEN PRAYERS

At baptism - 3:21
Wilderness - 5:16
Choosing of disciples - 9:29
Prayer given to disciples - 11:1
Prayer for Peter - 22:32
Gethsemane - 22:44
On the cross - 23:46

EXPRESSIONS OF PRAISE

2:20; 5:26; 7:16; 13:13; 17:15; 18:43
23:47

MIRACLES UNIQUE TO LUKE

Draught of fishes - 5:1-11
Widow's son raised - 7:11-17
Woman with infirmity - 13:10-17
Man with dropsy - 14:1-6
Ten lepers - 7:11-19
Malchus' ear - 22:49-51

PARABLES UNIQUE TO LUKE

Two debtors - 7:41-43	Barren Fig tree - 13:6-9	Unjust Judge 18:1-8
Good Samaritan - 10:25-37	Lost coin/sons - 15:8-32	Pharisee/Publican
Importunate friend - 11:5-8	Unjust steward - 16:1-13	18:4-14
Rich fool - 12:16-21	Rich man/Lazarus - 16:19-31	

STUDIES IN LUKE
LUKE 1:1-80

OUTLINE OF CHAPTER ONE:

Preface	1:1-4
Gabriel's Message	1:5-25
Zacharias and Elizabeth	5-7
Angel Visits Zacharias	8-20
Elizabeth Conceive	21-25
Gabriel and Mary	1:26-38
Mary and Elizabeth	1:39-56
John the Baptizer	1:57-80

INTRODUCTION:

Luke 1 sets the stage for the coming of the Messiah. John is born and his mission is announced through the prophecy of his father, Zacharias. Mary, already carrying the seed of God, visits Elizabeth and is received with an inspired greeting announcing the blessedness of the child she carries. The last verse of Luke 1 takes us through 30 years and allows us to turn our attention to the birth of Christ (Luke 2).

WORD STUDIES:

"In order" (1)	The word does not necessitate chronological order, but just an orderly arrangement of the facts so as to effectively convey the message.
"Eyewitnesses" (2)	"Autoptai" - autopsy. The word is in reference to seeing with one's own eyes.
"Most Excellent" (3)	It is commonly held that this was a term that was not applied to Christians until some time later. It was most probably a term used to refer to those with a title. (Acts 23:26; 26:25)
"Course" (5)	Perhaps our word 'shift' would be a good translation. Cf. Nehemiah 13:30; 1 Chronicles 25:8; 24:1-19.
"Troubled" (12)	Frightened; terrified
"Beckoned" (22)	Kept making signs
"Cousin" (36)	Relative - a general term, the exact meaning of which must be determined by the context

"Babe" (41)

"Brepheos" - this same word is used by the doctor to describe the human being after birth. Cf. Luke 18:15; Acts 7:19

"Signs" (62)

Motion with the hands; a clumsy pantomime.

QUESTIONS

1. How many other books did Luke write?
2. Why was this gospel written?
3. Was Luke an apostle?
4. Who were the parents of John the baptizer?
5. What was Zacharias' occupation?
6. How often was a priest given the high privilege of offering incense?
7. What happened while Zacharias was offering the incense?
8. Why was Zacharias stricken dumb? How long did this last?
9. What angel visited Mary?
10. How much older was John than Jesus?
11. Why did the babe leap in Elizabeth's womb?
12. How does Luke, the inspired physician, view the unborn child?
13. Why did the people think it unusual to name the child John?
14. What was John's mission?
15. Where did John await the beginning of his ministry?
16. What facts are discovered in verses 1-4 concerning early Christianity?
17. Describe Zacharias and Elizabeth.
18. What type person is described in verse 15?
19. Describe Joseph and Mary.

20. What attributes are listed concerning the child Mary was to conceive?
21. Why was Jesus called the "Son of God?"
22. Why was John called "John?"
23. What attributes of God can you find in the "Song of Zacharias" of verses 67-79?
24. What important lessons are contained in this chapter?

STUDIES IN LUKE LUKE TWO AND THREE

BRIEF OUTLINE: Early Life of Jesus (Luke 2); John's Ministry and Jesus' Genealogy

INTRODUCTION: Luke's comment about Cyrenius (Quirinius) was long a Bible critic's love because it was supposedly, an historically incorrect statement. With the passage of time and discovery of more facts, Luke's record has been validated (as if it needed man's approval to be true).

In these two chapters of Luke we find both John and Jesus involved in their ministries. John boldly attempted to turn people from sin and toward the Lord. he did so without malice and favoritism. We find Jesus, at the age of 12, teaching religious leaders at the Temple.

In chapter 3, John's mission is accomplished as he baptizes Christ, and beholds the spirit descending upon the Son of God.

WORD STUDIES

"Swaddling clothes" (2:7)	A word found frequently in medical works and is in reference to swathing bands; strips of cloth
"Increased" (2:52)	Imperfect active tense. Thus, "continued increasing" At each stage he was perfect for that stage (Plummer)
"Word of God" (3:2)	"rhema Theou" - a particular message from God.
"Fire" (3:16)	Three areas of thought are most generally expressed on this word. (1) It is the "tongues like as of fire" in Acts 2:3; (2) The "fiery" trials that the saints experience; (3) A reference to eternal damnation. The "fire" of verse 17 is clearly an allusion to hell. Verse 17 is a completion of the thought began in verse 16 and it seems to reason that the "natural" meaning of fire should be closely connected in both instances.

STUDY QUESTIONS

1. Why did Joseph and Mary travel to Bethlehem?
2. Why would there be no room in the inn for even a pregnant woman?

3. For whom was the announcement of Christ's birth "good tidings of great joy?"
4. How did Mary react to the incident with the shepherds?
5. What were the "days of her purification according to the law of Moses?" (Cf. Leviticus 12)
6. At what event did Simeon and Anna prophesy?
7. What promise was made to Simeon by the Holy Spirit?
8. What is the meaning of Luke 2:35?
9. Who was Anna and what did she do with her time?
10. How did it come to pass that Jesus was left by his parents in Jerusalem?
11. How old was Jesus when he astounded the doctors of the law?
12. Did Jesus have a childhood? (Maturation process?)
13. Since there was only one high priest at any given time, explain the remark in Luke 3:2. ("Annas and Caiaphas being the high priests...")
14. What is the meaning of the statement, "All flesh shall see the salvation of God?" (3:6)
15. What is a "publican?"
16. How did Christ's baptism differ from John's baptism?
17. How old was Jesus when he began his ministry?

STUDIES IN LUKE

LUKE 4,5

BRIEF OUTLINE: Jesus in Galilee (tempted; Synagogue at Nazareth; Capernaum; Casts out demons; Simon's mother-in-law) Chapter 4. Jesus begins to assemble the twelve (Draught of fishes; Simon, James, John; Healing; Fasting; Parables) Chapter 5.

SYNOPSIS: A man weakened by 40 days of fasting would be easy prey for Satan unless he were armed with a deep-seated love for God and knowledge of His word. Equipped with His love and knowledge, Jesus withstood the attacks of the tempter and "returned in the power of the Spirit into Galilee."

In chapters 4 and 5 Christ's mastery of the word is evident. If there is a scripture with which to respond, Christ uses that scripture. Whether it was this mastery of the word, or simply His personality, or both, His preaching was described as, "All bare Him witness and wondered at the gracious words which proceeded out of His mouth" (4:22), and they were astonished at His doctrine: for His word was with power" (4:32). From the day He began His ministry, our Lord was loved or hated, but respected by all who heard Him.

WORD STUDIES:

- | | |
|------------------------------------|---|
| "Tempted" (4:2) | Present, passive, participle and indicates that Jesus was being tempted throughout the 40 days. The last three being recorded perhaps as examples of the devil's efforts during that entire period. |
| "For a season" (4:13) | Literally, "until a season." The meaning is "until an opportune time." Christ has won the battle but Satan would try to win the war. |
| "Passing through the midst" (4:30) | Literally, "passing through, through the midst." Combine this with the imperfect tense (eporeuto) translated "went His way," and we see Jesus calmly walking through the midst of those who wanted to kill Him. |
| "Mother-in-law" (4:38) | "Penthera" - a well established word that utterly destroys any false concepts of Peter as a celibate Pope. |
| "Power" (5:24) | "Exousian" - freedom of action, right to act. |
| "Bottles" (5:37) | Wineskins; a goatskin that had been removed without slitting it. Openings at feet and tail were tied closed leaving the neck as the "mouth." |

QUESTIONS

1. What three temptations are recorded in Luke 4?
2. Were the kingdoms of the earth Satan's to give?
3. Was the temptation in Luke 4 the last time Satan would tempt the Son of God?
4. Why was Jesus not accepted at Nazareth?
5. Why did the people in the Synagogue at Nazareth become angry?
6. Was the incident in 4:29,30 a miracle?
7. Was Simon Peter married?
8. Where is Gennesaret?
9. What three apostles were partners in a fishing enterprise?
10. What was unusual about the command Jesus gave in Luke 5:4?
11. What blasphemy was Jesus accused of in Luke 5?
12. By what other name is Levi known? (Matthew 9:9)
13. What is the meaning of the parable about new wine and old wine?
14. Consider how Satan's proposals were tempting to Christ.

STUDIES IN LUKE

LUKE 6,7

BRIEF OUTLINE: Chapter 6 - Christ and the Sabbath; Healing; 12 apostles; Sermon on the Mount - Chapter 7 - The Centurion's servant; Widow of Nain; Disciples of John; A sinful woman.

SYNOPSIS: Luke 6 begins with Christ destroying some misconceptions concerning the Sabbath. He is accused of violating this holy day, but defends himself against this by reminding them of an incident involving David, and then placing them in the position of having to condemn good works in order to condemn Jesus. Chapter 6 ends with Luke's record of the Sermon on the Mount. Luke 7 begins and ends with incidents involving those who recognized the greatness of the Son of God, and who, therefore approached the Master with the most humble of spirits. The first incident involves a Centurion, a man of war, the enemy of the Jews. He had great faith in the Lord, and Jesus used this one, who was probably hated by those who were with Jesus, to condemn Israel.

Also, in Luke 7, a "woman...who was a sinner" comes and anoints Jesus' feet with ointment after she had washed them with her tears. The Pharisees thought that such a woman ought not even touch a true prophet. Our Lord uses this event to teach that love is proportional to that which is forgiven.

WORD STUDIES:

"Withered" (6:6)	Shriveled. Perhaps Luke mentions that it was the right hand because this was of more value in working.
"Madness" (6:11)	Lacking sense. The meaning is that they were so angry that it caused them to act like mad men.
"Zelotes" (6:15)	Refers to the party of the Zealots, a party bitterly opposed to Roman rule.
"Hate" (6:22)	The word here used is in reference to malicious and unjustifiable feelings toward others
"Despitefully use" (6:28)	Insulting treatment.
"Corrupt" (6:43)	Not "rotten" or "decayed" but useless. The contrast is between kinds and not conditions. Emphasis is on the nature of the tree, what kind of fruit it can bear.
"Bier" (7:14)	A burial couch on which the Jews bore their dead.

"Offended" (7:23)

The picture is of one who springs a trap on himself and is killed.

QUESTIONS

1. How did Jesus defend their going through cornfields on the Sabbath?
2. Why were the Scribes and Pharisees enraged at Christ's healing of the withered hand?
3. List the 12 apostles.
4. Should we take pause to examine ourselves if all men speak well of us?
5. What does it mean to love our enemies?
6. If a tree brings forth fruit that is not fit for human consumption, what do we know about that tree? If a man brings forth evil works, what do we know about that man?
7. What was Jesus so impressed with the Centurion at Capernaum?
8. What happened at Nain?
9. What message was Jesus trying to convey in Luke 7:31-35?
10. What did the Pharisee who invited Jesus to dine with him doubt that Christ was a prophet?
11. Why is it that the very wicked who repent and turn to God are more likely to be devoted Christians than those who are "reared in the church?"
12. Consider why it is that people try to find fault.

STUDIES IN LUKE

LUKE 8,9

SYNOPSIS: Luke 8 and 9 are very eventful, showing Jesus in every aspect of His ministry - healing the sick, teaching, casting out demons, raising the dead. Jesus begins to teach in a way that can be understood only by seekers of truth (parables) in this section. The twelve are sent out preaching and healing; Herod is getting nervous; and it is evident that Christ's fame and influence are approaching their peak.

The transfiguration is in this lesson, and Jesus receives another verbal endorsement (9:35). James and John show themselves to be ambitious (9:46) and incompassionate (9:51-56), but Jesus must have seen something worth salvaging in them for they were, nonetheless, two of the three who seem to have been special to Christ.

QUESTIONS

1. How was Christ's ministry financially supported?
2. Why did Jesus teach in parables?
3. How could such a violent storm arise on an inland lake?
4. Why did "Legion" fall down at Jesus' feet?
5. Why did the demons want to enter the swine? Did this keep them from going to the deep?
6. Who was Jairus?
7. Why did the woman who had been healed of the issue of blood "confess?"
8. Why did Jesus tell "Legion" to tell what had been done but charged Jairus and his family to keep the miracle quiet?
9. What does it mean to take up the cross and follow Jesus?
10. What does Luke 9:27 tell us about the coming of the kingdom of God?
11. What happened on the "Mount of Transfiguration?"
12. Why did the Samaritans reject Christ as He was going to Jerusalem?
13. What is the meaning of Luke 9:62?

STUDIES IN LUKE
LUKE 10,11,12

BRIEF OUTLINE: Luke 10 - The Limited Commission; Luke 11 - Prayer, Pharisees and Lawyers; Luke 12 - Materialism.

SYNOPSIS: In this lesson the seventy are sent out to build upon John's work and further prepare the way for Christ. Their mission is quite successful and gives Jesus reason for thanking God.

In Luke 11, our Lord strongly condemns the hardened hearts of Israel. Some accused Christ of being in league with Satan. Others condemned Him for not going through a cleansing ritual (traditional), and this provoked Jesus to expose Israel's hypocritical religionists.

Luke 12 contains two basic lessons - (1) Trust in god's providential care, and (2) Concentrate your efforts on being ready for the Lord's return.

WORD STUDIES:

"More Tolerable" (10:12)	An adverb of degree is indicated in the original, and thus, as the KJV renders it, degrees of tolerance are indicated.
"Sackcloth" (10:13)	A coarse material made of camel's hair and used for bags.
"Cumbered" (10:40)	Distracted, lit., "drawn around." Robertson sees this as a picture of a woman whose face is distorted with worry.
"Importunity" (11:8)	Persistence (Matthew 15:22-28).
"Woe" (11:42,43,44)	Not merely a term of contempt, but of pity as well. He hated their actions, but he loved the person.

QUESTIONS

1. Where were the seventy sent?
2. Why will it be "more tolerable" for Tyre and Sidon than for Chorazin and Bethsaida in judgment?
3. Who is my neighbor?

4. What was Martha's mistake?
5. What was the purpose of the "Lord's Prayer?"
6. How did Jesus teach that God will answer prayer?
7. What was Christ's defense against the claim that He cast out demons by the power of Beelzebub?
8. Is Mary, Christ's mother, blessed above any other follower of God? (11:27,28)
9. How will Ninevah condemn Israel in judgment?
10. Whom should we fear?
11. Is materialism a new phenomenon?
12. Does Luke 12:47,48 establish a criteria for degrees of punishment?
13. What was the point of the parable in Luke 12:42-48? (Verse 41).
14. Why did the Jews hold contempt for the Samaritans?
15. Consider Christ's feelings toward the Pharisees, Scribes and Lawyers.
16. Does materialism affect the church today? How? Why?

STUDIES IN LUKE

LUKE 13,14

BRIEF OUTLINE: Chapter 13 - Repentance; Chapter 14 - Those who enter the kingdom.

SYNOPSIS: Many of the statements in these two chapters are very similar to statements in the early chapters of Matthew, where they fall in a different context or setting. The setting of these two chapters is sometime during Jesus' journey to Jerusalem, where He will be rejected and crucified. It compares to the events following Matthew 16. Obviously, Jesus taught the exact same things to different people at different times and in different locations. This should help us with the problems of chronological order based upon teachings found at various points in the synoptic gospels.

It is evident that Jesus is now directly confronting the obstinate and unbelieving Jews with a final and more judgmental effort in an attempt to obtain repentance before an ultimate judgment falls upon them. Their religious prejudice is described as a conduct that treats people less compassionately than animals (13:15). The time of their repentance is about to run out. Their standards of excellence (pride) is contrary to the lowly standards of the kingdom of heaven.

Yet, while rebuking the high and mighty rulers and leaders, Jesus tenderly instructs the following, and listening, multitudes into a careful consideration of proper preparation for the kingdom, and admonishes, "He that has ears to hear, let him hear."

QUESTIONS

1. What does suffering death by unnatural causes signify? (13:1ff)
2. Why did Jesus relate the parable of the barren fig tree?
3. Why did the ruler of the synagogue speak to the people (13:14)?
 - (1) Who was he really rebuking?
 - (2) What was wrong with his reasoning?
4. How is the kingdom like a grain of mustard seed?
5. How is the kingdom like leaven in meal?
6. What did Jesus mean when He said many will seek to enter in? (13:24)
7. What is the difference between "strait" and "straight?"

8. Is the teaching of verses 25-30 in reference to the final judgment at the end of time, or is it in reference to exclusion from the privileges and blessings of the gospel?
9. Who was the "fox" Jesus refers to in verse 32?
10. What is the meaning of "today, tomorrow and the following?" (13:33)
11. What did Jesus mean when He said, "Your house is left unto you desolate?"
12. Why should one not seek a chief seat? (14:7ff)
13. Why did Jesus say, "Call the poor, maimed, the lame, the blind" to a feast? (14:12ff)
14. What was the intent of Jesus' teaching Luke 14:16ff?
15. What examples did Jesus use to illustrate counting the cost of discipleship?

STUDIES IN LUKE

LUKE 15,16

BRIEF OUTLINE: The Value of A Soul (15); Stewardship (16)

SYNOPSIS: The parables in chapter 15 are "simple" but their profound nature makes them an inexhaustible source of teaching. How valuable is one soul? The answer is that one, single, solitary soul is important enough to affect the disposition of the angels of God. Does a man condemned to torment have regrets? Yes, and even worse is the fact that he well knows where those who follow his example will spend eternity. These are some of the lessons that Jesus teaches in these two chapters.

WORD STUDIES: (Words taken from the KJV)

"Prodigal" (not in the text)	Squander; recklessly extravagant; lavish; spendthrift; wasteful.
"Riotous" (15:13)	Wasteful
"Steward" (16:1)	House-manager; overseer of an estate
"Measure" (16:6)	Between 8 and 9 gallons; in this verse about 800-900 gallons
"Presseth" (16:16)	Enters violently or enthusiastically
"Bosom" (16:22)	A place of honor (coming from the oriental custom of reclining while eating)

QUESTIONS

1. Would God be satisfied with having 99 out of 100 of His sheep?
2. What is the fundamental lesson of all three parables in Luke 15?
3. When did the "prodigal" repent?
4. What was the father's attitude upon his son's return?
5. How did the older brother react? How did the father deal with this reaction?
6. What is Christ's lesson in the parable of the "unjust steward?" Does Christ endorse dishonesty in this parable?
7. For what was this steward commended?

8. Is it possible to serve two masters? Why?
9. Is there consciousness after death?
10. Why wasn't Lazarus sent to relieve the rich man's pain?
11. What fear did the rich man have, even while he was in torment?
12. What was Abraham's reason for not sending Lazarus to warn the rich man's family?
13. Consider why it is that some people must "learn the hard way."
14. What lessons do you learn from this lesson?

STUDIES IN LUKE

LUKE 17,18

BRIEF OUTLINE: Faith and the End (17); Prayer, riches and mercy (18)

SYNOPSIS: Jesus teaches on the power of faith and prayer in this lesson. The two combined put an awesome power at our disposal but, and to say, we seldom acknowledge this truth. Far too often our prayers are arrogant and fail to acknowledge that we are sinners. We might well be good people, but we must never forget that we are saved by God's mercy.

We also see the tragedy of materialism. A rich young ruler who was a deeply religious man went away sorrowful. Why? Because Christ got to the bottom of his problem. He could live a morally upright life, but he had sold his heart to silver and gold.

WORD STUDIES (Taken from KJV)

- "Offenses" (17:1) Traps; things that cause sin
- "Millstone" (17:2) A stone used to grind grain into flour
- "Unprofitable" (17:10) Useless; worthless; unworthy; miserable
- "Within you" (17:21) Christ's meaning is that the kingdom is not one to be observed with fanfare and political upheaval. The kingdom is spiritual.
- "A sinner" (18:13) The article in the original is "a" but "the." This publican was thinking of himself and himself alone.
- "Ruler" (18:18) Ruler of a synagogue. One who saw that things were organized.

QUESTIONS

1. How would it be better for a man to have a rock tied to his neck and tossed into the sea than for him to cause a "little one" to fall into a trap?
2. Shall we forgive those who do not repent? How many times should we forgive if they do repent? (Consider Matthew 18:21,22)
3. What does Jesus say to those who would take pride in the great things they have done for the Lord in Luke 17:7-10?
4. Which of the ten lepers returned to thank Jesus for the healing?
5. What is the meaning of the statement, "the kingdom of God is within you?"

6. To what three things does Christ compare His coming in chapter 17?
7. What happened to Lot's wife? Why?
8. What kind of man was the judge in Luke 18? Why did he avenge the widow? What lesson was Christ teaching with this parable?
9. Why did the publican go down justified rather than the Pharisee?
10. How must we receive the kingdom of God? (18:17) What does this mean?
11. What one thing did the young man of Luke 18 lack to obtain eternal life?
12. Why is it impossible for a "rich" man to enter heaven?

STUDIES IN LUKE LUKE 19,20

As Jesus concludes His earthly ministry and prepares for His last week, His thoughts are not on the pain that He must shortly suffer, but the wretched souls who have rejected Him. In Luke 13, Jesus laments over Jerusalem's refusal to come to Him. He pictures a mother hen trying to cover the chicks with her wing, but the chicks just scamper out into the storm (Luke 13:34). In Luke 19:41, Jesus beholds the city and weeps. He spends His last few days, not in isolation to prepare His mind for the task ahead, but teaching "daily in the temple."

After Christ enters Jerusalem, indeed, as He is entering, His critics begin their final assault to destroy the man who threatens their positions of honor. One after another they come to tempt Jesus and attempt to catch Him in a slip so as to have evidence against Him. Each time, though, the Son of God puts them to flight. Some left humiliated - some marveled at His answers - others simply commended Jesus for the way He handled the situations and, even though they too wanted to tempt Him, learned from the things they had seen that it would be foolish to do so. Truly, our Lord was and is a master of every situation.

WORD STUDIES (KJV)

"Chief among the publicans" (19:2)	One word in the original - "chief publican" - a sort of commissioner of taxes
"Pound" (19:13)	A Greek coin worth 100 drachmas (a day's wages)
"Austere" (19:21)	Hard; harsh; stern; stringent
"Usury" (19:23)	Not unethical and illegal rates here, but legal interest
"Wept" (19:41)	Signifies not a mere swelling up of tears, but a heaving of the breast; a bursting into tears
"Trench" (19:43)	An embankment from which to launch attacks
"Tribute" (20:22)	Taxes
"Penny" (20:24)	A little less in value than the drachma

QUESTIONS FOR CONSIDERATION

1. Who was Zaccheus? Why did he climb a tree?
2. What offer did Zaccheus make that showed a change in his heart?

3. Why did Jesus speak the parable of the nobleman (Luke 19:11,12)?
4. Is this parable the same as that recorded in Matthew 25? Where was the nobleman's kingdom?
5. Why did Jesus cry when He beheld the city of Jerusalem?
6. What is Luke 19:43,44 referring to?
7. Why did Christ's enemies have difficulty trapping Him?
8. Why couldn't those who questioned Christ's authority answer the question about John's baptism?
9. In the parable of the wicked husbandmen, who are the following characters:
 - (1) The owner of the vineyard
 - (2) The servants who went to the husbandmen?
 - (3) The son?
 - (4) The husbandmen?
10. Is it sinful to pay taxes?
11. Why did the Sadducees ask the question about a woman who had been married seven times?
12. Who was David's Lord?

STUDIES IN LUKE

LUKE 21,22

How could a man who had been with Jesus for three years, seeing the Master perform all manner of miracles and enjoying the love and care He had to share all the while, betray Him? We know that Judas was a thief and like to "borrow" money from the treasury (John 12:6), and according to Matthew and Mark it was frustration at not having more money that prompted him to betray Jesus. If covetousness was the tool Satan used on Judas, then truly we can see that "the love of money is the root of all evil" (1 Timothy 6:10).

How must Judas have felt when he heard the Lord testify that the traitor was in their midst? Couldn't he see that he had hidden nothing from Jesus, and wouldn't this have affirmed Christ's divinity? It can be perceived as a last attempt to bring Judas to repentance. It was not too late and if not Judas, someone else. His mind was set, and his life and death should teach us the danger of a hardened heart.

Luke's account describes the agony in the Garden this way - "And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Was this figurative? Perhaps, but it is also possible that Luke was describing the symptoms of hematodrosis. It is a rare phenomenon caused by great mental disturbance or great fear. No more torturous a mental anguish than that experienced by Christ in the Garden that night.

WORDS STUDIES (KJV)

"Shall come to pass" (21:7)	'Mella' - a better rendering would be "about to come to pass" or "on the verge of coming to pass"
"Surfeiting" (21:34)	Drunken nausea
"Sat down" (22:14)	Reclined
"Benefactors" (22:25)	Doers of good
"Sweat as blood" (22:44)	Hematodrosis - Aristotle and Theophrastus mention bloody sweat
"Ye say" (22:70)	Robertson states that this is an idiom for "yes." Certainly this makes the following verse more understandable.

QUESTIONS FOR CONSIDERATION

1. How can a poor man "out-give" the millionaire who contributes a thousand dollars a week?

2. How should we view those who claim to be the Christ today?
3. How were the apostles to defend themselves when they were taken to court?
4. Why were the early disciples hated (John 15:18,19)?
5. What are the "times of the Gentiles" (21:24)?
6. How did Judas know where to find Jesus on that fateful night?
7. What caused Satan to enter Judas at that time (Matthew 26:6-16)?
8. Under what conditions did Christ's enemies want to take Him?
9. How did Peter and John know in which house the Lord was to eat the Passover?
10. Did Judas have any alternative than to betray Christ? Did God force him to do it?
11. What is the sign of true greatness among Christ's followers?
12. What did Jesus tell Peter he was to do after he was converted?
13. Why did Jesus want the twelve to pray that night?
14. What did the hour of the "arrest" indicate?
15. What happened after Peter denied Christ and the rooster crowed? (Mark 14:30,72)
16. Who were the "judges" in Christ's first trial?

STUDIES IN LUKE

LUKE 23,24

"All we like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on Him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (Isaiah 53:6,7). Some claim that God and Jesus were defeated on the hill called Calvary. They claim that the plan God had in mind was thwarted by mere men. Such poor souls have forgotten that God is in control. In the last two chapters of Luke we don't see a defeated Christ, but a valiant and loving Savior who went to the cross and endured the cruelty inflicted upon Him by his fellow man because the Son was willing to obey the Father regardless of the consequences, and because the cross was the reason Jesus had come to earth in the first place. Consider John 10:17,18.

Man did not murder the Son of God - he sacrificed the Lamb of God and he did it only because God and Jesus loved us enough to allow it to happen. Were that death the end of the story, though, still there would be nothing to look forward to. The grave did not hold our Lord. After three days He arose, never more to die.

WORD STUDIES (KJV)

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|------------------------------|---|
| "Found" (23:2) | Found, as in established by careful interrogation. The implication is not that Jesus was "caught in the act" but that He had been "found" guilty in a previous trial. |
| "Cried" (23:21) | An imperfect active verb indicating continuous action - "the crowd kept on shouting." |
| "Instant" (23:23) | Insisted; pressed. Again, an imperfect verb. |
| "Calvary" (23:33) | "Kranion" from which we get 'cranium.' Matthew has 'Golgotha' which is Aramaic. "Kranion" is the Greek, and "Calvary" comes from the Latin. All are in reference to the same place and all mean the same, i.e., "skull." |
| "Paradise" (23:43) | Occurs only two other times in the New Testament (2 Corinthians 12:4; Revelation 2:7). It was a Persian word that originally denoted an enclosed park, or pleasure ground. In the New Testament it is used in reference to a place of bliss - either heaven or a prejudgment state. |
| "Threescore furlong" (24:13) | About 7-8 miles. |

"Constrained" (24:29) Not a mere polite gesture, but a strong urging almost to the point of physical restraint.

"Endued" (24:49) Clothed

QUESTIONS FOR CONSIDERATION

1. What was Jesus accused of before Pilate?
2. Did Jesus admit to being guilty of any of these accusations? (John 18:33-37)
3. Why did Pilate send Jesus to Herod?
4. Why was Herod glad to see Jesus?
5. Why would Herod be at Jerusalem at this time?
6. Was Jesus found guilty of any crime by either Pilate or Herod? Was He found guilty of any crime deserving even of a scourging?
7. What two compromises did Pilate offer in an effort to release Jesus?
8. Was Barnabas a likely choice to be released?
9. Was crucifixion a Jewish form of capital punishment?
10. Why did Pilate sentence Christ to death?
11. Who was Simon, the Cyrenian?
12. Of what did Jesus warn the company who was following Him to Calvary?
13. With whom was Jesus crucified?
14. For when was the prayer in 23:34 uttered?
15. How do we harmonize 23:39-43 with Matthew 27:44?
16. Who was Joseph of Arimathea? What other "counselor" was a believer? (John 19:19)
17. Who were the first to discover that the Lord's body was gone? Which of the apostles went to see for themselves?

18. What do we know about the two men with whom Jesus talked on the road to Emmaus?
19. Was it necessary for Christ to suffer and die?
20. What did the two disciples (on the road) do as soon as they realized whom they had seen?
21. What was being discussed as these two joined the other disciples?
22. What happened as they were telling their story?
23. The "Great commission" of Matthew's gospel is 28:19,20. The "Great commission" of Mark's gospel is 16:15,16. Where is the "Great commission" of Luke's gospel?

STUDIES IN LUKE
"LOOKING BACK"

1. What sign was given to Zacharias that Elizabeth was to bear a son? Why did he feel he needed a sign?
2. When was Jesus given His name, and by whom?
3. Describe Anna, a prophetess.
4. How old was Jesus when He began His public ministry? Why?
5. From what book of the Old Testament did Jesus quote when answering Satan during the temptation?
6. Name some lessons learned from Luke 5:1-11.
7. Luke 7:31-35 denotes an attitude of the people then. Does that same attitude prevail today?
8. Note Luke 8:27,25.
9. In the story of the Good Samaritan, what was the chief difference between the Samaritan and the people of God?
10. In chapter 11, note the sins of the "lawyers" of the Word.
11. What attitude caused the downfall of the rich farmer? (Luke 12)
12. Three excuses were offered by three different men in reference to an invitation in Luke 14. What were they, and do people offer the same today?
13. Is there one parable in Luke 15, or are there 3 parables? What is the message?
14. Luke adds a "new" sin to the Pharisees in Luke 16. This time it is the sin of _____.
15. Note Luke 16:16.
16. The story of Lazarus denies many prevalent false doctrines today. Name some.
17. Relate the difference in attitude of the Pharisee and the Publican as they prayed. (Luke 18)
18. What are some of the sins that Luke mentions concerning the Scribes? (Luke 20)

19. Trace by steps Peter's denial of the Christ. (Luke 22)

20. What was to be preached unto all nations beginning from Jerusalem?

