A life-changing encounter with God’s Word

LUKE

Discover how Jesus responded to people like us.
A life-changing encounter with God’s Word

LUKE

Discover how Jesus responded to people like us.
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This LIFECHANGE guide to the book of Luke is designed to give group members a good overview of the third gospel. Luke is unique among the synoptics in many ways. Not only does he include many of Jesus’ words and deeds that Matthew and Mark omit, but he also emphasizes the work of the Holy Spirit in a way quite unlike the writers of the first two gospels. And as Luke also is the author of the book of Acts, his gospel serves as a necessary introduction to the latter book.

Objectives

Most guides in the LIFECHANGE series of Bible studies cover one book of the Bible. Although the LIFECHANGE guides vary with the books they explore, they share some common goals:

1. To provide you with a firm foundation of understanding and a thirst to return to the book.
2. To teach you by example how to study a book of the Bible without structured guides.
3. To give you all the historical background, word definitions, and explanatory notes you need, so that your only other reference is the Bible.
4. To help you grasp the message of the book as a whole.
5. To teach you how to let God’s Word transform you into Christ’s image.

Each lesson in this study is designed to take sixty to ninety minutes to complete on your own. The guide is based on the assumption that you are completing one lesson per week, but if time is limited you can do half a lesson per week or whatever amount allows you to be thorough.

Flexibility

LIFECHANGE guides are flexible, allowing you to adjust the quantity and depth of your study to meet your individual needs. The guide offers many optional questions in addition to the regular numbered questions. The optional questions, which appear in the margins of the study pages, include the following:

Optional Application. Nearly all application questions are optional; we hope you will do as many as you can without overcommitting yourself.
For Thought and Discussion. Beginning Bible students should be able to handle these, but even advanced students need to think about them. These questions frequently deal with ethical issues and other biblical principles. They often offer cross-references to spark thought, but the references do not give obvious answers. They are good for group discussions.

For Further Study. These include: (a) cross-references that shed light on a topic the book discusses, and (b) questions that delve deeper into the passage. You can omit them to shorten a lesson without missing a major point of the passage.

If you are meeting in a group, decide together which optional questions to prepare for each lesson, and how much of the lesson you will cover at the next meeting. Normally, the group leader should make this decision, but you might let each member choose his or her own application questions.

As you grow in your walk with God, you will find the LifeChange guide growing with you—a helpful reference on a topic, a continuing challenge for application, a source of questions for many levels of growth.

Overview and details

The study begins with an overview of Luke. The key to interpretation is context—what is the whole passage or book about?—and the key to context is purpose—what is the author’s aim for the whole work? In lesson 1 you will lay the foundation for your study of Luke by asking yourself, “Why did the author (and God) write the book? What did they want to accomplish? What is the book about?”

In lessons 2 through 15, you will analyze successive passages of Luke in detail. Thinking about how a paragraph fits into the overall goal of the book will help you to see its purpose. Its purpose will help you see its meaning. Frequently reviewing a chart or outline of the book will enable you to make these connections.

In lesson 16, you will review Luke, returning to the big picture to see whether your view of it has changed after closer study. Review will also strengthen your grasp of major issues and give you an idea of how you have grown from your study.

Kinds of questions

Bible study on your own—without a structured guide—follows a progression. First you observe: What does the passage say? Then you interpret: What does the passage mean? Lastly you apply: How does this truth affect my life?

Some of the “how” and “why” questions will take some creative thinking, even prayer, to answer. Some are opinion questions without clear-cut right answers; these will lend themselves to discussions and side studies.

Don’t let your study become an exercise in knowledge alone. Treat the passage as God’s Word, and stay in dialogue with Him as you study. Pray,
“Lord, what do You want me to see here?” “Father, why is this true?” “Lord, how does this apply to my life?”

It is important that you write down your answers. The act of writing clarifies your thinking and helps you to remember.

Study aids

A list of reference materials, including a few notes of explanation to help you make good use of them, begins on page 185. This guide is designed to include enough background to let you interpret with just your Bible and the guide. Still, if you want more information on a subject or want to study a book on your own, try the references listed.

Scripture versions

Unless otherwise indicated, the Bible quotations in this guide are from the New International Version of the Bible. Other versions cited are the Revised Standard Version Bible (rsv), the New American Standard Bible (nasb), and the King James Version (kjv).

Use any translation you like for study, preferably more than one. A paraphrase such as The Living Bible is not accurate enough for study, but it can be helpful for comparison or devotional reading.

Memorizing and meditating

A psalmist wrote, “I have hidden your word in my heart that I might not sin against you” (Psalm 119:11). If you write down a verse or passage that challenges or encourages you and reflect on it often for a week or more, you will find it beginning to affect your motives and actions. We forget quickly what we read once; we remember what we ponder.

When you find a significant verse or passage, you might copy it onto a card to keep with you. Set aside five minutes during each day just to think about what the passage might mean in your life. Recite it to yourself, exploring its meaning. Then, return to your passage as often as you can during your day, for a brief review. You will soon find it coming to mind spontaneously.

For group study

A group of four to ten people allows the richest discussions, but you can adapt this guide for other sized groups. It will suit a wide range of group types, such as home Bible studies, growth groups, youth groups, and businessmen’s studies. Both new and experienced Bible students, and new and
mature Christians, will benefit from the guide. You can omit or leave for later years any questions you find too easy or too hard.

The guide is intended to lead a group through one lesson per week. However, feel free to split lessons if you want to discuss them more thoroughly. Or, omit some questions in a lesson if preparation or discussion time is limited. You can always return to this guide for personal study later. You will be able to discuss only a few questions at length, so choose some for discussion and others for background. Make time at each discussion for members to ask about anything they didn’t understand.

Each lesson in the guide ends with a section called “For the group.” These sections give advice on how to focus a discussion, how you might apply the lesson in your group, how you might shorten a lesson, and so on. The group leader should read each “For the group” at least a week ahead so that he or she can tell the group how to prepare for the next lesson.

Each member should prepare for a meeting by writing answers for all of the background and discussion questions to be covered. If the group decides not to take an hour per week for private preparation, then expect to take at least two meetings per lesson to work through the questions. Application will be very difficult, however, without private thought and prayer.

Two reasons for studying in a group are accountability and support. When each member commits in front of the rest to seek growth in an area of life, you can pray with one another, listen jointly for God’s guidance, help one another to resist temptation, assure each other that the other’s growth matters to you, use the group to practice spiritual principles, and so on. Pray about one another’s commitments and needs at most meetings. Spend the first few minutes of each meeting sharing any results from applications prompted by previous lessons. Then discuss new applications toward the end of the meeting. Follow such sharing with prayer for these and other needs.

If you write down each other’s applications and prayer requests, you are more likely to remember to pray for them during the week, ask about them at the next meeting, and notice answered prayers. You might want to get a notebook for prayer requests and discussion notes.

Notes taken during discussion will help you to remember, follow up on ideas, stay on the subject, and clarify a total view of an issue. But don’t let note-taking keep you from participating. Some groups choose one member at each meeting to take notes. Then someone copies the notes and distributes them at the next meeting. Rotating these tasks can help include people. Some groups have someone take notes on a large pad of paper or erasable marker board so that everyone can see what has been recorded.

Pages 188–189 list some good sources of counsel for leading group studies.
Map of Palestine in Jesus’ Time

- Sea of Galilee
- Mediterranean Sea
- Syria
- Galilee
- Decapolis
- Samaria
- Judea
- Idumea
- Samarina
- Perea
- Jordan River
- Mount of Olives
- Emmaus
- Jericho
- Jerusalem
- Bethany
- Nazareth
- Nain
- Gadara
- Capernaum
- Korazin
- Caesarea Philippi
- Sidon
- Tyre
- Jerusalem
- Bethany
- Bethlehem
- Bethlehem
Background

Luke and His Gospel

A gospel

Gospel is an Old English word that means “good news.” It is a translation of the Greek word euangelion (eu-, “good” and angelion, “message”), and also gives us words like “evangelist” and is related to words like “angel.”

When the first Christians wanted to record the “good news” about the Man who was God, none of the familiar forms of literature seemed suitable. The Christians didn’t write the kinds of autobiographies or sacred texts that were common in Greek, Roman, or Jewish culture. Instead, they created a new form: the Gospel.

The Gospels were composed of scenes and sayings from Jesus’ life remembered by His disciples and passed on, probably word for word. Oriental disciples learned by committing their master’s words and actions to memory for imitation. As Leon Morris notes, “Rabbis used to cast their teaching into forms suitable for memorization and insist that their pupils learn it by heart.”¹ The apostles faithfully recalled both individual statements and the overall progress of Jesus’ time with them.

Luke said that by the time he wrote his gospel, “Many have undertaken to draw up an account of the things that have been fulfilled among us” (Luke 1:1). Apparently, other Christians had begun to record what the apostles remembered of Jesus’ words and deeds. The gospel of Mark may have been among several written sources Luke had available when he wrote his “orderly account” (Luke 1:3) of Jesus’ ministry. Luke was also able to speak to people who had known Jesus (see “Physician and writer”).

Four Gospels

Many collections of Jesus’ words and deeds were composed in the first century after His death, but God uniquely inspired four men to write the Gospels that would bear His authority. Why four? We can speculate, or we can simply be glad for all four masterful portraits that reveal our Lord in different lights. As J. Sidlow Baxter asks, which of the four could we do without?²

It is striking how coherent a picture of a single man and a single set of events emerges from four such different points of view. Observe the distinct interests and emphases in these examples:

1. To Matthew, who writes for Jewish Christians, Jesus is above all the King of David’s line promised in the Hebrew Scriptures and the Teacher who brings a new revelation of God’s Law. Matthew weaves fulfillments of Old Testament prophecies around five discourses about the Law and the
kingdom. Mark pens a short gospel in quick scenes that drive toward the cross, revealing Christ more in works of power and service than in words of wisdom. John records a few miraculous signs and several long discourses to spark faith in God the Son. And Luke crafts his account of the Son of Man, the Savior of the world, to be meticulously accurate and also captivating for a cultured Greek audience.

2. John begins with Jesus’ preexistence as God, and Mark starts with Jesus’ baptism as an adult. Neither tells of Jesus’ birth or lineage. Matthew opens with a genealogy that traces from Abraham (the father of the Israelite covenant), to David (the head of the Jewish royal line), and finally to Joseph (Jesus’ legal father in Jewish eyes, though not His natural one). Matthew’s birth account focuses on kingship and prophecy, while Luke narrates the birth with warm, human touches. He also traces Jesus back to Adam—the father of Jew and Gentile alike—and then to God. Matthew’s Jewish-minded nativity focuses on men, but Luke delights in pregnant women and old widows.

3. John highlights Jesus’ ministry in Jerusalem. Matthew and Mark describe mainly His Galilean ministry and His last week in Jerusalem. But Luke includes ten long chapters in which Jesus journeys toward Jerusalem, training His disciples. We call Matthew, Mark, and Luke the Synoptic (one view) Gospels because they have much more material in common than any of them has with John. Yet Luke’s description of the journey to Jerusalem includes at least thirty incidents, parables, and sayings that Matthew and Mark omit.

As you study Luke’s gospel, we will point out more features that mark its unique contribution to Scripture.

**Physician and writer**

Luke was Paul’s “beloved physician” (see Colossians 4:14). He traveled with Paul on the apostle’s second missionary journey. When Paul reached Philippi Luke probably remained there (see Acts 16:10-17) and some years later left Philippi with Paul (see Acts 20:6-38). Luke went with Paul to Palestine (see Acts 21:1-18) and stayed for some time with Philip the evangelist in Caesarea. When Paul was arrested in Jerusalem and sent as a prisoner to Rome, Luke accompanied him (see Acts 27:1–28:16). These travels gave Luke opportunities to meet many of Jesus’ original disciples and eyewitnesses to His life, and also to absorb Paul’s understanding of the Savior of all people. Because Luke recorded several events in Mary’s life that the other gospels do not include, many people suspect that Luke may have interviewed her about her Son.

Although Luke was present at some of the events he recorded in Acts, he was not an eyewitness of anything in his gospel (see Luke 1:2-3). We believe he was born a Gentile, but he may have become a Jew before he heard of Christ. Luke was steeped in the urban, Gentile, Greek-speaking culture of the Roman Empire; the prologue to his gospel shows that he could write literary Greek when he so chose. Also, Luke was well versed in the Septuagint, the Greek translation of the Old Testament used by Jews all over the empire.

We can sometimes detect signs of Luke’s training as a physician in the details he chose to include. When recounting healing miracles, for example,
Background

he used technical Greek medical words to describe the ailment (see 5:12; 14:2), while Matthew and Mark used laymen’s terms. Luke included sayings in which Jesus compared Himself to a physician (see 4:23; 5:31) that the other gospels omitted, but in 8:43 he omitted the report that the bleeding woman spent all her money on doctors to no avail (see Mark 5:26). Luke was especially fond of the words salvation and saved, which in Greek also mean healing and healed (see Luke 1:71; 2:30; 7:50; 8:36,48,50; 9:1-2,42; 17:19; 19:9-10; 23:35-39). Finally, the physician used his skills of minute observation and interview to give us precise accounts of many events.

When Luke wrote

Suggested dates for Luke’s gospel vary. Leon Morris favors the early AD 60s, since Acts ends abruptly in AD 62 and nothing in either book demands a later date. I. Howard Marshall leans toward a date shortly before or after AD 70, noting Luke’s interest in Jesus’ prophecies of the destruction of Jerusalem, fulfilled in AD 70. Dates as late as AD 110 have been suggested.

Theophilus

Luke’s gospel is the longest book in the New Testament. At that time, books were handwritten on scrolls of papyrus reed, and a papyrus scroll could scarcely have been made longer without falling apart. But despite its length, Luke’s gospel must have intrigued its literary Greek audience.

The book is addressed to “Theophilus” (1:3), which means “lover of God.” Luke may have made up a name to symbolize all those who would come to his book to learn about Jesus. Yet it was common in Luke’s day to write for and dedicate a book to a wealthy patron, who helped to pay for publishing the manuscript. Theophilus was a common Greek name, and this man may have been an educated Gentile aristocrat, either a new convert or an interested pagan. Unlike Matthew, Luke made a point of explaining Jewish practice and events so as to help a Gentile understand them.

Outline of the Gospel of Luke

A. Prologue (1:1-4)

B. The infancy stories (1:5–2:52)
   1. John’s birth foretold (1:5-25)
   2. Jesus’ birth foretold (1:26-38)
   3. Mary visits Elizabeth (1:39-56)
   4. John’s birth (1:57-80)
   5. Jesus’ birth (2:1-20)
   6. Jesus presented at the temple (2:21-40)
   7. Jesus at twelve years old (2:41-52)

C. From John the Baptist to Jesus (3:1–4:13)
   1. The message of John (3:1-20)
   2. The baptism of Jesus (3:21-22)
   3. The genealogy of Jesus (3:23-38)
   4. The temptations of Jesus (4:1-13)

D. Jesus’ ministry in Galilee (4:14–9:50)
   1. Jesus at Nazareth (4:14-30)
   2. Healings in Capernaum (4:31-44)
   3. The first disciples called (5:1-11)
   4. A leper cleansed (5:12-16)
   5. A paralytic healed (5:17-26)
   6. Jesus and sinners (5:27-32)
   7. Fasting (5:33-39)
   8. The Sabbath (6:1-11)
   9. The choice of the Twelve (6:12-16)
  10. The sermon on the plain (6:17-49)
  11. A centurion’s servant healed (7:1-10)
  12. A woman’s son resurrected (7:11-17)
  13. Jesus answers John the Baptist (7:18-23)
  14. Jesus discusses John the Baptist (7:24-35)
  15. A sinful woman anoints Jesus (7:36-50)
  16. Women who helped Jesus (8:1-3)
  17. The parable of the four soils (8:4-15)
  18. The parable of the lamp (8:16-18)
  19. Jesus’ true family (8:19-21)
  20. A storm stilled (8:22-25)
  21. The Gerasene demoniac (8:26-39)
  22. A girl raised, a woman healed (8:40-56)
  23. The Twelve sent (9:1-6)
24. Herod’s question (9:7-9)
25. Five thousand fed (9:10-17)
26. Who is Jesus? (9:18-27)
27. The Transfiguration (9:28-36)
28. A deliverance and a perplexing promise (9:37-45)
29. An argument (9:46-50)
E. Travel toward Jerusalem (9:51–19:44)
   1. Samaritan opposition (9:51-56)
   2. The cost of discipleship (9:57-62)
   3. The mission of the seventy-two (10:1-20)
   4. Thanksgiving (10:21-24)
   5. The lawyer’s question (10:25-28)
   6. The Good Samaritan (10:29-37)
   7. Serving Jesus (10:38-42)
   8. Prayer (11:1-13)
   9. Jesus and Beelzebul (11:14-26)
  10. True blessedness (11:27-28)
  11. The sign of Jonah (11:29-32)
  12. The lamp of the body (11:33-36)
  13. Six woes (11:37-54)
  14. Fearless confession (12:1-12)
  15. The rich fool (12:13-21)
  16. Anxiety (12:22-34)
  17. Readiness (12:35-48)
  18. Division (12:49-53)
  19. Discernment (12:54-59)
  20. Repentance (13:1-9)
  21. A Sabbath cure (13:10-17)
  22. Kingdom parables—mustard seed and yeast (13:18-21)
  23. The narrow door (13:22-30)
  24. Prophets die in Jerusalem (13:31-35)
  25. Another Sabbath healing (14:1-6)
  26. Banquet manners (14:7-14)
  27. The parable of the great banquet (14:15-24)
  28. The cost of discipleship (14:25-35)
  29. Parables of the sheep, coin, and son (15:1-32)
  30. Parable of the shrewd manager (16:1-9)
  31. Faithful stewardship (16:10-13)
  32. The Pharisees reproved (16:14-18)
  33. The rich man and Lazarus (16:19-31)
  34. Sin and faith (17:1-10)
35. The grateful Samaritan (17:11-19)
36. The coming of the kingdom (17:20-37)
37. The unjust judge (18:1-8)
38. The Pharisee and the tax collector (18:9-14)
39. Jesus and children (18:15-17)
40. The rich ruler (18:18-30)
41. The third prediction (18:31-34)
42. A blind man healed (18:35-43)
43. Zacchaeus the tax collector (19:1-10)
44. The parable of the ten minas (19:11-27)
45. The triumphal entry (19:28-40)
46. Lament over Jerusalem (19:41-44)

F. Jesus’ ministry in Jerusalem (19:45–21:38)
   1. The cleansing of the temple (19:45-48)
   2. A question of authority (20:1-8)
   3. The parable of the wicked tenants (20:9-19)
   4. A question of taxes (20:20-26)
   5. A question about resurrection (20:27-40)
   6. Jesus’ question (20:41-44)
   7. The teachers criticized (20:45-47)
   8. The widow’s offering (21:1-4)
   9. Signs of the end (21:5-38)

G. The Passion and Resurrection (22:1–24:53)
   1. The Last Supper (22:1-38)
   2. Jesus prays in Gethsemane (22:39-46)
   3. Jesus arrested (22:47-53)
   4. Peter’s denials (22:54-62)
   5. Before the Sanhedrin (22:63-71)
   7. Crucifixion (23:26-43)
   8. Death (23:44-49)
  10. Resurrection (24:1-12)
  11. The walk to Emmaus (24:13-35)
  12. The appearance to the disciples (24:36-49)
  13. The Ascension (24:50-53)
Timeline for Luke's Gospel

- Jesus born ca. 6/4 BC
- Jerusalem finally destroyed AD 70
- Emperor puts Judea under direct Roman administration AD 6
- First Jewish revolt AD 66
- Caiaphas AD 18–37
- Eleazar AD 15–18
- Claudius AD 41–54
- Tiberius AD 14–37
- Augustus Caesar 29 BC–AD 14
- Nero AD 54–68
- Claudius AD 41–54
- Titus AD 14–37
- Augustus Caesar 29 BC–AD 14

- Pontius Pilate procurator of Judea AD 26–36 (deposed for maladministration)
- Archelaus King of Judea AD 4 BC–AD 6 (deposed for brutality)
- Herod Antipas King of Galilee and Perea AD 4 BC–AD 39 (deposed)
- Emperor puts Judea under direct Roman administration AD 6
- Jerusalem finally destroyed AD 70
- Herod the Great 37–4 BC
- Claudius AD 41–54
- Tiberius AD 14–37
- Augustus Caesar 29 BC–AD 14
- Nero AD 54–68
- Titus AD 14–37

- Jesus crucified ca. AD 30
- Luke writes his Gospel ca. AD 66/72
Lesson One

LUKE 1:1-4

Overview

The best way to introduce yourself to Luke’s gospel is to read it through, in one sitting if possible. It should take you about two hours if you read quickly for an overall impression. If your Bible includes subtitles for passages, use them as clues to the story’s movement.

As you read, jot down answers to questions 1–6. Questions 7 and following relate to particular sections of Luke’s gospel.

First impressions


________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

For Further Study:

Look for examples of the following in Jesus’ teaching and actions:

• Ordinary people
• Medical interest
• Personal details (like age)
• Signs of emotion
2. Repetition is a clue to the ideas an author wants to stress. What key words or phrases does Luke (or Jesus) use over and over?

______________________________________
______________________________________
______________________________________
______________________________________
______________________________________

3. Look for at least one example of each of the following of Luke’s (and Jesus’) interests.

a. Poverty
   in Jesus’ personal life ____________________
   ______________________________________
   ______________________________________
   ______________________________________
   in Jesus’ teaching _____________________
   ______________________________________
   ______________________________________
   ______________________________________
   in people Jesus encountered _____________
   ______________________________________
   ______________________________________

b. Women
   people Jesus encountered ________________
   ______________________________________
   ______________________________________
   ______________________________________
c. Prayer
   in Jesus’ personal life
   in His teaching
   in others’ lives

d. The Holy Spirit
   in Jesus’ personal life
   in His teaching
4. The practice of outlining often helps tremendously in obtaining a good grasp on the flow and general contents of a book. Fill in the following “skeleton” with your own reference numbers (chapter and verse numbers) for each section, as well as appropriate titles. (There may be more blank lines provided than what you decide you need.) See the detailed outline on pages 13–15.

<table>
<thead>
<tr>
<th>Passage</th>
<th>Title</th>
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<tr>
<td>1:1-4</td>
<td>Prologue</td>
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<td>1:5–4:13</td>
<td>Prelude to ministry</td>
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<td>Passage</td>
<td>Title</td>
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<td><em>Passage</em> 4:14–9:50</td>
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<tr>
<td>Title</td>
<td>Ministry in Galilee</td>
</tr>
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<td></td>
<td><em>Passage</em> 9:51–19:44</td>
</tr>
<tr>
<td>Title</td>
<td>Travel toward Jerusalem</td>
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</tbody>
</table>
5. Note here any incidents, teachings, topics, or impressions of Jesus in Luke’s gospel that you want to think about this week.
6. In your first reading of Luke’s gospel or in the background, you may have encountered some concepts you’d like clarified or questions you’d like answered. While your thoughts are still fresh, jot down your questions here. You can look for answers as you study further.

Prologue

In classical Greek style, Luke begins his work with a formal dedication to his patron (the man who is probably helping to pay for publishing the book). The dedication offers several clues to Luke’s intent in writing this book.

Study Skill—Themes and Purposes

Before you study a book in detail, it is helpful to make some tentative conclusions about the book’s themes and purposes. A theme is a main topic that recurs throughout the book, such as “salvation.” A purpose is a reason the author wrote, such as “to teach Gentile readers about salvation.”

(continued on page 24)
For Thought and Discussion: What is your own purpose for studying Luke's gospel? How does it compare with 1:4?

(continued from page 23)

One reading of Luke’s gospel may not give you a firm sense of his main themes and purposes, but by now you probably are at least beginning to have some ideas about what they may be. Don’t be hesitant to express those ideas; remember, they’re tentative!

7. Read 1:1-4 slowly several times, preferably in several translations. What subject does Luke say he is writing about? (Think about what “the things that have been fulfilled [NASB: “accomplished”] among us” are.)

8. What does Luke identify as his purpose for writing his gospel (see 1:3-4)?
9. From what you know of Luke’s gospel so far, try to summarize in your own words what you think is the purpose of this book.

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10. What issues in your own life already have been raised by your quick reading of Luke? How are you planning to deal with these issues in the coming week?

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**Study Skill—Outlining the Purpose**

An ordinary outline of Luke’s gospel can help you find particular passages, but it tells you little of how the parts fit into Luke’s overall message. One way to recall Luke’s message at a glance is to outline the way each passage unfolds that message.

For instance, Luke’s purpose is to set forth the good news about Jesus in an orderly manner so that the reader can respond to that news. A broad outline of the book that takes account of this purpose might begin like this:

(continued on page 26)
Get a sheet of paper and begin your own outline of Luke’s gospel that reflects his purpose and themes. You can make up your own summaries for 1:1–4:13 or copy these and begin your own outline with 4:14-44. Try to add a new entry as you complete each lesson.