

THE GOSPEL OF

LUKE

JESUS: THE SAVIOR OF THE WORLD

PART 2: THE MINISTRY OF THE SAVIOR

STUDY GUIDE

THE GOSPEL OF
LUKE

JESUS: THE SAVIOR OF THE WORLD

CITADEL  SQUARE

citadelsquare.com

TABLE OF CONTENTS

TABLE OF CONTENTS	2
INTRODUCTION	3
LUKE 4:16-30	6
LUKE 4:31-37	8
LUKE 4:38-44	10
LUKE 5:1-11	12
LUKE 5:12-16	14
LUKE 5:17-26	16
LUKE 5:27-32	18
LUKE 5:33-39	20
LUKE 6:1-11	22
LUKE 6:12-16	24
LUKE 6:17-26	26
LUKE 6:27-38	28
LUKE 6:39-49	30
LUKE 7:1-10	32
LUKE 7:11-17	34
LUKE 7:18-28	36
LUKE 7:29-35	38
LUKE 7:36-50	40
LUKE 8:1-3	42
LUKE 8:4-15	44
LUKE 8:16-21	46
LUKE 8:22-25	48
LUKE 8:26-39	50
LUKE 8:40-56	52
LUKE 9:1-9	54
LUKE 9:10-17	56
LUKE 9:18-22	58
LUKE 9:23-27	60
LUKE 9:28-36	62
LUKE 9:37-45	64
LUKE 9:46-50	66
REFERENCES	68

INTRODUCTION

AUTHOR

The Gospel of Luke does not provide the name of its author but there is strong evidence that points to Luke. Luke was a physician and a companion of Paul. He was also the author of the book of Acts. Luke was likely a Gentile convert as we can see from his Greek name and his emphasis on the Gentiles receiving access to the promises of God. He writes from the perspective of a historian and theologian, collecting eyewitness testimonies in order to provide an “orderly account” (Luke 1:4) of the life of Jesus.¹

AUDIENCE

The Gospel is addressed to Theophilus (Luke 1:4). From what we can gather he is a person of high social standing who served as a patron, or supporter, of Luke’s desire to put together an orderly account of Jesus’ life. We do not know where he lived or his nationality, but it is likely that he has had some exposure to the faith. The fact that he needs reassurance points to him being a believer. It is also clear by the way Luke wrote that he knew Theophilus would not be the only reader of this Gospel.²

GENRE

A Gospel is a unique genre because it is both a theology and a history. Its purpose is to instruct and to exhort. It’s not an exhaustive account of an individual’s life, but it is an account that is ordered and presented with a particular purpose. In Luke’s Gospel account, he is focused on how Jesus came to be understood as the risen, exalted King and how the Jewish rejection of Jesus takes place and gives way to Gentile inclusion.³

DATE

There is strong evidence that Luke and Acts were both written in the early 60s of the 1st century.⁴

PURPOSE

There seems to be a few purposes behind Luke’s desire to write this Gospel⁵:

- 1. To Provide Certainty:** Luke sets out to compile a trustworthy and orderly account of Jesus’ life in order to assure his readers of the certainty of what they have been taught. (Luke 1:1-4)

INTRODUCTION *(continued)*

- 2. To Explain the Jewish Rejection of Jesus and the Gentile Inclusion into the Kingdom of God:** Luke seeks to explain that the inclusion of Gentiles into God's covenant promises are in line with God's plan from the beginning, and that Christianity is not a new religion but rather it is the fulfillment of the religion of Abraham, Isaac, and Jacob. This emphasis on Gentile inclusion is what makes this Gospel account unique from the others. Luke's overarching purpose is to help his readers understand that the Gospel is for all, both Jews and Gentiles.
- 3. To Provide Clarity on the End Times:** Luke seeks to clarify that Jesus did not teach that his return would come immediately but that there would be a time between his resurrection and his return. As a result, much of Luke's gospel deals with the reality of suffering and rejection that his followers would experience as they await the return of Jesus.

STRUCTURE⁶

Part I: *The Coming of the Savior (Luke 1-4:13)*

In this section Luke presents us with the unique births of Jesus and John the Baptist and their maturity into adults. John the Baptist serves as the forerunner to the ministry of Jesus, and he preaches a message of repentance. Repentance involves recognizing your sin and then turning to God and serving others. His ministry of repentance sets the stage and points to Jesus as the one whom humanity must look to in repentance.

Part 2: *The Ministry of the Savior (Luke 4:14-9:50)*

In this section Luke seeks to answer the question: "Who is Jesus?" by highlighting the activity and power that Jesus displays while ministering in Galilee. Jesus' ministry reveals that he has power over nature, demons, diseases, and even death. The authority Jesus displays and the claims Jesus makes during this movement within Luke begin to provide the backdrop for the Jewish opposition to him.

Part 3: *The Rejection of the Savior (Luke 9:51-19:27)*

In this third movement within the Gospel, Luke gives a lot of time to Jesus' teaching on discipleship and the increased opposition that Jesus receives from the Jewish leadership. Jesus, knowing that his journey ends in crucifixion, is focused on training his disciples for life after his death. In the face of Jewish persecution and opposition, Jesus trains his disciples to

persevere in the midst of suffering and rejection. The rejection and suffering that Jesus experiences by the hands of the Jewish leaders is all part of God's divine plan.

Part 4: *The Vindication of the Savior (Luke 19:28-24:53)*

This last section details Jesus' last days in Jerusalem. It includes his triumphal entry into Jerusalem, his sacrificial death, and his victorious resurrection. Jesus' death as an innocent man and his resurrection all point to the realization that he is the promised Messiah.

LUKE 4:16-30

PASSAGE

16 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. 17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

18 "The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
19 to proclaim the year of the Lord's favor."

20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, "Today this Scripture has been fulfilled in your hearing." 22 And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?" 23 And he said to them, "Doubtless you will quote to me this proverb, "'Physician, heal yourself.'" What we have heard you did at Capernaum, do here in your hometown as well." 24 And he said, "Truly, I say to you, no prophet is acceptable in his hometown. 25 But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, 26 and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian." 28 When they heard these things, all in the synagogue were filled with wrath. 29 And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. 30 But passing through their midst, he went away. (ESV)

DISCUSSION QUESTIONS

1. Jesus begins his public ministry by teaching the Scriptures. What does this show us about how Jesus viewed the Scriptures? How does this inform our ministry today?
2. How is the gospel good news to people today? How has it specifically been good news to you?
3. What expectations do people have of Jesus today that make them skeptical about accepting him as the Messiah?
4. Why is God's word often met with rejection? How can you accept God's message humbly?

NOTES

A series of horizontal dotted lines for writing notes.

A series of 25 horizontal dotted lines spanning the width of the page, providing a template for handwriting practice.

LUKE 6:1-11

PASSAGE

1 On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. 2 But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?" 3 And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: 4 how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?" 5 And he said to them, "The Son of Man is lord of the Sabbath."

6 On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. 7 And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. 8 But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" 10 And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. 11 But they were filled with fury and discussed with one another what they might do to Jesus. (ESV)

DISCUSSION QUESTIONS

1. How have you misunderstood the commands of scripture in the past? What made you change your mind?
2. What are some religious traditions that create barriers to enjoying Jesus and resting in him?
3. How have you seen law get in the way of acting with love and mercy towards others?
4. Are you more tempted to legalism or licentiousness when it comes to your relationship with the law?

NOTES

A series of 25 horizontal dotted lines spanning the width of the page, intended for writing or drawing.

A series of 25 horizontal dotted lines spanning the width of the page, intended for writing or drawing.

LUKE 6:17-26

PASSAGE

17 And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, 18 who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19 And all the crowd sought to touch him, for power came out from him and healed them all.

20 And he lifted up his eyes on his disciples, and said:

“Blessed are you who are poor, for yours is the kingdom of God.

21 “Blessed are you who are hungry now, for you shall be satisfied.

“Blessed are you who weep now, for you shall laugh.

22 “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! 23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

24 “But woe to you who are rich, for you have received your consolation.

25 “Woe to you who are full now, for you shall be hungry.

“Woe to you who laugh now, for you shall mourn and weep.

26 “Woe to you, when all people speak well of you, for so their fathers did to the false prophets. (ESV)

DISCUSSION QUESTIONS

1. What portion of the beatitudes provide comfort for you? What portion challenges you?
2. How do citizens of God’s kingdom view the world differently than citizens of this world?
3. Which of the woes distract you from living as a citizen of God’s kingdom?
4. How do you react to being “different” from the rest of the world because of your identity as a Christian? In which environments do you struggle with this the most?

NOTES

A series of horizontal dotted lines for writing, spanning the width of the page.

LUKE 6:39-49

PASSAGE

39 He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? 40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. 41 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42 How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

43 "For no good tree bears bad fruit, nor again does a bad tree bear good fruit, 44 for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

46 "Why do you call me 'Lord, Lord,' and not do what I tell you? 47 Everyone who comes to me and hears my words and does them, I will show you what he is like: 48 he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. 49 But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great." (ESV)

DISCUSSION QUESTIONS

1. We all have blindspots in our character. What are some ways that we can be made aware of these blindspots, and how should we respond when they are brought up?
2. Why is it our tendency to notice sin in others before we notice our own sin?
3. What do our words and actions reveal about our heart? How does the gospel bring about transformation of our words and actions?
4. What is the danger in hearing God's word but not acting on it? What are some reasons why you fail to act on God's word?

NOTES

A series of horizontal dotted lines for writing, consisting of 25 lines spaced evenly down the page.

LUKE 7:18-28

PASSAGE

18 The disciples of John reported all these things to him. And John, 19 calling two of his disciples to him, sent them to the Lord, saying, "Are you the one who is to come, or shall we look for another?" 20 And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you the one who is to come, or shall we look for another?'" 21 In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. 22 And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. 23 And blessed is the one who is not offended by me."

24 When John's messengers had gone, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? 25 What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is he of whom it is written,

"Behold, I send my messenger before your face, who will prepare your way before you."

28 I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he." (ESV)

DISCUSSION QUESTIONS

1. Have you ever struggled with doubt? How did you handle it?
2. How does this passage create freedom for us to bring our questions to Christ? How does Jesus' response affect how we help others wrestle through their questions?
3. How is John the Baptist's ministry different from Jesus'? Are there aspects of John's ministry that you would like to model your ministry after?
4. John the Baptist was widely popular and successful as a prophet, yet Jesus says that the least in the Kingdom of God are considered greater than he. Why is this the case, and how does this reality reframe how you view other Christians?

A series of horizontal dotted lines for writing, consisting of 25 lines spaced evenly down the page.

LUKE 7:36-50

PASSAGE

36 One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. 39 Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." 40 And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."

41 "A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?" 43 Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." 44 Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." 48 And he said to her, "Your sins are forgiven." 49 Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace." (ESV)

DISCUSSION QUESTIONS

1. Do you tend to treat Jesus like Simon or the woman?
2. The forgiveness of the sinful women reminds us that God forgives those who confess and believe. Are you willing to admit your own sinfulness, or is it hard for you?
3. What are some choices that you have made as a result of being forgiven by Jesus?
4. Do you find it hard to forgive others? How does understanding your own forgiveness help you offer forgiveness to others?

NOTES

A series of horizontal dotted lines for writing notes.

A series of horizontal dotted lines for writing, consisting of 25 lines spaced evenly down the page.

LUKE 8:4-15

PASSAGE

4 And when a great crowd was gathering and people from town after town came to him, he said in a parable, 5 “A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. 6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture. 7 And some fell among thorns, and the thorns grew up with it and choked it. 8 And some fell into good soil and grew and yielded a hundredfold.” As he said these things, he called out, “He who has ears to hear, let him hear.”

9 And when his disciples asked him what this parable meant, 10 he said, “To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that ‘seeing they may not see, and hearing they may not understand.’

11 Now the parable is this: The seed is the word of God. 12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. 14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. 15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience. (ESV)

DISCUSSION QUESTIONS

1. Share about a time when you shared the Word of God with someone and it either fell on good soil or bad soil.
2. Who is someone you can share the gospel with this week and trust God to work in their lives?
3. What are some factors in your life that prevent the Word of God from taking root?
4. What are some ways that we as a community can help each other stay receptive to the Word of God?

NOTES

A series of 25 horizontal dotted lines spanning the width of the page, intended for writing or drawing.

A series of horizontal dotted lines for writing, consisting of 25 lines spaced evenly down the page.

LUKE 8:26-39

PASSAGE

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. 28 When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." 29 For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) 30 Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. 31 And they begged him not to command them to depart into the abyss. 32 Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. 33 Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

34 When the herdsmen saw what had happened, they fled and told it in the city and in the country. 35 Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. 36 And those who had seen it told them how the demon-possessed man had been healed. 37 Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. 38 The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, 39 "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him. (ESV)

DISCUSSION QUESTIONS

1. Where are you trusting God for transformation in your life currently?
2. How are demonic forces at work in our world today?
3. Has there been a time when people were put off by Jesus working in your life like the townspeople were?
4. How has Jesus transformed your life? Who is someone this week that you can share your transformation story with?

NOTES

A series of horizontal dotted lines for writing notes.

LUKE 8:40-56

PASSAGE

40 Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. 41 And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, 42 for he had an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people pressed around him. 43 And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. 44 She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. 45 And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" 46 But Jesus said, "Someone touched me, for I perceive that power has gone out from me." 47 And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. 48 And he said to her, "Daughter, your faith has made you well; go in peace."

49 While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." 50 But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well." 51 And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. 52 And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping." 53 And they laughed at him, knowing that she was dead. 54 But taking her by the hand he called, saying, "Child, arise." 55 And her spirit returned, and she got up at once. And he directed that something should be given her to eat. 56 And her parents were amazed, but he charged them to tell no one what had happened. (ESV)

DISCUSSION QUESTIONS

1. How do you respond when you are interrupted in the middle of something important? How can Jesus' response shape the way we view interruptions in the future?
2. What prevents you from reaching out toward Jesus with expectant faith?
3. Has there been a time that a miracle in someone else's life strengthened your faith?
4. If you could pray for a miracle to happen in your life, what would it be and why?

A series of 25 horizontal dotted lines spanning the width of the page, intended for writing.

REFERENCES

INTRODUCTION

¹Darrell Bock, *NIV Application Commentary: Luke*, pg.19

²R.T France, *Teach the Text: Luke*, pg.1

³Darrell Bock, pg.20

⁴Michael Wilcock, *The Message of Luke*, pg.1

⁵*ESV Study Bible*, pg.1937

⁶Darrell Bock, pg.23-25



citadelsquare.com

THE GOSPEL OF LUKE:
JESUS SAVIOR OF THE WORLD | PART 2
2023