

Luke

- 1. Who is the writer? What do we know about him from the rest of the New Testament?** The writer is the same as the person who wrote the book of Acts -- compare Luke 1:3 with Acts 1:1. It is historically agreed that this is Luke, "the beloved physician" of Colossians 4:14. It is clear from the book of Acts that Luke became a constant travelling companion of the apostle Paul in the latter years of Paul's life (from Acts 20 onward). Paul calls Luke a "fellow worker" in Philemon 1:24, and Luke was still with Paul as the time of Paul's death drew near -- 2 Timothy 4:11.
- 2. Why did Luke write this gospel account?** Luke gives the reason behind this gospel account in the first four verses of chapter 1. Luke said that he "investigated everything carefully," and that he wrote it "in consecutive order." His purpose in writing was so that Theophilus "might know the exact truth about the things you have been taught." Luke was a very accurate historian as evidenced by his reference to the dates of historical figures in both the gospel of Luke and the book of Acts -- e.g. -- Luke 1:5, Luke 2:1-2, Luke 3:1-2, Acts 11:28, Acts 18:2, Acts 24:27. Luke's clearly stated chronological order also helps us with the timeline of the other gospel accounts.
- 3. What do we learn about John the Immerser from the book of Luke?** Luke gives quite a bit of information about John the Immerser, much of which is not included in any of the other gospels. Here are some key points concerning John:
 - John's dad was a priest named Zacharias, and his mom, Elizabeth, was also of Aaronic descent -- 1:5
 - He would be under at least a portion of the Nazirite vow -- 1:15
 - He would be a forerunner of the Messiah, coming in the spirit and power of Elijah, fulfilling the prophecy of Malachi -- 1:17
 - While yet in his mother's womb, he leaped for joy when Mary (pregnant with Jesus) greeted Elizabeth -- 1:44
 - John would be a prophet -- 1:76
 - He grew and became strong in spirit -- 1:80
 - He lived in the deserts until his public ministry -- 1:80
 - His ministry started in the 15th year of the reign of Tiberius Caesar (AD 29) -- 3:1
 - John preached an immersion of repentance for the forgiveness of sins -- 3:3
 - He told that One greater than he was coming, who would immerse with the Holy Spirit and fire -- 3:16
 - John was locked up in prison by Herod the tetrarch -- 3:20
 - John sent two of his disciples to Jesus, asking Him, "Are You the Expected One, or do we look for someone else?" -- 7:20
 - Jesus said that John was "more than a prophet" -- 7:26
 - Jesus said that among those born of women, there is no one greater than John -- 7:28
 - The least in the kingdom of God is greater than John -- 7:28
 - The people and tax-gatherers were immersed with the immersion of John -- 7:30
 - The Pharisees and lawyers rejected God's purpose for themselves, not having been immersed by John -- 7:30
 - Herod beheaded John -- 9:9
 - John taught his disciples to pray -- 11:1

4. Why does Jesus' genealogy recorded by Luke differ from that of Matthew? The Bible doesn't specifically state why there is a difference of the genealogy of Jesus as recorded in Luke and Matthew. However, it is probable that Luke gives the genealogy of Jesus through Mary, while Matthew gives the genealogy through Joseph. Here is some evidence for this theory:

- Matthew was written to the Jews, so would give the legal line of the heir to the throne (from Abraham through David through Joseph)
- The gospel of Luke was not directed to the Jews, so Luke's genealogy wouldn't of necessity give the legal line, but could rather give the biological line
- Luke's first three chapters mention Mary eleven times, so it is likely that he would give the genealogy through her
- Luke says that Jesus was "supposedly the son of Joseph" -- 3:23, which seems to signify the biological line of Mary

5. What are the implications of Luke 6:40? Luke 6:40 says, "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher." Of course, we understand that ultimately we are the pupils or disciples, and that Jesus is the teacher. We can never outshine Christ; we are not able to go beyond Him. The flip side of this, though, is that when we are fully trained, we will be just like Him. Most religious people claim that we are destined to always be sinners, that we can never be perfect. However, isn't Jesus the perfect teacher? Isn't He able to fully train us so that we can be like Him? Our responsibility is to be good disciples, and to follow Jesus' training. He truly is able to perfect us! (By the way, the Greek word for "fully trained" is *kathrtismenoi*, which literally means "perfected.")

6. Who is blessed according to this book? Luke uses the word "blessed" 26 times in his gospel. Here are some of those times that are particularly pertinent to us:

- Mary the mother of Jesus is blessed -- 1:42,45,48
- The Lord God of Israel is blessed -- 1:68, 2:28
- Simeon blessed Joseph and Mary -- 2:34
- In the Beatitudes, Jesus said that all of these people are blessed:
 - The poor -- 6:20
 - Those who hunger now -- 6:21
 - Those who weep now -- 6:21
 - Those who are hated, ostracized, insulted, and scorned for the sake of the Son of Man -- 6:22
- Blessed is the one who does not take offense at Jesus -- 7:23
- The eyes of the disciples were blessed for getting to see the things that Jesus did -- 10:23
- Blessed are those who hear the word of God and observe it -- 11:28
- Blessed are those slaves whom the master will find on the alert when he comes -- 12:37,38,43
- Blessed is He who comes in the name of the Lord -- 13:35, 19:38
- Blessed are those who invite people who do not have the means to repay -- 14:14
- Blessed are those who eat bread in the kingdom of God -- 14:15
- Prior to Jesus' ascension, He blessed His followers -- 24:50

- 7. What is the relationship between love and forgiveness?** In the seventh chapter of Luke, Jesus has a discussion with a Pharisee named Simon. Jesus told a parable of a moneylender who had two debtors, one who owed five hundred denarii, and the other fifty. Jesus said that the moneylender forgave them both, and then asked, "Which of them therefore will love him more?" Simon answered correctly, "I suppose the one whom he forgave more." We can summarize this parable by saying that "He who is forgiven much loves much; but he who is forgiven little, loves little."
- 8. About what in particular did Jesus tell the seventy that they should rejoice?** In the tenth chapter of Luke, the seventy return from their mission, rejoicing that "even the demons are subject to us in Your name." While Jesus concurs that it is indeed good news that Satan was "falling like lightning from heaven," He says that this should not be the source of their true joy. Jesus tells them that they should rejoice because their names are recorded in heaven -- Luke 10:20. Can you rejoice in this today?
- 9. What do we learn about Mary and Martha in the book of Luke?** In the tenth chapter of Luke, we find that both Martha and Mary were ladies with a spiritual interest. Martha first invited Jesus into her home. While Martha was distracted with all her preparations, Mary was listening to the Lord's word. Martha wanted to Jesus to reprimand Mary, but instead Jesus reproved her. He said in Luke 10:41-42, "Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."
- 10. What does the book of Luke teach us about prayer?** The gospel of Luke has much to teach us concerning prayer. 26 times, some form of the word "pray" is used in Luke's account. Here are some that I found particularly relevant:
- The widow, Anna the prophetess, served the Lord day and night in the temple with fastings and prayers -- 2:37
 - Jesus was a man of prayer -- 3:21, 5:16, 6:12, 9:18, 9:28-29, 11:1, 22:41-46
 - Jesus said that we should pray for those who mistreat us -- 6:28
 - Jesus' disciples needed to be taught how to pray -- 11:1 ff.
 - We ought to pray at all times without losing heart -- 18:1 ff.
 - Prayer should be done with an attitude of humility, not as a means of self-justification -- 18:10-14
 - Those who say prayers for appearance' sake are worthy of condemnation -- 20:47
 - We should be on the alert, praying at all times that we may have the strength to escape things that are coming -- 21:36
 - Jesus prayed for Peter, that his faith would not fail, and that he would be able to strengthen the brethren -- 22:32
 - We should pray that we do not enter into temptation -- 22:46
- 11. When did Cleopas and his companion recognize Jesus?** On the road to Emmaus, Jesus both travelled with and conversed with two of His disciples who did not recognize Him throughout the duration of their travel. However, when Jesus took the bread and blessed it and broke it, their eyes were opened and they recognized Him. Do you think it helps us recognize Jesus when we partake of the loaf and cup with Him?