

Book of Luke

Synopsis



Introduction

Book No	42
Name	Gospel of Luke
Written By	Luke
Testament	New
Category	Gospels
Date Written	Approx. 60 A.D
Place Written	Rome
Audience	Theophilus
Purpose	To present an accurate account of the life of Christ and to present Christ as the perfect human and Savior
History Covered	37 B.C – 30 A.D
Chapters	24
Verses	1151
Key Verse	<p>And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.</p> <p>For the Son of man is come to seek and to save that which was lost. (19:9, 10)</p>
Key People	<ul style="list-style-type: none"> ❖ Jesus ❖ Elizabeth ❖ Zechariah ❖ John the Baptist ❖ Mary ❖ the disciples

	<ul style="list-style-type: none"> ❖ Herod the Great ❖ Pilate ❖ Mary Magdalene
Key Places	<ul style="list-style-type: none"> ❖ Bethlehem ❖ Nazareth ❖ Capernaum ❖ Gerasa ❖ Bethsaida ❖ Samaria ❖ Jericho ❖ Bethany ❖ Jerusalem ❖ Emmaus

Purpose of the Book

Luke affirms Jesus' divinity, but the real emphasis of his book is on Jesus' humanity; Jesus, the Son of God, is also the Son of Man. As a doctor, Luke was a man of science, and as a Greek, he was a man of detail. It is not surprising, then, that he begins by outlining his extensive research and explaining that he is reporting the facts (1:1-4). Luke also was a close friend and traveling companion of Paul, so he could interview the other disciples, had access to other historical accounts, and was an eyewitness to the birth and growth of the early church. His Gospel and book of Acts are reliable, historical documents.

After the Temptation (4:1-13), Jesus returned to Galilee to preach, teach, and heal (4:14ff). During this time, he began gathering his group of 12 disciples (5:1-11, 27-29). Later Jesus commissioned the disciples and sent them out to proclaim the Kingdom of God. When they returned, Jesus revealed to them his mission, his true identity, and what it means to be his disciple (9:18-62). His mission would take him to Jerusalem (9:51-53), where he would be rejected, tried, and crucified.

While Jesus carried his own cross to Golgotha, some women in Jerusalem wept for him, but Jesus told them to weep for themselves and for their children (23:28). Luke's Gospel does not end in sadness, however. It concludes with the thrilling account of

Jesus' resurrection from the dead, his appearances to the disciples, and his promise to send the Holy Spirit (24:1-53).

No one who reads this book should feel that he is beyond the reach of the gospel of salvation. Throughout the book, Luke presents Jesus as the Savior of the whole world. This is true from Simeon's song about Jesus being "a light . . . to the Gentiles" (2:32) to the final instructions of the risen Lord to His disciples, in which He told them that "repentance and remission of sins should be preached in His name to all nations" (24:47).

Luke emphasizes the fact that the gospel is not only for Jews, but for all peoples—Greeks, Romans, Samaritans, and all others without regard to race or condition. It is not only for males, but also for females, including widows and prostitutes as well as the socially prominent. It is not only for freemen, but also for slaves and all others rejected by society—the lowly poor, the helplessly weak, the crucified thief, the outcast sinner, the despised tax collector.

Read Luke's beautifully written and accurate account of the life of Jesus, Son of Man and Son of God. Then praise God for sending the Savior—our risen and triumphant Lord—for all people.

Overview

- ❖ 42nd book of the BIBLE, 3rd in the New Testament and 3rd of the 4 gospel books
- ❖ Luke was a physician.
- ❖ Luke was not one of the 12 apostles.
- ❖ The Greek name "Luke" appears only three times in the New Testament.
 - Colossians 4:14
 - 2 Timothy 4:1
 - Philemon 24
- ❖ Luke was either a Hellenistic Jew or a Gentile. It is more likely that he was a gentile.
- ❖ In Colossians 4:10-14, Paul lists three fellow workers who are "of the circumcision" (Jews) (vs. 10-11) and then includes Luke's name with two Gentiles (vs. 12-14).
- ❖ According to tradition:
 - Luke remained unmarried.
 - Luke died at the age of 84.
- ❖ Luke gives the most complete account of Christ's:

- Ancestry
 - Birth
 - Development
- ❖ The Book of Luke is the longest of the four books of Biography.
 - ❖ Luke's emphasis on chronological and historical accuracy makes it more comprehensive than Matthew, Mark, or John,
 - ❖ Luke traces Jesus' ancestry all the way back to Adam.
 - ❖ The first thirty years of Jesus' life is summed up in one verse, Luke 2:52 - "And Jesus increased in wisdom and stature, and in favor with God and man."
 - ❖ Key words in the Book of Luke:
 - "Son of Man" - 23 times
 - "Son of God" - 7 times
 - "Kingdom of God" - 32 times

Hebrew Names of GOD used in Luke

- ❖ SOTER

Revelation of JESUS CHRIST

In addition to presenting Jesus as the Savior of the world, Luke gives the following witness to Him:

1. Jesus is the Prophet whose role becomes equated with Servant and Messiah (see 4:24; 7:16, 39; 9:19; 24:19).
2. Jesus is the ideal Man, the perfect Savior of imperfect humankind. The title "Son of Man" is found twenty-six times in the Gospel. The term not only emphasizes the humanity of Christ in contrast to the expression "Son of God," which stresses His deity, but it describes Jesus as the perfect, ideal Man, the true representative of the entire human race.
3. Jesus is Messiah. Not only does Luke affirm Jesus' messianic identity, but he is careful to define the nature of His messiahship. Jesus is preeminently the Servant who steadfastly sets His face to go to Jerusalem to fulfill His role (9:31, 51). Jesus is the Son of David (20:41-44), the Son of Man (5:24), and the Suffering Servant (4:17-19) who was numbered with transgressors (22:37).

4. Jesus is the exalted Lord. Luke refers to Jesus as “Lord” eighteen times in his Gospel (fifty times in Acts). Even though the title takes on new significance after the Resurrection (see Acts 2:36), it denotes the divine Person of Jesus even during His earthly ministry.

5. Jesus is the friend of lowly outcasts. He is consistently gracious to society’s rejected ones—publicly acknowledged sinners, Samaritans, Gentiles, and the poor. His attitude toward women in a patriarchal age is likewise affirming and sensitive. Luke includes much material that underscores Jesus’ positive ministry of kindness and sympathy toward these groups.

Work of THE HOLY SPIRIT

There are seventeen explicit references to the Holy Spirit in Luke, stressing His activity both in the life of Jesus and in the continuing ministry of the church.

First, the Holy Spirit’s action is seen in the lives of various faithful people connected with the births of John the Baptist and Jesus (1:35, 41, 67; 2:25–27), as well as in the fact that John fulfilled his ministry under the anointing of the Holy Spirit (1:15). The same Spirit enabled Jesus to carry out His messianic role.

Second, the Holy Spirit enables Jesus to fulfill His ministry—the Spirit-anointed Messiah. In chapters 3 and 4, there are five explicit references to the Spirit, used with progressive force. 1) The Spirit comes upon Jesus in bodily form like a dove (3:22); 2) He leads Jesus into the wilderness to be tempted (4:1); 3) following His victory over temptation, Jesus returns to Galilee in the power of the same Spirit (4:14); 4) In the Nazareth synagogue Jesus reads the messianic passage, “The Spirit of the LORD is upon Me . . . ” (4:18; Is. 61:1, 2) claiming their fulfillment in Him (4:21). Then, 5) evidence for His charismatic ministry abounds (4:31–44), and continues into the whole of His ministry of power and compassion.

Third, the Holy Spirit, through petitionary prayer, effects the messianic ministry. At critical junctures in that ministry, Jesus prays, before, during, or after the crucial event (3:21; 6:12; 9:18, 28; 10:21). The same Holy Spirit who was effective through Jesus’ prayers will empower the disciples’ prayers (18:1–8), and link the messianic ministry of Jesus to their mighty ministry through the church (see 24:48, 49).

Fourth, the Holy Spirit spreads joy, both to Jesus and the new community. Five Greek words denoting joy or exultation are used twice as often in Luke as they are in Matthew or Mark. At the time when the disciples return with joy from their mission (10:17), “In that hour Jesus rejoiced in the Spirit and said . . .” (10:21). As the disciples are waiting for the promised Spirit (24:49), “they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God” (24:52, 53).

Mega Themes of Luke

JESUS, THE SAVIOR

Luke describes how God’s Son entered human history. Jesus lived as the perfect example of a human. After a perfect ministry, he provided a perfect sacrifice for our sin so we could be saved.

Jesus is our perfect leader and Savior. He offers forgiveness to all who will accept him as Lord of their lives and believe that what he says is true.

HISTORY

Luke was a medical doctor and historian. He put great emphasis on dates and details, connecting Jesus to events and people in history.

Luke gives details so we can believe in the reliability of the history of Jesus’ life. Even more important, we can believe with certainty that Jesus is God.

PEOPLE

Jesus was deeply interested in people and relationships. He showed warm concern for his followers and friends, whether men, women, or children.

Jesus’ love for people is good news for everyone. His message is for all people in every nation. Each one of us has an opportunity to respond to him in faith.

COMPASSION

As a perfect human, Jesus showed tender sympathy to the poor, the despised, the hurt, and the sinful. No one was rejected or ignored by him.

Jesus is more than a good teacher; he cares for you. Because of his deep love for you, he can satisfy your needs.

HOLY SPIRIT

The Holy Spirit was present at Jesus’ birth, baptism, ministry, and resurrection. As a perfect example for us, Jesus lived in dependence on the Holy Spirit.

The Holy Spirit was sent by God as confirmation of Jesus' authority. The Holy Spirit is given to enable people to live for Christ. By faith we can have the indwelling Holy Spirit's presence and power to witness and to serve.

Life Lessons in Luke

Truth	Lesson
<p>Growing in Godliness</p> <p>With the Gospels, as with the whole NT, godliness (or godly living) takes on a new dimension. Jesus has come and demonstrated the desirability of personal godliness and given the Holy Spirit to live this life through us. As a result, we have the hope of experiencing the very life of God. Jesus' life and teaching gave us instruction in how to live a godly life. Though godliness never earns access to heaven from Earth, through godly living we discover the blessing of heaven on Earth.</p>	<ul style="list-style-type: none"> ❖ Understand that Jesus' ministry fulfilled the Law; it did not abolish it. ❖ Boldly confess Jesus before others; believe He will acknowledge you before the Father. ❖ Beware the danger of religious tradition. ❖ Recognize and guard against the tendency of people to teach religious tradition as a substitute for God's Word. ❖ Know that those who have the greatest knowledge of truth will be held accountable for the wise stewardship of that knowledge. ❖ Recognize and confess before God any sin in your life. Do not seek to justify yourself by comparing yourself with others.
<p>Cultivating Dynamic Devotion</p> <p>In the NT, Jesus presents devotion as a matter of the heart. He contrasts sincere, heartfelt devotion with the external, hypocritical, pretentious practices of piety among the Pharisees. He warns His disciples against allowing even genuine, good</p>	<ul style="list-style-type: none"> ❖ Always pray in an honest and sincere manner. Experience times of private prayer. Forsake any display of religion that is done only for man's approval. ❖ Employ "The Lord's Prayer" often as an outline for personal worship, intercession, petition, warfare, and praise.

<p>works to distract from wholehearted devotion to Him.</p> <p>Devotion is a matter of developing an intimate relationship with the living God, learning the warmth of a life that draws near to His Father-heart.</p>	<ul style="list-style-type: none"> ❖ Know that only total love for God can empower you to love rightly yourself and your neighbor. ❖ Celebrate the Lord's Supper often. Approach it with faith, receiving the life and healing it provides. ❖ Avoid setting the Lord's work as a priority over the Lord's Presence. Prefer "Mary's place," learning at the feet of Jesus Himself, but serve like Martha whom He commended. ❖ Practice patient, persistent, persevering prayer.
<p>Pursuing Holiness</p> <p>The Old Covenant called Israel to live distinctly from the nations through holiness, focusing primarily on the external matters of the Law. However, Jesus calls His people to a holiness that proceeds from the heart. Holiness is now the outcome of personal loyalty to God and the realization of the fulfilling fruitfulness originally intended for all people.</p>	<ul style="list-style-type: none"> ❖ Recognize that your life has either a positive or negative effect. Live responsibly to bring glory to God. ❖ Be loyal to God. Forsake any ambition that compromises your commitment to God. ❖ Acknowledge that only God has power over death and hell. Have reverence for Him. ❖ Discern between "Caesar's" claims and those of God. Honor the Lord as the highest authority.
<p>The Walk of Faith</p> <p>Jesus motivates His disciples to live righteously by emphasizing that such living comes from the heart through faith with love and in trust, more than through observance of an</p>	<ul style="list-style-type: none"> ❖ Follow Jesus, knowing that He is the Way to salvation. ❖ Understand that an individual's actions can be better indicators of personal motives than are appearances or claims.

<p>external code of ethics. Consequently, NT wisdom reveals the differences between a correct behavior, based only on the Law, and righteous actions that proceed from the heart of a new life reborn in Christ.</p>	<ul style="list-style-type: none"> ❖ Remember that your words and actions flow out of your love relationship with Jesus. Never undervalue obedience. ❖ Understand that evil behavior originates in the heart. ❖ Understand that God’s kingdom authority; and the world’s system of authority are often opposites. ❖ Beware of judging yourself and your success by human standards. Remember that popularity and human approval do not necessarily indicate God’s approval of a situation.
<p>Steps to Faithful Obedience</p> <p>Obeying the Father was supremely important to Jesus. Obedience is the response of faith to any instruction from God. Jesus taught that true faith will always be manifested in obedience to God’s revealed will. Successful Christian living results from seeking and knowing God’s will and then doing it in faith.</p>	<ul style="list-style-type: none"> ❖ Be full of the light of life so that there is no darkness in you. Develop a personal commitment to the Lord and His will. ❖ Be aware that the fruitfulness of the Word of God in your life is affected by your receptivity and teachability. Determine to obey God’s Word. ❖ Prefer God’s will to your own. ❖ Adopt Mary’s attitude. Submit your plans and future to God’s will.
<p>How to Develop Dynamic Discipleship</p> <p>With Jesus, righteousness no longer consists of observance of an external legal code. He likens it to an apprenticeship to Himself as Master Teacher through the Holy Spirit. Jesus Himself has fulfilled the Law</p>	<ul style="list-style-type: none"> ❖ Trust that Jesus will give you the wisdom and words you need when facing opposition to the gospel. ❖ Recognize and anticipate that personal discipleship and commitment to Jesus can result in division and rejection. ❖ Know for certain that Jesus calls us to be more loyal to Him than to any human being. Understand that discipleship

<p>and become our righteousness. In response, let us walk as devoted disciples being faithful to Him and obedient to His commands.</p>	<p>means submitting your own interests in favor of God's.</p> <ul style="list-style-type: none"> ❖ Understand and accept that discipleship means forsaking all selfish personal ambition. Know that every true disciple must take up his cross. ❖ Recognize that Jesus calls His disciples to go to people of all nations and teach them how to know Him and live for Him.
<p>Keys to Understanding God's Kingdom</p> <p>A dominant theme of Jesus' teaching is the kingdom of God. Jesus presents numerous word-pictures of what this supernatural realm "is like." But the kingdom is not merely to be understood with the mind. Rather, it is spiritual and is to be comprehended and entered into by spiritual means and in practical living. Let us meditate daily on Jesus' words in order to receive the keys of the kingdom.</p>	<ul style="list-style-type: none"> ❖ Enter the kingdom of God by "violent" determination. Be aggressive about serving Christ. ❖ Recognize that the kingdom of God requires your highest commitment. ❖ Understand that the kingdom is worth more than any other pursuit. Be ready to forsake any personal goal that hinders your entering into it. ❖ Understand that the kingdom is an internal rulership unobservable by the natural eye. ❖ Recognize that kingdom people are child-like (not childish) in their faith, trust, and blamelessness. Pursue childlikeness in your interpersonal dealings.
<p>Keys to Godly Relationships</p> <p>A major emphasis of Jesus' teaching is how to build and maintain right relationships with God and others. He views these relationships as neither unimportant nor extraneous, but as vital components of our</p>	<ul style="list-style-type: none"> ❖ Practice instant reconciliation. Understand that conflicts cause much greater damage to relationships when left unresolved. ❖ Love by choice, not by circumstance. ❖ Remember to overcome evil through love.

<p>Christian lives. Knowing God is our highest priority, but this pursuit should not replace or diminish our interpersonal relationships with others. Rather, our personal interaction with God should produce within us the qualities of character that build and sustain all our relationships.</p>	<ul style="list-style-type: none"> ❖ Understand that God forgives us our sins as we forgive others who have sinned against us. Adopt the forgiveness of others into your prayer life as a daily discipline. ❖ Refrain from judging others. Be diligent to ask the Lord to examine your own heart, and be faithful to respond to His conviction. ❖ Avoid striving for public recognition. ❖ Seek to walk in humility in every situation. ❖ Know that JESUS equates anger with murder. Be very careful how you speak to others lest hateful words bring you into GOD's judgement
<p>Miscellaneous Instructions</p> <p>Here are several important instructions found in the synoptic Gospels, but which are not included in the above categories.</p>	<ul style="list-style-type: none"> ❖ Expect and welcome the refining work of the Holy Spirit. Seek His indwelling and continual infilling. ❖ Acknowledge worry as sin. Discipline yourself to turn from any anxiety, and choose to trust the Lord. ❖ Avoid imposing past traditional structures; on present renewals. Understand that yesterday's structures and forms are often incapable of handling today's dynamic of spiritual renewal. ❖ Be warned that returning to a past bondage from which you were once delivered results in deeper bondage.

<p>Learning the righteous use of money</p> <p>Although in the BIBLE wealth is shown as an aspect of GOD's blessing and approval, the NT brings the added emphasis of the possession and use of wealth or money in connection with heart attitude and internal motivation. A righteous heart does not serve money. Mammon is closely associated with money perhaps even naming the demonic principality dominating the world's economy. JESUS equates love for money with the service of mammon. Money must be handled carefully and used wisely lest desire for it seduce us from true devotion to GOD</p>	<ul style="list-style-type: none"> ❖ Remember your heart follows your treasures. Put your treasures where you want your life to be ❖ Avoid misplacing your affections and loyalty because of personal possessions ❖ Sell unnecessary or distracting possessions and give the money to the poor or to the LORD's work ❖ Practice generosity towards GOD ❖ Stop any form of hoarding or laying up treasures on earth ❖ Employ material wealth for the kingdom not for personal selfish ambition. Remember that such use of your financial resources has eternal results ❖ Free your heart of your possessions ❖ Do not seek your security in financial holdings or material possessions
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Praise Points in Luke

- ❖ Giving us the testimony of faithful eyewitnesses of Jesus Christ (1:2)
- ❖ Performing wonders that compel people to look to him (1:65)
- ❖ Blessing us with glimpses of his grace and salvation (2:25-38)
- ❖ Appointing his Son to bring us Good News (4:18-19)
- ❖ Rewarding those who place their faith in him (7:9-10)
- ❖ Reacting to our rebellion with love rather than vengeance (9:53-55)
- ❖ Giving his Holy Spirit to his children (11:13)
- ❖ Placing great value upon us (12:7)
- ❖ Rejoicing over our repentance (15:32)
- ❖ Granting mercy to all who repent (23:40-43)
- ❖ Giving us joy as we worship with other believers (24:52).

Worship Insights in Luke

Historic Christian worship includes four basic elements: entering God's presence with praise, hearing his Word, partaking at the Lord's Table, and going forth to serve as Christ's disciples. All of these are present in the story Luke tells. His Gospel makes it clear that worship is a dialogue between God and those who have been set free by Christ.

Luke's narrative of Jesus' nativity contains several beautiful songs of worship. These hymns were sung by the early Christians, and they are still used today. Each of the songs expresses praise to God for his deliverance and mercy.

The first hymn, traditionally called the "Magnificat," was Mary's song of praise to God for bringing his Messiah into the world through her. The song was sung by Mary after her relative Elizabeth called her blessed (1:46-55). Mary rejoiced that God had not forgotten his people or his promise to be merciful to them. The Magnificat resembles the song of Hannah (1 Samuel 2:1-10), who also gave birth to a great deliverer of Israel: the prophet Samuel.

Another hymn was sung by the priest Zechariah, the father of John the Baptist. Zechariah had been unable to speak because he didn't believe the angel Gabriel, who told him that his aged wife would become pregnant. After Elizabeth gave birth to her son, John, Zechariah was filled with the Holy Spirit and sang to the Lord a hymn traditionally referred to as "the Benedictus" (1:67-79).

The righteous Simeon also sang a hymn of praise to the Lord. Simeon longed to see the Lord rescue Israel, and the Holy Spirit had promised him that he would not die until he had seen the Lord's Messiah. So when Mary and Joseph brought the baby Jesus to the Temple, Simeon praised God with a song that is often called "Nunc Dimittis."

The most famous hymn of praise, however, came not from earth but from the skies. As the Lord's angel brought the news of the Messiah's birth to shepherds near Bethlehem, he was joined by a great army of heavenly beings, who shouted, "Glory to God in the highest heaven, and peace on earth to all whom God favors" (2:14). Their words formed the beginning of a hymn known as "Gloria in Excelsis Deo." In traditional Christian worship this hymn is used not only during Christmas but throughout the year in celebrating Communion.

❖ The Lord's works merit songs of praise and celebration (1:46-55).

- ❖ The Lord rewards those who are faithful to him (2:28-31, 36-38).
- ❖ Worship is a fitting response to God's greatness (5:8-9).
- ❖ The Lord rewards humility and faith (7:6-10).
- ❖ In worship we express our gratitude for God's forgiveness (7:44-48).
- ❖ God has revealed that Jesus is his Son, his Chosen One (9:35-36).
- ❖ God has given us authority over all the power of Satan (10:18-20).
- ❖ Our love for God must take priority over all other loyalties (14:26).
- ❖ We should serve God as his dutiful servants (17:10).
- ❖ We should approach the throne of God with humility (18:10-14).
- ❖ The bread and the cup of the Lord's Table invite us to remember God's new covenant and to anticipate the heavenly feast (22:20, 29-30).
- ❖ Worship should fill us with joy (24:52).

An Outline of Luke

- I. Communicating One to One: [Luk 1:1-4](#)
- II. Too Good to Be True: [Luk 1:5-25](#)
 - A. An Unusual Couple: [Luk 1:5-7](#)
 - B. An Unplanned Interruption: [Luk 1:8-13](#)
 - C. Angelic Prophecy: [Luk 1:14-17](#)
 - D. Answered Prayer: [Luk 1:18-25](#)
- III. God of the Impossible: [Luk 1:26-56](#)
 - A. Favored by God: [Luk 1:26-38](#)
 - B. Sharing Good News: [Luk 1:39-45](#)
 - C. A Call to Revolutions: [Luk 1:46-56](#)
- IV. The Ultimate Question: [Luk 1:57-80](#)
 - A. Naming the Baby: [Luk 1:57-66](#)
 - B. A New Covenant: [Luk 1:67-72](#)
 - C. Preparing for the Dayspring: [Luk 1:73-80](#)
- V. Called to Be Peacemakers: [Luk 2:1-20](#)
 - A. Miracle in Bethlehem: [Luk 2:1-7](#)
 - B. A Threefold Peace: [Luk 2:8-20](#)
- VI. Prophets Then and Now: [Luk 2:21-38](#)

- VII.** Triangular Living: [Luk 2:39-52](#)
- VIII.** Holy Horticulture: Roots or Fruits: [Luk 3:1-20](#)
- IX.** Voices from the Balcony: [Luk 3:21-38](#)
- X.** The Unholy Trinity: [Luk 4:1-13](#)
- XI.** Here and Now—or Never: [Luk 4:14-30](#)
- XII.** What about Spiritual Healing?: [Luk 4:31-44](#)
- XIII.** What to Do with the Rest of Your Life: [Luk 5:1-11](#)
- XIV.** Radical Christianity: [Luk 5:12-39](#)
- A. Expectations: [Luk 5:12-16](#)
 - B. The Wrong Theology: [Luk 5:17-26](#)
 - C. The Wrong Company: [Luk 5:27-32](#)
 - D. The Wrong Attitude: [Luk 5:33-35](#)
 - E. Sipping New Wine: [Luk 5:36-39](#)
- XV.** Worship: Duty, Diversion, or Dynamite: [Luk 6:1-19](#)
- A. Observing the Sabbath: [Luk 6:1-11](#)
 - B. Prayer and Worship: [Luk 6:12-19](#)
- XVI.** Living without Rules: [Luk 6:20-49](#)
- A. Reacting to the Rules: [Luk 6:20-36](#)
 - B. A New Rule: [Luk 6:37-45](#)
 - C. Built to Last: [Luk 6:46-49](#)
- XVII.** The Power Game: [Luk 7:1-35](#)
- A. Faith that Works: [Luk 7:1-17](#)
 - B. A Confrontation: [Luk 7:18-23](#)
 - C. Not Having to Win: [Luk 7:24-35](#)
- XVIII.** Unconditional Love: [Luk 7:36-8:3](#)
- A. An Extravagant Act: [Luk 7:36-50](#)
 - B. The Women Around Jesus: [Luk 8:1-3](#)
- XIX.** Learn to Listen: [Luk 8:4-21](#)
- A. Taking Heed of What We Hear: [Luk 8:4-15](#)
 - B. Marks of the Kingdom: [Luk 8:16-21](#)

XX. Jesus and the New Psychiatry: [Luk 8:22-39](#)

- A. Confronting the Storm at Sea: [Luk 8:22-25](#)
- B. Dealing with Madness Ashore: [Luk 8:26-29](#)
- C. Identity and Integration: [Luk 8:30-33](#)
- D. The Marks of Wellness: [Luk 8:34-36](#)
- E. High-Priced Health: [Luk 8:37-39](#)

XXI. The Different Touch: [Luk 8:40-56](#)**XXII.** When to Take Care of Yourself: [Luk 9:1-17](#)

- A. Christian Lifestyle—A Puzzling Dilemma: [Luk 9:1-6](#)
- B. Who is This Jesus?: [Luk 9:7-9](#)
- C. Unexpected Resources: [Luk 9:10-17](#)

XXIII. Thorns or Crosses: [Luk 9:18-27](#)**XXIV.** The Glory of the Ordinary: [Luk 9:28-62](#)

- A. The Glamorous Mountaintop: [Luk 9:28-42](#)
- B. The Unglamorous Realities: [Luk 9:43-48](#)
- C. Handling the Opposition: [Luk 9:49-56](#)
- D. Costly Discipleship: [Luk 9:57-62](#)

XXV. The Key to Everything: [Luk 10:1-42](#)

- A. A Missionary Journey: [Luk 10:1-24](#)
- B. The Shape of Love: [Luk 10:25-37](#)
- C. A Matter of Focus: [Luk 10:38-42](#)

XXVI. Learning to Pray: [Luk 11:1-13](#)**XXVII.** The Holy Invasion and the Adversaries: [Luk 11:14-54](#)

- A. The Spiritually Blind: [Luk 11:14-26](#)
- B. The Sentimentalists: [Luk 11:27-36](#)
- C. The Legalists: [Luk 11:37-44](#)
- D. The Stumbling Block: [Luk 11:45-54](#)

XXVIII. Rules for Discipleship: [Luk 12:1-13:5](#)

- A. No Secrets: [Luk 12:1-12](#)
- B. The Tyranny of Things: [Luk 12:13-34](#)
- C. Being Prepared: [Luk 12:35-48](#)

D. No False Peace: [Luk 12:49-56](#)

E. Reconcilers: [Luk 12:57-59](#)

F. Life's Inequities: [Luk 13:1-5](#)

XXIX. The Teachings of Jesus: [Luk 13:6-35](#)

A. The Compassionate Teacher: [Luk 13:6-17](#)

B. The Central Message: [Luk 13:18-30](#)

C. Inner Direction: [Luk 13:31-35](#)

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