

THE GOSPEL OF

Luke

LUKE 9-12 / TERM 1 2023

GROWTH GROUP
STUDIES



ENGADINE &
HEATHCOTE
ANGLICAN

Luke

LUKE 9-12 / TERM 1 2023

MEMORY VERSE(S)

*Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so **that you may know the certainty of the things [fulfilled among us] you have been taught.** (Luke 1:1-4)*

Overview of Luke's Gospel

WHAT IS IT? (GENRE)

Luke's Gospel is the longest book in the New Testament. Like the other 3 Gospels, it is a biography about Jesus. It is a careful historical investigation (Luke 1:3), and the first part of the 2 volumes of "Luke-Acts". Read Acts 1:1-2 to see how Luke summarises his "former book".

WHO WROTE IT? (AUTHOR)

"Luke-Acts" was written by a man called Luke (Luke 1:1-4; Acts 1:1-2). By word count, Luke wrote about a quarter of the New Testament - more than even the apostle Paul's 13 New Testament letters combined! Luke was a doctor (Colossians 4:14) and one of Paul's travelling companions (2 Timothy 4:11; Philemon 24, see "we" and "us" passages in Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16).

Unlike the other Gospel writers, Dr Luke was not an eye-witness of Jesus. Rather, he was a very careful researcher. The fact that Dr Luke had a Greek name and used very good Greek language suggests he is a Gentile.

WHO RECEIVED IT? (AUDIENCE)

Specifically, Dr Luke wrote for "most excellent Theophilus" (Luke 1:3; Acts 1:1). While some writers question whether Theophilus was actual or symbolic (his name means "lover of

God”) and whether he was a Christian convert or an interested outsider, Luke 1:3-4 reads like Theophilus is a real man of some standing, who had been taught about Jesus but wants more certainty, and so may have commissioned the writing of Luke.

More generally, Dr Luke wrote for the second generation church (predominantly Gentiles), who had not been eye-witnesses to Jesus and needed “certainty about the things they had been taught” (1:4), like every generation since.

WHEN WAS IT WRITTEN? (DATING)

Luke’s Gospel seems to have been written in the late 50s or early 60s, as the book of Acts concludes before the deaths of Paul and Peter, which occurred during the Christian persecution by Emperor Nero in the late 60s. Luke’s Gospel may have been written during Paul’s two year imprisonment in Jerusalem (Acts 21:33; 24:27) or his two year imprisonment in Rome (Acts 28:30).

HOW DOES IT FIT TOGETHER? (STRUCTURE)

Luke’s Gospel gives us *certainty* that Jesus is fulfilling God’s Old Testament promises about the Saviour of the World (1:1-4; 4:21; 18:31, 22:37, 24:44-49). Then Acts shows the outworking of this, with the *Mission to the World* (Acts 1:1-8, 16, 3:18, 13:27, 33).

Dr Luke uses **geography** to structure his account of Jesus, with a huge turning point in 9:51.

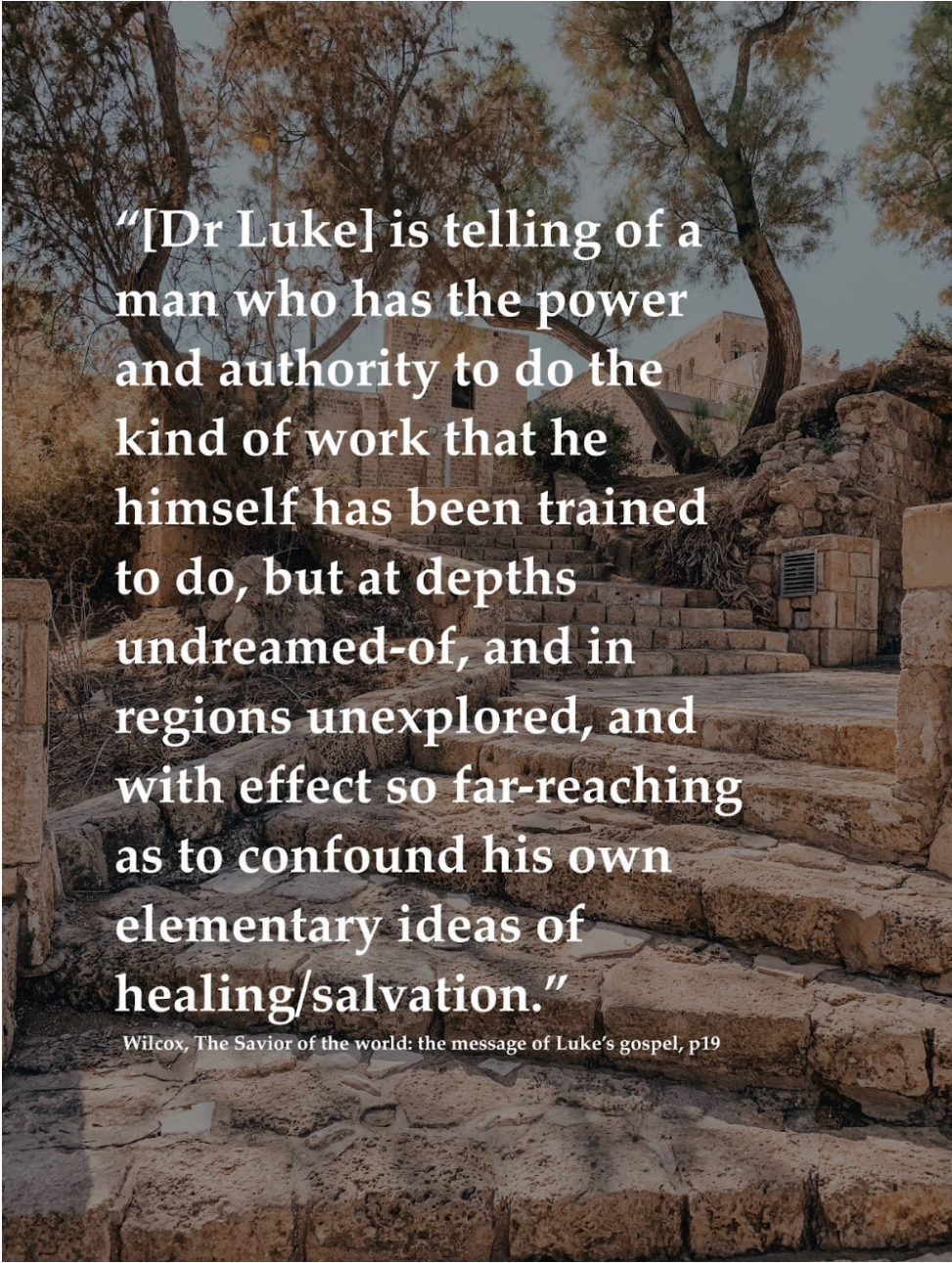
1:1-4	Dr Luke's Introduction
1:5-4:13	Jesus' Credentials - Saviour of the world
4:14-9:50	Jesus' Mission in Galilee
9:51-19:27	Jesus' Mission on the way to Jerusalem
19:28-24:53	Jesus' Mission in Jerusalem

So in Luke's Gospel, the gospel goes from *Galilee* to *Jerusalem*. In Acts, Jesus' parting words to the apostles is "*You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*" (Acts 1:8). At the beginning of Acts, the gospel is in Jerusalem, but by the end of Acts, Paul ends up in the world capital Rome proclaiming God's kingdom "with all boldness and without hindrance" (Acts 28:31).

William Taylor (in *Read Mark and Learn*, 2018) summarises Luke-Acts with three "d"s: Luke *defines* and *defends* the gospel, that we might *declare* the gospel.

WHAT IS IT ABOUT? (THEMES)

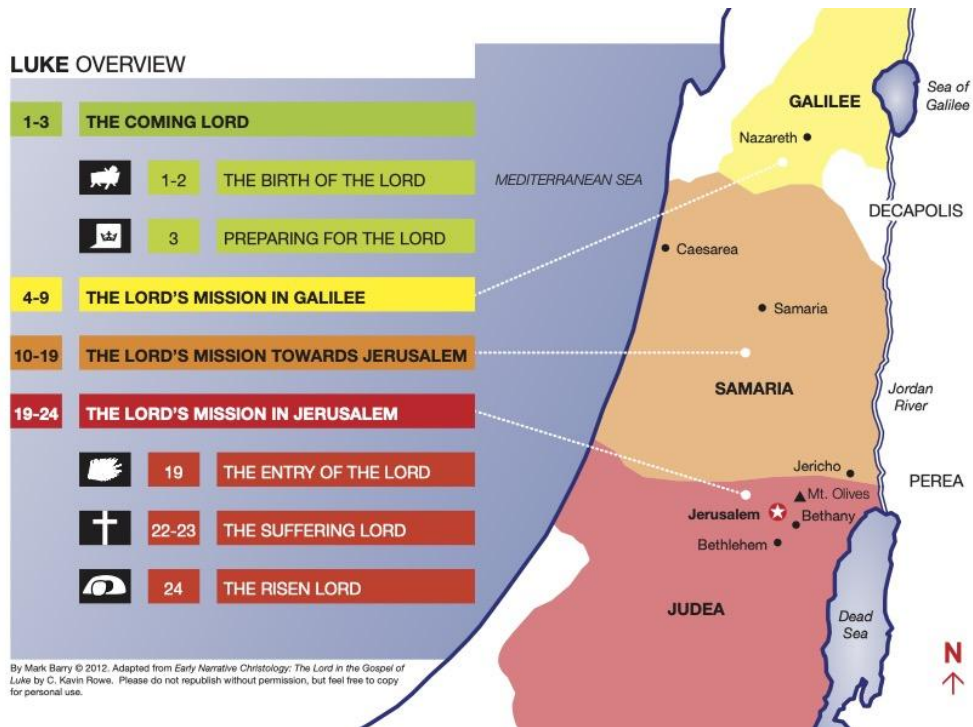
The Greek word 'sozo' can mean both *physical healing* and *spiritual/saving healing*, and Luke uses it more times than any other book in the New Testament - the human doctor (Luke) wants everyone to know the divine doctor (Jesus).



“[Dr Luke] is telling of a man who has the power and authority to do the kind of work that he himself has been trained to do, but at depths undreamed-of, and in regions unexplored, and with effect so far-reaching as to confound his own elementary ideas of healing/salvation.”

Wilcox, The Savior of the world: the message of Luke's gospel, p19

Map



QUICK NOTE ABOUT READING LUKE'S GOSPEL

It's tempting to quickly apply the text to us. But Dr Luke writes the unique history about our Saviour (what he did for us) so that we will have certainty that everything is fulfilled in him. For example, in 4:1-13, the way Jesus deals with temptation is not primarily a model for us, but as a substitute for us - i.e. unlike every human (represented in Adam), Jesus is the perfect Son of God (3:38) and the new/second Adam who is obedient to the Father.


Meals in Luke


Feasting with Jesus


CHAPTERS **EATING THROUGH LUKE'S GOSPEL** CHAPTERS

1-3 **JESUS' BIRTH & PREPARATION** 1-3


4-9 **JESUS' MISSION IN GALILEE** 4-9


Jesus attends a banquet at the home of Levi the tax collector with other tax collectors and 'sinners' (5:27-32) >  5


 7 < Jesus eats dinner at the home of Simon the Pharisee and is anointed by a 'sinful' woman (7:36-50)


Jesus teaches and miraculously feeds a crowd of thousands (9:10-17) >  9

10-19 **JESUS' MISSION TOWARDS JERUSALEM** 10-19

 10 < Jesus eats in the home of Martha and Mary (10:38-42)


Jesus eats at the home of a Pharisee, along with other religious leaders, and speaks out against their hypocrisy (11:27-54) >  11

 14 < Jesus eats at the home of a Pharisee and teaches about feeding the poor and joining God's great banquet (14:1-24)

Jesus invites himself to the home of Zacchaeus, a chief tax collector (19:1-27) >  19

19-24 **JESUS' MISSION IN JERUSALEM** 19-24

JESUS' TRIUMPHAL ENTRY

 22 < Before he is betrayed and crucified, Jesus celebrates the Passover with his disciples in a guest room (22:7-38)

JESUS' DEATH & RESURRECTION

The risen Lord Jesus shares a meal with two disciples in Emmaus (24:28-32) >  24 < Jesus proves his resurrection by eating fish with the disciples in Jerusalem (24:36-49)

JESUS' ASCENSION

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Review of Luke 1-9

In 2022, we studied chapters 1:1-9:27, where Luke carefully introduces Jesus as the long-awaited Saviour of the world. This term we move to Luke 9:28-12:59. In preparation, it would be brilliant to re-read the earlier chapters.

1:1-4:13

Jesus' Credentials - Saviour of the World

Infancy

1:1-4	Purpose of Luke
1:5-80	Events before Jesus' birth
2:1-40	Events of Jesus' birth
2:41-52	Events of Jesus' childhood

Preparation for Jesus' public ministry

3:1-22	Jesus & John
3:23-37	Jesus & Adam
4:1-13	Jesus & Satan

4:14-9:50

Jesus' mission in Galilee

4:14-30	Jesus' public ministry begins
4:31-6:49	Jesus' ministry
7:1-9:50	Jesus' ministry expansion

9:51-19:27

Jesus' mission on the way to Jerusalem

19:28-24:53

Jesus' mission in Jerusalem

19:28-21:38	The King arrives in his city
22:1-24:53	Jesus' crucifixion-resurrection

PRAY FOR THE TERM AHEAD

In your own words, pray this prayer about Dr Luke, from the 1662 Book of Common Prayer.

Almighty God, who called Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please you that, by the wholesome medicines of the doctrine delivered by him, all the diseases of the soul may be healed, through the merits of your Son Jesus Christ our Lord. Amen.

Study 1 - Luke 11:1-13

Luke 9:51 is a major turning point, as Jesus resolutely sets out for Jerusalem. But Jesus doesn't arrive there until 19:45. On the way, Jesus prepares his disciples for what will happen in Jerusalem, which is the New Exodus ("his departure", 9:31). Jesus teaches his disciples: (1) who he is, and (2) what it means to follow him after he will be 'taken up to heaven' (see 9:51, 24:51).

GETTING STARTED

Who taught you to pray?

READ LUKE 11:1-13

1. What causes the disciple to ask their question? (v1, see 3:21-22, 6:12, 9:28, 10:21-22)
2. What are the 5 requests in Jesus' prayer?

Request to the Father	Re-write in your own words
v2	
v2	
v3	

v4	
v4	

3. How does Jesus motivate his disciples to pray?

	Human response	God's response
Contrast 1	v5-8 'shameless audacity'	v9-10
Contrast 2	v11-13a 'evil father'	v13b, v2

4. What is the heavenly Father's greatest gift to his children (v13, cf 3:16, 24:45-49, Acts 1:4-5, 8, 2:2-4)? Who does the Father give this to?

REFLECT

- Could Jesus have prayed the “Lord’s prayer” (eg v4)? How does Jesus show that he is committed to the 5 requests?
- Should we pray Jesus’ prayer using the exact words in 11:2-4, or use it as a model of what to pray, or both? Should we address our prayers to the “Father”, like Jesus does?

Here’s an interesting article for further thought:

<https://www.thegospelcoalition.org/article/you-asked-can-i-pray-to-jesus/>

- What might prevent you from praying to your Father this week? What is 1 concrete way that this passage can help motivate and inform your prayers?

PRAY JESUS’ PRAYER TOGETHER

PRAY FOR OUR MINISTRY APPRENTICES

<http://www.eac.org.au/apprentices>



Alec De Gennaro

EHAC (Year 2)



Ben Warren

UNSW (Year 2)

Moore College 1st year cohort: Pray for **Tim Griffiths** who finished MTS with us last year, and for our student ministers **Sam Begg, Sophia Choi, and Brendan & Gloria Nelson.**

Study 2 - Luke 11:14-28

So far in Luke, Jesus has caused the crowds to be amazed (2:47, 4:22, 32, 36, 5:26, 9:43), and again we see this response in 11:14 when he makes a demon-possessed, mute man speak. Jesus has authority over Satan, who he will disarm on the cross (Col 2:15).

GETTING STARTED

What do you think about Satan and demons?

READ LUKE 11:14-28

1. Satan and demons are a constant theme in Luke. Divide up these passages within your group, and report back what has happened so far.

4:1-13

4:31-37, 41

7:21-23

8:1-3, 12

8:26-39

9:1-2

9:37-43

10:1, 17-20

11:14

2. What are the 5 different responses to Jesus' authority over the demon in 11:14-16?

3. Beelzebul (v15, 18, 19) means "Lord of the flies", and was the name of a Canaanite God, known to be the "prince of demon". Some were thinking that Jesus was using Beelzebul's authority to drive out demons. How does Jesus critique them?

v17-18

v19-20

v21-22

v23-26

4. Who is blessed? (v27-28, cf 8:19-21, 10:38-42)

REFLECT

- *“No matter how wise, beautiful, or wealthy someone may be, apart from Jesus that person is a captive of the devil, in desperate need of rescue ... If we were left to our own devices, we would all still be Satan’s captives.”* (Luke 1-12 for you, McKingley, p171). Do you agree? How will it transform our thoughts and actions this week?
- What was Satan’s power over us? (4:2 and 11:4)
How did Jesus’ death defeat Satan? (24:45-47)
What should be our attitude to Satan now? (1 Pet 5:8-9)
Should we expect demon-possession today?

For further thinking:

<https://au.thegospelcoalition.org/article/the-world-we-cannot-see/>

<https://www.thegospelcoalition.org/article/demon-possession-west/>

- “Jesus knew their thoughts” (Luke 11:17). How does this make you feel?

PRAY FOR OUR MISSION PARTNERS

<http://www.eac.org.au/partners>

Note: 3 of our 4 mission partners grew up at our church, and 3 are now serving the Lord in the Middle East!



Karen
Middle East



Mal & Charissa Forrest
Amman, Jordan



Kurt & Bec Langmead
Lightning Ridge



Sam & Marinka
Middle East

Study 3 - Luke 11:29-36

In 11:16, people tested Jesus by asking him for “a sign from heaven”. Now Jesus answers them in v29-36.

GETTING STARTED

Have you (or any friends) ever thought: “I’d believe in Jesus, if God gave me a sign.”

READ LUKE 11:29-32

V29 suggests that the crowds had “increased” to see signs.

1. How does Jesus describe those who ask for a sign? Why? (see 11:14). In response, what sign will Jesus give them?
2. To work out what the “sign of Jonah” means, fill out the comparisons.

Verse	What will happen to Luke’s generation	What happened in the previous generation
v30		(cf Jonah 1:1-2, 3:1-4)*
v31		

		(cf 1 Ki 10:1-13)
v32		(cf Jonah 3:5)

*Note: Matthew develops the sign of Jonah even more. See Jonah 1:17 and Mt 12:40.

In your own words, summarise the main point of the comparisons.

READ LUKE 11:33-36 (cf 8:16-18)

V33-36 paints a vivid image of light and darkness, but it can be slightly confusing because “light” has various allocations.

4. V31 and v32 finish with “something greater ... is here”. Given this context, who is the “light” in v33 and v36?

5. How do we avoid being a “wicked generation”? (v34-35, 28)

REFLECT

- As Christians, when can we fall into the trap of wanting a new “sign” from God? Think of examples from your life.

- This week, how can we make sure we have healthy eyes that see Jesus clearly? (v34, cf v28, James 1:22-25)

PRAY

Study 4 - Luke 11:37-54

More than anyone, the Jewish religious leaders (the Pharisees and teachers of the law) should have been eagerly awaiting for God's promised king, and then eagerly pointing everyone to him. Instead, they have been looking for reasons to accuse Jesus (6:7, 11, 7:30), so Jesus says "woe" to them many times.

GETTING STARTED

What's a situation in which you have been a hypocrite?

READ LUKE 11:37-54

1. In v37, why might Jesus have been invited to eat with this Pharisee? (v38 'noticed', 5:17, 21, 29-30, 6:1-2, 6-7, 11, 7:36-47, 10:25 11:16, 53-54)

2. *The Pharisees ceremonially washed their hands before a meal. This was not required in the OT Law, but was part of Jewish tradition.*

What made the Pharisee surprised? (v38, 7:44)

How does Jesus respond? (v39-41, Isa 29:13; Hos 6:6)

3. Jesus rebukes the Pharisees. Summarise the 3 “woes”.

	Woe	Example today
v42	[Dt 14:28-29]	
v43		
v44	[Lev 22:4]	

4. How is v45 sadly comical? Jesus rebukes the experts in the law. Summarise the 3 “woes”.

	Woe	Example today
v46		
v47-51	[Gen 4:7-10; 2 Ch 24:20-21, Lk 13:34]	
v52		

5. What is the result of all the “woes”? (v53-54)

REFLECT

- Note Jesus' warning to the disciples in 12:1. Quietly reflect on the "Example today" column, and then ask for God's forgiveness for ways in which you can be a hypocrite.
- *'The temptation to live for the approval and respect of other people is common to all people, but is perhaps especially potent for those positioned as religious leaders ... those who do their deeds of righteousness in order to gain human recognition will receive no further reward from the Lord (see Matthew 6:1)' (Luke 1-12 for you, McKinley, p179).*

Stop and analyse the focus of your conversations with Christians this week. Did you listen well, and point them to Jesus? When did you talk about yourself in order to gain respect from others?

- V41 could be mis-read to teach salvation by works - ie if we are generous to the poor, then we will be clean? What does Jesus mean in context? How do we get a clean heart? (Jeremiah 31:31-34, Eze 36:24-27).

PRAY

Study 5 - Luke 12:1-12

In 11:37-54, Jesus rebukes the Jewish leaders about their hardened hypocrisy, which will lead to his death (9:22). Now he warns and comforts the disciples.

GETTING STARTED

What is one thing that scares you?

READ LUKE 12:1-3

1. Given 11:53-54, why might a massive “trampling” crowd be gathering in 12:1?
2. What’s Jesus’ warning to his disciples? (v1)
3. Why is the Pharisees’ hypocrisy like yeast? (v1)
4. What’s the outcome of all hypocrisy? (v2-3)
5. Given Jesus is exposing such dangerous adversaries, what would the disciples be feeling?

READ LUKE 12:4-12

6. How does Jesus comfort his disciples?

v4-5

v6-7

v8-9

v10

v11-12

REFLECT

- Note the beautiful way that Jesus describes his disciples in v4 (cf v32).
- What can't be forgiven in v10?
"Blasphemy against the Holy Spirit is that self-righteous persistent refusal to embrace the offer of salvation in Christ ... Without repentance, there is no forgiveness."
(*Engaging with the Holy Spirit*, Graham Cole, p29).
- Is v11 a promise to all Christians, or a unique promise to the original, authoritative disciples, who will end up writing Scripture?

Further thinking:

<https://www.desiringgod.org/articles/god-will-give-you-something-to-say>

- In what situations do you find it hard to publicly acknowledge Jesus? How is v8 a challenge and v10 a comfort?

PRAY

Using the wonderful comfort of this passage, pray for the persecuted church (v4).

- Human Rights <https://www.hrla.org.au/>
- Voice of the martyrs <https://vom.com.au/>
- Open Doors <https://www.opendoors.org.au/>
- Barnabas Fund <https://www.barnabasfund.org/au/pray/>

Study 6 - Luke 12:13-34

Jesus calls his disciples his “friends” (v4) and “little flock” (v32). He continues to address their fears (v4-11, now v22-34). But before he does, someone in the crowd injects with their own worry (v13), and Jesus responds with a frightening story (v16-21).

GETTING STARTED

This week, what was one thing that caused you to worry?

READ LUKE 12:13-21

1. What was this man’s “big worry” before Jesus (v13)?
2. How does Jesus respond? (v14)
3. What’s ironic about Jesus’ answer? (9:35, 11:31)
4. What does Jesus’ warning mean? (v15)
5. What did the “rich fool” get so wrong? (v16-21)

READ LUKE 12:22-34

In 12:4-12, Jesus has comforted his disciples - “don’t be afraid ... you are worth more than sparrows.” Now Jesus continues - “do not worry about your life ... yet God feeds them. And how much more valuable you are than birds!”

Why do Jesus’ disciples not need to worry?

v22-23

v24

v25-26

v27-28

v29-31

v32-34

Draw a picture that summarises these verses.

REFLECT

- In what ways can we be like the rich fool? What does it mean to be “rich towards God” (v21)? After hearing Jesus’ parable, what should the man (in v13) do next? Should he demand his “fair” inheritance?
- What are different kinds of greed? (v14) What are some practical ways we can “be on your guard” (v15)?
- *“The fear of the Lord frees us from all the other fears that plague our day-to-day lives”.* (Luke to you, McKinley, p188). Do you agree? If so, what’s an example from your life?
- Return to the worry you raised in the “Getting Started” question. How does this passage help you to think about your worry in new ways? How will it affect how you live this week?

PRAY

Pray from the passage and Philippians 4:6-8.

Study 7 - Luke 12:35-48

Jesus is heading to Jerusalem, and preparing his disciples for what will happen in Jerusalem, and what will happen after his departure (9:31). Note: When Jesus says the Son of Man “will come”, the disciples did not know that there would be a 1st and 2nd coming. This is the privileged understanding of Dr Luke’s readers (like us!), this side of the cross.

GETTING STARTED

When have you not been ready for something important?

READ LUKE 12:35-40

Jesus has just said that the focus of the disciple’s life is to be “treasure in heaven” (v33).

1. How should the disciples live, before their master returns?
List all the verbs in v35-37a, 38, 40.
2. What is the surprise in v37b? How does it describe Jesus?
3. Why does Peter ask his question in v41?

READ LUKE 12:42-48

Fill out the comparison.

Person	Description	Result
Faithful manager-servant	v42-43	v44
Unfaithful manager-servant	v45	v46
Unfaithful servant	v47	v47
Ignorant servant	v48a	v48a

4. In the original context, who do you think Jesus is describing?

5. What is Jesus' overall conclusion? (v48b) How does this answer Peter's question (v41)?

REFLECT

- How does v37b make you feel about Jesus?
- How should we live now, before our master returns, and be “dressed ready for service”?
- *“Resolved, never to do anything which I should be afraid to do if I expected it would not be above any hour before I should hear the last trump.”*

(The Works of Jonathan Edwards, Vol 1, p21).

In light of the study, rewrite this quote in your own words.

- In our context, how do we apply v48b? Are there different levels of judgement?

PRAY

Study 8 - Luke 12:49-59

The master's servants must be ready for the master's return, and will be judged according to what they have been entrusted with (v35-48). Now Jesus continues the theme of judgement, which will ultimately be experienced by him (v50).

GETTING STARTED

Did Jesus come to earth to bring peace or division?

READ LUKE 12:49-53

1. What's the 'fire' that Jesus has come to bring on earth? (v49)

3:9, 16-17

9:54

16:24

17:29

12:28, 51-53

2. What is the 'baptism' that Jesus must undergo? (v50) Why must he complete it?

4:13

5:35

9:21-22, 44, 51

17:20-25

19:44

3. Has Jesus come to bring peace on earth?

Yes	No
2:14	12:51-53, 19:42
7:50	
8:48	
10:5-6	
24:36	

How do these verses go together?

READ LUKE 12:54-59

4. Why are the crowds called 'hypocrites'? (v54-56)

5. Who is the 'adversary' in v58? Why is being reconciled so important? (v57-59, 8-10, 46; 2 Cor 5:17-21)

REFLECT

- What are examples of v52-53? (eg 8:19-21)

- How do we navigate family relationships with unbelievers in a godly way? (1 Pet 3:2, 1 Cor 7:12-16)

- Applying v58 more broadly, how important is reconciliation in the Christian life? (1 Cor 6:1-8; Col 3:13, Phil 3:15-4:3)

PRAYER

