

A series of thin, black, intersecting lines forming various geometric shapes, including triangles and polygons, scattered across the upper left portion of the image.

The gospel according to

LUKE

A message of mercy to the marginalized

MAJOR THEMES IN LUKE'S GOSPEL:

1. **Role reversals: 1:52-53; 6:20-26; 13:30; 14:11; 18:14**
 - Outcasts are loved by God: the poor, tax collectors, sinners, women, Samaritans, & even the Gentiles are exalted above the rich, proud, & powerful.
2. **The dangers of wealth: 8:14; 12:13-34; 16:10-13, 19-31; 18:18-30; *it can choke out your faith***
 - Jesus is constantly warning about power & wealth & commanding the rich to give what they have to the poor.
3. **Prayer: 3:21; 5:16; 6:12, 28; 9:18, 28-29; 10:1-2; 11:1-4; 18:1-8; 22:32, 39-46; 23:34, 46**
 - Jesus prays at every major point of His ministry!
4. **The Holy Spirit: 1:15-17, 35, 67; 2:25-27; 3:16, 22; 4:1, 14, 18; 5:17; 11:13; 12:10-12; 24:49;**
 - Luke begins & ends with the power of the Holy Spirit & worship at the temple. He is central to Jesus' ministry & promises.
5. **Salvation: 1:5-25, 26-2:38; 4:18-21; 5:30-32; 10:16-20; 19:10; 22:41-42; 24:44-47**
 - Jesus being the Savior is emphasized heavily, it's His mission.

LUKE'S GOSPEL OVERVIEW

1-3

THE LORD'S ARRIVAL



1-2

THE LORD'S BIRTH



3

THE LORD'S PREPARATION

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THE LORD'S MISSION IN GALILEE

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THE LORD'S MISSION TOWARDS JERUSALEM

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THE LORD'S MISSION IN JERUSALEM



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THE LORD'S ENTRY



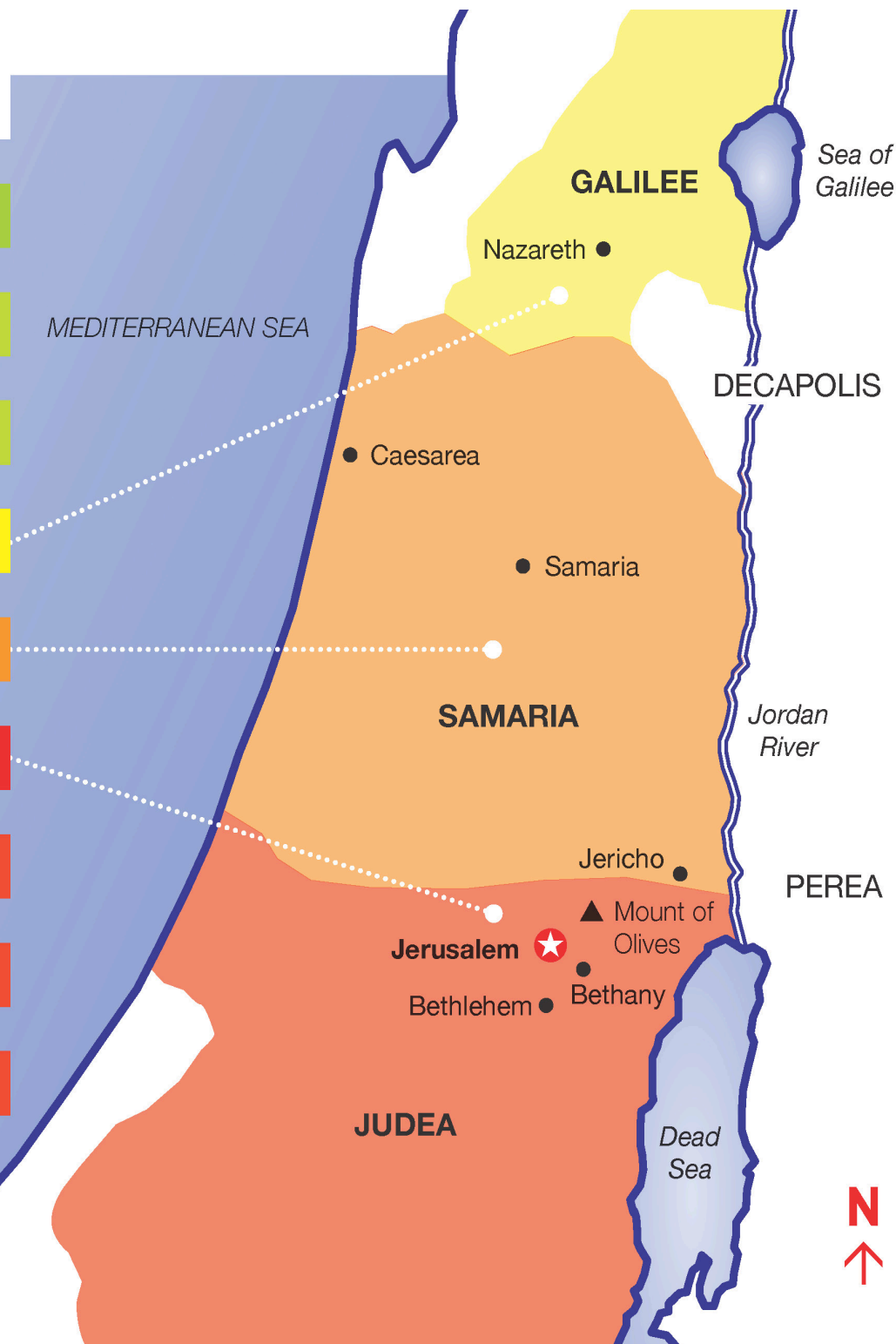
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THE LORD'S SUFFERING



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THE LORD'S RISING



On a Sabbath, he passed through the grainfields. His disciples were picking heads of grain, rubbing them in their hands, and eating them. ² But some of the Pharisees said, “Why are you doing what is not lawful on the Sabbath?” ³ Jesus answered them, “Haven’t you read what David and those who were with him did when he was hungry—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? He even gave some to those who were with him.” ⁵ Then he told them, “The Son of Man is Lord of the Sabbath.”

Luke 6:1-5; cf. Ex. 20:8-11; Lev. 25:4-9; 1 Sam. 21:1-6

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⁶ **On another Sabbath** he entered the synagogue and was teaching. A man was there whose right hand was shriveled. ⁷ *The scribes and Pharisees were watching him closely*, to see **if he would heal on the Sabbath, so that they could find a charge against him**. ⁸ But he knew their thoughts and told the man with the shriveled hand, “Get up and stand here.” So he got up and stood there. ⁹ Then Jesus said to them, **“I ask you: Is it lawful to do good on the Sabbath or to do evil, to save life or to destroy it?”** ¹⁰ After looking around at them all, he told him, “Stretch out your hand.” He did, and his hand was restored. ¹¹ They, however, were filled with rage and started discussing with one another what they might do to Jesus.

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Luke 6:6-11; cf. Ex. 20:8-11

What are some takeaways from Jesus's actions & words on the Sabbath in Luke 6:1-11?

- Jesus claims to be the King (v5; cf. Dan. 7:13-14) and therefore has authority over the Sabbath (cf. Ex. 20:8-11).
- God's heart behind the Law/Sabbath was for humanity's good (v9; cf. Mrk. 2:27; Gal. 6:10), not for burdens.
- Jesus prioritizes mercy over rigid legalism (vv1-4). *Btw it is just as liberal to add to God's word as it is to take away.*
- Jesus links rest with restoration (vv10-11; cf. Ex. 20:8-11; Matt. 11:28-30; 2 Cor. 5:17; Heb. 4:9-11; Rev. 21-22:4).
- Jesus is courageous despite open hostility (vv10-11).

¹² During those days he went out to the mountain to pray and spent all night in prayer to God. ¹³ When daylight came, he summoned his disciples, and he chose twelve of them, whom he also named apostles: ¹⁴ Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; ¹⁵ Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; ¹⁶ Judas the son of James, and Judas Iscariot, who became a traitor. (Lk. 6:12-16)

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Q: What stands out about the 12 men that Jesus chose?

- Lots of fishermen (“blue-collar” workers today cf. Acts 4:13)
- Rich & poor called: a Roman beneficiary & a Roman enemy
- Seems like a new Israel (12 tribes) that hints at a new covenant

¹⁷ After coming down with them, he stood on a level place (cf. Mtt. 5:1) with a large crowd of his disciples and a great number of people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. ¹⁸ They came to hear him and to be healed of their diseases; and those tormented by unclean spirits were made well. ¹⁹ The whole crowd was trying to touch him, because power was coming out from him and healing them all.

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Luke 6:17-19

²⁰ Then looking up at his disciples, he said:

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

²¹ **Blessed** are you who are hungry now,
because you will be filled.

Blessed are you who weep now,
because you will laugh.

²² **Blessed** are you when people hate you,
when they exclude you, insult you,
and slander your name as evil
because of the Son of Man.

²³ “Rejoice in that day and leap for joy. Take note—your
reward is great in heaven, for this is the way their
ancestors used to treat the prophets.

²⁴ But **woe** to you who are rich,
for you have received your comfort.

²⁵ **Woe** to you who are now full,
for you will be hungry.

Woe to you who are now laughing,
for you will mourn and weep.

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Luke 6:20-26 Highlights cf. Matt. 5:1-12

- Jesus sounds like Moses in Lev. 26 & Deut. 28 with “blessings” for obedience & “curses” for disobedience
- The disciple of Jesus will experience Jesus’s own trials & triumphs
- Subverted expectations & role reversals: blessed vs. woe; poor vs. rich; hungry vs. full; when people hate you vs. when all people speak well of you
- Blessings come to suffering disciples of Christ, both right now & even more in eternity
- Being a shrewd, worldly person has “reward” only right now & it ends in hunger/mourning/weeping in eternity

²⁷ “But I say to you who listen: **Love your enemies, do what is good to those who hate you,** ²⁸ **bless those who curse you, pray for those who mistreat you.** ²⁹ If anyone hits you on the cheek, offer the other also. And if anyone takes away your coat, don’t hold back your shirt either. ³⁰ Give to everyone who asks you, and from someone who takes your things, don’t ask for them back. ³¹ Just as you want others to do for you, do the same for them. ³² If you love those who love you, what credit is that to you? Even sinners love those who love them. ³³ If you do what is good to those who are good to you, what credit is that to you? Even sinners do that. ³⁴ And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners to be repaid in full. ³⁵ But love your enemies, do what is good, and lend, expecting nothing in return. Then your reward will be great, and you will be children of the Most High. For he is gracious to the ungrateful and evil. ³⁶ Be merciful, just as your Father also is merciful.

Luke 6:27-36 cf. Matt. 5:38-48; 7:12

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³⁷ “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.” ³⁸ Give, and it will be given to you; a good measure—pressed down, shaken together, and running over—will be poured into your lap. For with the measure you use, it will be measured back to you.” ³⁹ He also told them a parable: “Can the blind guide the blind? Won’t they both fall into a pit? ⁴⁰ A disciple is not above his teacher, but everyone who is fully trained will be like his teacher. ⁴¹ “Why do you look at the splinter in your brother’s eye, but don’t notice the beam of wood in your own eye? ⁴² Or how can you say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ when you yourself don’t see the beam of wood in your eye? Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take out the splinter in your brother’s eye.

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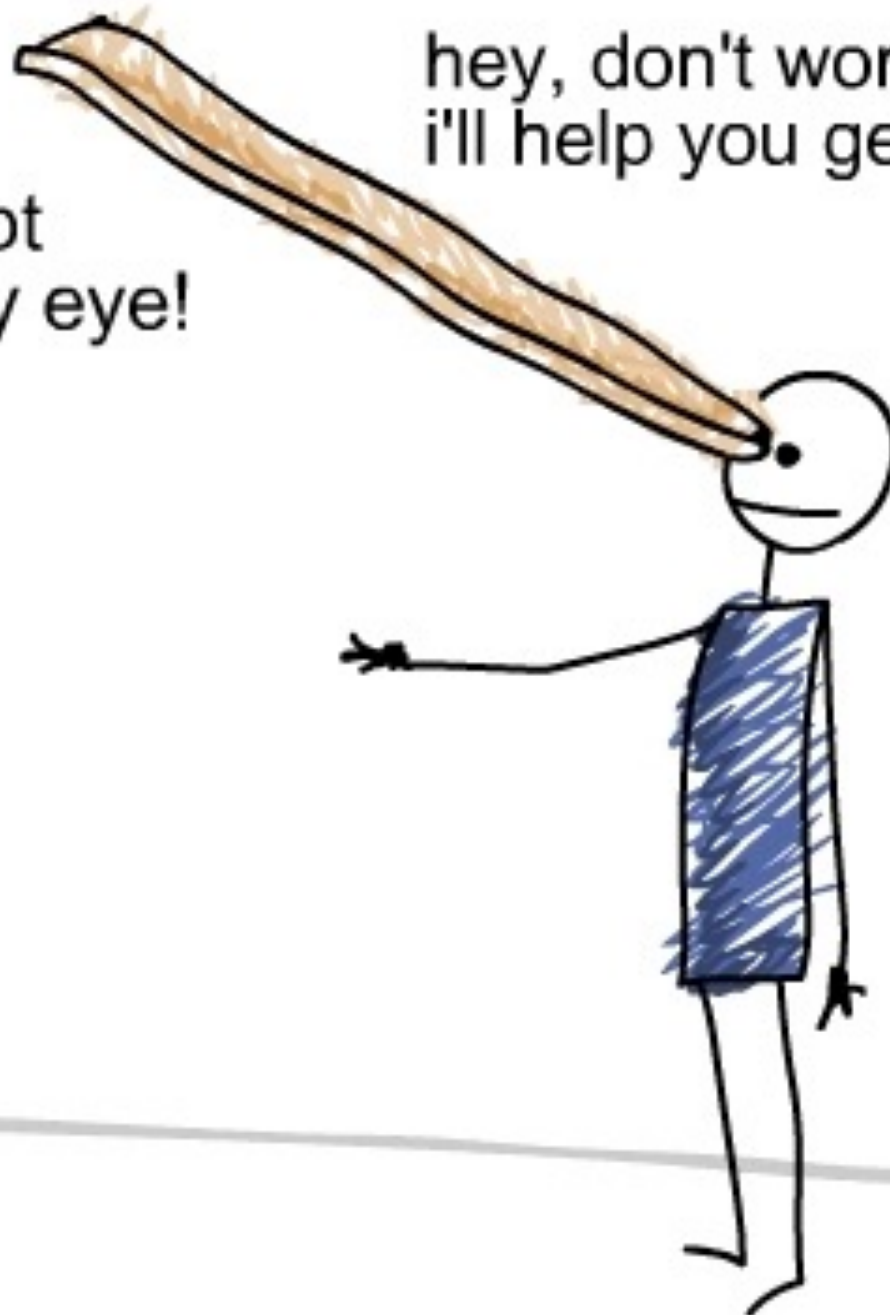
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dude, i think i got
something in my eye!



hey, don't worry.
i'll help you get it out!





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Godly judgment heals your brother

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⁴³ “A good tree doesn’t produce bad fruit; on the other hand, a bad tree doesn’t produce good fruit.
⁴⁴ For each tree is known by its own fruit. Figs aren’t gathered from thornbushes, or grapes picked from a **bramble bush**. ⁴⁵ A good person produces good out of the good stored up in his heart. An evil person produces evil out of the evil stored up in his heart, for his mouth speaks from the overflow of the heart. (**Luke 6:43-45**; cf. Matt. 7:15-20)

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- We cannot excuse ourselves by saying “God looks at the heart” when our fruit is rotten because that means our heart is the actual problem.

⁴⁶ “Why do you call me ‘Lord, Lord,’ and don’t do the things I say? ⁴⁷ I will show you what someone is like who comes to me, hears my words, and acts on them: ⁴⁸ He is like a man building a house, who dug deep and laid the foundation on the rock. When the flood came, the river crashed against that house and couldn’t shake it, because it was well built. ⁴⁹ But the one who hears and does not act is like a man who built a house on the ground without a foundation. The river crashed against it, and immediately it collapsed. And the destruction of that house was great.” (Luke 6:46-49; cf. Mtt. 7:21-27)

- Confessing that Jesus is Lord is meaningless without obedience

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- The difference between a life that can withstand storms and one that cannot depends not just on whether one comes to Christ and hears his words but also whether one **acts** on his teachings.

- (CSB Study Bible)