

Luke 1_1-4 Intro.mp3

Generated on: 2026-06-13 23:11 UTC

(gentle music) - So open your Bibles to the Gospel of [Luke](#).

Can you take the light setting up to the teaching please?

And let's dismiss a middle school.

You guys are welcome to go back to your area for study and Gabriel will be back again here when we go into our time of communion.

It is the first Sunday of the month.

Always a very special time.

And if you're not aware back by the cross, there's communion there as well.

So if you feel led throughout the month during a worship time to go back there, you're welcome to do that.

If you'd like to do it more than just the corporate time that we do a monthly basis.

So guys, I'm really excited for this new study.

As you guys know, and if you're not familiar with Calvary Chapel, our approach to God's Word is verse by verse exposition of the entire Bible.

And the goal is to see the context of God's Word, the who, who is speaking, primarily obviously, it's always the Lord, but who is he speaking through, who is the audience initially, then the why, what, when, where, and how, all of those things.

Because you know what, a lot of people will take verses out of context in God's Word.

And that's not a good thing.

And by the way, there's accountability for that.

And those of us who have been given the privilege to teach God's Word, we also understand that there is the consequences if we miss handling God's Word, we're to rightly divide, rightly handle God's Word, and to do or do diligence in study and preparation.

And I can tell you guys that those of us who are Calvary pastors, we make sure we're focused on teaching God's Word consistently, correctly, and pour ourselves into the teaching.

And I for one, I'm not a guy that's going to use AI for anything.

I sit my butt down in the desk, and I get in God's Word, and I prepared about 10 hours, at least, for one Sunday morning.

Because I better know what I'm talking about, right?

Because God's going to hold me accountable.

By the way, you deserve to get God's Word in context, right?

And that's our prayers.

We get into the study today, into the gospel of [Luke](#), that the Lord will speak your hearts in a powerful way.

And this is going to be really, really special.

So let's jump into the first four verses.

This is where we'll set our foundation for the study.

And today is an introduction, really, to the gospel of [Luke](#).

So right off the bat, we find this.

The [Luke](#) was inspired by the Holy Spirit when he says, "Inasmuch, as many have taken in hand to set in order a narrative of those things, which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the Word, delivered them to us.

It seemed good to me also having had perfect understanding of all things from the very first, to write to you an orderly account most excellent theophilus, that you may know the certainty of those things in which you were instructed to pray.

Father, as we begin this time in the Word, as we begin this journey, setting this foundational study in the book of [Luke](#).

Lord, that's the goal, the reality is that we can understand that there is an absolute certainty of the truth of your Word.

And that's what [Luke](#) sets out to do here, Lord, is to communicate that truth to us.

So we pray as we set a foundation today that it's a sure and a solid foundation.

Jesus, we know that you are the rock of our salvation, for sure, but we want to make sure that we have a solid foundation to launch this study from.

So Holy Spirit, lead us in all truth as Jesus said you would.

Lord, meet every person right where they're at this morning.

You know the hearts of every person in this room.

And Lord, we just pray that you would take your living and active Word and meet us all where we're at, that we would be willing participants with what you want to do in our hearts and lives.

You'd Lord, we know it's amazing how you do speak to our hearts to your Word.

So today, we know that this just to be an academic exercise or something related just to the knowledge of what your Word says, but you're living Word accomplished what you would intend to do in our hearts today.

So just be with us now, Lord, all those in the room, Lord, those who are watching around the world, it's amazing to know that as we can see the traffic that we have people from Iran, we have people from China, and India, and Australia, and Canada, just all around the world, Lord, and around our country who join us for our services.

And we pray that you would speak to their hearts as well.

Just minister to them.

Let them know that they're loved and Father anybody that's joining us online.

Just be thankful that they can be a part of it as well.

And Father, we do pray for the many who are traveling today.

Lord, we know with summertime, that's a part of it and we know our group will be coming back later today from their trip to grand junction.

We pray that you keep them safe and get them back safely as well.

And again, Lord, we're thankful for the privilege of giving us this time in your Word.

And we pray all this Father.

And a matchless and awesome name of our Lord our God or Savior our King Jesus.

Amen.

Amen, guys.

So the gospel of [Luke](#), so how many gospels are there?

Good.

Does somebody go five or three?

No, there are four gospels, right?

And we've had the privilege to go through these potholes these passages verse by verse.

And I'm excited to jump into [Luke](#) because each one of the gospels are unique.

Interestingly, the first three, just a little background in a refresher.

The first three, [Matthew](#), [Mark](#), and [Luke](#) are called the synoptic gospels.

Is that a word you've heard before?

Maybe that's new to you.

But the word synoptic comes from the Greek, Sunigugae, so soon is basically a synergy.

That's the foundational reality.

And an optic means to what?

To see.

So those three gospels, [Matthew](#), [Mark](#), and [Luke](#), together see the life and the ministry of Jesus Christ, but from three unique perspectives.

There are some who are critics of God's word who say they contradict each other and this and that.

If they've done their homework, they know that they don't.

They compliment each other.

But here's the interesting thing.

I mentioned this before, just as an example.

So we have a lot of people in our fellowship who are in law enforcement.

And here's the reality.

If they've come to a situation, they've been called, for example, that there's been an accident down on Main Street.

So they go down to that accident.

And then you need to go around and look and talk to what the eyewitnesses, the people who saw the events.

So what they're going to do is talk to all the people.

And all the people there probably saw those accident from what different perspectives.

One was over here, one was over here, one was over here.

They all see details that maybe the other person didn't see.

And that's part of it.

They work together.

But the amazing thing about it is that God inspired each gospel for reason to reach people groups.

For instance, we know that [Matthew](#), there's a lot of Jewish context to that.

Why?

Because it's about Jesus being the Jewish Messiah.

And the Lord wanted the people to have that background to understand that Jesus is their Messiah.

And so it helps them to get that to understand that he's exactly that.

He's the Yeshua, Hama-shaykh, Jesus, the Messiah.

So that you see a lot of Jewishness from that.

Then you have [Mark](#), the shortest of the gospels.

And the reason it is for that is because it really doesn't focus so much on the teaching as it does the activity of Jesus' ministry.

It's an action pact.

So if you like action-packed movies, you might like [Mark](#) because it's about the miracles.

It's about the things that Jesus did.

And that particular book is written to appeal to people from the Roman culture initially.

So if you're a getter-done kind of person still today, that might appeal to you because it's about the action.

It's about the activity in Jesus' ministry.

Then we come to [Luke](#), right?

And [Luke](#) is written uniquely to appeal to people initially from a Greek culture.

So the Greeks were known for being philosophical, right?

They were high thinkers.

And you see some amazing depth here in the gospel of [Luke](#) that helps to appeal to people who have that kind of a mindset that like to go deep.

And again, initially would have appealed to people of the Greek culture in that day and age.

But also the gospel of [Luke](#) reaches out to the Gentiles.

Is Gentile centric to help them understand that Jesus the Messiah loves entire mankind and wants every person, right?

To know him as Lord and Savior.

It's very, very powerful and I'm excited about it.

And of course, by the way, the gospel of [John](#) is not a synoptic.

The gospel of [John](#) is unique in that it is all about Jesus being God, his deity.

So it's unique in that sense.

And we've gone through the gospel of [John](#) verse by verse and what an amazing journey that was to do that.

So we're excited to jump into this book and to open it up.

And I want to set the foundation again a little bit more today by going to a few different places.

Let's go to [Acts](#) chapter one.

So as you turned to [Acts](#) chapter one, a question for you.

How many books did [Luke](#) write in the New Testament?

Uno, dos, trees?

Two, right?

So the interesting thing is, and Chuck Missler, a lot of you are familiar with Chuck.

One a wonderful guy.

He's been at the home with the Lord for several years now.

He would always refer to the book of Acts as a second book of [LukeActs](#) as a second book of Luke.

Why?

Because [Luke](#) penned the gospel and he penned the book of [Acts](#).

But we see a very similar beginning to the book of [Acts](#).

Look what he says in verse one.

Find this next chapter one.

The former account, I made Otheophilus.

So we saw that guy's name, right?

That person alluded to in [Luke](#) chapter one.

We'll see him again, of course.

So the former account, I made Otheophilus of all that Jesus began to do and to teach, until the day in which he was taken up after he, through the Holy Spirit, had given commandments to the apostles whom he had chosen, to whom he also presented himself alive after his suffering by many infallible proofs being seen by them during 40 days and speaking of the things pertaining to the kingdom of God.

So the reason that I come here is not only did [Luke](#) write this, but that initial beginning, because he sets out the purpose like we see back in [Luke](#) and we're obviously gonna dive into that more, about the reality of communicating the God's word is something you can depend on.

It is factual.

There are overwhelming evidences that attest to what happened in the gospel of [Luke](#) and in the book of [Acts](#).

And by the way, the Bible, you've noticed, and if you're new to our fellowship, I never use the term stories when we study God's word.

And I'm not getting on those who might call it that, but you know what, Disney fairy tales are stories.

These are accounts, historical accounts with real people in real places and the evidence for that is overwhelming.

It's amazing.

We wanna have a confidence, right?

Then we sit down to God's word, to either look at it devotionally, God just speak to my heart, or we study it, we wanna really get into it, that we can know that what we're studying is truly the word of God that he inspired, and that he also has preserved and has been in that place of directing and super-intending over the years.

He gave the prophecy, but do that.

So I love how he starts this off as well.

And you have theophilus mentioned here as well.

When we get back into [Luke](#), we'll talk about that a little bit more.

But since we're setting a foundation here, go with me to second Peter as well.

Talking about the reliability of God's word.

In second Peter, we're gonna jump into chapter one to begin with, and I think you'll see the powerful reason for all this and setting the foundational realities for us in this.

The right off the bat, in chapter one of second Peter, let's pick it up in verse two, a common salutation or greeting would say this, grace and peace be multiplied.

Now instead of saying added, he multiplies.

Multiplication is a lot bigger, right?

It's a lot better.

So grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

Also that word and also, I mean also of Jesus our Lord.

As his divine power, who's divine power?

Jesus, that's the context.

As his divine power has given to us, he's talking about believers who have relationship with him, that his divine power is given to us all things, nothing lacking, all things that pertain to what life.

The lives that we live and godliness, living our lives in a godly and a righteous fashion, right?

It's nothing we can do in and of ourselves.

It has to be something that God equips us and enables us to do with the empowerment of the Holy Spirit.

He's saying that, that by the divine power of the Lord, that we can live the life that he's called us to, and we can live it in a godly fashion when we seek him and we surrender to him.

And it says also that through the knowledge of who, capitalize him, who's this?

Jesus, that's the context.

Now, he goes on to say this, through the knowledge of him who called us by glory and virtue, by which we have been given to us exceedingly great and precious promises that through these, you may be partakers, now this is interesting of the divine nature, having escaped the corruption that is in the world through lust.

When he says being partakers and this divine, amazing promise is that when we accept Jesus Christ as Lord and Savior, we are born again by the spirit of the living god of Jesus said to Nicodemus, [John](#) 3, 3.

Remember that?

He told Nicodemus, truly, truly, I tell you, you must be born again.

Or you will not see the kingdom of God.

So the terminology that he uses talking to Nicodemus is you must be good not oh another, born from above, meaning born of the spirit, born of God.

And so to be a partaker of the divine nature doesn't mean that you and I have potential for exaltation or godhood or that we ourselves are a little bit god.

'Cause you know what, there are people who believe that and people who teach that.

The Kenneth Copeland's and other face systems that will teach that we have deity.

No, here's the amazing truth though, in the moment that we're born again and the Holy Spirit gives our spirit life.

God, the Holy Spirit takes up residence in us and that's how we're partakers of the divine nature of God as he and dwells us.

Paul told the church in Corinth.
Do you not actually ask them?
Do you not know?
Do you remember what the verse says?
That you are the temple of the Holy Spirit.
The Holy Spirit indwells us.
Does that blow your mind?
If you're born again, the Holy Spirit indwells you.
By the way, folks, if you're here today and you don't know Jesus yet, if you have not passed from death to life spiritually, the Holy Spirit does not indwell you and you do not have eternal life.
Jesus came to seeking to save the lost, right?
Bottom line is this is all about people coming to know Jesus first and foremost.
Knowing you have an eternity with him and it's settled that you have eternal life, but then once you come into that saving relationship with him that we grow in the grace and knowledge of Jesus, right?
That we're on this journey of discipleship, following him and learning and growing and that's why we get in God's word every week and I pray that you do that individually on a regular basis as well.
And then if we jump down in chapter one, let's pick it up in verse 15.
Peter says this, "Moreover, I will be careful to ensure that you always have a reminder of those things after my deceased 'cause he's going to pass away.
" For we did not follow cunningly devised fables when we made known to you the power and the coming, the parousia of our Lord Jesus Christ, but were I witnesses of His majesty, make note of that.
Again, what we're gonna see back with [Luke](#) is he talks about basically interacting with people who were I witnesses.
So this is an interesting thing.
[Luke](#) was not one of the 12 apostles, right?
He wasn't one of those main initial eyewitnesses.
But what he does is he spends a lot of time tracing out and researching and talking to people who were eyewitnesses to get accurate information that he would then pen because the Holy Spirit was him, inspiring him.
Do you notice he said, "Look, we didn't make up things.
These are fables.
These are Disney cartoons.
" By the way, the world is filled with religious systems that have things that they promote that say they're from God when they are not.
And how do we know that because when they're put under the scrutiny or the microscope of whether historically accurate or theologically accurate, they fall apart.
The Bible alone we can trust.
In fact, as we continue, it says this, Peter talking about being an eyewitness.
Do you think [Luke](#) had a little conversation with Peter about what he witnessed?
Absolutely.
You bet he did.
So Peter is sharing here himself about that.
Be an eyewitness.
Let's pick it up in verse 17.
"For he receives speaking of Jesus from God the Father, honor and glory when such a voice came to him from the excellent glory.
This is my beloved son in whom I am well pleased.
So he's describing a situation where Jesus was glorified in front of Peter, [James](#) and [John](#).
" Many believe that was up Mount Hermone in northern Israel.
And so they see Jesus going into this exalted state if you will, they see the glory of him shining forth because he is God, the second person of the Trinity.
And he's talking to Moses and Elijah.
They were eyewitnesses of that.
And that's what he's talking about.
He goes on to say this in verse 18, and we heard this voice which came from heaven when we were with him on the holy mountain.
So the transfiguration.
Listen to this.
Verse 19, "And so we have the prophetic word confirmed.

What prophecy about Messiah and who he would be?
Because Messiah, it's understood, it would be God coming the flesh.
" Remember [Matthew](#) chapter one, when Gabriel tells Mary and Joseph that their boy would be Emmanuel, God with us.
That's the truth.
It wasn't, hey, God's with us.
He's on our side.
No, literally, God would take upon flesh, [John](#) 1:14, and would what?
Well among humanity.
That's who Jesus Christ is.
So he's relating to that truth.
And we got to see Jesus is what Peter's talking about.
We saw the confirmation of the prophecies.
And so we have the prophetic word confirmed, which you do well to heed, right?
So pay attention to as a light, a spiritual light that shines in a dark place until the day dawns and the morning star rises in your hearts.
Verse 20 says, "Knowing this first, that no prophecy, prophet, O, of scripture is of any private interpretation.
So nobody comes along and determines what it says in and of themselves.
" That's how people get in trouble.
There is a context to God's word.
And the bottom line is if you've studied God's word out and you understand what the initial context is, you'll also know when somebody comes along and takes that verse out of context, you'll go, "Wait a minute, red flag.
" What you just said about that verse, you've twisted it.
That is not the context of that passage.
That's why it's so important to study God's word for its context, amen?
So we want to be diligent students of God's word and that's what he's saying.
So no private interpretation, God gave it for clarity for a group.
Now look what it says, this is important.
Thinking about [Luke](#).
Thinking about every book in the Bible, Genesis to [Revelation](#) Genesis to Revelation says, "For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.
" So the word of God, the Bible, Genesis to [Revelation](#) Genesis to Revelation was penned over 1600 year period.
There were 40 men that God used, but make no mistake.
Even though they were uniquely who they were and even in [Luke](#) we see that dynamic, God used the uniqueness of who they were in their backgrounds.
They were the instruments, but guess what?
The Holy Spirit is the one who authored the Bible.
Very clearly, holy men of God spoke as they were moved who and how by the Holy Spirit.
It's an article terminology by the way here in verse 21.
When it talks about them being moved, think about a boat that's out on the lake, if you've ever been to Israel, it's an amazing experience.
Think about being out on the Galilee and you're in a boat that has the sail.
So when the wind would blow into the sails and move the boat, it's the same nautical term.
So it's basically saying, look, when the Holy Spirit would move in a powerful way and would use this person as an instrument, they would be moved and moved along by the Holy Spirit to pen the truth of God's word.
And again, this is important.
The reason we're going through this is to understand again when we see the depth of [Luke](#)'s study and the depth of his research and the length that he went to communicate it, it was spirit led for one thing.
So let's go down to chapter three now in second Peter.
We're gonna read the first two verses here.
He says, beloved, I now write to you the second epistle, right, second Peter, second letter.
In both of which, I stir up your pure minds by a way of reminder.
So sometimes when we go through these things and we repeat a few of these things, again, do you think it's good to be reminded sometimes?
Absolutely.

There's consistency in God's word and he goes on to say in verse two, that you may be mindful of the words which were spoken before by the Holy prophets from the Tenak, the Old Testament, and of the command of us, this is Peter who was an apostle, the apostles of the Lord and Savior.

Who is that?

Jesus.

Lord Kurios and Savior Sotterre, he is the Lord our Savior.

So guys, understanding that we can trust God's word is very, very important.

How many of you remember a Muslim man who became a believer in Jesus Christ who was an apologist for Islam?

His name was Nebel Kureshi.

How many of you remember Nebel?

He got cancer and he went to be with the Lord some time ago.

He was a young, passionate Muslim man who loved to try to refute any other religions but Islam.

And so one of his things he would do was he'd say, now, there are a lot of contradictions in the Bible and you can't trust this and you'll over 2,000 years then how can I be accurate, right?

I mean, you've got translations into different languages, you've got different translations and stuff.

So how does that even work?

So it was interesting he was having a conversation with a very learned Christian and he was trying to convince this Christian that what he believed was inaccurate.

There's no way you could depend on God's word.

And while they're having their dialogue, Nebel has a conversation, he gets a call from his mother and he has a conversation with her in his native tongue.

So his argument, by the way, has been to this Christian guy, well, you translate from one language to another, you're going to lose something.

So I think it was a God thing that he set up that phone call between Nebel and his mom because when he was done, because he just tried to argue that point that you're going to lose something in translation.

And so when he comes back, the guy he's talking to, it's like, hey, Nebel, I couldn't help but notice you were just talking to your mother.

And you were talking to her in your native tongue, not in English.

And you actually came back because Nebel talks about how the guy came back and he shared with the guy, Nebel did with the guy about his conversation, talking to his mom.

And so the guy said, so let me ask you a question.

When you were talking to your mother, were you talking to her in English?

She said, no.

What language?

Your native language, right?

Yeah.

So when you came to tell me in English, what you talked about with your mother, was that a mis-translation of what you said to your mom in your native language?

He said, no.

It's just a different language, but he communicated the same content.

And you know what?

That rocked Nebel Kureshi.

And then the guy began to tell him, do you realize we have over 5,000 complete manuscripts of the New Testament dating back to early church history?

That we have 10,000-- over 10,000 translations from Greek into Latin.

And then from Latin, ultimately, to German and into English.

Total, we have over 25,000 manuscripts or partial manuscripts of God's Word.

There's nothing in this world that even remotely comes close to that.

And they're accurate, even in the early church, in the early church history, what we call the early church leaders or fathers.

They quoted the New Testament so many times that you can put together the entire New Testament just from the quotes and the writings of early church fathers.

And what they wrote then by inspiration to Holy Spirit is what we read now.

There are some different translations in that.

For example, we speak-- and we teach out of the new King [James](#).

There's the King [James](#), obviously, from 1603 to 1611.

Some of the modern translations, "Night and Loan of the Translation," modern English, like you and I talk now.

Because sometimes there can be some archaic terminologies.
 And every now again, I will go ahead and point that stuff out if we find a place that we're studying that comes up a little bit difficult to understand.
 But the bottom line is, God has preserved His Word.
 First, He inspired it by the Holy Spirit.
 He used these people.
 And we can trust it.
 If you don't believe me, do your homework.
 The overwhelming evidence is there, folks.
 God does not want you or I to have a blind faith.
 He doesn't want us to take what we believe simply because we feel that way.
 Do you know you can get 10 believers from multiple face systems all in a room?
 And if they're really committed to what they believe, guess what?
 Each and every one of them has an emotional connection or believes emotionally that this is true, or they wouldn't do it.
 For example, people who are part of Islam that believe Islam enough that they take it literally are willing to what?
 Blow themselves up.
 Do you think they had an emotion and a feeling that they what they believed was true?
 Or they wouldn't do that?
 Yes.
 So you can have an emotional thing.
 A lot of people believe there's a testimony from that.
 But guess what?
 If you don't believe in the truth that's evidentiary, then it's just an emotional thing.
 We don't have to depend on our emotions.
 In fact, God says in [Jeremiah](#) 17 that the heart is deceitful and desperately wicked above all things.
 And only God knows it, right?
 But we can depend on God's word and context.
 And that's so important.
 That's what I'm helping you to understand today as a foundational study jumping into gospel of [Luke](#) because he was so meticulous and so scholarly and everything that he did in preparing this, he'll be amazed by it.
 So let's pick it up here towards the end of [2 Peter](#) 3.
 And the reason I want to point these verses out because one of those is really going to pop to you as well.
 So it's the conclusion of this letter, like of verse 14, he says, "Peter says, 'Therefore, beloved, if you're a believer in Jesus, that's how God sees you.
 He loves you more than you could ever comprehend.
 And by the way, his brothers and sisters in Christ were too loved and encouraged each other.
 Isn't it Jesus who said that the world will know that we are truly his committed disciples because of our love for each other?
 That is genuine.
 Therefore, beloved, looking forward to these things.
 By the way, coming up to this, he's talking prophetically leading into this about things even still to happen in the future about Jesus' return.
 Looking forward to these things.
 You looking forward to Jesus coming back?
 Let's do this, right?
 The fact of the matter is he's coming.
 He said he was the timing.
 That's the issue.
 We can't know the doubt over the day, but Jesus did say we should know the times in the seasons, folks.
 Israel being regathered in May 14, 1948.
 That is the Lynch Pinn prophecy that lets us know we're in the end times.
 And we're watching things increase with frequency and intensity.
 It's amazing.
 So he goes on again to say, "Therefore, beloved, looking forward to these things, be diligent, be focused, to be found, by him, that's Jesus, in peace, in relationship with him without spot and blameless.
 So the only way we can be without spot and blameless is if we've been cleansed by the blood of the

lamb.

And there we're in him.

And we're in him, we have peace.

We're no longer enmity with him because sin puts us in that place, but the mama we're born again, and Holy Spirit and dwells us, we have peace, by the way, with the Prince of Peace.

Amen?

And he is also Yahweh Shalom, the Lord, our peace.

So he said in verse 15, and consider that the long suffering or patience of our Lord is what salvation?

God wants people to get say, "We see earlier in chapter three, "that it says that God is not willing, "that any should perish, "because there are those who are saying, "where is the promise of his coming?"

" And they're mocking believers, by the way, interestingly enough, earlier in chapter three, it's other believers mocking other believers who believe that Jesus is gonna come back.

Where's the promise of his coming?

You guys, that's all pie in the sky.

You know what?

There are a lot of Christians today who tell believers who believe Jesus are coming back that you're nuts.

And they're pretty demonstrative about it.

There's a lot of venom out there, unfortunately from Christians who don't believe in Jesus the second coming, literally, to those who do believe and believe it's pre-tribulation and pre-millennial.

So he's talking about the Lord bringing what?

Salvation, rescue, eternal life.

But also there is going to be the rescue of the harpazo, the catching up as well.

So also, as also our beloved brother Paul, according to the wisdom given to him, so talking about Paul's writings being inspired, and he has written to you.

As also in all his apostles, he authenticates Paul's writings, speaking in them of these things in which are some things hard to understand.

He ever studied a little bit from Paul and you go, that's kind of deep, Paul.

Shau.

So he says, look, there's some things, they're a little complicated and complex.

But you know what, that's why you want to be a diligent student God's word to put it into context.

But he says this, which untought, unstable people, twist to their own destruction.

Right?

So if there was something to Paul taught that might be a little difficult to understand, there are those who are unstable and untought who would use it to their advantage, to twist it and communicate something that it wasn't meant to say.

And it says also as they do also the rest of the scriptures, people who pervert and to take God's word out of context.

The last verse of this chapter says, you therefore beloved.

So that would include us again.

This is important.

Since you know this beforehand, beware or less, you also fall from your own stead, as fast as this, be let astray, being let away with the error of the wicked, those who would pervert.

So the next verse, folks, you walk out into the hallway here between the main entries.

You see this verse on the wall because it's what our church is about.

It's all about Jesus.

And since it's all about Jesus, but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

That's what it says in that wall.

Growing in the grace and knowledge of our Lord and Savior Jesus Christ, that's what this is about.

Every time we walk through these doors for any kind of Bible study, we want to go deeper with him personally in our relationship, but we want to continue to grow right in God's word and in his grace.

To him be the glory both now and forever.

Amen.

So I hope this is really helping us as we set this up.

Let's go back now to the gospel of [Luke](#).

As we saw that stuff that sets this up, the foundational elements, the trustworthiness, the reliability of God's word, we're reminded again that [Luke](#) was very scholarly and he's basically called a physician.

We're gonna see that a little bit later on.

But he's the only Gentile that wrote a book in the New Testament.

God used him in a unique way.

So he was a physician and the writing of this book is approximately 60 to 61 AD and there's details about that we'll see as we go through the book.

We know that Paul alluded to [Luke](#) because they were great friends.

In fact, in the book of Acts in chapter 16, we're not gonna have time to jump there today, but as we know [Luke](#) wrote that account all the way through the book of [Luke](#), not the gospel, but the book of [LukeActs](#) in chapter 16, we're not gonna have time to jump there today, but as we know Luke wrote that account all the way through the book of Luke, not the gospel, but the book of Luke.

Second [Luke](#), [Acts](#), that he says they and them.

Now again, it's a very well researched book that he writes, but beginning in chapter 16, you start to see him say, we.

Not only had he penned up that he had learned about, but he actually then joins Paul and Timothy and Syllas on the journeys.

The Paul was on in his missionary journeys.

So we, we, we all the way home, right, to the end of the book.

He is part of that.

In fact, interestingly enough, we know from the book of Acts and even in [GalatiansActs](#) and even in Galatians that Paul had some issues.

Physically, he had some problem, but his eyesight may be malaria.

He had some health problems and they hindered him.

So [Luke](#) being a doctor and he was trained to be a doctor.

In fact, in the book of [Luke](#), he uses terminologies and focuses a lot on things that would have a medical background to them.

So for those of you who have a medical background as we're going through the text, we'll point those out and you will see them.

Because again, [Luke](#), being a physician would see that and he would communicate some unique things relating to the field of medicine.

But he had to be trained.

He probably started out perhaps even in his own, in Tarsus, perhaps, maybe Alexandria.

We do know that be, to be in the place of a physician in the Roman Empire that he would have had to finish up his learning and his education in Rome.

And so we do know that for sure.

But so this guy was a very, very intelligent man, very scholarly in what he did.

So he gave great details in all of this.

So he begins to say, we, in the book of [Acts](#) in chapter 16, you know that he was an eyewitness himself.

He was part of that ministry.

And it might have been that the Lord orchestrated the connection between him and Paul because of Paul's illnesses that he came alongside and began to minister to him.

And then remain with him the rest of the way.

In [2 Timothy](#) chapter four, that's the last writing that we have of Paul.

He talks again about Timothy.

And he talks about others who were faithful.

But he also talks about who [Luke](#), who was there to the end of faithful brother who witnessed and saw all these powerful things.

In [Colossians](#) 4:14, we see this as well.

Joe, can you pull up that verse for us, my brother?

Because there's three different places that we see specifically the name.

So we see in [Colossians](#) 4:14 that it says that [Luke](#), Paul says, the beloved physician and Demas greet you.

So that's part of the conclusion of that book.

But [Luke](#) is cited and it says that he is a physician.

Then we also see this, Philemon.

We just went through Philemon, didn't we?

A few weeks ago.

In Philemon in verse 24, only one chapter.

He talks about those who were part of accompanying him in ministry as he concludes the letter and a salutation or a conclusion, but he's saying these guys want to express their well wishes to you.

As do [Mark](#), Aristarchus, Demas, and [Luke](#), my fellow laborers.

You know, the sad reality is we go to [2 Timothy](#), chapter 4 and verse 11.

That's one I quoted.

He says, now only [Luke](#) is with me.
 We saw earlier right there in [Colossians](#) about Demas.
 And actually we saw in Philimon about Demas.
 By this point, Demas had left.
 He got caught up in the cares of the world and he abandoned following Jesus and serving with Paul.
 What a tragedy, right?
 He says, only [Luke](#) is with me.
 And so this is towards the end of his ministry.
 He's going to talk about having poured out his life in running the race.
 It's so, so important guys.
 So let's go back now to [Luke](#) at the beginning of it.
 We're going to read these four verses again in conclusion, because we're not going to really unpack them today.
 We've set the foundation relating to this.
 And we're really beginning to move forward next week because we're going to see the meticulous nature and the incredibly accurate nature of [Luke's](#) account.
 It's really, really powerful.
 So let this be in your heart and in your mind as we prepare for our study next week.
 It says, in as much as many have taken in hand to set in order a narrative of those things which have been fulfilled among us.
 Just as those who from the beginning were eyewitnesses and ministers of the word delivered them to you and to us.
 It seemed good to me also having had perfect or complete understanding of all the things from the very first to write to you an orderly account most excellent theophilus.
 Like I've verse four again, remember this.
 What a great verse to conclude on.
 That you, so not only theophilus by the way, theophilus is not the guy's name, but it means lover of God.
 They ask God, philosophy, lover, love of.
 So he's a lover of God and he wants also to know that God loves you.
 So do you love the Lord this morning?
 So theophilus could apply to you, couldn't it?
 We'll define a little bit more about this guy next week.
 But it says again that you may know, have an absolute certainty of those things in which you were instructed taught from God's word.
 Isn't that powerful?
 'Cause we wanna know that we can depend on.
 We can trust what we're studying here as God's word and we can.
 So we're gonna transition into taking communion this morning.
 Gabriel's gonna come back up, the worship team's gonna come up.
 So all we're transitioning.
 I want you to close your eyes and open your hearts.
 Let the Lord speak to your heart for some time here.
 Let him just draw you to him.
 These guys are gonna sing this song for communion then Gabriel.
 Again, we'll lead us in communion today.
 Lord, we do pray that as we begin this time that our hearts would be open, that we would have eyes to see and ears to hear learn what your spirit would say to us.
 Lord, it's such an incredibly powerful and wonderful thing that we have the privilege of just being this time in your presence right now.
 So the song is being sung as we join our hearts and worship.
 Please just speak to us, Lord.
 Just draw us closer to you.
 May we have the appreciation that we should for you and your sacrifice for us.
 (gentle music) (gentle music)