



# The Gospel of Luke

Classroom Video Outline

*Taught by*

**Charles Speer**

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In the Residential Program in 2016 at  
Sunset International Bible Institute

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## Notes to the Reader

This outline was created by Charles Speer for use with the video and audio recordings of the “**Gospel of Luke: Life & Teachings of Jesus I**” classroom course taught by him in the Residential Program at Sunset International Bible Institute in 2016.

Things to know about this material:

1. The videos and audio recordings were made in 2016 in the classroom. DVDs and streaming and downloadable versions of the videos are available for purchase at [www.extensionschool.com](http://www.extensionschool.com) under “Video.”
2. The original recordings were of various lengths, from 18 minutes to 1 hour, 30 minutes. As a result, the individual lessons in this outline are shorter or longer to match the recordings.
3. Some small sections of Luke were not covered in the classroom. Therefore, notes in the outline of those sections are also missing. We have tried to note in the text of the outline where sections of Scripture were passed over.
4. Two additional videos were added – #1b and #17b – from a later teaching of this course to replace lost or unrecorded sessions from 2016. This outline does include the instructor’s notes for those two lessons.

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# 1. Introduction to Luke's Gospel & His Purpose Statement

## Luke 1:1-4

### I. THE OVERALL PURPOSE OF STUDYING SCRIPTURE: THE ETERNAL PURPOSES OF GOD.

- A. Saving of the Lost (II Peter 3:9; I Tim. 2:3-4).
- B. Imitating the Person of Christ (Romans 8:29)
- C. Glorifying God (not mentioned in this video) (Eph. 1:6, 12, 14).
- D. Our study of Luke must fit into those purposes, and it does – especially as it helps us see Jesus and be transformed by Him into His likeness.

### II. BACKGROUND OF THE BOOK OF LUKE.

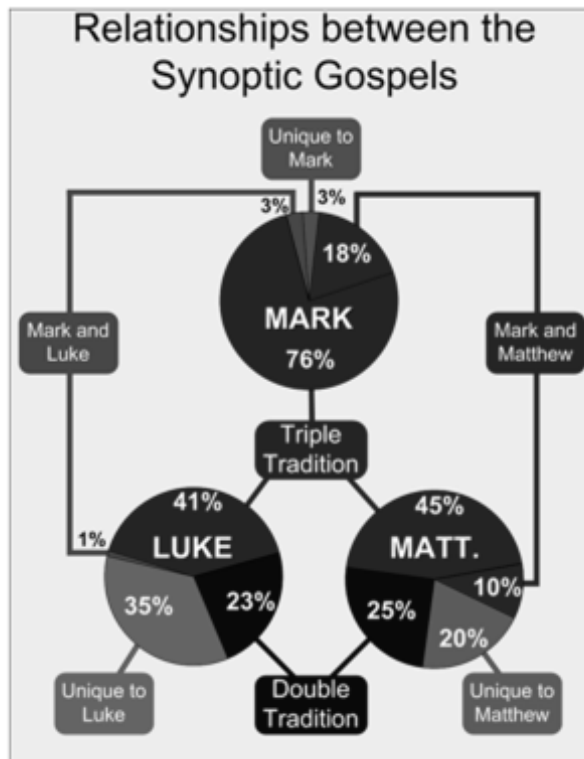
- A. Luke's second volume is the book of Acts. What Jesus "began to do and teach" in his life was continued, and is to continue, in the lives of Christians individually and in the body of Christ as a whole, the church (Acts 1:1).
- B. Internal and external evidence as to Luke being the author of the Gospel.
  - 1. The "we" texts in Acts 16:10,16; 20:5) persuade some that Luke is writing. It can be assumed that Luke is accompanying Paul at these points in the narrative.
  - 2. Medical language used in 4:23; 22:44 persuade some that it is Luke the physician (Col. 4:14).
  - 3. Numerous church fathers name Luke as the author, e.g. Justin Martyr, Marcion, Tertullian, Irenaeus.
- C. The probable date is between 65-70 AD. Acts closes with Paul in prison in Rome in the mid-60s.
- D. Recipient is Theophilus ("lover of God"), a Gentile. We will explore his location in a future lesson. "Most excellent Theophilus" might refer to an official or it might just be a greeting of deep respect and love. Can't conclude exclusively that he was a Roman official.
- E. Levels or perspectives of study of Luke (or any Bible book):
  - 1. What's going on in the text or Jesus' life on earth?
  - 2. What's going on with the author and recipient, *Sitz im Leben*?
  - 3. What going on in our lives that is affected by the biblical text?
- F. Study a Synoptic Gospel's pericopes in the context of the book, not just in harmony with the other Synoptics. For instance, Luke puts considerable

emphasis on the Birth Narrative, yet it is quite different from Matthew's version. Luke does that for a reason.

G. Quite a bit of Old Testament emphasis in this Gospel. We will look at this later.

### III. LUKE'S STATED PURPOSE OF THE GOSPEL (1:1-4).

- A. "Many" have written about these events of Jesus' life, but we don't have most of those accounts. Matthew and Mark will have already been written by this point in time.
- B. The events of His life were done in the open, "among us." The life of Jesus wasn't done in a secret place where no one witnessed his miracles and heard his teachings.
- C. Luke researched these other writings, including Mark and Matthew, from which he seems to have borrowed some material. (See the chart from Eta Lindemann's *Is There a Synoptic Problem?*)



- 350 Verses of Mark's 661 are in Luke
- 272 verses common with Matthew, known as *Logia* or *Q document*
- 572 verses unique to Luke, sometimes called *L source*

- D. Also, as part of his research, he interviewed eyewitnesses of the events of Jesus' life. That surely had to include the apostles.
- E. An "orderly account" means a generally chronological account put together in a certain order and combining events and/or teachings for a particular emphasis about his life.
- F. His purpose is generally stated in verse 4. He wants Theophilus to know the certainty of something specific about Jesus. What is it? More to come later.
- G. TRANSITION TO NEXT SESSION: We will be looking at the generalities the Synoptics share but especially the unique features and emphases of Luke's Gospel.

#### **IV. QUESTIONS FOR CONSIDERATION:**

- A. What are the "eternal purposes" of God (and us) that we must always keep in mind in studying any Bible book?
- B. Why did Luke and the other Synoptics arrange the events and teachings of Jesus in somewhat different order?

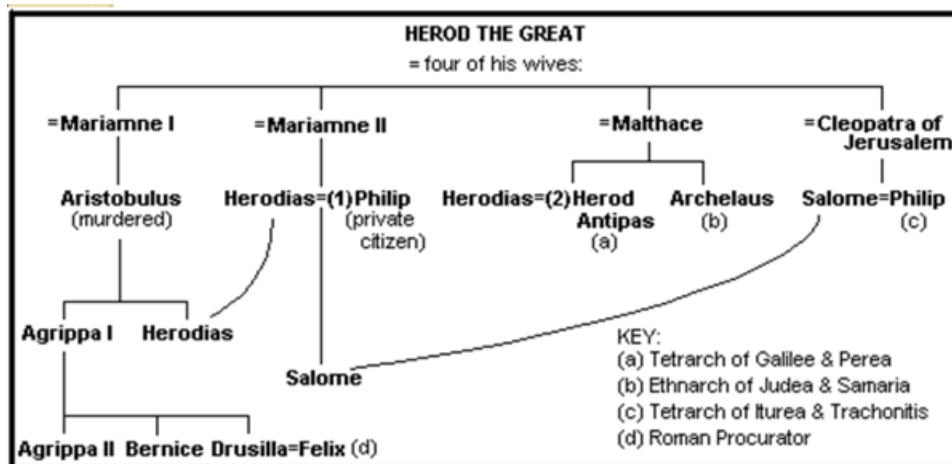


## 1(b). Birth Narrative: Births of John & Jesus Foretold Luke 1:5-80

**NOTE:** *This material and the accompanying video were missing from the original recording made in 2016. This lesson and corresponding video were added to fill this gap.*

### I. DIFFERENCES FROM MATTHEW.

- A. Matthew is about Jesus as a king, the Jewish king to come. Luke's emphasis is different.
- B. Shared details in both Gospels.
  - 1. Jesus' birth is related to the reign of Herod.
  - 2. Mary is a virgin, engaged to Joseph.
  - 3. Joseph is of the house of David
  - 4. An angel announces the coming birth.
  - 5. Jesus is to be a son of David.
  - 6. He is conceived of the Holy Spirit.
- C. Structure of Luke's birth narrative.
  - 1. Birth of John Predicted.
  - 2. Birth of Jesus Predicted.
  - 3. Birth of John.
  - 4. Birth of Jesus.
- D. Herod the Great's families. He was paranoid about someone grabbing his throne. His reign was characterized by chaos, intrigue, anxiety, and murder.



### II. BIRTH OF JOHN PREDICTED (1:5-25).

A. His parents.

1. Both were of Aaron's lineage, the priestly tribe and family.
2. David put 24 "courses" of priests in place to take turns serving at the tabernacle, and later in the temple.
3. Big point about the godliness of Zechariah and Elizabeth. But they are ordinary people too, chosen to bring the forerunner into the world.
4. Elizabeth is barren. Recall the barren women stories in the O.T. and now, as they figure into the plan of God to bring the Messiah to the earth, e.g. Sarah, Rebecca, Hannah, Elizabeth, and even Mary.

B. His heavenly announcement.

1. Zechariah is chosen by lot (so God would ultimately control the choice the Jews thought) to offer the morning burnt and grain sacrifices. Along with that incense was burned, symbolizing the prayers of the people to their God for well-being. Might also have been a prayer to send the Messiah, e.g. Anna (2:27).
2. Angel of the Lord appears, as he does several times in the narrative, to announce the coming of the Messiah (here, Mary, Joseph in Matthew, and to the shepherds). It is Gabriel, who is said to come from the presence of the Lord.
3. The baby's name will be John, meaning, "The Lord has been gracious."
4. He has the description of a Nazarite, meaning his lifestyle will match his message of "Repent for the kingdom of heaven is at hand." He is dedicated to be a servant of the Lord.
5. He will be "filled with the Holy Spirit," a phrase used in vv. 41 and 67 also, to mean "speak by inspiration." He did no miracles such as healings or casting out demons, according to Matthew's gospel, but he did speak by inspiration.
6. He will be like Elijah, fiery and prophetic and fulfilling Mal. 4:4-6 that he would precede the Messiah. Jesus identifies him as the Elijah that was to come (Mt. 11:14).

### **III. BIRTH OF JESUS FORETOLD (1:26-38).**

- A. "In the sixth month" of Elizabeth's pregnancy with John, Mary goes to see Elizabeth. When she goes to see Elizabeth, she stays three months, probably until the birth of John. She probably got to see the forerunner of her son and the Messiah, Jesus.

- B. Nazareth again. Not the most highly thought of place on the map! “Can anything good come out of Nazareth?!” Nathanael said (John 1:49).
- C. Mary is a young girl, not yet married, with no children, yet she is the Lord’s selection for mothering His Son.
- D. He will be a descendant of David, another indication that the Messiah will be a king, as predicted (II Sam. 7; Psalms 2).
- E. Gabriel shows up again. Three-fold greeting
  - 1. “Greetings” - normal word.
  - 2. “Highly favored” - interpreted in v. 30. She has been favored by God to be used in this significant way. Think of Noah (and others) who found favor in the eyes of the Lord.
  - 3. “The Lord be with you (help you).”
- F. Gabriel’s speech.
  - 1. “Do not be afraid.” Third time in the narrative to those who are main players in the plan.
  - 2. Description of the child.
    - a. Named Jesus, which means “Jehovah saves.” Joshua is the Hebrew equivalent.
    - b. He shall be great.
    - c. He shall be “son of the Most High.” John was only “prophet of the Most High.”
    - d. His throne will be David’s. Again, the king idea.
    - e. His rulership and kingdom shall last forever.
- G. Her response.
  - 1. She just wants to know it can happen since she’s not married. Her response is not a lack of faith like Zechariah’s was.
  - 2. Her submissive response is remarkable in every way. No wonder the Lord highly favored her. It should be our response, too, “Lord, do whatever you want to do with and to me to serve you.”
  - 3. In spite of the repercussions of this happening to her, she is so willing.

#### **IV. MARY VISITS ELIZABETH (1:39-54).**

- A. John and Jacob reference. Just as Jacob, an ancestor of Jesus, jumped/leapt in his mother’s womb, so John leaps for joy inside Elizabeth.
- B. Elizabeth prophesies in a loud voice, “filled with the Spirit” (41).

1. This might be viewed as the first of several “songs” in the birth narrative – i.e. Mary, Zechariah, Angels, Simeon, Anna.
  2. Two words for “blessed.” First one is one from which we get “eulogy,” which means “to say good things about.” The second one is the same as the beginning of the Beatitudes and means “the bliss of the Lord be upon you.”
- C. Mary’s song, *The Magnificat*.
1. Rejoices in and praises the Lord that she has a part to play.
  2. Her child will fulfill the “seed” part of the Abrahamic Covenant.
  3. God chose her, a humble servant, just like others in the O.T. are lifted up (from the Psalms, and Hannah).

## V. BIRTH OF JOHN (1:57-80).

- A. The name given to the baby (John) was a surprise to family and friends, since he wasn’t to be named after his father. Both Elizabeth and Zechariah affirm that his name will be John. They all realize this baby is someone special.
- B. Song of Zechariah-*The Benedictus*.
1. He too was “filled with the Spirit.”
  2. Starts by talking about Jesus, not his own son, John, because Jesus is the most important one. He will be Redeemer, King, Fulfiller of Abrahamic Covenant.
  3. Now John is described after Jesus. He is a prophet and preparer. He will give knowledge to the people that will prepare them for the Messiah.
- C. John’s lifestyle, once an adult, will match his message of repentance. The austerity of it, like the Nazarite vow, indicates his dedication. Verse 80 and descriptions of Jesus in 2:40,52 sounds like Samuel (I Samuel 2:26).

## VI. QUESTIONS FOR CONSIDERATION:

- A. What are you seeing so far in Luke’s version of the birth narrative of Jesus?
- B. Why would Luke arrange the material differently from Matthew, leaving out some and adding some to what the other Synoptics do?