

The Gospel According to St. Luke

Middle school Ministry



Introduction

The 4 Gospels comparison

	Matthew	Mark	Luke	John
To whom it was written	Jews	Romans	Greeks	Christians
Subject	The Messiah the king	The Messiah the conqueror of Satan	Christ the lover of mankind	Christ the Incarnate Word
Main message of Jesus	Fulfills the Law	Performs wonders	Saves mankind	Dwells among us
Gospel content	Focuses on prophecies	Focuses on deeds	Focused on history	Focused on theology
Symbol	The human face	The lion	The Ox	The Eagle

Symbols of the Four Gospels

Matthew *Winged Man* Mark *Winged Lion* Luke *Winged Ox* John *Eagle*

1- Servant's preparation:

- 1) Explanation of the gospel of St Luke chapters 1-12 and an introduction for Bishop Yousef
<https://www.suscpts.org/diocese/bishop/bible-study/holy-gospel-according-to-st-luke/>
- 2) A link for Fr. Doud Lamei 's bible study in Arabic
https://www.youtube.com/playlist?list=PLHedjI0_e2nk5yEwV9kLxOBn-oJwCt5OK
- 3) The reference book for Fr. Tadros Malaty → see separate attachment
- 4) Upper room app → Sermons → Bible study → Luke , you will find sermons for each chapter, links provided at the beginning of each lesson below.
- 4) Two illustrative videos that could be used by servants to prepare or to show at the beginning of each unit.
 - Part 1 [chapter 1-9]
https://www.youtube.com/watch?v=XIb_dClxzo0
 - Part 2 [10-24]
https://www.youtube.com/watch?v=26z_KhwNdd8

2- Book introduction:



A- Who is St. Luke?

- ❖ The word “Luke” is probably an abbreviation of the Latin word “Lucanus” or “Lucuis”, which means ‘the carrier of the light’ or ‘the enlightened’.
- ❖ He is the only one among the writers for the Testament who was not a Jew, but a Gentile
- ❖ St. Luke was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle and became his companion on his numerous journeys.
- ❖ He met St. Paul on his second missionary journey in Troas and accompanied him to Philippi. Then, he joined him again on his third journey heading to Jerusalem. It appears that he may have stayed in Palestine during the two years’ imprisonment of St. Paul in Caesarea. They also travelled to preach in Rome together (Acts 28:30).
- ❖ He was not one of the disciples, nor one of the apostles.
- ❖ It came by oral tradition that he had painted the first picture of the Virgin Mary.
- ❖ He departed in Bithynia at an old age. Some say that he was martyred during the reign of Nero at age 84.

B- Characteristics:

- ❖ He wrote this Gospel and the Book of Acts to an Alexandrian nobleman named **Theophilus** (Luke 1:3), calling him “most excellent”, which is a special title for one who holds an important position within the Roman Empire. Some say that Theophilus is one of these three:
 1. He might be someone whose name the apostles did not want to mention, instead, calling him Theophilus which means ‘he who loves God’ in order not to reveal his identity and cause him harm.
 2. Or someone who truly bore this name. The apostle wrote him the Gospel of truth (the Gospel of St. Luke) to understand the Church and its mission (the Acts), in order to attract him to the faith rather than resist the Church.
 3. Luke was a doctor and a servant; he may have treated his own master before setting him free. In order to show his gratitude and give the most precious thing he could offer; he wrote him the gospel of our Lord Jesus and the history of the first Church
- ❖ St Luke did not meet Jesus in person but believed later when he met St Paul. In order to record accurate details about the whole story of Jesus, he interviewed eyewitnesses like St Mary and the disciples and may be main characters he wrote about like the Samaritan and Zacchaeus to be able to collect accurate and reliable understanding of all things and document them for all generations in a perfectly historical way.
- ❖ Picture a scientist going about some great work. He or she is searching for the cure for some horrible disease or making some marvelous new discovery. First the scientist digs for facts, looking deeply, studying carefully, investigating every clue, relentlessly hunting for any and every fact that will make the discovery deeper, richer, and more accurate.

- ❖ Similarly, in this study, we are going to look at Jesus through the eyes of those who actually witnessed Him, and then told their story. That is what a witness is: a person who sees or experiences something, then tells others what he or she has seen.

C- The Time for his writing

- There is no sure tradition regarding the time of this writing or its site. St. Irianus thinks it was written before the martyrdom of St. Paul.
- Since the gospel was written before the book of Acts, and the book of Acts was written before the martyrdom of St. Paul the apostle, therefore many believe that it was written between the **year 63 and 67 AD.**

D- Its Aim:

- ❖ ***This Gospel was recorded for the Greeks***, who are known for their own philosophy and literature, which is why it was written in a refined and poetic style.
- ❖ ***He offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child. St. Luke presented Christ to the Gentile world as a Mean to find their inner happiness and joy. He began the Gospel with joy with announcing [the birth of Jesus] and concluded it with joy [Jesus rose from the dead]; something the Greek legends and philosophies lacked.
- ❖ Jesus Christ came as a Friend to support us; praying in many places: (3:21; 6:12; 9:18, 29; 22:39-46), and teaching about praying (Our salvation is not philosophy).



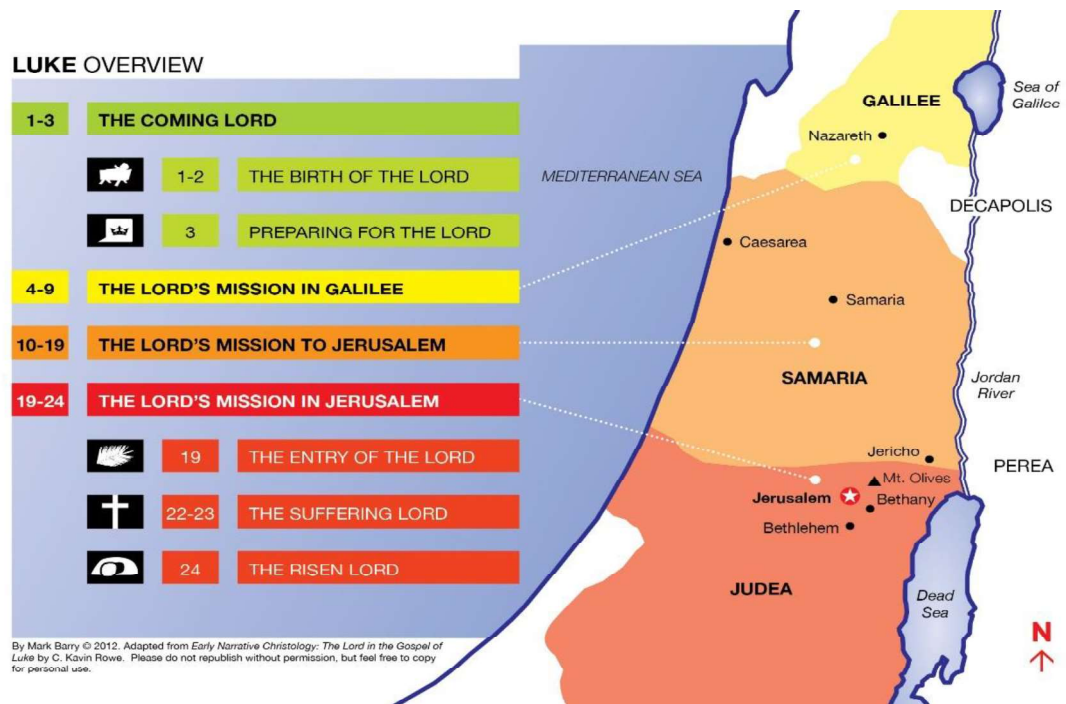
E- Why do we symbolize this gospel as an OX?

The ox associated with the Gospel of Luke fits well since it speaks to the great sacrifice of Jesus, and the ox was an important animal for sacrifice as required in the Torah.

3- Book outline

Its sections:

1. Unit 1: Our Friend became like us and was tempted like us, **chapters 1-4**
2. Unit 2: Our Friend feels our suffering, **chapters 5-18**
3. Unit 3: Our faithful Friend, **chapters 19-23**
4. Unit 4: Our Friend, the Risen from the dead, **chapter 24**



Unit 1: [3 lessons]

Our Friend became like us and was tempted like us chapters 1-4

St Luke presents the Son of God as a Friend, One that we can befriend not fear.

1. Introduction (**Chapter 1** v 1-4).
2. The promise of the Baptist to Zachariah and Elizabeth (v.5-25).
3. Meeting Elizabeth (v.26-38).
4. The birth of John (v.57-80).
5. The birth of Christ (**Chapter 2**)
6. The shepherds meet Him (v.8-20).
7. The circumcision of Jesus (v.21).
8. His entrance to the temple (v.22-40).
9. Jesus challenging the Jewish elders (v.41-52).
10. His baptism (**Chapter 3**) and the genealogy of Christ (v.23-37).
11. Jesus was tempted before beginning His ministry at Galilee (**Chapter 4**)

Chapter 1

Servant's preparation:

A sermon from Upper room app bible study about chapter 1

<https://subsplash.com/upperroommedia/lb/mi/+nkahjgy>

Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Main points in the Chapter:

1. An introduction to the book 1-4
2. The good news to Zacharias of John's birth 5-17
3. Zacharias' dumbness 18-25
4. The Annunciation of the Divine Incarnation 26-38
5. Mary's Encounter with Elizabeth 39-45
6. The Virgin's hymn of Praise 46-56
7. John's Birth and the Circumcision 57-66
8. Zacharias the priest's Prophecy 67-80

Lesson overview:

Please go over main events of the chapter briefly as follows

The gospel of St. Luke started with a short introduction that mentioned how, why and to whom was the book written. We explained that in the previous introduction.

John the Baptist's birth: 1-25

- Because St. Luke was a man of science, being a physician, he clearly defined the date of the event of John's birth
- Even though that time, there was corruption and there were no prophecies for 3 centuries, God saw Zacharias and Elizabeth, noticed their righteousness, and honored them to get John the forerunner before the Christ.

- In this conversation that occurred between the archangel Gabriel and Zacharias the priest inside the Altar, we notice that Zacharias did not believe the angel's words, in spite of seeing the angel and listening to the angelic voice in a tangible way which made him blameworthy of it, particularly because the holy history mentions living examples of elderly people who begot children whereas their wives was barren, such as Sarah, Abraham's wife for not having children.
- In (Luke 1: 17) "And he shall go before him in the spirit and power of Elijah". The Scholar Oreganus comments on this statement saying, "He did not say in the soul of Elijah, but rather 'in the spirit of Elijah and his power'. The spirit that dwelt in Elijah also dwelt in John, and the power in Elijah was also in John.
- The archangel declared himself that he is Gabriel, he came carrying the divine promise and the good news, but he also had to discipline Zacchaeus with dumbness as God commanded.

The Annunciation of the Divine Incarnation 26-38

- God chose a virgin who is betrothed to a man [engaged but for the Jews, it is like married without physical union]. God's choice was perfect because Jesus had to come from a virgin but if she were seen pregnant without being married, people would stone her thinking she was a sinner.
- The Holy Spirit came on her to sanctify her womb and start her conception, this happened the minute she agreed to accepting the assignment of being the mother of God. Her obedience opposes Eve's disobedience. She was more obedient than Zacchaeus who questioned the angel.

Mary's Encounter with Elizabeth 39-45.

- The virgin St. Mary has now carried in herself He who carries the burdens of the world, and He who provides for everything, she did not worry about what is hers, but rather in the receiving spirit, she hastened to the hills to the city of Judah, so as to serve Elizabeth.

The Virgin's Hymn of Praise 46-56

- When Elizabeth's tongue was released in blessings to the Virgin because she has believed the promises and has carried the Word of God in her womb; likewise did the Virgin's tongue began do praise God.

John's Birth and the Circumcision 57-66

- John's birth became a preaching sermon, though it had begun mysteriously, but the Lord has become a companion to him so as to support him; for God took John to the wilderness while young, and there He took care of him and raised him, so that he appears to Israel at the appropriate due time.

Goal we learn: [Submit to God's will]

In this chapter, we have many points to learn from, but we will focus on St Mary and her submissive response to the angel. **"Behold the maidservant of the Lord! Let it be to me according to your word."** Luke 1:38

Chapter 6 & 7

Servant's preparation:

Sermons from upper room app about Luke chapter 6

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Chapter 7 :

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Brief introduction:

At the beginning of each lesson, please mention this book overview.

- ✓ Who is St. Luke? He was a doctor, a painter, and a Gentile from Antioch. He accepted Christianity at the hands of St. Paul the apostle later after resurrection.
- ✓ Who did he write his gospel to? The Greek after collecting testimonies from eyewitnesses to accurately record all details of Jesus's life.
- ✓ What is the main message of the book? ***St Luke offered Jesus to the Greeks as a Lover of mankind***, who cares for the educated and uneducated, the philosopher and the unwise, the rich and the poor, the Jew and the Gentile, the man, the woman and the child.

Remember:

Last lesson we focused on the obedience of Peter when Jesus called him to be a disciple. We learned that following rules was the real freedom not breaking rules. Peter obeyed the small request to throw the net, so he was entrusted with the bigger assignment, to be a fisher of men. We notice many things could keep us from obeying Godlike friends or distractions but yet we should see how wonderful the blessings we get when we obey God, so we know how to keep our lives worth a lot more than we think. Obedience requires taking action and coming out of your comfort zone to obey God even things don't make sense to you at the beginning.

Main points in the Chapter 6:

1. Christ is Lord of the Sabbath. 1-5
2. The healing of the Withered right hand. 6-11
3. The Call of the Disciples. 12-16
4. His Teachings:
 - a) personal speech to the Weary. 17-27
 - b) a call of tremendous love. 28-45
 - c) The need of building on the Rock. 46-49

Main points in the Chapter 7:

- 1- The Healing of the Centurion's Servant 4- 10
- 2- The Raising of the Nain widow's son 11- 17
- 3- John Sending Messengers to Christ 18- 23
- 4- His Testimony of John 24- 35
- 5- The Story of the Sinful woman 36- 50.

Goal we learn: [A revolution in our relationships]

- a) Realize that Jesus calls for a revolution in our relationships.
- b) Desire to evaluate our relationships by the criteria Jesus taught.
- c) Begin to apply Jesus' teaching to our relationships.

Perspective

Most adolescents have a keen sense of justice, and this takes two forms. The first is the kind we often think of as Old Testament justice: an eye for an eye, a tooth for a tooth. This kind of justice leads youths to a rather black-and-white approach to relationships. They have friends and they have enemies. Friends are the ones who are nice to them and whom they treat nice in return. Enemies are the ones who are mean to them and whom they treat with meanness in return. In adopting this scheme, youths emulate most adults, who apply the same sort of justice to their relationships.

The second kind of justice youths have is that which causes them to see the most minute imperfections in others while being oblivious to similar imperfections in themselves. That leads youths to be extremely critical and judgmental. In the value structure taught by Jesus, however, these patterns are changed. Jesus commanded us to love our enemies, return good for evil, and stop being judgmental. This session will expose your youths to Jesus' teaching and challenge them to apply it to their own relationships.

Lesson overview:

Please go over main events of the two chapters briefly as follows

Christ is Lord of the Sabbath

- ❖ The ministry of Jesus can be described by a metaphor He himself used in Luke 5:37--new wine into old wineskins. So many of the things He did and taught were revolutionary. He challenged the assumptions of the religious leadership. As the Minister of the New Covenant, Jesus turned upside down the stagnant and codified religion of His time. We see this clash between Jesus and the religious leaders in Luke 6:1-11. By this time, these leaders had begun to watch Jesus carefully, looking for ways to accuse Him. One of the areas that became a battleground was Jesus' challenge to their understanding of the Sabbath. The Pharisees, the primary group that criticized Jesus, were a group devoted to keeping the Law. In their fanatical devotion to this mission, they went far beyond the written law of the Old Testament and created their own set of regulations. In doing this, they majored

on the minor. In other words, that emphasized the unimportant at the expense of what was truly important.

- ❖ As Jesus and His disciples were walking through a wheat field, some of the disciples plucked the heads off a few stalks, rolled them in their palms to remove the chaff, and then popped the kernels into their mouths (6:1). This would have been no problem except for one fact: They did it on a Sabbath.
- ❖ To the Pharisees, this constituted reaping, threshing, and preparing a meal, all work prohibited by the fourth commandment (Ex. 20:8). When the Pharisees challenged Jesus, he cited an Old Testament story about David and his men eating the consecrated bread.

The healing of the Withered right hand.

- ❖ While this story did not involve reverence to the Sabbath, Jesus used it to illustrate that regulations about what is holy are superseded by human need. He used the same reasoning a few Sabbaths later when He healed a man with a shriveled hand (6:6-11).
- ❖ What was Jesus trying to illustrate? In their concern for observing the letter of the law, the religious leaders had lost contact with the spirit of the law. Nowhere does Jesus violate the law. But He does explode the human beliefs and requirements that had accumulated around the law.

The Beatitudes

In 6:17-26, Luke records his version of the Beatitudes (see Matt. 5:3-12). Again, Jesus is turning things upside down--but this time for the people. Here, as He looked at the crowd, He encouraged them to rejoice in their poverty, their hunger, their grief, and their oppression. Not because these conditions are good, but because these conditions are temporary, to be followed by great reward in heaven. He went on to warn the rich and comfortable because their condition is also temporary.

Love Your Enemies

- ❖ In the next section (6:27-36) Jesus delivers some of His most revolutionary words: "Love your enemies" (v. 27). The Old Testament code--at least as it was practiced--was one of retributive justice: an eye for an eye and a tooth for a tooth. The dividing line between friends and enemies was clearly drawn. Jesus did not leave the idea at the intellectual or sentimental level. He commanded loving actions: "Do good to those who hate you, bless those who curse you, pray for those who mistreat you" (vv. 27-28).
- ❖ As with the Beatitudes in the previous section, Jesus supported His reasoning with an appeal to recognize the superiority of eternal values over temporary values (v. 35).
- ❖ What was revolutionary in Jesus' day is still revolutionary in ours. What would our society be like if everyone followed this command? What would our society be like if just the Christians followed this command?

Do Not Judge

Jesus then went on to expand on the idea of relationships by forbidding a judgmental attitude (6:37- 42). He uses humor in the illustration of the man with a board in his eye criticizing the man with a splinter in his. Jesus is making two points.

1. First, we are all human, all imperfect, all fallible. None of us is innocent enough to judge others.
2. The second point is that God, who alone is capable of judging perfectly, is willing to forgive our sins when we are willing to forgive the sins of others.

A Tree Is Known by Its Fruit

- ❖ Immediately following is a section that, at first glance, seems contradictory (6:43-45). Jesus has just said "Do not judge," and now He is saying you can recognize a person's character by his actions. Jesus is drawing a distinction between judgment and discernment. We are not to get the idea that Jesus is saying never make distinctions between right and wrong in others. Good and evil are clearly opposites and we should not be afraid to distinguish between them. This is discernment. But judgment involves making assumptions, acting on half-truths, finding fault in areas outside morality, or treating the person who behaves with evil actions--recognized by discernment--with condemnation instead of forgiveness.
- ❖ The words "Love your enemies" and "Do not judge" are familiar to anyone who has been around the church for long.
- ❖ That makes the next section (6:46-49) particularly applicable to us. If we claim to be Christians but do not obey Jesus' commands about relationships, we are the very people He is addressing in verse 46. We are like the man who built without a foundation.

Chapter 7:

- ❖ After this section of teaching, Luke moves back to the narrative of Jesus' activity among the Galilean people. We see the healing of the Roman centurion's servant, followed by the raising of the widow's son. John the Baptist, now in jail (see 3:20), sends his disciples to question Jesus. John did not doubt the person of Christ the Lord, but he wished to give the Lord Jesus the opportunity for Him to bring disciples for Himself.
- ❖ In the final section of chapter 7, we see Jesus applying His teachings on love and forgiveness. The woman in question was a local prostitute. Yet her ministry of love for Jesus was rewarded far above the Pharisee's cold hospitality and judgmental spirit. This is a good example of the difference between judgment and discernment. Using discernment, Jesus recognized the woman's character by her deeds, her "many sins" (v.47). He did not ignore her sinfulness. But rather than condemning her, which would be passing judgment, Jesus forgave her.

Lesson delivery idea



1- Revolution in our relationships:

Jesus taught that we can all develop these attitudes. Some people today say they can't help how they act, but that's not true. We all have control over what we say, think, and do.

Jesus knows what will make us happy, or blessed, because He made us. In this lesson he taught that we would be happy if we are meek (obedient), peaceful (not arguing a lot), pure (not dirtied by sin), merciful (forgiving and generous), interested in truth. He also taught that even if we suffered or were sad for His sake, He would reward His people and comfort them.

ENGAGE THE WORD

This activity is designed to start your students thinking about friends and enemies and how they treat them. Questions 1 and 4 in this activity are best answered individually and privately, so that no one's feelings are hurt if they aren't on someone's list of best friends (or worse, are on someone's list of worst enemies!). But the other questions can be discussed aloud.

1. List your five best friends:
2. How did these people get on your list of friends?
3. How do you treat your friends?
4. List your five worst enemies:
5. How did these people get on your list of enemies?
6. How do you treat your enemies?

EXAMINE THE WORD

EVOLUTIONARY RELATIONSHIPS (6:27-49)

In this section, as Jesus continues to teach the crowd about God's value structure and rules for living, He says some revolutionary things about relationships. As you read it, keep putting yourself in the place of those who were hearing it for the very first time. Read Luke 6:27-49 and answer these questions:

- Think for a moment about a specific individual whom you would consider to be an enemy—someone who has betrayed you, someone who insults and humiliates you, someone who has injured you. Keep that person's face and name in your mind as you read again verses 27-36. How difficult do you think it is to accept and act upon Jesus' words?
- Now think about a time in the last week when you were critical of someone, when you thought less of someone because of something he or she did. Keep that person's face and name in your mind as you read again verses 37-42. How difficult do you think it is to accept and act upon these words?
- The fact that verses 43-45 follow immediately after Jesus' instruction not to judge is no accident. Just in case we are getting the idea that Jesus is saying never make distinctions between right and wrong in others, He makes it clear: Good and evil are clearly opposites, and we should not be afraid to distinguish between them. What do you think is the difference between judging and distinguishing good and evil?

EXPLORE THE WORD

Putting Friendship Into Practice

This activity contains several short case studies. After each case study is read aloud, ask your class to discuss how the person in the story should react if he or she is a Christian and is trying to obey Jesus' commands about relationships.

1. Phil and Pam are both leading contenders for the "Artist of the Year" award. Yesterday in art class, Phil knocked a bottle of ink all over Pam's watercolor. He said it was an accident, but Pam is pretty sure he did it on purpose. Today in art class, Pam notices that one of Phil's ceramic pieces is sitting on the sill of an open window. The idea occurs to her that a small "accidental" bump would knock it out the window.
2. Tim studies hard for every history test. But Scott always gets a better grade. Tim is sure that Scott doesn't study much because he has quite a reputation for partying. In fact, the night before the last history test, Tim saw Scott cruising around town in a car full of other kids. Tim is finding it hard to believe that Scott isn't cheating on the tests.

EXPERIENCE THE WORD

Enemy Evaluation: Refer your students back to the lists they made in the first activity. Go back and look at the enemies you listed in your Friendship Inventory.

1. After studying these two chapters in Luke, how do you feel about these people?
2. What do you think Jesus would have you do about them?

Jesus never says that our enemies have to become our best friends, but He did say that we must treat them as we would our best friends, with love.

Give your students a few moments to reflect on this idea. Then encourage them to write something specific that they can do to put Jesus' words into practice this week.

2- Don't Judge

Remember: we should worry more about our actions than others

- ❖ In the Sermon on the Mount, Jesus taught that we shouldn't worry about what others do or don't do. Instead, we should make sure we are doing what is right. He shows that we often make a big deal about other peoples' faults. Meanwhile we often overlook our own faults. He says it's like trying to get a speck of dust out of our friend's eye, while we have a huge stick in our own eye. First, we should take care of our own problems and faults before we tell others how to fix theirs.
- ❖ What kinds of things could he be talking about? We often can see faults in others and not see them in ourselves. It's easy to spot someone else when they are being selfish, proud, mean, unforgiving, or dishonest. It's harder to notice when we are acting that way.
- ❖ How are we supposed to judge our own behavior when we rationalize, or excuse, what we do? Paul says that we have a mirror we can look into - the Bible. We can compare how Jesus acted, or

how the Bible says to act, to our own behavior. What would Jesus do in this situation? What would He have said? What does the Bible say about ... ? Remember, each of us has to answer to God - not each other.

- ❖ Does not judging mean we can't tell others if they are sinning? No. Jesus frequently taught people right from wrong, based on God's Word. But we should worry most about ourselves and help others overcome sin in their lives, rather than seeking to find faults in others' lives.



emotion questions

1. How would you respond if someone shorter than you called you "shorty"? (discuss)
2. How can I avoid judging or criticizing others?



application questions

1. Whose behavior should concern us most?
2. How do I know whether I am pleasing to God?
3. Name something about your behavior you'd like to improve.



fact questions

1. Did Jesus ever tell people they were committing sin?
2. Did Jesus list all the faults of everyone he met?



review questions

1. Is it enough to know what's right? (or do we have to act upon that knowledge?)
2. Name 2 other hypocritical actions.



3- Inspiration video for kindness

If you have time show part of this video for illustration.

https://www.youtube.com/watch?v=X3ld9_p2bS0

Take home Prayer

Dear Lord, help me change my perspective of relationships, I need to redefine my enemies as you taught to love and pray for them even if they hurt me. I need to stop judging anyone and focus only on my own mistakes. When you met a sinful woman, you never labeled her as the bad woman but the repentant woman who you were proud of. Let me learn how to find the good in those around me and forgive others.

Memory Verse:

³⁷ "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you: 6:37-38