

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).



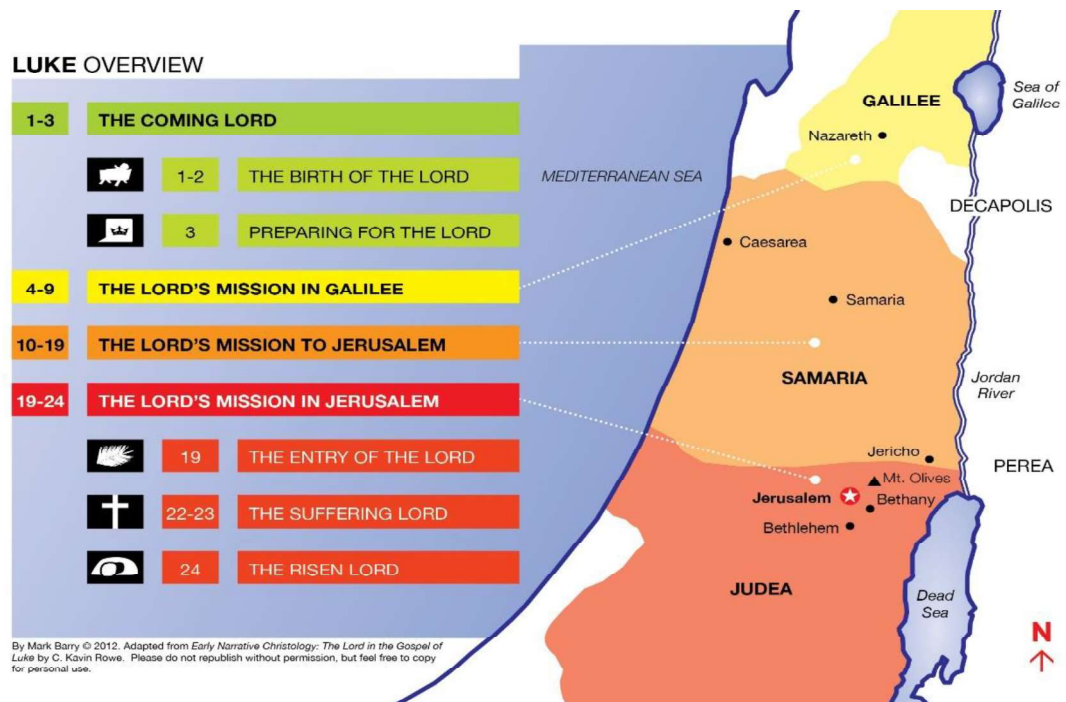
E- Why do we symbolize this gospel as an OX?

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 8

Servant's preparation:

A sermon from upper room app about Luke 8

Part 1

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Part 2

<https://subsplash.com/upperroommedia/lb/mi/+96fc042>

Brief introduction:

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Remember:

Last lesson we learned from Jesus how relationships should be, He commanded us to love our enemies and pray for them. Treat others the way we wish to be treated. Jesus explained that we should not judge others, so we aren't judged by God.

Main points in the Chapter:

- 1- His concern about the Women's ministering 1- 3
- 2- His work as a Sower, the Parable of the Sower 4- 15
- 3- Granting the light 16- 18
- 4- Asking for everyone's relation to Him 19- 21
- 5-The Calming Down of the Waves 22- 25
- 6-Healing the madman of the Gadarene 26- 39
- 7-The Healing of the Bleeding woman 43- 48
- 8- The Raising of Jairus' daughter 49- 56.

Lesson overview:

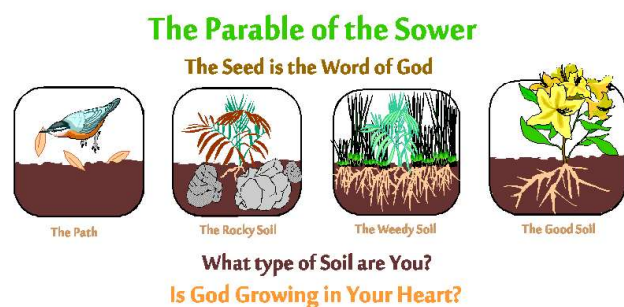
Please go over main events of the chapter briefly as follows

Parable of the seeds:

Until this point, we have seen Jesus primarily carrying on a healing and teaching ministry aimed at the crowds. Starting in chapter 8, we will begin to see a shift in focus. While still conducting a public ministry of healing and teaching, Jesus will begin spending more time with the chosen apostles and will also begin looking toward the events that will happen in Jerusalem. In terms of time, Jesus will have begun the last six months of His three-year ministry by the time we reach the end of chapter 9.

Chapter 8 begins with one of Jesus' major parables: the parable of the soils. Being members of a farming society, Jesus' listeners would relate easily to this story. He talks about seed falling on four types of soil. As He explains to His disciples, the seed represents the word of God (8:11). Each soil represents a type of person.

- a) The first soil is that of the path. Before a seed can take root in the hard and worn soil of a pathway, it is stepped on or carried away by birds. This represents the person whose life is so hardened by sin that the gospel "goes in one ear and out the other."
- b) The second soil is that of the rock. This really refers to the thin layer of soil that covers rocky ground. The seed takes root at first, but soon dies from lack of moisture. This represents the person who hears the gospel, responds--usually in a moment of emotion--but then soon gives up. A prime example of this is the youth who responds during a nice lesson or retreat, experiences an intensely emotional conversion, but then soon forgets. The key here is in verse 13: "they have no root."
- c) The third soil is the thorny soil. This is seed that takes root but is soon choked out by weeds. This represents the Christian whose spiritual life is choked by worldly concerns. Many youths fall into this category, as grades, peer pressure, relationships, and materialism begin to crowd out spiritual concerns.
- d) The fourth soil is the good soil. This represents the disciple, a person who hears the gospel, responds, takes care to receive spiritual nurture and training, and keeps out conflicting concerns. This is the youth all youth workers are trying to grow.



Granting the light:

The next passage is the short parable of the lamp (8:16-18). The point of this passage is that eventually all secrets are revealed. For someone who is living a pure life, this parable holds no threat. But for someone who is trying to hide sins, the parable is very threatening.

Question: In the parable: who is the lamp, who lights the lamp, what is the light, and what is the lampstand?

Answer: The faithful disciple is the lamp, Jesus lights the lamp with the "word." The light is the "word" illuminated by the faith of the disciple that is evidenced by his righteous deeds that are radiated out to the world from the lampstand that is the Church.

Jesus preaches the Kingdom of God with the intention that those who receive the word and believe will be a light to the world. The lighting of the lamp describes the conduct of the Christian disciple set on fire by the Holy Spirit. The Holy Spirit does not shine through a soul so his/her "light" can be hidden. By their good deeds, Jesus' disciples are to influence the world for the good like a shining lamp set in the open.

"... To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."

Question: What is Jesus' warning to those who "hear" (8:18) in the context of those who "hear" in Luke 8:15? See [1 Cor 3:11-15](#).

Answer: To those who embrace the word with a generous heart and bear fruit consistently in the face of adversity, more graces will be given. But as for those who quench the Spirit and do not produce good works as demonstrations of faith but only labor for worldly, temporal goods, they will ultimately lose what few blessings they "seem" to have in their material possessions.

Asking for everyone's relation to Him:

In 8:19-21 we see Jesus defining His family as "those who hear God's word and put it into practice" (v. 21). The term "brother" or "sister" was applied not only to siblings but to other close relatives like cousins.

With this, He is also giving us another definition of discipleship. We should make clear that Jesus is not refusing His human family in this statement, but He is indicating that His attention has turned from "human" concerns to "divine concerns."

The Calming Down of the Waves:

In verses 22-25, Luke records the story of Jesus calming the storm. The interesting thing about this story is how the disciples, who by now had been traveling two years with the Savior and had seen Him perform miraculous healings, still had no idea who He really was.

Healing the madman of the Gadarene:

We next encounter another individual diagnosed as "demon possessed." Jesus showed extreme care for those neglected by everyone when He decided to travel to Gadarene knowing that they would reject Him but He went specifically to heal this mad person and restore him to sanity to become a great preacher.

He works for the sake of one or two people, even though they might be lunatics, rejected, and living in the tombs. Also, even if His work with them destroys thousands of swine or would cause Him to be driven out of the city. It is in this way that the Lord Jesus evaluates the human soul and gives it great esteem.

Unlike in other stories, Jesus told him to go preach to others because in this situation there was no chance of pride since the man would go describe how he was mad, and Jesus healed him.

The Healing of the Bleeding woman and The Raising of Jairus' daughter:

Next Luke tells two stories at once. The outer story (8:40-42, 49-56) concerns raising the daughter of Jairus from the dead. This is the second time in Luke's narrative that Jesus has overcome death.

The inner story (vv. 43-48) concerns a woman afflicted with menstrual hemorrhaging. As serious as this condition was physically, the woman's primary distress was probably social. According to Old Testament law a woman was ceremonially unclean during her menstrual flow. This poor woman had been "unclean" for 12 years! That meant that she could not enter the Temple and was excluded from any religious ceremony. She was, in effect, excommunicated from the religious life of the community. And since anyone who touched her was also unclean, the woman was forced to live in isolation from human warmth. Mingling among the crowd as she did in order to get to Jesus was a risky thing. Had the others known that an "unclean" person was jostling for position, obviously touching many people in the process, she would have been severely punished. That is why she tried to touch Jesus without being noticed and was trembling when she was discovered (v. 47). But, again, Jesus' touch freed an individual in a prison not of steel but of sickness and of social scorn.

Goal we learn:

In this chapter, we can either focus on the parable of the seeds or the faith of the woman with the bleeding.

1- Lesson delivery idea for The Parable of the seeds:

[Science experiment]

You get 3 jars: Fill the 1st with some water and salt, fill the 2nd with water, salt and baking soda, and the 3rd with water and baking soda. [salt represents Satan and baking soda represents our hearts]

- ❖ Add to the 1st cup some vinegar [vinegar represents the word of God], nothing will happen
- ❖ Add to the 2nd cup some vinegar, you will notice a slight chemical reaction
- ❖ Add to the 3rd cup some vinegar, a huge amount of foam is formed.

When we hear the word of God and don't accept it, we are like the first cup, Satan took it away and no reaction occurred. When we hear the word but get distracted with this world, a slight reaction occurs because we don't pay full attention to it. But when we hear it and act on it, we are like the 3rd cup where a huge chemical reaction took place since no Satan [salt] was allowed



Comments:

Question: How would you sum up what Jesus describes as those who hear the word of God but fail to fully embrace the Kingdom? To what does Jesus attribute the three reasons for their failure? List the verses.

Answer: Jesus attributes the failure of some to produce the good fruit of repentance, conversion, and righteous works to:

1. Refusal to try to understand and falls prey to the activity of Satan (1st soil=way)
2. Personal shallowness (2nd soil=rocks)
3. The ambition for worldly pleasures and wealth (3rd soil= thorns)

Jesus solved the problem by saying he is the way, a corner stone [rock] for us and that He went on the cross and wore a crown of thorns. That way he covered all reasons for failures to leave us with the good soil

Luke 8:15 *But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.*

Those who accept the "word" are known by the "fruit" deeds/works they bear. Although some bear more than others in each case their fruitful lives bear service to the Kingdom through faith and perseverance.

Question: What was the "Sower's" rate of success?

Answer: He failed 3 soils out of the 4. Despite the failure of 3/4ths of the "seed" to take root, the abundant "harvest" of the seed sown in "good soil" makes the "harvest" a success

2- Lesson delivery idea for The woman with the bleeding:

Icebreaker:

- Who touched me? Have the children sit in a circle. One person sits in the middle and is blindfolded. Children will take turns as the teacher quietly points to each one, to go to the child in the middle and TOUCH that children and quietly run back to the circle. Then the blindfold can be removed, and the child can try to guess who TOUCHED him/her. If he guesses it correctly, then that child goes to the middle to be blindfolded, etc.
- Touch the Teacher: Blindfold the teacher and let children take turns touching the teacher's back. The teacher will have to guess what part of the child's body touched the teacher's back - such as a finger, a nose, an elbow, a toe, an ear, etc! Can also let kids be the ones to guess who touched them.



Get deeper:

This unnamed woman, whose story the text brings to light, not only suffered from continuous bleeding for many years, but also that dirty, unclean feeling resulting from being isolated. Jesus meets her in this space and does the opposite of what is expected. Instead of being repulsed or disgusted by her, he responds with peace and praises her great faith. He calls her daughter. He accepts her. He offers her peace and heals her.

She Is Called and We Are Called

This bleeding woman's story interacts with all of our stories because we, like her, have been in need of healing at some point or another. We have been outcasts or have felt abandoned by our communities or our friends. We have been in need of a merciful touch by God. Think of a time when you felt like you were at your end. Think of that space and ask God to show you where Jesus was in that space. What was he like? What did he refer to you as?

These stories are not telling us that we will always be healed, but rather, what it looks like to reach out to Jesus in times of pain and heartache, isolation and loneliness, in order to receive the gift of truth: you are beloved and known intimately by your creator.

Conclusion

Know that you are beloved and known by God. Healing does not always look exactly like what we are hoping for, but sometimes healing looks like acceptance, belonging, and connection. Sometimes healing looks like not letting fear have a hold in your life. Love looks like a touch from a friend or loved one in a moment of shame, hopelessness, or deep pain to draw us out and remind us that we are loved and called children of God.

Reach out and touch the robe of Jesus and ask for the reminder, the grace, and the knowing that comes from him. Remember that you too are the hands of Christ and have the ability to offer support to those who are suffering. Ask for wisdom and pray for strength and courage.



Take home Prayer

Dear Lord, guide me to be the good soil that hears your words and acts according to it, not be as hard as the way, not shallow like the rocky soil, nor busy and distracted like the thorny soil.

I am humbled by my sins that kept me away from you, but I have faith like the woman with the bleeding that if I touch you, I'll be made perfect. I might not get healing if I am sick, but I will get this comfort that clears by fears. I will ask you in prayers to give me that faith like this woman that made you praise her in front of everyone, just because she approached you for healing, not waiting for help from doctors. Let us practice how to pray with strong faith, knowing that we will be filled, and we could be the source of healing to others by our kind words.

Memory Verse:

⁴⁸ And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."