



OHBC MEMORY VERSE

WEEK #43

THIS WEEK'S VERSE: JOHN 4:23

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Why John 4:23?

So we can set our lives to that for which our Father is seeking!

Imagine that — the holy, all-powerful, self-existing God, the Creator of all things is seeking something from you! Your worship. It is His desire that you be a "true worshipper."

Let's make a few observations about this verse. First of all, for Jesus to have made the specific distinction concerning "TRUE worshippers," there certainly must be "false worshippers" and "false worship." Biblically, to be a "true worshipper" requires several things. Above everything else, it requires that the barrier of sin be removed. Proverbs 15:8 says that "the sacrifice of the wicked is an abomination of the Lord," and Psalm 66:18 adds, "If I regard iniquity in my heart the Lord will not hear me." Until a person comes to the place that they have trusted the sacrifice of the Lord Jesus Christ as the payment for their sin, John 3:36 nails the issue, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Secondly, Jesus lets us know in this verse that true worship involves your spirit. True worship is not canned; it is not ritualistic; it is not mindless, heartless, and cold. It is spirit! It is like the wind (John 3:6-8). It blows. It is free. It is fresh. It is moving. It involves our entire innermost being: our minds, our wills, and yes, even our emotions! It can be felt, but it is so much more than feelings. It involves your mind, yet it is so much more than a mental exercise. It involves your will, yet it is certainly much more than a decision. It is an abandonment of your spirit to the Spirit of God.

But Jesus said in this verse, that true worship also involves truth. Though worship in spirit is individualistic, it is never self-initiated, self-generated, or self-styled. It is always a response to truth — the truth of the Word of God. Though worship in spirit is characterized by freedom, it is not a free-for-all. Because true worship is in truth, it does have boundaries. God has clearly revealed in His Word, the truth concerning what is and is not acceptable, true worship.

As you hide this verse in your heart this week, recognize that worship is not just a Sunday thing! In fact, in most cases, if Sunday is the only time you "worship," it is a good indication that even that is not "true worship." True worship is designed to be a revolving door. Our individual daily worship feeds and fuels our Sunday corporate worship, and our Sunday corporate worship feeds and fuels our individual daily worship, etc., etc.

DAY 211

TODAY'S READING: MARK 7-9

OVERVIEW:

The Servant teaches (chapter 7:1-8:26); the Servant reveals that suffering leads to glory (chapter 8:27-9:13); the Servant reveals that power comes from faith (chapter 9:14-29); the servant reveals that service leads to honor (chapter 9:30-50).

HIGHLIGHTS & INSIGHTS:

For the past several days we have been laying down the pieces that will give us the "big picture" of Mark's Gospel. Today, let's begin by pulling all the pieces together into a concise, easy-to-open package.

1. Information About The Author
 1. His name: Mark
 2. His name means: "A Defense"
 3. His mother's name is Mary. (Acts 12:12)

4. He is also called John. (Acts 12:12, 25; 15:37)
5. He is also referred to in scripture as Marcus. (Col. 4:10, Phm. 1:24; I Pet. 5:13)
6. His uncle is Barnabus. (Col. 4:10)
7. He was a minister or servant on the first missionary journey. (Acts 15:48)
8. He quit the team (45 A.D.). (Acts 13:13)
9. He was rejected by Paul as a participant on the second missionary journey. (Acts 15:48)
10. He became profitable for the ministry again (66 A.D.). (II Tim. 4:11)
11. He was a convert of the Apostle Peter. (I Pet. 5:13)

2. Facts About The Gospel

1. Approximate date of writing: 57-63 A.D.
2. Written from: Jerusalem
3. Dates of the recorded events: 26 A.D. – 33 A.D.
4. Theme: Christ As The Willing Servant
5. Christ is seen as: Servant Of The Lord
6. Key Verse: Mark 10:45
7. Key Words: Straightway(19 times);Immediately(17 times)
8. Chapters: 16
9. Verses: 678
10. Words: 15,844

3. Features of This Gospel

- The gospel that refers to Christ as Lord only 2 times in contrast to the other 3 gospels which refer to Christ as Lord a total of 73 times.
- The Gospel that lets us know not only what Christ did in His earthly ministry, but how He did it.
- Contains 11 fulfilled prophecies.

4. A Simple Outline of This Gospel

- The Servant's WORK (Chapters 1-10)
- The Servant's SACRIFICE (Chapters 11-16)

Let me offer a few "pithy" comments as we move through today's reading:

7:1 – As soon as you see the Scribes and Pharisees approaching, you can bank on it, it ain't gonna be good!

7:7 – This little definition will let you know that the Scribes and Pharisees live on in many fundamental Bible-believing churches. The tell-tale sign is that they "teach for doctrines the commandments of men." They pride themselves in their "holy standards," and see themselves as those who champion God's Word, while Jesus says they actually "make the word of God of none effect through [their] tradition" (7:13).

7:15 – It's not the stuff we put in our mouths that God is concerned about, it's the things that come out of our mouths!

7:20-23 – As in every sin situation, "The heart of the problem is the problem of the heart."

7:34 – This is an unbelievably cool glimpse into God's heart. Check this out, before He heals this guy, "He sighed." What's that "sigh" about? Jesus recognizes that it wasn't supposed to be this way! Sickness, disease, handicaps, etc., are all part of the curse of sin that we invited upon ourselves.

8:12 – This is a different "sigh" here. This is the "How-proud-can-these-Pharisees-get!" sigh.

8:14 – The disciples get themselves a little concerned because there's only one loaf of bread in the boat between them all, and fail to realize that the very "Bread of life" is in the boat! (We can't be too harsh on them, however, we do it just about every day.)

8:29-33 – It is amazing that people can be used of God in one breath (Matt. 16:17), and used of Satan in the next! File that. (And remember, it's just as true about me and you as it is for the person you just thought of!)

9:5-7 –Peter is spouting off, talking for the sake of talking (9:6), and you’ve just gotta love how the Father interrupts him: “This is my beloved Son: hear him.” If I may paraphrase, “Yeah, yeah, Peter, thank you for your wonderful ideas, but it’s not time to talk right now; it’s time to listen!” I wonder how many times on a daily basis God would like to speak a similar rebuke to us!

9:29 – Maybe this prescription is what it will take for God to answer that unanswered prayer request that you believe to be His will!

9:31-32 –We call this “selective hearing.” (Ladies, you know we men have a bad case of it!) We hear what we want to hear — and don’t hear what we don’t want to hear.

9:33-35 – Be careful, O Laodicean, characterized by the love of self (II Tim. 3:1-2)! Sometimes rather than “denying ourselves” (8:34), we have simply traded arenas where self vaunts itself. In our B.C. (Before Christ) days, it was the world. Now, it’s no longer the world, it’s the church! Oh, God, help us! (see III John 9)

9:43-48 – The Jehovah’s False Witnesses would have you believe that hell is actually nothing but the grave. Dig up any grave anywhere on this entire planet, and you’ll not find it burning with unquenchable fire!

9:50 – Is there anyone with whom you need to seek peace today?

DAY 212

TODAY’S READING: MARK 10-13

OVERVIEW:

The Servant’s paradoxes (chapter 10); the Servant in Jerusalem (chapters 11-12); the Servant unveils the last days (chapter 13).

HIGHLIGHTS & INSIGHTS:

As we pick up in chapter 10 today, Jesus continues His teaching ministry. The Gospel of Mark centers around what Jesus did, but not to the exclusion of what He taught. In this chapter, Jesus reveals that His wisdom is different than the world’s, and different from our own natural inclinations. As Jesus teaches in this chapter, His teaching centers around five key paradoxes:

Paradox #1 – Two shall be one. (10:1-12)

Jesus reveals that God’s intention in marriage has always been ONE man and woman, for ONE lifetime, because they have become ONE flesh. Jesus reveals that God has not changed His position about the sanctity of marriage. God hates divorce (Mal. 2:16), divorce was only ever a concession because of the hardness of men’s hearts (Mark 10:5), and the ensuing remarriage that typically follows a divorce leads to adultery (Mark 10:11-12). Choose wisely.

Paradox #2 – Adults must become as children. (10:13-16)

We are constantly striving to get children to act like adults. Jesus said that entrance into the kingdom of God necessitates adults becoming as children. Obviously, Jesus is referring to adults becoming childLIKE, not childISH.

Paradox #3 – The first shall be last; and the last first. (10:17-31) This passage reveals at least four things that keep people from genuine salvation:

- A distrust in the fact of Christ’s deity (that He IS God!). (10:18; I John 2:22-23)
- A misguided trust in the purpose of the 10 Commandments (10:19; Gal. 3:24)
- A misunderstood trust in our own self-righteousness. (10:20)
- A misprioritized trust in riches. (10:21-27; I Tim. 6:17-19) Though not known by name, this “rich young ruler” has become infamous in the fact that he is the only man in Scripture who ever came to Jesus, and went away worse than he came. Sadly, many through the centuries have been just as close to the King and entering His kingdom who followed this young man down the same “sorrowful” and “grievous” path of life (and death!).

Paradox #4 – The greatest of all is the servant of all. (10:32-45) It certainly isn't true in the world's economy, but it most certainly is in God's! The greatest example of this truth, as the passage reveals, is the Lord Jesus Christ Himself. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (10:45). Philippians 2:5-11 provides an incredible explanation of this paradox. Though our Lord Jesus Christ has always eternally existed in perfect equality with the Father in the Godhead, He humbled Himself and took on the form of a servant. He not only humbled Himself by becoming a man, but by dying as a man. But His humility wasn't just that He died, but the fact that He died the most humiliating death of all, "even the death of the cross." It was that very servanthood that caused the Father to exalt Him as the absolute greatest of all, and that has caused us to exalt Him to the place of Lordship in our lives!

Paradox #5 – The blind see, and the seeing are blind. (10:46-52) The Scribes and Pharisees thought that they could see perfectly in the spiritual realm, when in reality they were completely blind. This physically blind man, however, had perfect vision in the spiritual realm. Don't forget to factor into this paradox the fact that Jesus said that one of the chief characteristics of Christians in our day is that we think we see perfectly in the spiritual realm, when in reality we are completely blind (Rev. 3:17-18).

As we move into chapter 11, recognize that we are already moving into the last eight days of Jesus' life. Again, because this Gospel is written to Gentiles, rather than spending time focusing on citizenship in the Kingdom of Heaven like Matthew did in addressing the Jews, Mark makes a beeline toward that glorious truth that allows Gentiles to become citizens of the Kingdom of God: the death, burial, and resurrection of Jesus Christ.

From a "big picture" standpoint, chapters 11 through 13 record events that present Christ, the "servant of all," in three of His primary offices:

- The Servant is presented as KING. (11:1-11)
- The Servant is presented as JUDGE. (11:12-26)
- The Servant is presented as PROPHET. (11:27-13:37)

Note that in chapter 13, Jesus prophesies concerning the final week of years (7 years) from Daniel's prophecy (Dan. 9:24-27) that we call the Tribulation Period.

In this passage He unveils:

- The first half of the Tribulation in 13:5-13.
- The middle of the Tribulation in 13:14-18.
- The last half of the Tribulation in 13:19-27.

Note also the "four watches of the night" in 13:35.

- 1st watch – "Even" (i.e. "Evening") – From 6 p.m. to 9 p.m.
- 2nd watch – "Midnight" – From 9 p.m. to 12 a.m.
- 3rd watch – "Cockcrowning" – From 12 a.m. to 3 a.m.
- 4th watch – "Morning" – From 3 a.m. to 6 a.m.

In terms of church history, the appropriate dates that coincide with these "four watches of the night" are as follows:

- 1st watch – "Evening" – From c. 33 A.D. to c. 500 A.D.
- 2nd watch – "Midnight" – From c. 500 A.D. to c. 1000 A.D.
- 3rd watch – "Cockcrowning" – From c. 1000 A.D. to c. 1500 A.D.
- 4th watch – "Morning" – From c.1500 A.D. to c. 2000 A.D.

We are living in the very final minutes (and maybe even seconds!) of the final watch of the night. Take special note of Jesus' final words in chapter 13: "And what I say unto you I say unto all, WATCH!"

DAY 213

TODAY'S READING: MARK 14-16

OVERVIEW:

The Servant's suffering (chapter 14:1-15:20); the Servant's death (chapter 15:21-41); the Servant's burial (chapter 15:42-47); the Servant's resurrection (chapter 16:1-18); the Servant's ascension (chapter 16:19-20).

HIGHLIGHTS & INSIGHTS:

Chapters 14 through 16 in today's reading break down into two neatly formed sections: •The last six PLACES in the Servant's WALK. •The last four EVENTS in the Servant's WORK.

First of all, let's make our way through
•The last six PLACES in the Servant's WALK.

Place #1 – In the town of Bethany. (14:1-11)
It was here that Jesus was WORSHIPPED.

This account lets us know that Jesus appreciates worship that is "out of the box" (14:3)! Jesus has already revealed the events of the His suffering and death, and nobody seemed to care (10:32-34). Nobody appeared to have been compassionate enough to even question what He meant! The only question in the disciples' minds was where they would be sitting in the kingdom (10:35-41). But, then there was Mary. Rather than wait to use her precious ointment to anoint the body of her Savior after His death (14:8), Mary is passionate to lavish her love, adoration, and worship on Him now. Do recognize that when your worship is "outside of the box" and out of the "mainstream," it will cause the "mainstream" to have the same response toward you that they had toward Mary: "And they murmured against her" (14:5).

Place #2 – In the upper room. (14:12-26)
It was here that Jesus was BETRAYED.

What an incredible contrast! Coming off of the heels of this glorious act of worship in 14:1-11, Mark records the most hideous act of treason! One of His very own disciples would betray Him. What must have been going through our Lord's mind and heart as He spent these final hours with His disciples, knowing full well that as He handed the bread that represented His body to Judas, the hands that reached out to receive it were the very hands that in only minutes would reach out to receive the money for offering the body of Christ to be crucified.

Place #3 – In the Garden of Gethsemane. (14:27-52)
It was here that Jesus was FORSAKEN.

Peter is a classic example of the old adage, "Talk is cheap." Again, knowing full well what Peter would do in the next few hours, Jesus invites him, James and John to go further than the rest of the disciples (14:33), allowing them to enter not only another level of information, but another level of intimacy with their Lord. At the time our Lord in His humanness most needed the love and support of His friends (14:34), He was forsaken. First, the "intimate three" slept through His deepest sorrow (14:37), then verse 50 adds, "And they all forsook him, and fled."

Note that the real battle Jesus faced was won before He ever got to the cross. It was the battle fought in Gethsemane for "my will" vs. "thy will." It is likewise in the "Gethsemanes" of our life, that battles are won or lost.

Place #4 – In the High Priest's Palace. (14:53-72)
It was here that Jesus was REJECTED.

Not only was Jesus plotted against by the chief priests and the council, lied about by the very ones He had come to redeem, but vehemently denied by the very one who vehemently vowed that he would die himself before denying Him!

A quick overview of Peter's track record through Mark's Gospel reveals that Peter:

- Argued when he should have submitted. (8:32-33) •Talked when he should have listened. (9:5-7)
- Slept when he should have prayed. (14:37-38) •Fought when he should have surrendered. (14:47)
- Denied when he should have witnessed. (14:66-71)

We read that and are tempted to criticize Peter, until we realize that he sounds an awful lot like us! Note also, that Peter was remorseful and repentant (14:72) and forgiven (John 21).

Place #5 – In Pilate's Hall. (15:1-20)

It was here that Jesus was CONDEMNED.

In order to be condemned to death, the Jewish council recognized that they had to find some way to convince Pilate that Jesus had been guilty of a capital offence (John 18:31-32). There was only one possibility, and that was to spin Jesus' claim to be King as a statement against Rome's authority, making Him appear as a political revolutionary. Pilate recognizes, however, that the accusations of the chief priests were all bogus and born out of envy (15:10). Pilate, hoping to avoid having to make a controversial decision concerning Him, offers to release one prisoner, either Barabbas or Jesus, thinking that the people certainly would never choose to release the likes of Barabbas! The chief priests, however, had "worked" the people ahead of time (15:11), and they cry out for the release of Barabbas, and for Jesus to be crucified (15:12-14). Verse 15 is tremendously revealing: "And so Pilate, willing to content the people." Mark it down, being a people-pleaser will invariably lead to unbelievable and unthinkable compromise!

Place # 6 – On Golgotha. (15:21-41)

It was here that Jesus was CRUCIFIED.

Mark provides us a time sequence of the crucifixion:

- "The third hour" (15:25) – 9 a.m. Jesus was nailed to the cross.
- "The sixth hour" (15:33) – 12 noon Darkness for the next three hours.
- "The ninth hour" (15:34-37) – 3 p.m. Jesus' final words and then He "gave up the ghost."

The last section of Mark's Gospel presents

- The last four EVENTS in the Servant's WORK.
 - Event #1 – The Servant's DEATH. (15:21-41)
 - Event #2 – The Servant's BURIAL. (15:42-47)
 - Event #3 – The Servant's RESURRECTION. (16:1-18)
 - Event #4 – The Servant's ASCENSION. (16:19-20)

DAY 214

TODAY'S READING: LUKE 1-3

OVERVIEW: The introduction of Theophilus (1:1-4); the conception of John the Baptist in Elisabeth, wife of Zacharias (1:5-25); the conception of Jesus in Mary (1:26-38); Mary and Elisabeth's meeting (1:39-56); the birth of John the Baptist (1:57-66); the prophecy of Zacharias (1:67-80); Christ, the baby (2:1-20); Christ, the child (2:21-28); Christ, the youth (2:39-52); the testimony of John the Baptist concerning Christ (3:1-20); the testimony of God the Father and the Spirit concerning Christ (3:21-38).

HIGHLIGHTS & INSIGHTS:

Today we move into the third of the four Gospels, the Gospel of Luke. Whereas Matthew was written to Jews to present Christ as King, and Mark was written to Gentiles (specifically Romans) to present Christ as a Servant, Luke was written to Greeks to present Christ as a Man.

To really understand God's mindset through Luke in this Gospel, it is important to understand something about Greeks. I Corinthians 1:22 says that just as the Jews require a sign, the Greeks seek after wisdom. That is why historically, the Greeks are synonymous with "philosophy." The word "philosophy" actually means the "love of wisdom" (philos = love; sophia = wisdom). The Greeks loved wisdom and were consumed with the desire to discover the real meaning of life and one's morality. This entire Gospel is written from the vantage point of revealing to the Greeks the fact that Jesus Christ, God in human flesh, is the true meaning of life and the ultimate standard of morality. Interestingly, the name Luke means "light-giver" (much akin to the Hebrew name Lucifer, meaning "light-bearer"). The Gospel of "Luke" shines as a "light to lighten the Gentiles" (2:32). Because every generation has been mightily influenced by the philosophical mindset of the Greeks, this Gospel "gives" tremendous "light" to every generation.

Note to whom this Gospel was actually written: Luke writes in 1:3, "It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus." Obviously, it was written to Theophilus (a Greek word meaning "lover of God"). Note also that the purpose for which Luke says he wrote this Gospel in 1:4, "That thou (Theophilus) mightest know the certainty of those things, wherein thou hast been instructed." Theophilus is obviously a believer. Back in 1:1, Luke talks about "those things which are most surely believed among US." Luke says that

because he “had perfect understanding of all things from the very first” (1:3), he wanted to write to Theophilus, to lay any questions or doubts in his mind to rest (“that thou mightest know the certainty of those things, wherein thou has been instructed” – 1:4). That is why you will find that this Gospel is given to facts, and is a much more detailed account of the life of our Lord. (See 1:5; 2:1-4; 3:1-2 in today’s reading for some great examples of Luke’s emphasis on facts!) This is, no doubt, why Luke is the longest of all four Gospels. (Though it doesn’t have as many chapters as Matthew, it has about 2,000 more words.) Note also in that same train of thought, that the Gospel of Luke is actually the first volume in a two-volume set. Note how the Book of Acts begins, “The former treatise have I made, O Theophilus, of all that Jesus began to do and teach” (Acts 1:1).

But not only is Luke’s Gospel written to the Greeks, it is written to present Him as a man. That is why the phrase “Son of man” is found 26 times in this Book. It focuses our attention on Jesus’ humanity, and all through this Book, Luke’s account will highlight the human element of the Lord Jesus Christ. We will see Him weeping over those who rejected Him (19:41); touching the untouchable (5:13); being touched by the unthinkable (a prostitute) — (7:39); and seeking the lost (5:31-32; 9:56; 19:10). In fact, seven different times in this Book Jesus asks someone to follow Him.

Because this Gospel is written to present Christ as a man, it is also reflected in Luke’s record of His genealogy. Remember, Matthew is a Jewish Gospel, so His genealogy begins by identifying Christ with David, but runs His family line beginning with Abraham, the Father of the Nation of Israel. Luke, however, traces Christ’s genealogy through His “human” mother, but takes it back to Adam, the first “man” (Luke 3:38).

Though Luke presents Christ as 100% man, don’t fail to realize that at the same time, He is 100% God. This, of course, is a major hang-up for Jehovah’s False Witnesses. They like to throw out verses like Luke 2:40 in today’s reading as proof that Jesus wasn’t and couldn’t have been God. All they do, however, is prove that they don’t believe the Bible, and that they do not have the Spirit of God in them so they can even understand the Bible (1 Cor. 2:14)! 1 Timothy 3:16 calls it the “mystery of godliness” (no wonder they can’t get it! Not because it is a “mystery,” but because it has to do with “godliness!”). “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

DAY 215

TODAY’S READING: LUKE 4-6

OVERVIEW: The testimony of Satan concerning Christ as the Son of God (4:1-13); the testimony of the Scriptures (4:14-30); the testimony of demons (4:31-44); Jesus is the difference between failure and success (5:1-11); Jesus is the difference between guilt and forgiveness (5:17-26); Jesus is the difference between the old and the new (5:27-39); a new kind of Sabbath (6:-11); a new kind of nation (6:12-19); a new kind of blessedness (6:20-49).

HIGHLIGHTS & INSIGHTS:

If you were to be asked who it was that God used to provide the most content in the New Testament, that would be a no-brainer, right? The OBVIOUS answer is Paul. But though Paul is the obvious answer, the only problem is, he just doesn’t happen to be the RIGHT one! That’s right! Though Paul was used of God to write more BOOKS of the New Testament than any other writer, it is actually Luke who is the one God used to provide the most actual content. (Note: This is based on the amount of words and verses written by Luke in Luke and Acts, compared with the words and verses in the 13 Books known to be authored by Paul. A great case could be made that Paul may have authored the Book of Hebrews during his 40 days and 40 nights in Arabia, but it would be impossible to be dogmatic about it since the Holy Spirit did not inspire its human author to include his name.)

In yesterday’s comments we spent most of our time providing information to help us keep our bearings as we move through the Gospel of Luke. But who is this “Luke” anyway? Colossians 4:14 refers to him as “the beloved physician.” It should be noted, that God’s choice of words concerning him is very specific. It is NOT, “Luke, the beloved doctor,” but “Luke, the beloved physician.” Why make such a “to-do” about such a seemingly insignificant observation? Well, above everything else, because “every word of God is pure” (Prov. 30:5). God chooses His words very carefully. There are no indiscriminate or random words in the entire Bible. He specifically calls Luke a “physician” because He wants to make a distinction between his occupation and the “doctors” of his day. When God refers to “doctors” in the Bible, (Luke

2:46; 5:17; Acts 5:34), they were actually theologians who were so engulfed in head knowledge about God, that they actually missed God when He was right in front of them! It is amazing how many people know all kinds of things about God and the Bible, but in the midst of all of their knowledge, never really get to know Him. Perhaps the reason for such a strange divergence is that the Bible is not an end in itself. It is a means to an end. The end, however, is not to get to know the BIBLE, but to get to know GOD! Why do we read the Owner's Manual in the glove box of our cars? To get to know the manual, or to get to know the car? Obviously, the car! In that same way, God provided us with His "Owner's Manual" (the Bible) for the purpose of getting to know HIM!

It is also interesting to note that there are only two physicians who are actually mentioned in the entire Bible. Luke is obviously one of them, and our Lord Jesus Christ is the other. Though they both possessed the ability to heal physically (Jesus through miracles, and Luke through medicine), both were more concerned about the spiritual healing needed in the souls of those who have tested S.I.N. positive, than the healing needed in men's bodies.) Jesus is, in fact, both the Physician and the Cure Himself! Luke, the beloved physician, pointed men to the Great Physician and His glorious cure.

As we have provided for both Matthew and Mark's Gospel, the following is a basic summary of the Gospel of Luke:

1. Information About The Author
 - His name: Luke
 - His name means: Light-giving
 - He was a Physician. (Col. 4:14)
 - He wrote this gospel to Theophilus. (Luke 1:3)
 - He also wrote the book of Acts. (Acts 1:1)
 - He joins the 2nd missionary team in Troas. (Acts 16:1-10)
 - He stays behind in Philippi. (Acts 17:1)
 - He rejoins the missionary team on their 3rd journey.(Acts 20:1-6)
 - He journey's with Paul to Rome. (Acts 27:12)
 - He is also referred to in scripture as Lucas. (Phm. 1:23, 24)
2. Facts About The Gospel
 - Approximate date of writing: 60 A.D.
 - Written from: Philippi
 - Dates of the recorded events: 6 B.C. – 33 A.D.
 - Theme: Christ as the ideal man
 - Christ is seen as: Son of man
 - Key verse: Luke 19:10
 - Key word: Man (131 times)
 - Chapters: 24
 - Verses: 1,151
 - Words: 27,090
3. Features of This Gospel
 - The only gospel that records the parable of the Good Samaritan.
 - The only gospel that records the cleansing of the 10 Lepers.
 - The gospel that shows Christ ministering to women.
 - Contains 9 fulfilled prophecies.
4. A Simple Outline Of This Gospel
 - Four Periods
 - Period #1 - A time of Preparation. (Chapters 1-3)
 - Period #2 - A time of Identification.(Chapters 4-8)
 - Period #3 - A time of Instruction. (Chapters 9-18)
 - Period #4 - A time of Culmination. (Chapters 19-24)