

Handout 1: Luke Lesson 1

Summary Outline of the Gospel of Luke

Biblical Period	# 12 The Messianic Age			
Covenant	Sinai Covenant → New Covenant in Christ Jesus			
Focus	Jesus is the Son of God who came to minister and to bring salvation to all mankind			
Scripture	1:1-----4:14-----9:51-----19:28-----24:53			
Division of Text	Introduction of the Son	Ministry & Reception of the Son	Rejection of the Son	Victory of the Son
Topic	1. Prologue 2. Birth Narratives 3. Preparation for ministry	1. Ministry in the Galilee 2. Transfiguration 3. Prophecies of His Passion	1. Journey to Jerusalem 2. Teachings, healings and parables	1. Teaching in Jerusalem 2. Last Supper 3. Crucifixion 4. Resurrection 5. Ascension
Location	Judea and the Galilee		Samaria & Judea	Jerusalem in Judea
Time	3/2 BC – 30 AD			

About half of St. Luke’s information about the life of Jesus is exclusively found in his Gospel:

1. St. Luke contains information about the announcement and the birth of St. John the Baptist that is not in the other Gospels.
2. There is also detailed information about the Annunciation and birth of Jesus and His presentation at the Temple that is not found in the other Gospels.
3. In addition, St. Luke records in detail Jesus’ final journey to Jerusalem (9:51-19:27), which contains many parables not found in the other Gospels.

Chapter 1 is divided into five parts:

- I. Prologue (verses 1-4)
- II. The birth of John the Baptist foretold (verses 5-25)
- III. The Annunciation (verses 26-38)
- IV. The Visitation (verses 39-56)
- V. The birth of St. John the Baptist (verses 57-80)

Handout 2: Luke Lesson 1

The word *archangelos* is only found in 1 Thessalonians 4:16 and Jude verse 9. There are only three angels (spiritual messengers) who are named in the Bible:

1. Gabriel (Hebrew = “God is my warrior”): Dan 8:16; 9:21; Lk 1:19, 26.
2. Michael (Hebrew = “who is like God?” The only angel identified by name as an *archangelos* in Scripture): Dan 10:13, 21; 12:1; Jude verse 9 (named as the Archangel Michael) and Rev 12:7.
3. Raphael: (Hebrew = “God heals”): Tobit 12:15.

The Jewish day was divided into 12 seasonal hours (Jn 11:9); since the day began at sundown, their “evening” is our afternoon. The Tamid was the communal single sacrifice of two lambs for the atonement and sanctification of the covenant people (Ex 29:38-42; Num 28:3-8). The order of the morning and afternoon Tamid worship service:

- 3 AM (“cockcrow”) the priests rise to ritually bathe, dress and begin their duties.
- The chief priests meet for the first round of lots to determine who prepares the altar.
- Dawn: the first unblemished male lamb is brought out and inspected a last time; the lamb is given a drink of water from a cup prior to sacrifice.
- The chief priests meet for the second round of lots.
- 9 AM the first male lamb is slain as the Temple doors open to admit the congregation; the victim’s blood is collected, splashed against the altar and then poured out at the base.
- The chief priests meet for the morning prayers and then participate in the third round of lots—the high priest’s representative to burn the incense is selected at this drawing.
- The incense is burned in the Holy Place and afterward the body of the slain lamb is placed on the altar fire along with the communal offering of flour mixed with oil and the priestly broken unleavened bread wafer. Any other communal or personal sacrifices are offered at this time. All sacrifices are accompanied by confession of sin or praise depending on the type of sacrifice.
- The red wine libation is poured out at the altar, the priestly prayer is given and the service is concluded.
- Noon: the second lamb is brought out to the altar, inspected and given a drink in preparation for the afternoon [“evening”] service.
- The chief priests all repeat their assigned duties from the morning with the exception of the priest chosen by lot to burn the incense. Another priest is chosen for this once-in-a-lifetime honor.
- The second lamb is sacrificed at 3 PM as the Temple doors open to admit the congregation.
- The service continues in the same order as the morning service except the body of the slain lamb is placed on the altar before the incense is burned.
- The service concludes with the wine libation and the priestly prayer by 5 PM. The Temple has to be cleansed before sundown (c. 6 PM).

Zechariah’s name: *Zekaryah*, “Yahweh remembers;” Hebrew root is *zakar*, “to remember.”
Elizabeth’s name: *Eliseba*, “God is [my] oath;” Hebrew root is *sheba/saba*, “to swear an oath.”

John’s name: *Yohanan (Yehohanan)*, “Yahweh is merciful/gracious;” Hebrew root is *hanan*, “to be merciful.”