

**New Testament Recovery Version
Study Guide**

For Vital Groups

Gospel of Luke

Series I- Gospel of Matthew to Gospel of John

Week 1 Luke 1:1-4:44

I. Key Verses:

- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,
- Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.
- Luke 3:4 As it is written in the book of the words of Isaiah the prophet, A voice of one crying in the wilderness, Prepare the way of the Lord; make straight His paths.
- Luke 3:22 And the Holy Spirit descended in bodily form as a dove upon Him. And a voice came out of heaven: You are My Son, the Beloved; in You I have found My delight.
- Luke 4:18 The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
- Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee.

II. Central Lane:

Please read the corresponding outline.(NT RcV p. 243)

III. The Light of the Truth:

INCARNATION

—Luke 1:30-35; Luke 1: 32 note 1, note 2; 35 note 2, note 3.

Further Reading: Life-Study of Luke , Msg. 1.

IV. Life Supply:

We need to see that the Lord Jesus is the Man-Savior. As the Man-Savior, He was conceived of the Holy Spirit with the divine essence. Unlike other biographies, Luke records the conception of the one whose life he records. Other biographies may speak of a person's birth, but not his conception. In this matter, Luke is unique. He tells us how the Man-Savior was conceived. He was not conceived of a man; rather, He was conceived of the Holy Spirit with the divine essence.

Because the Man-Savior was conceived of the Holy Spirit with the divine essence and was born of a human virgin with the human essence, He has two essences, the divine and the human. With Him there is the mingling of the divine essence with the human essence.

In contrast to the Man-Savior, we have only one essence, the human essence, for we were conceived of man and born of woman. Our Savior is different, for He was conceived of the Holy Spirit and born of a human virgin. With the Holy Spirit there is the divine essence, and with the human virgin there is the human essence.

We agree with the first definition of this word given in Webster's Unabridged Dictionary: mingle—"to combine or join (one thing with another, or two or more things together), especially so that the original elements are distinguishable in the combination." According to this definition, when two or more things are mingled together, their original natures are not lost but remain distinguishable.

We may use tea as an illustration of mingling. When tea is mingled with water to make a beverage, neither the essence of tea nor the essence of water is lost. Instead, both essences remain. These two essences mingle together to produce a beverage, but they do not produce a third nature, something which is neither tea nor water.

Our Savior was conceived of the divine essence and born of the human essence. Therefore, He is a Person with two essences—the divine and the human—mingled together without a third nature being produced. Although the Lord has two essences, He is still a single complete Person, One who is both God and man. (*Life-Study of Luke, pp. 4-6*)

Week 2 Luke 5:1-9:62

I. Key Verses:

- Luke 5:8 And when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord.
- Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.
- Luke 7:13 And when the Lord saw her, He was moved with compassion for her and said to her, Do not weep.
- Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.
- Luke 8:48 And He said to her, Daughter, your faith has healed you. Go in peace.
- Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.
- Luke 9:62 But Jesus said to him, No one who puts his hand on the plow and looks behind is fit for the kingdom of God.

II. Central Lane:

Please read the corresponding outline.(NT RcV pp. 243-244)

III. The Light of the Truth:

THE HUMAN LIVING OF CHRIST

—Luke 7:11-17, 48-50; Luke 7:13 note 1; 48 ntoe 1.

Further Reading: Life-Study of Luke, Msg. 16, 17.

IV. Life Supply:

In [Luke] 7:11-17 we see the Man-Savior showing pity to the weeping mother by raising up her dead son. Verses 11 and 12 say, “And it came about soon afterwards that He went into a city called Nain, and His disciples went with Him and a large crowd. Now as He came near the gate of the city, behold, one who had died was being carried out, the only son of his mother, and she was a widow; and a considerable crowd from the city was with her.” This situation was very sad, and no one could do anything to comfort the grieving widow. First she had lost her husband, and now she had lost her only son.

Luke 7:13-15 says, “And seeing her, the Lord had compassion on her, and said to her, Do not weep. And approaching, He touched the coffin, and those carrying *it* stood still. And He said, Young man, I say to you, arise! And the dead man sat up and began to speak; and He gave him to his mother.” Here we see the Man-Savior’s compassion in speaking to the widow and in touching the coffin. When He touched the coffin, those who were carrying it stood still. Then the Lord commanded the dead son of the widow to arise. This is the Lord’s divine attributes expressed in His human virtues.

In His compassion, the Man-Savior spoke to the widow and touched the coffin. He was not asked to do these things. But seeing the situation, He initiated the action that caused the dead son to be raised up. To the great surprise of those present, the Lord initiated this action according to His human virtue. What caused Him to be moved with compassion? The cause of this was His human virtue. Then in His human virtue His divine attributes were expressed by raising the young man from the dead.

Again we see that the Lord Jesus is full of the human virtues and of the divine attributes. In His raising up the dead son and giving him to his mother, we see the expression of the Man-Savior’s divine attributes in His human virtues. (*Life-Study of Luke, pp. 137-138*)

Week 3 Luke 10:1-14:14

I. Key Verses:

- Luke 10:21 In that hour He exulted in the Holy Spirit and said, I extol You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and have revealed them to babes. Yes, Father, for thus it has been well pleasing in Your sight.
- Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
- Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
- Luke 12:8 Moreover, I tell you, Everyone who confesses in Me before men, the Son of Man will also confess in him before the angels of God;
- Luke 12:34 For where your treasure is, there also your heart will be.
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- Luke 13:30 And behold, there are some last who will be first, and there are some first who will be last.

II. Central Lane:

Please read the corresponding outline.(NT RcV p. 244)

III. The Light of the Truth:

PRAYER

—Luke 11:1-13; notes in Matt. 6:9-13; notes in 7:7-11.

Further Reading: Life-Study of Luke, Msg. 27.

IV. Life Supply:

Luke 11:1 says, “And it came about that when He was praying in a certain place, as He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.” We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, “When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our bread for the day; and forgive us our sins, for we ourselves also forgive everyone indebted to us. And do not bring us into trial” (vv. 2-4). I have spent much time considering this brief word. My conclusion is that if we would pray this way again and again, the result will be that we shall pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God.

However, suppose a brother prays something like this: “Father, You are just and fair. You know that my wife is wrong. I ask You to vindicate me.” The more the brother prays like this, the farther he will be away from God in his experience. He needs to pray, “O Father, sanctify Your name. Your kingdom come. Father, give me bread for this day, and forgive me even as I forgive my wife. Father, do not bring me into that trial again.” The more the brother prays like this, the more he will find himself in God. This illustrates the point that to pray is to pray ourselves into God.

Often we are distracted from God. We may be distracted from Him simply by an advertisement in the newspaper. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him. There is no need to pray in detail concerning our shortcomings. It is sufficient to say, “Father, forgive me.” There is no need to go through the details. The prayer, “Father forgive me as I forgive others,” is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply. (*Life-Study of Luke, pp. 230-231*)

Week 4 Luke 14:15-19:27

I. Key Verses:

- Luke 14:16 And He said to him, A certain man was making a great dinner and invited many;
- Luke 14:17 And he sent his slave at the dinner hour to say to those who had been invited, Come, for all things are now ready.
- Luke 15:23 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry.
- Luke 16:9 And I say to you, Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.
- Luke 17:6 But the Lord said, If you have faith like a mustard seed, you would have said to this sycamine tree, Be uprooted and be planted in the sea; and it would have obeyed you.
- Luke 18:17 Truly I say to you, Whoever does not receive the kingdom of God like a little child shall by no means enter into it.
- Luke 19:10 For the Son of Man has come to seek and to save that which is lost.

II. Central Lane:

Please read the corresponding outline.(NT Rcv pp. 244-245)

III. The Light of the Truth:

THE FATHER'S HEART

—Luke 15:20, 22; Luke 15:20 note 1, note 2, note,3; 22 note 1, note 2, note 3.

Further Reading: Life-Study of Luke, Msg. 35.

IV. Life Supply:

If we read carefully the parable of the loving father [in Luke 15], we shall see that while the prodigal son was still squandering the father's riches, the father was waiting for him to come back. When the son came to himself and decided to go to his father, he prepared what he would say to him: "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son. Make me as one of your hired servants" (15:18-19). What would you have said to the father if you had been the prodigal son in this parable? Perhaps you would have said to yourself, "I am going back to my father's house. But what shall I say, and what shall I do when I get there? Should I knock on the door? Should I call out, 'Father, I'm home'? I feel ashamed and foolish for squandering everything my father gave me. I cannot bear to recall the way I have been living. I know for sure that my father will not be outside waiting for me. Probably he will be in the house relaxing and enjoying life. Everything is fine with him, but not with me. Oh, what shall I do when I get home?"

To the prodigal son's great surprise, "While he was still a long way off, his father saw him and was moved with compassion; and he ran and fell on his neck and kissed him affectionately" (v. 20). Perhaps the prodigal said to himself, "This is like a dream! I didn't call out or knock on the door, but my father comes running to me. Now he is embracing me and kissing me!"

The father...said to his slaves, "Quickly bring out the best robe and put it on him, and put a ring on his hand, and sandals on his feet; and bring the fattened calf; slaughter it, and let us eat and be merry; because this son of mine was dead and lives again, was lost and was found!" (vv. 22-24).

After coming back to his father, the prodigal son enjoyed all the riches of God's provision in His salvation... Therefore, he could become a very happy person. With his father he could eat and be merry. What a pleasant picture this is! (*Life-Study of Luke, pp. 300-301*)

Week 5 Luke 19:28-24:53

I. Key Verses:

- Luke 20:17 But He looked at them, and said, What then is this that is written, "The stone which the builders rejected, this has become the head of the corner"?
- Luke 20:38 Now He is not the God of the dead, but of the living, for to Him all men are living.
- Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.
- Luke 22:32 But I have made petition concerning you that your faith would not fail; and you, once you have turned again, establish your brothers.
- Luke 22:70 And they all said, Are You then the Son of God? And He said to them, You say rightly that I am.
- Luke 23:43 And He said to him, Truly I say to you, Today you shall be with Me in Paradise.
- Luke 24:51 And while He blessed them, He parted from them and was carried up into heaven.

II. Central Lane:

Please read the corresponding outline.(NT RcV pp. 245-246)

III. The Light of the Truth:

THE LORD'S TABLE

—Luke 22:19-20; notes in Matt. 26-28; notes in Mark 14:22-24.

Further Reading: Life-Study of Luke, Msg. 49.

IV. Life Supply:

Luke 22:19 says, "And having taken a loaf, when He had given thanks, He broke it, and gave it to them, saying, This is My body which is given for you; do this unto the remembrance of Me." The loaf in verse 19 is not the loaf of the Passover; it is the loaf of the Lord's table. Furthermore, in this verse the Lord said, "Do this unto the remembrance of Me." Thus, it was not a remembrance of what took place in Exodus 12. Taking the bread of the Lord's table is done in remembrance of the Man-Savior.

We have emphasized the fact that the Man-Savior instituted His supper, the Lord's table, after He and the disciples ate the Passover feast. He initiated His supper for His believers' remembrance of Him to continue and replace the Passover feast, the Old Testament practice of the elect's remembrance of the Lord's salvation (Exo. 12:14; 13:3). This new practice of the New Testament is to remember the Man-Savior by eating the bread, which signifies His body given for His believers (1 Cor. 11:24), and drinking the cup, which signifies His blood shed for their sins (Matt. 26:28). The bread denotes life (John 6:35), the life of God, the eternal life, and the cup denotes blessing (1 Cor. 10:16), which is God Himself as their portion (Psa. 16:5). As sinners, their portion should have been the cup of God's wrath (Rev. 14:10). But the Man-Savior drank that cup for them (John 18:11), and His salvation has become their portion, the cup of salvation (Psa. 116:13) that runs over (v. 23:5), the content of which is God as their all-inclusive blessing.

Such bread and such a cup are the constituents of the Man-Savior's supper, which is a table (1 Cor. 10:21), a feast, set up by Him so that His believers may remember Him by enjoying Him as such a feast. Thus they testify of His rich and marvelous salvation to the entire universe and display His redeeming and life-imparting death (v. 11:26). (*Life-Study of Luke, pp. 426-428*)