Confirmation 2020

Week: 9

The Gospel of Luke

Luke’s Gospel has a lot of common material with Mark. It was written between 80 and 90 B.C. It is the largest and most detailed of the Gospels.

Romans permitted the practice of the Jewish faith. But followers of Jesus were not fully Jewish or Roman. So they were often persecuted. Luke portrays Jesus as innocent; and therefore, none of his followers deserve persecution. Luke puts particular attention on the poor, oppressed, and marginalized people. For Luke, salvation is an act of healing and wholeness for today. Luke is often referred to as a doctor of some sort.

Read Luke 2:41-52

What does it feel like to be known or understood by someone? How does it feel when someone close to us does not seem to understand something that you have done or something we want?

What do you think Jesus would say to you in those moments when you feel misunderstood?

Luke 24:13-35

Jesus’ friends are not looking for him when they should be. Why does it sometimes feel harder to have our friends misunderstand us than our families?

When have you felt misunderstood or overlooked? What do you want people to see in you? What do people tend to understand about you?

Conversation

Jesus calls the temple his Father’s house. What does this tell you about the way Jesus viewed God?

In look, important things happen again and again over meals. What might make a mealtime feel special or religious to you?

When have you felt like God knows you? What would you need to feel this way if you haven’t before?

Take a look at the versions of the Lord’s prayer in Luke and Matthew and fill in the prayers below. Circle the phrases Matthew and Luke completely agree on. What do they tell you about what’s most important in this prayer?

Matthew 6:9-13

\_\_\_\_\_\_\_ Father\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Your kingdom come \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Give us \_\_\_\_\_\_\_\_\_\_\_\_\_ day our daily bread. And forgive us\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

As we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

And do not bring us to the time of trial, but\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Luke 11:2-4

Father,\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Your kingdom come.

Give us\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ our daily bread.

And forgive us our\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

And do not bring us to the time of trial.

In Luke 16:19-31, Jesus tells a parable of a rich man who suffers in the afterlife. In Luke 19:1-10, Jesus goes to eat with a notorious and wealthy tax collector named Zacchaeus. So which is it? Does money have something to do with salvation?

Sozo is the Greek verb “to save.” It can be translated “to heal” and “to be whole.” In Luke 8:40-56, a woman sneaks through the crowd to touch Jesus’s cloak and he says, “your faith has made you well.” A few verses later, before raising a little girl from the dead, Jesus promises that “she will be saved.” Both women are “sozo’ed.” So what? The word sozo isn’t unique in Luke’s Gospel, but Luke uses it in a particular way. Seems like it’s not only about a future salvation or healing, but about what’s happening right now. Angels proclaim, “to you is born this day in the city of David a savior”—in Greek, Savior is Soter (Luke 2:11). Jesus looks at Zacchaeus’s generosity and says, “Today salvation (soterion) has come to this house” (Luke 19:9). What does salvation mean for the writer of Luke?

Luke includes a lot of stories about women—even though women had very little power.

Check out some of these women. What do these stories about women tell us about God? About Jesus? About faith?

Elizabeth (Luke 1:5-25)

Anna (Luke 2:36-38)

Simon’s mother-in-law (Luke 4:38-39)

Widow in Nain (Luke 7:11-17)

Woman with perfume (Luke 7:36-50)

Mary Magdalene (Luke 8:2, 24:1-11)

Joanna (Luke 8:3)

Jairus’ daughter and the bleeding woman (Luke 8:40-56)

Mary and Martha (Luke 10:38-42)

Important Notes about Luke

Written between 80 and 90 CE

Purpose was to show both Jewish and Gentile leaders that they belong together under one savior.

Surprises: The usual bad guys (like the Samaritan) are shown as role models, the forgotten and the outcast (like the widows and tax collectors) are the main characters, and the powerful (like the Roman rules) have no power over Jesus, the Savior.