



Fifth Street
BAPTIST CHURCH

THE GOSPEL IN FOUR ACTS (LUKE)

One story. One Savior. For everybody.

ACT 1



HE COMES

The Savior
has come.

LUKE 1:26-38;
2:1-20; 4:16-21

ACT 2



HE SEEKS

The Savior sees
people others miss.

LUKE 5:27-32;
7:36-50; 10:25-37;
19:1-10

ACT 3



HE SAVES

The Savior seeks,
saves, and celebrates
the lost.

LUKE 15:1-32

ACT 4



HE SENDS

The Savior sends
His disciples to be
witnesses.

LUKE 22:24-34;
24:13-49



KEY VERSE

"For the Son of Man came
to seek and to save the lost."

LUKE 19:10



A 4-WEEK STUDY

DISCOVER THE HEART,
MISSION, AND CALL OF
THE GOSPEL OF LUKE.



JESUS COMES



JESUS SEEKS



JESUS SAVES



JESUS SENDS

ONE GOSPEL. FOUR ACTS. A LIFETIME OF IMPACT.

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The Gospel According to Luke Four-Week Bible Study — Table of Contents

Series Theme: Jesus: Savior for Everybody

Series Key Verse: Luke 19:10 — “For the
Son of Man came to seek and to save the
lost.”



Week	Study Theme	Scripture Texts	Focus
Week 1	The Savior Has Come	Luke 1:26–38; 2:1–20; 4:16–21	Jesus and the Mission of God
Week 2	The Savior Who Sees People Others Miss	Luke 5:27–32; 7:36–50; 10:25–37; 19:1–10	Grace for the Outsider
Week 3	Lost, Found, and Celebrated	Luke 15:1–32	The Heart of God for the Lost
Week 4	From Disciples to Witnesses	Luke 22:24–34; 24:13–49	

WHAT'S NEXT?

- ♥ **BELIEVE:** Trust that Jesus came for you.
- 🔍 **FOLLOW:** Let Him be Lord of your life.
- ✝ **SHARE:** Tell others about the hope you have.
- 📌 **SERVE:** Live out the Gospel every day.

Let's live it.

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The Journey Through Luke

Week 1 — INCARNATION

Jesus comes with a mission.



Week 2 — INCLUSION

Jesus crosses boundaries to reach people.



Week 3 — RESTORATION

Jesus seeks, receives, and restores the lost.



Week 4 — MISSION

Jesus sends His disciples to become witnesses.

The Gospel's Movement:

Jesus Comes → Jesus Seeks → Jesus Saves → Jesus Sends

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WEEK ONE

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Four-Week Study Guide: The Gospel According to Luke

Theme:

“Jesus: Savior for Everybody”

Series Thesis:

Luke presents Jesus as God’s promised Savior who comes for the overlooked, welcomes the outsider, seeks the lost, and forms disciples who continue His mission.



Week 1 —

The Savior Has Come



Primary Text: Luke 1:26–38; 2:1–20; 4:16–21

Theme: Jesus and the Mission of God



Big Idea: Jesus does not simply arrive in history; He arrives with a divine mission. Luke carefully establishes who Jesus is. His birth is announced as an act of God, heaven interprets His arrival, and Jesus Himself announces His mission in Nazareth.



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Key observations

- **Luke 1:31–33** — Jesus is identified as Son, King, and heir to David's throne.
- **Luke 2:10–11** — His coming is “good news” and “great joy” for all people.
- **Luke 4:18–19** — Jesus defines His ministry in terms of good news, liberation, sight, and restoration.
- **Luke 4:16–21** - functions almost like Jesus' mission statement for the Gospel.



Condition of Existence:

We can celebrate Jesus without understanding what Jesus came to do.



Discussion: What does Jesus' Nazareth sermon tell us about God's priorities? Who appears to be at the center of Jesus' concern? What happens when the priorities of the church cease to resemble the priorities Jesus announces?



Teaching movement:

Jesus is promised → Jesus is presented → Jesus announces His purpose.

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WEEK TWO

WHAT'S NEXT?

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Week 2 —

The Savior Who Sees People Others Miss

Primary Text: Luke 5:27–32; 7:36–50; 10:25–37; 19:1–10

Theme: Grace for the Outsider



Big Idea: Luke repeatedly shows Jesus crossing the boundaries that people use to determine who deserves attention, dignity, and grace.



This is one of Luke's strongest distinctive emphases. Watch who keeps appearing: tax collectors, sinners, women, Samaritans, the poor, the sick, and socially marginalized people.

Key episodes

- **Levi — Luke 5:** Jesus eats with tax collectors and sinners.
- **The sinful woman — Luke 7:** Jesus sees what the religious establishment refuses to see.
- **The Good Samaritan — Luke 10:** The outsider becomes the example of neighbor-love.
- **Zacchaeus — Luke 19:** “The Son of Man came to seek and to save the lost.”



Key Lukan question:

Who do we see when Jesus sees people?

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Condition of Existence:

Religion can create categories that grace refuses to recognize.



Discussion: Who are the “outsiders” in each story? Why does Jesus’ treatment of them create tension? Is the church sometimes more comfortable identifying sinners than engaging them? What would it mean for our ministry to “seek” people rather than wait for them to come?



Teaching movement:

Jesus sees them → Jesus receives them → Jesus transforms them.



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WEEK THREE

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Week 3 — Lost, Found, and Celebrated

Primary Text: Luke 15:1–32

Theme: The Heart of God for the Lost



I would devote an entire session to Luke 15 rather than rush through it.



Big Idea: The three parables reveal not merely the condition of lost people but the character of the God who seeks and celebrates their restoration.



The interpretive key is **Luke 15:1–2:**

Tax collectors and sinners are coming to Jesus, while the Pharisees and scribes complain that Jesus “welcomes sinners and eats with them.”



Jesus responds with three stories.

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Parable	What is lost?	Response
Lost Sheep	1 of 100	Shepherd searches
Lost Coin	1 of 10	Woman searches
Lost Son	1 of 2	Father receives
Older Brother	Lost while at home	Father goes out to him

That last observation is crucial: **Luke 15 contains two lost sons.** One becomes lost through rebellion; the other is lost through resentment and self-righteousness.

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Condition of Existence:

We may want God to rescue people without necessarily wanting God to receive people.



Discussion: Why is there so much celebration in these parables? What does the older brother reveal about religious resentment? Which is more dangerous—being lost far from the father's house or being lost while living in it? Does our church celebrate restored people as enthusiastically as heaven does?



Teaching movement:

Something valuable is lost → God refuses to be indifferent → restoration produces celebration.



Central truth:

The value of the lost is revealed by the effort made to recover it.

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WEEK FOUR

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Week 4 — From Disciples to Witnesses

Primary Text: Luke 22:24–34; 24:13–49



Theme: Following Jesus Beyond the Resurrection



Big Idea: Luke ends not simply with a risen Christ but with restored disciples being commissioned to carry Christ's message into the world.

There is a beautiful progression in Luke 24.

The Emmaus Road — 24:13–35



- Their **eyes are restrained** — v. 16
- Their **hopes are shattered** — v. 21
- The **Scriptures are opened** — v. 27
- Their **eyes are opened** — v. 31
- Their **hearts burn** — v. 32
- Their **feet move** — v. 33



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That gives us a powerful discipleship sequence:

Jesus opens the Word → opens their eyes → ignites their hearts → moves their feet.



Then Luke 24:46–49 moves from understanding to mission:

“You are witnesses of these things.”



Luke's Gospel therefore ends where Acts begins. Luke 24:49 anticipates Acts 1:8: disciples cannot merely **know the story**; they must become **witnesses to the story**.



Condition of Existence:

It is possible to know about Jesus without allowing our encounter with Jesus to move us into mission.



Discussion: Why didn't the Emmaus disciples initially recognize Jesus? What caused their despair? What changed after Jesus interpreted Scripture? What's the difference between being a church member and being a witness? What would it mean for us to leave this four-week study saying, “We are witnesses”?

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Series Progression

Week 1: Jesus **comes** with a mission.

Week 2: Jesus **crosses boundaries** to reach people.

Week 3: Jesus **reveals God's heart** for the lost.

Week 4: Jesus **sends His disciples** to continue the mission.



That gives the whole study one continuous theological arc:

INCARNATION → INCLUSION → RESTORATION → MISSION



And I think Luke's own words could serve as the controlling verse for the entire four weeks:



Luke 19:10 — “For the Son of Man came to seek and to save the lost.”

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