

1) INTRODUCTION:

- a. Luke and Acts are companion books – they are linked and are complimentary. They should be read together to be properly understood as one integrated message development.
 - i. Author – Luke was a doctor and friend of Paul, there is no credible evidence to the contrary that he authored both the Gospel of Luke and the Book of Acts.
 - ii. Date of writing – Luke and Acts were written in the mid-60's of the 1st century AD.
 - iii. Luke is the third of the Synoptic Gospels – with Mark being the 1st written, then Mathew, and followed by Luke.
- b. Main point of Luke – Messiah has come to the leaders of Israel who should have recognized and welcomed Him, but instead they rejected Him. As a result, the call then went out to those who would be more worthy – it was people of faith God sought out, people who would come to Him on His terms. This is the same now as it was then.
 - i. We receive His grace out of humble faith – those who recognized their need – the sick, poor, and outcast welcomed the good news. The fat, self-serving, self-satisfied, false leadership of Israel preferred their status quo to the Kingdom of God.
 - ii. Messiah has come to make a New Covenant with humanity – this New Covenant had advanced from the Jews Old Covenant. Because of this... that the New Covenant was built upon and was a logical redemptive extension of the Old Covenant, it was offered 1st to the Jews. When the Jewish leaders refused it, it was offered to the World... to the gentiles.
 - iii. Both of Luke's books thus start in Jerusalem and then progress outward to the surrounding nations. This is not an accidental matter, but a deliberate literary feature demonstrating a fundamental aspect of the progressive revelation of God's redemptive Grace.
 - iv. The Apostles in Jerusalem are the 12 – one for each tribe of Israel. When Judas forfeited his position another had to be sought, and he was sought in traditional Jewish fashion by lots – trusting that God would lead and decide the matter accordingly.
 - v. Paul was chosen for a different ministry apart from the Jews, though he too started 1st with the Jews in the synagogue, and then proceeded out to the general public.
 - vi. Peter is the primary spokesman for the 12 in Jerusalem. Paul was selected for the Gentiles and becomes their primary spokesman. Thus you have 2 leaders with a common heritage and a different calling. It is interesting to note the difference between the two men – Peter [Simon] was a simple fisherman; Paul [Saul] was a Jewish scholar and a Roman citizen. While Luke's Gospel is primarily about Jesus and the 12, Acts is primarily about

the Church being built through Peter and Paul – the mission of God’s Grace first for the Jews in Jerusalem, then radiating out to the Gentiles.

- c. Interestingly, Luke is the only Gentile gospel author. He was profoundly influenced by Paul because of his close association with him as a traveling companion. He thus develops a very Pauline theology in his gospel. It is a Gentile flavored view and theology of Messiah. Gentile faith accepts the notion that our savior is also the Messiah of the Jews. There is no conflict here; and where the two cultures were separated before, they are now joined... it is OK to eat from the Jew’s table.
 - i. Luke’s Gospel message – God’s grace is welcomed by the poor, lost, and the outcast-underclass... these people knew they needed help and would accept it gratefully. This is pretty much the message in a nut shell of the “Rich Young Ruler” and the “Thief Crucified with Jesus” – the former had everything the world could offer, and would not exchange it for Jesus; while the latter had nothing and knew he was doomed to hell and would accept Jesus’ offer at face value.
 - ii. This is not so called “liberation theology” that is often construed as salvation by class status; you don’t have to be poor to be saved. What is fundamental is the knowing of your own need, and the trusting in Jesus.
 - iii. Thinking that the poor are in and the rich are out is a perversion of Luke. A related perversion is the modern thinking of the “Prosperity Gospel” being all believers will be materially blessed in this life. God blesses who He blesses, and loves all equally. Faith and obedience alone are important. Ministering to those in need demonstrates our understanding of God’s faithful love and care.
- d. Thematic Development:
 - i. “Jerusalem and the Temple” – are mentioned an inordinate number of times which is somewhat peculiar for the gentile writings of Luke and Acts.
 - 1. In a word density comparison in New Testament Scripture, ‘Jerusalem’ and ‘Temple’ are most heavily mentioned in Luke and Acts.
 - 2. Jerusalem is the city of the Davidic King – the place where Messiah came to His people and was put to death and resurrected.
 - 3. Temple is the earthly Throne of God – and sets the imagery for the New Temple – being the human heart where the Spirit now dwells in His people.
 - ii. “Humble and exalted” – Is a powerful clue and central issue for Luke – 14:11 & 18:14. Contrasting with the proud and the haughty Jewish leaders who he promises will be humbled.
 - 1. God’s program has always been about exalting the humble – from Abraham, Moses, David, Jeremiah, Mary [Jesus mother], and Jesus – all were fundamentally humble.
 - 2. Humility theme starts in “Mary’s song” 1:46-55, and bears a strong resemblance to Samuel’s mother’s song in 1 Samuel 2:1-10.

3. **Angel tells Mary 1:30-33 that you will bring forth the Messiah:**
 - a. **He will be great.**
 - b. **Son of the Most High.**
 - c. **Will sit on the throne of His father, David.**
 - d. **Will reign over all Israel.**
 - e. **His will be an eternal Kingdom.**
- iii. **“Sabbath” is another recurring theme – why does Luke pound on the Sabbath issues, and the taking of places of honor by false Israel? Presumably he is pointing out the absurdity of the Judaizers wanting both Jesus and the Law. By maintaining the need for the Law, they protect themselves and their own position of authority.**
- iv. **“Prayer” is another recurring theme – what is your concept of prayer? Luke’s concept is decidedly Pauline – we are already in the Throne room of the Father according to Eph 2:18. We pray for deliverance from evil because we are incapable of delivering ourselves.**
 1. **Note the Parable of the Pharisee and the Tax Collector – 18:10-14:**

To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: ‘God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.’ “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ “I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”
 2. **Prayer is seen in the context of approaching a King/judge and making an appeal for their mercy – something they knew they didn’t deserve.**
 3. **By contrast, the Pharisees were praying for blessing under the conditional covenant of the law – something they thought they were entitled to as a reward from God.**
- v. **“Sin and Mercy = Grace” – Convicted of sin, the sinner pleads for mercy – for the help he knows he has not merited. The self-satisfied Jews in their arrogance remind God of His responsibility to bless them based on the virtue of their actions.**
- vi. **“Kingdom of God” – Luke is a “Kingdom Gospel” – the Bible is all about “Theocracy” – God is presented consistently as the Sovereign King. Each major vision shows God on His Throne [Ezek, Isaiah, Jer, Rev]. Throne and Throne-room emphasize God as the “Supreme Majesty” – He is KING.**
- vii. **“God as Supreme Monarch” – If the ruler is fundamentally righteous, strong, powerful and Holy – then monarchy is absolutely the best form of government. If the ruler is capricious, weak, vindictive, etc. – then**

NT 1.4 – Gospel of Luke

monarchy is the worst form of government. Monarchies were replaced by republics and democracies due to the fact of human weakness where absolute power corrupts absolutely. This is not so of God. Where Rome and the Jewish leaders and the world system in general are all corrupt, God's Kingdom is pure, righteous, and Holy – because God's nature is so, He alone can be trusted.

- 2) **STRUCTURE:** Organization of the book is complex, but the review of the “Macro Exegesis” shows that Luke employs geography in developing the story; and combines with this his major themes – especially that of King/Kingdom, and the lowly and humble.
- a. 9:51 is a major theme and turning point in the book. It is reinforced in v53. From here to Jesus arrival in Jerusalem there is a steady march and purposeful development of events leading to the Cross. (More on this below on page 5, section ‘e’)
 - b. Geography in an important literary role that Luke employs in this development.
 - i. Book of Acts starts in Jerusalem and ends in Rome – the story begins in this far away and seemingly insignificant Palestine, and ends at the center of the world in Rome.
 - ii. Luke' Gospel begins in Jerusalem at the temple – 1:8 – the temple is the heart of Jerusalem. Jesus the child [probably there for His Bar Mitzvah at age 12] amazes the leaders with His learning. They are confounded from the beginning.
 - iii. Thought and story development continues in and out of Jerusalem. This back and forth is important.
 - iv. The major turning point occurs in the mid-point of the book [9:51-53] where Jesus “sets His face toward Jerusalem” [said twice for impact] – the story and events pick up pace quickly here on ending with death and resurrection.
 - v. Jerusalem is the city of David – the city of the Great King, it is also the site of the Temple where God's Mercy Seat in the Holy of Holies where the Throne of God is above the Cherubim. God comes closest to earth at this place – except for Jesus who is God walking among us, and the Spirit who is God living within us. This is key to the Gospel – God used to be far off, He is now immanent [existing within or inherent in something... describes God as existing in and extending into all parts of the created universe].
 - c. Geographical Movement in Luke (compare geography in Acts)

1:5ff	Announcement in temple
1:16f	Israel's savior
1:26-38	Annunciation
1:39	To city of Judah
2:4	To Bethlehem: David's city, near Jerusalem – obedience to the law
2:22	To Jerusalem – presentation to the Lord

NT 1.4 – Gospel of Luke

2:39	To Nazareth – after fulfilling the law’s requirements
2:41-50	To Jerusalem – <i>bar mitzvah</i> and yearly Passover feast
2:51	Return to Nazareth – Jesus obediently obeys parents authority
3:2	John in wilderness of Judah
3:21	Jesus’ baptism
4:1	Jesus’ temptation
4:14	Galilee synagogues
4:16	Nazareth
4:31, 44	Capernaum
5:17	Pharisees from all over
8:26	Gerasenes (Gentile)
9:31	Anticipation of destiny / climax
9:51-53	FACE TO JERUSALEM
10:1 10: 38 (Bethany) 13:4 13:22, 32ff 17:11 18: 31, 35 19: 1, 11	Progress to Jerusalem Jerusalem mentioned – repent or perish “O Jerusalem” – prior to triumphal entry – goal nearly reached Jerusalem rementioned We’re going to Jerusalem Entered Jericho
19:28f, 37, 41, 45-48	Climactic arrival
23:5	* From Galilee to Jerusalem
24:47-53	Post-resurrection - this is the whole point of the gospel – explanations
24:50-53	* Ascension near Bethany, apostles return to Jerusalem with great joy

- d. The significance of Jerusalem has to do with its being known as “the city of the great king David [Davidic Covenant] and the location of the Temple of God and the Throne of the Great King YAWEH [Sinaitic covenant]. Jesus as Son of David is recognized as king of earth, and as Son of God Hw is King of Heaven and Earth [all of creation].
- i. Psalm 48 – Jerusalem is God’s City – the City of the Great King [YAWEH].
 - ii. 2 Samuel 16:5-14 is another example of geography being used by the author to enhance the story. David is fleeing Jerusalem as his son Absalom is seeking to kill him. Jerusalem is built upon a small mountain in the

coastal range separating the coastal valley and the Valley of the Jordan River. As David and his party leave Jerusalem, they head down a narrow path with Abishai kicking dirt on his head and cursing him from above. The mood of David and his companions sinks along with the geography, reaching the lowest point as they cross the River Jordan and enter the desert wilderness in exile. The original hearers of this story would have known this geographical feature and the significance of the ensuing depression of David.

- e. Transition – Luke 9:51-53 is the mid-point and major turning point of the book – Jesus is moving boldly toward His destiny and the fulfillment of God’s great purpose of redemption. What follows can be somewhat referred to as a travel Log – Luke is setting up his readers for climatic development:
- i. 9:30-31 – Transfiguration sets us up for a spiritual encounter with destiny – we’re being prepared for something great. Even the disciples closest to Jesus are stunned when they see His Glory in Heavenly Presence.
 - ii. 10:1 – Sending of the 70 precedes Jesus and gets the message out in front.
 - iii. 10:38 – on their way – Jesus entered a village
 - iv. 13:22 – teaching and journeying toward Jerusalem.
 - v. 13:32 – on the 3rd day I will finish My course – confirmation that Jesus has a schedule and destiny to fulfill.
 - vi. 13:34 – Lament over Jerusalem
 - vii. 13:35 – Blessed is He – you will not see Me until the 2nd coming; it won’t make sense to Israel now, but it will when I come back.
 - viii. 17:11 – Passing along between Samaria & Galilee – the point being made is a theological point of moving consistently toward His destiny. That the movement is slow is of no concern, it is to heighten drama. See this in terms of a huge army invading – there is no evading it, and there is no escaping it’s progression.
 - ix. 18:31 – getting closer!
 - x. 18:35 – Jericho is very close to Jerusalem.
 - xi. 19:1 – He enters Jericho
 - xii. 19:11 – really near to Jerusalem, and as they approached the expectation of the crowd heightened with it – they expected that the Kingdom of God would immediately be initiated.
 - xiii. 19:28-29 – The Mount of Olives is very close to Jerusalem – just across from the Kidron Valley.
 - xiv. 19:41 – Jesus wept over the city as He approached it.
 - xv. 19:45 – Jesus enters the Temple.
 1. He not only entered the city, but right into the heart of the city... the Temple.
 2. Not just the Temple, but the Throne room of God before Israel.
 3. 19:46 – “My House” – this is personal – between Messiah and false Israel.
 - xvi. 24:45-47 – New Covenant is proclaimed beginning at Jerusalem.

NT 1.4 – Gospel of Luke

- xvii. 24:49 – Stay in Jerusalem until you are “clothed with power from on high”
 - 1. This is in preparation for Acts 1.
 - 2. Luke starts and ends in Jerusalem in the Temple.
- xviii. Acts 2:39 – “far off” indicates the gospel action will be moving outward, radiating outward through the world.
- xix. Acts 2: 41 – the power of the call is drawing the people to God, it cannot be stopped now.

3) OUTLINE:

- a. Prologue 1:1-4
- b. The Coming of Jesus – 1:5-2:52
- c. Preparation for Ministry – 3:1-4:13
- d. Ministry in Galilee – 4:14-9:9
- e. Ministry in Region outside Galilee – 9:10-50
- f. Ministry in Judea – 9:51-13:21
- g. Ministry in Perea – 13:22-19:27
- h. Ministry in Jerusalem – Sacrifice and Resurrection – 19:28-24:53

4) Major Themes in Luke:

- a. New Covenant = Blessings are in the Holy Spirit, where forgiveness, prayer, spiritual life abound rather than the material blessings desired by the worldly leaders, and Gentiles are included! New Covenant built upon Old Covenant themes:
 - i. Dan 9:27 – Antichrist will cause Israel to sell out for a counterfeit millennium period of peace... they will exchange worldly convenience for eternity.
 - ii. 1:46-56 – Mary’s Magnificat – deliberate Old Testament imagery being used:
 - iii. Echoes 1 Sam 2:1-10 – Hannah’s song of thanksgiving – this was also a miraculous birth, and Samuel stayed in the Temple, hearing God’s Voice.
 - iv. Interestingly, Israel had rejected Samuel as their judge/prophet/king – wanting a king like the other nations setting up the “House of David” or the Davidic monarchy, only to later reject Jesus who is David’s heir. God consoles Samuel who is distraught the people insist on a king to rule over and protect them – God tells Samuel they are not rejecting you, they are rejecting Me!
 - v. Israel in the 1st century was duplicating their ancient error circa 1,000 BC with Samuel – where God had previously consoled Samuel, Jesus now consoled His disciples – as they rejected me they will reject you... but be of good cheer! I have overcome the world!
- b. King & Kingdom – Every Knee will Bow – Is 45:23; Rom 14:11; Phil 2:10.
- c. Jews and Gentiles – Jews were called to be a light to the nations [2:32].
- d. God’s Favor toward the lowly & humble – rich and poor elements abound in Scripture because they abounded in ancient society. Unfortunately, this has

mistakenly given rise to a “liberal theology of social justice” in modern gospel thought. We serve the poor and the needy and all of humanity to bring them to Jesus; All are to come just as they are and submit to the King and do what He asks of them.

- i. Spiritual benefits are everything, material benefits amount to nothing.
- ii. Luke traveled with Paul, so it is not surprising that he has a genuine Pauline theology about the value of spiritual over material.
- iii. 7:36-39 – in popular culture women were of lower class, and the one in this example was a known sinner [prostitute].
 1. Story of the 2 debtors is a metaphor:
 2. Forgiven much should equal loved much. Problem was that the Jews didn't know they needed forgiveness while sinners did.
 3. Forgiven little explains why the Jews loved little.
 4. The Jewish leaders expected to be served, not that they should serve others. Jesus turns this on its head by having the King served the lowly – didn't make sense to the Jews.
 5. The sinner has faith and is saved... while the Jew has no faith and is cursed – Jesus confounded the Jews' expectations.
 6. The result is that the Pharisee has no faith and no forgiveness either, while the Gentiles and disenfranchised have both.
- iv. 10:25-29 – Jewish leaders pose the rhetorical question “who is my neighbor?” – the truth was that they cared nothing for anyone else. When Jesus forced the question, they couldn't bring themselves to say that it was the Samaritan by name, instead they referred to him as “the one who had mercy.” The author is painting a grim picture of the Jewish leadership, not unlike the prophets of old and consistent with what Jesus proclaimed of them.
- v. 12:13-21 & 16:1-15 – Another rhetorical question – “Who appointed Me to be judge?” Judges in the era of judges were kings – they cared for the people using the authority and power provided by their true King – God. In the Sinai covenant, the rich ones were the blessed ones. Pharisees were lovers of money and influence, not of God. Their concern was material not Spiritual.
- vi. 15:1 – under Roman rule the tax collectors and sinners were the “low lifes” who were despised by the false leaders of Israel. These leaders claim to know and love God, but Jesus repeatedly demonstrates their duplicity calling them “hypocrites” and a “brood of vipers” – obviously not good.
- vii. 15:32 – “Lost & found” and “dead & alive” – were the extremes of poverty in spirit exposed. False Israel thought they were found and alive, but were lost and dead. The lowly knew they were lost and dead, and readily accepted life. 10:21 is understandable in this light – the Kingdom of God confounds the wisdom of men.
- viii. 16:19-31 – rich man goes to hell and poor man is saved. This is a deliberate role reversal.

- ix. 17:11 – 10 lepers were cleansed – “go show yourself to the priest” is a requirement from Leviticus, these were practicing Jews. But only the Samaritan returned and gave glory. Israel was not just ungrateful, this was evidence of a hideous form of ungratefulness.
- x. 18:18-30 – rich ruler story:
 - 1. This rich man had everything, but had a dawning conviction that Jesus had something better he wanted. So he approaches Him to ask. In his approach he calls Jesus “good” – something Jesus reminds him only God is good. Ergo, he is saying “Jesus is God.” A connection the Jews refused to make. This is a clever word play by Luke in light of the controversy on Jesus’ true identity.
 - 2. The rich young man commends his justification by keeping the Law, which validates his worldly wealth. Jesus turns the tables on him, the love of wealth is keeping you from the Kingdom of God... free yourself of it, and follow me. The rich man leaves saddened.
 - 3. Riches do not blind people; rather their love of money blinds them. Both rich and poor are equally subject to a misplaced love.
- xi. 19:1-10 – Zacchaeus was rich, but showed his priority was love for Jesus and righteousness, not money.
 - 1. Zacchaeus is the antithesis of the Rich Young Ruler – Zacchaeus is a Jewish Tax Collector. The contrast of the two is juxtaposed in back to back stories.
 - 2. Where the Rich Young Ruler clings to his wealth and leaves sad, Zacchaeus gives ½ of his money away, then agrees to give 4 times the money of any he defrauded – the Law calls for 2 times, so he is giving more than the Law requires.
 - 3. For Zacchaeus, love of money is not the obstacle it was for the Rich Young Ruler.
 - 4. Further, the story of Zacchaeus demonstrates a pattern for redemption – conviction, remorse, repentance, restoration, and reconciliation. This is key to understanding forgiveness – it is not free or cheap... it comes at a price.
 - 5. Jesus, God entering history as man, paid the price for restoration Himself... this is the Gospel message. God did what humanity could not is opening the Kingdom to all. The door is open, the gift is freely given, it costs you everything you think is valuable, and it gives you the most valuable and wondrous gift of all... eternity with God.
- xii. 22:24 – who really is the Greatest?
 - 1. 22:25 – In the way of the world, kings and rulers do it this way – but we of the Kingdom of God do the reverse.
 - 2. 22:26-27 – the one who serves is the greatest, not the one who rules.
 - 3. 22:28-30 – you have stood by me in my trials, I confer a Kingdom on you as I have been conferred a Kingdom from my Father.

4. To rule well is to rule as a servant – this is “servant leadership” and it is crucial in Jesus’ teachings and how disciples should live.
- xiii. Taken together, if wealth and power mean little, how do we live our lives as servant leaders? How do we live out our faith? Jesus was no weakling or pansy, He was the most powerful man ever – in complete control of creation and His destiny... but in complete submission to the Father’s Will. Belief, obedience, service – are run together in the priorities of a disciple.
- e. Reputable vs. disreputable
- i. 5:12-16 & 17-26 – stories of the leper and paralytic
 - ii. 8:36-50 – Conclusion – God loves the disreputable who come to the end of themselves and submit to God over the self-righteous who refuse to submit to God. Doing the “right things” is less important than having the “right heart”.
 - iii. 10:25-37 – Validation – in the story of the “Good Samaritan” – Jesus shows that the righteous disreputable is way preferable to the unrighteous reputable. We know how to choose.
- f. Crippled and blind – they KNOW their need and are aware of their desperate circumstances. Without a miracle, they have no chance at life. Compared to the self-righteous who were reputable but refused Jesus’ Lordship.
- i. 4:18-19 – Jesus quotes O.T. to introduce topic.
 - ii. 4:23-27 – the miracle was for the benefit of a Syrian.
 - iii. 14:13 & 21 – pounding home the point
- g. Lowly social status – poor, blind, lame, gentile, women, & humble – context shows the Spiritual to be infinitely more valuable than material.
- i. This is not a denouncement of the material things.
 - ii. This demonstrates the relative priority of dependence on God.
 - iii. The faithful are the humble – not the proud.
 - iv. It is not the circumstances that matter, but the state of one’s heart.
 - v. True faith is humble and results naturally in obedience to God and serving His interests; not the proud whose hearts are callous and uncaring for others, and whose love of God is for what they expect to receive from it, who refuse to be submissive and obedient.
- h. Faith statements in Luke:
- i. 7:50 – your faith has saved you
 - ii. 8:25 – where is your faith?
 - iii. 8:48 – your faith has healed you
 - iv. 9:41 – faithless [unbelieving] generation
 - v. 12:42 – faithful manager
 - vi. 16:10 – faithful [trusted] in much/little
 - vii. 17:19 – faith has made you well
 - viii. 18:42 – faith has healed you
 - ix. 19:17 – faithful [trustworthy] in little
 - x. 22:32 – I have prayed for your faith
 - xi. 24:41 – could not believe it

NT 1.4 – Gospel of Luke

- i. **Holy Spirit** – Luke launches book with multiple references to the Holy Spirit and His ministry... Luke is a Christian writing to Christians – and this message has been preached for 30 years following Pentecost. These believers knew and understood the Holy Spirit which is the power of the New Covenant – “in the last days I will pour out my Spirit” Joel 2. The Law had only the power to convict, not to change; the Spirit has the power to convict and transform. Spirit statements in Luke:
- i. 1:15 – filled with the Spirit from birth
 - ii. 1:35 – the HS will come upon you
 - iii. 1:41 – filled with the HS
 - iv. 1:67 – filled with the HS
 - v. 2:25 – HS upon him
 - vi. 3:16 – baptize you with HS
 - vii. 3:22 – HS descended on Him
 - viii. 4:1 – full of the HS
 - ix. 4:14 – in the power of the Spirit
 - x. 4:18 – the Spirit of the Lord is upon Me
 - xi. 10:21 – full of joy through the HS
 - xii. 11:13 – give the Spirit
 - xiii. 12:10 – blaspheme against the HS
 - xiv. 12:12 – HS will teach you
 - xv. The New Covenant is the Covenant of Messiah, and entails:
 1. Cross – suffering and obedience
 2. Resurrection – eternal life in Grace
 3. Pentecost – the Presence of the Spirit indwelling and empowering believers to live their lives in the community of the Kingdom of God.
 - xvi. The age of the Spirit was the experience of the NT writers. The signal from heaven at Jesus baptism reveals the age of the Spirit has begun.
 - xvii. The unpardonable sin is unfaithfulness – since the spirit convicts people of sin so they may repent and be saved by faith. Rejection of sinfulness is a disavowal of personal need and a resultant inability to ask for and receive help from God. God is willing to help even when we don’t understand, but like a good Father He won’t force Himself on us. Without His help, we cut off ourselves... it is our choice.
- j. **King and Kingdom:**
Jerusalem is the city of the King.
Temple is the earthly Throne of God.
Messiah = Son of David, = Son of Man, = Son of God = King = Jesus. Like Paul, Luke has a “High Christology” – that is an exalted view of Jesus’ Divinity.
- Son of Man** – 26 verses
- i. 5:24 – Son of man has authority to forgive
 - ii. 6:5 – SoM is Lord of Sabbath
 - iii. 6:22 – repressions because of SoM
 - iv. 7:34 – SoM came eating & drinking [contrast with the Baptist 6:33]
 - v. 9:22 – SoM must suffer

- vi. 9:26 – Reciprocal shame by SoM
- vii. 9:44 – SoM to be betrayed
- viii. 9:58 – SoM has no place
- ix. 11:30 – SoM as sign like Jonah
- x. 12:8 – SoM will acknowledge
- xi. 12:10 – words against SoM forgiven
- xii. 12:40 – be ready, SoM will come
- xiii. 17:22 – you will long to see days of the SoM
- xiv. 17:24 – SoM in His day will flash across sky
- xv. 17:26 – Like the days of Noah, so also like days of SoM
- xvi. 17:30 – day SoM revealed
- xvii. 18:8 – will SoM find faith when He comes
- xviii. 18:31 – what was written about SoM will be fulfilled
- xix. 19:10 – SoM came to seek and save what was lost
- xx. 21:27 – SoM coming on the clouds
- xxi. 21:36 – that you may be able to stand before SoM
- xxii. 22:22 – SoM will be betrayed
- xxiii. 22:48 – SoM betrayed with a kiss
- xxiv. 22:69 – SoM seated at the right hand of the Father
- xxv. 24:7 – SoM must be delivered
- xxvi. Acts 7:56 – SoM standing at the right hand of God – note that Jesus is standing to receive Stephen instead of sitting on His Throne... He is standing in honor of Stephen to welcome him. This is an amazing view of life after death in the Kingdom of God.

5) Message of Luke:

- a. Consuming intention of Luke was to teach Christology and Soteriology – this is the Trinity and Trinitarianism.
- b. Contrast against Moses message of O.T. that linked belief and material blessings – Jesus N.T message linked belief and spiritual blessings, material may or may not be involved but it doesn't matter.
- c. Chapter 15 – 3 parables – one thought
 - i. Lost and found = rejoicing
 - ii. 1st parable has 100 sheep, 2nd has 10 coins, 3rd has 2 sons – as the number becomes less, the value becomes greater and more personal.
 - iii. Parable 1&2 are foundational for 3.
 - iv. Intro of 15:1-2 is interesting because the tax collectors and sinners could hear and understand this message while the Jewish leaders couldn't. The hearers responded, while the others remained in their ignorance and sin. Simile of hard-hearted Pharaoh and the hard-hearted Jewish leaders.
 - v. Just as the Jews grumbled against Moses they are now grumbling against Jesus.
 - vi. Jesus ate with both Jews and gentiles, but the Jews expected Him to be exclusive – separated from the world as they were. However being

separated they could not be salt or light even if they were righteous, which they weren't.

- vii. Gentiles were finding the Kingdom and they rejoiced, while the Jews couldn't find it and grumbled about it. Through history, God has pursued Israel who would not remain faithful to Him.
- d. Examples of pursuing stories:
 - i. Man with sheep – 4 verses
 - ii. Woman with coins – 4 verses
 - iii. Father and sons – 21 verses – the length of this segment is a clue to its importance.
 - 1. Sons matter to a Father.
 - 2. Fathers never stop loving their sons.
 - 3. The older son represents the Jews, the younger son represents the Gentiles – God is the Father of both and God loves them both.
 - 4. The younger son wanders off, but ultimately comes back.
 - 5. The older son is not too happy at his Father's decision to celebrate his brother's return... but the party was a reunion, a party for all of them as a completed family.
 - 6. Problem was the older son didn't want his brother back – this is shameful.
 - 7. Turning the son's hearts to their fathers is a big deal.

6) Luke Recap Thoughts

- a. Exodus 31:13-14
 - i. Why all the big deal with works on the Sabbath in the synoptics?
 - ii. Of all the OT 10 Commandments, the Sabbath commandment doesn't seem to fit. The week as a period of time is unnatural – it is not determined by solar events – as are years, months & days.
 - iii. Murder on the other hand, is an obvious and inherently evil thing, so is stealing, false testimony, etc., and were treated as such in the Code of Hammurabi, and other ancient near eastern texts.
 - iv. Sabbath was not a sin until God proclaimed it so to Moses. As such, it stands out from the other 10.
 - v. Sabbath is a "sign" of the Mosaic/Sinai covenant, just as circumcision was a sign of the Abrahamic covenant. The sign of the New Covenant is the wine and broken bread.
 - vi. Jesus announcement that He is Lord of the Sabbath meant He was not subject to the commandment like the OT Jews were.
- b. Luke & gospels addresses disciples/apostles as little children. It may be that most were quite young, as it was the custom for a Rabi to call his disciples at around age 15.
 - i. Hence, when it speaks of them being fishermen, etc., they may have been in training in the family business at the time of their calling.

NT 1.4 – Gospel of Luke

- ii. Would lend credibility as to how the Apostles and John in particular would have been able to write scripture 30-50 years after the events.
- c. The Journeying Theme is really unique to Luke – movement geographically is used for the backdrop of thematic development. “Turned His face toward Jerusalem” – is the mid-point change in this gospel.
- d. Synoptic Problem
 - i. Chap 1 & 2 are unique to Luke.
 - ii. Chap 3-9:50 is primarily material reused from Mark & Matthew. Thus, of the synoptics, Luke is least alike.
 - iii. Chap 16-24 is primarily new material – when material is reused the meaning from the literary content is quite different as the author is employing it strategically to develop his points.
- e. When thinking about Luke:
 - i. Think in terms of “Luke & Acts.” Acts is meant to be read as a continuation of Luke, and Luke is a precursor to Acts. They are parts 1 and 2 of a larger story.
 - ii. Luke is about King & Kingdom – and Jerusalem & Temple.
 - iii. Luke is a gentile writing to gentiles.
 - iv. Luke emphasizes humble vs. proud.
 - v. Matt & Luke are the only gospels to provide a genealogy.
 - 1. Mat traces from Abraham to Jesus – emphasis is being children of Abraham.
 - 2. Luke traces from Adam to Jesus – emphasis is on sons of God, not children of Abraham.
 - 3. Luke has more and larger textual criticism issues than any other book.
 - vi. Luke and scripture in general teach through story – this has been resurrected as a post-modern teaching methodology. There are significant differences:
 - 1. Jesus related “new truth” in parables.
 - 2. We cannot create new truth, only to relate what has already been made known. However, we are free to present it differently to make it more easily understood.
 - 3. Never compromise the truth of Scripture – but feel free to restate the truth in your own words.

7) Over-view of last chapters:

- a. 10:1-24 – the sending of the 70
 - i. Sent out to minister to Israel – sent ahead of Jesus into the cities He would be traveling to prepare the way for His message.
 - ii. They returned in joy at the completion of their mission.
 - 1. They were excited that even the spirits obeyed them in Jesus name; Jesus reminded them to be glad that their names were written in the Book of Life – this is why He came... to save humanity.

2. Salvation is knowing God – knowing also conveys obedience and service out of love.
 3. Knowing God is a Spiritual knowing not merely an intellectual learning.
 4. Reminder that “you” [hearers/readers] have seen things that the prophets through the ages longed to see, but didn’t. It is now revealed to you.
- b. 10:25 – the good Samaritan parable:
- i. Luke used the Greek word “lawyer” for the Hebrew word “Scribe.” These were the most educated and knowledgeable in the Law and Scriptures. This lawyer thought he was a sharp individual and thought he’d put Jesus to the test.
 1. He did not buy into Jesus; he was publicly challenging Him – calling Him out.
 2. He asked his best question, and Jesus answered him with a question.
 3. 24:44 – at this time the law, prophets, proverbs and psalms comprised the Jewish bible. Jesus opened their minds to understand it.
 - a. They were more ready to accept these truths after the resurrection.
 - b. The mission to the Gentiles was principal among these things.
 4. The lawyer answered Jesus question well – but the author indicates his real motive – to justify himself, probably before the rest of the leaders. So he asked who is “my neighbor?” Which Jesus went on to explain.
 - ii. Jesus’ answer is the parable of the “Good Samaritan”
 1. The path from Jerusalem to Jericho was about 15 miles, and is a tough mountainous downhill pass with many opportunities for ambush. This is the same path that David took in fleeing from Absalom.
 2. A priest and a Levite – both being part of the leadership who have rejected Jesus. Their hearts were far from God, and they needed to be overthrown. As in the past when the nation’s leaders became corrupt, God bypassed them and preserved a remnant who loved Him. There were some even many Jews and leaders who followed Jesus, but usually discretely for fear of being excommunicated.
 3. Both priest and Levite “saw” and “passed by” – they deliberately avoided the stricken man.
 4. The stricken man is nameless – we don’t know if he was a Jew or what, but his identity was probably left out deliberately, it really didn’t matter.
 5. The Samaritan “saw” and “felt compassion” – which the Jews didn’t

- feel for non-Jews, or non-righteous Jews.
6. The Samaritan not only saw, but also he acted – he came to him, not passing him by. This is important when we “see” we “know” and then we are expected to act accordingly with God’s priorities.
 7. When asked which one was a neighbor, the lawyer can’t even say his identity – he lamely says “the one who felt compassion.” This is the extent of his disdain for the Samaritans.
 8. Jesus says, “go and do the same.” The lawyer’s play has been trumped.
- iii. What is the message the author is giving?
1. This is not a doctrine of works, although action is always expected when you know what you should do. Rather, it is a matter of compassion – having a heart like God’s.
 - a. The author is saying that false Israel was “un-Godlike” – they were callous and indifferent to others.
 - b. Their hard heart left them loveless – for God and others.
 2. The parable started with a question by the lawyer – how do I inherit eternal life?
 - a. Jesus redirects the question by answering the question they should have asked:
 - i. V 25 – what shall I do?
 - ii. V 28 – Do this
 - iii. V 37 – go and do likewise
 - iv. Love God and love your neighbor as yourself.
 - b. You be the humble one who has Godly compassion – this demonstrates a circumcised heart. The Jews had circumcised flesh, but hearts of stone [Ezekiel 11:19; 36:26].
- iv. Each story is part of the whole book of Luke, and cannot lead to any conclusion inconsistent with the whole message he relates.
1. Belief in Jesus is the foundation for faith = a new creation, a perfected inner-man.
 2. The inner-man is perfect, even though the outer-man remains sin-cursed. The inner-man requires nothing else, and faith is perfected over time as the inner-man works his way out in the course of a lifetime.
- v. This story leads into the Mary & Martha story – this is a contextual matter. “Now as they were traveling along” [10:38] – is a deliberately disjunctive transition to the next point.
- c. 14:1-5 on the Sabbath – the Jews were watching Him closely – the point was not the miracle, the event of the miracle occupies little interest.
 - i. 14:4 of great interest was the fact that ‘they’ made no reply.
 - ii. 14:6 they could make no reply
 - iii. This leads into the parable of the guests.
 - d. 14:7 they were picking out the places of honor.

NT 1.4 – Gospel of Luke

- i. Point was not to be like the Pharisees.
 - ii. Seek to be humble and to be happy with less.
- e. 14:15 blessed is everyone who will eat in the Kingdom – leads to the parable of the dinner guests:
 - i. The Master [God] invited Israel to the Kingdom banquet.
 - ii. They however, disqualified themselves by their pride.
 - iii. They have been demoted as a consequence.
 - iv. The poor are now actively sought out to replace them, because they accept God's gracious offer with genuine appreciation and joy.
- f. 14:25 large crowds were going along with Him. In this context, "If anyone comes to me and does not... this leads into chap 15 –
- g. 14:34 – salt has to be salty, it is its nature to be salty. When it isn't it is useless because its nature has been compromised.
 - i. When following Jesus, one cost of discipleship is being different.
 - ii. You cannot do things as the world would do them, your values must reflect the Kingdom and King you serve.
 - iii. True Israel loved and followed, false Israel was not following, they were worthless.
- h. 15:1 tax collectors and sinners were coming near to Him.
 - i. 15:2 Pharisees and Scribes begin to grumble.
 - ii. Just as Israel grumbled against God during their sojourn in Exodus, the Pharisees now are grumbling against God and Jesus.
- i. 15:4-7 parable of the 100 sheep – rejoice with me!
- j. 15:8-10 parable of the 10 coins – rejoice with me!
 - i. The point of these two parables is to point out the obvious – who of you would NOT do this? Of course you would! It is unthinkable NOT to rejoice! The problem was – Israel was not rejoicing – instead they were peeved and preferred to go their own way than the way that brought salvation to other's they deemed worthless. God held them all in high value.
 - ii. Seeking => finding => rejoicing – is the logical pattern of behavior.
 - iii. In both parables, it is all about the ONE that was lost. They are all precious, losing one is not acceptable.
 - iv. As the parable goes on, the value of the lost one increases.
- k. 15:11 parable of 2 sons
 - i. In ancient culture, the oldest son gets the majority of the attention. There is a reversal here and the youngest gets all the attention [verses 11-24]
 - ii. 14 – famine is a divine curse... has been used throughout Scripture.
 - iii. 15 – slave feeding pigs is as bad as it gets for a Jew.
 - iv. 17 – he comes to his senses ... I sinned
 - v. 24 – lost => found => celebrate.
 - vi. 25 – meanwhile, back on the farm the older son hears music and singing and dancing and merrymaking – Inside there was a party, outside there

- was none of this.
- vii. 28 a – Older son had a hard heart and chose to stay outside.
 - viii. 28 b – Father goes out to him to invite him in and he rejects the offer.
 - ix. 29 – I have been serving you and never neglected a command of yours, and you gave me nothing.
 - 1. He exaggerates his virtue.
 - 2. He minimized mercy, and compassion and love were lacking.
 - x. 31-32 the father pleads his point – you are always with me, and all I have is yours – don't you see? We had to rejoice!
 - 1. The parable is left unconcluded, and the son's choice is not elaborated.
 - 2. The father wants both his sons in the house with him.
 - 3. The first-born looks to be more Esau like than Jacob like. Just as Esau was rejected, so too was God's first-born people.
 - 4. Contextually – the younger son is the outcast who has become true Israel, the older son is false Israel.
 - I. 16:1-18 – “Now He was also saying to the disciples” – this is a continuation of the previous teaching context; there is no disjuncture from the past teaching. He progresses into the parable about the unrighteous steward [manager].
 - i. Story starts with a certain rich man –
 - 1. Manager squandered the rich man's possessions – sounds like the younger son in the parable of two sons.
 - 2. He is fired, and then considers his options
 - 3. I won't do hard work – he is proud and lazy
 - 4. I won't rely on mercy – he is proud and stubborn
 - 5. I will make people be indebted to me – he decides to rely on deceit
 - ii. The steward is Israel – who shrewdly and unethically pursued their own advantage against their master's best interests – they carried their master's debtor's favor.
 - 1. Steward of unrighteousness – everyone who hears this tale knows this is not how to live or act. They are deserving of punishment.
 - 2. Mammon of unrighteousness – what they earned by deceit they cannot keep or enjoy.
 - iii. The master commends [acknowledges] the steward's unrighteousness
 - 1. Sons of light don't get this way of thinking, they are not wired to act of even think in this way – to their credit.
 - 2. The unrighteous totally get this the result regardless of the means is what they seek, regardless of who is hurt or offended – to their shame.
 - iv. There is nothing righteous or unrighteous about money.
 - 1. Being faithful in little means you are ethical and can be reasonably trusted with more.
 - 2. Being faithless in little means you are unethical and cannot be trusted.

- v. **Main Points:**
 - 1. Having much places pressure upon the ethical person, but totally masters the unethical person.
 - 2. A servant cannot serve 2 masters – you can't have two people telling you what to do or how to live... you end up confused.
 - 3. We should focus on buying eternal things, especially eternal life.
 - 4. We should focus on serving God, not ourselves or others or the myriad things we think worth serving.
 - 5. The Pharisees loved money, they thought in terms of the Mosaic covenant where the righteous were blessed and were wealthy, and where the sinners were cursed.
- vi. This is the most enigmatic parable – how does this fit as a succession to chapter 15?
 - 1. Chap 16 says that Israel has been fired as steward – but there is still hope.
 - 2. Israel is not beyond redemption; there is hope they can be saved.
- m. **16:19-31 Rich man & Lazarus**
 - i. Sinai Covenant = rich & well fed in this life meant you were blessed by God. Miserable and unhappy in this life meant you were cursed.
 - ii. Jesus taught that those who were miserable now would be blessed; those who were fat and self-satisfied now would be cursed. This made no sense to the Jews.
 - iii. Rich man was a Jew [father Abraham], we don't know about the heritage of Lazarus, though it was a Jewish name.
 - iv. The one coming back from the dead is an allusion to Jesus.
 - v. Question – What will it take for the Jews to believe? What is impossible with man is possible for God.
 - vi. This raises the question of how do we deal with those who have died without Jesus/God. How do we respond to the grief of those left behind? How do we console those left behind? In honor of those in hell, preach the gospel!
 - vii. Moses and the prophets were good enough to prepare the faithful for Jesus. The true lovers of Moses and the prophets would have transferred their loyalty to Jesus.
- n. **17:1-10 “He said to His disciples...”** This section continues – there is no disjunction.
 - i. 1-3 – In light of the reality of hell, intercede on behalf of those in error. Stumbling blocks will come – seek to encourage other's faith and minimize the damage of stumbling blocks.
 - ii. 4 – It takes faith to forgive, and only God can make us able to forgive from our hearts.
 - iii. 5-6 – increase our faith – Jesus teaches you have all you need, just act on what you have.
 - iv. 7-9 – If you were the master, would you do this? The answer is of course not!

- v. 10 – you are the slave, so you should do what you are asked to do, without complaint or grumbling in honoring God you love.
- o. **Conclusion: In light of this, what faith lessons can we learn and apply?**
 - i. Do what you know is right, and when you are told something do that.
 - ii. Faith is faith – you don't need more, you need to act on what you have.
 - iii. Exercising faith is like exercising a muscle – the more you use it the stronger it becomes.
 - iv. Faith is a qualitative factor, not a quantitative factor.
 - v. The faithful obey their master, because it is the proper thing to do.
 - vi. If you cannot do better than doing what you are told, then my full devotion is proved by obedience.
 - vii. Billy Graham and others like him and Paul before them are revered as great men of faith – if pressed each would say they do not deserve any special reward, they only did what they were told. They are right!
 - viii. Our problem is that we often compare ourselves to another and berate ourselves for not measuring up. We need to remember that God did not create us to do the same things – each has a limit on what we can do and thus what is expected. It is not a matter of how high you jump when asked to jump, it is just jumping as best you know and trusting His Faithfulness to guide your way forward... that is all we can do.