

## Lesson 46 The Gospel of Luke

### STUDY QUESTIONS:

1. *In the notes your Bible provides, who is Luke? What other New Testament book did he write? Note the introduction 1:1-14 carefully. Why was this gospel written? To whom? Is it an eyewitness account?*
2. *Who may be the source of the information in the first two chapters? Anna and Simeon in the Temple are stand-ins for all the faithful who await their Messiah. Note how they are steeped in O.T. prophecies. Note also special awareness by Luke of the working of the Holy Spirit.*
3. *Luke, as we will see, has a missionary interest in Jesus' life and teaching. He emphasizes universal salvation. How does he differ from Matthew who wrote for the Jews: 1) in the genealogy he gives, contrast to Matthew 1 in references to the hated Samaritans, Luke 10:30-37, 17:11-19; 3) in references to the Gentiles, 2:32, 3:6, 24:47*
4. *As you read jot down each incident which concerns a woman or women. How many of these are original to Luke? (are there cross references to Matthew, Mark or John?). How would you explain this interest?*
5. *Can the birth narratives of Matthew and Luke be reconciled?*

**Isaiah 53 and prayer.** This reading emphasizes the human suffering of the one who is to come. Luke presents Jesus as constantly aware of suffering and human need.

**Each of the four gospels has a unique view of the Lord Jesus.** Mark brings the unadorned truth the way Peter, the first of the apostles witnessed and preached it (locale: Rome); Matthew is the gospel of the young Church, emphasizing its Jewish roots, and the Kingship of Jesus (locale: Jerusalem). Now the third of the synoptic gospels - Luke, has a special point of view which enriches our understanding of Jesus and His Salvation.

**The author is the physician, Luke.** In the Greek world physicians were often of the slave cast. A bright young man taken from the slaves

was educated at his owners expense, eventually freed and given service with his former owner. It was not a status position, rather one of service.. Luke's name is a clue - a common slave's name was Lucanus, short form, Lucas or Luke. He is mentioned by Paul in Col 4:14 as the "beloved physician," in II Timothy, and in Philemon. Luke also writes The Acts of the Apostles where "we" in excerpts from his diary places him on the later missionary journeys of Paul.

**Luke was the missionary companion of St. Paul.** This gospel is influenced by the preaching of the great apostle Paul. It has his language, ideas, and spirit and his understanding of Christ's life and work. Luke represents Paul as Mark does Peter. The geographical location is the Antioch community, a mostly Gentile community of Christians, where the followers of The Way were first called Christians. (Acts 11:19) There is much information in Acts about this community and its generous answering of the call to carry the gospel to the whole world. This gives Luke's gospel its particular flavor. Luke joined Paul at Troas assisting him on the second journey. He worked at Philippi as resident evangelist, and lived at Caesarea for two years while waiting the verdict of Paul's imprisonment there, finally accompanying Paul to Rome. Other tradition says that besides being a freed slave, he was a ship's doctor and artist. Tradition claims that he made drawings of the Virgin Mary, one of which is in the catacombs with the inscription, "one of seven painted by Luca" popularly considered to be our Luke. A legend says he carried two portraits with him, one of the Savior and the other of Mary. Tradition tells us he died in Greece, his remains taken to Constantinople.

**The introduction is very interesting.** It states that: 1) many others have written about Jesus; 2) that this writer is of a second generation away from those who were eye witnesses; 3) that he has followed all of this -the writings and the eyewitnesses, closely; 4) that he was writing an orderly account for furtherance of truth. He addresses it to Theophilus, a Greek name meaning "lover of God." Perhaps this name refers to a Christian benefactor, or perhaps it is a general title to include all who love God.

**Luke has woven together four strands with great skill.** A Greek himself, he is much more comfortable with the language than either Mark or Matthew. He uses 700 words which occur nowhere else. This gospel has been called the “most beautiful book ever written.” In spirit it has been called “large and sweet, wise, temperate, sober and reasonable.” The construction is rhythmical and the vocabulary rich. Besides a command of Greek, Luke uses Latin words; denarius, legion, napkin, farthing, bushel. However, chapters 1 and 2 are distinctively different, the word choice is very much more Hebraic. The psalms, songs of Zechariah, Elizabeth, Mary, and Simeon are very Jewish, even Aramaic. This would point to a different source for this first strand, traditionally considered strong evidence for Mary the Mother of Jesus, or a person close to Mary, being the informant. This person shares treasures that came from pondering in the heart, perhaps sharing these meditative riches in a written form. There is a long tradition that because of her relationship to Zechariah and Elizabeth, Mary had had training and education in the Temple. She certainly knew her scriptures, and would have been literate. These two chapters have a master touch and it is evident from their difference to the rest of his gospel, that Luke did not change them after receiving them from his source. There is distinct similarity in these two chapters to the gospel of John. This fits the scriptural affirmation that John took Mary into his home and provided for her. Consider the conversations between them, their close relationship; and it is no wonder that a Marian influence is also strongly seen in the gospel of John.

**The second strand Luke uses is one half of the gospel of Mark.** Of 661 verses of Mark, Matthew uses 606, and Luke uses only 320. The third strand is the Q document which is the sayings of Jesus probably collected by Matthew, but they are used differently by Luke than by the editor of Matthew. Fully one half of the book of Luke is found nowhere else. True to his foreword, he has done research and has sought out other sources which he uses beautifully. He may have gathered these during the time of Paul’s imprisonment in Caesarea, AD 56-56. From there while awaiting the outcome, he may have traveled into the

countryside looking up eye witnesses, chief among whom would be Mary, or those women close to her.

**There is a wider horizon in this gospel.** Because of Luke’s missionary experience, he emphasizes the barrier-breaking power of the Holy Spirit. Luke is full of good news, the triumph of God’s love. Jesus “exults in spirit.” There is an attitude of joy as Jesus is seen as the universal Saviour. Luke’s interest in missions seeks out the stories about Jesus which support that Christ is a citizen of the wider world. Simeon prophesies that He is “light to the Gentiles.” The Baptist says “all flesh will see.” Jesus sends out seventy to preach and heal, contrasted to twelve in the first two gospels, possibly symbolic of missions to the 70 Gentile nations. He uses the Old Testament stories of Elijah’s mission to the heathen widow, and Naaman’s cleansing (a Syrian) by Elisha. He tells of the gratitude of one Samaritan leper while there are nine Jewish thankless ones. Jesus will not call down fire on Samaritans who refuse him. Luke omits all mention of the Jewish Law in his own relating of the Sermon on the Mount which minus its link to Moses is located on the plain. St. Paul, as we will see, unseats the Law from the center of life, and Luke echoes that the Law has been superseded by Jesus and His Salvation.

**As a physician he specifically modifies the gospel he writes.** He uses terms that were current in Greek medical schools. In 4:38 he uses the medical term for high fever, and in 16:19-26 he uses “to be ulcerated”. He mentions “to be in pain” four times in his gospel and it is found nowhere else in the New Testament. He uses “gave up the ghost (the breath)” three times in Luke/Acts and it is found there only. In the parable of the camel and needle, the others use the common term; he uses a word that means “surgical needle.” He uses a medical term for gently touching a sore part, or taking a pulse. Comparing Luke 8:43 with Mark 5:26, Luke is a bit defensive about the accusation that Mark makes about doctors. He has a doctor’s interest in humanity. This gospel is closer to people whom the Old Testament would call the anawim of Yahweh. It is the humble ones: the shepherds, the maimed, the poor and blind, publicans, harlots, prodigals and penitent thieves who people its pages. Luke also brings forward women as specially loved by Jesus, as specially ministered to by them, and as specially ministered to by Him. We have the stories of Mary and Elizabeth, Anna

the prophetess, and Mary of Magdala (mentioned more times in Matthew and Mark, however). Other women are named with her: Joanna, and Susanna. He alone relates the story of Mary and Martha, the woman called “daughter of Abraham,” and the bereaved mother of Nain. He alone reports Jesus’ last discourse to women on the Via Dolorosa that prophetically has to do with their fruitfulness. The human/feminine interest is especially notable when his language is compared with the other two synoptics:

	Luke	Matthew	Mark
spirit (Holy Spirit and other)	27	12	19
healing	12	1	3
a second Grk. word for healing	12	6	14
heart	23	17	12
Samaritan	3	1	1
woman	24	14	8
womb	9	1	0

Typical Pauline phrases and words that appear in Luke are: grace, mercy, faith, righteous, Holy Spirit and knowledge. There is also more emphasis on prayer, prayers and prayer parables (6:12). From Luke alone (Aramaic source) we have the Benedictus, Magni Nunc Dimittis, Ave Maria, and Gloria in Excelsis.

**The four gospels are marked by unified accounts of the passion of Jesus, but diverse accounts of the resurrection.** Jesus in the passion narrative is shown to have planned His final days carefully. There are many deliberate acts which continue to fulfill the ancient prophecies: coming into Jerusalem Zc. 9:9-10, cleansing the Temple Zc 14:21, Mal 3:1-4 . All such acts reinforce His Messianic claim. Religious dialogue with the authorities is held in public. Jesus repudiates the current religious leaders, especially the Pharisees. The last supper is prearranged and deliberate. The Church from the first recognizes in this act the founding of the Eucharist. Jesus was the one in control even of Judas and his betrayal. He is not pictured as a victim, but rather the masterful director of the whole drama whose redemptive purpose is clearly in His mind. He is not the focus of pity but of the worship of His followers. We see Him as one who has a full commitment to His death as the will of

the Father which He unflinchingly moves forward to fulfill. His first trial before the Sanhedrin is unofficial. The Jews wanted Him dead because of His outrageous authority which they had to consider blasphemy, since only God had the right to such authority. They could not kill without Rome’s permission. Rome had no death sentence for blasphemy which was an offense measured strictly by the Jews. Therefore His Messianic title which the Jews well understood was not a threat to Rome, had to be stretched to include political Kingship. It was upon the charge of sedition that they brought Jesus to Pilate. Pilate was reluctant to try Jesus and still more to convict. The charge he knew was artificial. But all his attempts to get out of it were unsuccessful - Jesus was not helped by His own defense, and Pilate was railroaded into it by the threat that they would report him to his superiors as protecting an enemy of Rome. Death by crucifixion, the way of death for slaves and rebels, was the sentence.

**Jesus’ last hours are remarkable.** After all He has gone through, He still has words of encouragement and forgiveness for others. Luke’s account of his last address to women has great significance in the quest through the Bible of the meaning of woman. Jesus tells the women not to cry for Him but for their own descendants. Rebellion against God has broken out by killing Him, but in times to come it will grow more bitter (the image of fire) till in the end women, the basic exemplars of obedience, will rebel against the functions of their own bodies, envying the barren! This was incredible to the ears of his listeners. Then rebellion will have reached its zenith; fire will have reached the dry wood.

**Most unusual was the speed of His death.** He apparently died by a deliberate act of will, Lk 23:46. Jn. 19:30. His final cry, “It is accomplished,” is not the cry of a victim, but a person in control of the situation - the purposeful actor in a drama of crucial significance. Jesus’ burial is also unusual. The crucified were not usually buried. Different resurrection experiences in the community gave rise to different traditions. The four Gospels and Paul’s epistles together attest to eleven separate encounters with the risen Jesus in the period following that Sunday morning. They vary in character with different groups of up to 500 people, yet He was solidly physical, could appear and disappear,

even passing through doors. He emphasized His continued presence at His Ascension when He left it up to them, with the empowerment of the Holy Spirit, to carry out the mission He had begun. Why did He not manifest Himself to the unbelieving Roman State or the Jewish Sanhedrin? Experience of humankind over the years has told us why. Such appearances would only have been discounted, even at the time, as weird phenomenon; and would have served only to cast the Christian realities into league with thousands of other weird phenomena of esoteric religions. Instead, the reality of the resurrection is revealed to the closest followers whose whole lives are invested right to their deaths in furthering the Truth that has nothing to do with ghostly, even satanic signs, but everything to do with the true end of Man in eternal union with God, and must be propagated by conviction and commitment within each individual person's heart by the Holy Spirit.

Lesson 46 Luke

First book of two written by Luke. The most beautifully written Greek of all the Gospels.

FOUR SOURCES

- 1. Q, 2. Mark,
- 3. 1/2 original - from Galilean women? collected during Paul's Caesarean imprisonment?
- 4. first two chapters from a Marian source.

PAUL  
Luke

The Missionary Apostle  
Luke uses 200 Pauline words or phrases.  
Background is Antioch

viewpoint of a Gentile, physician  
Tradition says an artist

missionary experience saw changed lives

THE PASSION OF JESUS  
(Isaiah 53)  
Why did Jesus die?

Was he a threat to Roman power?  
Was he a revolutionary?  
What did he mean when he began his ministry with that reading from Isaiah? Luke 4.  
Was he speaking about politics, sociology?  
Was he interested in the overthrow of political institutions?

The cast of characters  
The scenes in Jerusalem of the final week - map book B28-B29  
He died so that 22:37, 22:69, 24:44 God's will be done

He was in control.  
ALL THE SINS OF THE WORLD PUT UPON JESUS IN THE GARDEN  
FORGIVENESS FOR ALL FROM THE CROSS

RESURRECTION  
GIFT OF THE HOLY SPIRIT

Holy Spirit  
SAVIOUR OF THE WORLD

Humanitarian - distinctly Lukan

Sinners  
the "small people"  
women  
relationships

prayer

JESUS is for the world  
Simeon prophesies

a light for revelation to the Gentiles

the Baptist says  
all men

Jesus sends out 70 to preach and to deliver from spirits

Foreigners are good examples:  
Naaman the Syrian  
the widow of Zarephath  
the good Samaritan

Benedictus  
Magnificat  
Nunc Dimittis  
Ave Maria  
Gloria

words:  
spirit  
Holy Spirit  
heart  
Samaritan  
woman  
womb  
healing

little O.T. interest except the prophecies

~~THE LAW~~

ONLY IN LUKE:  
JESUS IN MARY AND MARTHA'S HOUSE  
PRODIGAL SON  
LOST SHEEP  
RICH MAN AND LAZARUS

THE PHARISEE AND PUBLICAN  
THE WIDOW OF NAIN  
VISIT TO ZACCHEUS  
AND MANY OTHERS

## Lesson 46 Luke

### Synopsis

1. Elizabeth is past childbearing  
Zechariah is visited by the angel  
his prophecy, Elijah would come  
Elizabeth's conception  
Zechariah disbelieves, is  
mute Gabriel is sent to Mary  
Mary questions the angel she  
conceives by the Holy Spirit  
Mary goes to Elizabeth she  
rejoices in words of Hannah the  
Magnificat  
the birth of John the Baptist
2. Zechariah's prophecy of his role  
enrollment of Augustus Caesar  
Mary and Joseph to Bethlehem  
birth of Jesus in a stable  
shepherds and angels worship  
the presentation in the Temple  
Simeon's prophecy to Mary  
prophetess Anna greets Him they  
return to Galilee he visits the  
Temple at twelve He is about His  
Father's business on homeward  
trip, He's missed His parents find  
Him in the Temple Mary is  
keeping things in her heart
3. 15th year of Tiberius Caesar  
John the Baptist preaches to  
multitudes in the wilderness  
he baptizes the repentant  
"I baptize with water, He will  
baptize with Holy Spirit and fire"  
Herod, Herodias are adulterous  
he judges them and is imprisoned  
Jesus about thirty begins ministry  
Jesus' lineage goes back from
4. Joseph, His legal father, to Adam  
Jesus' wilderness temptation He  
returns in power of the Spirit  
begins his ministry in Nazareth  
reads Isaiah scroll in synagogue  
preaches on the text , "good news  
to the poor, release to captives  
sight to the blind;" in his country  
a prophet is without honor  
they attempt to kill Him  
He heals Simon's mother-in-law  
demons are cast out, He heals all  
He goes to lonely place of prayer  
preaches in synagogues of Judea
5. people press to hear God's word  
He preaches from Simon's boat  
a great catch of fish convinces  
Peter, James, John, Andrew  
who leave their nets to follow Him  
He heals the leprous man  
goes to the wilderness for prayer  
a man carried on a bed  
let through the roof by friends  
Jesus gives forgiveness of sins  
Pharisees complain of blasphemy  
Levi is called to follow Him  
eats at his house; He's criticized  
for eating, drinking with sinners  
one does not fast at a wedding  
difficulty of new wine in old skins  
new patches on old garments  
people desire old wine
6. disciples eat grain in a field  
accused of threshing on Sabbath  
He heals man's hand on Sabbath  
authorities filled with fury  
He spends all night in prayer  
then choses the twelve disciples  
He gives them the power to heal
7. teaching on blessing and curses  
teachings on the plain one is to  
love one's enemies compassion,  
generosity, integrity and the true  
disciple  
a centurion's slave is cured; his  
understanding chain of command  
impresses Jesus  
Nain widow's dead son is raised  
John questions who Jesus is  
John's place in the kingdom  
at a banquet in Pharisee's house  
woman sinner anoints Jesus' feet  
He speaks of forgiveness, love  
faith has saved you, go in peace  
accompanying Jesus are many  
women healed of spirits, infirmity  
parable of the sower is explained  
parable of the lamp  
mother, brothers try to see Him  
He quiets wind and waves  
healing of the Gerasene demoniac  
Jairus' daughter near death  
woman with flow of blood healed  
Jairus' daughter raised from dead
8. the Twelve given instructions  
given power to exorcise, heal  
they preach and heal everywhere  
Herod's puzzlement at who this is  
Bethsaida miracle of loaves, fish  
who do men say that I am?  
Peter, "Christ, the Son of God!"  
the Son of man must suffer  
rejected, killed, raised third day  
if any one would come after me  
let him deny himself  
take up his cross and follow me  
on the mountain He is transfigured  
an epileptic child is exorcised
9. a second prophecy of Passion  
argument: who is the greatest?  
Jesus' name casts out a demon  
Samaritans refuse him because  
His face is set for Jerusalem  
disciples, "bid fire consume them"  
He rebukes them  
some hesitate to follow Him let  
the dead bury their dead He  
appoints seventy others  
instructs them to go two by two  
the seventy return with joy  
Jesus rejoices  
good news revealed to the simple  
the privilege of the disciples the  
great commandments who is my  
neighbor? the parable of the good  
Samaritan Mary and Martha  
receive Him Mary choses the  
better part Martha is too anxious  
Lord teach us to pray
10. He teaches the Lord's Prayer  
ask, seek, knock  
parable of the importunate friend  
Holy Spirit given to those who  
ask when demons are cast out  
He is accused of being Beelzebul  
if an unclean spirit returns and  
finds the place empty he will  
bring seven worse with him a  
woman cries, "blessed is the  
womb that bore you," rather  
"Blessed those who do will of  
God" the only sign is of Jonah  
parable of the lamp  
Jesus dines at a Pharisee's table  
Pharisees and lawyers warned  
woe to you, for hypocrisy
11. He teaches the Lord's Prayer  
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12. your fathers killed the prophets  
Pharisees lie in wait to catch him  
while thousands crowd  
Him He tells the disciples  
beware of the leaven of Pharisees  
do not fear those who kill the body  
you are more value than sparrows  
the sin against the Holy Spirit  
parable of rich man who hoarded  
teachings like sermon on mount  
store up treasures in heaven  
watch, be ready for His return Son  
of man brings fire on the earth a  
baptism is to be accomplished  
households are divided over Him  
what are the signs of the times?
13. Galilean blood was mingled with  
sacrifice, were they sinners?  
tower of Siloam fell killed 18  
because they were offenders?  
no! everyone repents or perishes  
the parable of fig tree, manure a  
woman is healed on Sabbath the  
synagogue ruler indignant  
parables of the mustard seed of  
leaven, the narrow door  
teachings about the kingdom  
Herod wants to kill Him  
O Jerusalem, He laments  
"You will not see me again  
until you say, Blessed is He.
14. He dines with a chief Pharisee  
on the Sabbath heals of dropsy  
parables of humility  
the uninvited eat at the banquet  
invite those who can't repay,  
banquet parable - the excuses to  
follow Jesus, hate your mother  
and father, wife and children
15. bear the cross and follow  
count the cost before beginning  
salt is good unless it is not salty  
tax collectors, sinners listen He is  
criticized by the Pharisees  
Rejoice, the lost sheep is found  
parables: woman and the lost  
coin prodigal son and dutiful son
16. parable of the dishonest steward  
his prudence is applauded  
parable on riches, God, mammon  
the Pharisees, lovers of money  
easier heaven and earth to pass  
than one dot of the Law to be void  
He teaches on divorce, adultery  
parable of rich man and Lazarus
17. woe by whom sin comes  
for those who scandalize  
a millstone around the neck  
forgive seven times in a day  
the apostles, "increase our faith"  
the parable of tired servant  
ten lepers healed, one thankful  
and he was a Samaritan  
the Kingdom is in your midst  
the days are coming when .  
the day of the Son of Man  
he who gains life, loses it  
he who loses life will preserve it
18. parable of widow, unjust judge  
Pharisee, tax collector compared  
Jesus blesses the infants  
young ruler asks about eternal life  
Jesus teaches about the "good"  
Peter says we've left everything  
the third prophecy of Passion  
Jesus is to be delivered to death  
Jesus heals a blind beggar all  
gave praise to God
19. In Jericho Zaccheus climbs a tree  
to see Jesus, who invites himself  
to dinner, and brings salvation  
parable of a nobleman  
who goes to far country  
and leaves faithful servants  
parable of ten talents  
He comes to Bethphage, Bethany  
His entry into Jerusalem  
He weeps over Jerusalem  
and prophesies destruction  
He cleanses the Temple of sellers  
teaches daily in the Temple  
principal men sought to kill him
20. these men question His authority  
He tells a parable of the vineyard  
He is watched, spied upon is it  
lawful to give tribute to Caesar  
they question the resurrection  
Jesus says, God is of the living is  
He David's son? or more? beware  
of scribes and pretense
21. a widow's mite is commended  
the Temple will be destroyed  
terrors, signs, yet not the end  
you will be hated for my name  
endure, watch and pray  
heaven and earth will pass away  
my words will not pass away
22. Passover Feast drew near  
(Feast of Unleavened Bread)  
Satan entered into Judas he  
betrayed Him to chief priests  
disciples prepare the Passover  
in a large furnished upper room  
He took a cup, gave thanks  
broke the bread, "This is my  
body" woe to him who betrays a  
dispute about the greatest
23. the servant is the greatest  
Simon's denial foretold  
they go to the Mt. of Olives  
Jesus' agony and betrayal  
Peter's denies he knows Jesus  
the trial before the Chief Priest  
Jesus is taken before Pilate  
Pilate sends Him to Herod  
He is mocked, sent back to Pilate  
all demand release of Barabbas  
cry "crucify Him!" for Jesus He is  
led out carrying the cross He  
speaks to Jerusalem women two  
criminals crucified with Him one  
saved to be in Paradise into your  
hands I commit my spirit the  
death of Jesus  
centurion says, He is innocent  
women stand at a distance  
Joseph of Arimathea lends tomb  
asks for His body  
the women prepare spices  
and all rest on the Sabbath
24. first day of the week the  
women come to prepare the  
body the stone is rolled away  
they did not find the body  
angelic beings remind them He  
told you He would rise the  
women tell the apostles who do  
not believe them two disciples  
walk to Emmaus with an  
unrecognized stranger until the  
breaking of bread it is Jesus !  
they go to tell others He  
appears to the rest  
He is not a ghost, He eats fish  
"stay in Jerusalem till you are"  
clothed with power from on high"

## Lesson 46 Luke Outline

### I. Historic Background of the Gospel of Luke (see outline 45)

### II. The Authorship of the Gospel

#### A. Who was Luke?

1. introduction to Luke and Acts (first verses of each)
  - a. both books written by the same person
  - b. both to Theophilus meaning "Lover of God"
    - 1) personal benefactor who paid for copying
    - 2) or generalized address, symbolic of the reader
    - 3) a neophyte or catechumen in the Church
    - 4) an assurance as to the instruction he has received
  - c. the purpose is to present gathered evidence that went beyond others
  - d. now a second generation to those who were eyewitnesses
2. in Paul's writing we see Luke referred to as "Luke, the beloved physician"  
Col 4:14, "only Luke is with me" 2 Tim 4:11, listed in Philemon 24
3. in Acts Luke is a traveling companion of Paul and the missionaries
  - a. "they" changes to "we" 16:10-17 passages from a travel diary
  - b. Luke is with him in Jerusalem 21:17- then Caesarea; then 27:2-28:16 to Rome - all from his diary, the use of "we",
  - c. Iranaeus identifies Luke as Paul's "inseparable collaborator"
4. from tradition there is more information about Luke
  - a. he was an artist who carried a picture of Jesus and Mary
  - b. Catacomb's picture of Virgin inscribed "one of seven painted by Luca."
  - c. he died in Greece and was buried in Constantinople
5. physicians in the first century were slaves educated to serve
  - a. freed after their education
  - b. Lucanus contracted to Lucus, a common, slave's name

#### B. Background city is thought to be Antioch

1. center of mission activity in the early Church (scan Acts 11, 15)
2. Luke, a Greek, writes from a purely Gentile point of view
3. Greek followers of Jesus were first called "Christian" here
4. Luke would have known John Mark here

#### C. Sources - many have preceded him see 1:1

1. He makes good use of the Gospel of Mark
  - a. he uses 320 verses of Mark's 661
  - b. Luke uses 31 of the 55 verses of Mk that Matt does not use
  - c. of 108 sections of Mark, Luke uses 81, some he transposes
  - d. he generally follows Mark's order

2.0 - the Matthew collection is found in both sermon and travel material

3. a Johannine source (because like John's gospel)

- a. first two chapters are entirely different from the rest
  - 1) do not have a Greek flavor, but an Aramaic
  - 2) filled with Jewish songs; now have Latin names: Benedictus, Magnificat, Nunc Dimittis, Ave Maria, Gloria in Excelsis

b. a source close to Mary or Mary herself?

- 1) John given care of Mary at the cross
- 2) who else knows about "pondering in her heart" or would relate her experiences to songs of the Old Testament?

c. gathered by Luke in the three years Paul was imprisoned in Caesarea

4. another source used by Luke alone

a. 388 verses more not contained in Mk. or Matt.

b. material (other than chapters 1 and 2) found only in Luke:

- 1) 4:16-31 the Isaiah reading in Nazareth synagogue, the widow of Sidon, story of Naaman
- 2) 5:1-11 Catch of fish and call of disciples
- 3) 7:11-17 Raising of the widow's son
- 4) 7:36-50 Anointed by woman sinner
- 5) 8:1-3 Jesus and twelve make second Galilean circuit
- 6) 12:1-59 Jesus's discourse to His disciples and multitude, Fire on the earth
- 7) 13:1-9 Slaughter of Galileans, Parable of barren fig tree
- 8) 10:1-16 Sending out the Seventy
- 9) 9:52-56 Samaritans did not receive Him
- 10) 17:11-19 Lepers cleansed in Samaria
- 11) 10:25-37 Love to neighbors - Good Samaritan
- 12) 10:38-42 Jesus in house of Martha and Mary
- 13) 11:1-13 Disciples again taught to pray
- 14) 10:17-24 Seventy return
- 15) 13:10-21 Jesus heals infirm woman on the Sabbath
- 16) 13:22-35 Straight gate, warned about Herod
- 17) 14:1-24 Dines with chief Pharisee on Sabbath, Invite the lowly
- 18) 14:25-35 What is required of disciples
- 19) 15:1-32 Lost sheep, Prodigal son
- 20) 16:1-13 Unjust steward
- 21) 16:14-31 Rich man and Lazarus
- 22) 17:1-10 Woe to those who scandalize, A servant always serves
- 23) 17:20-37 Eschatology
- 24) 18:1-14 The Importunate Widow, The Pharisee and Publican
- 25) 19:2-28 Visit to Zacchaeus

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- 26) 19:39-44 Parable of talents, Stones cry out, He wept over city
- 27) 22:31-38 Sift you like wheat
- 28) 23:6-12 Jesus before Herod
- 29) 23:13-25 Pilate seeks to release Jesus
- 30) 23:27 Women lament, "Daughters of Jerusalem"

5. Luke wrote under Paul's inspiration

- a. a remarkable coincidence in language, ideas and spirit
- b. presents the views of Paul as Mark does of Peter
- c. 200 expressions common to both and foreign to other N.T. writers

D. Other characteristics of Luke

- 1. written in polished, well-written Hellenistic Greek
  - a. vocabulary rich - uses classical words
  - b. the best writer of the evangelists
  - c. considered the most beautiful book of N. T.
- 2. has high respect for Peter (in Acts)
- 3. Luke attempts to gain toleration
  - a. Christianity is a natural outgrowth of Judaism
  - b. Rome should tolerate Christians as it does Jews

E. Luke was written when?

- 1. after the deaths of Peter and Paul AD65? But Acts does not cover that - and Luke is written earlier than Acts, so earlier?
- 2. some scholars say AD80.85 ?
- 3. Robinson says before AD60 (Paul was imprisoned in Caesarea AD58-60)

### III. The Lukan Point of View

A. A Greek outlook, not a Hebrew

- 1. he almost ignores the Jewish law, except for reference 16:16
- 2. Jesus is more than Jewish messiah, He is savior of the world
  - a. the genealogy starts with Adam, not Abraham
  - b. Simeon prophesies He is "light to the Gentiles." 2:32
  - c. the Baptist says "all flesh will see." 3:6 quoting Is 40:3-5
  - d. Jesus sends out seventy not twelve - 70 Gentile nations 10:1
  - e. He uses foreigners as good examples in His preaching
    - 1) Naaman the Syrian 4:27
    - 2) the woman of Zarephath 4:26
    - 3) commends the Samaritan, the only one who thanked him 17:16
    - 4) the Good Samaritan 10:29-37
    - 5) rebuked disciples for asking that fire destroy Samaritans 9:54

B, Luke was a physician

- 1. he uses medical rather than common terms
  - a. "taken with" high fever 4:38 term used 9 x , only 3x in rest of KT.,

occurs frequently in medical writers

- b. to be ulcerated 16:19ff
  - c. to be in pain 16:19-26 four times in Luke - nowhere else
  - d. "gave up the breath" used by Luke only, Acts 5:5-10
  - e. surgical needle 18:25
  - f. gentle touch 11:46
- 2. he was from Asia Minor where all extant Greek medical writers originated (except Hippocrates) using similar language
  - 3. notes also duration **and** stages of a patient's recovery Acts 3:1-8, 9:40-41
  - 4. sensitive about Mark's implied criticism Mark 5:25 - see Luke 8:43

C. Luke was a humanitarian

- 1. sees Jesus in closer contact with sinner
  - a. Jesus stays with Zacchaeus 19
  - b. a gospel for the publican, harlot, and penitent thief
- 2. Jesus talks more about the small people
  - a. Lazarus in Abraham's bosom 16:20 ff
  - b. calling the poor, maimed, etc. to the great supper 14:12 ff
  - c. the prodigal 15:11ff
- 3. tells the story of the humble folks - the *anawim* 2, 3
  - a. the Blessed Mother - the humble are raised up
  - b. her kin folk - Elizabeth and Zechariah
  - c. the old Simeon and Anna
  - d. the shepherds
- 4. sensitive to women in Jesus' life
  - a. women are prominent in discerning God's promises
    - 1. songs of Mary and Elizabeth
    - 2. discernment of Anna
    - 3. they are the first to proclaim resurrection 24:10
  - b. they minister to Jesus
    - 1. Mary Magdalene, Joanna, Susanna, Mary and Martha
    - 2. women from Galilee were at the crucifixion 23:49
  - c. Jesus heals women uniquely in Luke
    - 1. the daughter of Abraham
    - 2. the sorrowing mother of Nain
  - d. He speaks to women significantly- His last discourse 23:28
  - e. "woman" occurs 49 x in Mt. and Mk together, 43 in Luke
  - f. women are prominent in His parables - the importunate widow

D. a gospel of prayer and praise

- a. the songs of the first two chapters
- b. prayer recorded uniquely by Luke(\*) 1.\*
  - the Lord prayed at His baptism 3:21

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2. prayed at His temptation 5:16
  3. went out to a mountain and prayed 6:12
  4. was alone praying 9:18
  5. up to a mountain to pray 9:28
  - 6.\* He prayed at the cleansing of the leper 5:12
  - 7.\* He prayed before He called the twelve 6:12
  - 8.\* He prayed at the Transfiguration 9:28
  - 9.\* He prayed for His enemies on the cross 23:34
- c. Prayer parables only in Luke
1. the friend at midnight
  2. the unjust judge

#### IV. The Passion and Resurrection Narrative

- A. Jesus' acts during holy week and the passion are deliberate, He is in control  
 I they are done to fulfill O.T. prophecies
2. He is not a victim but the orchestrator of the drama
- B. During holy week
1. coming to Jerusalem is deliberate 2c 9:9-10
  2. cleansing the Temple 2c 14:21
  3. religious dialogue in public - He has the upper hand
    - a. source of authority 20:2
    - b. parable of vineyard against Pharisees, chief priests, and scribes 20:9
    - c. paying taxes to Rome 20:21-26
    - d. resurrection 20:27
    - e. David's son? More than that, David's Lord! 20:41
      1. beware of scribes 20:45 repudiation of leaders
      - g. the widow's mite 21:2 better than rich folk's gifts
      - h. from Matthew: repudiation of leaders, Matt 23 in whole
      - i. from Matthew: the destruction of the Temple, Matt 24:1-8
- C. The Last Supper prearranged carefully (Matt 26:18) 22:7 ff
1. the eve of Passover - historical, religious significance
  2. He controls His betrayer 22:21, Matt 26:25
  3. institution of Last Supper is linked to Passover
- D. Prayer and Surrender
1. anguished, not distraught
  2. disciples unable to support Him, there is heavenly help
- E. Trial and Death
1. He would not help get Himself set free, some say He was silent Matt 26:63  
 others He was unhelpful 23:3
  2. there are echoes of Psalms 22, 110, and others, Isaiah 53, Dan 7:13
  3. He has words of encouragement and forgiveness 23:28, 23:43,

4. He dies as though by an act of will 23:46 with a loud voice
- F. The Resurrection 24:1 ff
1. the angels' message to the women
    - a. do not look for the living among the dead
    - b. He is not here! He is Risen!
    - d. remember, He said He would rise on the third day
  2. the women return to tell the eleven who did not believe them
  3. Peter runs to the tomb and sees the binding clothes, goes home amazed
  4. later that day on the road to Emmaus 24:13 two mourning disciples walk
    - a. a stranger (Jesus) approaches
    - b. asks why they are downcast
      - 1) are you the only one who doesn't know?
      - 2) tell about Jesus - and our hope for Him
      - 3) some friends found the tomb just as women said
- c. He tells them they are slow to believe the prophets
- 1) it was ordained that Christ suffer and enter into His glory
  - 2) starting with Moses He explains the scriptures about Himself
- d. they encourage Him to stop for a meal
- 1) He took bread, blessed it, and broke it
  - 2) their eyes were opened and they knew Him
  - 3) He disappeared - did not our hearts burn as He opened scriptures?
- e. they return to Jerusalem to report this encounter
5. Jesus appears to the apostles 24:36 Peace be with you!
    - a. alarmed, they thought Him a ghost; He ate a piece of grilled fish
    - b. don't doubt! see my hands and feet!
    - c. Joy! dumbfounded!
  6. last instructions
    - a. everything written about me must be fulfilled
    - b. opened their minds to understand the scriptures
    - c. repentance for forgiveness of sins to be preached to all nations
    - d. sending the Holy Spirit - so stay in Jerusalem
- G. The Ascension of Jesus from Mt. of Olives 24:50

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