

“What St Luke was as a man is reflected in his writings. Wide and deep sympathy, love of souls, interest in simple things, in manhood and womanhood, in childhood and domesticity, in the joy of life, in prayer, worship, praise, and thanksgiving; historical sense, keen observation, loyalty to fact; gift of narrative, dramatic, and artistic sense, and a certain genial humor; deep enthusiasm for the Saviour, the Divine-Human Christ, and for the first missionary heroes of the Ascended LORD --- all these are there, and much more! No wonder his Gospel is described by one as ‘the most beautiful book ever written’” (Lonsdale Ragg)

Introduction:

Why are there four gospels? And why are there 3 synoptics? There’s a clear intention behind the Gospels fourfold form: the intention involves the legal principle instituted by God: on the evidence of 2 or 3 witnesses a matter shall be confirmed” (Deut 19:15). God who knows that we depend on the testimony of those who themselves saw and heard Jesus, made sure that the joyous message necessary for our salvation was transmitted to us not singly but through multiple witnesses. The independent witnesses confirm one another in complementary fashion.

Authorship:

All we know of the author is that Luke was a Physician (Col 4:14), Paul speaks of Him as Luke the beloved Physician). He was brilliant & detailed.

His Greek is elegant, some of the most difficult in all the NT. He is very descriptive, picturesque, and colorful in painting scenes & images on the canvas of your mind. He has elegant, ornate, descriptive in providing a literary masterpiece!

He took care in what he did & of course the Spirit of God superintended & guided him!!

Matt, Mark & Luke all wrote gospel accounts & they provide many similar accounts (though they all have many many differences) & they all wrote independently of each other & they all wrote God-given, Spirit-inspired, Christ-exalting historical records of the life, death, resurrection & salvation of Jesus.

Luke is “a historian of the first rank ... [&] among the very greatest of historians” (William Ramsey). So gifted was Luke that the early church called him: “Luke the artist”.

Traditions external to the NT unanimously attribute the gospel to Luke from an early date (David Garland).

Luke’s purpose in the gospel was that his readers might know the exact truth about the things they had been taught (1:4). Luke did careful research.

Luke also wants his reader to “learn and be persuaded of the truth and, since Luke is a Christian historian, to see God behind these events” (David Garland).

Outline of Luke:

1. Prelude to Christ’s ministry (1-4:13)
2. Ministry in Galilee (4:14-9:50)
3. Journey to Jerusalem (9:51-19:27)
4. Passion Week (19:28-23:56)
5. Consummation of Christ’s Ministry (24:1-53)

A briefer & condensed outline

1. Birth of the Son of Man (1-3)
2. Ministry of the Son of Man (4-19)
3. Crucifixion of the Son of Man (20-24)

Key Text in Luke:

Luke 19:10 — for the Son of Man has come to seek and to save that which was lost.

Outline from Luke 19:10

1. Jesus has **COME** (Luke 1-3)
2. Jesus **SEEKS** the lost (Luke 4-21)
3. Jesus **SAVES** the lost (Luke 22-24)

LUKE

The Son of Man					
Preface	Announced and Appearing	Ministering and Serving	Instructing and Submitting	Resurrected and Commissioning	
CHAPTER 1:1-4	CHAPTERS 1:5-4:13	CHAPTERS 4:14-9:50	CHAPTERS 9:51-23:56	CHAPTER 24	
Activity	Coming	Seeking		Saving	
Location	Bethlehem, Nazareth, and Judea	Galilee	Judea and Perea	Jerusalem	
Time	About 30 years	1½ years	6 months	8 days	40 days
Theme	Jesus is the ideal Man, who comes to save all humankind — Jew and Gentile alike.				
Key Verse	19:10				
Christ in Luke	Jesus is the perfect God-Man, who comes to offer salvation to all people (19:10).				

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Purpose of Luke:

Luke writes a narrative-biography regarding Christ and His redemptive work. Luke’s theology & narrative is *theological* --- it is centered on God.

Gospel of Luke — “Overview of Luke: The Son of Man Has Come to Reveal God & Bring Salvation to Sinners!”

In Luke: Jesus is portrayed as a prophet, but as more than a prophet; he is the long-awaited Davidic Messiah, Son of God, who fulfills in his career the destiny of a regal prophet for whom death, though necessary, is hardly the last word.

Some Themes in the Gospel of Luke:

There are many themes that Luke brings out -- and some themes that he specially emphasizes:

1. God’s **love for sinners** (to seek and save the lost; 19:10; 15:1-32; cf. Luke 7:13; 10:33; 15:20)
2. The **outcasts** of Jewish society including Gentiles, Samaritans, women, tax collectors, lepers. For instance: who are the ‘outcasts’ (the nobodies) that Luke highlights...
 - a. A sinful woman from the city (7:36-50)
 - b. A wealthy toll collector (19:1-10)
 - c. A wretched & crucified criminal (23:39-43)
3. God offers repentant sinners **forgiveness** (3:3; 5:20-25; 6:37; 7:41-50; 11:4; 12:10; 17:3-4; 18:13-14; **24:47**)
4. **Joy** is an emphasis in Luke’s gospel (1:14, 44, 47, 58; 2:10; 6:23; 13:17; 15:5-10, 22-32; 24:52). More than any other gospel writer, Luke highlights the joy that comes with the Christian message. (Note the beginning & ending of Luke bracketed with “joy/rejoicing”).
 - a. An angel announced the birth of John as a joyous event (1:14, 44, 58)
 - b. Birth of Jesus bring joy to all people (2:10)
 - c. The hymns of Mary, Zechariah, Simeon exude in joy (1:46ff, 68-79, 2:29-32)
 - d. When the 72 return, they are joyful (10:17)
 - e. Jesus was filled with joy in the Spirit (10:21-22)
 - f. People rejoiced in recovering something that was lost (15:3-10)
 - g. Joy in heaven over one sinner who repents (15:7, 10)
 - h. The father welcomed the prodigal son back with joy (15:23-24)
 - i. Zaccheus welcomed Jesus with joy (19:6)
 - j. Luke closes as joy and wonder is what the disciples had seen (24:41)
 - k. They returned to Jerusalem with great joy (24:52)
5. Luke alone records the five great tributes of **praise** connected with Christ’s birth. Luke’s gospel is a singing gospel -- there are a number of **songs**
 - a. Elizabeth (1:41-45)
 - b. Mary (1:46-55)
 - c. Zachariah (1:67-79)
 - d. The angels who announced Christ’s birth (2:13-14)
 - e. Simeon (2:25-32)
6. Luke describes the **fear** people experience when in the presence of God or His works (1:12, 30, 65; 2:9-10; 5:10, 26; 7:16; 8:25, 37, 50; 9:34)
7. Luke stresses the **Holy Spirit’s** vital ministry (1:15, 35, 41, 67; 2:25-27; 3:16, 22; 4:1, 14; 10:21; 11:13; 12:10, 12). Through the Spirit & power of God...
 - a. Mary conceives (1:35)
 - b. John the Baptist is filled (1:15)
 - c. John’s mother Elizabeth is filled (1:41)
 - d. Spirit was on Simeon (2:25-35)

Gospel of Luke — “Overview of Luke: The Son of Man Has Come to Reveal God & Bring Salvation to Sinners!”

- e. Jesus was full of the Spirit (4:1)
 - f. Spirit of the LORD was on Jesus as he preached in Nazareth (4:18)
 - g. Jesus promised the Holy Spirit as an answer to prayer (11:13)
 - h. The Spirit anticipated Pentecost (24:49)
8. Luke emphasizes the **PRAYERS** of Jesus (3:21; 5:16; 6:12; 9:18, 28-29; 11:1; 22:32, 40-46)
- a. Prayer is a focal element in the book of Luke and important in the Church. By prayer, both Jesus and his followers are sustained in doing the will of God, resisting temptations, and fulfilling the divine purpose
 - b. Prayer has a vital place in holy history, and God uses it in advancing his plan for the world.
9. Luke incorporates many **hospitality** scenes [meals] where Christ preaches the gospel (5:29-32; 7:36-39; 11:37-54; 14:7)
- a. Jesus used any & all opportunities to proclaim the gospel & teach — forgiveness, salvation, love, pride/humility, false teachers, following Him!
10. A sense of “**Destiny**” (it is necessary; the Son of man *must*)
- a. The phrase occurs often (“it is necessary”). This word “must” is prominent in Luke...
 - b. Jesus HAD to be in his father’s house (2:49)
 - c. He MUST preach the good news (4:43)
 - d. JESUS MUST suffer (9:22) and he MUST finish the way appointed to him (13:33)
 - e. He HAD to be betrayed, crucified & suffer before enter the glory (24:7, 26, 44-47)
 - i. Simply: Jesus was resolved to be about His ‘Father’s business’ (2:49)

Further detail in some unique/distinctive themes of Luke:

- a. The Classical Greek Language (1:1-4)
- b. Unique Parables to Luke (7:41-43; 10:30-37; 11:5-13; 12:16-21, 35-40, 42-48; 13:6-9; 14:16-24, 25-35; 15:8-10, 11-32; 16:1-13, 19-31; 17:7-10; 18:1-8; 18:9-14; 19:11-27)
- c. The Ministry of the Holy Spirit (1:15, 35; 3:22; 4:1, 18; 10:21)
- d. Angels (1:11, 13, 18, 19, 26, 28, 30, 34, 35, 38; 2:9, 10, 13, 15, 21; 4:10; 9:26; 12:8, 9; 15:10; 16:22; 22:43; 24:23)
- e. The Redemptive Mission of Christ (22:37; 24:27, 44, 46)
- f. Secular History (1:5; 2:1-2; 3:1; 13:1)
- g. A Unique “Travelogue” Section (9:51-19:27)
 - In the main section (Luke 9:51-19:44) we see a discernible theological motif in the way that Jesus ORIENTS HIS THINKING & MINISTRY TOWARD JERUSALEM (the city of destiny) which would be the scene of his passion.
 - In Luke 9-19 - we find the following... “for Luke Christian discipleship is portrayed NOT only as the acceptance of a master’s teaching, but as the *identification* of oneself with the master’s way of life and destiny in an intimate, personal following of Him. Because of the geographical perspective of Luke’s Gospel, the ‘following’ has a pronounced spatial nuance: *the disciple must walk in the footsteps of Jesus*” (Joseph Fitzmeyer).

h. Jesus’ Ministry to Women and Children

i. The Inclusion of Gentiles in God’s Plan (2:29-32; 13:22-30)

J. Luke emphasizes the fulfillment of the OT in Christ. Luke alludes to the OT promise frequently. Frequently, OT material is used/evoked to ‘explain’ the significance of God’s climactic act in salvation history through the work of His own Son (cf. Luke 4:18-27).

The Glory of Christ in Luke:

“No man shall ever behold the glory of Christ by sight hereafter who does not in some measure behold it here by faith.” (John Owen)

"Exhibit as much as you can of a glorious Christ. Yea, let the motto upon your whole ministry be: Christ is all. Let others develop the pulpit fads that come and go. Let us specialize in preaching our Lord Jesus Christ." (Cotton Mather)

1. Miraculous Birth! (Luke 2:8-20)

2. Missions Minded! (Luke 4:15, 31, 43-44; 8:1; 13:10, 22; 19:47; 20:1)

3. Manly Intercessor! (Luke 6:12-16)

4. Merciful Savior! (Luke 23:39-43 - thief on the cross)

5. Mindful Redeemer! (Luke 7)

Healing a centurion’s servant (7:1-10)

Raising a widow’s son (7:11-17)

Affirming the doubting forerunner (7:18-30)

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Rebuking a stubborn generation (7:31-35)

Forgiving a wretched prostitute (7:36-50)

6. Majestic King (Luke 9:28 - transfiguration)

“The love of Christ is insatiable. The more you experience His redeeming love, the more you desire it. The more you desire it, the more you want to dwell on it. The more you dwell on it, the more you cherish it and are satisfied by it. You can never 'mind' Christ's love too often, since his love knows no bounds.” (Joel Beeke)

"Christ is like a river in another respect. A river is continually flowing, there are fresh supplies of water coming from the fountain-head continually, so that a man may live by it, and be supplied with water all his life. So Christ is an ever-flowing fountain; he is continually supplying his people, and the fountain is not spent. They who live upon Christ, may have fresh supplies from him to all eternity; they may have an increase of blessedness that is new, and new still, and which never will come to an end." (Jonathan Edwards)

"But Christ Jesus has true excellency, and so great excellency, that when they come to see it they look no further, but the mind rests there. It sees a transcendent glory and an ineffable sweetness in him; it sees that till now it has been pursuing shadows, but that now it has found the substance; that before it had been seeking happiness in the stream, but that now it has found the ocean. The excellency of Christ is an object adequate to the natural cravings of the soul, and is sufficient to fill the capacity. It is an infinite excellency, such an one as the mind desires, in which it can find no bounds; and the more the mind is used to it, the more excellent it appears. Every new discovery makes this beauty appear more ravishing, and the mind sees no end; here is room enough for the mind to go deeper and deeper, and never come to the bottom. The soul is exceedingly ravished when it first looks on this beauty, and it is never weary of it. The mind never has any satiety, but Christ's excellency is always fresh and new, and tends as much to delight, after it has been seen a thousand or ten thousand years, as when it was seen the first moment." (Jonathan Edwards)