

## Luke: The Story of the Savior of Sinners

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### I. Matthew told the story of the King of heaven—Whom the servants killed

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 7:29 For he taught them as *one* having authority, and not as the scribes.

Mat 27:29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

### II. John told the story of the God of creation—Whom the creatures killed

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:14 And the Word was made flesh, and dwelt among us...

Joh 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

### III. Luke told the story of the Savior of sinners—Whom the sinners killed

#### A. Jesus' first recorded sermon in Luke was about the Savior of sinners

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

Luk 4:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth...

#### B. From that point on—The people desired to kill Jesus

Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luk 4:30 But he passing through the midst of them went his way,

Luk 23:4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

Luk 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

### IV. Luke seemed to always bring in the Savior/sinner theme (Examples in Luke 5)

#### A. Peter at the great catch of fish

Luk 5:8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

**B. Instead of ‘healing’ the leper—Jesus cleansed the leper**

Luk 5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Luk 5:13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

**C. Instead of ‘curing’ the lame man—Jesus forgave the lame man**

Luk 5:20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

**D. Instead of shunning the sinners—Jesus ate with them**

Luk 5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Luk 5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

Luk 5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

Luk 5:32 I came not to call the righteous, but sinners to repentance.

**V. Luke spent nearly six chapters teaching about the Savior, sinners, and repentance**

**A. Jesus taught that it was urgent for sinners to acknowledge their sins and repent**

Luk 13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

Luk 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

Luk 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luk 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

Luk 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

**B. Jesus taught that it is practically impossible to really repent and come to Jesus**

Luk 14:16 Then said he unto him, A certain man made a great supper, and bade many:

Luk 14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

Luk 14:18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

Luk 14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

Luk 14:20 And another said, I have married a wife, and therefore I cannot come.

Luk 14:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

Luk 14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

Luk 14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

Luk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Luk 14:25 And there went great multitudes with him: and he turned, and said unto them,

Luk 14:26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Luk 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Luk 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

Luk 14:29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

Luk 14:30 Saying, This man began to build, and was not able to finish.

Luk 14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Luk 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Luk 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luk 14:34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

Luk 14:35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

**C. People have two different attitudes about sinners and the Savior of sinners**

Luk 15:1 Then drew near unto him all the publicans and sinners for to hear him.

Luk 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

**D. Jesus taught the sinners who listened to Him that repentance is of the Lord**

Luk 15:3 And he spake this parable unto them, saying,

Luk 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Luk 15:5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

Luk 15:6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Luk 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

#### **E. Jesus taught that there is more to it than a sheep-ride on a Shepherd's shoulder**

Luk 15:12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

Luk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Luk 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Luk 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Luk 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Luk 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Luk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Luk 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Luk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luk 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Luk 15:22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

Luk 15:23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

Luk 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

#### **F. Jesus shamed the self-righteous 'non-sinners'—who felt no need for a Savior**

Luk 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

Luk 15:26 And he called one of the servants, and asked what these things meant.

Luk 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

Luk 15:28 And he was angry, and would not go in: therefore came his father out, and intreated him.

Luk 15:29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Luk 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Luk 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

Luk 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

#### **G. The self-righteous man's approach to God versus the unrighteous man's approach**

Luk 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Luk 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Luk 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

Luk 18:12 I fast twice in the week, I give tithes of all that I possess.

Luk 18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luk 18:14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

#### **VI. The God who justifies the ungodly**

Rom 4:5 ...him that justifieth the ungodly...

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Rom 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

## VII. A call to a new life

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Act 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ...

Act 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

1Pe 3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,)...