**Notes for Book of Luke**

Theme: God’s salvation, as predicted by the prophets has arrived in the coming of the Messiah—Jesus of Nazareth. He is the savior of the world and this salvation is now spreading throughout the world (including that of the Gentiles, of course).

Theme verses: Luke 2:11, Luke 19:9-10 The Savior is Here!

The purpose of Luke is:

1. Assuring hearers/readers of the reality of what they have learned.

2. Calling them to continued faithfulness and participation in God’s salvation.

How do we know that Jesus is the fulfillment of the messianic expectation? Joel Green: “This is shown above all by the scriptural pattern of his life and by the divine vindication pronounced over him in his resurrection and ascension”

Note: In Matthew Jesus fulfills specific events prophesied. In Luke, Jesus fulfills the messianic pattern more than specific historical prophecies.

Outline:

I Prologue 1:1-4

II Birth account of Jesus 1:5-2:52

III Preparation for Jesus’ ministry 3:1-4:13

IV The Galilean Ministry 4:14-9:50

V Journey to Jerusalem 9:51-19:27

VI Conflict and Controversy in Jerusalem 19:28-21:38

VII Passion and Death of Jesus 22:1-23:56

VIII The Resurrection and Ascension 24:1-53

Features unique to Luke to note:

Historical details, including names, places and dates.

Universal appeal of the gospel (role of Gentiles in Jesus’ ministry)

Jesus’ concern for outsiders, the poor, “sinners”, Samaritans

Reversal of fortune (poor become rich, rich become poor)

Emphasis on role of women in Jesus’ life and ministry

Jesus described as Savior ( as well as Christ, Lord and Prophet) (as opposed to Messiah in Matthew and Son of God in John)

Use of Isaiah and the promise of a Savior for all people

Emphasis on the journey to Jerusalem (this theme is carried into Acts)

Jesus as a man of prayer (nine prayers of Jesus appear in Luke, of which only two are found in the other three gospels baptism 3:21, leprosy healing 5:16, before calling the Twelve 6:12, with his disciples in private 9:18, at the transfiguration 9:28, before teaching disciples to pray 11:1, prayer in view of trials 18:1, 21:36 22:40. Also, two of Jesus’ parables in Luke are about the need to pray (Luke 11:5-13, Luke 18:1-8)

Use of the word “today” in reference to salvation

Emphasis on the coming of a new age (with the coming of the Holy Spirit, with praise and joy at the coming of salvation, emphasis on the reign of Christ)

Emphasis on the Holy Spirit and its role in bringing in the Kingdom of God (This is particularly notable, of course, in Acts, but it is foreshadowed in Luke, for example in 1:15, 1:41-44, 1:67, 2:25-27, 3:22, 4:1,14,18, 10:21

Explanation of John the Baptists’ ministry (Luke 1:14-17) and connection to Elijah (Malachi 4). Continuity with the Old Testament (ironic, given that Luke was a Gentile) Luke 1:11,19 the end of the intertestamental silence.

Emphasis on the training of the apostles (In Mark they are inept, in Matthew they are faithless and in Luke they are being prepared for the mission they will complete in Acts.

Other facts to bear in mind:

Luke/Acts almost certainly a single document—written at the same time,by the same author. It may have been divided because the whole thing could not fit on a standard sized scroll.

In order to understand the theme of Luke, one must also have Acts in mind. Acts is no mere appendix to Luke.

Acts 1:1 “In my former book, Theophilus, I wrote about all Jesus began to do and to teach.” (note: Theophilus is also mentioned in Luke 1:3)

If so, then Acts is a continuation of what Jesus began to do in his earthly ministry. (for example, the miracle in Acts 3:6-10 is a continuation of the miraculous ministry of Jesus)

Who is Theophilus? Is he, literally, a lover of God? Is he an actual person-a recent convert to whom Luke wrote? Is he a fictitious person—a creation to represent the Gentile audience of the book? Most likely, he was a real person named Theophilus, as he is addressed as “most excellent Theophilus.”

Either way, the book clearly is intended for a wider audience.

Luke is the longest book in the New Testament.

We have more words of Luke than of Paul.

Luke as an historian:

1. Only Luke mentions written sources for his gospel (Luke 1:1) (fairly likely this included Mark, but also fairly likely other sources as well (Q? L? these are speculations)

2. Luke takes extraordinary care to give historical context, both to the birth of Jesus (Luke 2:1-3) and to the beginning of Jesus’ ministry (Luke 3:1-2)

3. Luke takes extraordinary care in his investigation of the facts, including interviews with multiple eye-witnesses (Luke 1:2-3) and a “more orderly” account.

4. Somewhat uniquely for a Gentile, he gives a detailed genealogy, but he does so through Jesus’ father rather than through Jesus’ mother.

[Note: Although Luke is a careful historian, he does not adhere to strict chronology, for example putting some of the events of John’s ministry earlier than Matthew. Luke 3:19-20]

Sources: Matthew uses about 90% of Mark whereas Luke only uses about 50% of Mark, so Luke clearly has a number of independent sources.

Historical events surrounding the life of Jesus only found in Luke:

1. Vision of Zechariah and birth of John.

2. Visit of Mary to Elizabeth

3. Angel’s visit to Mary

4. Census of Augustus.

5. Shepherd’s visit.

6. Jesus’ presentation at the temple on the eighth day.

7. Jesus at the temple at the age of twelve.

8. Resurrection appearance at Emmaus.

Literary style: Luke is very elegant Greek, with careful attention to writing style. For example, Luke 1:1-4 is fine literary Greek, whereas the birth narrative has a Semitic writing style, fitting to the particular material. Acts returns to a more Greek style of writing.

Travel narrative. The journey to Jerusalem (9:51-19:27) covers a period which occupies only a single chapter in Mark.

**I Prologue Luke 1:1-4**

Sets out the purpose of the gospel, which is to confirm the truth of the gospel, particularly its historical reliability. Very formal Hellenistic style intended to impress the Greek reader with its historical value.

What will Luke be? an account of “all that Jesus began **to do** and **to teach**”

**II Birth Narrative.** Switches to a more old-fashioned Semitic-sounding style of writing.

The point of this section is that Jesus is the fulfillment of the pious Jewish messianic expectation. The best the Jews have to offer in terms of piety and righteousness are those whose expectation is fulfilled in Jesus.

Zechariah and Elizabeth (middle aged) are both priestly descendants and observe all the Lord’s commands

Joseph and Mary (very young) are humble servants of God, faithfully fulfilling the commands regarding purification and dedication

Simeon (very old) is extremely righteous and devout and is waiting for the expected Messiah.

The same holds for Anna, who is the female equivalent of Simeon. She is fully devoted to worship, fasting and prayer.

Theme of this section: The arrival of God’s promised Savior and the fulfillment of God’s prophets and promises.

Luke is setting the stage for his narrative.

Luke 1:5 Zechariah of the order of Abijah—one of twenty-four orders (courses) of priests of Aaron. (actually, the eighth order 1 Chron 24:10). Note that both Zechariah and Elizabeth are of priestly descent. (Luke 1:5) Both are very upright in observing all the Law of Moses (Luke 1:6)

Upright and observant. Both obedient and faithful.

1:9 Zechariah chosen by lot. God’s providence in sending the Messiah

Luke 1:7 But they had no children. Elizabeth was barren.

Luke 1:18 Both old (past menopause) and barren A double whammy!

There is a pattern here: Righteous, upright people being nevertheless childless/barren

Sarah/Isaac

Rachel/Joseph (Gen 30:22-23) (note: v. 23 God has taken away my disgrace)

Hannah/Samuel

Now Elizabeth/John

Q: Can you relate to feeling “old, barren and useless”

Luke 1:19 God has good news for Zechariah, Elizabeth and us!

Luke 1:13 Your wife will bear a son.

John = God is gracious.

Here is the message for us:

The old will be more productive than the young

The barren will be fruitful

You may have been poor—a reject in the eyes of the world, but if you will be upright and observant, God will make you productive and fruitful.

John 15:5-8

Aside: Luke 1:18 Zechariah faithless—asked for a sign. God answered his prayer. The sign will be muteness for 9 months!

Message: Do not ask God for a sign!

Luke 1:25 God has taken away our disgrace. (as in Genesis 30:23)

Luke has good news: If we will be upright and observant, we will be productive and fruitful and God will take away our disgrace!

Q: How has God taken away your disgrace? (immorality, drunkenness, lying, etc.)

1:13-17 John the Baptist is the fulfillment of the closing prophecy of the Old Testament (Malachi 4:5). He is the Elijah who was to come. He will be in the spirit and power of Elijah (Luke 1:17)

John is the antitype to Elijah. He is the fulfillment of Elijah. He is the one Elijah looked forward to as a foreshadow.

(which explains the more difficult Matthew 11:14 “he is the Elijah who was to come” and Matthew 17:12 “Elijah will come and restore all things… Elijah has already come”). The kingdom of God and the reign of the Messiah is about to be ushered in.

Who is John? He is the one preparing the way for the Messiah 1:17. He prepares the way for the Savior, but he is not the Savior. He is born miraculously, of a barren woman (like Isaac, Samuel), but Jesus is born of a virgin!

John’s role: To bring people back—to call them to repentance.

Also on JTB in Luke: Luke 1:76-79 You, my child, are (the last and greatest) prophet. You are the one who will prepare the way for the Lord (fulfilling Malachi 3:1 and Isaiah 40:3-5). This is also mentioned in Luke 7:24-28, where Malachi 3:1 is quoted.

Malachi 3:1 See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple: the message of the covenant, whom you desire, will come.

Isaiah 40:3-5 A voice of one calling in the desert, “Prepare the way for the Lord.”

Birth of Jesus.

Here we see emphasized Luke’s theme of turning the world upside down and salvation for the Gentiles.

Facts about Mary:

1. She was very young.

2. She was female.

3. She was poor.

4. She was defenseless and vulnerable

What does God say to her? Luke 1:26-28. Talk about a turnaround!

1. You are highly favored. (Imagine that!!!)

2. God is with you. Talk about good news.

But think about it. What is the good news? You will be pregnant. You will be the object of scorn and great shame, and, almost certainly, your betrothed will put you away. Your life in Jewish society is OVER!

Mary’s amazing response:

Luke 1:38 I am the Lord’s Servant. May it be to me as you have said.

Luke 1:45 (Elizabeth to Mary) Blessed is she who has believed that what the Lord has said to her will be accomplished. A great memory verse!

Why? Luke 1:38, 45

A great memory verse Luke 1:45 “Blessed is she who has believed that what the Lord has said to her will be accomplished.”

Luke 1:51-53 (Mary’s song) He has performed mighty deeds with his arm;

He has scattered those who are proud in their inmost thoughts

He has brought down the rulers from their thrones

but has lifted up the humble

He has filled the hungry with good things

but has sent the rich away empty.

The theme of Luke announced: Jesus is savior

In Luke and Acts, “salvation” is not just about a future in heaven. In Luke, salvation is something we have today in the Kingdom of God.

Salvation: Preservation or deliverance from destruction, difficulty or evil.

Luke 1:67-79 esp. v 71 (salvation, rescue from our enemies… the Jewish expectation) and v. 77-79 (knowledge of salvation… forgiveness of sins)

Luke 2:8-12 A savior has been born.

Luke 2:11 A theme verse of Luke.

Luke 2:28-32 Q: What did Simeon see? (revelation for the Gentiles and glory for Israel.)

Luke 3:1-6 (quoting Isaiah 40:3-5) What did JTB see? Things in this life will be made right. Paths will be made straight. People will see the right way to live.

Luke 7:36-50 Who did they think would be saved? The Pharisee. Who was actually saved? The sinful woman (or anyone who understands that they are very sinful)

Luke 18:18-30 Who were the apostles assuming would be saved? Who was saved? Acc. Jesus, who will be saved? Those who give up everything.

Luke 19:5-9 The lowest of the low… A chief tax collector is saved. Today salvation has come to this house. Wait a minute! He was not baptized. In what sense had salvation come to Zachaeus’ house? Jesus.

Luke 19:10 the other theme verse of Luke.

Acts 4:8-12 Salvation found in the name of Jesus Christ.

Acts 2:38-40 How do we save ourselves? From what? From the corruption **in this world.**

**Q: What has Jesus saved you from?**

To quote Joel Green:

Salvation embraces the totality of embodied life, including its social, economic and political concerns. For Luke, the God of Israel is the Great Benefactor whose redemptive purpose is manifest in the career of Jesus, whose message is that this benefaction enables and inspires new ways of living in the world.

**The birth of Jesus**

Jesus born to poverty, not royalty. Born in a manger. There was no room for him. (Luke 2:6-7)

Jesus’ birth announced first to lowly shepherds. His first converts were lowly people (Luke 2:17). His ministry is first announced by lowly shepherds.

He will be a sign spoken against (Luke 2:34). Jesus is counted among the outcast and oppressed.

He will be “a light to the Gentiles” (Luke 2:32).

His will be a ministry of salvation (Luke 2:30)

Jesus at the temple Luke 2:41-52. Luke the only one who records this. It marks a transition from the birth to the ministry of Jesus. (part of Luke’s orderly account)

a. We see Jesus beginning to get a sense of his unique role. Although he submitted to his parents (2:51), his first submission was to his Father (2:49). He is starting to realize that he is no ordinary man.

b. Jesus is growing in wisdom (2:40, 2:52). He knows the scripture at a very young age. The priests in the temple were astounded at his wisdom (2:47). A fulfillment of Isaiah 11:2. Jesus is beginning to demonstrate his “messianic credentials” at age 12. (again, this if fulfillment by who he is more than by what he does)

[fun question: at what point in his life did Jesus actually realize that he was the Messiah—God in the flesh?]

**III. Preparation for Jesus’ ministry.** Skipping forward about 20 years or so. John is preparing the way. For what? For the Savior of the world. JTB sets the stage for the Messiah.

Luke 3:1-3 Historical setting—part of how Luke gives us “the certainty of the things you were taught about.” (Luke 1:4)

3:4-6 John is the one preparing the way for the Messiah (quoting Isaiah 40:3-5)

John’s message (like that of Simeon)? Salvation! (3:6)

To whom? (typical of Luke) to all people, not just to the Jews. “all mankind will see this salvation” [note: Matthew and Mark also quote Isaiah 40:3 but do not include vs. 4-5]

Luke 3:7-14 John’s message? Repentance.

How do we know Messiah is here? 3:16 He will baptize you with the Holy Spirit.

John’s teaching anticipated the Sermon on the Mount in its radical ethic

[Aside: Luke 3:19-20 Luke non-chronologically mentions the arrest of John by Herod the tetrarch which occurs quite a bit later (Matthew 11:1f). By doing this he minimizes the role of JTB so that he can emphasize the saving work of Jesus.]

Baptism of Jesus: Emphasized the coming of the Holy Spirit as a harbinger of the New Age and the coming of salvation to the world.

To Luke, the baptism of Jesus and the descent of the Holy Spirit marks both the beginning of the ministry of Jesus (3:23), but also the coming of the Kingdom of God.

Genealogy: Begins with Adam (not with Abraham, as in Matthew), to emphasize the universal (as opposed to the Jewish) background to Jesus. Also, the genealogy goes through Joseph rather than through Mary, as the male line of descent is more important to a Gentile audience.

The temptation of Jesus completes the preparation and the setting of the scene for the entrance of Jesus.

The temptation is an essential part of the preparation of Jesus as he was “tempted in every way, just like us.” (Hebrews 4:15, Hebrews 2:17-18)

Note: Where the first Adam failed when tempted, the “second Adam” (1 Cor 15:45-47) overcame temptation, allowing him to bring salvation to all. (Romans 5:14)

Having passed the test where Adam failed, Jesus is prepared for his ministry of salvation.

**IV Jesus’ Galilean Ministry** Luke 4:14-9:50

In Luke’s account, Jesus’ ministry in Galilee is wildly successful. Thousands come to Jesus to see this amazing miracle-worker who spoke with such authority.

Luke 4:14 Jesus returned to Galilee in the power of the Spirit. (theme of the Spirit again)

Luke 4:14-30 Jesus’ sermon at Nazareth. Luke chooses this to begin his story of Jesus’ ministry. Perhaps it was not actually at the beginning, as it is found considerably later in Mark 6:1-6 (although whose chronology is more “accurate” is debatable)

Luke 4:16 Jesus now 30+ so qualified to read in the Synagogue.

Now, imagine you know nothing of this particular sermon, but bearing in mind what you know about Jesus’ message, Q: What do you think would be the content of his first lesson to those who know him in his home town?

Why does Luke choose this particular sermon? Because if fits his theme. Jesus announces that he is the fulfillment of God’s promise—he is the Messiah and introduces his ministry of offering salvation. Luke 4:18-19 (not surprisingly quoting from Isaiah) “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor.

His message, His good news, his salvation: (quoting Isaiah 61:1-2)

1. Good news for the poor (in spirit?)

2. Freedom for (spiritual) prisoners Q: How has God freed you?

3. Healing for the (spiritually) sick. Q: How has God healed you?

4. Release the (spiritually) oppressed. Q: What oppression has God freed you from?

5. The favor of the Lord. Q: How has God shown you favor?

Q: Which is most important to you?

This is an excellent summary of Luke’s picture of Jesus.

(remember, we earlier pointed out that Jesus fulfills the messianic expectation through the pattern of his life more than through specific things he does)

Q: What were people thinking when Jesus said, “Today (there is that word today) this scripture is fulfilled in your hearing.”

Why does Luke choose this particular sermon? Because if fits his theme. Jesus announces that he is the fulfillment of God’s promise—he is the Messiah and introduces his ministry of offering salvation—but not salvation in the form we would think.

Theme of Luke: God’s salvation, as predicted by the prophets has arrived in the coming of the Messiah—Jesus of Nazareth. He is the savior of the world and this salvation is now spreading throughout the world (including that of the Gentiles, of course).

How is he received? Not all that well. They try to throw him off a mountain. Why? Because, as is typical for Luke, Jesus declares that God loves the Gentiles too! (Luke 424-27) Elijah was sent to a widow in Zarephath, near Sidon and he healed, not a Jew, but Namaan the Syrian).

Brilliantly (under inspiration of course), Luke chooses a story which foreshadows Jesus’ entire ministry. His outreach to the downtrodden. His ultimate rejection and murder at the hands of his own people—the ones who, by rights ought to have received him as one of their own.

The difference: This time he walked through the crowd. (4:30). Such was not to be the case in Jerusalem.

From here, Luke proceeds immediately to Jesus’ ministry to the poor and the downtrodden, fulfilling the prophecy in Isaiah 61:1-2. In Luke he does this before he chooses the first disciples (unlike in Mark).

He frees the prisoners/the demon-possessed (Luke 4:31-37)

Jesus heals the sick (Luke 4:38-40, 5:12-14, 17-26)

Jesus releases the oppressed (Luke 4:41)

All this is used to point to the breaking out of the Kingdom of God (Luke 4:43)

Luke 5. Having established the nature of his ministry, now Luke has him calling his first disciples. To Luke, the announcement of the Kingdom takes precedence over the calling of the disciples.

Remember, the call to discipleship is a sub-theme of Luke.

Luke 5:1-11 Jesus calls Simon (Peter) James and John. Luke is different from Matthew in that he records a miracle Jesus worked at the time he called the three to follow him.

What defines a disciple?

1. They leave everything to follow Jesus. (Luke 5:11)

2. They fish for men. (Luke 5:10)

Luke 5:27-32 Jesus calls Levi (Matthew). Jesus calls sinners to follow him.

Again, Jesus turns everything upside down. Who is he hanging out with? The Pharisees? No! He is hanging out with tax collectors. (5:29 a crowd of tax collectors)

Luke 5:31 Good news for (those who admit that they are) sinners. The good news is for the sinners, not for the righteous!!

Another theme in Luke is opposition to the Son of God.

Luke 4:28-30 (after telling them that God will show favor to Gentiles) Tried to kill him

Luke 5:21 (after healing a paralytic man and claiming to be able to forgive sins) Accused of blasphemy

Luke 5:30-32 (after a banquet at Levi’s house) A friend of “sinners.”

Luke 6:11 (after healing on the Sabbath). They were furious with rage and began to discuss what they might do to Jesus (ie how to kill him).

All this continues the theme that the high and mighty—the self-righteous—will being brought low and the low and despised—the outcasts and outsiders will be lifted up in the Kingdom of God.

An outsider—a Centurion—has more faith than anyone in Israel (Luke 7:1-10)

A poor widow’s son is raised from the dead, rather than the child of an important person (7:11-17)

A prostitute is praised for her humility and love, while the arrogant and wealthy in the house are rebuked by Jesus for not even showing common hospitality to the lowly Jesus (Luke 7:36-50) (other examples: Luke 18:9-14 Parable of the Pharisee and the tax collector, Luke 15:11-32 the Prodigal Son, Luke 19:1-10 Zacchaeus, Luke 23:39-43 Repentant thief on the cross)

As Jesus said, to summarize Luke’s perspective, “Those who have been forgiven much love much and those who think they need little forgiveness love little (7:47)

Other examples of Jesus turning things upside down:

The rich fool Luke 12:13-21

Do not invite the rich to banquets, but invite the poor, the lame and the blind Luke 14:12-13

The Pharisees sin: They are lovers of money Luke 16:14

The Parable of the rich man and Lazarus Luke 16:19-31 This is about both physical and spiritual poverty.

Luke emphasized the goodness of Samaritans often as well:

James and John rebuked for calling fire down on a Samaritan village Luke 9:51-16

The Parable of the Good Samaritan Luke 10:29-37

The only leper who returns to thank Jesus is a Samaritan Luke 17:11-19

Luke also gives prominence and respect to women. He lists 13 women in Jesus’ life not mentioned in the other three gospels.

Elizabeth

Mary

Ana

Widow of Nain Luke 7:12-15

Woman who anoints Jesus’ feet Luke 7:36-50

Women who supported Jesus financially Luke 8:1-3

Woman healed of bleeding Luke 8:43-48

Mary and Martha Luke 10:38-42

Crippled woman “daughter” of Abraham healed on the Sabbath Luke 13:10-17

The poor widow Luke 21:1-4

Women are especially prominent surrounding the crucifixion and resurrection of Jesus

Daughters of Jerusalem lament the death of Jesus Luke 23:27-31

Women were the chief witnesses and comforters of Jesus at the crucifixion Luke 23:49

Women were the first to witness the resurrection Luke 23:55-24:11

Luke 5:33-39 Jesus questioned about fasting. Jesus says this is about the coming of the kingdom. The Kingdom is the new wineskin. Judaism is the old wineskin. Things are about to change.

Note this interesting indictment of the Jews: Luke 5:39 And no one after drinking the old wine wants the new, for he says, “The old is better.”

Luke 6:1-10 Lord of the Sabbath. Again, this is about the coming of the Kingdom. Not that the Sabbath is not important, but that Jesus, and the kingdom he is ushering in, is much more important.

Luke 6:17-49 is Luke’s account of the “Sermon on the Mount.” Here Luke calls it a sermon “on a level place.” This is not a contradiction, as Jesus came down from a mountain into a meadow on the side of the mountain, probably with the “mount” directly behind him.

There is much parallel between Luke 6:17-49 but also much difference. Scholars agree that this is an idealized sermon. Probably a very famous sermon did in fact occur, as recorded in Matthew and Luke, but it is likely both gathered material from Jesus’ many sermons to construct the sermon as recorded in the gospels. Either way, these are not exact transcripts of a sermon but a faithful (and inspired!) reconstruction.

Luke 6:17-49 describes a radical new ethic—the ethic of the Kingdom of God.

Luke 6:17 Thousands from Jerusalem, Judea, Galilee (of course) and even **Tyre and Sidon** hear this great sermon.

The theme: In the Kingdom of God there will be a radical kind of love and righteousness which will greatly exceed that required by the Law of Moses.

Again, blessings to the poor, the hungry, those in mourning, and the persecuted, which is the opposite of what the world sees as great.

Here, Jesus uses those the world sees as lesser (poor, hungry, downtrodden and persecuted) to define a spiritual equivalent to these things which even the rich and successful can aspire.

6:20 We may not be poor, but we can be “poor in spirit.”

6:21 We may not be hungry, but we can “hunger for righteousness”

6:22 We may not have reason to mourn, but we can mourn over the sins in our’s and other’s lives.

6:23 We may not originate from a persecuted and outcast group, but we can be persecuted and outcast because of our love for God.

Unlike Matthew, Luke specifically lists the opposite. He is explicit about those the world things great and how they are not really so great. They will be at the bottom in the Kingdom of God, if they enter it at all.

6:24 the rich they already have their comfort!

6:25a the well fed They will go spiritually hungry

6:25b those who laugh They will mourn

6:26 those well thought of

6:27-36 Jesus spells out the upside-down kingdom ethic

Love your enemies v. 27

Praise those who curse you v. 28

Give to those who take from you v. 29-30

The Golden Rule: Do to others what you hope they would do to you.

v. 35-36 In doing so, you are simply being like God who is also merciful.

Note: God loved us when

We were his enemies

We cursed him

We took from him without giving to him.

Luke 6:37-49 Illustrations, admonitions and practical advice to put into practice what he just said.

Luke 7 Jesus puts into practice what he just said. (by praising an outsider—a Roman Centurion (Luke 7:1-10), by raising the son of a very poor and outcast widow (Luke 7:11-17) and by praising a sinful woman (7:44-47) in the house of a very successful self-righteous man (Luke 7:36-50))

Another theme in Luke: Who is Jesus? (This is even more of a theme in John)

Luke 4:21 Today this scripture is fulfilled in your hearing (I am the Messiah!)

Luke 7:16-17 How do they know the Messiah has visited them? By a fulfilled prophecy? No. Because Jesus has raised the dead—in concert with Isaiah 61:1-2. (“to comfort those who mourn and provie for those who grieve in Zion”)

Luke 7:18-35 Jesus is the prophesied Messiah. (esp. v. 22-23)

[aside: **Luke 7:28** John is the greatest up to this very day of those born of women, but the least in the Kingdom is greater than John. Why? Because we have the promised Holy Spirit in us. Because unlike even John himself, we are saved and are members of the Kingdom of God in a way that even John was not.]

Luke 8:28 Who is this who commands the wind and the water? (Luke assumes that, unlike the apostles, we are well aware who he is)

Luke 9:9 Even the hated Herod Antipas, hearing of Jesus’ miracles, asks “Who, then, is this?”

Note: Luke’s intent is to get us to ask ourselves “Who do you think I am?”

In John, the question is given direct answer (bread of life, door, gate, Way, resurrection and life, etc.). In Matthew, fulfillment of specific messianic prophecies answers the question, but in Luke the answer is given by the actions and words of Jesus.

Note: The Galilean ministry is culminated with the first direct answer (in Luke, anyway) of who Jesus is.

Luke 9:18-27 Jesus is the Christ (Messiah)—the Son of God. This is the climax of the Galilean mission.

Once we have a direct answer of who Jesus is, this sets Jesus off on the path to Jerusalem and his inevitable death on the cross.

This leads immediately to Peter James and John receiving direct revelation about who Jesus is on the Mount of Transfiguration. (Luke 9:28-36 esp v. 35)

But… Before that, we better go back to Luke 8.

Luke 8:1 Harbingers of the Kingdom of God.

(notice v. 2-3 women…. and many others….)

1. Parable of the Sower Luke 8:1-15

2. Jesus spiritual family are members of the kingdom Luke 8:19-21

3. Jesus calms the storm Jesus Lord of nature—over the physical Kingdom of God Luke 8:22-25

4. Healing of Legion Jesus Lord over the spiritual world—the spiritual kingdom Luke 8:26-39

5. Healing of a dead girl and the woman with bleeding Healing as compassion Lord over even death. Luke 8:40-56

The Mount of Transfiguration. Luke 9:28-36)

What is Jesus discussing with Moses and Elijah? Only Luke tells us that they discuss his “departure” (Luke 9:31) from this world in Jerusalem (of course)—perhaps also an allusion to the departure of God’s people from Egypt which, symbolically, was achieved for us with the death of our Passover lamb. Again, for Luke, this is a transformation to his journey to Jerusalem.

Luke 9:30 They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.

Luke 9:44 “Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men.”

Luke 9:51 Jesus resolutely set out for Jerusalem.

v. 51 Jesus to be “taken up.” *Analepsis* lifted up.

to Jerusalem

to the cross

to heaven

The die is cast. The end is near. The Savior must die in Jerusalem.

Luke and Jerusalem:

Jesus presented at the temple (2:22)

Jesus at his father’s house at 12 yrs (2:41-51)

Jesus climactic temptation is at Jerusalem (as opposed to Matthew) 4:9

At end of Galilean ministry, Jesus prepared to go to Jerusalem (9:31)

The journey to Jerusalem itself begins with a solemn announcement (9:51)

Journey to Jerusalem repeatedly mentioned (13:22, 33-34, 17:11, 18:31, 19:11, 28)

In Luke, all resurrection appearances are in Jerusalem and disciples are told to stay in the city (24:49)

In Luke, the movement is all toward Jerusalem.

In Acts, the movement is away from Jerusalem (Acts 1:8)

**V. Journey to Jerusalem Luke 9:51-19:27**

Luke 9:51 A major turning point in Luke’s gospel. Luke 9:20, the confession of Peter is a kind of culmination of the Galilee ministry. Jesus’ ministry in Galilee is complete. He “resolves to go to Jerusalem.” Even in this journey to Jerusalem, we still will see Jesus ministering largely to the poor, women and to the outcasts of Jewish society.

The theme of this section is the inevitability and voluntary nature of Jesus’ sacrificial death in Jerusalem as the prophesied Messiah, for the salvation of all people.

In this section Jesus is traveling (9:57, 10:1,38, 18:35, 19:1). He is heading to Jerusalem (9:51-56, 13:22,33, 17:11, 18:31, 19:11,28,41,45)

The content in this section is largely miracles worked by Jesus, parables and personal teaching of the apostles.

Themes in Luke 9:51-19:27

This section largely continues the same themes developed in the Galilean ministry, except with a new sense of urgency because Jesus is now headed to his trial and execution in Jerusalem in fulfillment of the messianic prophecies about the Savior of the whole world.

1. Parables about the poor, disadvantaged, despised and oppressed (and miracles to help them as well). Theme of reversal.

Luke 10:25-37 Parable of the Samaritan.

Luke 12:13-21 Parable of the rich fool.

Luke 13:10-17 Healing a crippled woman (on the Sabbath!)

Luke 14:7-14 Do not take the places of honor. V. 13 invite the poor, the crippled, the lame, and the blind.

Luke 14:16-24 Parable of the Great Banquet (the poor the sinners and the Samaritans enter heaven in front of the Jews)

Luke 15:1-32 Parable of the Lost Coin, Lost Sheep and Lost(Prodigal) Son. Unlike the Pharisees, God seeks out the sinner to bring him back and to bless him.

Luke 16:19-31 Parable of the Rich Man and Lazarus. The ultimate parable in this genre.

Luke 17:11-19 Healing the lepers. Notice, it was the Samaritan who came back and thanked him!

Luke 18:1-8 The persistent widow.

Luke 18:9-14 The Pharisee and the Tax Collector.

Luke 18:15 Let the children come to me.

Luke 18:35-43 A blind beggar receives his sight.

Also note, when the disciples want to blitz some Samaritans, Jesus rebukes them. Luke 9:52-56

Same theme in Luke 11:37-44 Woe on those who do not take care of the poor. Note v. 41 Amazing!

Also, Luke 16:13-15 What is highly valued among men is detestable in God’s sight (referring to the fact that the Pharisees loved money)

This entire section ends with what might be the ultimate example of reversal: The story of Zacchaeus the tax collector. Luke 19:1-10 Zaccahaeus is the ultimate outcast. Not only is he a tax collector, he is a chief tax collector!

Today (note the word today) salvation has come. Jesus’ public ministry begins with today salvation has come (Luke 4:21) and it ends with today, salvation has come (Luke 19:

2. Jesus and the rich:

1. The rich fool Luke 12:13-21

v. 14 Q: Why did Jesus refuse to get caught up in this even though it appears justice was with this guy?

v. 15 Q: What are some different kinds of greed?

v. 15 A man’s life does not consist in the abundance of his possessions.

a. Q: Then why do so many people reject this rather obvious truth?

b. Q: Then what does a man’s life consist of?

v. 16-21

v. 20 Q: What was so foolish about this man? (Deut 8:17-18)

Q: How might we, subtly, be like this fool?

2. Luke 14:12-13 Do not invite the rich to banquets. Invite the poor, the lame and the blind

Q: Should we take Jesus literally in this passage? Why will we be blessed if we invite the poor?

Q: How should we apply this passage?

3. The Parable of the rich man and Lazarus Luke 16:19-31 This is about both physical and spiritual poverty. The world’s assumptions are overturned again.

Q: Why does Jesus use a rich and a poor person in this situation?

v. 19-21 Describe the scene. Q: Who would you go up and talk to? Who would Jesus talk to?

4. Luke 6:20-21 vs 6:24-25 Blessed are the poor and the hungry but woe to the rich and the well-fed.

5. Luke 18:18-30 (esp. vs. 23-25) How difficult it is for the rich to enter the kingdom of God.

Q: Why is it so hard for the rich to enter the kingdom of God?

Q: Should I cash out my 401-K and give all to the poor?

Teaching on discipleship and training of the disciples.

Discipleship: Jesus is training the twelve to take on his ministry when he leaves.

Luke 9:1-6 Sending out the twelve. Teaching how to evangelize. (also in Matthew 10:1-42 with much more detailed instructions and Mark 6:7-13)

[aside: the only contradiction in the entire Bible I have not been able to work out is Luke 9:3 and Mark 6:8]

Luke 9:23-27 The cost of discipleship

Luke 9:46-48 Greatness in the kingdom

Luke 9:57-62 The cost of discipleship

Luke 10:1-23 Sending out the 72. Teaching how to evangelize (not in Matthew, Mark, John)

Luke10:38-42 Mary is the ideal disciple, not Martha.

Luke 11:1-13 Teaching to pray

Luke 12:1-11 Be on guard against the yeast of the Pharisees.

Luke 12:22-34 Do not worry (note v. 33 and give to the poor)

Luke 12:35-48 Be watchful. Parable of the wise manager. (also Luke 16:1-13)

Luke 14:25-35 Counting the cost of discipleship

Luke 18:18-29 The rich ruler. Blessings for giving up everything to follow Jesus.

Luke 17:1-10 Watch yourselves. Warning against sin and teaching about faith.

Reminders that he is going to die in Jerusalem

Luke 9:21-22 The Son of Man must suffer, be rejected and killed.

Luke 9:43-45 The Son of Man will be betrayed

Luke 11:29-32 The sign of Jonah

Luke 13:31-35 O, Jerusalem, Jerusalem

Luke 17:22-25 The Son of Man must suffer many things

Luke 18:31-34 Everything written about the Son of Man will be fulfilled.

Warnings about final judgment and admonishment to be prepared for Jesus to return.

Luke 12:54-59 Interpreting the times

Luke 17:26-37 As in the days of Noah, so the Son of Man will be revealed. Remember Lot’s wife!

Transition: Parable of the Minas (parallel to Matthew’s parable of the talents Matt 25:14-30)d

Two differences: 1. The parable is told them because he was near Jerusalem and the people thought the Kingdom of God was coming immediately. The man is to be appointed king rather than simply a landowner. The landowner is going away and will come back to take account. This points to his reign being consummated, not now, but when Jesus comes back.

**VI. Conflict and Controversy in Jerusalem Luke 19:28-21:38**

The theme of this section is the prophesied Messiah has come to Jerusalem, fulfilling prophecy through his death, resurrection and ascension.

VII. The Passion and death of Jesus. Luke 22:1-23:56

**Jesus in conflict with the “establishment.”**

**Only gospel to mention the sword (22:38) and cutting off of the soldier’s ear (22:50-51).**

**Tension has been built by many warnings from Jesus of his impending death.**

**22:24-27 Still arguing about who is greatest. They still do not get it.**

**22:37 Fulfillment of prophecy still in view. (only statement on the cross was a quote from Psalms 31:5)**

**23:26 A foreigner carries the cross.**

**23:40 A criminal repents and is forgiven.**

**23:56 Women prepare spices.**

VIII. Resurrection Accounts Luke 24:1-53

Stresses appearances to women (24:1-11, and to ordinary disciples (24:13-35

All appearances are in Jerusalem.

Stresses fulfillment of prophecy (24:7, 26, 44, 46)

**Jesus and the Rich in Luke**

Q: What is your most prized possession? (don’t get all spiritual on us…. Be real)

Q: What was the presumption among the Jews about the wealthy and why they were wealthy?

Q: Is there some truth to this presumption: In other words, does God tend to bless those faithful to him with a relative material blessing? What can we conclude?

Intro: The general tendency in Luke is for Jesus to turn things upside down. Last week it was women who were the “good guys” and men the “bad guys.” This week the rich will be the bad guys and the poor will be the bad guys.

Q: Is it true that the poor are generally more godly and less sinful that the rich?

Jesus and the rich:

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