

LUKE

Outlined Bible

Introduction: Luke is the favorite gospel of many people. In fact, it has been called "the most beautiful book ever written". In an elegant and articulate style, Luke gives the reader a powerful and emotional picture of the Christ.

Name - The book is named for its author.

Author - The evidence strongly points to Luke, the Gentile physician.

1. Luke and Acts are very obviously companion volumes written by the same author.
 - a. Both are addressed to someone named Theophilus.
 - b. Both are similar in language and style, and the latter refers to the former. (cf. Acts 1:1-5)
2. The strongest evidence of Luke's authorship of both books is found in the "we" sections of Acts.
 - a. The author of Acts uses the pronouns "we", "us", and "our" in certain sections. (Acts 16:10-17; 20:5-21; 27:1-28:16)
 - b. In these sections, the author is personally involved in the journeys of Paul.
 - c. Several scriptures indicate Luke as a close companion of Paul. (cf. Colossians 4:12-14; II Timothy 4:11; Philemon 24)
 - d. After analyzing the data, Luke is the only reasonable candidate for authorship.
3. The use of medical language in Greek points to Luke the physician as author.
4. Early church historians (e.g. Irenaeus, Justin Martyr, etc.) agree that the author of the third gospel was Luke.

C. Purpose - The purpose of Luke is to present a well-documented, historically accurate, chronologically correct account of the life and ministry of Jesus Christ.⁹

I. Background of the book.

A. The man Luke.

1. Luke was a Gentile and the only non-Jewish writer of any New Testament material. (cf. Colossians 4:10-17)
2. He was a physician. (Colossians 4:14)
3. Tradition says that Luke was a native of Antioch.
 - a. Eusebius makes this assertion.
 - b. Some circumstantial evidence regarding Luke's Antiochian background is found in the sentence structure of Acts 11:28.
4. Luke was a fellow traveler with Paul.
 - a. Luke was with Paul during his two-year Roman imprisonment. (Philemon 24)
 - b. He was with Paul near the end of the apostle's life. (II Timothy 4:11)

B. The original recipient of the book - Theophilus.

1. Theophilus means "friend of God."
 - a. Some take this to be a general name for anyone who is a friend of God.
 - b. Others take it to refer to a particular individual.
 - c. The latter option is more viable.
2. In the prologue to Luke, the physician addresses "most excellent Theophilus."
 - a. This title may reflect some official status.
 - b. By the beginning of the book of Acts, Luke drops the "most excellent" address.

[1] Perhaps they simply have become better acquainted.

[2] Some have suggested that Theophilus may have been converted to Christianity between the writing of Luke and Acts.

[3] Others state they were originally one book.

C. Date of the writing.

1. The book of Acts was written in AD 62.
2. Since Luke was written prior to that time, a date of about AD 60 is projected.

II. The Main Message of the book.

- A. The main message of Luke is that Jesus of Nazareth is the King of the Jews.
1. Matthew presents Jesus as the King of the Jews.
 2. Mark presents him as the Suffering Servant of God.
 3. Luke portrays Jesus as the Lamb of God who took away our sins.
- B. Luke is oriented to the Greek mind and is designed to show Christ as the savior of all men.

III. Outline of the book.

- A. The Prologue. (Luke 1:1-4)
- B. Birth and Infancy Stories. (Luke 1:5 - 2:52)
1. Zechariah and Elizabeth receive an angelic announcement that she will bear a child who will be the forerunner of the Messiah. (1:5-25)
 2. Mary receives news that she will give birth to the Christ. (1:26-38)
 3. Mary visits Elizabeth. (1:39-56)
 4. The account of John's birth is given. (1:57-80)
 5. The glorious birth of Jesus is described. (2:1-20)
 6. Later the child is circumcised (2:21) and presented at the temple. (2:22-39)
 7. During his twelfth year, Jesus stays behind at the temple. (2:40-50)
 8. The remainder of his growth to manhood is summarized in two verses. (2:51-52)
- C. Preparation for Ministry. (Luke 3:1 - 4:13)
1. John prepares the way. (3:1-20)
 2. Jesus is baptized by John. (3:21-22)
 3. Luke gives Jesus' genealogy on Mary's side. (3:23-28)
 4. Jesus is tempted by Satan. (4:1-13)
- D. The Galilean Ministry. (Luke 4:14-9:50)
1. Many events are recorded that also appear in Matthew and/or Mark with additions of:
 - a. The miraculous catch of fish. (5:1-11)
 - b. The raising of the widow's son at Nain. (7:11-17)
 - c. The story of the woman who anointed Jesus' feet at Simon's house. (7:36-50)
 2. Unique among Jesus' teachings during this period was the parable of the two debtors. (7:41)
- E. On the Way to Jerusalem. (Luke 9:51 -19:27)
1. During this period, Jesus particularly emphasizes concern for the Samaritans.
 - a. He demonstrates patience when they reject Him. (9:51-56)
 - b. Jesus tells the parable of the Good Samaritan. (10:25-42)
 - c. When Jesus cleansed ten lepers, the only one who returned to thank Him was a Samaritan. (17:11-19)
 2. Other events unique to Luke's record during this period include:
 - a. The healing of a crippled woman. (13:10-17)
 - b. The healing of a man with dropsy. (14:1-4)
 - c. Jesus' meal with Zacchaeus. (19:1-10)
 3. Parables or teachings unique to Luke during this period include:
 - a. The Good Samaritan. (10:25-42)
 - b. The friend at midnight. (11:5-10)

- c. The rich fool. (12:13-21)
 - d. The watching servants. (12:35-48)
 - e. The barren fig tree. (13:6-9)
 - f. The parable of the great banquet. (14:15-24)
 - g. The unfinished tower or the unwaged war. (14:28-33)
 - h. The "lost" parables-sheep, coin, son. (15:1-32)
 - i. The shrewd manager. (16:1-15)
 - j. The rich man and Lazarus. (16:19-31)
 - k. The unprofitable servants. (17:7-10)
 - l. The persistent widow. (18:1-8)
 - m. The Pharisee and the publican. (18:9-14)
 - n. The ten minas. (19:11-27)
- F. The Jerusalem Ministry. (Luke 19:28 - 24:53)
- 1. After a triumphal entry (19:28-44), Jesus encounters increased conflict with the Pharisees, scribes, and chief priests. (19:45 - 21:38)
 - 2. Judas agrees to betray Jesus. (22:1-6)
 - 3. Jesus institutes the Lord's Supper. (22:7-20)
 - 4. After his prayer in Gethsemane (22:39-46), Jesus is arrested. (22:47-53)
 - 5. Peter denies Jesus three times. (22:54-62)
 - 6. Jesus is tried by both the Jews (22:63-71) and the Romans. (23:1-25)
 - 7. Delivered up to death (23:26-32), Jesus was crucified outside Jerusalem. (23:33-49)
 - 8. He is buried. (23:50-56)
 - 9. Finally, Luke closes with the glorious account of Jesus' resurrection (24:1-49) and ascension. (24:50-53)

IV. Key Themes of the book.

- A. Luke's emphasis on people.
- 1. Luke showed Jesus' particular interest in those who would have been considered "socially inferior."
 - a. Samaritans. (Luke 10:25-42; 17:11)
 - b. Women. (Luke 1; 7:11-15; 7:36-48; 8:2-3; 10:38-42; 13:10-17; 21:1-4; 23:28-31)
 - c. The poor. (Luke 6:20; 12:15; 16:19-31)
 - 2. Luke demonstrates Jesus' passion and compassion for the individual. (Luke 5:17-26; 7:1-10; 7:36-50; 8:26-39, 40-56; 15:1-32, etc.)
- B. Luke's emphasis on prayer in the life of Jesus.
- 1. Luke is the only one to mention Jesus' praying at:
 - a. His baptism. (3:21)
 - b. Before selecting His twelve apostles. (6:12)
 - c. The event of Peter's confession of Him as the Christ. (9:18)
 - d. The transfiguration scene. (9:29)
 - 2. Other references are made to Jesus' prayers. (5:15-16; 10:17-21:11:1, etc.)
 - 3. Special parables about prayer are found only in Luke's gospel.
 - a. The parable of the unjust judge. (18:1-8)
 - b. The parable of the Pharisee and the publican. (18:9-14)
 - 4. Luke shares with the reader the fervor and intensity of Jesus' prayer in Gethsemane. (22:39-46)
- C. Luke's emphasis on the purpose of the life of Jesus.
- 1. Luke's gospel is built along the theme of Jesus on the way to Jerusalem.
 - a. Unlike the other gospels, Luke does not have Jesus in Jerusalem until the end of his life.
 - b. It seems Luke makes Jerusalem the climax of Jesus' life.
 - 2. The turning point of Luke's gospel is **“As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.”** (Luke 9:51)

D. Luke's emphasis on the parables.

1. A unique section of parables demonstrates Luke's fascination with this teaching method. (Luke 9:51 -18:14)
 - a. Twenty-two parables are found in Luke.
 - b. Of these, seventeen are unique to Luke's gospel.
2. A parable is a story or saying which uses a familiar situation to illustrate a spiritual truth or truths.
3. Each parable should be studied for its main point, not for chasing axioms.
4. Parables were widely used prior to Jesus, but He brought this teaching form to perfection.

LUKE

Summarized Bible

Paul was chosen by Christ to be His as the apostle to the Gentiles. Luke was not a Jew but a gentile and a physician who accompanied Paul on most of his evangelistic travels. In Colossians 4:14, Paul reveals how much he appreciated Luke with these words: Our dear friend Luke, the doctor, and Demas send greetings. Luke stated in the beginning “just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account. (Luke 1:2-3) Luke continues his narrative of the “things that happened among us” (1:1) with the book of Acts, also known as Acts of the Apostles.

Birth of John - Christ's Forerunner

“Zechariah, of the division of Abijah. And his wife Elizabeth, from the daughters of Aaron were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. But they had no child. ... the angel said to him, ‘Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. ... He will be filled with the Holy Spirit, even from his mother's womb. He will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.’ Because you did not believe ‘you will be silent and unable to speak until the day that these things take place.’ Those present at his circumcision attempted to name him Zechariah but Elizabeth so NO his name is John. Therefore, they made signs to his father, inquiring what he wanted him to be called. And he asked for a writing tablet and wrote, ‘His name is John.’ And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors.”
(from Luke 1:5-7; 13; 15-17; 20; 62-65)

Birth of Jesus

“Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, ‘Greetings, O favored one, the Lord is with you!’ But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most-High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’ And Mary said to the angel, “How will this be, since I am a virgin?” And the angel

answered her, ‘The Holy Spirit will come upon you, and the power of the Most-High will overshadow you; therefore, the child to be born will be called holy— the Son of God. ... Mary said, ‘Behold, I am the servant of the Lord; let it be to me according to your word.’” (Luke 1:26-33;36; 38)

“A decree went out from Caesar Augustus that all the world should be registered. So, Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no place for them in the inn.” (Luke 2:1; 4-7)

“Now an angel of the Lord appeared to nearby shepherds, and the glory of the Lord shone around them, and they were filled with fear. The angel said to them, ‘Fear not, for behold, I bring you good news of a great joy that will be for all (note all includes gentiles) the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord.’” (Luke 2:8-12)

“The shepherds said, ‘Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.’ And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shepherds told them.” (Luke 2:15-19)

“When the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord ... to offer a sacrifice according to what is said in the Law of the Lord. Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation (comforting of Israel- the Messiah) of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said, - ‘Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.’” (Luke 2:22-32)

“When they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom. And the favor of God was upon him.” (Luke 2:39-40)

“Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. His mother said to him, ‘Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.’ And he said to them, ‘Why were you looking for me? Did you not know that I must be in my Father's house?’” (Luke 2:41-42; 46-49)

“The word of God came to John (the Baptist) the son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet, ‘The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made

low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.' (Isaiah 40:3) He said therefore to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees." (Luke 3:2-6)

Comment: One must change how they think and act, repent, from a sinful life to living a righteous life in order to produce good fruit pleasing to God.

"While proclaiming the good news the people were questioning in their hearts concerning John, whether he might be the Christ. John answered them all, saying, 'I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.'" (Luke 3:15-19)

"Jesus also had been baptized and was praying, the heavens were opened, and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, 'You are my beloved Son; with you I am well pleased.' Jesus, when he began his ministry, was about thirty years of age." (Luke 3:21-23)

Jesus Begins His Ministry

"Full of the Holy Spirit Jesus returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And when the devil had ended every temptation, he departed from him until an opportune time. Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. And he taught in their synagogues, being glorified by all." (Luke 4:1-2; 13)

"Jesus goes back home to Nazareth in Galilee and as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. The scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.' He rolled up the scroll and gave it back to the attendant and sat down and said 'Today this Scripture has been fulfilled in your hearing.' All spoke well of him and marveled at the gracious words. Because they had known him from His youth said "Is not this Joseph's son?" Jesus replied 'Truly, I say to you, no prophet is acceptable in his hometown.' ... they rose up and drove him out of the town to throw him down the cliff. But passing through their midst, he went away." (Luke 4:16-30)

"Jesus came to Capernaum performing many miracles of healing: a) Peter's mother-in-law; b) a leper; c) a paralytic d) driving out an evil spirit; and e) all brought to Him. "The scribes and the Pharisees began to question, saying, 'Who is this who speaks blasphemies? Who can forgive sins but God alone?' Jesus answered with 'which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? Therefore, He said get up, pick up your bed and go home. Now you know that the Son of Man has authority on earth to forgive sins.'" (Luke 4:31- 5:26)

"One day Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, He went down with them and stood on a level place. A large crowd of his disciples was there and a

great number of people from Judea, Jerusalem, Tyre and Sidon, who had come to hear him and to be healed of their diseases, those troubled by evil spirits.

Looking at his disciples, he said:

- a) Blessed are you who are poor, for yours is the kingdom of God.
- b) Blessed are you who hunger now, for you will be satisfied.
- c) Blessed are you who weep now, for you will laugh.
- d) Blessed are you when men hate you, exclude you, insult you and reject your name as evil, because of the Son of Man.
- e) Rejoice because great is your reward in heaven.”

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”But, woe to you who:

- a) Are rich, for you have already received your comfort.
- b) Are well fed now, for you will go hungry.
- c) Laugh now, for you will mourn and weep.
- d) Men speak well of you, for that is how their fathers treated the false prophets.”

“But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.” (Luke 6:1-13; 17-29)

“Jesus continued how one should love, give, judge and forgive – the very nature of God. He continued by stating that people can tell if one is living according to God’s nature by your action ‘the good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.’” (Luke 6:45)

“This depends on the foundations upon which their life has been built. The centurion’s foundation was very solid for he said ‘I did not presume to come to you. But say the word, and let my servant be healed.’” (Luke 7:7)

“John the Baptist sent one of his disciples to ask Jesus ‘are you the one who is to come, or shall we look for another?’ Rather than replying with YES Jesus said look at what I do and what I teach. After they left, He said to the crowd ‘I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.’ All the people, even the tax collectors, when they heard Jesus’ words, acknowledged that God’s way was right, because they had been baptized by John. But the Pharisees and experts in the law rejected God’s purpose for themselves, because they had not been baptized by John.” (Luke 7:28-30)

“Jesus began traveling from town to town proclaiming the good news about the kingdom of heaven. A large crowd was gathering and people were coming to Jesus from town after town, he told this parable: A farmer sowed his seed some fell on a) path, b) rocks, c) thorns and d) fertile soil which yielded a crop, a hundred times more than was sown. His disciples did not understand so he explained: a) some people only hear words spoken, b) some hear and believe for a while, c) some accept what they heard but chose riches and pleasure and d) some “with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.” (Luke 8:1-15)

“He continued traveling from town to town performing miracles of calming the storm, healing a demon-possessed man, raising the dead and feeding thousands. His disciples saw all these miracles but needed more training to increase their faith. Therefore, Jesus sent them out two by two giving His power to heal.” (Luke 8:16-9:17)

“Once when Jesus was praying in private and his disciples were with him, he asked them, ‘Who do the crowds say I am?’ They replied, ‘Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.’ ‘But what about you?’ he asked. ‘Who do you say I am?’ Peter answered, ‘The Christ of God.’ Jesus strictly warned them not to tell this to anyone. And he said, “The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life.” Then he said to them all: ‘If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self? If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels. I tell you the truth, some who are standing here will not taste death before they see the kingdom of God.’” (Luke 9:18-27)

“About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us put up three shelters — one for you, one for Moses and one for Elijah.” (He did not know what he was saying.) While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. A voice came from the cloud, saying, ‘This is my Son, whom I have chosen; listen to him.’ When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.” (Luke 9:28-36)

“As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, ‘Lord, do you want us to call fire down from heaven to destroy them?’ But Jesus turned and rebuked them, and they went to another village.” (Luke 9:51-56)

“After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, ‘The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road. When you enter a house, first say, ‘Peace to this house.’ If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. When you enter a town and are welcomed, eat what is set before you. Heal the sick who are there and tell them, ‘The kingdom of God is near you.’ But when you enter a town and are not welcomed, go into its streets and say, ‘Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.’ I tell you it will

be more bearable on that day for Sodom than for that town. He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.' The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name.' ... He replied, "I saw Satan fall like lightning from heaven." (Luke 10:1-12, 18)

Rejection by Pharisees and Experts in the Law

"On one occasion an expert in the law stood up to test Jesus. 'Teacher,' he asked, 'what must I do to inherit eternal life?' 'What is written in the Law?' he replied. 'How do you read it?' He answered: 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' 'You have answered correctly,' Jesus replied. 'Do this and you will live.' But he wanted to justify himself, so he asked Jesus, 'And who is my neighbor?' In reply Jesus said: 'A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?' The expert in the law replied, 'The one who had mercy on him.' Jesus told him, 'Go and do likewise.'" (Luke 10:25-37)

"Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. But some of them said, 'By Beelzebub, the prince of demons, he is driving out demons.' Others tested him by asking for a sign from heaven. ... As the crowds increased, Jesus said, 'This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah. For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.'" (Luke 11:14-16; 29-30)

Comment: A miracle by Jesus was not sufficient. Some wanted a miracle direct from Heaven. They refused to accept Jesus' miracles as coming from God.

"When Jesus had finished speaking, a Pharisee invited him to eat with him; so, he went in and reclined at the table. But the Pharisee, noticing that Jesus did not first wash before the meal, was surprised. Then the Lord said to him. 'Now then, you Pharisees

- clean the outside of the cup and dish, but inside you are full of greed and wickedness. You foolish people! Did not the one who made the outside make the inside also? But give what is inside (the dish) to the poor, and everything will be clean for you.
- you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.
- you love the most important seats in the synagogues and greetings in the marketplaces.
- you are like unmarked graves that men walk over without knowing it.

You experts in the law:

- woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.
- you build tombs for the prophets, and it was your forefathers who killed them.
- your forefathers killed the prophets, you testify that you approve and you build their tombs.
- this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world.
- Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

“When Jesus left there, the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say.” (Luke 11:37-54)

“Be on your guard against the yeast of the Pharisees, which is hypocrisy. There is nothing concealed that will not be disclosed, or hidden that will not be made known. ... Whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God. But he who disowns me before men will be disowned before the angels of God. And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.” (Luke 12:1-2; 8-10)

“‘Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions.’ And he told them this parable: ‘The ground of a certain rich man produced a good crop. He thought to himself, ‘What shall I do? I have no place to store my crops.’ ”Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.’ ‘But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ This is how it will be with anyone who stores up things for himself but is not rich toward God.’ Then Jesus said to his disciples: ‘Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! Who of you by worrying can add a single hour to his life? Since you cannot do this very little thing, why do you worry about the rest?’” (Luke 12:15-26)

“Jesus went through the towns and villages, teaching as he made his way to Jerusalem. Someone asked him, ‘Lord, are only a few people going to be saved?’ He said to them, “Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, ‘Sir, open the door for us.’ ‘But he will answer, ‘I don’t know you or where you come from.’ ”Then you will say, ‘We ate and drank with you, and you taught in our streets.’ ‘But he will reply, ‘I don’t know you or where you come from. Away from me, all you evildoers!’” (Luke 13:22-27)

“Large crowds were traveling with Jesus, and turning to them he said: “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. ... Any of you who does not give up everything he has cannot be my disciple.” (Luke 14:25-27; 33)

Comment: Nothing can be put ahead of Christ, not material things of life or even family.

“Jesus said ‘There was a man who had two sons. The younger one said to his father, ‘Father, give me my share of the estate.’ So, he divided his property between them. “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So, he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. When he came to his senses, he said, ‘How many of my father’s hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.’ So, he got up and went to his father.” But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.’ The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So, they began to celebrate. Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So, he called one of the servants and asked him what was going on. ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’ The older brother became angry and refused to go in. So, his father went out and pleaded with him. But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’ ‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’” (Luke 15:11-32)

Comment: There are several attitudes presented here:

- a) The youngest son thought only of himself and having a good time. For a period of time his pride prevented repentance thus he wallowed in self-pity performing despicable jobs. Finally, recognizing his situation, he made a change (he repented), humbly returned seeking help without conditions. This must be the attitude of one seeking forgiveness of sins.
- b) The older son was jealous, full of self-pity, unwilling to rejoice with his father over his brothers change in attitude and return willing to become a servant.
- c) As difficult as it was, the father did not force his youngest son to stay, but allowed him to learn to make his own decisions knowing it could bring sorrow.
- d) The father’s constant desire for the son’s repentance and return is demonstrated by his looking and seeing his son afar off.
- e) The father’s attitude of forgiveness and rejoicing over the repentance and return of the son is the attitude God demonstrated in giving Jesus to be the sacrifice for man’s sins to all who are willing to be restored to His loving relationship by their repentance and return to Him.

““No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.’ The Pharisees, who loved money, heard all this and were sneering at Jesus. He said to them, ‘You are the ones who justify yourselves in the

eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight.” (Luke 16:13-15)

“Anyone who divorces (from the Greek word *apoluo*; the ASV and YLT have sends away) his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.” (Luke 16:18)

Comment: Greek word *apoluo* means to send (put) away without a certificate of divorcement, they are still married. Whereas the Greek word *apostasion* is divorce with a certificate of divorcement. They are no longer married. The committing of adultery occurs when a sent away wife without a certificate of divorcement marries thereby committing adultery, since she is still married to the husband who sent her away without a divorce certificate.

“There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. ‘The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So, he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’ He answered, ‘Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’ Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’ ‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’” He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’” (Luke 16:19-31)

Comment: It would appear the man of plenty was aware of the destitute man at the entrance to his property, not some unknown stranger he knew nothing about claiming to be in need. While focusing on his easy life, he was unable to recognize and have compassion of the plight of the misfortune of one at his doorstep.

“Things that cause people to sin are bound to come, but woe to that person through whom they come. It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these little ones to sin. So, watch yourselves.” (Luke 17:1-3)

“If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him.” (Luke 17:3-4)

“Having been asked by the Pharisees when the kingdom of God would come, Jesus replied, ‘The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you.’” (Luke 17:20-21)

Comment: The leaders and all the people were looking for an earthly kingdom like David's. The kingdom to come is not a government and rulers but attitudes and lifestyles in God's nature – love, peace, mercy, truth, faithfulness – things within the heart of man, not self-righteousness. What a shock to the Jews looking for earthly power.

Comment: The Kingdom of God is not a church building (sanctuary) or some religious organization but an organism, a functioning body of people.

“To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: ‘Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: ‘God, I thank you that I am not like other men — robbers, evildoers, adulterers — or even like this tax collector. I fast twice a week and give a tenth of all I get.’ ‘But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ ‘I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.’” (Luke 18:9-14)

Someone asked Jesus what must I do to inherit eternal life, I have kept the law since my youth? Jesus replied by keeping the law you cannot earn eternal life you must put your trust in God becoming like Him, not relying on your wealth. (From Luke 18:18-22)

“Jesus took the Twelve aside and told them, ‘We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him. On the third day he will rise again.’” (Luke 18:31-33)

“On their way to Jerusalem. . . he sent two of his disciples to ‘Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’ Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ They replied, ‘The Lord needs it.’ They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road. When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: ‘Blessed is the king who comes in the name of the Lord!’ ‘Peace in heaven and glory in the highest!’ Some of the Pharisees in the crowd said to Jesus, ‘Teacher, rebuke your disciples!’ ‘I tell you,’ he replied, ‘if they keep quiet, the stones will cry out.’” (Luke 19:34-40)

“As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace — but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.” (Luke 19:41-44)

“Then he entered the temple area and began driving out those who were selling. ‘It is written,’ he said to them, ‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’ Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were

trying to kill him. Yet they could not find any way to do it, because all the people hung on his words.” (Luke 19:28-48)

“Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, ‘As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down.’ ‘Teacher,’ they asked, ‘when will these things happen? And what will be the sign that they are about to take place?’ ... ‘When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written.’ ... ‘this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap.’” (Luke 21:5-7; 20; 32-35)

“The Passover, was approaching, the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. Then Satan entered Judas. He went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus.” (Luke 22:1-4)

Time for the Atoning Sacrifice

“Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, ‘Go and make preparations for us to eat the Passover.’ ‘Where do you want us to prepare for it?’ they asked. He replied, ‘As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, ‘The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, all furnished. Make preparations there.’ They left and found things just as Jesus had told them. So, they prepared the Passover. When the hour came, Jesus and his apostles reclined at the table. And he said to them, ‘I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.’ After taking the cup, he gave thanks and said, ‘Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes. And he took bread, gave thanks and broke it, and gave it to them, saying, ‘This is my body given for you; do this in remembrance of me. In the same way, after the supper he took the cup, saying, ‘This cup is the new covenant in my blood, which is poured out for you. But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed, but woe to that man who betrays him.’” (Luke 22:7-23)

“Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, ‘Pray that you will not fall into temptation.’ He withdrew about a stone's throw beyond them, knelt down and prayed, ‘Father, if you are willing, take this cup from me; yet not my will, but yours be done.’ An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.” (Luke 22:39-44)

“While Jesus was still talking to His disciples a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, Jesus asked him, ‘Judas, are you betraying the Son of Man with a kiss?’ ... seizing him, they led him away and took him into the house of the high priest. ... The men who were guarding Jesus began mocking and beating him. They blindfolded him and demanded, ‘Prophecy! Who hit you?’ And they said many other insulting things to him. At daybreak the

council of the elders of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them. ‘If you are the Christ,’ they said, ‘tell us.’ Jesus answered, ‘If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of the mighty God.’ They all asked, ‘Are you then the Son of God?’ He replied, ‘You are right in saying I am.’ Then they said, ‘Why do we need any more testimony? We have heard it from his own lips.’ Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, ‘We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king.’ So, Pilate asked Jesus, ‘Are you the king of the Jews?’ ‘Yes, it is as you say,’ Jesus replied. Then Pilate announced to the chief priests and the crowd, ‘I find no basis for a charge against this man.’” (Luke 22:47-48; 54, 63; 23:1-4)

“After Pilate sent Jesus to Herod who returned Him to Pilate without judgment. Pilate called together the chief priests, the rulers and the people, and said to them, ‘You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him.’ With one voice they cried out, ‘Away with this man! Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, “Crucify him! Crucify him!’ For the third time he spoke to them: ‘Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him.’ But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. Pilate decided to grant their demand.” (Luke 23:13-25)

“When they came to the place called the Skull, there they crucified him, along with the criminals — one on his right, the other on his left. Jesus said, ‘Father, forgive them, for they do not know what they are doing.’ The people stood watching, and the rulers even sneered at him. They said, ‘He saved others; let him save himself if he is the Christ of God, the Chosen One.’ The soldiers also came up and mocked him. They offered him wine vinegar and said, ‘If you are the king of the Jews, save yourself.’ There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.” (Luke 23:33-38)

“It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit.’ When he had said this, he breathed his last. The centurion, seeing what had happened, praised God and said, “Surely this was a righteous man.” (Luke 23:44-47)

“Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of God. Going to Pilate, he asked for Jesus' body. Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. It was Preparation Day, and the Sabbath was about to begin.” (Luke 23:50-54)

“On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

- a) The stone had been rolled away from the tomb.
- b) The body of Jesus was not found.
- c) Two men in clothes that gleamed like lightning stood beside them said ‘Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you the Son of Man

must be delivered into the hands of sinful men, be crucified and on the third day be raised again.’ Then they remembered his words.” (Luke 24:1-8)

“Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him. ... Jesus beginning with Moses and all the Prophets explained to them what was said in all the Scriptures concerning himself. As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, ‘Stay with us, for it is nearly evening; the day is almost over.’ So, he went in to stay with them. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. ... they got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together. ... While they were still talking about this, Jesus himself stood among them and said to them, ‘Peace be with you.’ They were startled and frightened, thinking they saw a ghost. He said to them, “Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, ‘Do you have anything here to eat?’ They gave him a piece of broiled fish, and he took it and ate it in their presence. He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’ Then he opened their minds so they could understand the Scriptures. He told them, ‘This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.’ When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.” (Luke 24:13-16; 27-31; 33-34; 36-53)

Key Points from Luke

- God came to earth by the action of the Holy Spirit as the person Jesus of Nazareth.
- Jesus lived a sinless life even when tempted by Satan.
- He performed acts only God could do; e.g., raising someone from the dead.
- Offered his sinless human body of flesh to God, The Father, as the only sacrifice to atone for sin.
- Following His death and burial, he was raised to life and seen over a 40-day period by many.
- Jesus’ ascension back to Heaven was witnessed by many.
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Question - What is the significance of Christ’s Resurrection?