

The Gospel of Luke (Lesson 02) -
or **“the Gospel for the Gentiles”**

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Concerning the studies

I **recommend** to you to read through the respective book in the bible at first. Our manual is the bible. And then to go through one to two pages of the material every day, which implies to also look up and read the given bible scriptures to become thoroughly acquainted with the subject. Another suggestion would be to use this material as one's regular devotion.

If you would like to **obtain a degree (certificate) at the end of the seminary**, you need to answer the **test questions** at the end of each lesson and send or email it to us with your full name and address. And now I wish you lots of joy and spiritual profit during your bible study.

Pastor Joh. W. Matutis

The **Gospel of Luke** describes the **revelation of the world redeemer**.

- He is not limited by space or time
- It is often called the “Gospel of Paul” and of “the church of Jesus”

The key word of Luke's Gospel is: **Son of Man**.

Key verse: ***“The Son of Man has come to seek and to save that which was lost.”*** (Luk 19,10)

Introduction:

Luke describes the Lord Jesus Christ from the view of a historian. Right in the first verse he inducts us into the way how he reached all the information and why he decided to author the biography of Jesus the way he did.

He tries to give an **“orderly account”** (Luk 1,3) The structure of his gospel adopts the basic outline of the Gospel of Mark with some rearrangements and some deletions. Some events are rearranged, others deleted, either because they would not be of any interest or importance for the Gentile reader or because they would not understand it.

Luke describes especially Jerusalem as the place where the salvation of God needs to be fulfilled and was therewith fulfilled (Luk. 9, 31/ 13, 33/ 18, 31/ 19, 11).

- To him the Gospel starts in this place (Luk 1,5)
- Here it also ends
- In the 2nd part of his Book of Acts the message of salvation goes out from here to all the world (Rome) (Luk 24,47/ Acts 1,8)

The Gospel of Luke was dedicated to the general public to also delight and edify an infantile mind. It displays **all ages** of Jesus' life. His piece carries an universalistic character. He does not make the effort to emphasize Jesus' relation to Israel, but rather displays his relation to humanity.

Luke makes it possible to understand the gospel without requiring the knowledge of Judaism.

It is the **gospel of love and mercy**. Here the all-embracing love of God becomes visible, the intervening and acting love, for example in the parable of the “merciful Samaritan”.

Luke shows how the love of God is being put into action and how Jesus suffers with the pain and the need of the mugged and rejected. And then he challenges us to become active (“now go and do likewise”) and not only to think about ourselves.

It is the Gospel of Luke that brings the odd message about that one should **give more than one receives**.

This Gospel is a certificate of our faith – (and a good message)

- Here Jesus is made accessible and we are shown how He came to us
- It shows how the invisible God became visible
- How He entered into our realm and how He made himself room. (at first there was no room for Him)
- And how He came from above (Nazareth) to below (Bethlehem)
- How He became the son of David
- How Jesus became the “Son of Man”
- How Jesus adopted our human shape and nature
- How he accepted human likeness
- How he accepted physicalness

- The **virgin birth** is described
- The Holy Spirit was there during the acts of salvation from the beginning
- The birth of Jesus is a work of the Holy Spirit

The **Gospel of Luke** and the **Book of Acts** were definitely authored by the same person. (compare Luk 1,1-4 and Acts 1,1), probably even as one book which was split later.

The Gospel of Luke aims to prove to an educated Roman that Jesus is the real Son of Man and Son of God.

And when Paul says: **my Gospel**, he was supposedly talking about Luke's Gospel. Because Paul was sent to proclaim the Gospel to the Gentiles. In the Gospel of Luke we intensively see and feel the spirit of Paul. Luke strongly agreed for ex. with Paul's description of the Lord's supper. (compare Luk 22, 19-20 and 1 Cor 11,23-29) or of the description of Jesus' appearance before Peter (compare Luk 24,34 and 1 Cor 15,5) Just like Paul lead Jesus' church from the law to Christian freedom, Luke uses the story of Jesus' life to show the reader that the Son of God came to deliver all men. And the Letter of Hebrews continues the development of the Son of God to the highest perfection (Heb 2,10/ 5,9/ 12,2) Matthew and Mark show us who Jesus was, Luke shows us how Jesus became who He was. (the steps:Luk 1,42/ 2,16/ 2,27/ 2,40/ 3,22).

Luke presents Jesus as the "physician", who served (Matth 20,28), who comforted (Acts 10,38) and healed all kinds of diseases Luk 5,17). Whenever it is possible Luke enhances the "human side" of Jesus.

Luke is also the author of Acts:

- he described the way of the Gospel from Jerusalem to Rome (Lesson 1) and
- how the Gospel reached the Gentiles.

The Gospel of Luke is

- the 3rd Book of the New Testament of the Christian bible
- has been divided into 24 chapter ever since Medieval
- it is one of the four canonical Gospels
- it is counted among the synoptical Gospels together with the Gospel of Matthew and Mark

Every evangelist presents the life of Jesus from his point of view and in his own way.

One notices one thing, another one another thing. And this way every evangelist has another way to look at the events. And none of the other authors of the Gospels reveals his message as clear and understandable as the author of Luke's.

Luke gets his information of those who have seen with their own eyes or who made an experience, people who were involved in the event. The author summarizes what **eye-witnesses and servants of the Word** told him. (Luk 1,1-2) Just like he for ex. wrote in the beginning of Acts about the appointment of Matthias: "It needs to be one who was there from the beginning, who has seen and experienced himself". Luke states that he refers to accounts of eye-witnesses (Luk 1,1-2) This causes the assumption that he himself was not an eye-witness.

Luke did not want to build the Christian faith only upon any certificates but also upon the memory of the Holy Spirit and upon the revelation of God Himself (Joh. 14,26), and therewith express what is important to the Holy Spirit.

The evangelists are not so eager to only process and pass on the information about Jesus, they also wanted to expose the revelations of God which would bring people into a relationship with God.

Luke expresses with his images, parables and accounts how the Son of God comes to us and how He lifted and saved people from their lostness and affliction.

Luke tells us about 2 paths that a man can chose by using these examples:

- The prodigal son and his brother
- The Pharisee and the tax collector
- The two felons
- The sisters Martha and Mary
- The disciples and the Pharisees

Overview of the Gospel of Luke

The Gospel of Luke can be divided into the following sections:

1. The birth of Jesus and his preparation for his mission (Luk1,1-4,13) gives a detailed account of about the birth of John the Baptist and Jesus, John baptizing Jesus, Jesus' temptation by Satan and John's imprisonment caused by Herod.
2. He tells about Jesus' acts in Galilee (Luk 4,14-9,50) where He chooses his 12 disciples, of the beatitude and how he feeds the 5000 people and transfigured before the disciples.
3. He reports of Jesus' journey to Jerusalem (Luk 9,51-19,27) what happened during the journey, as a

preparation for the redemption. Also the parables provide the preparation of this one purpose: to seek and save what was lost.

4. Luke writes about the **sending of the 72 disciples**. It had a different purpose than to prepare the coming of Jesus to the small towns. (as a foreshadow of the coming world mission). That Jesus had a larger circle of disciples but the 12 reminds us of the 72 elders of Moses. And it might be interpreted as a prophetic hint to the mission of the Gentile nations.
5. Furthermore Luke describes Jesus' mourning over Jerusalem.
6. Jesus' ministry in Jerusalem (Luk 19,28-21,38) how he taught in the temple and his prophetic word concerning the destruction of the temple and Jerusalem.
7. The death and resurrection of Jesus absorbs a large part of the accounts (Luk 22,1-24,53) Luke tells us about the Lord's supper, the betrayal of Jesus and also about the process, the crucifixion, the resurrection and the ascension.

Luke's Gospel intentionally addresses the Gentile believers.

- Therefore he leaves out passages that are important to Mark and Matthew and which they emphasize
- He also spares the apostles and skips certain statements of i.e. Mark 4,13/ 8, 32/ 9, 28/ 14, 50
- He excuses the behavior of the disciples (Luk 9, 45/ 18, 34/ 22, 45),
- He explains incomprehensible expressions (Luk 6,15)
- He further explains geographical statements

According to the Pauline hymn (Phil 2,6-11) that Luke could well have known, his Gospel can be divided into 4 sections:

1. **Luke 1-2:** Christ Jesus who, being in the form of God, did not consider it robbery to be equal to God, but who made Himself nothing and took on the likeness of a servant by becoming equal to man.
2. **Luke 3 - 19, 28:** Christ Jesus is the one who came in the likeness of man to abase Himself
3. **Luke 19, 29 - 23, 49:** Christ Jesus who was obedient unto death, yes even to the death on the cross.
4. **Luke 23,50 - 24,53:** Therefore God also exalted Him and gave Him the name above all names.

Summary of the Gospel of Luke

With the help of eye-witness reports Luke tries to prove in a written way, inspired by God, that Jesus lived and was the "**Son of Man**" and the "**Son of God**" in one and could therefore be the redeemer of humanity.

The author...

Luke was a physician (Col 4,14) and therefore had an in-depth scientific education. Among the first proclaimers of the Gospel Paul and Luke were probably the only ones who belonged to the so-called "educated society".

The author of the Gospel of Luke describes in detail especially the stories of salvation of Jesus Christ, and emphasizes subsequently the "healthy life" ("Now go and sin no more")

The art of healthy life was supposedly one of the most important duties of the ancient physicians.

Since Luke was a physician it is remarkable that especially in his Gospel rather than in the others the words "**to heal**" and "**to make whole**" occur more often.

To him Christ is the "Man" who brings **healing and salvation**.

Salvation means to Luke the establishment of human dignity and harmony.

This becomes clear when you look at the stories of salvation that only Luke describes: The story of the **man with dropsy** and the **story of the crooked woman**. Both healings took place on a Sabbath day, the day when God actually rests from the Creation. Through salvation Jesus illustrates the restoration of the Creation and fulfills the works of His Father.

Luke tells us about...

- The Divine visitation of Zacharias and Mary
- The birth of John the Baptist and Jesus (Luk 1,5-80)
- The circumstances of Jesus' birth in Bethlehem and
- The announcement of Christ's birth to the shepherds
- The details of the birth of John the Baptist
- The presentation of Jesus in the temple
- The prophecies of Simon and Hannah
- The 12-year old Jesus in the temple (Luk 2,1-52)
- The imprisonment of John the Baptist (Luk 3, 19-20)
- Jesus being rejected in Nazareth (Luk 4, 16-30)
- The wondrous fish catch of Jesus (Luk 5, 1-11)
- The raising of the young boy of Nain (Luk 7, 11-17)
- The sinner woman who anointed Jesus' feet (Luk 7, 36-50)
- Some women who were healed by Jesus and henceforth traveled with Him (Luk 10, 1-18, 14)

- Zacchaeus (Luk 19, 1-27)
- The process against Jesus before Herod (Luk 23, 6-12)
- Parts of His last words before His Ascension (Luk 24, 44-49)

The gospel of Luke is a **literal master piece** in which beautiful stories are masterly narrated.

Luke gives us a detailed account of Jesus' **last journey to Jerusalem**, where He was rejected and crucified and where He was also raised from the dead.

Luke was a keen observer of the human existence.

Here his job experience as a doctor shines through. He is also a good psychologist who is able to put himself in the position of others.

His gospel is the easiest to read and to understand because he assumes that his readers are not acquainted with the Jewish habits and practices.

Luke speaks in the first person singular. This is a rather unique approach since all the other gospels were written in the third person singular.

Luke wrote his gospel for the Gentile Christians.

Since Luke spent a lot of time with Paul "the apostle of the Gentiles", he was probably also encouraged by him to write such an account for the Gentiles.

Thus he wrote his gospel for a **non-Jewish** audience who did not know the Jewish faith and its religious principles. Therefore his gospel was destined for a society that was dominated by the culture, the thinking and the language of the Greek.

Luke wrote as a historian. He thoroughly examined the events around Jesus and therewith wants to inform Theophilus. He especially enhances the events of Jesus' death, His resurrection and His Ascension. He is the only New Testament author who mentions Jesus' Ascension in such a detailed way in his gospel.

- He intentionally used the Greek title "**Lord**" and speaks of Jesus as the "**redeemer**"
- He points out that his gospel is dedicated to all men without exception.

Luke speaks of Jesus as the "friend of the sinners and the outcasts."

He says that the "Son of Man" came to seek and save that which was lost (Luk 19,10)

The accounts of the parables and miracles in the Gospel of Luke emphasize

- Jesus' compassion with the sinners
- His mercy, patience and kindness toward the lost and
- His driving passion **to seek the lost** (compare the parables of the lost sheep, the lost coin, the prodigal son)

Luke particularly highlights **Jesus' major concern about the poor.** The gospel needs to be preached to the "poor" (Luk 7, 22). He alone tells the parable of the rich man and the poor Lazarus (Luk 16, 19-31).

Luke already suggests the "**universal importance**" of the church (compare Luk. 2, 14+32; 24, 47), That the Kingdom of Heaven is not only for "Jews" but also for the "Samaritans" who he consistently integrates into his report (Luk 9, 51-56) and makes them appear in a "positive" way.

The section Luke 9, 5 to 18, 14 is a deep cut.

Luke departs from the outline of the Gospel of Mark.

According to Mark's words in Mark 10, 1 - Jesus' departure to Jerusalem - Luke continued to collect his information on his own and used other sources for his account.

Luke speaks of the Samaritans as the role models of love and gratitude (Luk 10, 25-37 and 17, 11-19)

He emphasizes especially that Jesus acknowledged them and even gave credit to the Gentiles for their faith (Luk 4, 25-27/ 7, 9). He cites Jesus' words that "men will come from the east, the west, the north and the south to sit at the table in the Kingdom of God" (Luk 13, 29).

Luke also indicates how exceedingly Jesus cared about the women.

Again and again he puts events involving women in the center of his accounts how Jesus increases the value of the women and includes them in His ministry.

- He wants to point out: Just as sin once entered into the world **through a woman** (Eve), the same way the salvation of God comes with the help of women who are fearful of God, like Elisabeth and Mary.
- He also pictures **Hannah**, a woman dedicated to God, as an interpreter of the Divine plan of salvation. (Luk 2, 36-38, also compare Ex 15, 20/ Judg 4, 4/ 2 Kin 22, 14) Hannah praised God and proclaimed redemption to those who were waiting for it.

The Messianic deliverance of the chosen people started there in Jerusalem (Luk 1, 68-75/ 24, 21).

It referred to his capital in the first place. (compare Isa 40, 2/ 52, 9/ 2 Sam. 5, 9).

To Luke Jerusalem is the predestined center of the Divine act of salvation.

(Luk 9,31+53/ 13, 22+23/ 17, 11/ 18, 31/ 19, 11/ 24, 47-49+52/ Acts 1, 8)

This has many historical reasons.

- **David had proclaimed Jerusalem to be the capital** and thus Jerusalem became the center of the salvation revelation.
- In Jerusalem the priest king Melchizedek showed up for the first time (Gen 14, 18) and
- It is also the dwelling of Yahweh (Ps. 76, 3) and His anointed one (Ps 2 and 110) and
- The future gathering place of the nations (Is 2, 1-5/ 60) and
- Finally closes the bible (Rev 21-22)

Jesus' fellowship also included women (Luk 8, 1-3)

In the beginning the disciples wonder that Jesus, being a rabbi, publicly speaks with a woman. (Joh 4, 27). That was not customary in Judaism and was considered scandalous.

- Jesus encounters the widow of Nain
- A sinner woman anoints Jesus' feet in the house of the Pharisee Simon (Luk 7, 36-50)
- Jesus often spent time in Bethany where Martha and Mary were.
- In Luk 24, 10 a certain Joanna is mentioned. Perhaps she is the wife of Herod's steward (Joh 4, 46-54) the widow of Chuza.

Luke introduces to us Jesus as intercessor and puts emphasis on prayer and the power of intercession.

He portrays Jesus in prayer on several occasions.

- Jesus prays during His baptism (Luk 3, 21)
- Jesus withdraws to a lonely place (Luk 5, 16)
- He prays when He chose His disciples (Luk 6, 12)
- He prays together with His disciples (Luk 9, 18)
- Jesus prayed on the mount of transfiguration (Luk 9, 29)
- His disciples asked Him after the Prayer: "Lord teach us to pray" (Luk 11, 1)
- He prayed on the cross (Luk 23, 46)
- Jesus prayed for Peter in the hour of his testing (Luk 22, 32)
- Jesus tells about the power of prayer in two parables (Luk 11, 5-13/ 18, 1-8).
- Prayer is a command of Jesus (Luk 11, 9-13)

It is remarkable that: Jesus always prays outdoors (usually on a mountain) in solitude (under an open heaven) and by night.

The Gospel of Luke is the Gospel of the "Holy Spirit".

- The gospel of Luke enhances the role and the work of the Holy Spirit.
- The Holy Spirit is active during the beginning of Jesus becoming a human being (Luk 1, 5, 35, 41, 67, 80).
- The Holy Spirit plays an important role in the early testimonies of Jesus (Luk 2, 25-27) and
- In the activity and the works of Jesus Himself (Luk 4, 1+17/ 10, 21).

The gospel of Luke highlights again and again the "joy of the Holy Spirit" (Luk 1, 14+ 47+ 58/ 2, 10/ 6, 23/ 10, 17+20/ 19, 37).

Luke points out that the gift of the Holy Spirit is for all.

Example: "How much more will your heavenly Father give the Holy Spirit to those who ask Him" (Luk 11,13). Luke says: With Jesus no prayer is said in vain.

It is amazing how Jesus taught his disciples to pray:

- Through His word (instruction)
- By being a role model
- By His spirit
- Through His ways and guidance

Luke intentionally avoids Semitic terminologies and has little interest in Cultic aspects of Judaism. He applies **the Jewish picture of the Messiah** to all the "people of God". But Jewish words, terms, customs, etc barely occur from Luke 1 to Acts 28, and if they are included there is a short explanation, like for example the Apostle Decree.

Luke is rather interested in the "universal salvation" of God.

According to the records Luke was born in **Syrian Antioch** (today's Turkey). According to a thesis he belonged to the Greek inhabitants of Antioch and therefore was probably one of the first Gentile Christians who were evangelized by Paul in 40 CE and who found true insight through him. This would also explain his faithfulness and dedication to the Gentile apostle who he accompanied during his major mission journeys.

Luke originated from a Gentile background, he was not a Jew. In Col 4, 10-14 there are the three Jewish co-workers of Paul: Aristarchus, Mark and Justus are expressly contrasted with the other helpers Epaphras, Demas and Luke.

He supposedly journeyed with Paul during his **second mission journey** in 51 CE to Macedonia and Greece, and lived with him at the local Christian church **in Philippi**.

Furthermore the Book of Acts tells us that Luke has lived in Israel for some time.

This might have given him the opportunity to talk with many of Jesus' followers.

After the death of Paul, Luke assumedly lived in Greece and wrote the gospel. He possibly died at the age of 84 in Achaia/ Boeotia.

Luke is also mentioned in two of the Pauline letters:

- Phile 23-24: "Epaphras my fellow prisoner in Christ Jesus greets you, as do Mark, Aristarchus, Demas, Luke, my fellow laborers."
- Col 4, 14: Luke the beloved physician and Demas greet you
- Also Acts 16, 11 suggests that he was with Paul

Some also assume that 2 Cor 8, 18 is about Luke ("And we have sent with him the brother whose praise is in the gospel throughout all the churches")

Luke wrote the book for only one person – Theophilus.

He starts his book by calling Theophilus "**most excellent Theophilus**".

Theophilus means as much as "who loves God", "friend of God"

Other scientists assume that he was a Roman clerk of a high rank which would why he was addressed in such a formal way.

Theophilus was supposed to convince himself of the reliability of the Gospel (Luk 1, 1-4)

"...that you may know the certainty of those things in which you were instructed."

Age determination

The book was written around 60 CE and then handed it over to Theophilus. Between 90-100 CE it was published and distributed. The transcribers of this generally known version of this Gospel were acquainted with the destruction of Jerusalem in 70 CE.

Since Luke supports a loyal relationship between the church and the government, he probably did not know about the persecution of the Christians caused by **Domitian** as well as the **collection of Paul's letters**, which were distributed in 100 CE.

It is assumed that a major part of his 2 volume master piece (Gospel of Luke, Book of Acts) was written during Paul's imprisonment in Caesarea, the first half of the 60s.

The political conditions of Israel during Jesus' lifetime are not mentioned in detail in Luk 3, 1: At the time of Jesus' public demonstrations Galilee belonged to the Empire of Herod Antipas (4-39CE), a son of Herod the Great. Samaria and Judea, however, (since 6 CE) were imperial provinces of an inferior rank (to Pontius Pilate).

The purpose of Luke's Gospel

The book was written for Greek speaking readers, but first of all for a personal acquaintance of Luke (Theophilus) after thorough research. He was supposed to stop the distribution of biased gospels and biased accounts of Jesus' life.

Since Luke was a companion of Paul it is assumed that he included into the book the main themes of the great apostle's sermons.

The Gospel of Luke is especially the gospel for the whole world.

Christ is introduced as the redeemer of the whole world, the friend of the poor, the savior of the sinners in his complete, entire humaneness. "**Ecce homo**" – **Behold, the man!**

A Divine joy can be sensed throughout the whole book, it is a song of joy of the lost and found.

The preliminary stories leading to Jesus determine the message.

- Within Jesus the fulfillment of Israel's expectations based on the Old Testament can be found.
- Israel would show divided reactions upon the promised Messiah.
- This shows especially in the **2nd prophecy of Simon**, which is confirmed by the course of events in Luke 7, 1.

A special treasure of Luke's Gospel is the relationship between John the Baptist and Jesus.

The relationship between Jesus and the Baptist can be described as a surpassing continuity:

On one hand Jesus is superior to the Baptist (He was birthed of the Holy Spirit and worshiped since His birth, in heaven they sung about His birth.

On the other hand the Baptist is a positive element in the story of God and His people.

Summary of Luke's Gospel

With the help of eye witness reports and by the inspiration of the Holy Spirit this gospel wants to prove that Jesus was alive and was the son of a human and at the same time the Son of God and the redeemer of mankind.

The message

Luke paints a picture of Jesus being **the perfect man**, who even surpasses the highest ideals of the Greek. Indeed Luke talks about the **Godhead of Christ**, but he emphasizes above all the **humanity of Jesus**. Jesus' revealed character of this gospel is through and through human, which can be seen in the following study. He is not only the **"Son of God"**, but also the **"Son of Man"**.

Luke describes Jesus as a "human"

In all things He **became equal to His brothers** (Luk 1-3, compare Heb 2,17).

1. He is one with us in his ancestry of Adam, the prime father of humanity (Luk 3, 23+38)
2. One with us in the general human relationships and all duties related with it
3. One with us in our disgrace by baptism (when He got baptized He humbled Himself to the level of sinful human kind Himself being without sin)
4. "But was in all points tempted as we are" (Luk 4, 1-13 compare Heb 4, 15)

Luke considers the temptation of Jesus from the viewpoint of the human:

- The **devil challenged** the first Adam, the **second Adam challenged** the devil
- The devil **doomed the first man**, the devil **was doomed by the man Jesus Christ**
- Humanity suffered from Adams trespass, humanity is included in the victory of the last Adam
- "compassion with our infirmities" (Luk 4, 14-19+28, compare Heb 4, 15)

Luke describes Jesus as one who came for the whole world

According to the account of Luke, Jesus was born during the reign of Emperor Augustus (Luk 2, 1 which was 30 B.C. to 14 CE) who impersonated himself the son of gods. The birth of Jesus was supposed to be the divine counterpart of the Roman Caesar Augustus. Through Jesus the true son of God, the "Lord" came into the world.

The gospel calls this those incidents **Christ's love for man revealed**.

In Luk 2,10 the angels declare, "I bring you good tidings of great joy which will be to all people."

In Luk 2, 31+32 Simon announces: "Which You have prepared **before the face of all peoples**, a light to bring **revelation to all Gentiles** and the glory of **Your people Israel**" (compare Luk 17, 18/ 19, 2)

In Luke Jesus is...

- **The man of wisdom**, which emerges from His teachings (Luk 4, 14+15+32/ 5, 30+39/ 6/ 10, 25-37/ 20,2-8),
- **The man of ability** (Luk 4,33-37/ 5-8; 9,37-43),
- **The man full of compassion** towards the fallen and despised (Luk 5, 27-39/ 7, 36+37); the ones whose relatives had died, (Luk 7, 11/ 8, 42/ 9, 38); the sick, the broken and hopeless (Luk 4, 38-41/ 5, 12/ 7),
- **The man of prayer**, who proved his absolute dependence on God in times of distress
- **The sociable man** (Luk. 7, 36/ 11, 37/ 14, 1/ 19, 7),
- **The man of beauty and of glory** (Luk 9, 28-36, also the strong human aspect of Luke's parables)
- **Our kinsman** who redeems us (Luk 19, 28- 23, 56)
 1. As the patriot who weeps over Jerusalem (Luk 19, 41)
 2. As the man who was ministered by angels after His prayer (Luk 22, 43)
 3. As our kinsman who took on His responsibilities (Lev 25, 47-55/ Ruth 2/ 3, 10-18/ 4, 1-10)

During the resurrection and the glorious Ascension Jesus was still human (Luk 24)

1. The resurrected Lord is still human
2. In the form of a man He went to Emmaus with two other men.
3. As a man He sat on the balcony and therewith proved his human nature. Thomas could still touch Him.
4. While He is sending blessings He ascends into heaven.
(Remark: The book starts and closes with joy related to Jesus)

The first precious beginnings of Christian hymns are also recorded in this book.

- Luk 1, 68-79: **The praise of Zacharias**. Luke included this poetry, which is an old Jewish prayer into his Gospel. It expresses Israel's yearning for redemption.
- Luk 1, 46-55: **Mary's song of praise**. This praise is similar to the praise of Hannah (1 Sam 2, 1-10) and inspired by many other scriptures of the OT.

Luke probably found this song in the circle of the “**poor**” (The “poor” are supposedly the **Essenes** and the people of Qumran)

- Luk 2, 14 deals with the angel’s song of praise
- Luk 2, 20 with the shepherd’s song of praise
- Luk 2, 29-32 Simon’s song of praise

These songs of praise deal with the topics:

1. The poor and needy receive help at the expense of the rich and mighty (Zeph 2, 3/ Matth 5, 3)
2. Israel receives the promise that Abraham once received (Gen 15, 1/ 17, 1)
This promise is an expression of God’s favor and the “hope of Israel”.

“To praise and to glorify” – this is a favorite topic of Luke

(Luk 1, 64/ 2, 28+38/ 5, 25+26/ 7, 17/ 13, 13/ 17, 15+18/ 18, 43/ 19, 37/ 23, 47/ 24, 53)

The praise theme reoccurs in the book of Acts

Acts 2, 47: They praised God and were favored by all people (compare Acts 3, 8+9/ 4, 21/ 21, 20)

Characteristics of Luke’s Gospel

Luke is the first “**Christian historian**”

He works according to the conventions of Hellenist historiography, for example Luk 1, 1-4: **“Many have undertaken to draw up an account of the things that have been fulfilled among us, ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word.**

³Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.”

In the Gospel of Luke the **delayed Second Coming** of Jesus (delay of Parousia) is already considered. Luke 21, 8 even warns against the ones who say the end is near (compare Luk 17, 20-37).

These sermons of Jesus are special commodities in the Gospel of Luke.

- Jesus’ sermon in Luk 21, 6-24 refers to the destruction of Jerusalem
- The sermon of Luk 17, 22-37 refers to the glorious coming of Jesus at the end of times.

The **term “day”** is the biblical “Day of Yahweh” (compare Amos 5, 18-20/ Ez 22, 24/ Is 2, 6-21/ Jer 30, 5-9/ Zeph 1, 14-18/ Joel 1, 15-20/ 2, 1-11) and is called “**Parousia**” (arrival or presence, compare Matth 24, 3). This term originated from the Hellenist language use. In the Greek-Roman world it was used to describe the official, ceremonial arrival of a sovereign.

The Christians adopted this term as a technical expression to betoken the glorious Second Coming of Christ (1 Cor 15, 23).

The central topic of Jesus’ message, the coming of the Kingdom of God is still maintained but the Lucan edition **redeems the expectation of God’s Kingdom from the question of time**, because Luke is rather focused on the essence of the Kingdom of God than on the soon coming of Jesus (Luk. 4, 43/ 8, 1/ 9, 2/ 16, 16/ Apg. 1, 3/ 8, 12/ 20, 25/ 28, 31). This can also be seen in Luke’s attempt to separate the course of events into three units:

1. the time of Israel, the law and the prophets until John the Baptist (Luk 16, 16)
2. the time of Jesus as the “center of time”
3. and the time between the Ascension and the Parousia (Book of Acts, world mission, etc.)

Reports that only occur in the Gospel of Luke

Events:

the circumstances of the birth of John the Baptist	Luk	1, 1-25+57-80
proclamation of the birth of Jesus, praises of Mary		1, 26-56
Details about Jesus’ birth in Bethlehem		2, 1-20
The circumcision of Jesus		2, 21-40
the 12-year-old Jesus in the temple		2, 41-51
genealogical tree of Jesus back to Adam		3, 23-38
Jesus in the synagogue of Nazareth		4, 16-30
the sinner woman		7, 36-50
the serving women		8, 1- 3
Jesus with the Samaritans		9, 51--56
the sending of the seventy		10, 1-24

Jesus with Mary and Martha	10, 38-42
the inheritance that is to be shared	12, 13-15
the killed Galileans	13, 1-5
Zacchaeus	19, 1-10
Jesus' tears over Jerusalem	19, 4-14
Jesus before Herod	23, 7-11
the Emmaus story	24, 13-49

Wonders:

first wondrous fish catch	Luk. 5, 1-11
Raising the young boy of Nain .	7, 11-17
The woman who had been bent over for 18 years .	13, 10-17
The man who had dropsy.	14, 1-6
The ten Lepers .	17, 11-19
Malchus	22, 49-51

Parables:

The two debtors .	Luk. 7, 41-43
The Good Samaritan	10, 30-37
The three friends.	11, 5-8
The rich fool	12, 16-21
The unfruitful fig tree	13, 6-9
The one invited to a wedding	14, 7-11
Building a tower and making war	14, 28-32
The lost Coin	15, 8-9
The prodigal son	15, 11-32
The unfaithful steward	16, 1-8
Lazarus and the rich man	16, 19-31
The unprofitable servants	17, 7-10
The unjust judge	18, 1-8
The Pharisee and the tax collector	18, 9-14

Appearance of angels :

Gabriel with Zaccharias	Luk. 1, 11
Gabriel with Mary	1, 26-27
The angels with the shepherds.	2, 9
One angel with Jesus in Gethsemane .	22, 42
Two angels with the women on Easter Sunday	24, 4

Luke introduces us to the character of the “Son of Man” by revealing God to us through His divine grace.

He tells us about the goodness of the Lord.

- and emphasizes **Jesus' compassion** with the sinners (Luk 15, 1+7+10)
- and describes **scenes forgiveness** (Luk. 7, 35-50/ 15, 11-32/ 19, 1-10/ 23, 34-43),
- and highlights his loving care towards the low and poor, while He treats the proud and rich in a harsh way (Luk. 1, 51-53/ 6, 20-26/ 12, 13-21/ 14, 7-11/ 16, 15+19+31/ 18, 9-14).

Luke puts the Jewish system (the temples and tradition) and introduces the “Son of Man” as the man in the presence of God.

What especially characterizes the description of Luke and bestows a certain importance upon this gospel, is the fact that it presents **who Jesus Himself was like.**

It is not His official glory, or a relevant position that He took, it is neither the revelation of His Divine nature, nor His assignment as the great prophet which is portrayed here.

He Himself is introduced to us, just as He was, **a human on this earth**, the person you could have met any time if you had lived in Judea or Galilee at this time.

Another remark may be added concerning the literary style of Luke. He often summarizes a whole lot of facts into a short common statement, and then enhances certain aspects where moral principles and grace are introduced.

The sources of the Gospel of Luke

“Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us” (Luk 1, 1)

This introductory sentence already shows us that

- The author was well acquainted with the other Gospels and scriptures about the works and suffering of Jesus
- It was very likely that Luke especially knew the Gospel of Mark and also included a large extent into his Gospel.

It is remarkable how the text of Mark which is familiar to Luke still resembles today's gospel. It respects Jesus' order and choice of words.

Compared to the Gospel of Mark it is eye-catching how Luke does neither dissect his sources, nor melts them together. However, he rotates the sections of distinct origin. To make it simple one could say that the Gospel of Mark is not sufficient for Luke concerning its content or language. In contrast to the other scriptures Luke describes in detail the time before Jesus' baptism in the Jordan river and the time after His death.

The author did not write those chapters without sources. It is assumed that Luke mostly refers to accounts and witnesses of his time.

In his introduction (Luk 1, 1-4) Luke himself mentions **that he obtained his gospel from eye witnesses** who have been around Jesus from the beginning. When Luke assures us in 1, 3 that he has perfect understanding, which does not eliminate the possibility that he used written accounts.

A large part of his gospel represents a **special commodity**, it is imaginable that Luke used the two years when Paul was imprisoned in Ceasarea to do a thorough research on Jesus' life and His works. **During this period of time he might have visited Mary, the mother of Jesus**, who told him all the amazing details about His birth, etc.

Furthermore **Peter and John** probably told him a lot, as well as **James**, Jesus' brother who met Luke several times (Acts 21, 18) and also several members of the Council (to which Paul once belonged) which also attended the condemnation of Jesus and later probably converted.

Luke reports how **many priests** started to believe in Jesus (Acts 6, 7).

Even though the account of Luke originated in large parts from reliable sources, it is recognizable that the universal (humanistic and cosmopolitan) trend of his travel companion, the apostle Paul, had a large impact. Who knows whether it is not the **Gospel of Luke** that Paul is referring to when he says: "**My gospel**"?

What truly makes this book a "Gospel" is the fact that Luke made himself available to God with all his collected material, so that the narrative, the same as with the other biblical authors, was born under the breed and inspiration of the Holy Spirit.

Historical evidence

- The oldest historical report of Luke is given by Irenaeus:
"Luke, the companion of Paul, has given a written account of the Gospel which Paul proclaimed"
- The **next evidence** can be found in the canon of Muratori, an incomplete Latin hand-written account which was published in 1740, containing information on the accredited, apostolic texts.
Attached to the report of the Gospel of Mark it says:
"The third Gospel book, that according to Luke. This physician Luke after Christ's ascension since Paul had taken him with him as an expert in the way composed it in his own name according to his thinking. Yet neither did he himself see the Lord in the flesh; and therefore, as he was able to ascertain it, so he begins to tell the story from the birth of John.
- **Eusebius said:**
Luke who was born in Antioch (which was also recommended by Cicero to be the domicile of science and punditry) was a physician who was well acquainted with the other apostles. He demonstrated examples of his **ability to heal** souls in two inspiring books:
- In the Gospel which he claims to have written according to eye witness reports of people who have been with the Lord from the beginning
- In the Book of Acts, which he wrote not based on what he heard about, but what he saw with his own eyes

It is also assumed, that Paul has the habit to refer to this Gospel every time he says in his letters: "according to my gospel".

Authenticity

Voices of the first century have confirmed the authenticity of Luke's gospel. The Gospel was known in all larger Christian centers and was cited by the fathers of the church as well as by the Gnostics Basilius and Valentine (around 120 – 180 CE)

Survey: content and theology

- The birth of John the Baptist
- The circumstances of Jesus' birth
- From Galilee to Jerusalem
- Disagreements
- The end of Jerusalem and the end of the world
- The suffering and death of Jesus
- The resurrection and ascension

The most important key characters of Luke's Gospel

Elisabeth – the godly wife of Zacharias and mother of John the Baptist (Luk 1, 5-60)

Zacharias – Jewish priest and father of John the Baptist (Luk 1, 4-79) lost his ability to speak during the service in the temple and recovered when his son was circumcised. Due to this he prophesies in a song of praise about the redemption of Israel and the calling of John to be a prophet. (Luk 1, 5/ 3, 2) With him Luke concludes the traditional temple ministry (the priest turns deaf and has nothing to say anymore), his son, John the Baptist will prepare the way of the Lord. According to the account (compare Matt 23, 35) Zacharias was killed by king Herod in the front court of the temple.

Joseph - The foster father of Jesus; according to the dynasty register in Matthew and Luke he is an offspring of David. He was a carpenter (Matth 13, 55) He also taught Jesus this profession (Mark 6, 3) This profession certainly brought about a decent life standard as Luke also points out (2, 24) But it was not a despised or low estimated job. There is not much said about Joseph in the Gospels, only that he was godly (righteous) (Matt 1, 19) and fulfilled the morals that the law required (Luk 2, 41)

The shepherds – Since the fathers of the people of Israel were all shepherd, and even king David, the ancestor of Jesus was a shepherd (Gen 46, 34/ Is 35, 7/ 1 Chron. 4, 39/ 2 Sam. 7, 8/ Is. 44, 28/ 56, 11/ Jer 2, 8/ 26, 34/ Mi 5, 4), the good news of the redeemer was first proclaimed to the shepherds.

The 12 apostles- Simon Peter, Andrew, James, John, Philippe, Bartholomew, Thomas, Matthew, James (the son of Alphaeus), Thaddeus, Simon, Judas Iscariot; 12 men chosen by Jesus to support Him in His ministry on earth (Luk 1, 2/ 5, 30 - 12, 55/ 16, 1 - 24, 53).

Mary Magdalene – a devoted follower of Christ; the first person who saw Jesus after his resurrection (Luk 8, 2/ 24, 10).

Herod the tetrach – Son of Herod the Great; gave the command to behead John and was involved in the trial against Jesus (Luk. 3, 1-20/ 9, 7-9/ 23, 6-16).

Pilate – the Roman proconsul, who commanded the crucifixion of Jesus instead of Barabbas (Luk 3, 1/13, 1/ 23, 1-52) John the Baptist was also brought before him and it was also he who sentenced Jesus to death even though he thought Jesus was innocent (Matth. 27/ Mark. 15/ Luk. 23/ Joh. 18/ 1.Tim. 6, 13). The Jewish historian Philo calls his character stubborn and ruthlessly harsh. He gives a negative credit for his leadership. In the New Testament we encounter him to be very unstable, faceless and unjust.

John the Baptist- Prophet and forerunner of Christ; he proclaimed the coming of the Christ (Luk.1,13-80/ 3, 2 to 9, 9); he prepared the way for Jesus and caused a **movement of repentance** in Israel and baptized close to Qumram.

According to what we know from the bible and also from Flavius Josephus (Antiquitates 18, 116-119) he offered the cleansing baptism for the forgiveness of sins with regard to the coming judge of fire.

His main activity was to baptize. This kind of Baptism was commonly known to be used when heathens converted to Judaism (**Proselytes**). But now also Jews were supposed to be baptized in this manner, which was new and strange to them. John called them to become baptized to denounce their old lifestyle publicly. The baptism symbolized the preparation of the heart for the coming of Christ. Paul related it to the identification or becoming one with the saints in Christ. Like a dress takes on a color when you dye it, in this manner should a man who was baptized in Christ also take on the nature of Christ.

Therefore John was also called **the Baptist**, which is confirmed in the New Testament by Mark. 6, 25, Matth. 11, 11 as well as in Josephus (Antiquitates 18, 116). In Josephus work, John the baptist is described as an ***“honorable man who reminded the Jews to strive for perfection by exhorting them to practice righteousness among each other and holiness before God, and thus also come to get baptized. He proclaimed that then the baptism will be pleasant for God because it is used to heal the body and for the atonement of sins. Because this way the soul was cleansed from sin by a lifestyle of righteousness.”*** (Antiquitates 18, 117)

According to Josephus the baptist had a great appeal to the people.

Herod Antipas is afraid he might cause a riot and gave orders to bring him to fort Macchaerus and to kill him there, the defeat of Antipas against the Arab king Aretas is counted as the just revenge of the Lord (Antiquitates 18; 117)

Thus there are similarities between Antiquitates and the NT texts:

1. the surname the Baptist
2. the appeal to the people (compare Mark. 1, 5 with Josephus, Ant. 18, 116),
3. the general connection between the baptism and sanctification of one's own life
4. the reality of the forcible death

But there are also differences between Josephus and the

1. The baptism according to Josephus is not the atonement of sins, but a confirmation of repentance that has already taken place. Josephus described the content in detail for the Greek audience.
2. According to Josephus, John was beheaded because of his popularity among the people. But according to Mark 6, 41-29 it happened because of his criticism concerning the illegitimate marriage of Antipas.

The relationship between John the Baptist and Jesus of Nazareth

That John baptized Jesus could be historically correct.

It could also be historically correct that Jesus always had a high opinion of John. But it is problematic to try to make him a forerunner of Jesus, because:

1. According to Luk. 3, 7-9 that the baptist seemed to expect God Himself as the coming fire judge, and not some one who would be distinguished.
2. Luk. 7,1 8-23 points to tensions between Jesus and the baptist.

Nevertheless the attitude of the authors of the NT toward the baptist describing him as the **forerunner** is only an insufficient terminology. On one hand Jesus excels the baptist, as far as He is the final and not only the temporary messenger of God (that's why the baptist and not Jesus is identified to be the Elijah, Mark 9:11-13) on the other hand the proclamation of Jesus is regarded as the continuation of the message of the baptist (compare Matth 3, 2 and Matth 4,17): the baptist also requires the fruit of repentance from Israel (Matth 3,8) just as the disciples were required to do the will of God according to Jesus' proclamation (Matth 7, 21-23). Both exhort to be merciful and warn not to be proud and self-assured (compare Luk 3, 11/ 6,37 and Luk 3,8/ 6, 46).

According to Jesus' words the **doubting question of the baptist** is no justification to question the sending of the baptist (Luk 7, 24-35)

The baptism of John and the later Christian baptism can be compared in many ways

- a. The baptism of John is connected to the call to repentance (Mark 1,4 compare the general characteristics of John to be a preacher of repentance Matth3, 7-10)
- b. This call to repentance promises salvation of the final judgment of God.(Luk. 3, 9+17).
- c. The candidate for baptism did not baptize himself, the act was performed by the baptist.
- d. Baptism was performed caused by **volunteers** who attempted to be baptized.
- e. It was a one-time ritual.

This way the Christian baptism finds its religious historical roots in the baptism of John.

The "Pharisees" - a group of people, especially emphasized in the Gospel of Luke:

Pharisee – this term in its Greek form only exists in the NT and in Josephus, it means as much as **"set apart" or "separated"**

- They were called this name by the Israelite church since the 2nd century, because they put a special effort in fulfilling the law. Paul praised himself to be a Pharisee (Acts 23, 6/ Phil 3, 5)
- Paul does not regret that he was a Pharisee and sought to fulfill the law with all his might. (Acts 23, 6).
- How they separated themselves from the rest of the people is portrayed in Jesus' parable of the Pharisee and the tax collector (Luk. 18, 9). They set themselves apart from the rest of the people because they "know nothing of the law" (Joh. 7, 49).
- The Pharisees were the ones who prayed for the coming of the Messiah every day.
- They were striving for a divine goal, but in a carnal way. Therefore the Pharisees showed the greatest human effort in the history of the people of Israel.
- The Pharisees are no priests but laymen.
- They did not originate from the economically leading parties of the country.

- They are, other than the Sadducees (Mark 12, 18-27) not concentrated on Jerusalem, but can also be found in Galilee as a part of the local population. S
- It is controversial if there were also Pharisees in the Jewish Diaspora.
- The relationship between the Pharisees and the Jesus movement was not as tense in the beginning as the Gospel describes it: Jesus, just like the Pharisees was not a part of the upper-class. Just as the Pharisees he had the right to gather all the people of Israel, the difference, however, was his understanding of purity. The resulting conflicts can be seen in the Gospel of Mark (Mark 2,13-28 also look Luk 11, 39-51)
- In the affirmation of the raising of the dead, Jesus agrees with the Pharisees in principle (Mark. 12, 18-27).
- In the oldest reports of the Passion of Christ, the Pharisees were not mentioned to be His opponents.
- Inwardly the Pharisees were drawn by Jesus' idea of the kingdom of God, and His ministry touched them. But they came before Him claiming to be wise and righteous, thinking they knew exactly what it means to serve God and how to fulfill the law.
- Luke mentions Christian Pharisees (Acts. 15, 5), whose point of view he does not share, but he does not deny them to be Jewish Christians.
- There were supposedly Pharisees who protested when the Sadducean high priest Ananus commanded to stone James, the brother of Jesus
- With the downfall of Jerusalem most of the other parties disappeared, only the Pharisees remained. They brought forth the later form of Judaism and its invincible stability, but also its inner stiffness and deadness.

The arrangement of the book

The big topic of the Gospel of Luke is the likeness of the "Son of Man".

With this in mind we distinguish the different parts of the book.

1. <u>The Son of Man and His prehistory</u>	Ch.	1,1-2, 52
Introduction		1, 1-4
Announcement of John's birth		1, 5-25
Announcement of Jesus' birth		1, 26-56
Birth of John		1, 57-80
Birth and childhood of Jesus		2, 1-52
2. <u>The Son of Man and His preparation</u>	Ch.	3,1-4,13
Performance and preachings of John		3, 1-20
Baptism and family tree of Jesus		3, 21-38
His temptation		4, 1-13
3. <u>The Son of Man in Galilee</u>	Ch.	4, 14-9, 50
First performance in Galilee		4, 14-5, 16
Encounter with the leaders		5, 17-6, 11
Calling and teaching the disciples		6, 12-49
Capernaum and Nain		7, 1-17
Jesus and John		7, 18-35
Jesus and the women		7, 36-8, 3
Finishing his work in Galilee		8,4-9, 50
4. <u>The Son of Man heading to Jerusalem</u>	Ch.	9, 51-19, 27
The Son of Man and His fellows		9, 51-11, 13
The Son of Man and His enemies		11, 14-13, 21
The Son of Man and the sinners		13, 22-15, 32
The Son of Man and the earthly riches		16, 1-19, 27
5. <u>The Son of Man in Jerusalem</u>	Ch.	19, 28-24, 53
His final entrance		19, 28-47
His final speeches		20, 1-21, 38
His final evening		22, 1-65
His final day		22, 66 -23, 56
His last appearances		24, 1-5 3

The childhood of Jesus

Luke starts his report by describing in detail the mystery of Jesus' incarnation, His birth and His childhood. He also connects it with the birth of the baptist, but highlights that John was pointing to Jesus and that Jesus excels John.

Parables of Jesus

Luke understands and knows the art to impart the parables of Jesus in a phenomenal way. We owe him the several precious accounts which cannot be found in the other Gospels.

The parables of the Good Samaritans
of the prodigal son
of the wise steward
of the Pharisee and the tax collector

The Gospel of Luke also depicts parables for women. Besides the parable of the lost sheep, there is also the parable of the lost coin.

The parables of the prodigal son and the rich man and Lazarus can only be found in Luke.

Like no other Luke describes Jesus as a man of prayer

He describes how Jesus draws to a place of silence to pray before making important decisions. Through this Luke wants to enhance the importance of prayer to the readers (also Matth 14, 23). Jesus prays alone and usually by night.

Luke shows different variations of prayer:

- Prayer of Jesus before the baptism (Luk. 3, 21),
- Jesus' prayer after the healing of the Lepers (Luk. 5, 16),
- Prayer of Jesus before He chose His disciples (Luk. 6, 23),
- **The "night prayer" of Jesus** (Luk. 6, 12),
- Jesus' prayer in solitude upon the mountain (Luk. 9, 18+28+29).
In this prayer He was glorified before the disciples (Matth.16,16) and the disciples recognized Him to be the Son of the living God. In this moment they experienced Jesus as the new Moses (Matth. 17, 1), realized the hidden Messiah (Mark. 9, 2) and heard about His death which was supposed to take place in Jerusalem (Luk. 13, 33+34),
- **"The Lord's prayer"** – Jesus was a role model in prayer for His disciples. After He once had prayed, His disciples asked Him: "Lord teach us to pray" (Luk. 11, 1).
- **Jesus' prayer for Peter** (Luk. 22, 32),
- **The prayer of Jesus in the garden of Gethsemane** (Luk. 22, 41-45), this prayer was perhaps the lowest humiliation of Jesus per se, because usually this prayer was spoken while standing, (1.Kin. 8, 22/ Matth. 6, 5/ Luk. 18, 11) but also kneeling when it was supposed to be more humble or more intense (also view Ps. 95, 6/ Is. 45, 23/ Dan. 6, 11/ Acts 7, 60/ 9, 40/ 20, 36/ 21, 5).
- **The prayer of Jesus for the executioner** : „Father forgive them,...“ (Luk. 23, 34)
- Jesus' prayer on the cross (Luk. 23, 46; these words originated from Ps. 31, 6).
Luke appeases – compared to Matthew and Mark – the happenings at Golgotha
In his description Jesus does not speak the words of despair : My God, my God, why have you forsaken me? Much more Luke enhances how Jesus was performing His ministry of forgiveness to the end (Luk. 23, 39-43). According to Luke Jesus died willingly surrendering His life into His Father's hands (Luk. 23, 46). During this answered prayer the Roman officer becomes a believer: he praised God and confessed: He was indeed the Just One of God.
Just One of God – a typical Lucan terminology, which is continued in the Book of Acts (Acts 3, 14/ 7, 52/ 22, 14).
- But also after He was glorified He constantly stood up for the ones who belonged to Him (Rom. 8, 34/ Hebr. 7, 25/ 1.Joh. 2, 1)

All these prayers reveal to us how He was constantly communicating with the Father (Matth. 11, 25-27/ Joh. 8, 29/ Joh. 11, 22+43/ Matth. 26, 53).

The story of the resurrection

Luke is the only evangelist who reports not only about Jesus' resurrection but also about His Ascension to heaven.

Jesus came down from heaven to live with us and walk with us. Through His death and His Ascension he went **back to heaven**, where He is seated at the right hand of God and makes intercession for the saints.

There are two messages that Luke wants to expose

On one hand he wants to prove to us that death could not keep Jesus because He was filled with God and was His son. On the other hand the Ascension expresses how Jesus work is still being continued.

Jesus sends His spirit from heaven, which drives the disciples to continue to proclaim the message of salvation and to show men the way to life.

Through the resurrection Jesus being a prophet and the Son of God “proved” His power (Rom.1, 4).

The resurrection is God's seal upon:

- the testimonies of the prophets (Ps. 16, 10/ Hos. 6, 2),
- the testimony of Jesus (Matth. 16, 21/ Joh. 2, 19-22),
- the testimony of his apostles I (1.Cor.15, 15),
- Jesus being the Son of God (Rom. 1, 4/ Acts 13, 33),
- the reign of Jesus over the Kingdom (Acts. 13, 34).
- it assures us of our future resurrection and glorification (1.Thess. 4, 14).

The family tree of Jesus

The family tree accomplishes its purpose in the final members on both ends:

- Jesus is the son of Adam, and therefore connected with all people; salvation is for all.
- Also according to the family tree, Jesus is the offspring of God, just like heroes of the Greek world physically originated from a godhead. Luke knows that God is actually the creator and not the father of Adam (Acts 17, 24+26+28f.), but this is of less importance.

There are **two lists** in the bible portraying the family tree of Jesus (Matth. 1, 1-16, Abraham to Jesus, and Luk. 3, 23-31, Jesus to Adam, who is the head of humanity). **His family tree is universal.**

Above all, Luke wants to emphasize **that Jesus is the “Son of Man”.**

Every family tree of Jesus fulfills a certain prophetic purpose, one is for the Jews and the other is for the nations. Luke uses a totally unknown source for his list, but it can be resolved by several cross connections. Matthew uses the number 14 (2x7), which means that in all 14 generations of Judaism something special happened. But Luke, however, claims that from Adam to Jesus there were 77 generations all together, which equals two times the Messianic number 7.

The family trees – in Luke and Matthew – say on one side, that Jesus is Mary's offspring, but also the offspring of Joseph, by adoption (**also look at brother-in-law marriage**, Deut. 25, 5. This tradition was supposed to secure the continuation and the coherence of the heritage)

When Jesus lived there were several points of views concerning the derivation and impartation of the Jewish faith: either that the mother, or the father imparted Judaism with its belief and its religion.

Since they had been captives in Babylon, due to the abuses and mixed marriages it was no longer clear **who was Jewish** and who was not. Therefore the rabbis determined that Judaism was imparted by the Jewish mother. But originally the Jewish faith was imparted by the father. During the period of John the Baptist they were still saying, we are the offspring of Abraham.

Until the destruction of the temple this was the usual way to impart Judaism. But after the scattering and the downfall of Jerusalem it was imparted by the mother.

Jesus' genealogy described by Luke is very different from the genealogy of Matthew.

Here Judaism is still the heritage of the father. In Matthew it is about the lawful heritage of the kingdom (the royal line of David) Because only due to the lawful fatherhood Jesus can claim the birthright of the Messianic lineage. The ancestor line Mary emphasizes the priesthood, because she was related to Elisabeth. And Jesus was performing in the offices of a “king and priest”

Luke inserts the family tree right after God publicly confirmed Jesus when He was baptized (Luk 3,22) Luke regards this as the adoption of Jesus Christ by God.

Theological threads of Luke's two volumes

The time of Jesus represents the fulfillment of the OT promises

Typical terminology in Luke is: “Today the Scripture is fulfilled in you hearing” (Luk. 4, 21)

Prophecies of the OT that were fulfilled by Jesus (only few examples):

That which was prophesied in the Old Testament (OT), was fulfilled by Jesus in the New Testament (NT)

- Ps. 2, 7 – fulfilled in Luk. 1, 32+35
- Gen 3, 15 – fulfilled or confirmed in Gal. 4, 4 (as an offspring of Abraham)
- Gen 17, 7/ 22, 18 – fulfilled or confirmed in Gal. 3, 16 (as an offspring of Isaac)
- Gen 21, 12 – confirmed in Hebr. 11, 17-19
- Ps. 132, 11/ Jer. 23, 5 – confirmed in Acts 13, 23/ Rom. 1, 3 (He is an offspring of David)
- Gen 49, 10/ Dan. 9, 24+25 – fulfilled in Luk. 2, 1 (He came at a certain time)

- Is 1, 22+23 – fulfilled in Luk. 2, 7 (birthed of a virgin)
- Micah 2, 1 – fulfilled in Matth. 5, 2/ Luk. 2, 4-6 (birth in Bethlehem in Judea)
- Ps. 72, 10 – fulfilled in Matth. 2, 1-11 (important people came to worship Him)
- Jer. 31, 15 – fulfilled in Matth. 2, 16-18 (the killing of the children of Bethlehem)
- Hosea 11, 1 – fulfilled in Matth. 2, 15 (He was called out of Egypt)
- Is. 40, 3/ Mal. 3, 1 – fulfilled in Matth. 3, 1+3/ Luk. 1, 17 (John the baptist goes before Him to prepare the way)
- Ps. 45, 7/ Is. 11, 2/ 61, 1 – fulfilled in Matth. 3, 16/ Joh. 3, 34/ Acts 10,38 (anointed with the Spirit of God)
- Deut. 18, 15-18 – fulfilled and confirmed in Acts. 3, 20-22 (He is a prophet like Moses)
- Ps. 110, 4 – fulfilled and confirmed in Hebr. 5, 5+6 (He is a priest according to the order of Melchisedec)
- Is 61, 1+2 – fulfilled in Luk. 4, 16-21+43 (His public ministry)
- Is. 8, 23 bis 9, 1+2 – fulfilled in Matth. 4, 12 bis 16, 23 (His ministry starts in Galilee)
- Zach. 9, 9 – fulfilled in Matth. 21, 1-5 (public entrance at Jerusalem)
- Haggai 2, 7+9/ Mal 3, 1 –fulfilled in Matth. 21, 12/ Luk. 2, 27-32/ Joh. 2, 13-16 (His ministry starts in the temple)
- Is. 53, 2 – fulfilled in Luk. 9, 58 (He serves the poor)
- Is. 40, 11/ 42, 2+3 – fulfilled in Matth. 12, 15+16+19+20/ Heb. 4, 15 (He is full of mercy and compassion)
- Is. 53, 9 – confirmed in 1.Petr. 2, 22 (He is without blemishes)
- Ps. 69, 9 – fulfilled in Joh. 2, 17 (His zeal for God)
- Ps. 78, 2 – fulfilled in Matth.13, 34+35 (He preaches in parables)
- Is. 35, 5+6/ 11, 4-6 – fulfilled in Joh. 11, 47 (His performances are accompanied by miracles)
- Ps. 69, 8/ Is. 63, 3 – fulfilled in Joh. 1, 11/ 7, 3 (His brothers)
- Is. 8, 14 – confirmed in Rom. 9, 32/ 1.Petr. 2, 8 (He is the rejected corner stone)
- Ps. 69, 5/ Is. 49, 7 – fulfilled in Joh. 15, 24+25 (He was hated by His own people)
- Ps. 118, 22 – fulfilled in Matth. 21, 42/ Joh. 7, 48+49 (rejected by the rulers of His people)
- Ps. 2, 1+2 – fulfilled and confirmed in Luk. 23, 12/ Acts 4, 27 (the Jews and the heathens make plan to do evil against Him)
- Ps. 41, 9/ 55, 12-14 – fulfilled in Joh. 13, 18+21 (He was betrayed by His own friends)
- Zach. 13, 7 – fulfilled in Matth. 26, 31+56 (His disciples left Him)
- Zach. 11, 12 – fulfilled in Matth. 26, 15 (He was sold for 30 pieces of silver, the price of a slave)
- Ps. 22, 14+15 – fulfilled in Luk. 22, 42+44 (the severeness of His suffering)
- Is. 53, 4-6+12 – confirmed in Matth. 20, 28 (He suffered for others)
- Is. 53, 7 – fulfilled in Matth. 26, 63/ 27, 12-14 (His silence and His patience)
- Mica. 5, 1 – fulfilled in Matth. 27, 30 (He was beaten and humiliated)
- Is. 52, 14/ 53, 3 – fulfilled in Joh. 19, 5 (His visage was marred)
- Is. 50, 6 – fulfilled in Matth. 26, 67/ 27, 30/ Joh. 19, 1 (they spat in His face and beat Him)
- Ps. 22, 16 – fulfilled in Joh. 19, 18/ 20, 25 (His hands and feet were nailed to the cross)
- Ps. 22, 1 – fulfilled in Matth. 27, 46 (God left Him)
- Ps. 22, 7+8 – fulfilled in Matth. 27, 39-44 (they mock His ministry)
- Ps. 69, 22 –fulfilled in Matth. 27, 34 (they gave him sour wine mingled with gall to drink)
- Ps. 22, 19 – fulfilled in Matth. 27, 35 (casting lots about His garments)
- Is. 53, 12 – fulfilled in Mark. 15, 28 (He dies among criminals)
- Is. 53, 12 – fulfilled in Luk. 23, 34 (He prays for the ones who crucified Him)
- Is. 53, 12 – fulfilled in Matth. 27, 50 (the kind of His death was prophesied)
- Ex. 12, 46/ Ps. 34, 20 – fulfilled in Joh. 19, 33+36 (thy did not break His bones)
- Zach. 12, 10 – fulfilled in Joh. 19, 34+37 (He was pierced)
- Is. 53, 9 – fulfilled in Matth. 27, 57-60 (He is buried among the rich)
- Ps. 16, 10+11 – confirmed in Acts 2, 31 (His body would not decay)
- Ps. 16, 10/ Is. 26, 19 – fulfilled in Luk. 24, 6+31+34 (prophecy of His resurrection)
- Ps. 68, 18 –reported in Luk. 24, 51/ Acts. 1, 9 (prophecy of His Ascension)
- Ps. 110, 1 – confirmed in Hebr. 1, 3/ Acts 7, 56 (He is seated at the right hand of God)
- Zach. 6, 13 –confirmed in Rom. 8, 34 (He performs His priestly office in heaven)
- Is. 28,16 - confirmed in 1.Petr. 2, 6+7 (He is the chief corner stone of the church)
- Ps. 2, 6 – confirmed in Luk. 1, 32/ Joh. 18, 33-37 (He is king in Zion)
- Is. 11, 10/ 42, 1 – confirmed in Matth. 1, 17+21/ Joh. 10, 16/ Acts 10, 45+47 (the heathens convert to Him)
- Ps. 45, 6+7 – confirmed in Joh. 5, 30/ Rev. 19, 11 (He reigns with righteousness)
- Ps. 72, 8/ Dan. 7, 14 – confirmed in Phil. 2, 9+11 (He has dominion over the world)
- Is. 9,7/ Dan. 7, 14 – confirmed in Luk. 1, 32+33 (His Kingdom is eternal)

The person “Jesus” in Luke

And Jesus increased in wisdom and stature and in favor with God and men (Luk 2, 52).

So all bore witness to Him and marveled at the gracious words that proceeded out of His mouth. (Luk 4, 22)
Jesus experienced all human ages and sanctified them for us.

And the child grew and became strong in spirit, filled with wisdom, and the grace of God was upon Him. (Luk 2,40)

The Gospel of Luke introduces to us Jesus as the only **true and perfect man**.

- He submitted to His parents (Luk. 2, 51).
- He was tempted in all things like we are tempted (Luk. 4, 1-12).
- He had to pray and lead a life of intense prayer (Luk. 22, 41-45/ Luk. 23, 46).
- He had to submit to the fullness of God's will (Luk. 22, 42)
- He had emotions and fears (Luk. 22, 44).
- He experienced pain (Is. 53, 3).

In Luke Jesus is full of grace

The Gospel of Luke also shows us the coming of our savior with grace. In Titus Paul also says: But when the kindness and the love of our Savior toward man appeared, He saved us. (Titus 3:3-4)

Terms like grace, goodness, mercy etc are mentioned in this Gospel more than **28** times

- The angel Gabriel calls Mary “**favored one**” (Luk 1, 28)
- Also the old man Simeon and Hannah are rejoicing when the grace to see the Lord Jesus is bestowed on them (Luk 2, 21-40)
- The conversion of the prodigal son (Luk 15) the tax collector (Luk 18) and of Zacchaeus (Luk 19) are also evidence for the grace and mercy that was poured out because of the coming of the Lord

Luke also tells of joy

Even though the Gospel starts with a man (Zacharias) who is dumb (mute) and becomes unable to praise God, Elizabeth- the wife of Zacharias – and also Mary – the mother of Jesus – are full of joy and praise. This is continued by the angels and then the shepherds, that are marveling at the birth of the Lord. And over and over again we read of the joy that takes hold of people that are touched by Jesus.

The climax of this joy can be found in the end of this Gospel. Actually you would assume that the disciples would mourn because the Lord is not with them any longer. But it is the opposite: they bowed down before Him (worshiped Him) and returned to Jerusalem with **great joy**, and all the time they were in the temple and praised God (Luk 24, 52-53) That is how the goodness of God changed mankind through Jesus, and even today it still leads us to true joy.

Paul's excerpt of Luke's Gospel

It is worth pursuing some of the specifics of Luke. One of them is, that Paul quotes a verse of this Gospel, while all other quotations were taken from the OT, God made sure that through quoting a word from the NT the inspiration of this part of the bible is also confirmed.

The apostle Paul quotes in **1. Timothy 5,18** words of **Luke 10,7** :
„The scripture says: the laborer is worthy of His wages“

Therewith the Spirit of God makes the value of the NT equal to the value of the OT. It prevents that people can try to shake the authority of the whole word. At the same time this quote points out that the Gospel of Luke – against many voices critical of the bible – was written very early and was accessible for the people. God is watching over His Word.

The “Son of Man”

Since Luke likes to refer to the human aspect of our Lord Jesus, it is no wonder he often calls Him Son of Man. A central verse of the Gospel goes: **“For the Son of Man came to seek and to save that which was lost.”** (Luk 19, 10)

At first it is remarkable that it is only the **Lord Himself**, referring to Himself as the Son of Man. Nobody else in the Gospel uses this title for Him. He calls Himself to be that.

What is this title: “Son of Man” about?

It might go back to the old that the offspring/ the seed of the woman will crush the head of the serpent (Gen 3, 15) But first of all this terminology points to **Psalm 8 and Daniel 7**, the great ruler, the Messiah. This reference to power and dominion can also be found in the Gospels (Joh 5) Then Jesus is distinguished from Adam through this title. While he was created a grown man he is **man**, but not **the Son of Man**. Jesus, however, was born by a virgin into this world.

Jesus is perfectly human and at the same time the perfect human, the second Adam (Rom5, 12-21/ 1 Cor 15,22+45) But the title gives us more information. **“Son of Man”** speaks of the Son of God becoming human, to save us because we were lost. Through this title the Lord Himself – and therefore God – insists to be a true and perfect man.

We find the **Son of Man** in connection with His sufferings, but also connected with His glorification after His death. Over and over Jesus told His disciples that the Son of Man must suffer, be rejected and put to death. Therefore the terminology is expressly related to His rejection being the man sent from God. At the same time the Lord Jesus Christ connects the Son of Man directly with the work of salvation.

But He also insists that the resurrected, glorified Lord Jesus Christ **is and remains man**. Therefore the people will see the Son of Man how He will return to this earth with all the saints in the future.(Acts 1, 11)

Parables and events that only Luke reports

A series of events and parables that children often learn at home or in Sunday school, can only be found in the Gospel of Luke. At this point I will only show you the notably eye-catching ones.

The announcement of birth to Mary: Only Luke tells us of the announcements of the births of John the baptist to Zacharias, and the birth of Jesus to Mary.

The youth of Jesus: We barely find information on the youth of your Lord. But Luke reports an event that took place in His childhood. Every grown man has gone through childhood. Also the man Jesus!

The sending of the 72 disciples: While the sending of the 12 disciples and apostles is reported in Matthew, Mark and also in Luke, only Luke writes about the 72 disciples (Luk 10, 1-24) It is remarkable that it is not specified where the Lord was sending them. This enhances the unlimited assignment. While we keep hearing the message to the Jews in Matthew, the work of the Son of Man is purposed for the whole world. This sending seems to be of great importance to Luke, because he probably regards it as the symbolic, second (advanced) sending of the messengers of God who will go to the nations. In Matt. 10,5-6 Jesus sends the 12 apostles only to the people of Israel (Jews) And they were not supposed to go to the heathens or the Samaritans. This was not their assignment. This is what the other messengers did. (Acts. 8, 5-7/ 6, 5-7/ 21, 7-10/ 18, 5/ 11, 19+20).

The Good Samaritan: This famous parable we find only in Luke (10, 25-37) It compares the love and the care of the Samaritan for the man who was robbed by thieves, with the love and care of our Lord Jesus who rescued us from the hand of Satan and heals us with His love and care, and also protects us through the Holy Spirit. Besides: Most of the accounts in Luke 10-18 cannot be found in any other Gospel.

The parable of the Great Supper: This parable shows how divine grace is bestowed on unworthy people. Israel was invited, but they did not seem to care about it.

The rich man and the poor Lazarus: This parable follows the parable of the unfaithful steward, which can also only be found in Luke (16, 1-31) Here the Lord Jesus teaches us not to trust in earthly possessions but to live in the present facing the future and eternity.

The healing of the 10 Lepers: The Lord healed 10 Lepers (Luk 17, 11-19) They were supposed to show themselves before the priests, but only one returned to Jesus to thank Him and to bow down before Him. Only faith recognizes where the healing came from and returns to the savior to glorify Him.

The Pharisee and the tax collector: Who does not know those antithetic prayers spoken by the Pharisee and the tax collector. (Luk 18, 9-14) To be acceptable before God repentance, self-judgment and self-denial is required.

The conversion of Zacchaeus: This event also shows us of what kind the ones are, which follow the Lord Jesus (Luk 19, 1-10) It is the sinners that Jesus chose to become His disciples. And especially for such disciples Jesus died. The Son of Man sought and found them, but also in their heart there was a moment when they were seeking Him. (verse 3)

The 14 (2x7) prayers of Jesus in the Gospel of Luke

1. **Luke 3, 21:** „When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened “ Only in Luke we find this prayer on the occasion of the baptism of the Lord, before He started His public ministry. Therewith He demonstrates from the beginning that He is a dependent and humble man, who lets God open His ears every morning. (Is 50, 4)

2. **Luke 5, 16:** „But Jesus often withdrew to lonely places and prayed “ This second prayer follows the first time of His wonders and is between two great miracles that especially characterize His ministry. Just like He is indeed God, so He was also absolutely a human, who did not only fulfill the fullness of the law, but also lived in total dependence upon God – also and especially when He was working a miracle. Here we can see how ministry and prayer go together.

3. **Luke 6, 12:** „One of those days Jesus went out to a mountainside to pray, and spent the night praying to God .“ At that time people were planning to kill Jesus and to harm Him. At the same time He had to accomplish an important thing: choosing the disciples. Before He takes on this assignment He takes a whole night to spend time in prayer. We can assume that all of the disciples were called to stand before Him alone: Peter, John, James, Andreas, Matthew, Philippe, etc. The Lord must have thought a lot about Judas: What kind of emotions did He bring before the Father when He was talking to Him about Judas?

4. **Luke 9, 16:** „Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them” In this verse we learn that also the Lord Jesus gave thanks for His meals. He Himself is the Creator (Col 1, 16). Not only are all things of Him but also for Him to His personal pleasure. But still he gives thanks unto God in prayer before He eats or shares with others.

5. **Luke 9, 18:** „Once when Jesus was praying in private and his disciples were with him “. The Lord Jesus was praying alone: This is also a role model for us. After He did mighty miracles He always went to a silent place to pray. He also knew what was ahead of Him. The great confession of Peter, that He was the Son of the living God. And the Lord also knew that afterwards He would announce His suffering.

6. **Luke 9, 28:** „And it happened about 8 days after these words that He took Peter, John and James up on the mount to pray with Him.“ Only Luke reports that He went to the mount of glorification to pray. This scene shows us what will become reality in the kingdom which will last for 1000 years: The Lord Jesus will be acknowledged as Lord and King and will reign in the midst of heavenly and earthly saints, who will gaze upon His glory.

7. **Luke 10, 21:** „At that time Jesus, full of joy through the Holy Spirit, said, I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.“ Here we find an illustrious prayer of our Lord. Even in a situation where the disciples proved that they do not really know their Lord – and when He finishes His prayer He even admits that it is impossible for man to truly know Him. (Luk 10, 22) He expresses His heavenly joy that connected Him with His father. Could we ever really understand this joy surpassing all understanding?

8. **Luke 11, 1:** „One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, Lord, teach us to pray, just as John taught his disciples.“ When people were sitting at His feet, He showed us that prayer needs to go together with the hearing and reading of the word. The divine word brings the knowledge of Jesus to our soul, just as prayer opens our heart to Him who has been merciful unto us. The disciples felt that they need prayer. But they did not know how to pray. In the end this is something we all face one day.

9. **Luke 22,17:** „After taking the cup, he gave thanks and said, Take this and divide it among you. “ Also before the Lord's Supper (Communion) we read that Jesus gave thanks for the meal. It is to be recognized that it only talking about a simple thanksgiving. What did the Lord give thanks for? For the bread and the cup. At the same time this meal symbolized His death. What a thanksgiving!

10. **Luke 22, 32:** „Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail.“ Here we see the prayer for Peter, who had to give up all His self-confidence. We know the Lord as a high priest and intercessor. The Lord is ministering in this office here. Here the Lord's work concerning Peter's soul is already started: Before his fall there is the announcement that he would deny Christ, and finally the restoration of Peter in front of all the disciples.

11. **Luke 22, 41:** „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.“ This prayer is one of a kind, because it

directly distinguishes the will of the Lord and of the Father. In this prayer in Gethsemane the Lord pours out all His adversity because of the cross and the sufferings before God. Even though the whole work of the cross was before Him, He still calls God trustfully Father in His prayer.

12. **Luke 23, 34:** „Jesus said, Father, forgive them, for they do not know what they are doing. “ This is the first of His seven sentences on the cross. And this spoken word is a prayer. Even though the Lord is praying to God: My God, My God, why have you forsaken me? which is in the middle of the 7 sentences, in the first and the last sentence of His prayer unto the Father He is thinking of others and not of Himself.

13. **Luke 23, 46:** „Jesus called out with a loud voice, Father, into your hands I commit my spirit. When he had said this, he breathed his last.“ This is the last word of the Lord on the cross. And again the Lord is speaking to His father. It shows the invincible trust of Jesus in His Father and it also shows the human being who will be human forever.

14. **Lukas 24,30:** „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.“ Even though the Lord was in the house of the so-called Emmaus disciples and was therefore a guest, at the same time He was also the host. It is He who gives thanks. His disciples were so familiar with the way He gave thanks, that they recognized Him. Thus you could say the Lord can be recognized by His prayers.

Short overview of the Gospel of Luke (and a short commentary)

Luke 1, 1-4 – Prologue

„Many have taken in hand“ an exaggerated formulation meaning “some”

Here Theophilus is called Most excellent. It seems like He was not a Christian yet, whereas his title in the Book of Acts his interest is also being expressed.

Luke 1, 5-23 – prophesy of the birth of John the Baptist

The baptist shall be called “**John**” (Luk. 1, 13) which means “Yahweh is gracious”

Grace is also the big topic of Luke's Gospel. Chapters 1 and 2 are saturated with an atmosphere of **joy**, which also determines the account of Luke (Luk. 1, 28+46+58/ 2, 10/ 10, 17+20/ 13, 17/ 15, 7+32/ 19, 6+37/ Acts 2, 46). It is joy which follows grace and faith (Act. 8, 8+39/ 5, 41/ 13, 48+52/ 16, 34). 400 years before the last prophet had prophesied and closed the old covenant. (Matth.17, 10-13). Also the long **barrenness** of Elizabeth is an indication of the dark time ahead of Israel.

The coming of the Kingdom of God advances **step by step** and **precept upon precept**.

Zacharias was a **high priest** and belonged to the priesthood of **Abija**. Each group was doing the service in the temple for one week (1 Chr. 24, 19/ 2 Chr. 23, 8). Zacharias was serving before the incense altar in the Holiest of Holies and was renewing the fire (Ex 30, 6-8) For Luke this was a prophetic action. Zacharias was just putting new coal upon the altar when the **angel of the Lord** appeared. (Luk 1, 11-12)

The angel of the Lord in the OT is always Yahweh Himself (Gen 16, 7/ 22, 11/ Ex 3, 2/ Judg. 2, 1). Here God Himself finishes the OT and the service at the temple (priest ministry) and the special election of the people of Israel.

It is **revealed to Zacharias the priest**, that the divine time of Israel's restoration has come. Zacharias, in his disbelief, asks the Lord for a sign and he gets one, but to his punishment and disgrace (Luk 1, 18-24) He became physically disabled and therefore was no longer allowed to serve in the temple. (Lev 21, 16-23) Now a new priest ministry was introduced by John and Jesus.

In **Luke 1, 19** the favorite topic of Luke: **the good news** comes up. This occurs **10 times** in his Gospel and **15 times** in the Book of Acts.

Luke draws a parallel between the birth and childhood of John and Jesus.

Luke 1, 26-38 – the birth of Jesus prophesied

The angel greets Mary calling her “**you most favored one**” and “you, who was filled with grace” (verse 28-29)

The words of the angel carry several Messianic parts of the OT. Jesus was only conceived from God and His Holy Spirit.

What the angel told her:

And God will give unto Him the throne of His father David (Luk. 1, 32/ 2.Sam. 7, 1/ Is. 9, 5-6/ 2.Sam. 7, 12-16/ 1.Chron. 22, 10/ Ps. 89, 4-5/ 45, 7/ Micah 4, 6-7/ Dan. 7, 13-14).

The Messiah was given unto the fathers as their seed

- to Jacob, out of whom came the 12 tribes, being the head of the leading tribe
- to Moses the prophet, as a prophet (Deut. 18, 15)
- David, the king, whom was promised a king

The **godhead of her son** was not ultimately proclaimed to Mary, otherwise she would not have been able to raise the child.

He will reign over the house of Jacob in eternity.. (Luk 1, 33)

In the name "**house of Jacob**" the heathens are included

Luke 1, 39-45 – Mary visits Elizabeth

The mothers meet each other. Luke strongly emphasized the female emotions (Luk. 1, 38/ 2, 19+35+48+51/ Luk. 7, 12+38/ 8, 2/ 10, 38/ 11, 27/ 15, 8/ 23, 27). Elizabeth and the baby in her womb are excited about the "Mother of the Lord". The baby jumps in her womb and she starts to sing a song of praise about Mary.

Luke 1,46-55 – Mary's song of praise.

Luke 1, 57-66 – birth of John

Between the birth of John and Jesus there is a time gap of 6 months. This time gap was important for the Christian calendar. John was born at a time when the light decreasing, Jesus was born when the light started to increase, the days became longer.

Luke 1, 67-80 – Zacharias' song

With these words (Ps 41, 14) the first part of Psalms was closed (Ps. 71, 18/ 106, 48) And therefore also a chapter of the OT revelation story. With John the Baptist the time of God's salvation commenced.

John was supposed to be a "Nazirite", which means sanctified, engaged to God, to be chosen from childhood on (Num. 6/ Judg 13,4+5/ 1.Sam. 1, 11/ Amos 2, 11). He was supposed to prepare the entry of the Lord into the land. Therefore John baptizes at the Jordan, where the children of Israel once entered into the promised land. But he was at the lower part.

Luke 2, 1-20 – The birth of Jesus.

The birth of Jesus was a new creation of God within the carnal, carrying the consequences of sin humanity. God unites with mankind.

"All the world..." that was the stage and the district of the Kingdom of God (Matth 24, 14). Jesus was born when Emperor August reigned. This one claims to be the son of gods and also titles the 8th month after his own name; he shows off as a carrier of peace, but then the Prince of Peace was born. This way Luke introduces Jesus as the new Lord, who starts a new time. The emperor is the one who perishes and Jesus is the one who shall never perish. One is temporal, the other eternal.

Jesus' life was strongly influenced by the politics of His time. Joseph and Mary have to go to Bethlehem because of a population census. They have to flee to Egypt and later move to Nazareth for political reasons. Joseph and Mary obviously did not know that the redeemer had to be born in Bethlehem but divine purpose guided them there like they were blind, so that the prophecy would be fulfilled.

When we compare the Gospel of Luke and Matthew with each other, we find **two totally different versions** of the pre-announcement of Jesus of Nazareth,

- one time it is announced to Joseph
- the other time to Mary

It is also proclaimed to the shepherds in the field by an angel who appears to them, to tell them that the savior of the world was born. And then, after everything was explained to them in detail, it is written that they were invited to go there and to see for themselves. (Luk 2, 13)

There is a report of an open heaven.

Luke 2, 21 – How Jesus got His name (Matth. 1, 21).

Luke describes the first acts of Jesus in Jerusalem, because he assigns a special importance to it, as the place of divine salvation and the starting point of the later Christian missions.

Instead of the homage of the magicians (Matth 5,4) Luke reports of the homage by the shepherds and two old, godly people, Simeon and Hannah, who were awaiting the redemption and comfort of Israel.

Luks 2, 22-35 – Simeon's prophecy. „Simeon“ means „the exaltation“ (Hebrew), and he was indeed when he held the baby. Because it was revealed to Simeon by the Holy Spirit, that He will see **the Messiah of His Lord** (Luk 2, 26) which means the one who was anointed by God Himself and dedicated for His **assignment of salvation**. Simeon already announces that Jesus will be **the light of the Gentiles** and the glory of Israel, but also that He will be rejected by His own people. (Is 2, 2/ 40, 2-5) It is remarkable that not a priest is leading the ceremony (the circumcision) but a Holy-Spirit-filled man.

Luke 2, 36-40 – The prophecy of Hannah

She also interpreted God's plan of salvation and proclaimed the Messianic redemption of the chosen people (Luk 1, 68/ 24, 21) Here it can again be noticed how to Luke Jerusalem is the center of redemption.

Luke 2, 41-52 – young Jesus in the temple.

That they found Jesus after 3 days is also an indication of the Easter events and the sign of Jonah (Luk. 9, 22/ 18, 33/ 11, 29-32).

In the center of the story is the word of Jesus: **His marveling** at His parents, that they do not understand the inner yearning of His being. With the sentence: "I need to be in the house of my Father" (Luk 2, 49) Jesus expresses His relationship to God.

Luke 3, 1-6 – John the baptist preaches at the Jordan

Luke always gives comparing time specifications (Luk 1, 5/2, 1-3) between the history of the world and the history of salvation. John prepares the way for Jesus (Mal. 3, 1+23/ Matth. 11, 10-14).

Luke 3, 7-20 – call to repentance

Luke uses a special report: the sermon of John: He tells the people what they are supposed to do. He is more after practical deeds of love, fulfillment of duties and less after some inward spiritual awareness. He expects the fruits of repentance and is therewith an honorable successor of the old prophets, especially Amos and Micah. He also says that he is not the expected Messiah (Matth. 11, 9/ Joh. 1, 9-27), because the people were waiting for the Messiah occur in the wilderness.

Luke 3:21-22 – The divine three unity (trinity) revealed at the baptism

Jesus stands in the water, the voice of the Father comes from heaven, and the Holy Spirit appears in the form of a dove.

Luke 3, 23-38 – Jesus' family tree

Here Jesus appears as the Son of David, but other than in Matth. 1, 6, where He originated from the line of Solomon and his following royal line, but from an unpopular sideline (2 Sam 5, 14/ Zach 12, 12). To Luke Jesus is not a Jewish celebrity, but the initiator of a new mankind, the second Adam, therefore His family tree goes back to Adam.

Luke 4, 1-13 – Jesus' temptation.

Jesus is filled with the Holy Spirit, and by Him He is led into the wilderness to be tempted and overcome the devil. Jesus was driven through the desert, an indication of change in the spirit. After the temptation the devil departed for a while and does not return until the beginning of His passion (Luk 22, 3). In the beginning and in the end of Jesus ministry there is Satan, the adversary who did not want salvation to take place. Satan wanted Jesus to die in the garden of Gethsemane and not on the cross at Golgotha. That's why there was a fight at Gethsemane where an angel supported Him. (Luk 22, 43)

Luke 4, 14-22 – Jesus in Galilee

„And the report about Him went out...“ an ever used formulation of Luke (Luk. 1, 80/ 4, 37/ 5, 15/ 7, 17/ Acts 2, 41/ 6, 7).

Luke 4, 23-30 – Jesus rejected in Nazareth

Luke creates an **impressive scenario** here. In the beginning Jesus is received and heard with excitement, but in the end they radically reject Him

Luke 4, 31-44 – Jesus works at Capernaum.

Capernaum – means „village of Nahum“.

- All the main commerce streets (North, East, South, West) were taking course through it
- There was a tax station (Matth. 9, 9).
- They were Roman occupants (Matth. 8, 5).
- The first disciples of Jesus came from C. (Mark. 1, 19+29).
- Many miracles and healings of Jesus happened here.
- Also Peter originated from C.
- Jesus had a residence in this place

Luke 5, 1-11– The first disciples of Jesus

The calling of the disciples took place when they were **washing their nets**. As an act of obedience they all cast out their nets again, upon the word of Jesus. Peter faces an important decision when he leaves the safe shore to go to the middle of the sea, at bright midday, when nobody ever goes fishing anymore.

Luke 5, 12-26 – Jesus heals and serves the people

A popular movement started. Masses are running to Him (verse 15). And Jesus collides with the leaders for the first time (Mark. 2, 1-3+6/ Matth. 9, 1-17/ 12, 1-14).

Luke 5, 27-32 – Jesus calls (Matth. 9, 9-12/ Mark. 2, 13-17).

The calling of Levi (it is Matthew in Matthew). **Jesus calls the sinners and tax collectors**. The to increase the taxes in the Roman Empire was given to the chief tax collector, who raised taxes on the invoices and after that they had to pay a fixed amount to the government. Most of the tax collectors in the NT were employees, Levi/ Matthew were simple tax collectors. Zacchaeus was a chief tax collector. (Luk 19, 1)

The tax collectors were so corrupt and cupid, that they were counted among the sinners and prostitutes. (Matth 5, 46/ 18, 17/ Mark 2, 15). A Jew who was in the office of a tax collector was banned from the Jewish religious and common community.

Luke 5:33-39 – Jesus was questioned

Jesus brings "joy", therefore in His presence there was no fasting and mourning. This part might be the result of the experiences that Luke made on his mission. It makes no sense to patch old garments.

Luke 6, 1-5 – Jesus is Lord over the Sabbath.

The Gospel shows us here what are the greatest obstacles in our faith: human statutes and habits, they only limit our life. The love and serving your neighbor are greater than religion (1 Cor 13, 13)

Luke 6, 6-11 – The man with the withered hand receives healing

Jesus demonstrates His liberty and heals on a Sabbath. To serve, to help and to heal others is more important to Him than to fulfill any commands, even if they were once established by God. **Love is above the commandments and faith** (1 Cor. 13) Love fulfills all of God's commandments.

Luke 6, 12-19 – The 12 apostles

Their calling was the result of Jesus' night in prayer. Out of the circle of His disciples Jesus called His team. He drew them even closer to Him, trained them personally, gives them all His trust, Jesus chose His disciples for His mission and also sent them out. At first into the villages of Galilee (Luk 9, 6) and after His resurrection into the whole world. (Luk. 24, 47/ Acts 1, 8). They were supposed to be His witnesses and also testify of Him. Just as the Father sent Jesus, He is sending His disciples (Joh. 3, 17/ 5, 24+36-38/ 8, 42/ 9, 7/ 11, 42/ 17, 8+21-25). That Judas Iskariot was among them is kind of mysterious.

Luke 6, 20-66 – Jesus speech in Capernaum.

- **The 4 beatitudes and woes**. It is a call of enticement and warning. The woes are closing with serious warnings, the beatitudes with great promises.
- The **love of the enemy** (Luk. 6, 27-38). Naturally man only loves when he is expecting to be loved back. Jesus wants to change man's mind to love, bless, help, borrow, give and pray for others, not to judge or condemn anymore. And not to crave for revenge – He wants us to **walk in forgiveness**.
- **In Luk. 6, 27 Jesus is claiming His divine „sealing“**. "For God, the Father has confirmed Him with His seal"; with the sealing of the Holy Spirit (Matth. 3, 16) and the power to work signs and wonders (Acts 10, 38/ Matth. 12, 28/ Eph. 1, 13/ 4, 30/ 2. Cor. 1, 22).
- The **parable of blindness**. (Luk. 6, 39-42). To Jesus the natural man is blind. He is blind to himself, unable to see the way. He lacks knowledge. Therefore he is not able to guide or teach anyone.
- **What is important for a tree?** (Luk. 6, 43-45) In this parable Jesus shows that out of himself man cannot do anything. He might have good intentions, but he does not have the power to do it out of His own strength.
- **With God it is all about the foundation** (Luk. 6, 46-49). Only hearing, religious terminologies, godly feelings or moods are not sufficient for God. However, Luke does not mention any reaction to this sermon.

Luke 7 – Jesus performs with authority

Jesus proves His words by **following signs**, which makes His message authentic.

- Jesus was excited about the faith of the Roman Emperor.
- **The raising of the young boy of Nain**, „the only son of a widow“ (Luk. 7, 12). This demonstrates Jesus' compassion and authority. He wakes him up like Elijah and Elisha raised the sons of a widow. (1 Kin 17/2 Kin 4) This is not talking of the messiahship of Jesus, but the signs speak clearly. It shows that Jesus is **Lord over death**.
- **To honest questions Jesus gives helpful answers** (Luk. 7, 18-23). John the baptist is in prison and desperate. He asks Jesus if He truly is the Messiah even though He baptized Him himself and identified Him to be the lamb of God. He wants more evidence of His messiahship. Jesus only points to the prophecies of Isaiah. (Is 35, 4-6/ 42, 7/ 26, 19/ 61, 1-3).
- **What Jesus said about His „forerunner“** (John the Baptist) (Luk. 7, 24-28): He is one of the last prophets of the OT, who appears after a long time of God's silence. And therewith the OT and its revelations are closed. It is the end of the law and the use of violence, and the beginning of the time of grace. He was the first to experience Jesus' coming (in his mother's womb) and also the first one to announce Him.

- **Jesus acknowledges that it is hard to satisfy all people** (Luk. 7, 29-50).

He takes John the baptist as an example: Already there the spirits were divided. People are moody like little children. On one hand John the Baptist was too rigorous on the other hand Jesus was too lax. Jesus shows that he whom was forgiven much, also loves much. "Her many sins are forgiven" (Luk. 7, 47/ Matth. 20, 28). So it is with us, the forgiveness of sins is the foundation of the salvation of God and our love for Him.

Luke 8, 1-3 – Women who were with Jesus.

Many women followed Jesus. Jesus upvalued women. (Mark. 15, 41).

Also **Mary Magdalene** is mentioned, and it is reported that **seven demons** fled from her. We conclude that she experienced **backslides of her sufferings**, so that the casting out of demons had to be repeated. Therefore she preferred to stay close to the Lord and stay under His covering.

Luke 8, 4-15 – The parable of the Sower

In this parable Jesus speaks of the ground of our hearts, which can be very different. But He also speaks of outward circumstances and the dangers that threaten the seed. We are responsible what is going on on the inside of us.

Luke 8, 16-18 – The parable of the lamp

Jesus says here that the Gospel is not supposed to be hidden or concealed (Luk. 11, 33-36/ 12, 2).

Luke 8, 19-21 – Jesus' true family

Until the age of 30, Jesus lived with His family, worked for them and stood up for them. But after that He fully commits Himself to His service for God. His family does not accept or understand that. (Matth. 12, 46-50/ Mark. 3, 31-35).

From this point on it is expressed that Jesus is Lord. All power belongs to Him.

Luke 8, 22-25 – Jesus is Lord over the elements: He quiets the storm

In this chapter the mighty power of Jesus' word is displayed. Only one word of Jesus and the storm becomes quiet.

Luke 8, 26-39 – Jesus is Lord over the demons

Jesus delivers a demon-possessed: Here Luke shows how Jesus is also Lord over the demons (fallen angels) They speak to Him. They are crying out of the people. They are the first ones to confess deliberately and publicly that Jesus is the **Son of God**. (Luk 8, 28) Only one word of Jesus and they are cast out.

Luke 8, 40-48 – Jesus is Lord over sicknesses

Only a simple and faithful touch of Jesus and the blood ceased to flow.

Luke 8, 49-56 – Jesus is Lord over death

Jesus acts and only few words are enough to call a spirit out of Hades back into life. ,

The equipping of the disciples for the time after Easter

Luke 9, 1-6 – The sending of the 12.

They are also the latter followers and messengers of Jesus. They would be chosen and authorized by Jesus to cast out evil spirits, heal the sick, etc with power.

Luke 9, 7-9 – Herod hears of Jesus

He thinks John the Baptist had resurrected. He starts to get a bad conscience and tries to meet Him (Luk. 9, 9). Lukas 23, 8-12 describes how Herod is glad to see Jesus. This is Luke's special material. He supposedly received this information from the former companions of Herod. (Acts 13, 1)

Luke 9, 10-17 – Jesus feeds the 5000.

- The other evangelists speak of two occasions where the bread was multiplied
- Luke only tells of one occasion (Matth. 14, 13-21/ Mark. 6, 30-44/ Joh. 6, 1-13).
- In Matthew 14, 13 **twelve baskets** remain, an image of the 12 tribes of Israel
- In Luke and in Mark (Mark. 7, 31) **seven baskets** remain, a symbol of the 7 Gentile nations of Canaan (Deut. 7, 1/ Acts. 13, 19).

Luke 9, 18-22 – Peter recognizes the Messiah.

Jesus prepares His disciples for His suffering. Peter pronounces for himself and on behalf of the other disciples the conviction that **Jesus is the Messiah**.

Luke 9, 23-27 – Jesus is looking for true followers .

To follow Him is more than just to confess Him. Here you take on the battle against your own will, and say yes to the will and guidance of God, you deny yourself, etc. In Luke 9, 22 Jesus announced His suffering. He repeats it several times after that. (Luk. 9, 44/ 12, 50/ 17, 25/ 18, 31-33; 24, 7+25-27).

Luke 9, 28-36 – The glorification of Jesus.

The disciples are transferred into the Everafter and encounter the old prophets of the old covenant. They overhear their conversation with Jesus. The disciples are surrounded by a cloud. Moses and Elijah talk with Jesus about His death.

With the glorification Luke links in Chapter 9 the whole story of salvation of the OT and the NT: Jesus is united with Moses, Elijah and the disciples.

Therewith Luke describes the heavenly character of grace, that is being applied and poured out in different ways: that for example the lawful principles of the fallen Judaism are overthrown, and then you can simply build on the promises of Abraham and take a hold of them by faith. (parable of the Pharisee and the tax collector in the temple)

Luke 9, 37-43 – Healing of a demon-possessed boy.

Jesus threatens the evil spirit. According to Luke this happened right after His glorification. The disciples are labeled to be of no use. Hell and the devil are raging. The father publicly yells at Jesus, questions Him and His disciples. Foam is coming out of the boy's mouth, the demons literally come out of his mouth. Jesus reaction carries a strong anti-semitic tendency. He says: Oh you faithless and perverse generation, How long shall I be with you and bear with you? ((Luk. 9, 41).

Luke 9, 43-45 – Prophecy of the crucifixion of Jesus, he openly speaks about the suffering at hand

Luke 9, 46-50 – What is true magnitude?

Jesus opposes the foolish and childish thinking of the disciples. He places a child in their midst, positions it right next to Him as a role model for them. Not the child is the role model here. Jesus wants to say: how you treat the child so you treat Him. Whoever receives the child would also receive Him.

From this point the second Chapter of Luke starts (Luk. 9, 51 bis 19, 27)

Jesus is on his way to Jerusalem.

Luke 9, 51 – Here Luke summarizes Jesus' suffering, death and resurrection as the preparation for His **Ascension**. The last period of Jesus' life on earth starts.

Luke 9, 51-56 – The Samaritan riot (Joh. 4, 9).

This rebellion and hostility are principally against the pilgrims coming to Jerusalem to celebrate. They usually avoided passing through their territory (Matth10, 5) **Samaria was the country of the heretics for the Jews.** (Luk 17, 11+16)

Along the way the disciples encounter someone who casts out demons but is not among the disciples of Jesus. In addition the Samaritans were deluded and stubborn, so that they did not want to receive Jesus. Therefore the disciples wanted to destroy or punish them. But Jesus teaches them compassion and patience and stops the false zeal of His disciples. He demonstrated Himself that He was determined to go to Jerusalem and also pass through Samaria.

Luke 9, 57-62 – You are supposed to count the costs before you follow Him.

Jesus is not looking for a straw fire. He says that before He sent out more disciples in the next Chapter.

Luke 10, 1-24 – The sending of the seventy-two

The offer to Israel seems to be multiplied here (6 x 12). They go before Him into the villages. They were not only supposed look for provision and accommodations (Luke 9, 52) but also prepare the way for Him and His message. But Jesus knew that they would also have to face rejection. He had warned them. But He also rejoices over everything they accomplished in His name.

Jesus saw Satan fall down from heaven (Luk. 10, 18). Here Jesus says that the days of Satan are already numbered, and that his reign is coming to an end. The disciples of Jesus were no longer supposed to be afraid of the demons or let them paralyze them. Who is not scared of the devil, who regards him as defeated, will have a new drive in his life and tread on serpents and scorpions.

Jesus did not only give the authority to cast out demons, heal the sick, etc. to the 12 disciples, like we are told in Luke 9, 1. Also the **72 disciples** received the same authority and they also accomplished the same results. Jesus was not marveling at the success of His disciples. When He decided to go to Jerusalem and die there, He already knew that the power of Satan was broken. (Luk 10, 18)

Luke 10, 20 – „...but rejoice that your names are written down in the book of life.“

Jesus is pointing out that having authority over demons is not everything. The fall of Satan is the required condition for the perfect dominion of God, but it is more important for every single one, that they belong to

the chosen ones, whose names are mentioned in the heavenly books, to be a part of the small herd of the one whom the Father will give His Kingdom.

Luke 10, 25-37 – The Good Samaritan.

A peculiar story. This story resulted of the conversation about the **highest commandment**. Deeds are enhanced over knowledge, teachings and revelation, etc. By contrasting the priest and the Levite, the attitude of the Samaritan is even more emphasized. The priest and the Levite had more reasons to help the pilgrim, one of their kinsman, than the Samaritan. This is a shameful parable.

Luke 10, 38-42 – What is the better part?

Mary seeks only the Kingdom of God. (Luk. 12, 21+29+33). That which she receives from God is to her the **heavenly treasure**. (Luk. 12, 33-34). She understood who Jesus is, and that cannot be taken from her, it will be preserved in heaven until the final day.

Jesus is most concerned about what is going on inside of us (Luke 11)

Luke 11, 1-14 – The disciples want to learn how to pray.

They are touched by Jesus and His lifestyle of prayer. They also wanted to pray with such authority as His. Therefore they asked Him: Lord teach us how to pray. Jesus was a great man of prayer.

Luke 11, 15-28 – Jesus is far superior than the demons.

He knows God is always on His side. Jesus shows us how to battle against demons (unclean spirits) every day, by not giving room to bad things and always being obedient to God and the Holy Spirit in all things.

Luke 11, 29-32 – The sign of Jonah

Jonah evangelized a whole city after he experienced conviction (conversion) himself.

Luke 11, 33-36 – Give heed that you are filled with light and not with darkness

Luke is trying to tell the Jews that they cannot give heed to Jesus' words because their hearts are darkened (Rom 1, 21) Jesus says whoever has the desire to understand Him is also able to. (John 3, 19-21)

Luke 11, 37-54 – Uncommon speech of Jesus at the table.

Jesus is charging the Pharisees and warns them. He shows them how proud they are and only concerned about the outward cleanness. He proves to them how cold they are, and that they are not better than their fathers.

What Jesus especially instructs the disciples to do (Luke 12)

Luke 12, 1-12 – Jesus warns them of all hypocrisy, pretension and deceit. He encourages them to be courageous and to trust in God, which was also an indication for the arrival of the Holy Spirit (Joh 14, 25-29) who would help them in all weaknesses and counsel them (Rom 8)

In Luke 12,11 there is also an indication of the **separation of the synagogue** and the tension within Judaism (ancient spirituality). **The synagogues** were not established upon a direct command of God, but after the destruction of the temple and the return after the Babylonian exile. Jesus challenges them to faithful and courageous confessions (Luk. 12, 8-12/ Mat. 10, 32-33/ Luk. 9, 26).

Luke 12, 13-21 – He warns them of false complacency. (Jam. 4, 13-15/ Pro 27, 1/ Matth. 6, 19-21/ Rev. 3, 17-19).

Luke 12, 22-31 – He encouraged them to trust God in all things (Matth. 6, 25-34/ Joh. 10).

Luke 12, 32-34 – He asks them to be serene and merciful (Acts. 4, 34).

This might have been the trigger for the communion of goods.

Luke warns of the **dangers of wealth** and challenges the rich ones to avoid this menace by the giving of alms. (Luk. 3, 11/ 5, 11+28/ 6, 30/ 7, 5/ 11, 41/ 12, 33-34/ 14, 13+33/ 16, 9/ 18, 22/ 19, 8/ Apg. 9, 36/ 10, 2+4+31).

Luke 12, 35-48 – He calls them to be watchful

He reminds His disciples of His return. They do not know when He is coming back. It can be noticed that Luke carefully withdraws from the expectation that He will return soon. Meanwhile centuries have gone by, the churches are scattered and the saints of the first generation had already died and the Lord still did not return. Therefore the call to be watchful. (2.Petr. 3, 3-10).

Luke 12, 49-59 – He urges His disciples to be determined.

This was the Messianic era. From the outpouring of the Holy Spirit until the Second Coming of Jesus is called Eschaton or the Last Days. (Acts 2, 2+16+21) By the outpouring of the Holy Spirit Jesus' dominion on earth has begun. Here He is building His Kingdom, here He is present. (Acts 1, 6-8) The "Eschaton" still lasts until today (Matth. 3, 11/ Mark. 10, 34-36), nothing has changed so far.

Jesus warns His disciples of the coming judgment (Luke 13)

Luke 13, 1-5 – We find out that it is not about guilt or innocence

There is no direct coherence. (Joh. 9. 1-3)

The ax of God, the judgment of God over Israel, was already announced by John the Baptist. (Matth. 3, 7-10).

Luke 13, 6-9 – The distortion of Israel

Jesus cursed the unfruitful fig tree. (Matth. 21, 18-19/ Hos. 9, 15-17/ Deut. 28, 64-65).

This curse was a symbolic act (also read Jer.18,1-17).

The fig tree is an image of Israel and Jerusalem. In Luke 13,7 there is also the indication of Jesus in the metaphor: In Luke the gardener says: "I came to see about the fig tree bearing fruit for three years now". This is and was the period of time when Jesus was ministering in Israel. In Luke 13, 9 Jesus warns all His contemporaries: All of you will perish if you refuse to repent..

Lukas 13, 10-17 – Jesus heals the bent woman

The healings of Jesus also have a symbolic character: "This one is also a daughter of Abraham", is referring to Israel. The healing takes place in a synagogue. And even if she is "just" a woman, healing is due to her. She had a demon. Her back was so bent, that she could not rise up. The presbyter was appalled by this healing.

Luke 13, 18-30 – Comparisons of the Kingdom of God (Matth. 13, 31-33/ Mark. 4, 30-31)

- The **mustard seed** as a parable (Luk. 13, 18-21), an image of the church as well as the parable of the **leaven**
- The church of Jesus is the small herd, the small beginning, Jesus prepares His own for His and their rejection. The door will be closed, which means the Jews will be locked out of the Kingdom of God. (Luk. 13, 27-30).

Luke 13, 31-33 – Jesus continues with determination and without delay

He knows within a short time He will have accomplished His work. He is not intimidated.

Luke 13, 34-35 – Jesus' mourning over Jerusalem.

Jesus says: Therefore God will leave your house (Matth. 24, 1), a prophetic indication of the destruction of the temple and the scattering of the Jews. The treasure of the temple in Jerusalem was used to build the Colosseum after the fall of Jerusalem.

Dinner speeches of Jesus (Luke 14)

Luke 14, 1-11 – Jesus exhorts to be modest.

Jesus goes to the **Pharisee**. He accepts his invitation. **Without Jesus disputes with the Pharisees** we would only know very little of the true faith. They provide for the background, the material, the impulse for the teachings of Jesus and His controversial agenda.

Luke 14, 12-14 – Jesus encourages to be charitable

You must not only invite rich or equal people, but also the poor, the weak and the sick. Especially those who cannot pay you back, or do you a favor in return.

Jesus distinguishes **2 different resurrections**: The first one applies to the **righteous** and the general one, where **everybody will be called**. (Luk. 14, 14/ 1.Kor. 15, 23-25/ Phil. 3, 11/ Luk. 20, 34-39).

Luke 14, 15-24 – He warns of indifference or rejection of the Divine offering.

.....and bring the poor, and the crippled and the blind and the lame.." (Luk. 14, 21) In the Qumram texts sick and disabled were generally barred from the following feast. But with Jesus this is not the case. It is also evidence that also the Gentiles would be invited to the banquet of the God.

Luke 14, 25-35 – Jesus calls to true discipleship

Multitudes were following after Jesus (Matth. 4, 25/ 12, 15/ 19, 2 / 21, 9), but they only stayed with Him for a couple of days (Mark. 8, 2). His disciples, especially His inner circle, and also women accompanied Him wherever He went (Mark. 15, 41). This kind of discipleship meant to leave your family, your property and your job behind (Mark. 1, 18+20/ 10,28) for the purpose of a higher calling. Therefore you need to count the cost.

He called His disciples "salt of the earth" (Luk. 14, 34-35). Salt seasons. Salt prevents decay. Only a few grains of salt can have a large impact.

Three parables to illustrate the mercy of God (Luke 15)

Those are parables of compassion. Jesus describes His **seeking, restoring and caring love**. Even heaven rejoices when one sinner returns unto God. The story of the "prodigal son" should be renamed in "the loving father". It is an image of the mercifulness of God.

Parables concerning the use of money (Lukas 16)

With these stories Jesus shows us, that we are only stewards of a foreign good. (Luk 16, 12) We should treat prosperity (money, goods, gifts, the law, grace, forgiveness, marriage) with care. Especially the ones entrusted to us.

Jesus' hint to the disciples about the care of souls (Luke 17,1-10)

Luke 17, 1-3 – Never offend anyone.

There will always be offense and vexation. Vexations are traps and reactions (Ex 34, 12/ Ps. 106, 36/ Matth. 13, 41/ 18, 7). But it can also be the misuse of Christian freedom (Matth. 17, 27/ 1. Cor 8, 13). There is offending someone, or being offended by someone. In this way, for example, the Jews were offended by Jesus' lowliness (Luk. 2, 34/ Rom. 9, 33/ 1. Cor. 1, 23/ 1. Petr. 2, 8/ Is. 8, 14). To be offended means to be upset (Is. 52, 14/ Matth. 11, 6/ 13, 57/ 24, 10/ 26, 31/ Joh. 16, 1).

Luke 17, 3-4 – Always forgive anew.

This is a warning to always be ready to forgive. Jesus teaches, forgive us our transgressions as we forgive the ones who transgress against us. If we don't forgive, we cannot be forgiven. (Luk. 15, 11-32/ Matth. 18, 24-27).

Concerning **forgiveness** you may also read; Acts 10, 43/ 2, 38/ Rom. 3, 24/ 2. Cor. 5, 19/ Rom. 4, 7/ Eph. 1, 7/ Col. 1, 14/ Hebr. 2, 17/ 8, 12/ 9, 22+26/ 10, 4+11+18).

- Joseph had to forgive his brothers (Gen 50, 17).
- On the cross Jesus asks for forgiveness for the ones who crucified Him (Luk. 23, 34)
- It is always our duty to forgive (Col. 3, 13/ Eph. 4, 32).

Luke 17, 5-6 – About real faith.

Faith needs to be bestowed unto us. By practicing our faith is increased and through obedience it grows. (Matth. 8, 10/ 17, 20/ 21, 21/ Mark. 11, 23). **In some of His wonders Jesus required faith** (Matth. 8, 13/ 9, 2+22+28+29/ 15, 28/ Mark. 5, 36/ 10, 52). Faith is always a sacrifice of the Spirit. (Matth. 18, 6). If the faith is strong enough it can work a miracle (Matth. 17, 20/ 21, 21/ Mark. 16, 17), **it can obtain anything** (Matth. 21, 22/ Mark. 9, 23), especially the forgiveness of sins (Matth. 9, 2/ Luk. 7, 50), and it is required to receive salvation (Luk. 8, 12).

Luke 17, 7-10 – Serve God even if it seems to be in vain from time to time

This scripture is dealing with a slave who was bought, not a servant working for a loan. Man should learn not to expect a special thanksgiving from anybody. Because we only do what we owe. Jesus explains to His disciples that we belong to God with our whole body and soul. Obedience to Him is our obligation and our debt to Him. Jesus opposes the Jewish, or even our natural understanding of wages.

„Journey notes“ – Jesus is on His way to Jerusalem (Luke 17, 11 bis 19, 28).

Luke 17, 11-19 – The grateful Samaritan.

The majority of the Lepers were Jews. But also the Samaritan was supposed to go before the priest. But he is a Samaritan. Nevertheless brings himself to go to Jerusalem. He even comes back to give thanks unto Jesus.

Luke 17, 20-37 – The Reign of God's Kingdom started with Jesus

The king is here. It is a Pharisee who asks Jesus, and Jesus tells him that the Kingdom of God will not come like he imagines it to be. It will not come outwardly but inwardly, spiritually. The Kingdom of God is in you. It is something on the inside of us, sth mysterious. And when Jesus returns there will be a mysterious divorce.

Luke 18, 1-15 – Jesus teaches how to pray.

Jesus teaches us how and how not to pray. The characters speak for themselves. Only the answer of a prayer tells us, whether our prayer was right or wrong, good or bad. The Pharisee is thanking God that he is not as bad as the tax collector (Luk. 18, 11+12). This is the prayer of a complacent man. The tax collector has no other choice but to ask for mercy. This teaches us in what manner we are to come before God. The tax collector therewith became the righteousness of God. From this point on he is in alignment with God. Jesus is principally opposing the Pharisees

Luke 18, 15-17 – Jesus upvalues the children (Matth. 19, 13-15/ Mark. 10, 13-16/ 1. Tim. 4, 12-14).

Luke 18, 18-30 – The rich young ruler

He is rich but not blessed. He gives heed to the commandments but he is not blessed. In the former chapter Jesus blessed the children. But this young rich ruler is still **not blessed**. Even though he is very religious he is **disappointed in life** and empty on the inside.

Luke 18, 31 – Jesus points to His suffering which is at hand. (Luk. 24, 25-27+44/ Acts 2, 23/ 3, 18+24/ 8, 32-35/ 13, 27/ 26, 22). This was concluded by God and announced by the prophets.

Luke 18, 35-43 – The blind beggar.

It is not a coincidence that Luke exploits this event. Along the pilgrim's path to Jerusalem there are many maimed beggar hoping sth eatable would fall to the ground.

Usually the Mosaic law tried to prevent poverty. Therefore beggars are barely mentioned in the Old Testament. (Ps. 109, 10/ 1.Sam. 2, 36).

Poverty was regarded as a curse and punishment of God (in the OT)

Jesus came to break this curse. (He Himself became poor) That's why the issue of poverty comes up over and over again in the NT. They are brought to awareness and are no longer ignored. (Joh 9, 8/ Acts 6) Therefore deacons were appointed in the church to take care of the poor, and they all were taught to love one another.(Act. 2, 45/ 4, 32) They even started collections for the poor, so that the charity of the first church caused admiration as well as ridicule among the Gentiles.

The Kingdom of God advanced (Luke 19)

The conquer of the Promised land started with the seizure of Jericho (Josh 5, 13 – 6, 27) And thus Jesus starts His Messianic triumph in the rebuilt Jericho, which is still under the curse and in need of redemption.

Luke 19, 1-10 – Jesus visited Zacchaeus.

Jesus came to help the people mentally, to redeem them mentally and heal them on the inside. That is why He always forgives them their sins first, before He heals them. Jesus takes care of the ones who were despised by the Jewish community, such as the chief tax collector, the traitor of the people.

In **Luke 19, 28 bis 24, 12** Luke follows the example of Mark, but he integrates two additional texts: namely the first (Luk. 19, 41-44) and the last (Luk. 23, 27-31) word of Jesus concerning Jerusalem.

Both texts lament its **self-inflicted fall which resulted from the rejection of Jesus.**

In Luke 19,28-21+37ff. **he refers to several occasions out of the Gospel of Mark,**

1. When Jesus enters Jerusalem, not the people but the disciples are celebrating. Within this passage there are relations to the words of the Christmas story. It does not mention the cursing of the fig tree.
2. Luke sets up the last days before His passion in a like measure as the works of Jesus in Israel before that day. **The Messiah teaches the people of God in the temple.**(Luk. 19, 47f.).
3. Luke interprets the disputations of Jerusalem anew. He depicts them as a warning of the catastrophe at hand. This also includes His Eschaton sermon (Luk. 21, 4-36), which is according to Luke addressed to the people and not to the disciples, because it indicates the destruction of Jerusalem. (Luk. 21, 20-24)

Eschatology in the Gospel of Luke im Lukas (changes in Luk. 21, 5-36 compared to Mark. 13):

1. Luke does no longer ask about the fulfillment of Eschaton, but rather about the inward changes (The Kingdom of God is within you)
2. The announcement of the Second Coming of Jesus to be soon, is interpreted in Luke 21, 8ff as a misunderstanding. The destruction of the temple is to be separated from the eschatological context.
3. The threatening and persecution of the church are adopted in Luk 21,12 and inserted before the events of war, famine and pestilence. Therewith the final events are postponed.
4. Luk. 21, 20-24 looks back to the destruction of the temple. He is not talking about the horror of devastation.
5. **Parousia** (the Second Coming of Christ) is an event in indeterminate distance. The statement about the soon Second Coming of the Son of Man in Mark 14, 16ff is changed into a statement about His heavenly existence. (Luke 22, 69)

Concerning the Lucan version of Christ's passion some reckon that Luke also used another source other than the Gospel of Mark.

Changes of the prototype of Mark:

1. Luke molds the scenario of the Lord's Supper into a further banquet scene.
2. Newly added is the accuse that Jesus charged the people not to pay their taxes. (Luk. 23, 2). This accusation is false. (Luk. 20, 20-26)
3. **Herod Antipas is called the witness of Jesus' innocence** (Luk. 23, 6-12), the guiltiness of Pilate is therewith reduced: Three times he acts as a witness of Jesus' innocence (Luk. 23, 4+14+22). The scene where the Roman officers mock Jesus is omitted. (Mark. 15, 16-20a)
4. **The attitude of one of the murderers is interpreted as conversion facing the dying Jesus.** He is called a wise man, and therefore the Christian movement was also not to be underestimated by the intellectual society.
5. **The Easter stories** in the Gospel of Luke are located in and around Jerusalem, not in Galilee. In

Luke 24, 1-12 the announcement of the angel at the grave is changed (Luk 24, 6ff) moreover he tells of the announcement of the women to the disciples and their disbelief. Luke 24, 13-35 helps the disciples and the readers to understand the Passion as necessary road to the glory of the resurrection, since it is according to the scripture. Luke 23, 36-49 corrects misunderstandings concerning the resurrection. Luke 24, 50-53 closes when Jesus was received in heaven and the disciples praised God.

In Luke 24 he manages to build a bridge to the Book of Acts.

Here he delivers more accounts concerning the resurrected and glorified Lord, to lead over to the universal characteristics of redemption. He uses women as the first witnesses of the resurrected. The apostles did not believe them though. The testimony of a woman was unworthy in the sight of Judaism. (Luke 24, 11) This was a clear upgrade of the women.

Between the first and the last chapter of Luke there is an **odd accordance**. In the beginning and in the end of the life of Jesus the messengers are female (Mary, the mother of Jesus and the women at the grave. He was conceived and resurrected by the power of the Most High. (Luk. 1, 35/ Rom. 6, 4). Through His resurrection His Sonship of God is revealed.

Therefore the resurrection of Jesus is the **restoration** of life and the **continuation** of the former life (Luk 24, 39), recognizable by the wounds and it is the **glorification** of the earlier being of Jesus (Rev 1, 18). Thus the resurrection of Jesus is a sign of the overcoming of the power of darkness and sin. The **implantation of a new life principle** into human kind. The empty grave is the border between the old and the new era. (2 Cor 5, 17) It is the triumph of the power of light over the power of darkness. This is how all the **expectations of the OT are fulfilled**. (Ps 16, 10) Jesus died as the **king of the Jews** (Luk 23, 37-38) and rises up as the **Lord of the world** (Matth 28, 18-20), who is performing His power over "**heaven and earth**" (Matth. 6, 10/ Joh. 17, 2/ Phil. 2, 10/ Rev. 12, 10). He has unlimited power. (Matth. 7, 29/ 9, 6/ 21, 23), which He received from His father (Joh. 3, 35). It is at this point that He holds all power in His hands according to the will of the Father (Joh. 10, 28+29/ 13, 3/ 17, 2). This is what His reign is based upon. (Joh. 12, 13-15/ 18, 36-37), which was established at the day of His exaltation (Joh. 12, 32/ 19, 19/ Eph. 4, 8), while the reign of the Prince of the world (Satan) came to an end. (Joh. 12, 31).

The resurrection of Jesus was an important life experience for His disciples. Thereby they were comforted. They were full of sadness, guilt and worries about their future. (Joh. 20, 19/ 1.Cor. 15, 5-6).

What do we learn from Jesus appearance on the path to Emmau? (Luke 24, 13-34)

- That the path from Jerusalem to Emmau was the wrong track
- That the good shepherd will go after His sheep (disciples) and find them
- That Jesus is always close to us, even when we think He is far away
- That the disciples did not recognize Jesus right away but upon a word or a sign from Him (Luk. 30, 35+37-43/ Joh. 20, 14+16+20/ 21, 4+6+7). Even though the body of the resurrected is still identical to the former body, it is yet in a new condition and has changed his outward shape (Mark. 16, 12) and goes far beyond the understanding of this world (Joh. 20, 19/ 1.Cor. 15, 44-50).
- That Jesus attached great importance to the prophetic texts and their fulfillment.
- **The coherence between the suffering for Christ and the Christians:**
 - Suffering prepares the way for glory .
 - Suffering turns into glory.
 - Overcome sufferings increases the pleasure and the value of glory

Key teachings in the Gospel of Luke

The fear of man in the presence of God – this reaction was normal and suitable when a man was confronted with the power of God (Luk. 1, 30+65/ 2, 9+10/ 5, 10+26/ 7, 16/ 8, 25+37+50/ 9, 34+45/ 12, 5/ 23, 40/ Lev. 19, 14+32/ 25, 17+36+43/ Deut. 25, 18/ Judg 6, 22/ 2.Sam. 23, 3/ 2.Chr. 20, 29/ 26, 5/ Pro. 1, 7/ Neh. 5, 15/ 13, 22/ Mark. 16, 5/ Acts 9, 31/ 1.Tim. 5, 20).

The secret of divine truth – Marveling and amazement surround the secret of the work and words of Jesus. (Luk. 1, 21+63/ 2, 18+19+33+47+48/ 5, 9/ 8, 25/ 9, 43-45/ 11, 14+ 20+26/ 24, 12+41/ Job 11, 7/ Dan. 2, 47/ Matth. 13, 35/ Mark. 4, 10-20/ Rom. 11, 25/ 1.Cor. 2, 7/ 4, 1/ Eph. 5, 32/ Col. 1, 25-27/ 4, 3/ 1.Tim. 3, 16/ Rev 10, 7).

Forgiveness – its place and condition in the life of man (Luk. 3, 3/ 5, 20-25/ 6, 37/ 7, 41-50/ 11, 4/ 12, 10/ 17, 3-4/ 23, 34/ 24, 47/ Gen 50, 20-21/ Ps. 7, 5/ Pro 19, 11/ Matth. 6, 14+15/ 18, 22/ Mark. 11, 25/ 2.Cor. 2, 5-11/ Jam. 2, 13/ 1.Petr. 4, 8).

The importance of the Holy Spirit – the Spirit in our life (Luk. 1, 15+35+41+67/ 2, 25-27/ 3, 16+22/ 4,

1+14+18/ 10, 21/ 11, 13/ 12, 10+12/ Gen 1, 2/ Job 26, 13/ Ps. 104, 30/ Ez. 37, 11-14/ Zach. 4, 6-7/ Matth. 12, 28/ Joh. 14, 16/ 15, 26/ Acts. 1, 8/ 8, 29/ Rom. 8, 11/ 15, 19/ 1.Cor. 2, 4+13/ 1.Thess. 1, 5/ 1.Petr. 3,18).

Christ dying on the cross – the true reason and purpose why Christ came down to earth (Luk. 9, 22+23/ 17, 25/ 18, 31-33/ 24, 25+26+46/ Is. 53, 7-9/ Acts 13,29/ 1.Cor. 1, 18/ 5, 7/ Gal. 5, 11/ 6, 14/ Eph. 5, 2/ Phil. 2, 8/ Col. 2, 14/ Heb. 10, 1+11+12).

God's character in Luke

- God is accessible – Luk. 23, 45.
- God is holy – Luk. 1, 49.
- God is patient – Luk. 13, 6-9.
- God is full of mercy – Luk. 1, 50+78.
- God is mighty – Luk. 11, 20; 12, 5.
- God keeps His promises – Luk. 1, 38+45+54+55+69-73.
- God is foreseeing – Luk. 2, 1-4; 21, 18+32+33; 22, 35.
- God is wise – Luk. 16, 15.

Christ in the Gospel of Luke

Luke who is himself a physician presents to us Jesus the great physician (Luk. 5, 31+32; 15, 4-7+31+32; 19, 10). Luke describes Jesus attitude with tax collectors, women, children, Gentiles and Samaritans in detail and introduces us to Jesus' unique ministry for the fringe groups of society. Luke also describes Jesus as the Son of Man and emphasizes that He came to offer salvation to the whole world.

Keywords from the Gospel of Luke

Baptize: literally »to dip« or »to plunge«. People came to John the Baptist to get baptized in the Jordan river (Luk. 3, 7+12+16+21; 7, 29+30; 12, 50).

Mammon: literally »Riches«, »Money« or »Property«. In Luke 16 the word is utilized for »Riches« . Gods and idols that we worship in our heart, which take the place of the only true God can also be called "mammon". The bible states expressly that it is impossible to serve the mammon of this world and serve God at the same time. (Luk. 16, 9+11+13).

Paradise: Luk 23,43 – literally »Garden« or »Park«. In the Septuagint the word is used in its word for word translation (Lam. 2, 5; Jobl. 4, 13), even though the word is also used for the garden of Eden (Gen 2, 8). Later sheol, the place where the righteous dead are waiting, was called paradise. (Luk. 16, 19-31). When Jesus talked with the robber on the cross, He promised Him to be with him in paradise the same day (23, 42). This seems to indicate that there is a pleasant place in Hades. Revelation 2, 7 speaks of a place of restoring the old conditions of garden Eden, an eternal home for the saints (Gen. 2/ Rev 22).

More terms that Luke used

Luke wrote just like Mark – and other than Matthew – to a Gentile audience. Luke gave more **details about the places** that were usually well known by the Jews (Luk. 4, 31/ 23, 51/ 24, 13). This shows that he had readers in mind who were not acquainted with the geography of Palestine. Usually Luke preferred the Greek terms over the Hebrew (i. e. "**place of the skull**" instead of "**Golgotha**" in Luk 23, 33) The other evangelists use common Semitic terms like "**Abba**" (Mark 14, 36), "**Rabbi**" (Matth. 23, 7-8/ Joh 12, 13) and "**Hosianna**" (Matth. 21, 9/ Mark. 11, 9+10/ Joh. 12, 13). Luke, however, either avoids these words or uses the Greek equivalent.

Luke reports occasions that cannot be found in any other Gospel

Luke describes **twelve incidents** out of the life of Jesus that can only be found in his Gospel:

- Events that happened before the birth of John the Baptist (1, 5-80),
- the childhood of Jesus (2, 1-52),
- Herod throws John the Baptist into prison (3, 19-20),
- People of Nazareth reject Jesus (4, 16-30),
- The calling of His first disciples (5, 1-11),
- The son of a widow raised from the dead (7, 11-17),
- A woman anoints Jesus' feet (7, 36-50),
- Certain women serving Jesus (8, 1-3),
- Occasions, teachings and miracles during the months before His crucifixion (10, 1 bis 18, 14),
- Jesus with Zacchaeus (19, 1-27),
- Herod puts Jesus on trial (23, 6-12),
- Some of the last words before the Ascension of Jesus (24, 44-49).

Luke quotes the OT less often than Matthew, and if he quotes it He usually refers to the Septuagint, the Greek translation of the OT. Furthermore most of the OT quotations are rather an allusion than a direct quote. And many of them are not cited by Luke himself but occur when Jesus speaks. (Luk. 2, 23+24/ 3, 4-6/ 4, 4+8+10-12+18+19/ 7, 27/ 10, 27/ 18, 20/ 19, 46/ 20, 17+18+37+42+43/ 22, 37).

Test questiones:

1. To what kind/ group of people was this Gospel written?
2. Why was Jesus born into this world according to Luke?
3. Which prayers of Jesus do we find in Luke?
4. Which women appear in Luke and why?
5. How does Luke describe Jesus' character?
6. Which key teachings do we find in Luke?
7. What is special about the Gospel of Luke ?
8. List all the people who appear in Luke?
9. Which two ways can a person go?
10. Why does Luke put so much emphasis on the events of salvation in Jerusalem?

If you would like to **obtain a degree (certificate) at the end of the seminary**, you need to answer the **test questions** at the end of each lesson and send or email it to us with your full name and address.

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Next lesson – the Gospel of Mark

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