



## Luke and Salvation

Main sources for this lecture:

The Gospel of Luke

Joel B. Green, The Theology of the Gospel of Luke

I.H. Marshall, Luke, Historian and Theologian

**Discussion question:** When we used the term “saved” what is it, or who is it, that we think we are “saved” from?

How are we saved? (don’t just answer “By Jesus dying on the cross”. Give a more detailed reason of how it actually works.)

Is God the angry junkyard dog that wishes to tear us limb from limb and devour us, and Jesus the piece of meat that we throw to him to stop him doing it, to satisfy his hunger for blood? If not, why is this picture wrong?

Salvation is used by Luke in combination with other situations, to give it a broad range of meaning

### 1. What is salvation?

a) Salvation is status reversal

- raising up of lowly persons
- saving of the people of Israel from oppression

b) Salvation is the coming of the kingdom of God, the deconstruction of worldly systems and values that are opposed to God.

c) Salvation is membership in the new community which God is drawing together in Jesus – a community into which all are invited to participate especially those formerly excluded through sin and therefore despised.

### 2. When is salvation?

Now, the present.

Lk 4:21 “**Today** this Scripture has been fulfilled in your hearing” (Nazareth sermon)

Lk 19:9 “**Today** salvation has come to this house” (to Zaccheus)

Lk 11:20 “the kingdom has already come” (casting out demons by the finger of God)

Lk 17:21 “the kingdom of God is in your midst”

### 3. Salvation as healing

- concrete evidence for the inbreaking of the kingdom of God

READ - Lk 4:18,19 anticipate the healing role which happens almost immediately afterwards in Capernaum, in the synagogue and in a home (4:31-39)

- his healing causes people to claim “A great prophet has among us!” and “God has looked favorably upon his people” (7:16)

- Jesus uses his ministry of healing to answer John the Baptist’s doubts (7:21-22)

- Jesus obviously sees healing and announcing the good news of the kingdom of God as twin concepts. He tells his disciples to do both:

Luke 10:9 Heal the sick who are there and tell them, ‘The kingdom of God is near you.’

#### Healing as victory over evil:

- healing of the woman bent over, language of binding and loosing

When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.”

Then he put his hands on her, and immediately she straightened up and praised God.

Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, “There are six days for work. So come and be healed on those days, not on the Sabbath.”

The Lord answered him, “You hypocrites! Doesn’t each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?

Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”

Luke 13:12-16

- notes – can they heal on the six other days?? Daughter of Abraham (status restored)

#### - Jesus rebukes fever just as he rebukes demons

Jesus left the synagogue and went to the home of Simon. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her.

So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

Luke 4:38,39

Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.  
Luke 4:41

**- the holistic effect. Sickness had both a physical and a social effect and Jesus heals both.**

And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

"Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you."

But Jesus said, "Someone touched me; I know that power has gone out from me."

Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed.

Then he said to her, "Daughter, your faith has healed you. Go in peace."

Luke 8:43-48

- her illness was not life-threatening (12 years already) but had bad social consequences – she lived in a constant state of impurity and was therefore isolated from her community. Her healing is a restoration of health, and restoration to the community.

**4. Salvation – Old Testament and New Testament – the difference**

Definition from G. Walters, "Salvation" in New Bible Dictionary

"(Salvation) means the action or result of deliverance or preservation from danger or disease, implying safety, health and prosperity. The movement in Scripture is from the more physical aspects towards moral and spiritual deliverance. Thus, the earlier parts of the Old Testament lay stress on ways of escape for God's individual servants from the hands of their enemies, the emancipation of His people from bondage and their establishment in a land of plenty; the later parts lay greater emphasis upon the moral and religious conditions and qualities of blessedness and extend its amenities beyond the nation's confines. The New Testament indicates clearly man's thralldom to sin, its danger and potency, and the deliverance from it to be found exclusively in Christ.

Definition from I.H. Marshall, "Luke, Historian and Theologian" p.95:

"...the sum of the blessing which God bestows upon men in rescuing them from every human distress and from divine judgment itself."

**5. Savior and Salvation – a theme through Luke**

a) Early hints

- angelic announcement – call him Jesus (Joshua – Yahweh saves) (cf. Mt 1:21 “Jesus, for he will save his people from their sins)
- birth stories, Mary’s song, “God my Savior” (Lk 1:47)
- Zechariah’s song – “He has raised up a mighty savior for us...” (Lk 1:69)
- Zech’s song cont’d – salvation will be by forgiveness of sins (Lk 1:77)
- angelic announcement to shepherds “A Savior has been born...” (Lk 2:11)
- the response to salvation is worship (Lk 2:13,14 angels, 20, shepherds)
- Simeon has seen God’s salvation (Lk 2:30)

b) the main theme in Luke?

in Mark – who is Jesus?

in Matthew – Jesus as the fulfillment of Judaism, and his teaching

in John – Jesus as son of God, and eternal life

in Luke – salvation and Jesus as the dispenser of salvation:

Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham.

For the Son of Man came to seek and to save what was lost.”

Luke 19:9, 10

c) Salvation and Fulfillment

The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,

and he began by saying to them, “Today this scripture is fulfilled in your hearing.” Luke 4:17-21 quoting Isaiah 61:1f

The person of Jesus, and his activity, are described in this passage. The ministry of Jesus is concerned with salvation, and not primarily with judgment. Note that he omits “and the day of our God” from the closing part of Isa 61:2

Lk 7:22 also demonstrates how Jesus fulfils this prophecy:

21 At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind.

22 So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

**Jesus:**

gives sight to the blind	Lk 7:21; 18:35-43
restored the lame	Lk 5:17-26; Acts 3:1-10; 8:7; 14:8-10
cleaned lepers	Lk 5:12-16; 17:11-19
made the deaf hear	(not in Luke, but Mark 7:31-37; 9:25)
raised the dead	Lk 7:11-17; 8:40-56
preached the good news to the poor	Lk 6:20

The time of Jesus is the era of salvation.

**6. The “Ticket to Heaven” Problem**

I am saved, I am being saved, I will be saved.

Our focus is often to define salvation as a spiritual insurance policy: when I die, I get to go to heaven. But this is reductionist.

If salvation is good news, then shouldn't it apply now? What does the good news of the kingdom mean to you personally in your day to day life?

Examples: how you view yourself, your identity, anxiety vs. peace, trust vs. worry...

Key question: What would it mean for you to BE good news to those in your circle of influence? Your family, friends, work colleagues? How can you incarnate (flesh out) the good news of Jesus so that it becomes something tangible?

If salvation is actually *shalom*, how does this influence how I look at it?

Shalom = wholeness

The Big Good News (GN) and the Big Bad News (BN)

The little good news (gn) and the little bad news (bn)

Definitions:

Big GN: God created you, loves you, redeemed you from sin, and wants to be part of your life now and forever in heaven

Big BN: The enemy seeks to steal, kill, destroy, separate you from God and bring you to hell.

Small bn: loneliness, lack of purpose, identity crisis, guilt, fear, anxiety, illness, despair

Small gn: friendship, acceptance, love, welcome, forgiveness, peace, purpose

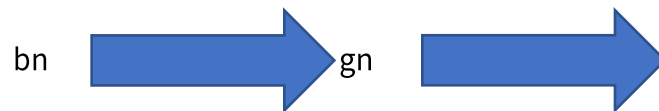
Our mistake: we often try to address the small bn with the big GN... hard for people to bridge that understanding. What does Jesus do?

Consider the example of Zacchaeus in Luke 19:1-10

What is Zacchaeus' small bn?

How does Jesus address that?

How does that form a bridge to the big GN?



For your family, friends, work colleagues... what is their little bn... how can you address that with little gn?

**For the Love of God: A Deep Dive into Luke's Gospel: Assessment**

Please complete this as fully as possible. It will help in my design of future classes.

1. Assess the academic level of the class (circle one)

Too shallow                  About Right                  Too Deep

2. Assess the amount of reading required for the class (circle one)

Too little                  About Right                  Too Much

3. Was the style of teaching effective? Would PowerPoint and more discussion time have helped? (circle any that apply)

Yes to PowerPoint    No to PowerPoint

More Discussion    About Right                  Less Discussion

4. What would you like to study next? (Write below)

5. Any other comments about the class?

Name: (optional) \_\_\_\_\_

If you don't complete this in class, you can email your response to:

[glyn@tupcsa.org](mailto:glyn@tupcsa.org)

Thank you!