

BIBLE MINOR - NEW TESTAMENT LITERATURE

Dr. Michael McKay

Session 5: Luke (part 1) (Video 6.2 begins at 22:44 - 51:41. Runs 28:97 minutes)

Luke (part 2) (Video 7.1 - 15:08 minutes. Total session 44:05)

Act 4: The Coming King: Redemption Accomplished: Luke

I. Background Context:

A. **Author:** Luke the physician - member of Paul's traveling team.

1. Scholars note that the author of Luke's gospel is the same author of the Acts of the Apostles (both write to Theophilus; both form a unified literary work).
Theophilus: a wealthy Christian who contracted Luke to write these books.
2. The Acts of the Apostles has three occasions where the author inserts himself (i.e., the "we" passages); these point to Luke as the author.
3. Luke appears to be our only Gentile author in Scripture.
4. The early church unanimously ascribes the gospel to Luke.

"I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught." Luke 1:3-4

"In the first book, O Theophilus, I (Luke) have dealt with all that Jesus began to do and teach... Acts 1:1

B. **Audience:** Specifically written to Theophilus "lover of God" who most likely was the wealthy patron who financially supported the work; however, it also intended for a broad readership.

1. Date: Possibly early 60's A.D. (AD 66-80 the war with Rome)
2. Purpose: Luke's prologue to the gospel (and Acts) reveals that he wrote to provide an orderly account about Jesus.

*"Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word... it seemed good to me also, having followed all things closely for some time past, **to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.** Luke 1:1-4*

3. Structure/Composition: The Structure of Luke

Infancy (Matt)	Jesus in Galilee (Mark)		Ministry in or near Jerusalem		
1-2	3:1-4:13	4:14-9:50	9:51-18:34	18:35-21:38	22-22
	Introductions to Jesus' ministry John the Baptist		Travel narrative (Mark)		Passion & Resurrection

- **Theological Point:**

- Luke: Jesus is the Savior of (everyone) the entire world.
- Matthew: Jesus is the fulfillment of Israel's scriptures.
- Mark: Jesus is the model disciple, faithful in the midst of suffering.

II. Literary characteristics of Luke's gospel:

- A. Luke intertwines birth pronouncements, pregnancies, and births of both John the Baptist and Jesus but relegates John the Baptist to a secondary position.
- B. Luke's genealogy of Jesus, while different from Matthew's, presents Jesus as from the line of David through David's son Nathan and ends with Adam.
- C. Luke's gospel ends with unique post-resurrection accounts (Jesus reveals himself to strangers on the road to Emmaus Luke 24:13-35) and Jesus' ascension into Heaven (Luke 24:1-53 - continues in Acts 1)
- D. Luke's gospel is the only gospel to have a child narrative of Jesus; the purpose of this narrative is to show the wisdom of Jesus at an early age (note "bookends" of Luke 2:39-52). Jesus pursued the things of God at a young age above & beyond.

*And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. **And the child grew and became strong, filled with wisdom. And the favor of God was upon him.***

Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up according to custom. And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the group they went a day's journey, but then they began to search for him among their relatives and acquaintances, and when they did not find him, they returned to

Jerusalem, searching for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.

*And all who heard him were amazed at his understanding and his answers. And when his parents saw him, they were astonished. And his mother said to him, "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." And he said to them, "**Why were you looking for me? Did you not know that I must be in my Father's house?**" And they did not understand the saying that he spoke to them. And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart. **And Jesus increased in wisdom and in stature and in favor with God and man.** Luke 2:39-52 (Even as a boy Jesus was pursuing the things of God)*

III. Theological emphasis in Luke's gospel:

A. Jesus' mission is to bring salvation to all the world (includes the "outcasts": poor and oppressed, sinners and tax collectors, women, and Samaritans (and in Acts, the Gentiles).

1. Jesus' association with sinners and tax collectors (Roman sympathizers) demonstrates to whom his ministry is focused.

"You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" Acts 1:8

*After this he went out and saw a **tax collector named Levi**, sitting at the tax booth. And he said to him, "Follow me." And leaving everything, he rose and followed him. And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them. And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous but sinners to repentance." Luke 5:27-32*

*Now the **tax collectors and sinners** were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." Luke 15:1-2*

*He entered Jericho and was passing through. And behold, there was a man named Zacchaeus. He was a **chief tax collector** and was rich. And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." So he hurried and came down and received him joyfully.*

And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost." Luke 19:1-10

2. "Luke refers to 13 women not mentioned elsewhere in the Gospel's" emphasizing this demographic who normally had little social status; women report the empty tomb to the disciples. Jesus' resurrection witnessed by women... before the disciples. (Culturally not satisfactory witnesses)

"Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, but these words seemed to them an idle tale, and they did not believe them." Luke 10-11

3. Luke's unique parables (i.e., not found in the other synoptic gospels) point to Jesus' mission to the world.

The Parable of the Lost Sheep

*Now the **tax collectors and sinners** were all drawing near to hear him. And the **Pharisees** and the scribes grumbled, saying, "This man receives sinners and eats with them."... Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.*

The Parable of the Lost Coin

*"Or what **woman**, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."*

The Parable of the (lost) Prodigal Son

*And he said, "There was a **man who had two sons**. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living...*

*"But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father... But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. ... bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was **lost**, and is found.' And they began to celebrate.*

"Now his older son... heard music and dancing... 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.' But he was angry and refused to go in. His father came out... And he said to him, 'Son, you are always with me, and all that is mine is yours. Luke 1:15-32

Act 4: The Coming King: Redemption Accomplished: Luke

3 different portrayals of Jesus:

Matthew: This was to fulfill that which was spoken. Ties Jesus to the Old Testament.

Mark: Jesus' mission to go to Jerusalem so that he might die on the cross and rise again.

Luke: Jesus as Savior of the world.

Review:

III. Theological emphasis in Luke's gospel.

- A. Jesus' mission is to bring salvation to all the world (including the "outcasts": poor and oppressed, sinners and tax collectors, women, and Samaritans (and in Acts, the Gentiles)).
1. Jesus' association with sinners and tax collectors demonstrates to whom his ministry is focused.
 2. "Luke refers to 13 women not mentioned elsewhere in the Gospels" emphasizing this demographic who normally had little social status; women report the empty tomb to the disciples.
 3. Luke's unique parables (i.e., not found in the other synoptic gospels) point to Jesus' mission to the world (Luke 15:1-31, the Lost Sheep, the Lost Coin, and the Lost/Prodigal Son). (see Scriptures page 4)
- B. The Holy Spirit is the sign of the coming New Age: Ezekiel's New Covenant promised a new heart and the Holy Spirit to enable obedience.

*I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a **new heart**, and a **new spirit** I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. Ezek 36:24-27*

- C. The resurrection of King Jesus is the bedrock of our Christian faith.
1. Jesus' resurrection confirms that all that he said and did is from God.
 2. Jesus' resurrection is our hope of resurrection in the New Heavens and New Earth.
 3. Jesus' resurrection demonstrates that the OT is God's inspired Word.