

THE GOSPEL OF LUKE

The Son of Man

Introduction: Luke presents Christ as the Son of Man (Luke 19:10), and emphasizes his perfect humanity.

Statistics: 24 Chapters, 1,151 verses, and 25,944 words

Author:

The author is not mentioned in this gospel, but tradition uniformly names Luke. In support of this it is important to consider the authorship of the companion account, Acts. Here tradition also names Luke, and there is internal substantiation. Both books are dedicated to Theophilus, Acts refers to the “former treatise” (Acts 1:1) which naturally points to the gospel, there is strong similarity of language and style, common emphases (eg. Holy Spirit, prayer, Gentiles, women), and an obvious historical sequence between the two books. Crucial to determining the authorship of Acts is the identity of the “we” passages (Acts 16:1-17; 20:5-21:18; 27:1-28:16). The author was a traveling companion and close associate of Paul. By eliminating those mentioned by name in these sections, the choice is naturally narrowed to Luke who alone remained with Paul in his second imprisonment in Rome (2 Tim. 4:11).

Other evidence corroborates Luke’s authorship. Paul refers to him as “the beloved physician” (Col. 4:14) which shows a close companionship (Cf. also Phile. 24) and reveals his vocational background. There is evidence from the gospel that the author had a medical background. In Luke there seems to be more medical precision than in the other gospels when illnesses are described. Peter's mother-in-law suffers from a “great” fever (4:38) and a leper is described as “full of leprosy” (5:12). Luke also seems to guard his profession by adding the observation that the woman with the issue of blood “could not be healed” (8:43; Cf. Mark 5:26). Finally, the masterful command of the Greek language reflects the mind of a man with some training.

Little else is known about Luke, except that he was most surely a Gentile. This is evidenced by his command of the Greek language and Paul's exclusion of Luke from his list of those “who are of the circumcision” in Colossians 4:10-14. As a Gentile, Luke's authority

Date of Writing:

The best date for Luke appears to be somewhere between. 58-61 A.D. This is derived from first dating Acts, which is assumed to cover the historical events of Paul's ministry to A.D. 63. Thus Luke would have been written at least a couple years before that. Some have argued for a date after A.D. 70 on the basis of Luke's difference in 21:20 with Mark's parallel treatment in Mark 13:14. They would argue that Luke changed Mark's account to more accurately describe what actually happened in A.D. 70. In the end, this argument rests on speculation.

THE GOSPEL OF LUKE

There are no clues as to the original place of writing. Various places have been named, but Caesarea and/or Rome would be an intelligent conjecture. The evidence from Acts is that Luke was with Paul during both his Caesarean and Roman imprisonments. This would have provided Luke with a suitable occasion to research and write.

Purpose of Writing:

Luke's first purpose, then, is to confirm the faith of Theophilus and the larger Gentile audience. He does this by compiling an accurate account of Christ's life which would assure the readers that their faith rests on firm historical facts (1:3-4).

Luke's second purpose, Christological in nature, is to present Jesus as the perfect Son of Man who came to minister to and die for all men (2:14,32; 24:47). The title used often by Luke, "Son of Man", associates Jesus with all of humanity and implies His position as the Second Adam who came to restore God's rule lost by the first. By recording Israel's rejection of the Son of Man, Luke shows how God has extended the kingdom program to the Gentiles through Jesus. Thus for Theophilus and all Gentile believers (especially Greeks) this gospel had a catechetical purpose, yet would also serve an evangelistic purpose in convincing the unbelieving Greek world that Jesus is the Savior of all men (5:32; 19:10).

Key Words: Jesus the Son of Man

Key Verse: 1:3, 4, and 19:10

Key phrase of Luke: "That thou mightiest know..." (1:4) c.f. Proverbs 22:21. He is telling Theophilus, there are some things you need to know with certainty.

Geographic Dividing Lines in the Book:

Luke's gospel can be divided into six sections: a short preface in 1:1-4, followed by five major Divisions:

- The first division serves as an **introduction** to the Son of Man (1:5-4:13).
- In this second division of the gospel, Jesus authenticates His **authority** as the Son of man and begins the more private instruction of his disciples. (4:14-9:50).
- The third major division emphasizes the **rejection** of the Son of man on the way to Jerusalem (9:51-19:27).
- The fourth major division is the **narrative** of Jesus' ministry in and near Jerusalem in 19:28-21:38.
- The final division of Luke relates the **crucifixion** and the resurrection of the Son of Man (22:1-24:53).

THE GOSPEL OF LUKE

Summary of Luke:

Focus	Introduction of the Son of Man	Ministry of the Son of Man	Rejection of the Son of Man	Crucifixion and Resurrection of the Son of Man
Reference	1:1-----4:14	4:14-----9:51	9:51-----19:28	19:28-----24:53
Division	Advent	Activities	Antagonism and Admonition	Application And Authentication
Topic	Seeking the Lost			Saving the Lost
	Miracles Prominent		Teaching Prominent	
Location	Israel	Galilee	Israel	Jerusalem
Time	4 BC -33AD			

The five major divisions of Luke's gospel present Christ's life and ministry in a fairly chronological order. In each, Christ is presented as the perfect Son of Man who is the Savior of the world. His ministry of redemption for all is climactically declared in 19:10 just before He enters the last Jerusalem phase of ministry and the subsequent crucifixion.

After the historical prologue (1:1-4) **the first division serves as an introduction to the Son of Man (1:5-4:13)**. The events of this section emphasize His **humanity** and **divine** approval. His birth, boyhood, John's ministry, and the temptation all bear the marks of a divine mission. By using interchange in the narrative, Luke presents the supernatural predictions, births, and boyhoods of John and Jesus (1:5-2:52). The very first prediction of John's birth reveals his purpose of preparing the people for the coming Lord (1:16-17). Likewise, the first prediction of Christ's birth to Mary discloses the messianic purpose of His life (1:32-33). The universal significance of the Messiah's kingdom is seen in the angel's announcement to Mary (1:33) and is implied in Mary's song as she praises God for remembering His promises to Abraham (1:46-56). Zacharias also recognizes the fulfillment of messianic prophecies in John's birth and the coming Christ (1:67-79).

The birth of Jesus (2:1-40) also records the salvific and universal importance of the Messiah's ministry. The angel's announcement to the shepherds declares that the birth of the Savior is good news to "**all people**" (2:10-11) and the angelic host proclaim peace to all the earth (2:14). Even more explicit are the words of Simeon when Jesus is presented in the temple. He recognizes that the salvation present in the child will extend to the Gentiles as well as the Jews (2:29-32). Anna's testimony (2:36-38) also hints of this universal salvation as Luke records she "spake of him to all them that looked for redemption in Jerusalem." Luke's unique account of Christ's boyhood (2:41-52) both presents Him as One who is on a divine mission, and One who meets all the criteria of human perfection in order to fulfill that mission. Thus Luke has emphasized Jesus' humanity by his attention to His birth, family, growth, and the many characters involved in these accounts.

The ministry of **John the Baptist** (3:1-20) draws attention to the coming Savior and itself fulfills the universal aspects of the coming salvation. He was in the line of the fulfillment of Isaiah's prophecy of salvation to "all flesh" (3:6), and he preached preparatory repentance to the Gentile

THE GOSPEL OF LUKE

soldiers (3:14). John's imprisonment by Herod (3:19-20) is an early indication of the hardness of Israel toward the gospel.

The confirmation of Jesus' salvific mission (3:21-4:13) brings Christ to the central focus in the narrative. At His **baptism** (3:21-22) the Father publicly announces His approval of the Son. The positioning of the genealogy (3:23-38) immediately after the expression of the Father/Son relationship confirms the relationship of Christ to His Father by tracing His lineage backwards beyond Abraham to "Adam, the son of God." Jesus is thus depicted as the Second Adam, the perfect man from God. The appeal to a Gentile audience is obvious since Adam is the common representative of all humanity, unlike Abraham who would represent only Jews.

The final step in the introduction of the Savior is the proof of His moral qualifications to minister as the Son of God and Son of Man. This is demonstrated in the temptation account (4:1-13). By withstanding Satan's temptations in the wilderness, Jesus accomplishes what the first man could not do, and thus shows Himself the **perfect man** who is qualified to redeem all humanity.

After the introductory section, Luke shows the Son of Man ministering in Galilee (4:14-9:50). In **this second division of the gospel, Jesus authenticates His authority as the Son of man and begins the more private instruction of his disciples.** When Jesus announces His ministry in Galilee (4:14-30) there is initial acceptance, except in Nazareth where He experiences rejection and an attempted murder. This is a microcosm of what the rest of Christ's ministry would become.

The next section (4:31-6:11) is designed to show the **authority** of the Son of Man through a series of miracles and teachings. He demonstrates His authority over various realms: the demonic (4:31-37), illness (4:38-41), men (5:11), defilement (5:12-16), sin (5:17-32), the old religious system (5:33-39), and the Sabbath (6:1-11). In this series, there we see the words "Doctrine and authority" (4:32) and an emphasis on Jesus' authoritative titles (4:41; 5:8; 6:5). Also apparent is the beginning of opposition to His claims of authority as the Pharisees challenge Him at almost every turn. This section shows that Jesus ministers by divine authority, yet as a true and perfect man. His humanity appears as He prays (5:16) and shows compassion to the crowds (4:40) as well as individual sinners (5:27).

In light of the growing **opposition** and the need to clarify the principles of the kingdom, Jesus selects and teaches the disciples (6:12-49). The sermon on the "plain" also addresses people from every area, and significantly Tyre and Sidon, Gentile territories; it bare similarities to the Sermon on the Mount in Matthew but it is not the same Sermon. (6:17). The sermon itself explains the characteristics of the subjects of the kingdom (6:20-23), the woeful predicament of the complacent (6:24-26), the principles for interpersonal relationships (6:27-42), the discernment of false teachers (6:43-45), and the importance of being founded on obedience to the truth (6:46-49). Notably omitted are the many references to the interpretations of the Law found in Matthew's treatment. This once more indicates a Gentile destination for the gospel.

Through the expansion of Jesus' ministry in Capernaum (7:1-8:56) the disciples are further taught, though not as much by words as by miraculous works. Miracles such as the healing of the centurion's servant (7:1-10) and the raising of the widow's son (7:11-17) are designed to

THE GOSPEL OF LUKE

encourage faith in His disciples. His answer to John the Baptist's inquiry (7:18-35) teaches about His identity as the Messiah and presents a contrast in the receptive response of the people and the rejection of the Pharisees.

In forgiving the sinful woman (7:36-50) Jesus demonstrates the authority to forgive sins and the importance of faith in this authority. As Jesus expands His ministry, He preaches the kingdom of God (8:1-3) and teaches about the kingdom in parables to conceal its truths from the unbelieving (8:4-18). His parable of the soils illustrates the acceptance and rejection of the kingdom message, and the parable of the lamp teaches the universal importance of the kingdom message. The other parables recorded by Matthew are not mentioned, probably because the postponement of the kingdom was not an issue with Luke's Gentile readers. Henceforth, the way into God's kingdom is open to all who approach Him in faith (8:19-21). This truth is affirmed through the subsequent four miracles (8:22-56) as faith and the identity of Jesus become the crucial issues.

Christ's instruction of His disciples intensifies at this point (9:1-50). They are sent out to spread the kingdom message with an endowment of the Lord's miraculous power (9:1-6). The question of Jesus' identity becomes crucial and is highlighted by Herod's perplexity over the same (9:7-9). The feeding of the five thousand (9:10-17) leads to the revelation of Peter's confession that Jesus is “the **Christ** of God” (9:18-20). This in turn leads to Christ's first explicit teaching about His death and resurrection (9:21-22) as He brings content to the meaning of Peter's confession. He also brings content to what it means to be a disciple of Christ by explaining the conditions for following Him (9:23-27). The Narrative of the transfiguration (9:28-36) serves as a confirmation of the faith of the disciples and once more is an occasion for the expression of the Father's approval. That the disciples' faith was not perfect is evident from His rebuke of their unbelief in the account of the demonized boy (9:37-42). Another prediction of His suffering (9:43-45) follows as an anticipation of the true ministry of the Son of Man in light of the coming rejection.

The third major division emphasizes the rejection of the Son of man on the way to Jerusalem (9:51-19:27). The narrative indicates a crucial turn toward His destiny in Jerusalem where the Son of Man will give His life for all men (9:51). As Jesus continues his offer of salvation (9:51-11:13), He is rejected by a Samaritan village (9:51-56). The growing concern over His rejection is an appropriate time to further instruct the disciples on the cost of following Him (9:57-62). Anticipation of further rejection is evident in Christ's instruction to the seventy disciples upon sending them out (10:1-24). The foretaste of kingdom power is a cause of great rejoicing for the seventy. In the midst of the growing opposition Jesus continues His ministry of instruction through the parable of the good Samaritan (10:25-37), His visit with Mary and Martha (10:38-42), and His teaching on prayer (11:1-13).

A climactic episode of rejection (11:14-54) confirms the nation's **opinion** of Jesus, and Jesus' consequent **rejection** of the nation. The callousness of the peoples' hearts is manifested by their charge that Jesus is operating by satanic power and their demand for a sign from heaven (11:15-16). Jesus uses the occasion to refute their charge (11:17-26) and pronounce judgment (11:29-32). Later, when dining with a Pharisee, He pronounces a series of “**woes**” on the Pharisees and lawyers (11:37-52) demonstrating His rejection of the nation. The ferocity of the Jewish leaders' opposition confirms their attitude of absolute rejection (11:53-54). This section climaxes the rejection of Christ by His people, the Jews, and shows He has also rejected them.

THE GOSPEL OF LUKE

As a result of His rejection, Jesus launches an extensive program of instruction for the disciples (12:1-19:27) as He prepares for His final ministry in Jerusalem. They, too, must be prepared for ministry in His absence. Much of the teaching focuses on the kingdom program and resultant obligations. First, He teaches warnings in view of His return (12:1-59). The warnings are about hypocrisy (12:1-12), covetousness (12:13-34), and preparedness for His coming (12:35-59). These warnings prepare the disciples for coming persecution, responsible lifestyles, and diligence and watchfulness in light of His coming.

The next two sections teach about those excluded from the **kingdom** (13:1-35) and those included in the kingdom (14:1-16:31). Those excluded, are so because of a lack of repentance (13:1-9). It is obvious from the following narrative that Israel is the subject of exclusion from the kingdom (13:18-33). The addition of two parables (13:18-21) at this point is timely, for both seem to teach that the kingdom of God will outgrow Israel and overflow to all peoples (Gentiles). Israel is missing the opportunity to enter the kingdom (13:22-30) which causes Christ to lament her terrible fate (13:31-35). But Jesus contrasts the prevalent unbelief that excludes Israel from the kingdom by noting those who will be included (14:1-16:31). Many social outcasts will be included (14:1-24) as is well illustrated by the parable of the great supper (14:15-24). Those who find citizenship in the kingdom must know that Jesus desires the fullest commitment from those who would claim to follow Him (14:25-35). The kingdom will also include any sinner who repents, which is the point of the triad of parables in chapter 15. The final teachings about those included in the kingdom teach that kingdom citizens must be good stewards of their new inheritance (16:31).

As the instruction about the kingdom continues, Jesus teaches on attitudes befitting kingdom citizenship (17:1-19:10). These attitudes include respect towards men (17:1-4), respect towards God (17:5-19), the discernment of the kingdom's coming (17:20-18:8), humility (18:9-30), and an understanding of the Son of Man's messianic ministry (18:31-19:10). The final teaching on the parable of the minas (19:11-27) is occasioned by the disciples' expectation of the kingdom's appearance in the very near future (19:11). Jesus uses the occasion to teach the responsible biding of time until it does appear.

In this extensive section of instruction, several important themes can be synthesized. For example, Jesus continually invites individuals to come to Him (13:1-5, 22-30; 14:15-24; 18:1-8, 9-14, 15-17, 18-30, 35-43; 19:1-9). Those who come are further challenged to discipleship (14:25-35) and responsible living in light of the kingdom's coming (12:35-59; 16:1-31; 19:11-27). Luke also emphasizes the ministry of the perfect Son of Man to sinners. Christ is presented as One who can help sinners, and who also has compassion on them (13:34-35; 14:1-6; 15:1-32; 18:9-14, 15-17). His particular concern for ministering to the weak, needy, or underprivileged (13:10-17; 17:11-19; 18:15-17, 35-43) amplifies His compassion and identity with humanity as the Son of Man.

This compassion and identity is also seen in the two incidents of His dining with sinners (14:1-5; 19:1-10). Yet Christ's greatest ministry to sinners lay still ahead, as indicated by His predictions of death at the hands of the Jews (13:33; 18:31-33) and His resolve to face His fate in Jerusalem (13:33). As he tells Zacchaeus in a key verse "the Son of Man came to seek and to save what was lost" (19:10). These themes exhibit the universal appeal of His kingdom invitations and His

THE GOSPEL OF LUKE

approaching ministry in death. The Son of Man invites all, loves all, helps all, will die for all, and includes all who believe in His kingdom.

Luke's narrative has been building toward the Son of Man's ministry in Jerusalem, and His arrival there marks a major new division of the gospel. **The fourth major division is the narrative of Jesus' ministry in and near Jerusalem in 19:28-21:38.** In His triumphal entry (19:28-44), Jesus draws contrasting responses. The multitudes recognize their King (19:37-38), but the Pharisees persist in their rejection of Him (19:39). In light of the King's official presentation, the nation's official rejection confirms Israel's fate of future desolation (19:41-44).

Jesus then moves to the temple and demonstrates His royal **authority** by cleansing it of money changers (19:45-46). His teaching ministry in the temple (19:47-21:38) further incites the Jewish leaders to oppose Him. Their challenges focus on the question of His authority (20:1-8, 20-26, 27-40), which Jesus shows they reject in the parable of the wicked vinedressers (20:9-19).

His teaching then turns towards the events of the future (21:5-36). Against the geographical backdrop of the temple building and the theological backdrop of Jesus' rejection of Israel, there appears a fitting opportunity to explain God's kingdom program in view of its postponement. The future events are described so that the disciples might be able to discern the times in Christ's absence. After the terrible desolation of Jerusalem (21:20-24), Jesus brings assurance of His return in glory as the Son of Man (21:25-28). As a consequence of this information, the disciples will be held accountable before the Son of Man for their preparedness (21:34-36).

The final division of Luke relates the crucifixion and the resurrection of the Son of Man (22:1-24:53). The crucifixion account (22:1-23:56) begins with the plot of the Jews to kill Him (22:1-6). There follows a period of preparation for His death (22:7-46) in which Jesus uses the Passover as an occasion to explain the significance of His imminent sacrifice (22:7-38). Here He also indicates that His death is instrumental in bringing the kingdom of God to men (22:16,18).

Christ's final lesson for the disciples on **servicing** (22:24-30) reminded them that His function was to serve, and thus would He be able to bestow the kingdom of God. His service would not be easy, as shown by the account of His agony on the Mount of Olives (Note this is the only time in scripture where the word agony is used – see also John 12:27 & Hebrews 5:7-9) in (22:39-46) where Luke exposes once more the humanity of Christ: He grows weak, anguishes, prays, and sorrows. It is significant that in the shadow of the cross Jesus repeatedly identifies Himself as the Son of Man (22:22, 48, 69) during the accounts of His betrayal and trials. This shows that the Jews were rejecting their Messiah, and that at the same time Jesus was fulfilling His ministry as the Son of Man.

The crucifixion (23:26-49) also serves to highlight some significant themes of the gospel. Jesus shows His compassion for the “Daughters of Jerusalem” (23:28), those who crucify Him (23:34), and the crucified thief (23:43). His identity as the Son is apparent in His two addresses to the Father (23:34,46), and as King in the mockery by the people and the words of the inscription on the cross (23:37-38). The promise of Paradise to the thief (23:43), the rending of the temple veil (23:45), and the confession of the Roman centurion (23:47) all demonstrate the universality of Christ's salvation. Of course, Christ's humanity is obvious in His agony and death.

THE GOSPEL OF LUKE

Luke's account of the resurrection (24:1-53), besides authenticating the claims of Christ, also forms a fit summary to His argument for Jesus as the **perfect** Son of Man who died for all men. The two angels recite Jesus' own words predicting the Son of Man must die and rise again (24:7). Christ also reminds the two on the Emmaus road that the Messiah is a fulfillment of the prophets' expectation (24:25-27).

Further, He demonstrates His essential humanity to the disciples by showing His wounds and eating food (24:39-43). His final lesson with the disciples directed their attention to the anticipation of Christ in all of the Old Testament (24:44-47). This included His offer of salvation "among all nations" (24:47). The final note of victory and the hint of the return of the Son of Man is conveyed through the concluding narrative of His ascension (24:50-53). Luke has shown that the Son of Man has completed His ministry to all men by becoming the perfect man, dying for sins, and rising from the dead to await His **final kingdom**.

THE GOSPEL OF LUKE #7

NAME: _____ DATE: _____

1. Look presents Christ as the _____ of _____?
A. Son / God B. Son / Jesus C. Son / man D. Man/ God
2. Tradition names _____ as the author of Luke.
A. John B. Matthew C. Paul D. Jesus E. Wayne
3. The author was a traveling companion of and close associate of _____.
A. Matthew B. John C. Paul D. Jesus
4. _____ refers to the author as the beloved Physician.
A. John B. Paul C. Mathew D. Jesus E. Wayne
5. What was Luke's first purpose of writing the Gospel?

6. What was Luke's second purpose of writing the Gospel?

7. What is the key phrase in Luke?
A. Thou shalt know B. Thou can know C. That thou mightiest know D. I don't know
8. What are the key words?
A. Jesus the Son of God B. Jesus the Son of Mary C. Jesus the Son of Man
9. Give the Chapter and series of verses in Luke where the lineage of Christ is listed?

10. The section between Luke 4:31-6:11 is designed to show the _____ of the Son of Man
A. Authority B. Authorship C. Kingship D. Opposition
11. The third major division of Luke emphasizes the _____ of the Son of man on the way to Jerusalem?
A. Revelation B. Restitution C. Rejection D. Response
12. The final division of Luke relates the _____ and the resurrection of the Son of Man.
A. Crux B. Conscience C. Concupiscence D. Crucifixion

