

2/16/14

Introduction To Luke

Last time we studied the gospel of Luke was 1987-88, that was 26 years ago, how fast it has gone.

So we want, as is our practice, to begin our study with an introduction to the gospel of Luke which has been called in the past “the most beautiful book ever written”.

- Luke portrays Jesus as the “Perfect Man”.

I. The authorship.

- A.** The external evidence, traditionally Luke has been accepted as the author by the church Fathers.
1. Irenaeus 185 A.D. mentions Luke as the author, who was a pupil of Polycarp, who knew John the beloved.
 2. Tertullian 150-222 A. D. used Luke's gospel to contest the heretic Marcion because it was the only gospel he accepted, though mutilated it.
 3. Clement of Alexandria 155-216 A. D. ascribed the gospel to Luke.
 4. Origen 210-250 A. D. testified Luke wrote the gospel.
 5. The Muratorian Fragment that is an incomplete list of New Testament books, written in poor Latin, derived its name

from Cardinal L. A. Muratori 1672-1750 A. D, who discovered it in the Ambrosian Library at Milan, stating that Luke the well-known physician wrote the third gospel.

B. The internal evidence.

1. The Prologue of the gospel of Luke and the prologue of the book of Acts affirms one author, in fact a continuation of the gospel. Lk. 1:1-4; Acts 1:1-5
2. Both books were written to same person Theophilus, “friend of God”.
3. The language and style are one being the largest of the New Testament, some 700-800 words are found in Luke and Acts that appear nowhere else in the New Testament.
4. The terms used by Luke are medical ones, verifying he was a physician.
5. The literary style of Luke comes closest to the ancient Greek classical writers, so he was an educated Gentile.

C. The sources of the Gospel of Luke.

1. The other writings about Jesus. Lk. 1:1
 - a. The “many” refer to the gospel of Matthew and Luke, Inspired by the Spirit of God. 2Tim. 3:16-17; 2Pet. 1:19-21

- * Other writing that were around, though they were not inspired by the Spirit of God.
- b. They had taken in hand to set in order a narrative, indicating written not oral.
 - 1) The word order “anatassomai”, means a compiling and putting together and arrange, found only this time and only twice in the middle voice in the literature of three centuries after Christ. Lenski.
 - 2) The word narrative “diegesis”, means set forth, recount an account to the end, again found only this one time.
 - 3) Those things which have been fulfilled among us, refer to the prophetic fulfillment of the life of the Messiah, the God-Man Incarnate.
- 2. The sources of Luke are qualified. Lk. 1:2
 - a. Those from the beginning “arche” the commencement of the life and ministry of Jesus.
 - b. They were eyewitnesses “autoptes”, with one’s own eye, the word autopsy comes from it, a detailed examination.
 - c. Ministers “huperetes” underower of the word “logos”, men who were servant slave of the gospel message,

- these are the one who delivered the information to us. Historical facts!
- * “Of the Word” is the same as John with the article referring to Jesus Christ. Jn. 1:1
 - 3. The intent of Luke was to provide a written account to Theophilus. Lk. 1:3
 - a. Having had perfect understanding of all things from the very first.
 - 1) Perfect understanding “akribos parakoloutheo”, exact and accurate comprehension of the fact.
 - 2) From the very first “anothen”, means start or beginning, from the appearance of Gabriel to Zacharias, also translated from “above” for the new birth. Jn. 3:3
 - b. To write to you an orderly account “kathexes”, one after another in succession, in an orderly manner, not necessarily absolute chronological order.
 - c. To most excellent Theophilus.
 - 1) Theophilus means “friend of God”.
 - 2) Most excellent “kratistos” was an official title of Roman rank or office.
 - 4. The purpose of Luke in writing to Theophilus.
 - a. To be convince of the absolute truth.

- 1) You may know “epiginosko”, means to be thoroughly acquainted and know accurately.
 - 2) Certainty “asphaleia”, to be firmly stable, not doubting the truth.
 - 3) Regarding those things about the life of Jesus he had been instructed, orally or in writing.
- b. The entire prologue is composed of the best literary Koine Greek and not surpassed by any Greek writer, as Herodotus, Thucydides or Plinius.
- * Therefore used both oral and written material, but under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

D. The Purpose.

1. To write an orderly narrative of Christianity to Theophilus, but not necessarily a chronological.
2. The intent was that he have full knowledge and intellectual conviction of those things he was taught by word of mouth or catechized. Lk. 1:3-4
3. There were many distorted and erroneous views and teachings about Jesus.
4. Luke wanted the entire Gentile world to hear and believe the gospel of Jesus Christ.

This is the authorship!

II. The intended audience and date.

A. The readers of Luke.

1. Luke’s readers were gentiles.
 - * Theophilus is called “most excellent”, a title of high officials in Roman Government. Lk. 1:3
2. Luke changes Hebrew words for Greek often.
 - a. Golgotha to place of the Calvary, skull. Matt. 27:33; Lk. 6:15,
 - b. Master instead of Rabbi for Jesus Christ.
3. The genealogy of Jesus is traced in a decent to Adam.
 - * The reason being He represents the Last Adam instead of an ascension from Abraham to Mary and Joseph.

B. The date of the Gospel of Luke.

1. The majority of commentators put it at 60-66 A. D.
2. The reason being Paul reached Rome and there is no mention of Paul’s death or destruction of the temple.
3. But between the 18th and 19th of July , 64 A. D. , the fire of Rome broke out, which Nero began, but blamed the Christians.
4. It seem impossible that Luke would not of mentioned the fire, if he had written his gospel after July of 64 A. D.

5. The most likely date is 62 A. D. to the June of 64 A. D.

This was thee intended audience and date!

III. The unique characteristics of the Gospel of Luke.

A. Distinctiveness of the Gospel of Luke.

1. He portrays Jesus Christ as “the perfect Man” without sin.
2. The title “Son of Man” is used identifying His humanity.
 - * Only Daniel and Ezekiel are addressed by that title in Old Testament.
3. Luke has material not found in the other synoptic gospel or John. Lk. 1:5-2:52
 - a. He covers 15 months prior to the birth of Christ by the announcement of John’s birth to Zacharias by Gabriel. Lk. 1:5-25
 - b. The six month difference between the annunciation of Jesus to Mary by Gabriel. Lk. 1:26
 - c. The visitation of Mary to Elizebeth. Lk. 1:39
 - d. Mary’s Magnificat. Lk. 1:46-56
 - e. The birth of John and dedication. Lk. 1:57-66
 - f. The benediction of Zacharias. Lk. 1:67-80

- g. The decree of Caesar Augustus that prompted Mary and Joseph to go to Bethlehem. Lk. 2:1-7
- h. The angelic visitation to the shepherds. Lk. 2:8-21
- i. The dedication of Jesus at the Temple and Simeon’s and Anna’s affirmation of the Christ child and return to Nazareth. Lk. 2:22-40
- j. The visit of Jesus to the temple at 12 years old. Lk. 2:41-51
- k. The statement of Jesus growing in wisdom and stature, and in favor with God and man. Lk. 2:52
 - * And many others!
4. Luke goes further than the resurrection to the ascension. Lk. 24:50-53
5. Many miracles are peculiar to Luke, as well as parables.
6. His gospel begins and ends with worship. Lk. 1:9; 24:53
7. The proclamation of salvation had come to the Gentiles by the mouth of Simeon. Lk. 2:29-32
8. Matthew, Mark and John quote Isaiah, as the voice cries in the wilderness “prepare the way of the Lord”, but only Luke quotes Isaiah regarding salvation for all, to include “all flesh”. Is. 40:3-5; Matt. 3:3; Mk. 1:3; Jn. 1:23
9. Luke records particular accounts not found in the other three gospels.

9. Only Luke records the Zacharias course and visitation by Gabriel and Mary to Elizebeth. Lk. 1:4-45
11. Luke devotes 100 verses to the birth of Jesus and his forerunner John the Baptist. Lk. 1:1-2:20
12. Thirty-two verses to the birth of Jesus, His dedication, His visit to Jerusalem at 12 years of age and summary of increasing in wisdom and stature, and in favor with God and men. Lk. 2:21-52
13. Only Luke mentions the visit of Elijah to the widow in Zarephath and Naaman the Syrian, who were Gentiles. Lk. 4:25-28
14. Only Luke gives us the details of the presence of people immediately after death prior to the death and resurrection of Jesus by the account, not a parable it contains personal names, a rich man and a beggar Lazarus, after death. Lk. 16
15. Only Luke contains songs.
 - a. The Magnificat. Lk. 1:46-55
 - b. The Benedictus. Lk. 1:68-79
 - c. Gloria Excelsis. Lk. 2:14
 - d. Nunc Dimittis. Lk. 2: 29-32
16. Women are prominent in the Gospel of Luke.
 - a. Elizabeth.
 - b. Mary.
 - c. Anna.
 - d. The widow of Nain.
 - e. The woman at Simon's house.

17. The historical and prophetic details are very important to Luke.
- B.** The emphasis given to Jesus.
1. His perfect humanity, as the Last Adam without sin, yet clearly God from birth.
 2. His being filled with the Holy Spirit. Lk. 3:22; 4:1; 4:14, 18
 3. His prayer life, there are nine times Jesus prayed, most of them are found only in Luke.
 - a. At baptism. Lk. 3:21
 - b. In the wilderness. Lk. 5:16
 - c. In the mountain all night before choosing disciples. Lk. 6:12
 - d. Before confession at Caesarea Philippi. Lk. 9:18
 - e. At transfiguration. Lk. 9:29
 - f. After 70 returned thanked the Father. Lk. 10:21
 - g. When the disciples asked Him to teach them to pray. Lk. 11:1
 - h. At Gethsemane. Lk. 22:40
 - i. At the cross. Lk. 23:34, 46
* Luke alone records that Jesus prayed for Peter. Lk. 22: 31-32
 4. Certain Parables are given only by Luke .
 - a. The Parable of the two debtors, only Luke. Lk. 7:40-50
 - b. The Parable about confidence in God to answer prayer by a man asking for bread, only Luke. Lk. 11:5-13

- c. The Parable of the lighted lamp. Lk. 11:33-36
- d. The Parable of the Rich fool. Lk. 12:13-21
- e. The Parable to be ready for His Coming. Lk. 12:35-40
- f. The parable of the watchful servants. Lk. 12:41-48
- g. The Parable of the fig-tree. Lk. 13:6-9
- h. The parable of the Great Supper, only Luke. Lk. 14:15-24
- i. The Parables of counting the cost of discipleship by building a tower and going to war. Lk. 14:28-33
- j. The Parable of salt. Lk. 14:34-35
- k. The Parables of the one lost sheep, one lost coin and the prodigal son and the Good Samaritan, three in one, only Luke. Lk. 15:3-32
- l. The Parable of the Unjust Steward. Lk. 16:1-13
- m. The Parable of the Unprofitable Servant. Lk. 17:7-10
- n. The Parable of the Unrighteous Judge to avenge her enemies, only Luke. Lk. 18:1-8
- o. The Parable of the Pharisee and publican at prayer, only Luke. Lk. 18:9-14
- p. The parables of the Pounds. Lk. 19:11-27

- q. There are 20 parables in Luke, all but two begin with: “a certain man”, “a certain man”, “a certain rich man”, opposed to Matthew’s 16 that begin with: “The kingdom of heaven is like”.
 - r. In contrast to Luke’s 20 Parables, Matthew has 16, Mark has 5, John presents no parables unless we accept 10:6 as the only one.
- C. The relation of the Gospel of Luke to the other three synoptic.
- 1. The first three are called synoptic for “syn” meaning together and “optic” meaning to see and present Jesus with a specific perspective and audience, while the fourth is an interpretation.
 - a. Matthew presents Jesus as the King of the Jews, written to the Jews.
 - b. Mark presents Jesus as the Servant of man, written to the Romans.
 - c. Luke presents Jesus as the Son of man, written to the Gentiles.
 - d. Luke’s genealogy is traced through Mary, as a descent to Adam. Lk. 3:23-38
 - e. Matthew’s genealogy is through Joseph, an ascension, the Son of David through Abraham to Joseph. Matt. 1:1-17

- f. Both Joseph and Mary were in the line of David, Joseph through Jeconiah and Mary through Nathan. Matt. 1:11; Lk. 3:31
- 2. The first three gospels deal with the public ministry of Jesus, John deals with the private conversations.
- 3. The first three focus more on the Galilean ministry, John on the Judean.
- 4. The first three on facts, John on doctrine.
- 5. The first three begin with the human origin of Jesus, John with His divine origin.
- 6. John does not present His birth, baptism, temptation, transfiguration, the last supper, Gethsemane, or ascension.
- 7. Luke presents 20 miracles, Matthew 20, Marks 18 and John 8.

These are some of the unique characteristics of the Gospel of Luke!

IV. The man Luke.

- A. The name of Luke appears only three times in the New Testament,
 - 1. “Luke the beloved physician” a Gentile, not of the circumcision. Col. 4:14
 - 2. “Luke my fellow worker”, he was with Paul in his first imprisonment. Phil. 24

- 3. “Only Luke is with me”, he was with Paul in his second imprisonment. 2Tim. 4:11
- B. The identity of Luke is multifaceted, but has been called a “Historical Evangelist”.
 - 1. A Historian.
 - 2. An evangelist.
 - 3. A Physician.
 - 4. A scientist.
- C. The background of Luke.
 - 1. Luke is responsible for writing the two longest books of the New Testament, gospel and Acts, 28% of New Testament.
 - 2. Luke is the only Gentile author and distinguished those of circumcision Col. 4:10-11; 4:12-14
 - 3. Luke traditionally is believed to have been a slave of Theophilus and personal physician who was set free with Roman citizenship, but it is not Scriptural.
- D. The relation of Luke to Paul.
 - 1. Luke was a close companion of Paul.
 - 2. Luke changed to the first person plural “we” at the vision of the man of Macedonia. Acts 16:10
 - 3. Luke was with Paul as he returned to Jerusalem from Ephesus till he entered the temple. Acts 20:5-21:18

4. Luke is not present during Paul's imprisonment at Caesarea. Acts 21:19-26:32
5. Luke was with Paul as he sailed to Rome. Acts 27:1-28:16
5. Luke without doubt tended to Paul's medical infirmities often and comforted him in prison.
6. 200 expression or phrases can be found common to Luke and Paul, but foreign to other writers. Vincent's Word studies of New Testament
7. A good number believer Luke was in Antioch with Paul.

This was the man Luke!

V. The Outline of the Gospel of Luke.

- I. Preface or Prologue. (1:1-4)
- II. The Nativity and Boyhood of Jesus. (1:5-2:52)
 - A. Annunciation to Zechariah. (1:5-25)
 - B. The Annunciation to Mary. (1:26-38)
 - C. Mary Visit to Elisabeth. (1:39-56)
 - D. The Birth of John. (1:57-80)
 - E. The Birth of Jesus. (2:1-20)
 - F. The Infancy and Boyhood of Jesus. (2:21-52)
- III. The Preparation for Christ's Ministry. (3:1-4:13)
 - A. The Preaching of John. (3:1-20)

- B. The Baptism of Jesus. (3:21-22)
- C. The Lineage of Jesus. (3:23-28)
- D. The Temptation of Jesus. (4:1-13)
- IV. The Galilean Ministry. (4:14-9:50)
 - A. The First Period. (4:14-44)
 - B. The Second Period. (5:1-6:11)
 - C. The Third Period. (6:12-8:56)
 - D. The Fourth Period. (9:1-50)
- V. The Journey to Jerusalem. - The Perean Ministry. (9:51-19:27)
 - A. First Stage. (9:51-13:21)
 - B. Second Stage. (13:22-17:10)
 - C. Third Stage. (17:11-19:27)
- VI. The Ministry at Jerusalem (19:28-21:38)
 - A. The Entry into Jerusalem and the Cleansing of the Temple. (19:28-48)
 - B. Teaching Daily in the Temple. (20:1-21:4)
 - C. Revelation of the Future. (21:5-38)
- VII. Passion of Christ. (22:1-23:56)
 - A. The Final Preparation. (22:1-13)
 - B. The Last Supper. (22:14-38)
 - C. Gethsemane. (22:39-53)
 - D. The Jewish Trial. (22:54-71)
 - E. The Roman Trial. (23:1-25)
 - F. The Crucifixion and Burial. (23:26-56)
- VIII. The Risen Christ. (24:1-53)
 - A. The Resurrection. (24:1-12)

B. Appearances of the Risen Lord. (24:13-49)

C. The Ascension. (24:50-53)

(From Beacon's Commentary)

This is the outline of the Gospel of Luke!