

# CLASS NOTES: THE GOSPEL OF LUKE

The Gospel of Luke holds a number of distinctions. It is the longest Gospel (if one goes by content rather than chapters). It contains the largest amount of unique material among the Synoptic Gospels. It is the only Gospel that is linked to another book, i.e. the Book of Acts. It is the only book in the New Testament that appears to have been written by a Gentile. But perhaps most importantly, it is the Gospel that shows most clearly that Jesus, the Son of Man, is the Savior for all people.

## INTRODUCTION

### Authorship

Although the Gospel of Luke is technically anonymous, Christians have traditionally attributed authorship to Luke, a physician associated with Paul. We will briefly discuss the internal and external evidence in favor of this traditional authorship.

Direct internal evidence in the Gospel for Lukan authorship is practically nonexistent. W. K. Hobart attempted to argue for Lukan authorship of the Gospel of Luke by noting that the Gospel often utilized medical terms in relation to Jesus' healings as opposed to non-medical terms used by Matthew and Mark.<sup>1</sup> But H. J. Cadbury<sup>2</sup> and others have cast considerable doubt on Hobart's assertion.

Unlike the internal case, a strong case for Lukan authorship can be made from the external evidence. One can begin with the title itself. While titles were probably not part of the original autographs, they are often indicators of early church tradition. The oldest extant Greek manuscript for Luke,<sup>75</sup> contains the title "Gospel according to Luke." Indeed, there is no other textual tradition for the author being someone other than Luke for this Gospel. There are also several early references which support Lukan authorship. For example, Irenaeus (*Adv. Haer.* 3.1.2; 3.14.1., c. 130–202), Clement of Alexandria (c. 150–215), Tertullian (c. 150–220), the Anti-Marcionite Prologue to Mark (c. 160–180), and Origen (c. 185–254) are consistent in their support of Lukan authorship. The Muratorian Canon (A.D. 170) states "The third book of the Gospel is that according to Luke. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the law, composed it in his own name, according to [the general] belief. Yet he himself had not seen the Lord in the flesh; and therefore, as he was able to ascertain events, so indeed he begins to tell the story from the birth of John."<sup>3</sup>

But the strongest case for Lukan authorship is made by linking the Gospel of Luke to Acts and

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<sup>1</sup> William Kirk Hobart, *The Medical Language of St. Luke; a Proof from Internal Evidence That "The Gospel According to St. Luke" And "The Acts of the Apostles" Were Written by the Same Person, and That the Writer Was a Medical Man* (Dublin: Hodges Figgis & Co., 1882).

<sup>2</sup> Henry Joel Cadbury, *The Style and Literary Method of Luke* (Cambridge: Harvard University Press, 1919).

<sup>3</sup> Translation from Bruce Manning Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Oxford University Press, 1987), 305.

identifying Luke through careful analysis of the “we passages” in Acts (16:10–17; 20:5–15; 21:1–18; 27:1–28:16). Concerning the former, Guthrie has noted five links between the two books. “(1) Both books are dedicated to the same man, Theophilus; (2) Acts refers to the first treatise, which is most naturally understood as the gospel; (3) the books contain strong similarities of language and style; (4) both contain common interests; (5) Acts naturally follows on from Luke’s gospel, although many scholars have found difficulties over the connecting links. It may safely be concluded that the evidence is very strong for linking the two books as the work of one man, a conclusion which few modern scholars would dispute.”<sup>4</sup> So if the Gospel and Acts were written by the same person, and if one can identify Acts with Luke, then Luke would be the author of Acts. In conclusion, there is little reason, internally or externally to doubt the traditional identification of Luke as the author.

Having identified the author, three points merit consideration concerning the author. First, there is solid evidence that although Luke was not an eyewitness to Jesus’ life (Luke 1:1–4), he was associated with the apostle Paul (2 Tim 4:11; Phlm 24; implied in the “we” passages 16:10–17; 20:5–15; 21:1–18; 27:1–28:16). Second, Luke was probably a Gentile (Col 4:10–14). If correct this would likely make Luke the only Gentile author in the New Testament.<sup>5</sup> Third, Luke was a physician (Col 4:14).

## Date

Dating Luke is largely dependent on the relationship of the Gospel of Luke to Acts, the relation of the Olivet Discourse in Luke 21:5–36 to the destruction of Jerusalem in A.D. 70, and how one resolves the so-called Synoptic problem. Concerning the first issue we have already noted the link between Luke to Acts. Since the prologue in Acts 1:1–2 suggests that Luke was written first, then the Gospel had to be written prior to Acts. The issue of dating Acts is complicated by differences of opinion regarding the ending of Acts. Some suggest that the ending of Acts with Paul under Roman arrest (c. A.D. 60–62) is indicative of the time of writing. That is, Luke wrote before Paul was put to death in the mid-to-late sixties. Others suggest that Luke had other reasons for ending Acts where he does, reasons which have nothing to do with chronology. While, one cannot be dogmatic here, the former seems more likely than the latter. This would mean that if Acts was written around A.D. 62, then Luke would have to be written before then. This early date is also consistent with our view of the Olivet Discourse which is best understood as a prophecy which includes the destruction of Jerusalem in A.D. 70. Concerning the Synoptic problem we have already noted in our discussions of Matthew and Mark that we believe that Markan priority provides the most satisfactory explanation of the similarities and differences between the Synoptics. Since we have dated Mark to the mid fifties, and since Luke used Mark, then Luke would have to be written after the mid fifties. In our understanding, Luke neither knew of Matthew’s work, nor Matthew of Luke’s work. This means that both Matthew and Luke were probably written around the same time. Since the *terminus ad quem* would be 62 and the *terminus a quo* would be around 55, we suggest a date around A.D. 60–61. This date allows sufficient time for Mark’s Gospel to circulate and be used by both Matthew and Luke.

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<sup>4</sup> Donald Guthrie, *New Testament Introduction*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1990), 115-16.

<sup>5</sup> Robert G. Gromacki, *New Testament Survey* (Grand Rapids: Baker, 1974), 109.

## Original Recipients

The Gospel of Luke was written to a certain Theophilus (1:1–4; cf. Acts 1:1). Little is known about Theophilus. Although Theophilus literally means “lover of God” or “dear to God”<sup>6</sup> commentators disagree whether he was a believer or not.<sup>7</sup> The fact that Luke identifies him as “most excellent” (*kratiste*; Luke 1:3) may suggest that he was a Roman official (cf. 23:26; 24:3; 26:25)<sup>8</sup> although some contend that it was merely a form of polite address.<sup>9</sup> It is also possible that Theophilus was Luke’s patron, that is, the one who financed the writing of Luke-Acts. Theophilus’ identity aside, it seems likely that Luke had intended a broader readership than just one man. The specific identity of this broader readership is uncertain although it was probably predominantly Gentile. To this end, J. A. Martin has noted that several lines of evidence point to a Gentile audience including, frequent explanations of Jewish localities (4:31; 8:26; 21:37; 23:51; 24:13), the genealogy of Jesus traced back to Adam rather than to Abraham, as in Matthew’s Gospel (3:23–38), reference to Roman emperors in designating the dates of Jesus’ birth (2:1) and of John the Baptist’s preaching (3:1), use of terms more familiar to Gentile audiences, the use of the Septuagint when quoting from the Old Testament, and a lack of emphasis on Jesus’ fulfilling prophecies presumably because this was not as important to a Gentile audience.<sup>10</sup> It is also likely that Luke was written to a Christian audience. As R. Stein notes,

It is clear that Luke expected his readers to be familiar with the Gospel traditions. They had been taught them (1:4), and he expected them to understand such expressions as the “Son of Man” and the “Kingdom of God,” which he never explained. At times he even omitted parts of the tradition he assumed his audience would “fill in” by their previous knowledge. There are also present various teachings (12:35–48; 16:1–9 [esp. vv. 8–9]; 17:7–10) and worship materials (the Lord’s Prayer and Lord’s Supper) that apply specifically to Christians. In general the Third Gospel does not appear to be an evangelistic tract addressed to unbelievers, for Luke did not seek to explain difficult or confusing issues as he would have done if writing to non-Christians.<sup>11</sup>

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<sup>6</sup> The literal meaning of Theophilus has led some to suggest that Theophilus is not to be understood as a proper name, but should be taken symbolically for Christians. That is, Luke was addressing believers in general and not a particular person. While it seems clear that Luke was written with an ultimately broader audience in mind, there is no reason why Theophilus should not be understood as a real person. Furthermore, as Longenecker suggests, “It is precarious to suppose (cf. Origen and others after him) that “Theophilus” (etymologically, “Friend of God” or “Loved by God”) is a symbolic name for either an anonymous person or a class of people” (Richard N. Longenecker, “Acts,” in *The Expositor’s Bible Commentary* vol. 9, ed. Frank E. Gaebelein [Grand Rapids: Zondervan, 1981], 253).

<sup>7</sup> Some commentators who suggest that Theophilus was an unbeliever include G.B. Caird, *The Gospel of St. Luke* (Baltimore: Penguin, 1963), 44. Some commentators who suggest that Theophilus was a believer include D. Bock, Fitzmeyer, Marshall, Polhill.

<sup>8</sup> “The adj. *kratistos* was the Greek equivalent of Latin *egregious*, a title often used for the *ordo equester*, the ‘knights’ of Roman Society” (Joseph A. Fitzmeyer, *The Acts of the Apostles*, Anchor Bible [New York: Doubleday, 1998], 195).

<sup>9</sup> Longenecker, “Acts,” 253.

<sup>10</sup> John A. Martin, “Luke,” in *The Bible Knowledge Commentary: New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Scripture Press Publications, Victor Books, 1983), 200–1.

<sup>11</sup> Robert H. Stein, *Luke*, ed. David S. Dockery, New American Commentary (Nashville: Broadman & Holman, 1992), 27.

## Historical Setting

The Gospel does not identify a specific historical setting. As noted above the Gospel was addressed to Theophilus and perhaps to a broader Gentile audience. In either case a believing audience was probably in view. Attempts to be more specific concerning the specific circumstances would be speculative. Where Luke wrote from is also uncertain though some have suggested Rome.

## Purpose

The Gospel of Luke contains no explicit statement of purpose. This ambiguity has not prevented a number of proposals regarding the purpose. Indeed, Bock has identified eleven such proposals.<sup>12</sup> While interacting with the above proposals would certainly be an interesting endeavor, we will choose a simpler course. At its heart, the purpose of Luke appears to be mainly historical. Guthrie agrees. He states, “Luke meant to write a historical account.”<sup>13</sup> Furthermore, as Witherington notes, “Luke’s claims about investigation in Luke 1:1–4 suggest a historical narrative is to follow, and by describing and explaining a sequential development in Luke and Acts, not merely reporting it, he met the most essential requirement of Greek historiography already set forth in Herodotus’s seminal work.”<sup>14</sup><sup>15</sup> Related to this historical interest is the desire to teach Theophilus (1:4).

## Literary Features and Structure

Luke is most obviously gospel (1:1). A Gospel in its broadest sense is a recounting of the Jesus story. But what characterizes a gospel? Mark Strauss has helpfully identified three characteristics of a gospel.<sup>16</sup> First, the Gospels are historical literature, that is, “they have a history of composition,” “they are set in a specific historical context,” and “they are meant to convey accurate historical information.” Second, the Gospels are narrative literature and “not merely collections of reports or sayings of the historical Jesus.” Third, the Gospels are theological literature, that is, “theological documents written to instruct and encourage believers and to convince unbelievers of the truth of their message. One further note concerning genre can be made. There is a developing consensus that the Gospels bear close similarities in form to Greco-Roman biographies.<sup>17</sup>

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<sup>12</sup> Darrell L. Bock, *Luke, Volume 1: 1:1–9:50*, ed. Moisés Silva, Baker Exegetical Commentary on the New Testament, vol. 3A (Grand Rapids: Baker, 1994), 14.

<sup>13</sup> Guthrie, *New Testament Introduction*, 106.

<sup>14</sup> Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 13.

<sup>15</sup> David A. deSilva, *An Introduction to the New Testament: Contexts, Methods, and Ministry Transformation* (Downers Grove, IL: InterVarsity Press, 2004), 348.

<sup>16</sup> The substance of this paragraph is summarized from Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids: Zondervan, 2007), 27–9.

<sup>17</sup> See Richard A. Burridge, *What Are the Gospels? A Comparison with Greco-Roman Bibliography*, ed. Astrid Beck and David Noel Freedman, 2d ed., Biblical Resource Series (Grand Rapids: Eerdmans, 2004).

The Greek of Luke is generally considered to be good. His style is diverse ranging from classical (prologue), to semitically tinged/septuagintally influenced (the infancy narratives), to good literary Koine.<sup>18</sup> Concerning Luke's literary facility, W. L. Liefeld states, "While there is no uniform agreement today regarding Luke's background or the reasons for his distinctive style, nevertheless his writings are generally held to be superb in style and in structure."<sup>19</sup>

Luke is also a skilled storyteller. Narrative devices used by Luke include extending narratives through summaries, careful use of speeches, the use of journeys as a narrative device, and extensive use of parallelism.<sup>20</sup>

Some Literary Features in Luke
<ul style="list-style-type: none"> <li>• The unity of Luke-Acts</li> <li>• Narrative compression (2:40, 52) and expansion (22:1–23:56)</li> <li>• Greater emphasis on Jesus' ministry in Judea and Perea</li> <li>• Four hymns in the birth narrative</li> <li>• Genealogy which goes back to Adam, "son of God"</li> <li>• Focus on the marginalized</li> <li>• Centrality of Jerusalem</li> </ul>

Concerning the macro-structure of Luke,<sup>21</sup> one should begin the discussion with author's assertion in 1:3 that he has attempted to write an "orderly account." However, there is considerable difference of opinion concerning what Luke meant by "orderly." Suggestions include chronological order, geographical order,<sup>22</sup> literary/logical order, comprehensive order, and theological order (salvation history). The fact is that all of these suggestions can be supported by some of the textual material, but all of the approaches fail to incorporate all of the material. Therefore, an eclectic approach similar to Darrell Bock's might be advantageous. He states concerning the Gospel, "It is broadly chronological and geographic, and deals with sacred history."<sup>23</sup>

<sup>18</sup> Guthrie, *Introduction*, 131-32.

<sup>19</sup> Walter L. Liefeld, "Luke," in *The Expositor's Biblical Commentary* (Grand Rapids: Zondervan Publishing House, 1984), 802.

<sup>20</sup> Luke Timothy Johnson, *The Gospel of Luke*, ed. Daniel J. Harrington, Sacra Pagina, vol. 3 (Collegeville, MN: Liturgical Press, 1991), 13-4.

<sup>21</sup> Concerning the micro-structure, it has been noted that Luke contains a number of chiasms (e.g., 4:16–20; 9:51–19:44, Charles B. Puskas and David Crump, *An Introduction to the Gospels and Acts* [Grand Rapids: Eerdmans, 2008], 113–15).

<sup>22</sup> This approach is interesting, especially if one takes into consideration Acts. C. L. Blomberg suggests that Luke-Acts is geographically chiasmic. See his diagram in Craig Blomberg, *Jesus and the Gospels: An Introduction and Survey* (Nashville: Broadman & Holman, 1997), 143.

<sup>23</sup> Bock, *Luke, Volume 1: 1:1–9:50*, 63.

**Basic Outline**

- I. Luke's prologue introduces his Gospel (1:1–4).
- II. The Son of Man is introduced (1:5–2:52).
- III. The Son of Man is prepared for ministry (3:1–4:13).
- IV. The Son of Man ministers in Galilee (4:14–9:50).
- V. The Son of Man teaches and ministers as he travels to Jerusalem to fulfill His mission (9:51–19:27).
- VI. The Son of Man arrives in Jerusalem and continues His ministry (19:28–21:38).
- VII. The Son of Man fulfills His mission through His death and resurrection (22:1–24:53).

**Message**

Jesus of Nazareth is the Son of Man who brings salvation to all people through His life, death, and resurrection.

**EXPOSITION****I. Luke's prologue introduces his Gospel (1:1–4).**

Luke begins his Gospel with introductory remarks which reveal a number of interesting points regarding the writing of the Gospel. He notes, that “many” had undertaken the task (1:1), (2) there were eyewitnesses and passing on of tradition (1:2), (3) there is an order to the Jesus story (1:3), (4) that there is an “exact truth” about Jesus (1:4). In the prologue Luke also dedicates the work to Theophilus who probably represents an actual person, although as we have noted, there appears to a broader audience in view. Thus broadly speaking, in vv. 1–2 Luke receives the Jesus story from others and in vv. 3–4 Luke records the Jesus story to others. With these words Luke has set the stage for the story of Jesus the Son of Man.

A. Luke receives the Jesus story from others (1:1–2).

B. Luke records the Jesus story to others (1:3–4).

**II. The Son of Man is introduced (1:5–2:52).**

The introduction to the Son of Man in Luke provides the most detailed description of the birth, childhood, and growth of Jesus found in the Four Gospels. The section is characterized

by alternating, roughly parallel panels of John the Baptist and Jesus.<sup>24</sup> The introduction of the Son of Man is made through a variety of characters: the angel Gabriel (1:13–17, 30–37; 2:10–12), the priest Zechariah (1:67–79), Elizabeth (1:41–45), Mary (1:46–55), and the “prophet Simeon (2:29–32, 34).

Parallel Panels in Luke 1:5–2:52	
<b>Panel 1:</b> The birth of John is announced (1:5–23)	<b>Panel 2:</b> The birth of Jesus is announced (1:26–38)
<b>Panel 3:</b> Elizabeth becomes pregnant (1:24–25)	<b>Panel 4:</b> Mary visits Elizabeth and the Magnificat (1:39–56)
<b>Panel 5:</b> Birth of John (1:57–66)	<b>Panel 6:</b> Birth of Jesus (2:1–7)
<b>Panel 7:</b> Zacharias prophesies of John’s ministry (1:57–80)	<b>Panel 8:</b> Angels proclaims Jesus’ birth to shepherds (2:8–21)
	<b>Panel 9:</b> Jesus is circumcised and Simeon’s prophecy (2:22–35)
	<b>Panel 10:</b> Anna offers praise concerning Jesus (2:36–38)
	<b>Panel 11:</b> Jesus celebrates the Passover (2:39–52)

A. The birth of the forerunner of the Son of Man is announced (1:5–25).

Passages Unique to Luke
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The majority of the unique passages occur in:

- The Birth Narrative (1–2)
- The Travel Narrative (9:51–19:27)
- The Passion, Resurrection and ascension narratives (23–24)

1. The setting of the announcement is given (1:5–10).
2. The angel makes his announcement (1:11–17).
3. Zacharias (or Zechariah) questions the angel (1:18–22).
4. The announcement is received (1:23–25).

<sup>24</sup> While the structure is quite similar there are a few important differences. First, the angel announces the birth to Zecharias, the father-to-be of John but he first comes to Mary, the mother-to-be of Jesus. Second, Elizabeth’s pregnancy is miraculous in her barrenness, whereas, Mary’s pregnancy was miraculous in her virginity. Third, there are differences portrayed in the responses of Zechariah and Mary. Zecharias’ response is viewed negatively, but Mary’s is not. Thus, Zecharias is made mute, whereas, Mary is not.

- B. The birth of the Son of Man is announced (1:26–38).
1. The setting of the announcement is given (1:26–28).
  2. The angel makes his announcement (1:29–33).
  3. Mary questions the angel (1:34–37).
  4. The announcement is received (1:38).
- C. Mary, pregnant with the Son of Man, visits Elizabeth (1:39–56).
1. Elizabeth blesses Mary (1:39–45).
  2. Mary blesses God (1:46–56).<sup>25</sup>

The Hymns of Luke's Birth Narrative <sup>26</sup>		
Song*	Singer	Theme
The <i>Magnificat</i> 1:46–55	Mary	God's exaltation of the lowly and humiliation
The <i>Benedictus</i> 1:68–79	Zechariah	God's salvation through the Davidic Messiah, prepared by John the Baptist
<i>Gloria in Excelsis</i> 2:14	Angelic chorus	Glory to God; peace to the recipients of his grace
The <i>Nunc Dimittis</i> 2:29–32	Simeon	God's salvation as the glory of Israel and a light to the Gentiles
*Named for the first word in the Latin translation		

- D. John is born, circumcised, and matures (1:57–80).
1. John is born (1:57–58).
  2. John is circumcised (1:59–66).
  3. Zechariah prophesies (1:67–79).

<sup>25</sup> Commentators have noted similarities in form to a Declarative Praise psalm (aka Thanksgiving Psalm) and Hannah's song (1 Sam 2:1–10).

<sup>26</sup> Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids: Zondervan, 2007), 265.



4. John matures (1:80).

E. The Son of Man is born, circumcised, and matures (2:1–52).

Similarities in Matthew's and Luke's Birth Narratives	
1. John is a forerunner of Jesus.	11. Jesus is born in the time of Herod.
2. Events surrounding Jesus involve eschatological fulfillment.	12. Mary is a virgin and is engaged to Joseph.
3. There is no Mary typology.	13. An angel makes the announcement.
4. Jesus' origin is grounded in God.	14. Jesus is named by the angel.
5. There is no adoptionism in the Christology of the passages.	15. The Holy Spirit is involved in the birth process.
6. In fact, there is Davidic Christology: Jesus is the promised Davidic redeemer.	16. The birth is in Bethlehem.
7. Jesus' human origins are rooted in righteous parents.	17. Both accounts call Jesus "Savior."
8. The pious recognize Jesus	18. Jesus is born after Mary and Joseph are together.
9. Grace comes into Israel.	19. The family settles in Nazareth of Galilee.
10. Mary is a picture of faith.	

1. Jesus is born (2:1–20).

a. Joseph and Mary travel to Bethlehem to participate in a Roman census (2:1–3).<sup>27</sup>

b. Jesus is born in Bethlehem (2:4–7).

c. The shepherds witness Jesus' Birth (2:8–20).

2. Jesus is circumcised (2:21–24).

3. Simeon prophesies and Anna praises (2:25–38).

4. Jesus matures (2:39–52).

a. Jesus' maturing is noted (2:39–40).

b. Jesus' maturing is displayed in the temple (2:41–50).<sup>28</sup>

<sup>27</sup> See Bock's excursus (separate handout).

<sup>28</sup> Henk J de Jonge argues that Luke 2:41–51 forms a chiasm ("Sonship, Wisdom, Infancy: Luke 2:41–51a," *New Testament Studies* 24 [1978]:317–54).

A Mary, Joseph and Jesus go to Jerusalem (41–42)

- c. Jesus' maturing is noted again (2:51–52).

### III. The Son of Man is prepared for ministry (3:1–4:13).

- A. A forerunner prepares the way for the Son of Man (3:1–20).
- B. The Son of Man is prepared for His mission through His Baptism (3:21–22).

Luke 3:15–18		
Person	John the Baptist	Jesus Christ
Status	Lesser	Greater
Timing	Present	Future
Activity	Baptism	Baptism
Type of Baptism	With water	With the Holy Spirit and Fire
Purpose	Preparatory	Partitive

- C. The Son of Man is prepared by affirming His genealogy (3:23–38).

#### Observations:

- Genealogy not placed at the beginning of the Gospel (unlike Matthew)
- The genealogy moves backward rather than forward
- The exact arrangement of the 77 ancestors is uncertain (but see Stein, p.144).
- Luke used "[son] of y" and Matthew used "x begat y"
- Thirty-eight names are different between Matthew and Luke, including the name of the grandfather of Jesus (Jacob [Matt 1:16] but Heli [Luke 3:23])
- The genealogy in Luke goes back to Adam (not merely Abraham as in Matthew)
- The concluding reference in Luke to the "son of God" (Luke 3:38)

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- B Jesus stays in Jerusalem, which is not noticed (43)  
 C His parents seek and find him (44–46a)  
 D *Jesus among the teachers* (46b–47)  
 C' His parents annoyed, reproach him (48)  
 B' Jesus' reaction which is not understood (49–50)  
 A' Mary, Joseph and Jesus go to Jerusalem (51a)

<i>Nativity Stories Compared</i> <sup>27</sup>		
MATT 1:18–2:23	FEATURES	LUKE 1:26–2:40
Joseph	personal perspective	Mary
dreams	means of divine communication	angels
the Holy Spirit	means of incarnation	the Holy Spirit
magi	visitors	shepherds
star	sign(s) of birth	swaddling clothes, manger
house	place of visit	outside the inn
King Herod	ruler(s)	Caesar Augustus, Quirinius
all of Jerusalem	Who else knows?	very few
Bethlehem	starting point	Nazareth
Egypt	journey	Bethlehem, Jerusalem
Nazareth	return	Nazareth
massacre of the infants	reason for travel	census
ruling class	socioeconomic status	lower class
high profile, royal, political birth	general impression	low-profile, humble, unassuming birth
Jewish	primary audience	Jewish

<sup>29</sup> Steven L. Bridge, *Getting the Gospels: Understanding the New Testament Accounts of Jesus' Life* (Peabody, MA: Hendrickson, 2004), 30.

D. The Son of Man is prepared for His mission through His temptation (4:1–13).

Jesus' Temptations in Matthew and Luke	
Matthew	Luke
Command stones to become bread to satisfy hunger (4:3–4)	Command stones to become bread to satisfy hunger (4:3–4)
Jesus' response: Deut 8:5	
Throw Himself off of the Pinnacle of the temple to test divine protection (4:5–7)	Worship of Satan to obtain the kingdoms of the world (4:5–8)
Jesus' response: Deut 6:16	Jesus' response: Deut 6:13
Worship of Satan to obtain the kingdoms of the world (4:8–10)	Throw Himself off of the pinnacle of the temple to test divine protection (4:9–12)
Jesus' response: Deut 6:13	Jesus' response: Deut 6:16

**IV. The Son of Man ministers in Galilee (4:14–9:50).**

A. The Son of Man begins His ministry (4:14–44).

1. Jesus returns to Galilee empowered by the Spirit and begins his ministry (4:14–15).
2. Jesus preaches in Nazareth (4:16–30).
3. Jesus teaches and ministers in Capernaum (4:31–44).

B. The Son of Man begins ministering with His disciples (5:1–6:16).

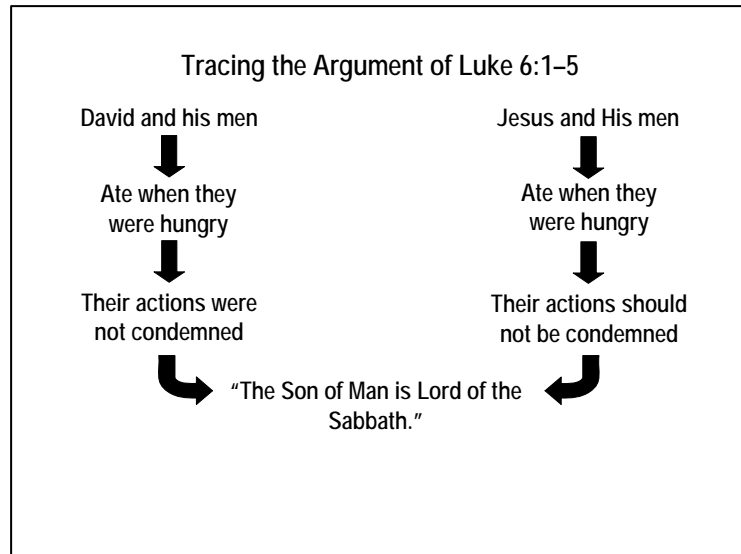
1. Jesus calls His first disciples (5:1–11).
2. Jesus heals a leper (5:12–16).

**Possible Explanations of Luke 5:14:**<sup>30</sup>

- Jesus wants the leper to be silent until he is officially declared to be clean
- Jesus wishes to prevent the leper from becoming proud
- Jesus wishes to prevent the priests from hearing about the healing early and thus stopping the leper's return to society
- Jesus wishes to prevent excessive popular excitement as a result of his healing ministry
- It shows Jesus' humility
- Jesus wants to avoid having to offer himself to be ritually cleansed for touching a leper.

<sup>30</sup> Bock, *Luke Volume 1: 1:1–9:50*, 475.

3. Jesus faces confrontations with the religious leaders (5:17–6:16).
  - a. The healing and forgiving of a paralytic is challenged by the scribes and Pharisees (5:17–26).
  - b. The calling of Levi, a tax collector, and outreach to other “sinners” is questioned by the Pharisees and scribes (5:27–32).
  - c. Jesus is questioned about the disciples not fasting (5:33–39).
  - d. Jesus is confronted by the Pharisees concerning His authority over the Sabbath (6:1–11).
    - 1) Jesus and plucking grain on the Sabbath (6:1–5).



- 2) Jesus and healing on the Sabbath (6:6–11).

4. Jesus selects the Twelve (6:12–16).

Listings of the Twelve Apostles			
Matt 10:2–4	Mark 3:16–19	Luke 6:14–16	Acts 1:13
Simon (Peter)	Simon (Peter)	Simon (Peter)	Peter
Andrew	James	Andrew	John
James	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew

Matthew	Thomas	Thomas	Matthew
James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas son of James	Judas son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	Judas Iscariot

- C. Jesus preaches the Sermon on the Plain (6:17–49).
1. The multitude gather around Jesus to hear Him and be healed (6:17–19).
  2. Jesus issues a prophetic call of blessings and woes (6:20–26).<sup>31</sup>
  3. Jesus issues a parenetic call to love and mercy (6:27–38).
  4. Jesus issues a parabolic call to righteousness, fruit, and obedience (6:39–49).
    - a. Jesus issues a call to righteousness (6:39–42).
    - b. Jesus issues a call for good fruit (6:43–45).
    - c. Jesus issues a call to obedience (6:46–49).
- D. The Son of Man’s identity is reflected in the faith responses of others (7:1–8:3).
1. Jesus’ identity is reflected in a centurion’s faith (7:1–10).
  2. Jesus’ identity is reflected in the response to the raising of a widow’s son in Nain (7:11–17).
  3. Jesus’ identity is reflected in John the Baptist’s questions (7:18–35).
    - a. John questions Jesus’ identity (7:18–20).
    - b. Jesus responds to John’s question (7:21–23).

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<sup>31</sup> I am indebted to this and the following three points to *Ibid.*, 557-60.

- c. Jesus affirms John and criticizes the fickleness of the multitudes concerning His identity (7:24–35).

Three Views of Luke 7:31–35 <sup>32</sup>
1. Two groups of children: The group that responded positively to Jesus and Jesus complains against another group of children who have not responded positively.
2. One group of children: No matter what tune is played (Jesus enjoyment of life or John's ascetic lifestyle), some in the group will not play the game.
3. One group of children: The seated children, who are complaining about Jesus and John not playing "by the rules." The point is that the childish leaders taunt and complain about Jesus and John, because they do not do what the leaders want when they want.

4. Jesus' identity is reflected in the anointing by a sinful woman (7:36–50).
- a. A sinful woman anoints Jesus (7:36–38).
  - b. Jesus responds to criticisms by telling a parable of two debtors (7:39–47).
  - c. Jesus forgives the woman's sins (7:48–50).
5. Jesus' identity is reflected in the support he received from certain women (8:1–3).

- E. The Son of Man teaches about the nature and authority of the kingdom (8:4–9:17).

1. Jesus teaches about the responses to His kingdom message (8:4–21).
  - a. Jesus teaches the parable of the sower to show that there will be different responses (8:4–15).
  - b. Jesus teaches the parable of lamp to show that His hearers need to respond appropriately (8:16–18).
  - c. Jesus teaches that His true family respond obediently to His

<sup>32</sup> Darrell L. Bock, *Luke, Volume 1: 1:1-9:50*, vol. 3A, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva (Grand Rapids: Baker, 1994), 681.

message (8:19–21).

2. Jesus teaches about the authority of His kingdom (8:22–9:17).
  - a. The stilling of the storm reveals Jesus' authority over nature (8:22–25).
  - b. The exorcism of the Gerasene demoniac reveals Jesus' authority over the demonic (8:26–39).
  - c. The healing of the woman and Jairus' daughter reveals Jesus' authority over death and disease (8:40–56).
  - d. The sending of the Twelve reveals Jesus' authority over His disciples (9:1–6).
  - e. The response of Herod reveals that Jesus' authority was being noticed (9:7–9).
  - f. The feeding of the five thousand shows Jesus authority over the material realm in multiplying the loaves and fishes (9:10–17).
  
- E. The Son of Man reveals His full identity and mission (9:18–50).
  1. Peter's confession that Jesus is the Christ of God affirms the Son of Man's full identity (9:18–20).
  2. Jesus reveals that His mission entails suffering, death, and resurrection (9:21–22).
  3. Jesus teaches his disciples that those who desire to follow Him must also be prepared to suffer (9:23–27).
  4. The Son of Man reveals His identity through His Transfiguration (9:28–36).
  5. The Son of Man exorcises a demon–possessed boy (9:37–43a).
  6. Jesus teaches again that he must suffer but His disciples fail to understand (9:43b–45).
  7. Jesus teaches about true greatness (9:46–50).



**V. The Son of Man teaches and ministers as he travels to Jerusalem to fulfill His mission (9:51–19:27).**

- A. The Son of Man instructs His disciples in the light of His Mission (9:51–11:13).
1. Jesus sets His face to go to Jerusalem (9:51).
  2. Jesus is rejected by the Samaritans (9:52–56).
  3. Jesus teaches about the cost of discipleship (9:57–62).
  4. Jesus appoints and sends out seventy-two disciples (10:1–24).
    - a. Jesus instructs the seventy-two before sending them out (10:1–16).
    - b. The disciples and Jesus rejoice upon returning from their successful ministry (10:17–24).
  5. Jesus teaches the Parable of the Good Samaritan (10:25–37).
  6. Jesus teaches Martha (10:38–42).
  7. Jesus' teaching about prayer (11:1–13).
    - a. Jesus teaches the Lord's Prayer (11:1–4).
    - b. Jesus teaches about persistence in prayer (11:5–13).
- B. The Son of Man experiences conflicts with the religious leaders (11:14–54).
1. Jesus responds to accusations that His power comes from Beelzebul (11:14–26).
  2. Jesus teaches in response to the opposition of the Pharisees (11:27–36).
    - a. Jesus teaches that blessing comes from obedience (11:27–28).
    - b. Jesus states that the wicked will receive no sign except for the sign of Jonah (11:29–32).
    - c. Jesus teaches the parable of the lighted lamp (11:33–36).
  3. Jesus declares six woes against the Pharisees and scribes (11:37–52).
  4. The Pharisees and scribes plot against Jesus (11:53–54).

- C. The Son of Man teaches about trusting God (12:1–48).
1. Jesus warns His disciples about hypocrisy and fearing men (12:1–12).
  2. Jesus warns about trusting in material possessions (12:13–21).
  3. Jesus admonishes His disciples not to be anxious about their needs (12:22–34).
  4. Jesus admonishes His disciples to be vigilant and watchful (12:35–48).
- D. The Son of Man teaches to discern the times (12:49–13:30).
1. Discerning the times means recognizing that His mission will not bring peace but division (12:49–53).
  2. To discern the times you must pay attention to the times (12:54–56).
  3. Discerning the times means that you keep short accounts (12:57–59).
  4. One who discerns the times repents to avoid judgment (13:1–9).
  5. Jesus' healing of a crippled woman provides the opportunity for his hearers to discern the times (13:10–17).
  6. Discerning the times involves recognizing the kingdom (13:18–21).
    - a. Jesus tells the parable of the mustard seed (13:18–19).
    - b. Jesus tells the parable of the leaven (13:20–21).
  7. Discerning the times involves recognizing the way of salvation is narrow (13:22–30).
- E. The Son of Man uses His conflict with religious leaders to teach (13:31–15:32).
1. Jesus is warned about threats by Herod and laments over the unbelief of Jerusalem (13:31–35).
  2. Jesus uses a healing at a Pharisees' house to teach about compassion and humility (14:1–14).
  3. Jesus teaches the Parable of the Great Banquet (14:15–24).

4. Jesus teaches about conflict and the cost of discipleship (14:25–35).
  5. Jesus teaches in parables in response to criticism regarding his reaching out to sinners (15:1–32).
    - a. Jesus tells the parable of the lost sheep (15:1–7).
    - b. Jesus tells the parable of the lost coin (15:8–10).
    - c. Jesus tells the parable of the lost son (15:11–32).
- F. The Son of Man teaches about the proper behavior of a disciple (16:1–18:8).
1. Jesus teaches about the proper approach to material possessions (16:1–31).
    - a. Jesus tells the parable of the unjust steward (16:1–13).
    - b. Jesus rebukes the Pharisees for scoffing at His teaching (16:14–17).
    - c. Jesus teaches about divorce (16:18).
    - d. Jesus tells the parable of the rich man and Lazarus (16:19–31).
  2. Jesus teaches about responsible relationships (17:1–19).
    - a. Disciples are not to be stumbling blocks (17:1–2).
    - b. Disciples are to forgive one another (17:3–4).
    - c. Disciples are to exercise their faith (17:5–6).
    - d. Disciples are to serve in humility (17:7–10).
    - e. Disciples ought to practice gratitude as is evidenced in Jesus’ ministry to the ten lepers (17:11–19).
  3. Jesus teaches about coming of the kingdom (17:20–18:8).
    - a. The kingdom is present (17:20–21).
    - b. The kingdom is future (17:22–37).
    - c. The waiting for the kingdom should be accompanied by persistent and expectant prayer (18:1–8).

- G. Jesus teaches the dangers of self-righteousness and the need for simple faith (18:9–19:27).
1. Jesus tells the parable of the Pharisee and tax-collector (18:9–14).
  2. Jesus teaches that the kingdom of God belongs to those who have childlike faith (18:15–17).
  3. A rich ruler is an example of a person who will not enter the kingdom of God because their self-righteousness keeps them from simple faith (18:18–30).
  4. Jesus reiterates His purpose for going to Jerusalem is to suffer, die and be resurrected but the disciples do not understand (18:31–34).
  5. Jesus heals a blind man at Jericho (18:35–43).
  6. Jesus reaches out to Zaccheus who then is saved (19:1–9).
  7. Jesus proclaims the purpose of His mission is to seek and save the lost (19:10).
  8. Jesus tells the Parable of the Ten Minas (19:11–27).

**VI. The Son of Man arrives in Jerusalem and continues His ministry (19:28–21:38)**

- A. The Son of Man makes His Triumphal Entry into Jerusalem (19:28–44).
1. Preparations are made for Jesus' triumphal entry (19:28–35).
  2. Jesus receives a Messianic reception (19:36–40).
  3. Jesus laments over Jerusalem (19:41–44).
- B. The Son of Man cleanses the temple in Jerusalem (19:45–46).
- C. The Son of Man encounters opposition from the religious leaders (19:47–21:4).
1. The religious leaders plot to kill Jesus (19:47–48).
  2. The religious leaders question Jesus' authority (20:1–8).

3. Jesus responds to the opposition by telling the parable of the wicked tenants (20:9–19).
  4. The religious leaders seek to trap Jesus by asking Him about the appropriateness of paying taxes to Caesar (20:20–26).
  5. The Sadducees question Jesus regarding the resurrection (20:27–40).
  6. Jesus turns the tables on the religious leaders by asking them how the Messiah can be both God’s Son and a Davidic descendant (20:41–44).
  7. Jesus warns the crowds of the hypocrisy of the religious leaders and contrasts them to a poor but devout widow (20:45–21:4).
    - a. Jesus condemns the hypocrisy of the scribes (20:45–47).
    - b. Jesus commends a widow for her generosity (21:1–4).
- D. The Son of Man prophesies Jerusalem’s destruction and the return of the Son of Man: the Olivet Discourse (21:5–38).
1. The background for the prophecy is the destruction of the temple (21:5–6).
  2. The content of the prophecy includes signs of the end of the age, coming persecution, the destruction of Jerusalem, the coming of the Son of Man, and an exhortation to be alert concerning the end of the age (21:7–36).
    - a. Jesus prophesies signs of the end of the age (21:7–11).
    - b. Jesus prophesies a coming persecution (21:12–19).
    - c. Jesus prophesies the destruction of Jerusalem (21:20–24).
    - d. Jesus prophesies the coming of the Son of Man (21:25–28).
    - e. Jesus exhorts his audience to be alert concerning the end of the age (21:29–36).
      - 1) Jesus tells the parable of the fig tree (21:29–33).
      - 2) Jesus exhorts His disciples to watch and pray (21:34–36).
  3. Jesus ministered in Jerusalem by day and left the city at night and the people came to listen to Him (21:37–38).

## VII. The Son of Man fulfills His mission through His death and resurrection (22:1–24:53).

- A. The Son of Man is prepared for His death (22:1–53).
1. Jesus' death is prepared by Judas' agreement to betray Him (22:1–6).
  2. Jesus prepares for His death by eating a last Passover with His disciples (22:7–38).
    - a. Preparations are made for the Last Supper (22:7–13).
    - b. Jesus eats the Last Supper (22:14–20).

Was the Lord's Supper a Passover Meal?		
<b>The Problem:</b> <ul style="list-style-type: none"> <li>• The Synoptic Gospels seem to suggest that the Lord's Supper was a Passover Meal (Mark 14:12–16; Matt 26:17–19; Luke 22:7–15)</li> <li>• John states that Jesus was arrested and crucified before the Passover (John 13:1; 18:28; 19:14, 31)</li> </ul>		
Proposed Solutions	Strengths	Weaknesses
Different traditions, one right and one wrong	No need to seek to explain the differences	Undermines inerrancy and fails to explain how such an important tradition got confused
Different theological or literary purposes	Accounts for the differences without resorting to complicated reconstructions	The theological and/or literary explanations are unpersuasive
The Last Supper was not a Passover Meal	Allows both John and the Synoptics to be right based on internal evidence	The view is somewhat speculative
Different calendars or reckoning of days	Allows both John and the Synoptics to be right based on internal evidence and some external evidence	The view is somewhat speculative

- c. Jesus predicts Judas' betrayal (22:21–23).
  - d. Jesus teaches about true greatness in the Kingdom (22:24–30).
  - e. Jesus predicts Peter's Denials (22:31–34).
  - f. Jesus teaches about the ministry of the disciples after His death (22:35–38).
3. Jesus prepares for His death by praying on the Mount of Olives: Gethsemane (22:39–46).

**Lessons from Gethsemane:**

- The burden that Jesus was being asked to carry was real and significant
- Prayer is not a luxury but a necessity
- Submission is the proper response to the divine will

- B. The Son of Man is arrested, tried, and sentenced to death (22:47–23:25).
1. Jesus is arrested (22:47–53).
  2. Peter denies Jesus (22:54–62).

**Jesus' Trials:**

- 1st Jewish Trial: Jesus is taken to the house of Annas, the former high priest and is questioned there (John 18:13–24)
- 2nd Jewish Trial: Jesus is tried before Caiaphas, the current high priest (Matt 26:57; Mark 14:53–65)
- 3rd Jewish Trial: Jesus is tried before the Sanhedrin (Matt 27:1; Mark 15:1a; Luke 22:66–71)
- 1st Roman Trial: Jesus is tried before Pilate procurator of Judea (A.D. 26–36) (Matt 27:2, 11–14; Mark 15:1b–5; Luke 23:1–5; John 18:28–38)
- 2nd Roman Trial: Jesus is tried before Herod Antipas (Luke 23:6–12)
- 3rd Roman Trial: Jesus is tried before Pilate again and handed over to be scourged and crucified (Matt 27:15–26; Mark 15:6–15; Luke 23:13–25; John 18:39–19:16)

3. Jesus is mocked by soldiers (22:63–65).
  4. Jesus is tried before the Sanhedrin (22:66–71).
  5. Jesus is tried before Pilate (23:1–5).
  6. Jesus is tried before Herod (23:6–11a).
  7. Jesus is tried again before Pilate (23:11b–24).
  8. Jesus is delivered over to be crucified (23:25).
- C. The Son of Man is crucified (23:26–49).

1. Jesus is led to the place of crucifixion (23:26–31).
  2. Jesus is crucified (23:32–43).
  3. Jesus dies (23:44–49).
- D. The Son of Man is buried (23:50–56).
- E. The Son of Man is resurrected (24:1–49).
1. Jesus' tomb is discovered to be empty (24:1–12).
  2. Jesus appears to two disciples on the road to Emmaus (24:13–35).
  3. Jesus appears to the disciples in Jerusalem (24:36–43).
  4. Jesus, the Son of Man, gives his followers the Great Commission (24:44–49).
- F. Jesus ascends to heaven and the disciples rejoice and praise God (24:50–53).