


Bi 103 – The Synoptic Gospels

BI 103 – THE SYNOPTIC GOSPELS
LUKE INTRODUCTION

March 10th, 2016 Week 5

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Luke
The Gospel of the Savior for all people
Most thematic

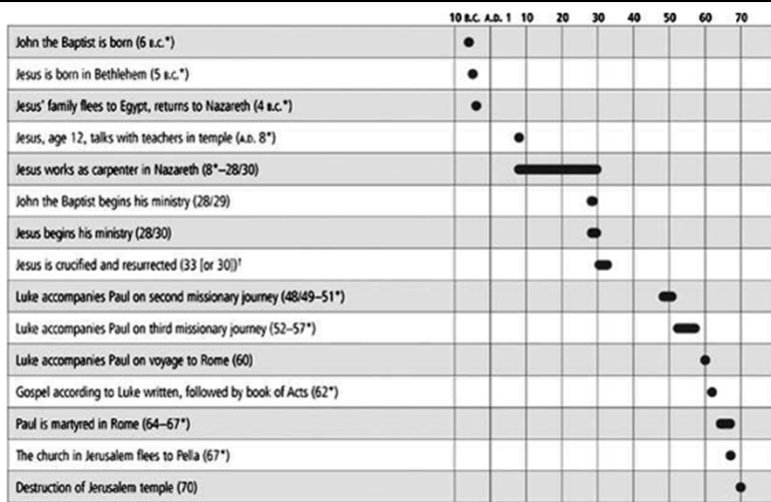
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Luke

Luke 1:3 (ESV)
³it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,



Timeline

* denotes approximate date; † signifies either/or; ‡ see *The Date of Jesus' Crucifixion*, pp. 1809–1810



Orientation:

- **Author:** According to very early tradition, Luke the physician and sometime companion of the apostle Paul (see Col 4:14); Luke is the only Gentile author in the Bible.
- **Recipients(s):** Theophilus, but other than as the recipient of Luke's Gospel and the book of Acts he is unknown. In keeping with such prefaces in Greco-Roman literature, He was probably the patron of Luke-Acts. Thus underwriting its publication; The implied readers are Gentile Christians, whose place in God's story is ensured through the work of Jesus Christ and the Spirit of God.

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Date of writing

- uncertain; Scholars are divided between a date before the death of Paul (ca CE 64) see acts 28:30-31 and one after the fall of Jerusalem (CE 70) because of his usage of Mark.

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Content:

- The Story of Jesus
Which is the story of the salvation of "Israel" which Christ and the Spirit brought about.
- Begins with the announcement of Jesus' birth by the spirit
- Continues through to the ascension of Jesus to heaven.

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Emphasis

- God's Messiah has come to his people, Israel, with the promised inclusion of Gentiles;
- Jesus came to save the lost, including every kind of marginalized person whom traditional religion would put outside the boundaries;
- Jesus' ministry is carried out under the power of the Holy Spirit;
- The Necessity of Jesus' death and resurrection (which fulfilled Old Testament promises) for the forgiveness of sins.

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While reading Luke consider:

Lukes primary concern is with the story of salvation:

1. God's salvation for "Israel"
2. God's promised inclusion of the Gentiles.

Salvation for Luke means God's acceptance and forgiveness of sinners which is expressed as "good news to the poor" (4:18; 7:22 cf 1:51-53) the lost, all those who have been marginalized by society at large and especially by the religious power brokers.

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These are the "lost"

- The wealthy tax collectors (19:1-9)
- The economically poor,
- The crippled and lame
- The Blind (14:13)
- A Samaritan (17:11-19)
- Women (7:36-50, 8:2-3, 19:37-42)

In 1st Luke, the universalizing of salvation is Vertical covering every strata of society in Israel. In 2nd Luke (Acts) we read of the horizontal, focusing on the Gentiles and the march of the gospel message from Jerusalem to Rome

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In Luke's Gospel Jesus comes as Israel's kingly Messiah

First announced to Mary (1:32-33) in the full language of the Davidic covenant (2 Sam 7:14-16)

And as the one who has come to help God's servant Israel remembering to be merciful to Abraham and his descendants forever, just as he Promised.

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The Temple plays a significant role . . .

- Jesus is first presented and recognized in the temple (Lk 2:21-28)
- The only childhood mention of Jesus is of him at the temple in the courts having discussions with the teachers. This foreshadows his later return to the temple to teach (Lk 20:1-21:38) after he had cleansed it (19:45-48)
- The First outpouring of the Holy Spirit and the first proclamation of the gospel occurred at the temple, but the God who has thus returned to his earthly temple also announced its coming destruction (Lk 21:20-24)

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- In this new era of salvation, God no longer dwells in a temple made by hands.

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This child is destined to cause the falling and the rising of many

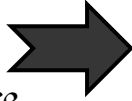
- This programmatic narrative begins in Lk 4:16–30 and continues through out the Gospels
- Many of the religious and their leaders reject Jesus, fulfilling Simeon's earlier prophecy in the temple (Lk 2:34)
- This continues throughout the Gospel, climaxing at the end with the ultimate rejection of Jesus by the Jewish leaders in Jerusalem

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Luke's emphasis on prayer

- Watch for the emphasis throughout the Gospel on prayer and joy.
- Jesus himself prays at every major point in the story and Luke includes more teaching on prayer than all the other Gospels. 
- Salvation as “good news for the poor” causes people regularly to glorify God with great joy.

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An Outline of Luke

- I. The Story Begins (1:1-4:13)
 - A. The Prologue (1:1-4)
 - B. The Announcement and Birth of Jesus (1:5-2:52)
 - C. Jesus' Preparation for Ministry (3:1-4:13)
- II. The Ministry of Jesus in Galilee (4:14-9:50)
 - A. Good News for Nazareth and Capernaum (4:14-44)
 - B. Mission and Controversy (5:1-6:11)
 - C. Jesus Instructs His disciples and others (6:12-49)
 - D. Good News to the Poor (7:1-50)
 - E. Authentic Hearing, Fear, and Faith (8:1-56)
 - F. The Identity of Jesus and Authentic Discipleship (9:1-50)

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III. On the Way to Jerusalem (9:51-19:27)

- A. Discipleship: Hearing and Doing the Word (9:51-11:13)
- B. Opposition to Jesus (11:14-54)
- C. Discipleship and Preparedness (12:1-13:9)
- D. Jesus in Opposition to Pharisaism (13:10-17:10)
- E. Responding to the Presence of the Kingdom (17:11-19:27)

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IV. The events of the End (and new beginning) in Jerusalem (19:28-24:53)

- A. Triumphal Entry into Jerusalem (19:28-19:40)
- B. Jesus weeps over Jerusalem (19:41-19:44)
- C. Jesus teaches in the Temple (19:45-21:38)
- D. The Trial and Death of Jesus (22:1-23:56)
- E. The Vindication and Exaltation of Jesus (24:1-53)

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