

A SURVEY OF THE

BIBLE

Context • Content • Conviction





CHRIS AND WHITNEY MOORE
WILL (16), ANNABELLE (15), NATHAN (11), AND BROOKLYN (8)

The

12 MESSAGES

Gospel:

Luke's Perspective

God's Promised Program, Revealed for All Nations

SEPTEMBER 8, 2013

36 MESSAGES

**WELCOME
TO THE**

JOURNEY

A STUDY IN THE GOSPEL OF LUKE

22 MESSAGES

A Savior for All

Luke 19:44-24:53

70 TOTAL MESSAGES



DOWNLINE PREVIEW NIGHT

6:30 PM

THURSDAY, FEBRUARY 29TH

Romans with Tim Lundy

RSVP to reserve your seat

Fellowship Bible Church
Conway • 1051 Hogan Ln



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LUKE RESOURCES

INTERPRETING LUKE (Darrell Bock)

Structure

The third Gospel is the longest of the four Gospels. It has a mix of teaching, miracle, and parable. Luke gives us more parables than any other Gospel. Fully half of the material in Luke is unique to his Gospel. Where Matthew presents teaching in discourse blocks, Luke scatters teaching throughout his Gospel, usually in smaller units. Many key discourses in Luke happen in meal scenes (7:36-50; 11:37-52; 14:1-24; 22:1-38; 24:36-49), which recall Greek symposia where a respected teacher presents wisdom. A working outline of Luke shows his concern for geography in the progression of the Jesus account:

- I. Introduction of John the Baptist and Jesus (1:1-2:52) .A
 - A. Preface: Luke builds on precedent (1:1-4)
 - B. Infancy narrative: Forerunner and fulfillment (1:5-2:40)
 - C. Jesus's revelation of his self-understanding (2:41-52)
- II. Preparation for ministry: Jesus anointed as messianic son-servant (3:1-4:13)
 - A. John the Baptist: One who goes before (3:1-20)
 - B. Jesus: One who comes after (3:21-4:13)
- III. Galilean ministry: The revelation and teaching of Jesus (4:14-9:50)
 - A. Overview of Jesus's ministry (4:14-44)
 - B. Gathering of disciples (5:1-6:16)
 - C. Jesus's call to love (6:17-49)
 - D. Calls to faith and christological questions (7:1-8:3)
 - E. Faith and christological revelation (8:49-17:34)
 - F. Christological confession and instruction (18:35-27:64)
- IV. Jerusalem journey: Jewish rejection of the new covenant and true discipleship with God (9:51-19:44)
 - A. Blessing of decision: Allegiance and commitment (9:51-10:24)
 - B. Discipleship: Faith, righteousness, and the Father (10:25-11:13)
 - C. Confession, correction, and calls to trust (11:14-54)
 - D. Discipleship: Trusting (12:1-48)
 - E. Living in the time: Israel rejects, blessing still (13:1-17:34)
 - F. Discipleship: In the face of rejection (18:1-53)
 - G. Pursuit of sinners: Heavenly example (19:1-32)
 - H. Generosity: Handling money and possessions (19:33-44)
- V. Jerusalem: The innocent slain and raised in preparation for disciple empowerment (19:45-24:53)
 - A. Controversy in Jerusalem (19:45-21:4)
 - B. Jerusalem's destruction and the end (21:5-38)
 - C. Betrayal and farewell (22:1-38)
 - D. Trials and death of Jesus (22:39-23:56)
 - E. Resurrection and ascension of Jesus (24:1-53)

Luke's Gospel proceeds from Galilee to Jerusalem. This fits the geographic progression of Luke-Acts as the story goes from Jerusalem to Galilee and then on a journey back to Jerusalem in the Gospel, then to Samaria and the ends of the earth, pictured by Rome as its center, in the book of Acts. In Luke's two volumes the center of activity for the gospel message of God moves out from Jerusalem to the center of the larger world in Rome.

The first half of the Gospel is structured much like Mark. The distinctive section of this Gospel is the journey of divine destiny that Jesus takes as he draws near to Jerusalem to face his approaching death in Luke 9-19. This key section juxtaposes two central themes: the rejection of Jesus by the leadership and the preparation of disciples for ministry without Jesus. The section shows that Jesus's teaching was aimed for the period after his death. A new era is dawning that needs a new perspective on how to live as God's people. As in Mark and Matthew, the disciples must learn that Jesus suffers as the Messiah, but in Luke the scope of discipleship in relationships and



Luke's Destination, Occasion, and Purpose (Dan Wallace)

Destination

The gospel is addressed to one Theophilus. He is called "most excellent" (κράτιστε), a term usually indicating some sort of government official, or at least high social rank.¹ It is possible to view the name as symbolic ("lover of God," or "loved by God"), as if the real addressee needed to be incognito for some reason. But since this name was well attested up to three centuries before Luke wrote, it may well have been his real name. If Theophilus was a Roman official, then he certainly was a Gentile, and the contents of this Gospel, as well as the Acts, bear eloquent testimony of a Gentile readership.² As we shall see in our discussion of the book of Acts, Theophilus was not only a Roman official (in all likelihood), but also was in Rome.

Although Luke-Acts is addressed to Theophilus, something must be said about the probability that Luke intended to have this work published and consequently enjoyed by a wider audience, a reader in scope than one man. His prologue to both the gospel and Acts emulates some of the classic historians' prefaces that it is evident that he wanted the work published to the widest possible audience again, that his intended audience was Roman Gentiles. However, whether he meant to be a man, a lover or unbeliever is more difficult to assess. In fact, whether Theophilus was a believer is not difficult to assess.³ The key issue is the meaning of κρητιστης ("of what you have become a man" or "of what you have become a Christian"; from κρητις, Luke 1:4). The term κρητις is used in Acts 18:25; Gal 3:12; and 1 Cor 10:12. In Acts 18:25, 26, 27, κρητις is used in the key term κρητις κρητις, "most excellent." In fact, there is something of a double entendre here. Theophilus is a high-ranking Roman official who was also a Christian. If his name is symbolic, there is at least certainly the case.⁴ If his name is not symbolic, then he has been "educated" about Christianity. In the key term κρητις κρητις, the purpose(s) of Acts, Luke was preparing a brief for Paul's upcoming court hearing in this city. Luke would certainly want a Roman official who would say that this is the best he could be. κρητις κρητις, the best he could be. Luke would want to set the record straight about the Christian (thus, information) while "Theophilus" suggests that the particular recipient had been more than impressed—he had believed.⁵

Occasion and Purpose

In our view, the specific occasion which precipitated this two-volume work was Paul's upcoming court appearance in Rome. We will deal with that in our introduction to Acts, without any defense of it here.



¹ Cf. its use in Acts 23:26; 24:3; and 26:25 of the Roman governors Felix and Festus.

² In particular, the exoneration at almost every turn of the Romans and the heavy blame on the Jews throughout both works, coupled with a quite universal outlook (culminating in the legitimacy of the Gentile mission of Paul), render this judgment certain.

³ Cf. the helpful discussion in Caird, Luke, 44.

⁴ Although Theophilus could mean "loved by God," since the NT nowhere speaks of God having φιλεω toward unbelievers, to call this man "loved by God" probably implies that he was a believer. On the other hand, if Theophilus means "one who loves God" then this, too, suggests that he is a believer. That Luke plays on names in his second volume (cf. Talbert's work, and classnotes of student in Zane Hodges' "Acts" [Dallas Seminary, 1978]) suggests that the name here is symbolic, too.

⁵ This issue is quite complicated and cannot be divorced from a carefully nuanced view of the multiple purposes of both Luke and Acts. One of the issues which seems to have been neglected is the amount of time Luke spends on Peter in Acts, and then parallels this with events in the life of Paul. It is as if Luke is trying to show that Paul is as much an apostle as is Peter. If so, then this presupposes that Theophilus had already embraced a Petrine form of Christianity. We will discuss this in our look at Acts, but suffice it to say here that Theophilus is in all probability a believer, though he had had doubts about Paul.

WOMEN FOLLOWERS OF JESUS (Bobby Kelly)

The Gospels present women as central figures in the ministry of Jesus. The fact that Jesus included women in such vital and varied roles marked a stark contrast to the status of Jewish, Greek, and to a large extent, Roman women. While one must be careful not to overstate the situation in the first century, it is safe to say that women had limited opportunities outside of domestic roles and had little control over their own lives. When viewed in this context, the revolutionary implications of Jesus's proclamation for women come more fully into view.

Mary, the mother and future follower of Jesus, dominates Luke's account of Jesus's birth. Mary's song (Luke 1:46-55) is the ultimate celebration of the birth of a new era, a revolution that will turn the present structures upside down, or perhaps more appropriately, right-side up (Luke 1:46-55). In this revolution the proud and wealthy are brought low, and the humble and poor are elevated and filled. The song also infers that the humble Mary, who will stand alongside of the king in the temple, the presence of the king (Luke 1:26-35, 39-45, 57-60) and Acts 1:14-15 (Theophilus, Luke 2:36-38) provides confidence that men and women will participate equally in the coming reign.

The Gospels present women as models of discipleship, some of long-standing nature who support the mission financially (Luke 8:1-3) and who often succeed when the male disciples fail miserably. The list of such women would include the Magdalene, Mary the mother of James and Jesus, Salome, Mary the wife of Clopas, Anna, Susanna, Mary and Martha of Bethany, and a number of unnamed women. While the Gospels depict these women as faithful followers of Jesus, nowhere is it more evident than during Passion Week. It is the women who remain with Jesus to the end. The unnamed woman anoints Jesus "beforehand for burial" (Mark 14:3) as one of the few, if not the only one, who seems to understand Jesus's prediction that he will die on the third day arise. Thus she anoints him on Tuesday since Wednesday has gone by Sunday. The Twelve remain completely in the dark. Furthermore, it is the "daughters of Jerusalem" who weep for Jesus as he is led away to crucifixion (Luke 23:27-31). In the synoptics, while it is true that men stand alongside women as witnesses of the crucifixion, the emphasis is clearly on the women who "were watching from a distance" (Mark 15:40; par. Matt. 27:55-56; Luke 23:49). John highlights the women along with the Beloved Disciple standing by the cross (John 19:25-27). Similarly, the women alone observe the place where Jesus was buried (Matt. 27:60-61; Mark 15:47; Luke 23:55-56). While each Gospel highlights the women a bit differently at the empty tomb, it is clear that women are the chief witnesses, the first to be commissioned "go and tell," and in general display faith in strong contrast with the confused disciples (Matt. 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-18).

Modern interpreters should resist the urge to make Jesus a thoroughgoing egalitarian. Jesus made little if any effort to overturn traditional domestic expectations of women in the first century. While women did constitute part of the outer circle of Jesus's followers, he did not include a woman among the Twelve. Jesus does, however, work within the structures of the day in order to elevate the status of women both in the larger society and certainly in the coming rule of God.



INTERPRETING
LUKE

CLASSIC
OCCASION &
PURPOSE OF
LUKE

WOMEN
FOLLOWERS
OF JESUS

LUKE RESOURCES

THE OCCASION AND NARRATIVE PURPOSE OF LUKE¹ (Mark Strauss)

Occasion and Purpose

Who was this Theophilus to whom Luke and Acts are addressed? The name means "one who loves God," and some claim Luke is writing generally to believers. More likely, Theophilus is an individual, probably the patron who sponsored Luke's project. The writing of a book of this length was an expensive endeavor in the ancient world, and it was common to dedicate such a work to an influential patron (see fig. 9.1). The address "most excellent" indicates Theophilus's high social and political status. Luke's claim to be providing "certainty" concerning things you have been taught" may suggest that Theophilus is a new Christian needing instruction or a sincere inquirer. Apart from these observations, his identity remains a mystery.

Though dedicated to Theophilus, the Gospels and Acts are almost certainly intended for a wider audience, perhaps the church in the city with which Luke and Theophilus were associated. Yet the specific province (perhaps Syria) and destination remain mysterious. Some suggestions have been made (Rome, Asia, Antioch, etc.), but little evidence can be cited for any of them.

We are not sure of the general purpose for which Luke wrote. He states that, having investigated everything carefully, he writes to Theophilus "the certainty of the things you have been taught" (Luke 1:4). Luke writes to confirm the gospel; that is, to demonstrate the authenticity of the claim of Christianity. This affirmation certainly relates to accusations made by the church's Jewish opponents. The author takes pains to show that Jesus is the Jewish Messiah, that it was God's will for him to suffer, die, and rise again, that the mission to the Gentiles was ordained and legitimated, and that Paul is not a renegade Jew but a faithful servant of the Lord. There are also indications that Luke seeks to deflect Roman criticism. Both Jesus (in the Gospel) and Paul (in Acts) are repeatedly confirmed as innocent of Roman charges. Christianity is not a dangerous new religion but the fulfillment of Judaism (a legal religion in Roman eyes), the consummation of God's plan of salvation.

The diversity of Luke's work suggests that he is writing for a variety of reasons: to teach believers about the origin of their faith, to defend Christianity against its opponents, and to establish a firm historical foundation for the gospel now advancing around the world.

Apostles in Training

As we have seen, the disciples in Mark appear as failures, and in Matthew as having little faith. Luke provides a more positive slant. We might say they are "apostles in training." The narrator clearly has his eyes on Acts, where the apostles will play a decisive leadership role in the expansion of the church. Six times in the Gospel, the Twelve are already called "apostles" (in Matthew once, in Mark twice).

This is not to say the picture is all rosy. The disciples still have many failings. They argue over who is the greatest (9:46; 22:24), jealousy



¹ This resource has been adapted from the highly recommended *Four Portraits, One Jesus: A Survey of Jesus and the Gospels* (Grand Rapids: Zondervan Academic 2007).

THE RESURRECTION OF JESUS (Darrell Bock)

The Background and Importance of the Resurrection

The resurrection of Jesus represents a variation on the Jewish expectation of a bodily resurrection at the end of history. Jews hoped for a resurrection that was followed by a judgment and the vindication of the righteous (Dan. 12:1-4). The variation that Jesus's resurrection introduced was a resurrection in the midst of time with no judgment attached to it. The resurrection produced Jesus's exaltation by God, something Jesus predicted at his examination by the Jewish leadership when he said that the Son of Man (Jesus) would be seated at God's right hand, despite the crucifixion the leadership was contemplating (Mark 14:53-72). In effect, Jesus was saying that God would show who the chosen one was by vindicating him from death.

This point is precisely why the resurrection is so important to people think the resurrection is important because it points to life after death. The resurrection is the point of its teaching. As Paul says in 1 Corinthians 15:20-28, Jesus is the first born from the dead, a precedent maker in creation. His death and resurrection were significant is what the resurrection says about Jesus. This is why Paul in the same passage goes on to discuss the exalted role Jesus has because of the resurrection. Jesus's position at God's right hand is a result of resurrection frees him to distribute the blessings of the new covenant to his disciples (Acts 2:33).

The Presentation of the Resurrection

Interestingly, nowhere in the New Testament is the resurrection described in detail. The Gospels record the effects of the resurrection: an empty tomb and the appearance of the risen Jesus. No one witnessed the resurrection itself. But what Scripture presents as the resurrection works against this claim. First, women were the first witnesses to the empty tomb and the first announcement of resurrection. Now men would have a legal right to be witnesses in the ancient world. So if you were making up a story to introduce a controversial idea, you would pick non-witnesses to begin your case. That is very unlikely. The women open the story because it happened that the women were the first to hear the announcement. Second, if you were creating the story to give it credibility, would you have your own leaders be so unbelieving upon first hearing the news? When the women report the resurrection to the disciples, the disciples think the women's story is nonsense (Luke 24:11). Only Peter and John go to check to see what took place (Luke 24:12; John 20:3). This unbelief does not put the disciples in a good light in terms of their faith. Yet that is their response. Third, the early church could have made up a simpler story that fit Jewish expectations, if they had created it. They simply could have argued that Jesus would be raised at the end, in line with Jewish expectation, and that he would lead the judgment. But what was expected is not what happened. Something created the third-day precedent of a resurrection within history. Such features in the presentation show that it is very unlikely this account was made up.

Other More Skeptical Tales on Resurrection

Some like to suggest that the resurrection was really only a visionary experience. Usually it is seen to have been grief induced. But this cannot explain the meals Jesus is said to have taken (Luke 24:36-43), nor the group appearances, such as the one to five hundred recorded in 1 Corinthians 15:6. Still others argue that the earliest traditions were empty-tomb traditions, which do not require a resurrected body, and might allow for the removal of the body to create an impression of resurrection. The major problem with this theory, which Matthew 28:13 notes, is the disciples were persecuted for and were willing to die for this belief in resurrection. Those who took the body would have had to be able to do so successfully in the face of the tomb being guarded and then convince others about the resurrection. They would have had to be willing to go to the grave with their secret. This also



"Herodian Dynasty" (Acts 12:1-25)

(The Baker Illustrated Bible Dictionary)

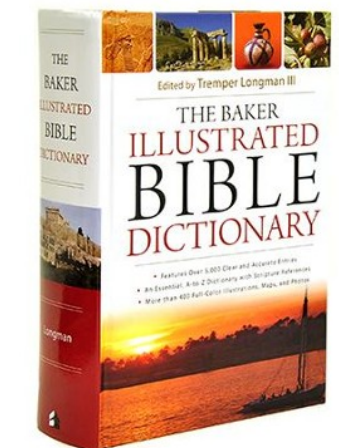
Several kings of the Jews, related by birth, had the name "Herod." The Herods formed a royal dynasty that flourished during the time of Christ and the early church. The founder of the dynasty was Antipater, who was appointed by Caesar in 47 BC as procurator of Judea. The Herods, being partly Edomite (descended from Esau) as well as loyal servants of Rome, were never fully accepted by their Jewish subjects. The family history was characterized by lust, intrigue, and bloodshed. They opposed the Christian faith, sometimes violently, being responsible for the attempted murder of Jesus (Matt. 2:6), the beheading of John the Baptist (Matt. 14:1-12), and the execution of Stephen (Acts 6:7, 8).

(1) **Herod I** (Herod the Great, son of Antipater, known as King Herod) (Matt. 2:1-18; Luke 1:5). He ruled Palestine in the years 37-4 BC with Roman consent. A skilled administrator, he managed to retain the favor of Rome by deftly switching allegiances when necessary. A capable ruler in some respects, he engaged in extensive building works. His finest project was the beautification of the temple, which he hoped would win Jewish favor. The rabbi would later say, "Whoever has not seen the temple which Herod the Great built has not seen anything beautiful."

His rule, however, was marred by paranoia, suspicion, and cruelty. He had some of his wives and children killed for suspected plotting. In Matthew's Gospel, he is vexed by wise men looking for the newborn king of the Jews. He recently, he massacred the male infants of Bethlehem, trying to kill his royal challenger (Matt. 2:1-11). Upon his death, his kingdom was divided among three of his sons, Herod Antipas, Herod Archelaus, and Herod Philip.

(2) **Herod Antipas**, son of Herod the Great, also known simply as Herod or as Herod the tetrarch (Matt. 14:1; Luke 9:19). He was given jurisdiction over Galilee and Perea, which he ruled from 4 BC to AD 39 (Luke 3:1). For this reason, when Pilate heard that Jesus came from Galilee, he sent him to Antipas for questioning (Luke 23:6-12).

He is infamous for his role in the death of John the Baptist, which later haunted him (Matt. 14:1-12; Mark 6:14-29). Jesus referred to him as "that fox," alluding to his predatory destructiveness for having killed John the Baptist, who criticized him for taking his half brother's wife, Herodias, in marriage. He also sought to kill Jesus (Luke 13:31-32). Jesus warned the disciples of the yeast of Herod (Mark 8:15). Yeast was a metaphor sometimes used to describe how evil spreads and corrupts the whole person, perhaps a reference to Herod's lust for Herodias and his murderous opposition to God's Word and Son.



CHRONOLOGY OF THE LIFE OF JESUS

(MATTHEW, MARK, LUKE, JOHN)

BIRTH OF JESUS	WINTER 5/4 BC
JESUS AT THE TEMPLE	8 AD
JESUS' MINISTRY BEGINS	30 AD
TRIUMPHAL ENTRY	MONDAY - MARCH 30, 33
CRUCIFIXION	FRIDAY - APRIL 3, 33
RESURRECTION	SUNDAY, APRIL 5, 33
ASCENSION	MAY 14, 33
DAY OF PENTECOST	MAY 24, 33



LIFE OF CHRIST

PREPARATION

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

BIRTH

BAPTISM

TEMPTATION

TEACHING

MINISTRY

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

OBSCURITY

POPULARITY

OPPOSITION

TRAINING

PASSION

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

TRIAL

CRUCIFIXION

RESURRECTION

ASCENSION



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

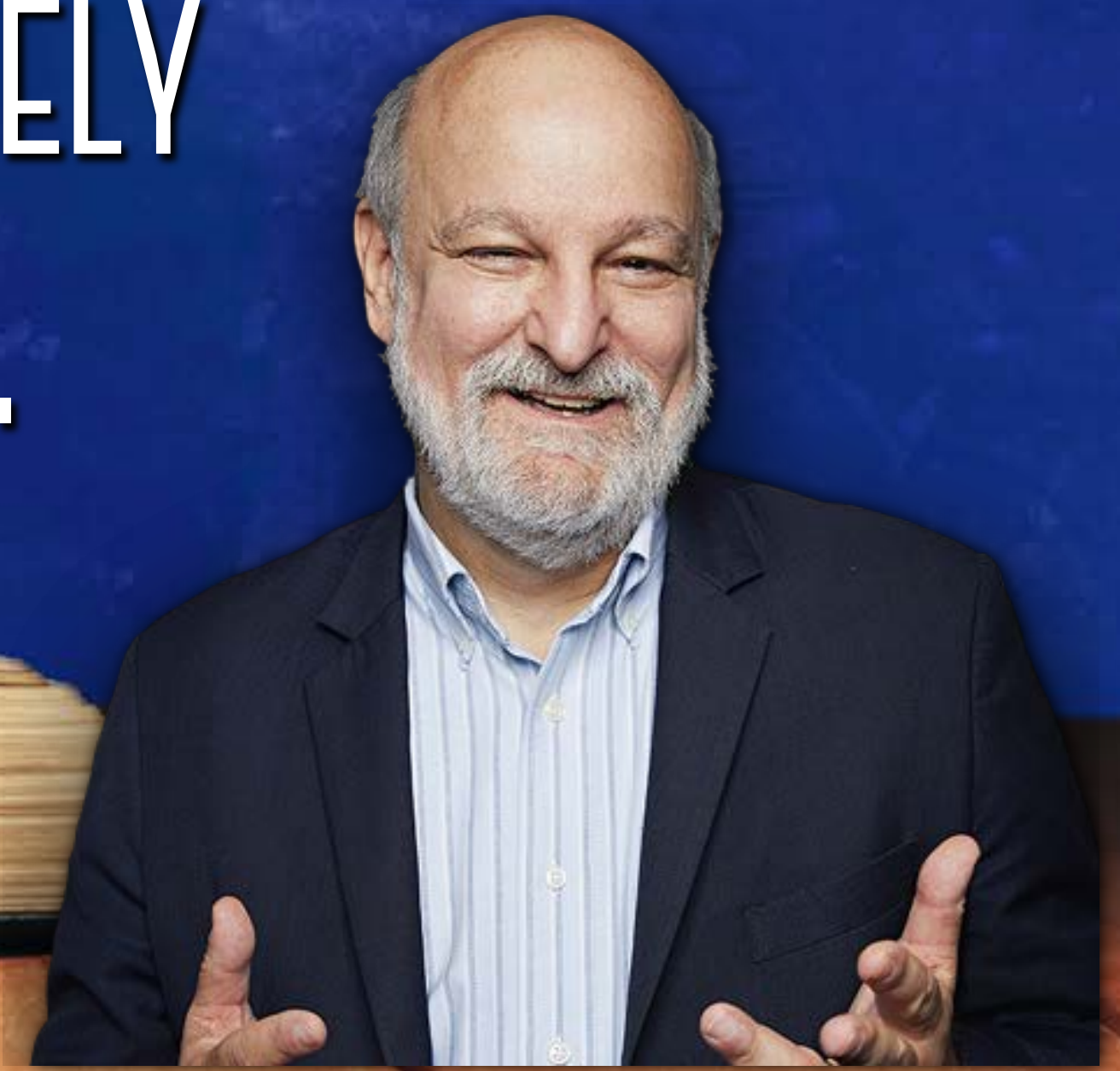
Resurrection

Ascension

TWO KEY THINGS ARE HAPPENING AROUND THE JESUS MOVEMENT AS WE COME INTO THE 60s: (1) INCREASED TENSION FOR JEWISH AND CHRISTIAN COMMUNITIES, AS WELL AS (2) THE AGING OF THE ORIGINAL GENERATION OF JESUS FOLLOWERS. BOTH FACTORS CONTRIBUTE TO THE MOVE TO RECORD, AND NOT MERELY TO PASS ON ORALLY, JESUS' STORY AND TEACHINGS.



DARRELL BOCK



LUKE

JESUS IS THE PERFECT MAN BRINGING SALVATION TO ALL

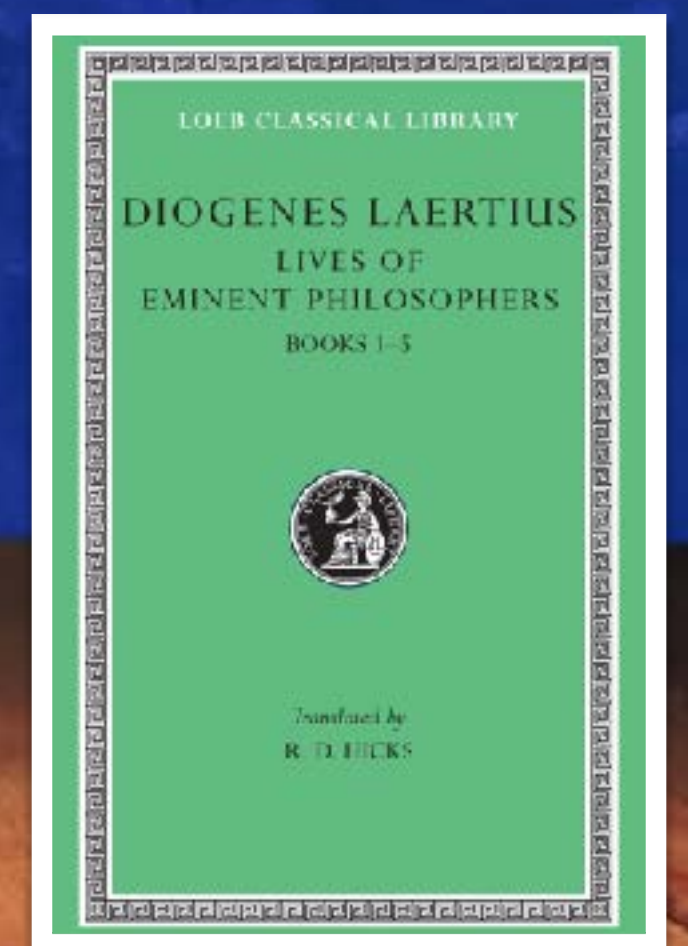
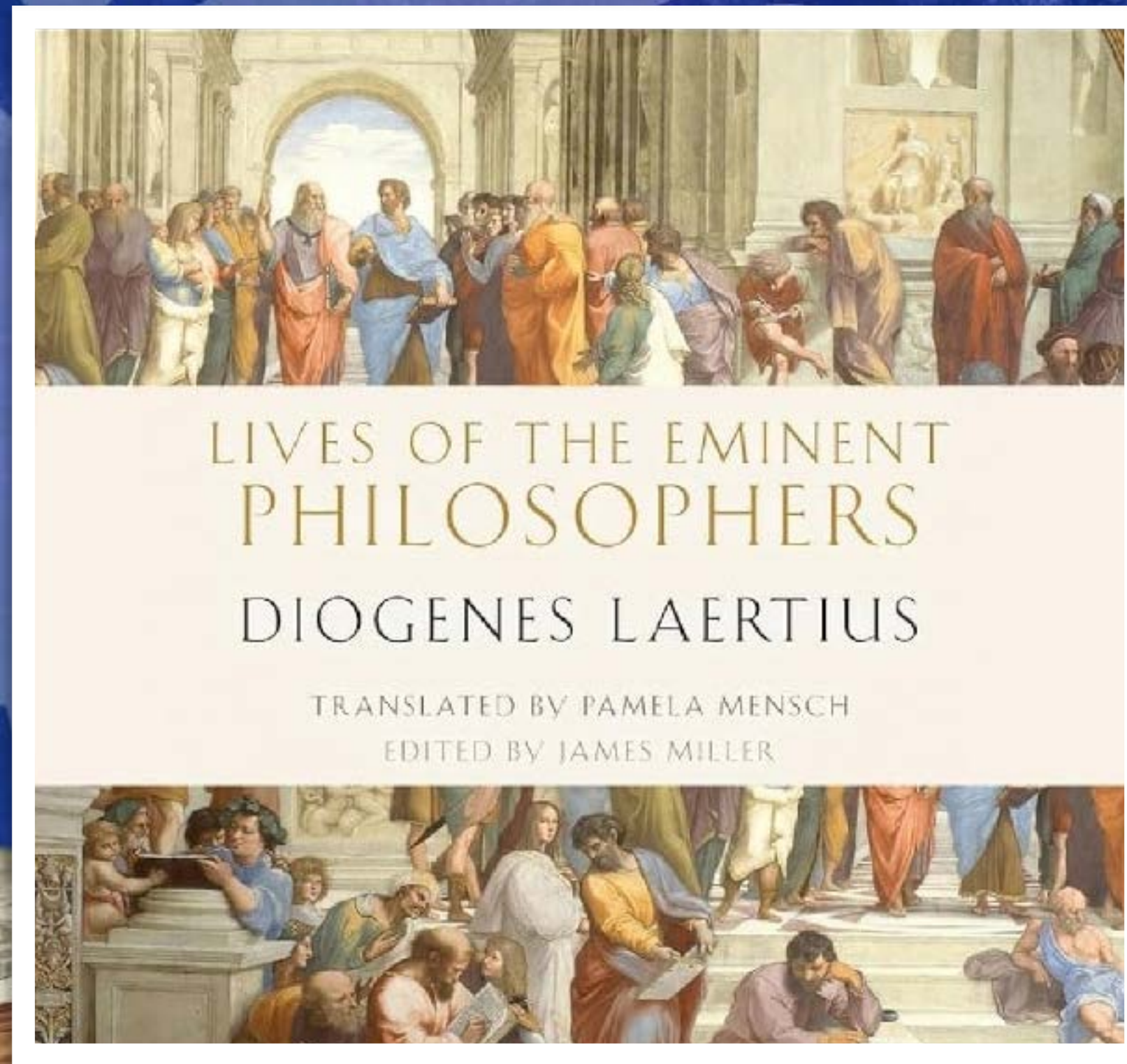


DIOGENES LAERTIUS

LIVES OF THE EMINENT PHILOSOPHERS

6
OUT OF
82

A-B PATTERN
(PHILOSOPHER/FOLLOWERS)



CIRCA 222-235

CHARACTERISTICS OF LUKE'S GOSPEL

- HISTORICAL NOTES AND DATING WITH REFERENCE TO SECULAR AND RELIGIOUS LEADERS.
- THE UNIVERSALITY OF THE GOSPEL MESSAGE: IT IS FOR ALL PEOPLE.
- REFERENCES TO JESUS AS SAVIOR, CHRIST, LORD, AND PROPHET.
- OLD TESTAMENT ALLUSIONS TO ISAIAH AND THE PROMISE OF SALVATION FOR ALL PEOPLE.
- EMPHASIS ON PROMISE AND FULFILLMENT.
- THE PRESENCE, OR "TODAY," OF SALVATION IN THE WORDS AND DEEDS OF JESUS.
- JESUS' SPECIAL CONCERN FOR OUTSIDERS: THE POOR, SINNERS, SAMARITANS (IN ACTS: GENTILES).



MARK STRAUSS

CHARACTERISTICS OF LUKE'S GOSPEL

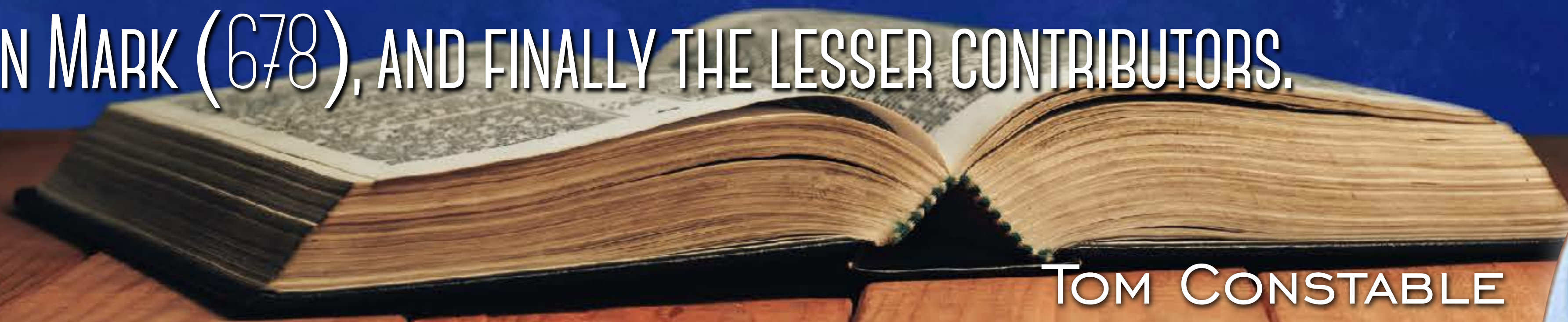
- THE THEME OF REVERSAL OF FORTUNES: THE RICH BECOME POOR AND VICE VERSA.
- SPECIAL EMPHASIS PLACED ON WOMEN AND THEIR NEEDS AND CONCERNS.
- THE COMING OF THE HOLY SPIRIT AS A SIGN OF THE NEW AGE.
- REFERENCES TO JESUS' PRAYER LIFE AND HIS TEACHING ON PRAYER.
- REFERENCES TO PRAISE, JOY, AND CELEBRATION AT THE ARRIVAL OF SALVATION.
- THE IMPORTANCE OF JERUSALEM AND JESUS' EXTENDED JOURNEY THERE.
- EMPHASIS ON THE PRESENT REIGN OF CHRIST FOLLOWING HIS ASCENSION.



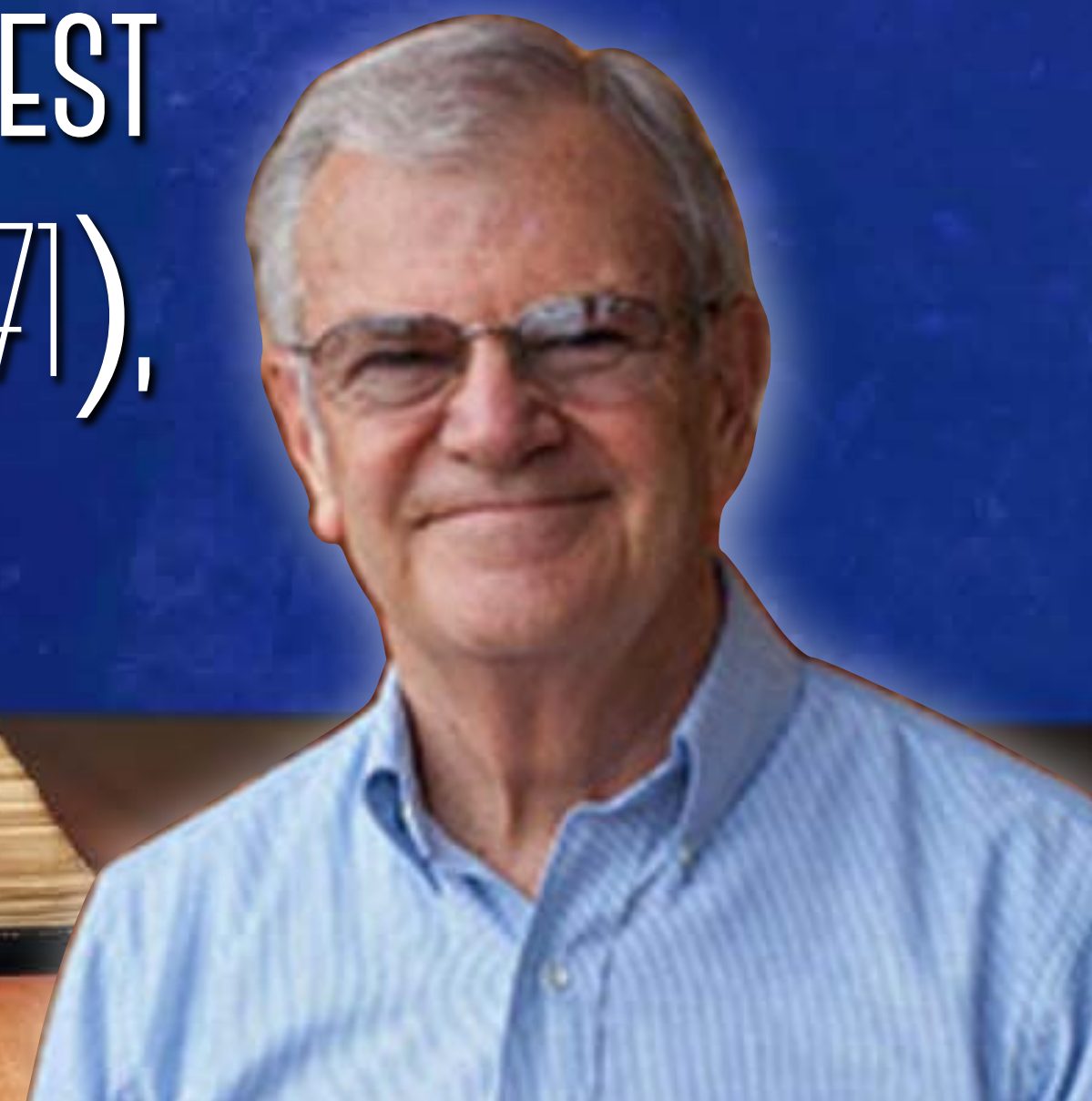
MARK STRAUSS

THE SIGNIFICANCE OF LUKE'S GOSPEL

- LUKE IS THE LONGEST BOOK IN THE NEW TESTAMENT (1,121 VERSES), MATTHEW IS SECOND (1,071 VERSES), AND ACTS IS THIRD (1,007 VERSES). (JOHN HAS 879 VERSES, AND MARK HAS 678 VERSES.) LUKE AND ACTS COMBINED COMPRISE ABOUT 27 PERCENT OF THE GREEK NEW TESTAMENT. FURTHERMORE, LUKE WROTE MORE VERSES IN THE NEW TESTAMENT THAN ANYONE ELSE: 2,128 IN LUKE AND ACTS. PAUL WROTE THE SECOND LARGEST NUMBER OF VERSES (2,032), THEN JOHN (1,416), THEN MATTHEW (1,071), THEN MARK (678), AND FINALLY THE LESSER CONTRIBUTORS.



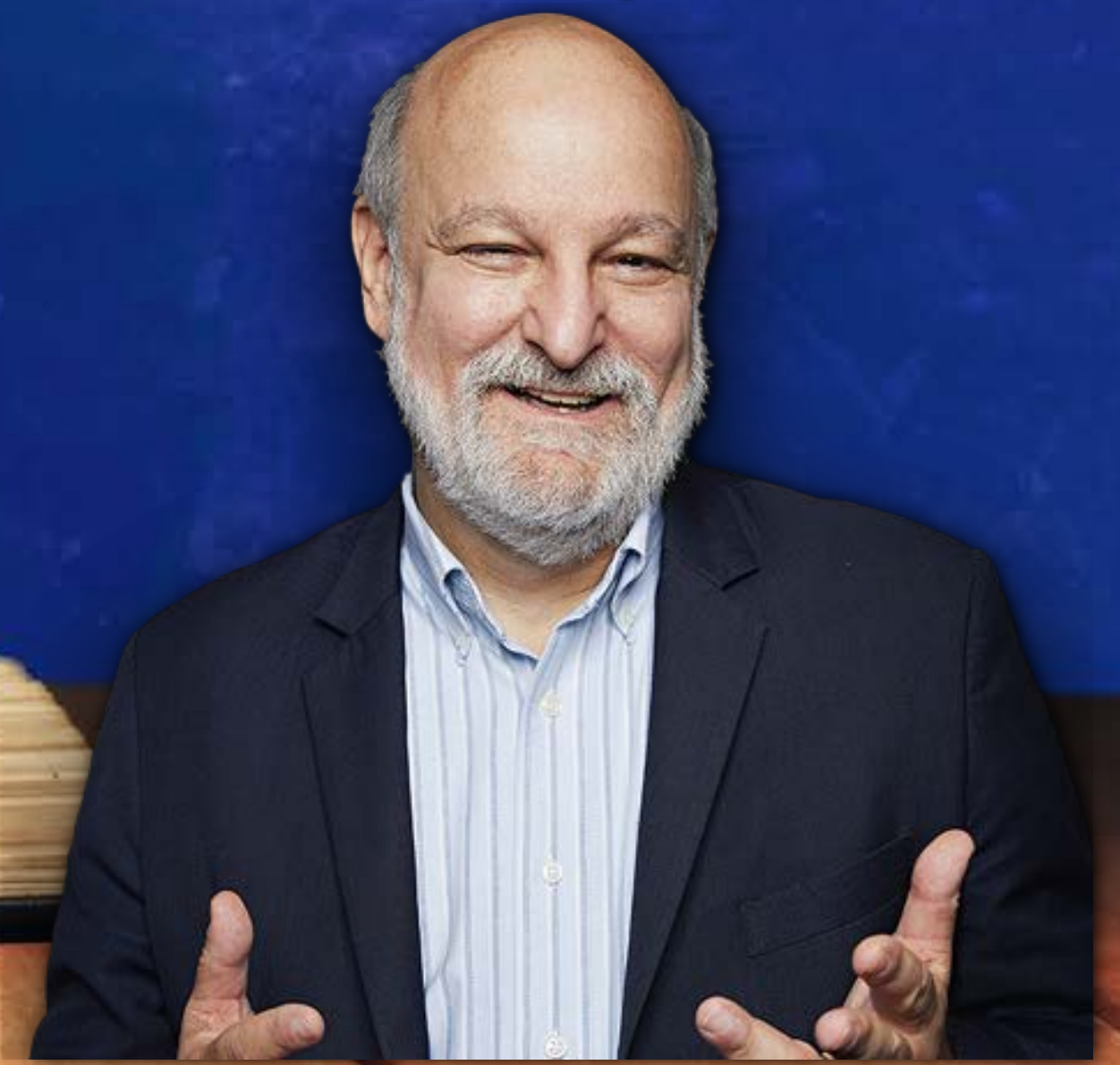
TOM CONSTABLE



THE THIRD GOSPEL IS THE LONGEST OF THE FOUR GOSPELS. IT HAS A MIX OF TEACHING, MIRACLE, AND PARABLE. LUKE GIVES US MORE PARABLES THAN ANY OTHER GOSPEL. FULLY HALF OF THE MATERIAL IN LUKE IS UNIQUE TO HIS GOSPEL. WHERE MATTHEW PRESENTS TEACHING IN DISCOURSE BLOCKS, LUKE SCATTERS TEACHING THROUGHOUT HIS GOSPEL, USUALLY IN SMALLER UNITS. MANY KEY DISCOURSES IN LUKE HAPPEN IN MEAL SCENES (7:36-50; 11:37-52; 14:1-24; 22:1-38; 24:36-49), WHICH RECALL GREEK SYMPOSIA WHERE A RESPECTED TEACHER PRESENTS WISDOM.



DARRELL BOCK



WHO COMPOSED LUKE?

LUKE IS CALLED “THE BELOVED PHYSICIAN” BY PAUL (COL. 4:14) WHICH LIKELY MEANS HE WAS MORE OF A PHARMACIST, HERBALIST OR HOMEOPATH IN HIS DAY. HE WAS NOT AN EYEWITNESS OF THE LIFE OF CHRIST BUT DID “CAREFUL RESEARCH” TO WRITE HIS ACCOUNT IN AN ORDERLY FASHION (1:1-4). HIS LITERARY STYLE SHOWS HIS EDUCATION. HE WAS A COMPANION OF PAUL AS SEEN IN THE “WE” PASSAGES IN ACTS (16:10-17; 20:5-15; 21:1-18; 27:1—28:16)



WHO WAS LUKE'S ORIGINAL AUDIENCE?

LUKE WAS WRITING TO A MAN NAMED THEOPHILUS WHO WAS A REAL PERSON. HE IS CALLED "MOST EXCELLENT" (κράτιστε), A TERM USUALLY INDICATING SOME SORT OF GOVERNMENT OFFICIAL, OR AT LEAST HIGH SOCIAL RANK.

HIS NAME IS GREEK AND MEANS "LOVER OF GOD."

IT SEEMS THAT HE MAY HAVE BEEN A PATRON FOR LUKE PROVIDING FINANCIAL SUPPORT FOR HIS RESEARCH AND WRITING.



WHO WAS LUKE'S ORIGINAL AUDIENCE?

WE DO NOT KNOW WHERE THEOPHILUS LIVED. HE APPEARS TO HAVE BEEN A FAIRLY RECENT CONVERT TO CHRISTIANITY. ALTHOUGH A REAL PERSON, HE REPRESENTS THE NEED FOR RECENT CONVERTS OF ALL TIME TO HAVE AN ACCOUNT OF THE LIFE OF CHRIST WHICH PROVIDES RELIABLE CONTENT AND RESULTS IN CONFIDENCE ABOUT THEIR FAITH.



WHEN WAS LUKE WRITTEN?

MANY CONSERVATIVE SCHOLARS HOLD THAT LUKE WROTE ACTS DURING PAUL'S FIRST ROMAN IMPRISONMENT (A.D. 60-62), DURING WHICH THAT BOOK'S TIMELINE ENDS WITH PAUL IN PRISON PREACHING THE GOSPEL UNHINDERED. IF, AS SEEMS LIKELY, THE GOSPEL OF LUKE IS WRITTEN PRIOR TO ACTS THEN THE DATING OF LUKE IS MOST LIKELY IN THE LATE 50S OR EARLY 60S.



WHERE WERE HE AND THE READERS?

LUKE SEEMS TO BE WRITING FROM ROME WHERE PAUL IS IMPRISONED AND WAITING FOR HIS DAY IN COURT. HIS PATRON, THEOPHILUS IS SOMEWHERE ELSE AND IT IS VERY LIKELY THAT LUKE IS WRITING FOR HIM WHILE AT THE SAME TIME COMPOSING A REPORT FOR FUTURE GENERATIONS.



LUKE'S PURPOSE IN HIS GOSPEL CONNECTS DIRECTLY TO HIS PURPOSE IN ACTS. IN THIS TWO-VOLUME WORK HE EXPLAINS THE GRAND PLAN OF GOD THROUGH JESUS CHRIST AND HIS CHURCH (LUKE 1:20; 4:21; 9:31; 21:22, 24; 24:44—47). HE WRITES TO INSTRUCT THEOPHILUS AND OTHERS LIKE HIM SO THAT THEY MAY KNOW THE CERTAINTY OF THE THINGS THEY HAVE BEEN TAUGHT (LUKE 1:4).



SCOTT DUVALL



IN OTHER WORDS, LUKE-ACTS PROVIDES A DISCIPLESHIP MANUAL FOR NEW BELIEVERS COMING FROM A PAGAN BACKGROUND AND LIVING IN A CULTURE THAT IS EITHER INDIFFERENT OR HOSTILE TO THE CHRISTIAN FAITH.



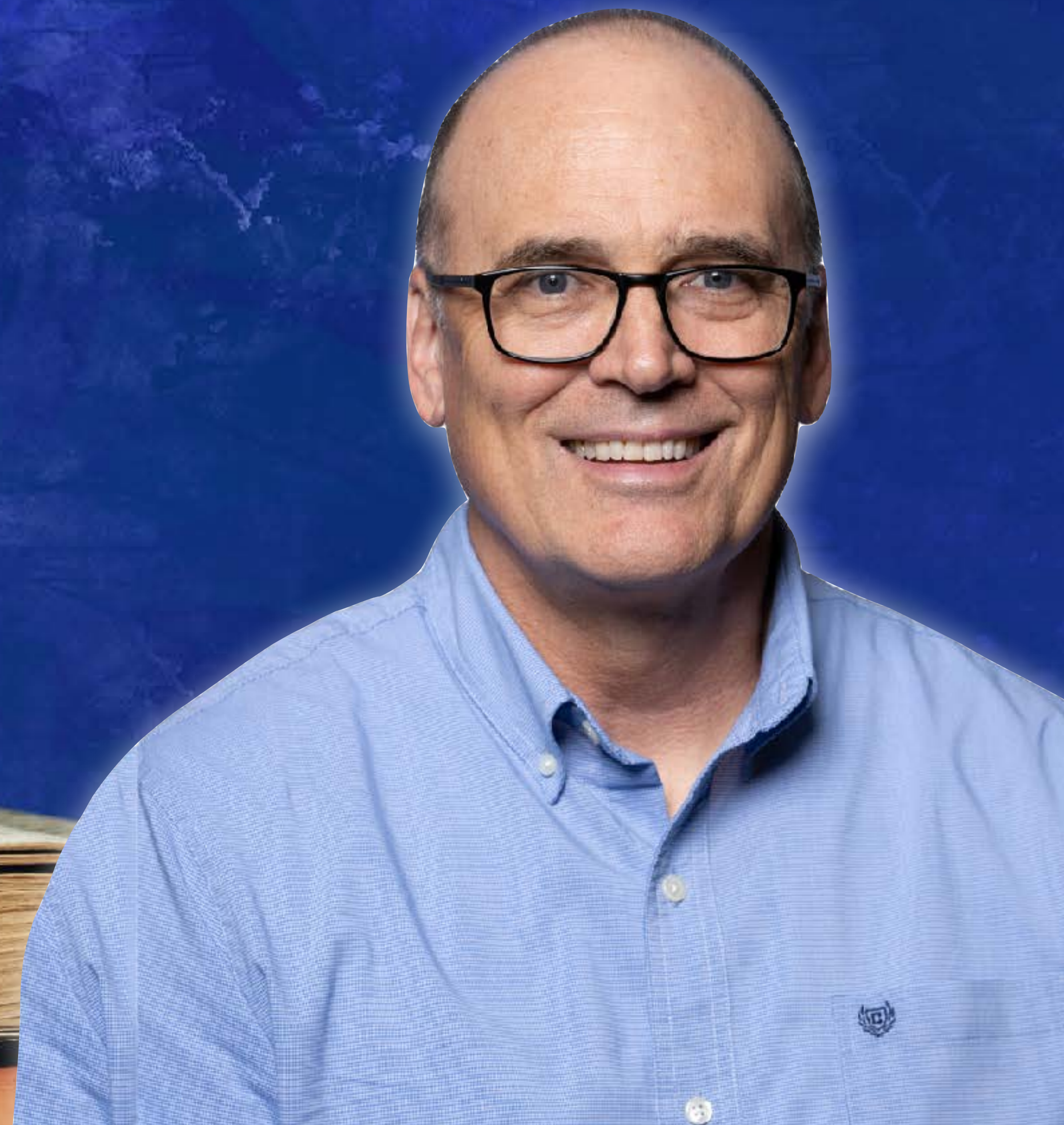
SCOTT DUVALL



THE GOSPEL OF LUKE
SPEAKS TO US ABOUT
WHO JESUS IS AND
HOW WE SHOULD LIVE
AS HIS DISCIPLES.



SCOTT DUVALL



HOW IS LUKE ORGANIZED?

- Prologue and Purpose of the Gospel (1:1-4)
- **Infancy Narratives:** Demonstrating God's Work from the Start (1:5-2:52)
- **Preparation for Ministry:** Jesus Anointed as Messianic Son (3:1-4:13)
- **Galilean Ministry:** The Revelation and Teaching of Jesus (4:14-9:50)
- **The Journey to Jerusalem:** Jewish Rejection & Training Disciples (9:51-19:44)
- **Jerusalem Ministry:** The Innocent Slain & Raised (19:45-24:53)



SIMPLE STRUCTURE OF LUKE

BIRTH:

JESUS FULFILLS OT PREDICTION (1:1-2:53)

PREPARATION:

JESUS IS THE OT MESSIAH (3:1-4:13)

GALILEE:

JESUS IS MESSIAH IN WORD AND DEED (4:14-9:50)

JOURNEY:

JESUS PREPARES HIS DISCIPLES (9:51-19:44)

PASSION:

JESUS IS SAVIOR FOR ALL (19:45-24:53)



BOOKENDS

Beginning of Luke

End of Luke

Zechariah terrified and calmed by angel

Disciples terrified and calmed by Jesus

Jesus reads Scripture to start ministry

Jesus interprets Scripture to end ministry

Waiting People:
Zechariah, Elizabeth, Mary, Simeon, Anna

Waiting Disciples

Holy Spirit overshadowed Mary

Holy Spirit empowers Disciples



Luke

1. Luke is called "the beloved physician" by Paul (Col. 4:14).
2. He wrote Luke & Acts to a Greek believer named Theophilus (Lk. 1:1-4; Acts 1:1-3) to clarify the gospel & its impact in the world.
3. Luke was not an eyewitness of the life of Christ but did "careful research" to write his account in an orderly fashion (1:1-4).
4. His literary style shows his education.
5. While he is writing an "orderly account" Luke is very purposeful in writing to show the scope of Jesus' ministry as Messiah bringing salvation to all people.

The Gospel in Luke-Acts

In Luke the gospel message moves from Galilee to Jerusalem reaching all people vertically up & down the social scale.

In Acts the gospel message moves from Jerusalem to Rome reaching all people horizontally throughout the known world.

Outsiders in Luke

Women in Prominent Roles

- Elizabeth (1:5-66) • Anna (2:36-38)
- Mary (1:26-56; 2:1-20, 41-52)
- Widow of Nain (7:11-15)
- Woman anointing with hair (7:36)
- Women Disciples (8:1-3; 24:1-10)

Outcasts in Prominent Roles

- Gentiles (2:32; 24:47) • Poor (6:20-23)
- Shepherds (2:8-20) • Lepers (17:11-17)
- Samaritans (10:30-36; 17:16)
- Tax Collectors & Sinners (15:1)

Luke Jesus is the Perfect Man Bringing Salvation to All

Advent & Activities (Focus on Miracles)

Opposition & Instruction (Focus on Teaching)

<p>1:1-4</p>	<p>Prologue and Purpose of the Gospel 1:1-4</p> <p>Infancy Narratives Demonstrating God's Work from the Start</p> <p>The Births of John the Baptist and Jesus the Savior 1:5-2:40</p> <p>Jesus at the Temple Aware of His Mission 2:41-52</p>	<p>3:1</p> <p>Preparation for Ministry: Jesus Anointed as Messianic Son</p> <p>John's Ministry and the Baptism of Jesus 3:1-22</p> <p>Genealogy of Jesus: The Son of God is the Perfect/Ideal Son of Adam 3:23-38</p> <p>The Temptation of Jesus: Victory over Satan & Dedication to His Call 4:1-13</p>	<p>4:14</p> <p>Galilean Ministry: The Revelation and Teaching of Jesus</p> <p>Overview of Jesus' Ministry: Sermon in the Synagogue & Miracles in Capernaum 4:14-44</p> <p>The Gathering of the Twelve Disciples: Calling, Teaching, & Opposition 5:1-6:16</p> <p>The Great Sermon on the Plain: A Call to Love all People 6:17-49</p> <p>Calls to Faith & Questions about Jesus 7:1-8:3</p> <p>Responses of Faith & Answers about Jesus 8:4-9:17</p> <p>A Confession of Christ & The Demands of Discipleship 9:18-50</p>	<p>9:51</p> <p>The Journey to Jerusalem: Jewish Rejection & Training for a New Way</p> <p>The Disciples' Privilege, Mission, & Commitment 9:51-10:24</p> <p>The Demands of Discipleship 10:25-11:13</p> <p>Controversies, Corrections, & Calls to Trust 11:14-54</p> <p>The Nature of True Discipleship: Trusting God 12:1-48</p> <p>Knowing the Nature of the Times: Israel's Rejection & Blessing Offered 12:49-14:24</p> <p>Counting the Cost of Discipleship 14:25-35</p> <p>God's Pursuit of Sinners 15:1-32</p> <p>Generosity: Dealing with Money & Possessions 16:1-31</p> <p>False Teaching: Forgiveness, Faith, & Service 17:1-10</p> <p>The King, The Kingdom, & The Kingdom Consummation 17:11-18:8</p> <p>Lessons on Discipleship: Humility & committing your life fully to God 18:9-30</p> <p>Turning Toward Jerusalem: Messianic Power & Responses to Christ 18:31-19:44</p>	<p>19:44</p> <p>Jerusalem Ministry: The Innocent Slain & Raised</p> <p>Controversy in Jerusalem: Questions & Confrontations 19:45-21:4</p> <p>Jerusalem's Destruction & The Last Days 21:5-38</p> <p>A Betrayal & A Farewell Meal and Message 22:1-38</p> <p>The Trials & Death of the Innocent Savior 22:39-23:56</p> <p>The Resurrection, Appearances, & Ascension of the Victorious Savior 24:1-53</p>
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After careful investigation, Luke wrote to Theophilus—a Gentile believer—providing him with the facts of Jesus' life, ministry, teaching, death, and resurrection as predicted in the Old Testament in order to encourage him that his faith in Jesus was ordained by God through the Holy Spirit and was consistent with the universal offer of salvation to all people as presented by Christ and entrusted to His disciples who would carry the message to the world.

WHAT IS THE MESSAGE?

AFTER CAREFUL INVESTIGATION, LUKE WROTE TO THEOPHILUS-A GENTILE BELIEVER- PROVIDING HIM WITH THE FACTS OF JESUS' LIFE, MINISTRY, TEACHING, DEATH, AND RESURRECTION AS PREDICTED IN THE OLD TESTAMENT IN ORDER TO ENCOURAGE HIM THAT HIS FAITH IN JESUS WAS ORDAINED BY GOD THROUGH THE HOLY SPIRIT AND WAS CONSISTENT WITH THE UNIVERSAL OFFER OF SALVATION TO ALL PEOPLE AS PRESENTED BY CHRIST AND ENTRUSTED TO HIS DISCIPLES WHO WOULD CARRY THE MESSAGE TO THE WORLD.



**JESUS CHRIST
IS THE PREDICTED
FULFILLMENT
OF GOD'S PLAN
TO RESCUE ALL PEOPLE.**

**OT
Predictions**

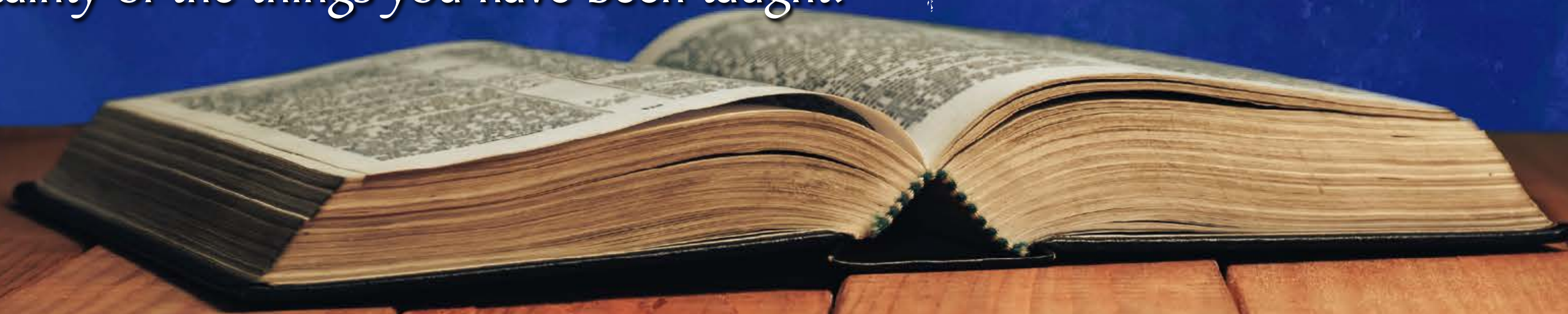
**“Acts the Mission”
to the World**



THE INTRODUCTIONS OF LUKE & ACTS

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent **Theophilus**, so that you may know the certainty of the things you have been taught.

In my former book, **Theophilus**, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.



THE GOSPEL IN LUKE/ACTS

In Luke the gospel message moves from Galilee to Jerusalem reaching all people vertically up & down the social scale.

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OUTSIDERS IN LUKE

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- Tax Collectors & Sinners (15:1)



INTENTIONAL AND PURPOSEFUL

MANY HAVE UNDERTAKEN TO DRAW UP AN ACCOUNT OF THE THINGS THAT HAVE BEEN FULFILLED AMONG US, JUST AS THEY WERE HANDED DOWN TO US BY THOSE WHO FROM THE FIRST WERE EYEWITNESSES AND SERVANTS OF THE WORD. WITH THIS IN MIND, SINCE I MYSELF HAVE CAREFULLY INVESTIGATED EVERYTHING FROM THE BEGINNING, I TOO DECIDED TO WRITE AN ORDERLY ACCOUNT FOR YOU, MOST EXCELLENT THEOPHILUS, SO THAT YOU MAY KNOW THE CERTAINTY OF THE THINGS YOU HAVE BEEN TAUGHT.



Luke 1:1-4

LUKE: HISTORIAN AND THEOLOGIAN

HISTORY - “EYEWITNESSES” . “INVESTIGATION”
FULFILLMENT - “FULFILLED AMONG US”
THEOLOGY - “ORDERLY ACCOUNT”
BIOGRAPHY - “AN ACCOUNT” “FROM THE BEGINNING”
PURPOSE - “KNOW THE CERTAINTY”



Luke 1:1-4


The Magnificat

Luke 1:39–55

From *Christmas with The Chosen Live Global Event*

THE MINISTRY OF JESUS

JESUS RETURNED TO GALILEE IN THE POWER OF THE SPIRIT, AND NEWS ABOUT HIM SPREAD THROUGH THE WHOLE COUNTRYSIDE. HE WAS TEACHING IN THEIR SYNAGOGUES, AND EVERYONE PRAISED HIM. HE WENT TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP, AND ON THE SABBATH DAY HE WENT INTO THE SYNAGOGUE, AS WAS HIS CUSTOM. HE STOOD UP TO READ, AND THE SCROLL OF THE PROPHET ISAIAH WAS HANDED TO HIM.



Luke 4:14-22

THE MINISTRY OF JESUS

UNROLLING IT, HE FOUND THE PLACE WHERE IT IS WRITTEN:

“THE SPIRIT OF THE LORD IS ON ME,
BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS TO THE POOR.
HE HAS SENT ME TO PROCLAIM FREEDOM FOR THE PRISONERS
AND RECOVERY OF SIGHT FOR THE BLIND,
TO SET THE OPPRESSED FREE, TO PROCLAIM THE YEAR OF THE LORD’S FAVOR.”



Luke 4:14-22

THE MINISTRY OF JESUS

THEN HE ROLLED UP THE SCROLL, GAVE IT BACK TO THE ATTENDANT AND SAT DOWN.

THE EYES OF EVERYONE IN THE SYNAGOGUE WERE FASTENED ON HIM.

HE BEGAN BY SAYING TO THEM,

“TODAY THIS SCRIPTURE IS FULFILLED IN YOUR HEARING.”

Quoting Isaiah 61

+ 1st Coming
- 2nd Coming



Luke 4:14-22

JOURNEY TO JERUSALEM

AS THE TIME APPROACHED FOR HIM
TO BE TAKEN UP TO HEAVEN,
JESUS RESOLUTELY SET OUT FOR JERUSALEM.

Luke 9:51

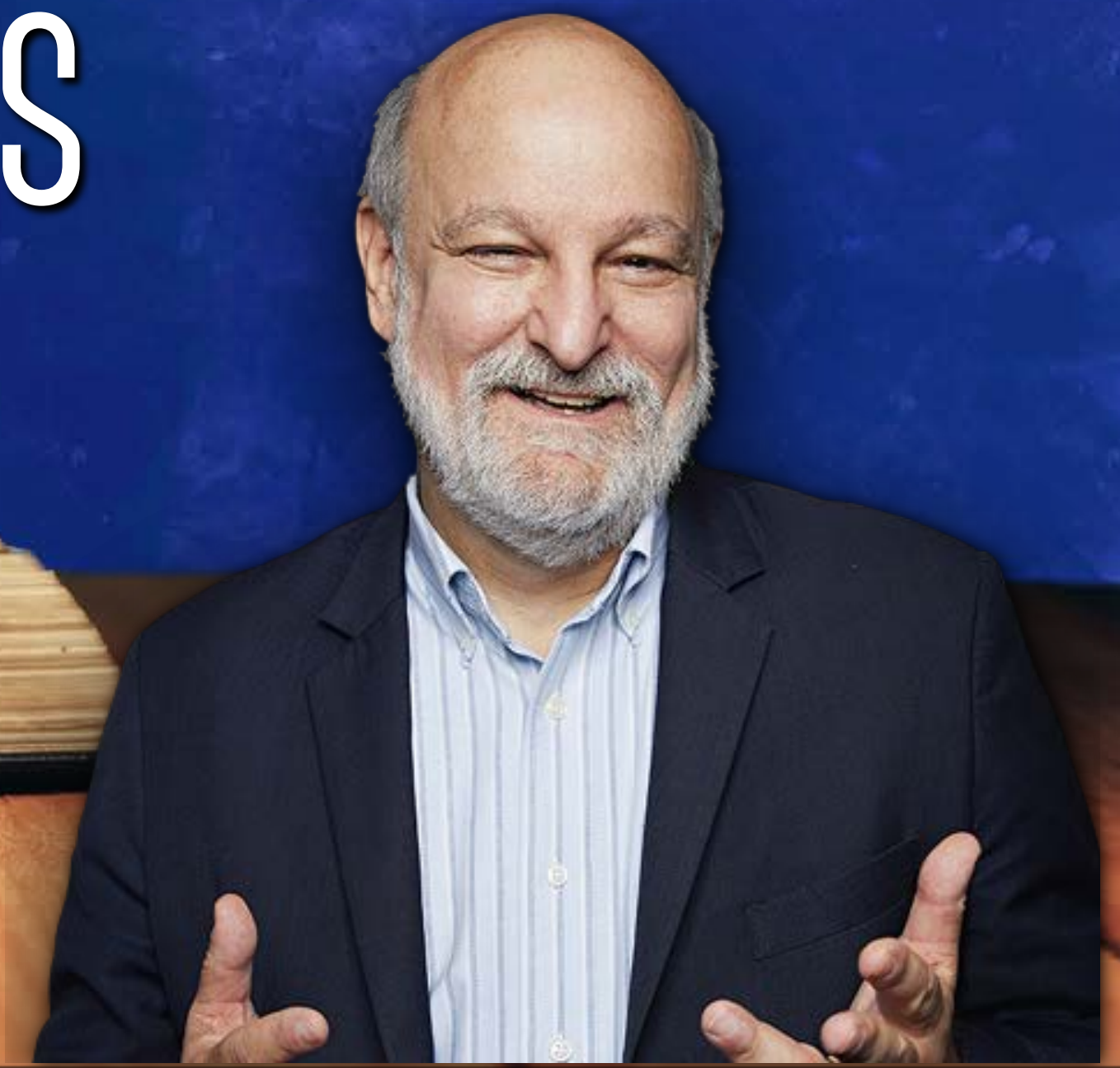


JOURNEY TO JERUSALEM

THE KEY CENTRAL SECTION OF LUKE'S GOSPEL
(9:51-19:44) SHOWS HOW JESUS EXPERIENCES
REJECTION AND PREPARES HIS DISCIPLES
FOR HIS DEPARTURE.



DARRELL BOCK



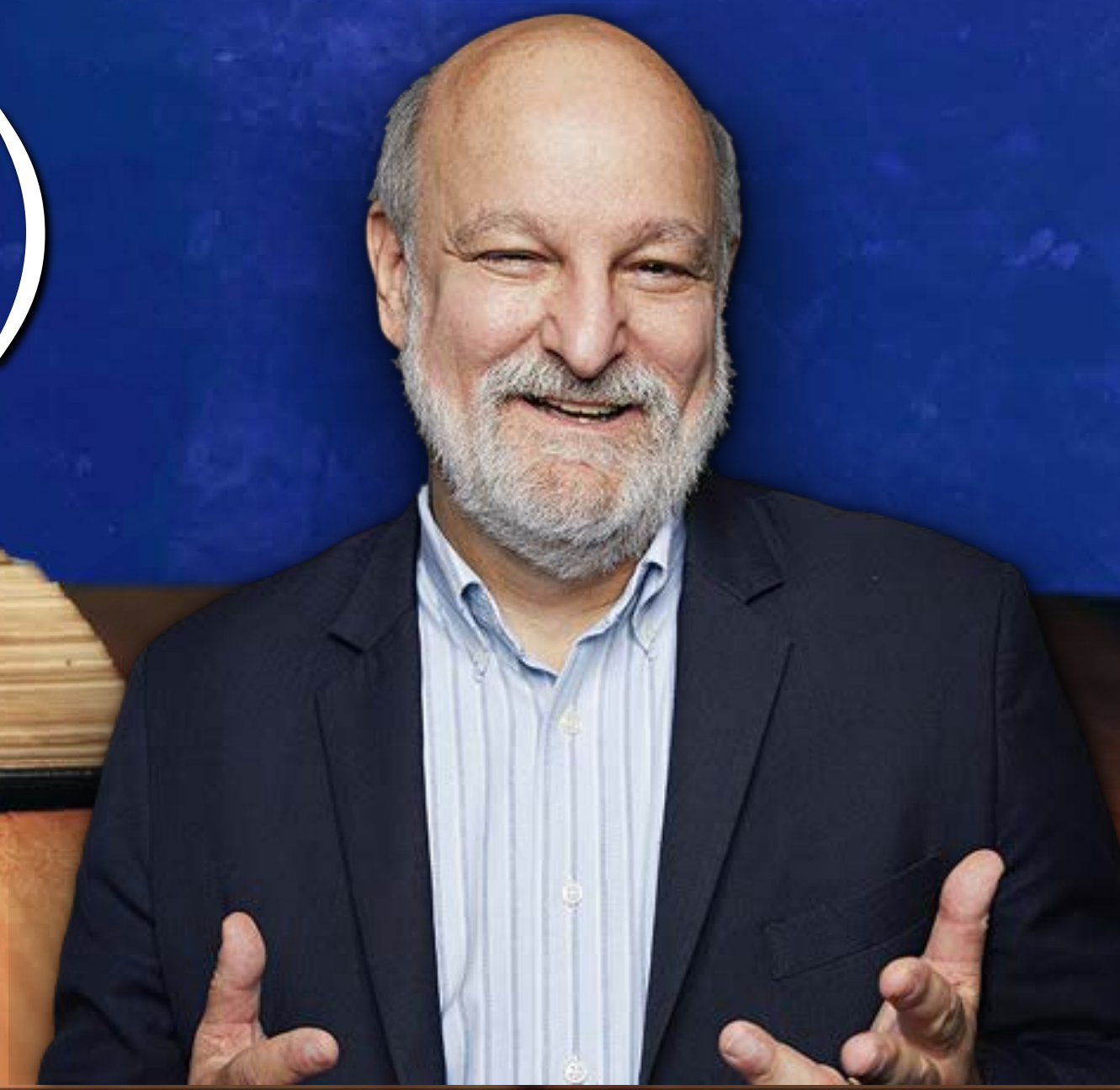
JOURNEY TO JERUSALEM

TWO TOPICS DOMINATE THE UNIT:

- ◆ GROWING OPPOSITION & HOSTILITY (9-14)
- ◆ EXTENSIVE TEACHING ON DISCIPLESHIP (14-19)




DARRELL BOCK



GROWING OPPOSITION

AND HE SENT MESSENGERS ON AHEAD, WHO WENT INTO A SAMARITAN VILLAGE TO GET THINGS READY FOR HIM; BUT THE PEOPLE THERE DID NOT WELCOME HIM, BECAUSE HE WAS HEADING FOR JERUSALEM. WHEN THE DISCIPLES JAMES AND JOHN SAW THIS, THEY ASKED, "LORD, DO YOU WANT US TO CALL FIRE DOWN FROM HEAVEN TO DESTROY THEM?" BUT JESUS TURNED AND REBUKED THEM. THEN HE AND HIS DISCIPLES WENT TO ANOTHER VILLAGE.



Luke 9:52-56

GROWING OPPOSITION

ONE SABBATH, WHEN JESUS WENT TO EAT IN THE HOUSE OF A PROMINENT PHARISEE, HE WAS BEING CAREFULLY WATCHED. THERE IN FRONT OF HIM WAS A MAN SUFFERING FROM ABNORMAL SWELLING OF HIS BODY. JESUS ASKED THE PHARISEES AND EXPERTS IN THE LAW, "IS IT LAWFUL TO HEAL ON THE SABBATH OR NOT?" BUT THEY REMAINED SILENT. SO TAKING HOLD OF THE MAN, HE HEALED HIM AND SENT HIM ON HIS WAY.

THEN HE ASKED THEM, "IF ONE OF YOU HAS A CHILD OR AN OX THAT FALLS INTO A WELL ON THE SABBATH DAY, WILL YOU NOT IMMEDIATELY PULL IT OUT?" AND THEY HAD NOTHING TO SAY.



Luke 14:1-6

THE COST OF DISCIPLESHIP

AS THEY WERE WALKING ALONG THE ROAD, A MAN SAID TO HIM, "I WILL FOLLOW YOU WHEREVER YOU GO."
JESUS REPLIED, "FOXES HAVE DENS AND BIRDS HAVE NESTS, BUT THE SON OF MAN HAS NO PLACE TO LAY HIS HEAD."

HE SAID TO ANOTHER MAN, "FOLLOW ME."

BUT HE REPLIED, "LORD, FIRST LET ME GO AND BURY MY FATHER."

JESUS SAID TO HIM, "LET THE DEAD BURY THEIR OWN DEAD, BUT YOU GO AND PROCLAIM THE KINGDOM OF GOD."

STILL ANOTHER SAID, "I WILL FOLLOW YOU, LORD; BUT FIRST LET ME GO BACK AND SAY GOODBYE TO MY FAMILY."
JESUS REPLIED, "NO ONE WHO PUTS A HAND TO THE PLOW AND LOOKS BACK IS FIT FOR SERVICE IN THE KINGDOM OF GOD."



Luke 9:57-62

SPRINGING THE TRAP

KEEPING A CLOSE WATCH ON HIM, THEY SENT SPIES, WHO PRETENDED TO BE SINCERE. THEY HOPED TO CATCH JESUS IN SOMETHING HE SAID, SO THAT THEY MIGHT HAND HIM OVER TO THE POWER AND AUTHORITY OF THE GOVERNOR. SO THE SPIES QUESTIONED HIM: "TEACHER, WE KNOW THAT YOU SPEAK AND TEACH WHAT IS RIGHT, AND THAT YOU DO NOT SHOW PARTIALITY BUT TEACH THE WAY OF GOD IN ACCORDANCE WITH THE TRUTH. IS IT RIGHT FOR US TO PAY TAXES TO CAESAR OR NOT?"



Luke 20:20-22

SILENCING THE CRITICS

HE SAW THROUGH THEIR DUPLICITY AND SAID TO THEM,

“SHOW ME A DENARIUS. WHOSE IMAGE AND INSCRIPTION ARE ON IT?”

“CAESAR’S,” THEY REPLIED.

HE SAID TO THEM, “THEN GIVE BACK TO CAESAR WHAT IS CAESAR’S,
AND TO GOD WHAT IS GOD’S.”



Luke 20:23-25

SILENCING THE CRITICS

THEY WERE UNABLE TO TRAP HIM IN WHAT HE HAD SAID THERE IN PUBLIC. AND ASTONISHED BY HIS ANSWER, THEY BECAME SILENT.



Luke 20:26

STEPPING OVER THE LINE

AT DAYBREAK THE COUNCIL OF THE ELDERS OF THE PEOPLE, BOTH THE CHIEF PRIESTS AND THE TEACHERS OF THE LAW, MET TOGETHER, AND JESUS WAS LED BEFORE THEM. "IF YOU ARE THE MESSIAH," THEY SAID, "TELL US."

JESUS ANSWERED, "IF I TELL YOU, YOU WILL NOT BELIEVE ME, AND IF I ASKED YOU, YOU WOULD NOT ANSWER.

BUT FROM NOW ON, THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE MIGHTY GOD."



Luke 22:66-71

STEPPING OVER THE LINE

THEY ALL ASKED, "ARE YOU THEN THE SON OF GOD?"

HE REPLIED, "YOU SAY THAT I AM."

THEN THEY SAID, "WHY DO WE NEED ANY MORE TESTIMONY? WE HAVE HEARD IT FROM HIS OWN LIPS."



Luke 22:66-71

WOMEN WITNESSES

ON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THE WOMEN TOOK THE SPICES THEY HAD PREPARED AND WENT TO THE TOMB. THEY FOUND THE STONE ROLLED AWAY FROM THE TOMB, BUT WHEN THEY ENTERED, THEY DID NOT FIND THE BODY OF THE LORD JESUS.

Luke 24:1-2

WOMEN WITNESSES

WHEN THEY CAME BACK FROM THE TOMB, THEY TOLD ALL THESE THINGS TO THE ELEVEN AND TO ALL THE OTHERS. IT WAS MARY MAGDALENE, JOANNA, MARY THE MOTHER OF JAMES, AND THE OTHERS WITH THEM WHO TOLD THIS TO THE APOSTLES. BUT THEY DID NOT BELIEVE THE WOMEN, BECAUSE THEIR WORDS SEEMED TO THEM LIKE NONSENSE.



Luke 24:1-2

WOMEN WITNESSES

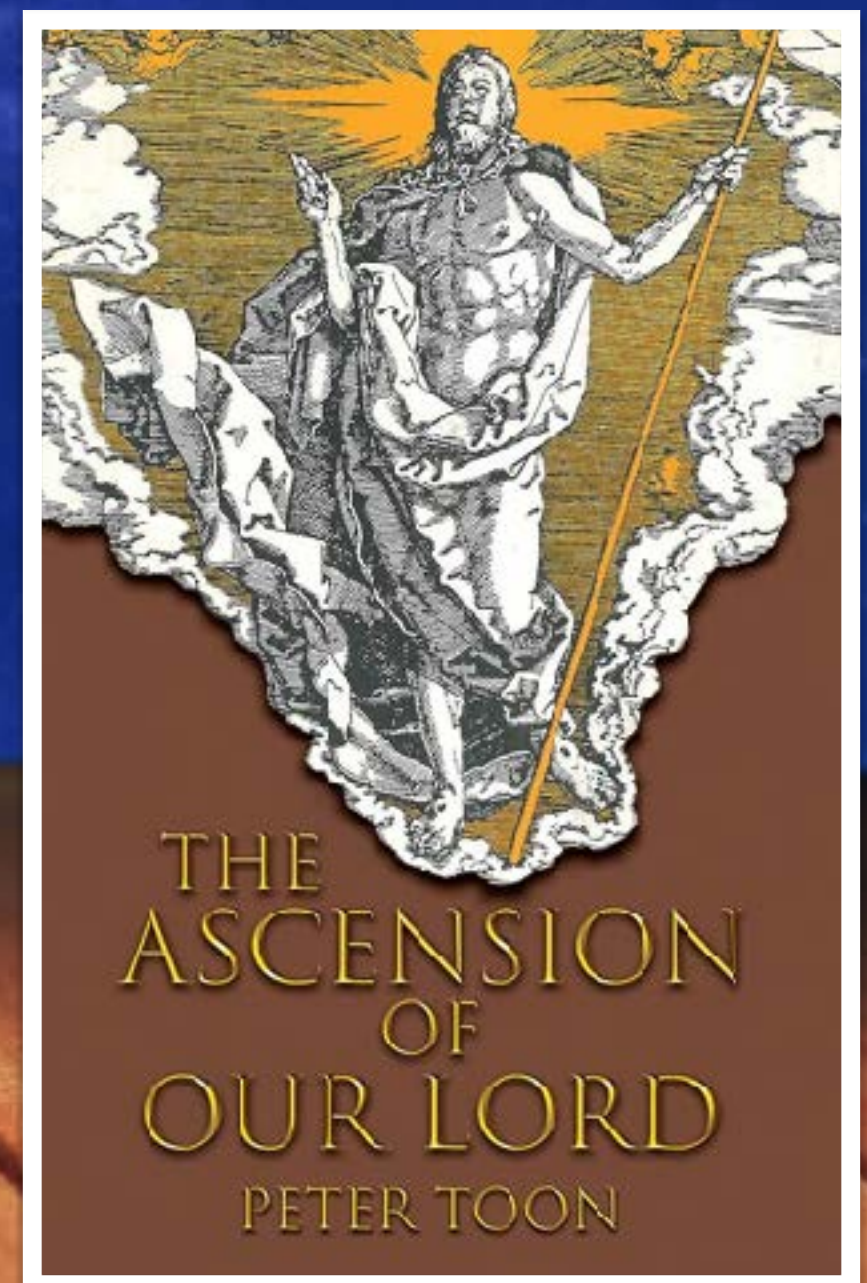
PETER, HOWEVER, GOT UP AND RAN TO THE TOMB. BENDING OVER, HE SAW THE STRIPS OF LINEN LYING BY THEMSELVES, AND HE WENT AWAY, WONDERING TO HIMSELF WHAT HAD HAPPENED.



Luke 24:1-2

THE IMPORTANCE OF THE ASCENSION

- MARKS THE END OF JESUS' MINISTRY
- A PHYSICAL EVENT, NOT A SOUL TAKEN TO HEAVEN
- ESTABLISHES JESUS AT THE RIGHT HAND OF GOD INTERCEDING
- THE DEMONSTRATION OF CHRIST'S VICTORY OVER SATAN
- FORESHADOWS JESUS' PHYSICAL RETURN TO EARTH
- THE NATURAL AND SUPERNATURAL INTERSECTING



LUKE PRESENTS JESUS AS THE SON OF MAN, REJECTED BY ISRAEL, OFFERED TO THE GENTILES. IN THIS PRESENTATION, JESUS IS SEEN AS A UNIVERSAL SAVIOR. THIS THEME DOVETAILS NICELY WITH THE PURPOSE AND THEME OF ACTS, FOR IN ACTS LUKE IS ESPECIALLY CONCERNED WITH PAUL, THE MISSIONARY TO THE GENTILES.



DAN WALLACE

WHERE DOES THIS FIT?

- THE GOSPEL IS THE FIRST VOLUME OF LUKE'S TWO VOLUME WORK, LUKE-ACTS, WHICH FUNCTION TOGETHER TO JUSTIFY AND SUPPORT THE MISSIONARY WORK OF HIS COMPANION THE APOSTLE PAUL.
- LUKE TIES THE WORK OF PAUL'S GENTILE MISSION BACK TO JESUS INCLUSIVE OFFER OF SALVATION TO ALL PEOPLE AND CONNECTS THAT TO OLD TESTAMENT PROMISES.
- LUKE ALSO LOOKS FORWARD TO THE MINISTRY OF JESUS' DISCIPLES IN TAKING THE MESSAGE OF JESUS SAVING WORK TO EVERYONE EVERYWHERE. JESUS TRAINED HIS FOLLOWERS FOR THIS MISSION.



WHAT SHOULD WE BELIEVE?

- JESUS IS THE MESSIAH/CHRIST — THE LONG AWAITED SAVIOR PROMISED IN THE OLD TESTAMENT.
- JESUS OPENS THE DOOR FOR ALL PEOPLE, ESPECIALLY THOSE WHO ARE OUTCAST IN THE WORLD AND LOOKED DOWN UPON BY INFLUENTIAL AND RELIGIOUS HYPOCRITES.
- JESUS' FOLLOWERS HAVE BEEN TRAINED AND CHARGED WITH TAKING THE MESSAGE OF SALVATION BY GRACE ACCOMPLISHED BY THE FINISHED WORK OF JESUS TO A WORLD THAT NEEDS THIS MESSAGE.



HOW SHOULD WE BEHAVE?

- ACCEPT THE PROVISION OF SALVATION THROUGH JESUS.
- LOVE THOSE AROUND YOU, ESPECIALLY THE OUTCAST AND IRRELIGIOUS.
- SHARE THE MESSAGE OF THE GOSPEL OF GRACE IN SPITE OF OPPOSITION.



NEXT STEPS

- REPENT OF YOUR SINFUL SELF-CENTERED, SELF-SUFFICIENCY AND HUMBLY TURN TO CHRIST.
- LEARN TO IMITATE THE LIFESTYLE OF JESUS AND BRACE THE CALL OF DISCIPLESHIP AND DISCIPLE MAKING.

