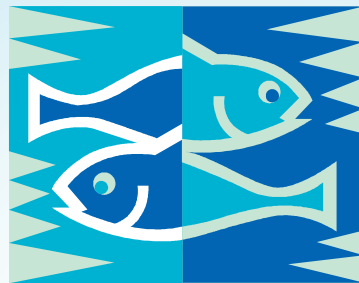


New Testament Survey

Jesus Christ is the Son of Man

Studying the Gospel of Luke



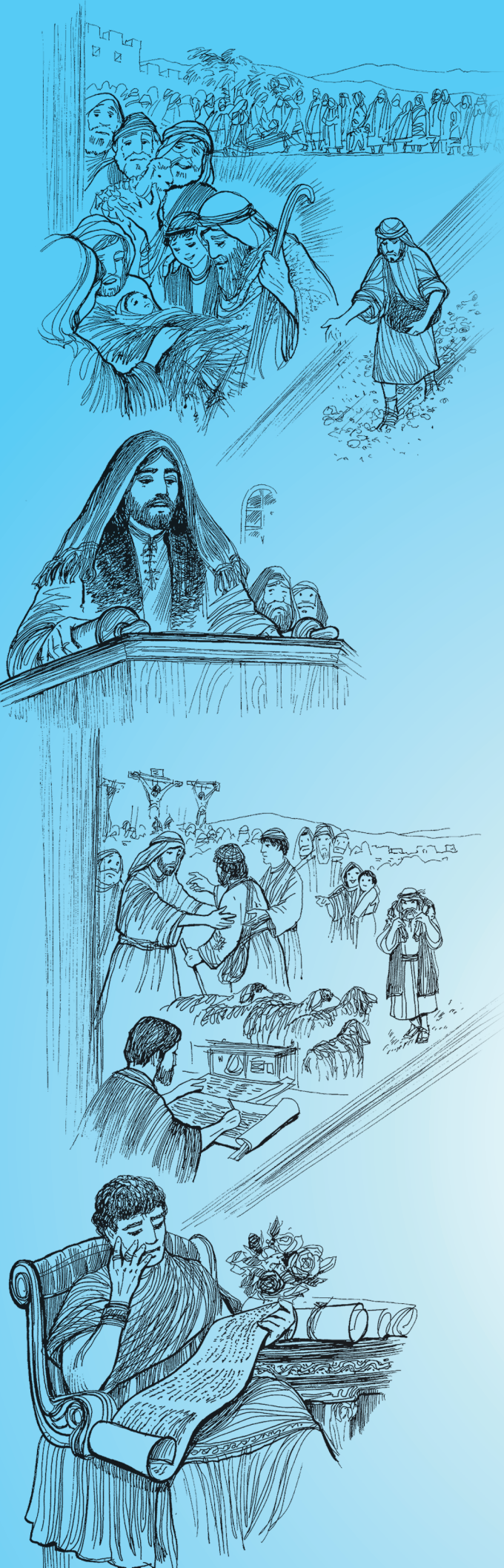
*And the Word became flesh, and dwelt among us,
and we beheld His glory, glory as of the only begotten
from the Father, full of grace and truth.*

John 1:14

3



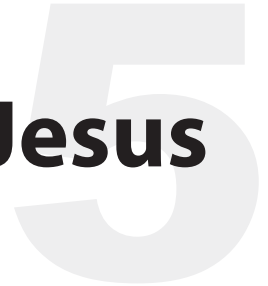
CBLT



Contents

Luke's Presentation of Jesus	3
I. Initial Survey	4
II. Miracles and Parables	6
III. Kingdom Teaching	8
IV. Concluding Applications	8
Luke: Gospel of the Son of Man	12
I. Background Information.....	13
II. Special Emphases	16
III. Jesus: The Son of Man	17
Conclusion	20
Appendix 1. Parable and Miracle Charts	23
Appendix 2. Let's Look At Luke	25

Luke's Presentation of Jesus



LESSON OUTLINE

- I. Initial Survey
- II. Miracles and Parables
- III. Kingdom Teaching
- IV. Concluding Applications

LESSON OBJECTIVES

By the end of this lesson you should:

1. Have a working familiarity with the gospel of Luke.
2. Have new appreciation for this book.
3. Be able to identify a general outline of Luke.
4. Have discovered a new way of working through an unclear passage.
5. Have a new appreciation for Jesus through a study of His miracles.
6. Desire to be like Jesus by serving others.

LESSON ASSIGNMENTS

1. Complete and check the lesson.
2. Read the entire Gospel of Luke as you complete the lesson.
3. Fill in the charts on miracles and parables.
4. Complete Practical Assignments and Study Project:
 - a. Practical Assignment to teach.
 - b. Practical Assignment to emulate Jesus.
 - c. Study Project to find kingdom references in Luke

WORD STUDY

Dropsy – swelling from excessive accumulation of fluid in tissue; edema

You have already studied two of the gospels in the New Testament and have a grasp of the flow of events in the life of Christ. In this lesson you will do more of the work in discovering the overall focus of this book and outlining it. So even though there are fewer questions than in the lessons

on Mark and Matthew, there is a lot of work to be done. Do not be afraid to write in your book and make mistakes, or decide later that you have found a better idea. This is a “workbook,” not a display book.



Study Project : Note Kingdom References in Luke

As you complete the following readings, questions, and exercises note every reference to the kingdom of God or the King, as it might have reference to God or Jesus. First, mark the verse in your Bible by either highlighting it with a colored pencil or underlining it with a pen. Then write the reference and the verse in your notebook and beside or below it explain what each verse tells us about the kingdom of God. You will need this research for a future assignment.

I. Initial Survey

Luke’s account of the gospel story is full of details which are not included in the other gospels. Although Luke overlaps Matthew and Mark quite significantly, his account still has many unique passages and interesting facts. Luke’s account of the life of Christ is the most complete of all of the gospels.



Question 1 How many chapters are in the book of Luke?



Question 2 What is the average length of these chapters?



Question 3 Read Luke 1:1-4. Why did the author write this gospel?



Exercise 1

Scan Luke in one sitting. Read through the gospel quickly. For example: you may choose to read the first sentence of every paragraph or ten random verses in every chapter. Don’t focus on details. Try to find one or two key words or phrases for the gospel. Write these with any other first impressions in your notebook. This process should not take more than **30 minutes**.



Exercise 2

Develop Segment Titles for Luke. In the chart below write in segment titles for Luke. We have given a few examples, but you should use titles which have meaning for you. Use short phrases (2-4 words) to highlight the main subject of each of the segments listed in the chart, and then answer these questions in your notebook:

1. List some of the groups that Jesus spoke to and worked with in Luke.
2. Compare Jesus’ speaking with His working. Which did He do more?
3. How does Luke differ from Mark and Matthew in emphasis?

Don’t forget to bring your completed work to the next seminar!

1	<i>Virgin Mary</i>
2	<i>Swadding Clothes</i>
3	<i>John ... Wilderness</i>
4:14	
5	
6:12	
7	
8	
9:51	
10	
11	
12	
13	
14	
15	
16	
17	
18	
19:28	
20	
21:5	
22	
23	
24	

On the chart above notice the major divisions of Luke.



Question 4 Read the passages immediately before and after each of the major divisions (4:14; 9:51; and 19:28). Then explain why there is a main division at each of these points.

4:14 _____

9:51 _____

19:28 _____

Here is a very simple outline of the book of Luke with the main divisions. Memorize this for the exam.

OUTLINE OF THE GOSPEL OF LUKE

I.	The Preparation of the Son of Man	(1:1 – 4:13)
II.	The Ministry of the Son of Man	(4:14 – 19:48)
III.	The Suffering of the Son of Man	(20–23)
IV.	The Victory of the Son of Man	(24)

There are passages in Luke which occur in none of the other gospels so we will focus on some of these so that you can reap full benefit from exploring them yourself.

Read about the events related to the birth of Christ in Luke 1 and 2 and then answer the following questions:



Question 5 Who are the six principal characters in Luke 1?



Question 6 Is there any material in Luke 1 found in Matthew or Mark?

Look for the differences and similarities between the account of Jesus' birth in Luke and in Matthew.



Question 7 List the persons and groups who appear in Luke 2 for the first time. Which ones in Matthew 2 are omitted here?

In Luke 2 which events are natural? Which ones are supernatural?

II. Miracles and Parables

Jesus performed many miracles and told many parables, but only some of them were included in each gospel. The Holy Spirit included each of these miracles and parables for a specific reason. Each parable has an important message for us, and each miracle teaches us something about Jesus.

As you read carefully through Luke complete the following three exercises.



Exercise 3

Plot the miracles and parables of Luke on a chart. Using the chart you made for Exercise 2, plot the miracles and parables of Jesus by placing an (X) for each parable and a check mark (✓) for every miracle in the segment spaces of the chart. When you have completed this you will see the concentrations of parables and miracles in the Gospel of Luke.



Exercise 4

Acquaint yourself with Jesus through His miracles. In Appendix 1 you will find a chart similar to the one below. Fill it out for every miracle that you come across in Luke. As you do this you will gain a much deeper appreciation and understanding of the miracles of Jesus.

<i>Subject</i>	Storm 8:22-25	Demoniac 8:26-39
Demonstration of Jesus' authority over ...	Nature	Spirits
Main instruction of the miracle:	Jesus has power over the natural elements	Jesus has power over evil spirits
How I can apply this in my life:	By recognizing that God has power over the weather in my city	By calling on Jesus to protect me from evil spirits



Exercise 5

Plot the parables of Jesus on a chart. As you have in previous lessons, fill in the chart on the parables that is provided in Appendix 1.

You will find that there are a number of parables that are unique to Luke. We are going to take one example and work through it by question and answer. This is a method you can use as you come to passages and need to think about what the meaning is.



Exercise 6

Discover a new method to work through unclear passages.

Read the parable in Luke 16:1-16.

1. What connection does this parable have with what went before?
2. What connection does it have with what follows?
3. Who commended the dishonest steward? (Was it Jesus?)
4. What is "unrighteous mammon?"
5. How can a disciple of Jesus make friends by means of unrighteous wealth?
6. Who may these friends be? Look at the phrase "they may receive you into everlasting habitations."
7. Jesus says, "No servant can serve two masters: ... You cannot serve God and mammon." Did this unfaithful servant serve his master, the rich man, or did he serve money?
8. If he had served the man and not the money, would he have been in trouble? Why? If he had served the man, would the man's money have served him (the servant)? In other words, could he have kept his job and its security?
9. Do we learn from 16:14-15 that the Pharisees were rich, or only that they wanted to be?
10. Can a rich man be a good man? Is a "lover of money," whether he is rich or poor, a good man? Give your reasons.
11. Why did these Pharisees scoff at Jesus? How did they try to make themselves look good before men? What exalted them before men?
12. Why was it an abomination, an evil, in the eyes of God?
13. If you think of this steward in the parable as the Pharisees, you will begin to see how God considered them unfaithful in their job. And they were not even as wise as this servant because they rejected everyone else as sinners who were below them. They left themselves in a position isolated and friendless. Read the parable that follows this one! Do you see the relation between them?



Practical Assignment : Teach on a Parable

Prepare a message about one of the parables of Jesus as presented in Luke. Prepare a teaching outline aimed at one of the Sunday school classes in your church, preferably for children between the ages 6 and 10. Make it interesting and practically applicable at their level.

III. Kingdom Teaching

The disciples had been called by Jesus, but we see that they were disciples because they wanted to learn. In Luke 8:9 they asked Jesus what the parable meant—and Jesus explained it to them. Jesus said: “Unto you it is given to know the mysteries of the kingdom of God.” Why was this knowledge given? The disciples had a will to know. They were committed to action in their relation to Jesus and the good news of the kingdom. They were active followers of Christ. They were not sitting in a classroom trying to intellectually pick apart what Jesus was doing and saying. They were learning “on the job.” It is given to us to know the secrets of the kingdom of God also—as we actively follow and serve Christ.

As you consider the kingdom of God and what Jesus revealed through His teaching and parables, as well as His actions, you may be overwhelmed by a feeling of inadequacy. Jesus said that it was given to His disciples “to know.” Do we want to know? A questioning attitude is a receptive attitude. One who can hear, one who can see, is open, and with openness comes faith.

We could say that the keys to kingdom are in Luke 11:9—ask, seek, knock. The more truths we see, the more we see there is to know. Do not be concerned if you run out of answers. There is only a problem if you run out of questions.

Take time to read Luke 17:11-19:28 carefully now. This passage contains some of Jesus’ Kingdom teachings.



Exercise 7

Outline Luke 17:11-19:28. In your notebook make an outline of this passage listing the Scripture references beside a brief descriptive title for each section. You should divide this according to the divisions that *you* see in the text; do not use an outline or the divisions from some other material.

IV. Concluding Applications

One thing that becomes quite obvious as we work our way through the Gospels is that Jesus had compassion on the people and reached out and helped them. You may not be able to heal the sick or raise the dead or feed 5,000, but compassion should be evident in your life. Let the love of Christ shine through your life.



Practical Assignment : Show Jesus' compassion

Before the next seminar reach out to a person who is physically needy. You may choose who this person is, but we suggest an elderly neighbor or perhaps a single mother. Help them by taking them some food, inviting them for a meal, helping them in their garden, doing some repairs, etc. Be creative! And remember that **you** need to do this, not your wife or another family member! Don't forget to write your report and bring it to the next seminar. Include what you did, how you felt doing it, and how you felt afterwards. Also include why you chose this person and activity and how this emulates Jesus.

Answers to Questions



1. There are 24 chapters in Luke.
2. On average there are 48 verses in one chapter in Luke.
3. He had made a careful investigation from eye witnesses and wanted to give an orderly account so that the reader would be certain of what he had been taught.
4. 4:14: Everything preceding this division relates to the first thirty years of Christ's life.
9:51: Up to this point the narrative merely records Jesus preaching and teaching, but now a specific goal is stated and the whole narrative turns on this goal. All of the following chapters fulfill this goal.
19:28: "And after" signifies a turning point in the narrative. Before this point Jesus had begun His journey to Jerusalem, but He is now about to enter Jerusalem and begin the Passion Week.
5. Zechariah, Elizabeth, Angel of the Lord (Gabriel), Mary, John the Baptist, and the Holy Spirit
6. No.
7. Luke: Caesar Augustus, Shepherds, Simeon, Anna
Matthew: Herod, the Magi

Answers to Exercises



1. Your answer.
2. Your answer.
3. Your answer. You will have opportunity to compare the answers for Exercises 3, 4, and 5 with other students at the next seminar.
4. Your answer.
5. Your answer.
6. Your answer.
 1. It follows the parable of the prodigal son and builds on it. The Pharisees had been grumbling and Jesus answered their complaints through several parables.
 2. This parable is the second of three linked parabolic teachings. Although many things can be learned from each parable the link that ties them together is that they all bring to light the sin of the Pharisees.
 3. The steward's master
 4. Worldly wealth
 5. By using what God has given them to help those in need
 6. Your answer. These could be anyone who is in need with the idea being that in the future they will show their gratitude when they welcome their benefactors into heaven ("eternal dwellings").
 7. The context in which Jesus told this parable would lead us to the conclusion that since the steward obviously was not serving his master, he was serving another master, money.
 8. No. Your answer. Yes. Yes.
 9. It says they were covetous, not that they were rich.
 10. Your answer.
 11. The Pharisees were lovers of money so they made fun of Jesus. They were trying to look good before men by obeying all of the many laws they had created. This made them look righteous in the eyes of men, but it was outward only.
 12. God looks on the heart and their pride was nothing but evil in His eyes.
7. Your answer.

Luke: Gospel of the Son of Man



LESSON OUTLINE

- I. Background Information
 - A. Authorship
 - B. Date
 - C. General Background
 - D. Audience
 - E. Geography of Luke
 - II. Special Emphases
 - A. Son of Man
 - B. Kingdom of God
 - III. Jesus: The Son of Man
- Conclusion

LESSON OBJECTIVES

By the end of this lesson you should:

1. Know the following information about the book of Luke: name of author, approximate date of writing, persons to whom written, and purposes of writing.
2. Be able to explain some of the unique emphases or characteristics of Luke's Gospel to another person.
3. Have evaluated your spiritual walk.
4. Sympathize with some of the physical needs that people have.
5. Have developed a plan to be regularly involved in serving others.

LESSON ASSIGNMENTS

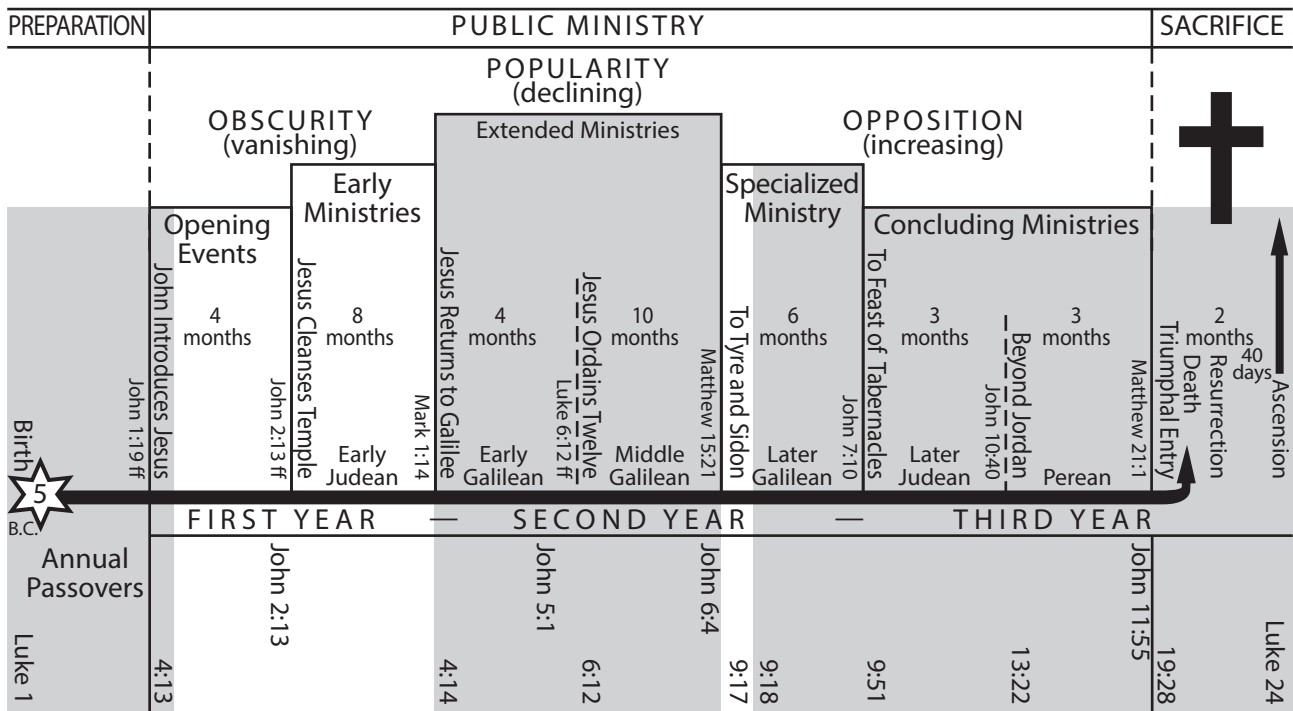
1. Work through the lesson and check your answers.
2. Read Appendix 2 "Let's Look at Luke".
3. Complete the Practical Assignment (acts of service).

WORD STUDY

Synagogue—This is the Greek word for “gathering.” It has been the central institution of Jewish worship and religious activities since the Babylonian captivity.

I. Background Information

LIFE OF CHRIST SHOWING COVERAGE BY LUKE (SHADED AREA)¹



A. Authorship

The author of the gospel of Luke is nowhere named in the book, but traditionally there is no argument with the fact that Luke was this author.

*According to Eusebius and Jerome Luke was a native of Antioch in Syria, and was therefore the only Gentile writer of the Scriptures. He was a man of education, a Greek of Grecian culture. He was a physician, a profession that in his day was almost entirely in the hands of the Greek.*²

Luke, the author of the Gospel of Luke and the book of Acts, was a traveling companion of Paul. From the fact that he was a doctor (Col. 4:14) we know that he was an educated man. Indeed his gospel is set off by a slightly different air than the others. He ordered his gospel carefully, used terms and noted details which only an educated man would use.

Not only is Luke the only author in the New Testament who was not a Jew, but his is also the only gospel which was definitely not written by an eyewitness to the life and death of Jesus. However, he most certainly got the material for his gospel from an eyewitness. It is also quite possible that he used Mark's gospel account as a resource since there are many verses that are very similar or identical in these two accounts.

¹ Irving L. Jensen, *Jensen's Survey of the New Testament* (Chicago: Moody Press, 1981) 163.

² *The Holy Bible, King James Version, Analytical Ed.* (Chicago: John A. Dickson Publishing Co., 1941), 1157.

B. Date

It is generally believed that the gospel of Luke was written between 60 and 65 A.D. It was obviously written before the account of the Acts of the Apostles which was written while Paul was in prison in Rome in the mid-sixties. Therefore, the last possible date for the writing of Luke had to be before 65 A.D.

C. General Background

Luke dated events by referring to contemporary secular record. In Luke 3:1 we have the most specific date in gospel chronology: John the Baptist's ministry began in the 15th year of Tiberius Caesar. Tiberius began to reign in A.D. 14 so his fifteenth year would have been A.D. 28-29.

As we learned in two of the previous lessons, during the time of Christ Rome was the primary political force of the then known world. The priests were the primary political force in Palestine, but they had a Roman procurator to moderate their rulings according to Roman law. We also mentioned that there was a third ruling party in Palestine called the Herodians.

The Herodians were the descendants of Herod the Great and ruled in Palestine from B.C. 37 until the fall of Jerusalem in A.D. 70. Herod the Great was placed on the throne by the Roman ruler Antony. The Herodians were primarily economic leaders. Although Herod the Great had his own soldiers (Matt. 2:1-18) he was not noted for his military conquest. As a matter of fact, the Herodians were noted mainly for their lust for power. Herod the Great had at least nine of his own family members killed because he was uncertain of their loyalty to him. His successors were somewhat more peaceable, but fought each other through different means to gain power over the whole Palestinian region.

As a general rule the Herodians left behind them some improved physical conditions because of their building projects. Herod the Great built the temple that was in Jerusalem at the time of Jesus. However, only Phillip the Tetrarch was looked on with any favor by the Palestinian people.

During the time of Jesus the Herodians that ruled were: Herod the Great; Archelaus, Herod Antipas, and Philip the Tetrarch (who carved up Herod the Great's kingdom between themselves). After the time of Christ Herod Agrippa I and Herod Agrippa II ruled.

D. Audience



Question 1 In Luke 1:3 whom is Luke addressing?

This name in Greek means "friend of God." We have no information as to who this man was, but it is obvious from his style that Luke did not intend to limit his audience to Theophilus:

There were three classes of that day to whom our Lord was presented according to their needs and characteristics—the Jew, the Roman, the Greek. The great intellectual work of the world has been done by the race of Japheth to which the Greeks belonged. It was the Greek that attempted to create the perfect man by mental processes. He "bequeathed to the world the grandest models of beauty and thought that the unaided human mind has ever produced." He aimed to realize man at his best. Man to him is diviner than all things physical, greater than empires and the world itself. He created his gods in the likeness of man.

Another characteristic of the Greek was his universality—he was the universal man and could come into sympathetic relations with man as man. It has been truly said that

The Jew and Roman were by nature exclusive. The Jew could fraternize readily with him only who came from Abraham and received the prophets; the Roman with him only who wielded power in the empire, or was born to a place in the empire. The

full-grown Jew was a Pharisee; the full-grown Roman was a Caesar; but the full-grown Greek was a world man. The Greek could meet all the world on the common platform of humanity as the Jew and Roman could not.

These two characteristics, his ideals of perfection and universality, must be considered in presenting Jesus to the Greek, and that is what Luke did. In this Gospel He is not presented as the Jewish Messiah, the fulfillment of prophecy; He is not Almighty Power, the World-Conqueror, but the Perfect, the Universal Man.

We can now understand why Luke in giving the genealogy of Jesus carries it back to Seth. Matthew, writing for the Jew, in his genealogy stopped with Abraham, but Luke traces it to the head of the Messianic line and to Adam, leaving Jesus in the mind of the Greek, not as the son of Abraham, but the son of Adam, the Son of Man; the Saviour of all mankind.

To satisfy the Greek, Jesus must appear as the world-man in His redeeming work and consequently Luke presents Jesus in this world-wide aspect—the work of the Divine Man for the Jewish world and for the Gentile world. The Greek can appreciate a universal Christ embracing in His saving grace all humanity, and in adapting his presentation of Christ to this need is the outstanding fact of Luke's Gospel.³

E. Geography of Luke

Because Luke does not organize his gospel chronologically, but rather divides it into groups of miracles and teachings the geography in Luke does not follow a logical order. This particular grouping of events also makes it impossible to use Luke to establish the chronological order of events in Jesus' ministry.

Now let's review:



Question 2 How do we know that Luke was a doctor?



Question 3 To whom was the gospel of Luke addressed?



Question 4 When was the gospel of Luke written?



Question 5 For what people group was Luke written?



Question 6 What two characteristics were important to the Greeks about Jesus?



Question 7 What is the difference between Luke's genealogy and Matthew's?



Question 8 Why is it thought that Luke wrote his genealogy differently than Matthew?

³ *The Holy Bible, King James Version, Analytical Ed.* (Chicago: John A. Dickson Publishing Co., 1941), 1198.

II. Special Emphases

A. A “Man” for all people

Eugene Peterson points out some of the interesting focuses of Luke in his introduction to the gospel in *The Message*:

Most of us, most of the time, feel left out—misfits. We don't belong. Others seem to be so confident, so sure of themselves, “insiders” who know the ropes, old hands in a club from which we are excluded.

One of the ways we have of responding to this is to form our own club, or join one that will have us. Here is at least one place where we are “in” and the others “out.” The clubs range from informal to formal in gatherings that are variously political, social, cultural, and economic. But the one thing they have in common is the principle of exclusion. Identity or worth is achieved by excluding all but the chosen. The terrible price we pay for keeping all those other people out so that we can savor the sweetness of being insiders is a reduction of reality, a shrinkage of life.

Nowhere is this price more terrible than when it is paid in the cause of religion. But religion has a long history of doing just that, of reducing the huge mysteries of God to the respectability of club rules, of shrinking the vast human community to a “membership.” But with God there are no outsiders.

Luke is a most vigorous champion of the outsider. An outsider himself, the only Gentile in an all-Jewish cast of New Testament writers, he shows how Jesus includes those who typically were treated as outsiders by the religious establishment of the day: women, common laborers (sheep-herders), the racially different (Samaritans), the poor. He will not countenance religion as a club. As Luke tells the story, all of us who have found ourselves on the outside looking in on life with no hope of gaining entrance (and who of us hasn't felt it?) now find the doors wide open, found and welcomed by God in Jesus.⁴

Luke's emphasis on the forgotten or left out people is not his only emphasis. As we saw in the previous section, because of his desire to reach the Greeks with the gospel he emphasized the perfection of Christ through all of His miracles and teachings as well.

B. Son of Man

Although the title “Son of Man” is given to Jesus in some of the other gospels as well, in Luke it is the definitive title given to Jesus. There is no other phrase in Luke which is used so frequently to describe who Jesus was. In *Jensen's Survey of the New Testament*, Irving L. Jensen writes:

Luke presents Jesus as Son of God (e.g., 1:35), but he shows Him especially as Son of man. This gospel is the fullest account of the birth, childhood, domestic and social life of Jesus. It underscores His human feelings (e.g., 10:21; 19:41; 22:44). And many of His social contacts are reported, for example with Simon (7:36-50); with Martha and Mary (10:38-42); with Pharisees (11:37-52; 14:1-25); with Zaccheus (19:1-10).

Prayers of Jesus are prominent throughout the book, which fact again emphasizes His humanity. In the four gospels fifteen occasions of Christ praying are reported, eleven of which are found in Luke. Much teaching about prayer also is given in this third gospel (e.g., 11:5-13; 18:1-8; 21:36).

⁴ Eugene H. Peterson, *The Message* (Colorado Springs: NavPress, 2002), 1846.

The genealogy of Jesus as recorded by Luke (3:23-38) also identifies Jesus intimately with the human race, by tracing the descendants back to Adam (3:38).⁵

At another point in his book Jensen states that “Son of Man” “...was Jesus’ favorite title for Himself, used only by Him, with one exception in the New Testament.”⁶ If Jesus saw fit to refer to Himself in this way, surely it was an acknowledgement of His understanding that He was fully human.

C. Key verse

Although there are several key verses in Luke which summarize the gospel the verse which is most commonly agreed upon to present the message of Luke is 19:10. In this verse Jesus refers to Himself as the “Son of Man” and states His mission clearly. Take time to read this verse now. You will want to memorize it for the exam.

Two other possibilities for key verses in Luke are 4:18-19 and 24:19.



Question 9 After reading all three of these verses, which do you feel best epitomizes Luke’s account of the Gospel? Write it out here.

D. Kingdom of God

Although the Kingdom of God is not as prominent of a subject in Luke as it is in Matthew it is still very important. In Luke we see Jesus teaching that the Kingdom of God is already here, but we do not recognize it (see Luke 17:20-19:27). The Jews whom Jesus ministered to expected the Kingdom to be a physical reality. They expected a king, palace, army, and national freedom. What Jesus taught throughout Luke was that the Kingdom is already here, but it is a *spiritual* reality, not a *physical* reality. This helps us to understand how the Kingdom of God can be “among us” (Luke 17:21). Only those who believe in Jesus belong to the Kingdom of God. Those of us who do believe live and circulate among those who do not. The Kingdom of God as presented in Luke is here and now, but it is not located in one place and defined by geographical or national boundaries.

III. Jesus: The Son of Man

Stop and read Appendix 2 from *A Look at the New Testament* now. As you read through the chapter skim the passages in Luke as they are mentioned. Based on what you have read in the appendix, and in Luke, answer these questions.



Exercise 1

Meditate on the humbling of Jesus, the Christ. Dr. Mears tells a story of a missionary who sold himself as a slave so that he could reach other slaves with the gospel. Think about what life would have been like for that man: the change in his conditions and freedom, the perils to his health. Then think about what it was like for Christ Jesus to come to earth. In your notebook write a comparison of this man and Jesus. Make sure that you have at least five to six sentences. In your final sentence include what you believe Jesus is asking you to give up to reach others for Christ.

⁵ Irving L. Jensen, *Jensen’s Survey of the New Testament* (Chicago: Moody Press, 1981), 165.

⁶ Jensen, 171.



Question 10 Where is Jesus' first self-acknowledgement of deity recorded?



Question 11 What does Luke comment about Jesus' relationships with God and men in His early life?



Question 12 What other differences are there between the genealogies in Matthew and Luke than what we mentioned?



Exercise 2

Consider your spiritual habits. Dr. Mears asks us to “honestly consider what kind of habits you are forming in your Christian life. How do you spend your Sundays?” We know that Jesus served others on the Sabbath and that He also went to the synagogue. In the Old Testament there are many regulations about how the Sabbath was to be spent. In Romans 14:5-6 Paul reminds us of the freedom that we have in Christ and that although some set aside certain days as holy, not everybody must nor will they. How do you believe God wants *you* to spend your Sundays? How do you spend your Sundays? Does this agree with what you believe is the most pleasing to the Lord for your life? Record your answers in your notebook.

The idea of the synagogue came into being when the Jews were carried captive to Babylon. At that time the Temple in Jerusalem was destroyed. So the captives began having meetings in various places to pray or carry out other forms of worship, but this did not include altar sacrifices and other ceremonies that had been carried out by the priests.

In addition to being used for worship the synagogue became a kind of community center for the Jews and was also used as schools to train their boys. This became so thoroughly established that even after the Jews returned from exile they continued to have synagogues.

Laymen as well as those of priestly families could lead in synagogue worship, so it was appropriate that Jesus would teach in His hometown synagogue on the Sabbath, or any day of the week.



Question 13 How did the people in Jesus' hometown receive Him?

How do the people in your home town receive you? Do they know that you are a man or woman of integrity? Can they trust you? Does your life match what you claim to believe? If you can answer yes to these last three questions and yet people in your home town still reject, you take comfort in the fact that Jesus also was rejected as Messiah in His home town and even by His family at first.



Question 14 What must we be willing to do if we want to be effective servants for Christ?

Chapter nine of Luke is critical in several ways. Some have called it “Crisis Week” with 3 “Greats:” 1) the great confession — that Jesus, Son of Man, is the Christ of God; 2) the great announce-

ment — the Son of Man will suffer death, and bring the kingdom of God; 3) the great revelation — the Transfiguration, with God (again) claiming this Son of Man as His Son.

And how do the disciples respond to all of this? They begin to argue about who is the greatest. They had not yet been able to understand what Jesus had been telling them. Were they paying attention? Are we paying attention? How worldly are we in our understanding of Scripture?

In Luke 9:51, as was mentioned in the last lesson, there is a critical turning point. Jesus has now set his face to go to Jerusalem where He knows great suffering awaits Him, but also the fulfillment of His whole ministry here on earth. Just a little bit later in verse 62 he tells someone, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” And Jesus sets that example. For Him there was no turning back. From this time on Jesus also more clearly teaches that the kingdom is spiritual, not the earthly kingdom that everyone was expecting the Messiah to set up.

Often we think of Jesus as “gentle and meek” but He did not always act “gently.” In Luke 11 Jesus spoke very harshly to the religious leaders, even though He was an invited guest in a Pharisee’s home. In 11:37-54 He speaks six woes to these leaders.



Question 15 Write these six woes in your own words. Write them so they make sense in our modern day world.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

These leaders had made 619 rules beyond what we have in the Old Testament and 39 of them concerned Sabbath observance. By keeping these rules they felt they were “blameless,” just as Paul also had felt as he kept those same laws. Jesus condemned them soundly and openly. Why--or why now? Jesus had set his face to Jerusalem. It seems He purposely provoked these leaders so that they would begin to actively oppose Him.



Question 16 What is one way that Luke presents Jesus’ humanity during His last day before the cross?



Question 17 What three people (or groups) forsook Jesus in His last twenty-four hours?



Question 18 What three people (or groups) did Jesus minister to in a special way during those same twenty-four hours?



Question 19 How did Jesus demonstrate that He was human (not a ghost) after the resurrection?

Conclusion

Luke presents Jesus' humanity forcefully without negating the least part of His divinity. Throughout Luke's account we see Jesus working miracles and teaching things that no mere man would have the wisdom to teach, and yet we also see Him tired and trying to find a place to rest, seeking His Father's strength through prayer, sweating with the agony of anticipated suffering. Luke weaves the humanity and the deity of Jesus together in a way that none of the other gospel writers quite accomplish. We see Jesus the Servant: serving His Father through the service of His people; giving so painfully of Himself and being refreshed by the hand of God through His angels. After reading Luke's Gospel we can confidently say, "Yes, Jesus was fully human," and "Yes, Jesus was fully God."



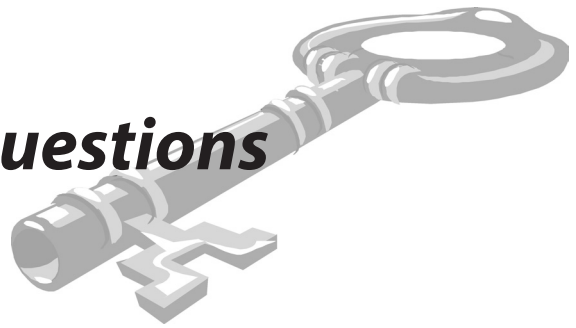
Practical Assignment: Follow Jesus' Example of Service

As you read through Luke again, note all the different kinds of service that Jesus performed. Make a list in your notebook: include all the really big things and all the really little things too, don't leave out any act of service.

Now look at your own life. Beside your list of the acts of service that Jesus did, write a list of the acts of service that you have done in the last week. Compare the two lists. Prayerfully, write a new list of acts of service which you believe God wants you to be involved in during the next month. Be creative and be prepared to share your list during the next seminar so that you can be held accountable to do these services.

After sharing your list with your group, pick three acts to do in the next month. If possible do your acts of service in secret without expecting acknowledgement from the receiver. After you have completed the assignment make a short written report of what you did, when, how it was received and how you felt about it. Bring it to your course coach at the next seminar.

Answers to Questions



1. Theophilus
2. See Colossians 4:14.
3. Theophilus
4. Between 60 and 65 A.D.
Or
Before 65 A.D.
5. The Greeks
6. His universality and perfection, both of which Luke emphasized.
7. Matthew's genealogy only goes back to Abraham, but Luke's goes back to Adam.
8. Luke's appeal was to the Greek, the world citizen. He did this by emphasizing that Jesus was a "world-man" bringing redemption to all.
9. Your answer.
10. Luke 2:49
11. Jesus grew in favor with men as well as with God.
12. Matthew's genealogy was Jesus' legal genealogy through Joseph's line and was the royal genealogy. Luke's genealogy was Jesus' personal ancestral line traced through Mary.
13. They rejected His claims to be Messiah. They tried to kill Him.
14. We must be willing to give of ourselves, to serve in a way that includes sacrifice.
15. Your answer may be similar to the one below. Make sure that you write the woes in your own words!
 1. You are fanatics about paying the last penny of your tithes, but totally ignore justice and love!
 2. You love to sit on the platform and to be greeted with respect because you are a "spiritual leader."
 3. You are dead and rotting and people walk by and don't even know!
 4. You pile all of your man-made laws on people mercilessly and give them no hope.
 5. You act like you honor the godly men of the past, but you are no better than your ancestors who martyred them!
 6. With all your teachings and rules you have not only closed the door of truth, but have locked it as well, for yourselves and many others who trust you!
16. Luke records Jesus as sweating drops of blood in the Garden.
17. Judas Iscariot, the disciples in the garden, and Peter.
18. The disciples in the Upper Room, Peter in the courtyard, and the thief on the cross.
19. Jesus walked with His disciples and talked with them. Later He ate with them and let them touch Him. He also showed them the places where the wounds had been from the cross.

Answers to Exercises



1. Your answer.

The missionary in Dr. Mears' story willingly lowered himself. He was following Jesus' example because Jesus also humbled Himself and came down to our human level, even though He did not have to make this sacrifice. Jesus gave up His rights. He gave up the right to remain in heaven, the respect of His earthly family, and eventually He died the death of the despised on a cross. The missionary, like Christ, gave up his rights to freedom and wealth, even his right to decide where he would sleep that night. He knew that there was a good possibility that he would die as a slave. He gave up his right to return to his family and friends in his native country. This missionary gave completely sacrificially, just like Jesus.

2. Your answer.

Parable and Miracle Charts

In this appendix we have included charts for you to record the parables and miracles of Jesus. The amount of spaces that we have provided does not indicate how many parables/miracles we expect you to find. We simply wanted to make sure that there was sufficient room for you to record all of your findings.

MIRACLES OF JESUS IN LUKE

Reference	Problem	Demonstration of Jesus' authority over ...	Main instruction of the miracle:	How I can apply this to my life:

Let's Look At Luke

Luke Portrays Jesus Christ, The Son Of Man

Chapter Four from *A Look at the New Testament* by Henrietta Mears⁷

The writer of this third Gospel was Dr Luke, Paul's companion. (Acts 16:10-24; II Timothy 4:11; Col. 4:14) He was a native of Syria and apparently was not a Jew, for Colossians 4:14 places him with the other Gentile Christians. If this is true, he was the only Gentile writer of the New Testament books.

Purpose

Matthew presents Christ as King, to the Jews.

Mark as the Servant of Jehovah, to the Romans.

Luke as the perfect Man, to the Greeks.

We can never understand how Christ was both God and man, and we never shall, no matter how much we study God's revelations. When Mr. Webster was asked if he comprehended Christ's deity and humanity, he replied, "No, sir, I cannot; and I should be ashamed to acknowledge Him as my Saviour if I could. If I could comprehend Him, He could be no greater than myself, and I need a superhuman Saviour."

A missionary to the West Indies wanted to bring God and His love to the slaves, but they were toiling all day and he could not get near them. So he sold himself as a slave and worked among them, toiling in the fields, that he might tell them of God's love. This is what Christ did.

The Preparation Of The Son Of Man

(Read Luke 1:1-4:13)

The opening of this beautiful book is significant. We learn all about the circumstances that accompanied the birth and childhood of the Holy Babe, and about the one who was sent as His forerunner. The birth of John the Baptist (1:57-80), the angels' song to the shepherds (2:8-20), the circum-

⁷ Used by permission.

cision (2:21), the presentation in the temple (2:22-38), and then the story of the boy Jesus, twelve years of age (2:41-52), are all recorded here.

God brings to pass what the prophets have spoken. Micah said that Bethlehem was to be the birthplace of Jesus (Micah 5:2-5), for He was of the family of David. But Mary lived in Nazareth, a town one hundred miles away. God saw to it that Imperial Rome sent forth a decree to compel Mary and Joseph to go to Bethlehem, just as the Child was to be born. Isn't it wonderful how God uses the decree of a pagan monarch, Caesar Augustus, as an instrument to bring to pass His prophecies! God still moves the hand of rulers, to do His bidding.

Now look on! We hear the message of the angels to the watching shepherds, but we do not find the wise men of the East asking for One *who is born King*. (Luke 2:10-12).

The *Child grew and the grace of God was upon Him* (Luke 2:40). When He was twelve years old, He went up with His parents to Jerusalem to the feast. He was found *sitting in the midst of the doctors, both hearing them, and asking them questions* (Luke 2:46). We find Jesus' first words were: *Wist ye not that I must be about my Father's business?* It is the first self-witness to His deity and to His relationship with the Father. *And they understood not the saying.*

Again we read, *He went down with them, and came to Nazareth, and was subject unto them*—these earthly parents. (Luke 2:51) *Jesus increased in wisdom and stature, and in favour with God and man* (See Luke 8:42-52). All of these things are peculiar to Jesus as man, and Luke alone records them. It is important that we notice Jesus was a "favorite" in Nazareth. It is not a sign that we are in the grace of God when we are out of favor with man.

The genealogy of Jesus in Luke is given at the time of His baptism, and not at His birth. (Luke 3:23) There are noticeable differences between the genealogy in Luke and that found in Matthew 1. Won't you take a few minutes to clear this in your mind?

In Matthew, we have the royal genealogy of the Son of David, through Joseph.

In Luke, it is His strictly personal genealogy, through Mary.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil (Luke 4:1,2).

As Jesus came forth from the fire of testing in the unabated "power of the Spirit" so can we. It is only as we are filled with His Spirit that we can overcome temptation with the power of the Spirit. Everyone snared by temptation, who has lost all hope in himself, can look up to Christ and hear Him say, *Out of every temptation I will make a way to escape, that you may be able to bear it* (See I Cor. 10:13).

The purpose of the temptation was not to discover whether or not Jesus would yield to Satan, but to demonstrate that He could not; to show forth the fact that there was nothing in Him to which Satan could appeal. Christ could be tried and proven.

An automobile salesman wants the prospective buyer to take the car and test it out for himself, not because he fears it will not stand up, but rather because he knows it will.

As you follow Christ in His temptation in the wilderness and study how He overcame His adversary with the *sword of the Spirit*, no doubt there is a greater desire in your own heart to possess this "sword" yourself. There are multitudes of Mohammedan school boys who can quote 6,000 verses of the Koran and can write every word of them from memory. How sad that we Christians have hid so little of the Word of God in our hearts! *Thy Word have I hid in mine heart, that I might not sin against Thee* (Psalm 119:11).

The Ministry Of The Son Of Man

(Read Luke 4:14-19:48)

Following the temptation, *Jesus came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read* (Luke 4:16). He went to the place where He had been “brought up.” Bringing up is an important thing in life. We find that Jesus was accustomed to go to church on the Sabbath day. He had been reared in a godly home. Honestly consider what kind of habits you are forming in your Christian life. How do you spend your Sundays?

Jesus here stated that God had anointed Him to preach deliverance to captives, and bring good tidings to the poor and brokenhearted. (Luke 4:18,19)

Early in Jesus’ ministry we see those of His own home town determining to kill Him. (Luke 4:28-30) This is the first hint of His coming rejection. He proclaimed Himself to be the Messiah. (Luke 4:21) They were angered that He should hint that their Jewish Messiah would also be sent to the Gentiles. (See Luke 4:24-30.) They believed God’s grace was to be confined to the Jews, and so they were ready to kill Him. He refused to work miracles for them, because of their unbelief. They attempted to cast Him down the brow of the hill, but He escaped to Capernaum. (Luke 4:29-31)

The Jews hated the Gentiles for their treatment of them when they were captives in Babylon. They regarded them with contempt. They considered them unclean and enemies of God. Luke pictures Jesus as tearing down these barriers between Jew and Gentile, saying *that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem* (Luke 24:47). The religion of Jesus Christ is not just one of the religions of the world. It is the great world religion, adapted to all nations and to all classes. Read Paul’s statement in Romans 1:16.

When the twelve are commissioned (Luke 9), we see a broad field of ministry given. In Matthew we hear the Lord saying, *Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel.* Luke omits this and says, *He sent them to preach, and that they departed, . . . preaching the gospel everywhere* (Luke 9:2,6).

Wherever this Man, Christ Jesus, went a whole multitude followed Him and *sought to touch Him: for there went virtue out of Him, and healed them all.*

(Luke 6:19) He gave of Himself. Our service must be of this kind. We must give ourselves if we would bind up broken hearts and minister to others.

Gypsy Smith was asked if he would speak at a certain city, and was assured that it would “not take anything out” of him. “It’s not worth my going,” he replied, “if it doesn’t take something out of me.” A candle is a perfect type of this sort of Christian service; it cannot give light unless it gives itself.

The Suffering Of The Son Of Man

(Read Luke 20:1-23:56)

We have presented in this scene the suffering and death of the Son of Man. It is hard to describe it. How can we understand it? Luke differs from Matthew and Mark in his description.

Jesus is sitting with His disciples, around the table, celebrating the feast of the Passover. At this time He institutes what we call the “Lord’s Supper.” Listen to His words: *My body which is given for you . . . my blood, which is shed for you.* (Luke 22:19,20) This is different from the account in Matthew and Mark. They say, *My blood which is shed for many.* His love is expressed in such a personal

way in Luke. The evangelist adds: *This do in remembrance of Me.* Jesus would be in the minds and hearts of His disciples.

Look into the Garden of Gethsemane. Jesus is praying and “as it were,” great drops of blood were on that holy brow. Luke tells us that the angels came to minister to Him, the Son of Man. Matthew and Mark omit this.

In the shadow of the garden, a band of soldiers were approaching; leading them was Judas. But the Scriptures had said that Jesus would be betrayed by a friend, and sold for thirty pieces of silver. (Luke 22:47-62; Psalm 41:9)

Worst of all, His friends deserted Him. Peter denied Him, and all forsook Him and fled except John, the beloved. Luke alone tells us that Jesus looked on Peter, the denier, and broke his heart with that look of love.

We can hardly bear to read of the cruel treatment accorded this God-Man. *For the Son of man is come to seek and to save that which was lost,* (Luke 19:10) but *He came unto His own, and His own [the Jews] received Him not.* (John 1:11) (See Luke 22:63-71.)

We follow Jesus into Pilate’s hall; then before Herod. (Luke 23:1-12) We follow along the Via Dolorosa to the cross. (Luke 23:27-38) Luke only gives the name Calvary, which is the Gentile name for Golgotha. Luke omits much which Matthew and Mark record, but he alone gives the prayer, *Father, forgive them; for they know not what they do.* And His last words, *Father, into thy hands I commend my spirit* (Luke 23:13-46).

There were three crosses on Calvary’s hill. On one of them was a thief, dying for his crimes. Luke tells us this story, too. (Luke 23:39-45) The way this thief was saved is the way every sinner must be saved. He believed on the Lamb of God, who died on the cross that day, to pay the penalty of sin.

The scene closes with the Son of Man crying with a loud voice, *Father into thy hands I commend my spirit.* The centurion, in keeping with this Gospel bears this witness, *Certainly this was a righteous man.*

The Victory Of The Son Of Man

(Read Luke 24:1-53}

We turn with great relief from the sorrow and death of the cross, the darkness and gloom of the tomb, to the brightness and glory of the resurrection morning.

Is there any other picture more stirring than this one of the empty tomb? Jesus rose from the dead, and if He arose then shall we rise also. (I Corinthians 15) Look at the picture in Luke 24:1-12.

Luke gives us a part of the scene that the others leave untold. It is the delightful story of the walk to Emmaus.

He shows these disciples that, as their resurrected Lord, He is just the same loving, understanding friend that He had been before His death. After His walk and conversation with them, we hear these disciples urging Him to come in and spend the night with them. He revealed who He was when He lifted up those hands with the wounds, and broke the bread. Then they knew Him, but He vanished out of their sight. On returning to Jerusalem they found abundant proof of the resurrection. He proved that He was a real man with flesh and bones. These details belong to the Gospel of His Manhood, Luke.

Three times His disciples touched Him after He arose. (Matthew 28:9; Luke 24:39; John 20:27) He ate with them, too. (Luke 24:42; John 21:12,13)

As Jesus put out His hand to bless them, He *was carried up into heaven* (Luke 24:51). The fact that He was “carried up” reveals again that He was a man.

He is no longer a local Christ, confined to Jerusalem, but *He* is a universal Christ. He could say to His disciples, who mourned for Him, thinking when gone He could be no more with them, *Lo, I am with you alway, even unto the end of the age.*

How different now was the hope and joy of those chosen followers, from their despair and shame at the crucifixion! They return to Jerusalem with great joy, and *are continually in the temple, praising and blessing God!*

