

OVERVIEW OF BOOK OF LUKE – UNIVERSAL MISSION OF THE SON OF MAN

INTRODUCTION:

Jesus presented as **the Son of Man** –

- Matthew = King of the Jews
- Mark = Son of God and Suffering Servant accomplishing Redemptive Mission

Here: The Savior of the World -- came to seek and to save the lost

Universal Mission with an emphasis on the Marginalized

Let's begin by looking at the opening verses in both the Gospel of Luke and the Book of Acts:

Luke 1:1-4

“Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, ³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; ⁴ so that you might know the exact truth about the things you have been taught.”

Acts 1:1-2

“The first account I composed, Theophilus, about all that Jesus began to do and teach, ² until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen.”

So much to unpack from these two prologues.

We can see clearly that these are two parts of one combined historical account written by the same individual and addressed to the same person = Theophilus

It is easier to identify the author of Acts – since there are a number of “we” passages where the writer is obviously a **traveling partner** of the Apostle Paul in his missionary journeys. Only Luke can really fit that bill . . . so then we can identify him as the author of the gospel account as well. Of course early church tradition backs up this conclusion.

Who is this author Luke? What do we know about him?

- As already mentioned he was a traveling partner of Paul – the Apostle to the Gentiles – as Christianity spread to many parts of the world. He appears to join Paul at Troas on his second missionary journey as he responds to the Macedonian Call and crosses over from Asia into Europe. Was widely esteemed and would have been known throughout the early church.
- He was likely a **Gentile** – significant since the other authors of the NT were all Jewish. He explained Jewish customs.
- He was proficient in the **Greek language** – similarity of style and language in both the gospel and in Acts. (Whereas Mark had more of a Roman orientation in his writing.)
- He was **beloved** by Paul and **loyal** to him – staying by his side when all others abandoned him because of the potential danger of allegiance to him when he was a prisoner in Rome.

Col. 4:14 – “*the beloved physician*”—look at **vs. 10-11** – you have 3 workers from the circumcision (Jewish), then Luke included with a couple of other Gentiles

2 Tim. 4:11 – “*only Luke is with me*” – during both of his Roman imprisonments
Philemon 24 – included in list of fellow workers of Paul

- **Well-educated** and a **physician** – We know that Paul had a physical infirmity – some type of thorn in the flesh that God allowed to persist in order to keep Paul humble and dependent – Was Luke helpful in his capacity as a Doctor? He uses a number of medical terms and gives more details about the conception and birth of Jesus.
- Tradition says he remained **unmarried** and died at the age of **84**
- Tradition also says that in addition to having a scientific mind, he was also an **artist**. There is an old legend of the Church that a painting of the Virgin Mother was found in Jerusalem from the brush of Luke. The early Church writers all spoke of him as an artist. Perhaps he was a poet as well since he had an appreciation for the great songs that he included in his account:
 - o Magnificat of Mary (**1:46-55**)
 - o Benedictus of Zacharius, father of John the Baptist (**1:67-79**)
 - o Gloria in Excelsis of the Heavenly Host (**2:14**)
 - o Nunc Dimittis of Simeon (**2:28-32**)

Actually wrote more of the NT than the Apostle Paul – Luke is the longest book in the NT. Combined with Acts, you have 28% of the verses in the NT. About 60% of Mark’s gospel is produced almost verbatim in Luke’s gospel.

What do we know about Theophilus?

- Name means “*lover of God*” or “*friend of God*”
- Certainly a Christian – perhaps a young believer
- Possibly contributed financially or supported Luke’s work in some way
- *Most noble* – man of high social standing – perhaps even a govt. official

What do we learn from Luke’s methodology of writing and his purpose?

- Obviously a **careful historian** – relied on both written records and went back and interviewed eyewitnesses to obtain additional corroboration; wanted to compile a systematic historical narrative
- Emphasizes the **historical validity** of the Christian faith – not some blind leap in the dark

Theme: Son of God is the **Son of Man** redeeming men from all nations

Luke 19:10 – key verse – *for the Son of man is come to seek and to save that which is lost*

Emphasis on the **humanity of Jesus** – identifying himself with men

Innocent infinite willing substitute had to die for sins of all mankind to bear the punishment for sins

Emphasis on the **Universality of the Mission of Redemption**

Steven Cole: The Gospel of Luke is not just for Gentiles, but sinners of every stripe are his focus. He uses the word “*sinners*” 16 times, more than Matthew (5), Mark (5), and John (4) combined.

Luke is the only synoptic gospel to call Jesus “*Savior*” (Lk 2:11). He alone uses the word *salvation* (6 times) and ten times he uses the word for *preaching the good news*, which is only used once in the other gospels

Bill McRae:

Outline:

- I. (1:1 – 4:13) The Identification of the Son of Man with Men
Birth, Childhood, Baptism and Temptation of the Lord
- II. (4:14 – 9:50) The Ministry of the Son of Man to Men
Ministry in Galilee
- III. (9:51 – 19:27) The Rejection of the Son of Man by Men
Moving from Galilee towards Jerusalem
9:51 -- Turning point -- *And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem*
- IV. (19:28 – 23:56) The Suffering of the Son of Man for Men
Substitutionary nature of His death and atonement
- V. (Chap. 24) The Authentication of the Son of Man before Men
Resurrection and Commissioning

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Structure of Luke's Gospel

Focus	Introduction of Son of Man 1:1 - 4:13	Ministry of Son of Man 4:14 - 9:50	Rejection of Son of Man 9:51 - 19:27	Crucifixion & Resurrection of Son of Man 19:28 - 24:53
Divisions	Advent	Activities	Antagonisms & Admonition	Application & Authentication
Topics	Seeking the Lost →			Saving the Lost
	Miracles Prominent →		Teaching Prominent	
Place	Israel	Galilee	Israel	Jerusalem
Time	c. 4 B.C. - A.D. 33			

Luke 2:52 – 30 years of preparation of Jesus for a little over 3 years of public ministry
“*Jesus kept increasing in:*”

<u>Wisdom</u>	mental acumen and development
<u>Stature</u>	physical development
<u>Favor with God</u>	spiritual development
<u>Favor with Men</u>	social and relational development

Great summary of **Preparation years**

In studying Matthew and Mark we worked through the analytical outline of the book in sequential order – covering at least in broad brush as much of the content of the book as we could.

Taking a **different approach** here in Luke. We don’t really have time to try to cover the 24 chapters we just outlined. We will take more of a thematic approach. We want to focus on those aspects of the gospel that emphasize 2 main threads:

- **Universality of the Mission of Redemption**
- **Unique Aspects of the Gospel of Luke**

I. UNIVERSALITY OF THE MISSION OF REDEMPTION – ESPECIALLY REACHING OUT TO THE MARGINALIZED

[Listen to overview message by [Mark Dever](#) – linked on my summary page for Luke]

If you were starting a religious movement that you intended to grow into a worldwide dominant institution, your methodology would probably be the opposite of what we see in the life and ministry of Jesus. Wouldn’t you target the movers and shakers, the people of influence that could bring the most to the party? Wouldn’t you target the rich and powerful who could provide the most resources? Wouldn’t you target those who are popular and well received to minimize obstacles to growth?

From the opening chapters describing His humble birth to the final chapter where the resurrected Savior provides an OT bible lesson on the road to Emmaus, Luke paints a portrait of a Savior who truly came to seek and to save the lost. No matter how marginalized or overlooked, people who society would judge to be insignificant are blessed by the compassion and ministry of Jesus.

We are going to focus on several categories of marginalized or forgotten or overlooked groups that illustrate this point. As we work our way through this study, we need to examine our own hearts to see if we model the compassion and mercy of our Lord? Or are we infected with prejudice and a spirit of partiality? Even in our local church, do we try to maintain a closeness with those we identify as the **Insiders** instead of warmly reaching out to those who come in as **Outsiders**?

A. Mission of Redemption to the Gentiles

Theophilus certainly would have been interested in how a religion with roots in OT Judaism had grown into such a significant force in the Gentile world – this would have been a major emphasis given Luke’s broader Gentile audience

- **Angelic announcement** of Jesus' birth – **2:10** -- *And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for **all the people**;*
- **Declaration of Simeon** – holding the infant Jesus, declares Him to be – **2:32**
*A light of revelation **to the Gentiles**, And the glory of Thy people Israel.*
Nice combination of both Gentile and Jewish beneficiaries of Christ's ministry
- Ministry of **John the Baptist** – **3:6** – *And **all flesh** shall see the salvation of God.*
- **Opening Genealogy** – **3:38** -- traces ancestry not just back to **Abraham** (as Matthew had done) but all the way **back to Adam** = highlighting His identification with the entire human race as the Second Adam – *the son of Adam the son of God*
- **Temptation Account** – **4:5** -- *And he led Him up and showed Him **all the kingdoms of the world** in a moment of time.* Kingdom that Christ would rule over would not just be the nation of Israel, but would constitute all the kingdoms of the world – but Jesus refused to take a shortcut that would skip the Cross
- **OT examples** of outreach to Gentiles – **4:25-27** -- *But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;²⁶ and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.²⁷ "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."* Look at the response of **raze** – right from the outset of Jesus entering into His public ministry – no elitist spirit of nationalistic exclusivism on the part of Jesus
- **6:17-19** – Healing ministry extended even to crowds that came from the coastal region of the Phoenician cities of **Tyre and Sidon**. Their culture was markedly **non-Jewish** and **idol-centric**, which is why biblical prophets often spoke against their pride and paganism (e.g., **Isaiah 23; Ezekiel 26–28**).
- **Centurion's servant** – **7:1-10** – Even when in Capernaum, His Jewish base for hometown operations in the region of Galilee – Jesus commended the faith of the Gentile centurion;
Now when Jesus heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, not even in Israel have I found such great faith."
- Cast demons into herd of swine – **8:26** -- *Sailed to the country of the Gerasenes, which is opposite Galilee* -- This location is on the **eastern side of the Sea of Galilee**, in an area associated with the **Decapolis**—a federation of ten Hellenistic, Greek-influenced cities under Roman authority. This region was known for its **Gentile population**, pagan temples, and Greco-Roman culture.

- Various interactions with the **Samaritans**
 - o A Samaritan village rejects Jesus, yet He refuses to condemn them (**9:51-56**)
 - o The Good Samaritan becomes the idealized picture of neighborly love (**10:25-37**)
 - o The only leper of the ten to return and give thanks to Jesus is a Samaritan (**17:11-19**)
- **Parable of the Great Supper – 14:15-24** – Rejection of the Messiah by His own countrymen and surprising inclusion of the marginalized and the Gentiles
Vs. 23 -- *“And the master said to the slave, ‘Go out into the highways and along the hedges, and compel them to come in, that my house may be filled.’”*
- **Parable of the Vineyard Owner – 20:9-18** --
Vs. 13 -- *“And the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’”*

Geldenhuys: In this verse the **Messianic consciousness** of Jesus is expressed very clearly. In these words He declares plainly that, while He is a divine Messenger and One who acts on God’s authority, He is quite different from all the other divine messengers, as, e.g., the prophets. He is altogether **unique** – the beloved Son of the Father. In addition, He is the very last One to come to the people, and indeed **to the whole world**. After His coming no higher revelation and no mightier manifestation of God’s love is to be expected. Through His coming to the people they (and especially the leaders) have now their last chance.

Vs. 16 -- *“He will come and destroy these vine-growers and will give the vineyard to others.”*

- Destruction of Jerusalem will be followed by the **times of the Gentiles – 21:24** -- *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.*
- **Great Commission – 24:47** – *and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.*

B. Mission of Redemption to Women

John Stott: St. Luke’s Gospel is the gospel of womanhood, and tells more than the others the gracious, courteous attitude of Jesus towards women, and the place He allowed them to occupy in His ministry.

- Luke begins by highlighting an older barren woman Elizabeth – who is identified as *“righteous”* (**1:6**) – and is selected to be the privileged mother of John the Baptist –

who will “*make ready a people prepared for the Lord*” – she appreciated that the Lord had looked with favor on her to remove the shame of her barrenness (1:25)

- A poor teenage girl from Nazareth is chosen for the Virgin Birth of the Messiah (1:31) – Her submission and obedience to this mysterious mission is commended (1:38) – “*Behold the bondservant of the Lord; may it be done to me according to your word.*” Her expression of faith in her famous song (1:46-55) reflects her deep understanding of the mercy of God
- The prophetess Anna, a faithful servant in the temple with her fastings and prayers, heralds the arrival of the young Messiah in the Temple. (2:36-38)
- (4:38-39) Healing of Peter’s mother-in-law
- (7:11-17) – Raising the son of a widow
- (7:36-50) A sinful woman is forgiven and dignified as she anoints the feet of Jesus with expensive perfume – while the Pharisees criticize Jesus for allowing contact with such a known sinner – she has been forgiven much and consequently loves much
- (8:1-3) We see women who had been healed by Jesus of evil spirits and various sicknesses recognized as ministry partners who funded Jesus’ activities
- (8:43-48) We see the woman who had been afflicted with a hemorrhage for 12 years coming secretly and touching the fringe of Jesus’ cloak – she was trembling with fear, but Jesus did not rebuke her but healed her and commended her for her faith
- (10:38-42) Mary chooses the “*better part*” by learning at the feet of Jesus
- (13:10-17) Healing of the crippled woman on the sabbath – “*a daughter of Abraham as she is, whom Satan has bound for eighteen long years*”
- daughters of Jerusalem who wept (23:27-31)

(:27) Recognizing Their Mourning

“And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him.”

Morris: We should bear in mind that those who clamoured for Jesus’ execution were not necessarily a great number. They could crowd in round the judgment hall. There were still many in Jerusalem who admired Jesus and it is of some of these that we now learn.

(:28) Repurposing Their Mourning

“But Jesus turning to them said, ‘Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.’”

- Women are the ones who remain close to Jesus at the cross, observe where He is buried, return to the tomb to attempt to anoint His body with spices and perfume, and become the first witnesses to His resurrection (24:1-10)

Summary: In Luke, women are thoughtful theologians, key disciples, bold proclaimers and generous patrons

C. Mission of Redemption to Children (and their Parents)

Children in the first century were largely invisible. You can see how dismissive the disciples are who view children as an unwelcome intrusion, not as significant targets of the ministry of Jesus.

8:49-56 -- Healing of the 12 year old daughter of Jairus (His **only daughter**), an official of the synagogue

9:37-43 – Demon is rebuked and exorcised from the **only son** of just a father from the crowd who had sought help first from the disciples but without success and now begged Jesus for help

9:46-48 – Teaching on true greatness in the kingdom -- *And an argument arose among them as to which of them might be the greatest. ⁴⁷ But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, ⁴⁸ and said to them, "Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great."*

17:1-2 – Be careful not to cause one of these little ones to stumble

18:15-17 Classic passage on Jesus blessing the children

And they were bringing even their babies to Him so that He might touch them, but when the disciples saw it, they began rebuking them. ¹⁶ But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these. ¹⁷ "Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all."

D. Mission of Redemption to the Poor, the Oppressed, the Helpless

Robert Gundry: Luke thus portrays Jesus as a cosmopolitan Savior with **broad sympathies**, one who mingles with all sorts of people, socializes with both Pharisees and publicans and concerns Himself with victims of personal calamity. Where Matthew concentrates on Jesus and the kingdom, Luke concentrates on Jesus and people, with resultant **character sketches** which are quite vivid.

- **Shepherds**, the lowest rung of society – receive the birth announcement while they are out in the fields watching over their flocks. Our Christmas pageants tend to paint a very positive image of shepherds with their nicely pressed robes. But in reality they were looked down upon as a shifty, nomadic bunch. They were portrayed as dishonest and unreliable. Rabbinic sources reveal that they were suspect spiritually because their

lifestyle made it difficult to maintain **Sabbath observance**, ritual purity, or even participate in synagogue life.

- **4:18-19** – The inaugural sermon of Jesus identifies His target audience: *“He has anointed Me to proclaim good news to the poor . . . liberty to the oppressed.”*
- **5:12-16** – Jesus seeks out the sick and those who are socially untouchable. Note how He touches the **leper** before He heals him. This would have been shocking in that culture.
- **5:17-26** – The healing of the **helpless paralytic** who had to be lowered down from the roof on his stretcher
- **5:27-32** – He seeks the hated **tax collectors** to be His chosen disciples. **Levi** the extortioner becomes a loyal follower and invites other tax collectors and sinners to his house for a big reception feast
- **6:6-11** – He heals the man with the withered hand on the Sabbath and incurs the rage of the scribes and Pharisees – Jesus is the only one showing compassion for the crippled
- **6:20-21** – Luke stresses the mission to the poor more than any other gospel – *“Blessed are you who are poor”* [no *“poor in spirit”* qualifier given here]
- **7:22** – When John asks for proof that Jesus is truly the Messiah, the evidence given is: *“The blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them.”*
To Jesus, the poor are not some peripheral overflow group that just happens to receive blessing; they are in fact the intended recipients, his target audience.
- **7:29** – Interesting description of those who were responding positively to the message of Jesus in contrast to the opposition of the Jewish religious leaders – *“When all the [common] people and the tax collectors heard this, they acknowledged God’s justice, having been baptized with the baptism of John”* – these were ones who confessed their sins and acknowledged their need of salvation
- **14:1-6** – Healing on the sabbath of the man suffering from **dropsy** [not a disease of an NFL wide receiver] – a condition of the kidney or liver where fluid is retained – possibly involving cancer
- **14:12-14** – Bless those who do not have the ability to compensate you -- *When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you.* ¹³ *But when you give a reception, invite **the poor, the crippled, the lame, the blind,*** ¹⁴ *and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous.*

- **16:19-31** – Parable of the rich man and Lazarus – Society would expect the rich man to fare better in the after life
- **18:9-14** – Contrast between the self righteous Pharisee and the humble Tax Collector
God, be merciful to me, the sinner.
- **18:35-43** Healing of blind Bartimaeus
- **19:1-10** Salvation of the tax collector Zaccheus
“For the Son of Man has come to seek and save that which was lost

Closing Illustration

In many medieval cathedrals, the stained-glass windows were designed to tell the biblical story to illiterate peasants. But there was one spot the tourists never noticed—the windows near the back, low to the ground. They were smaller, less ornate, and often ignored. Yet those windows were crafted with the same care as the grand ones above because the artists wanted to remind worshippers:

“Every corner matters in the house of God.”

Luke’s Gospel is those lower windows. It reveals that every forgotten person, every overlooked group, every marginalized soul— matters to God, is noticed by Christ, and is invited to the kingdom feast.

II. UNIQUE ASPECTS OF THE GOSPEL OF LUKE

A. Dependence on Prayer

Luke highlights prayer more than any other Gospel, revealing Jesus as the **dependent Son**, the **model intercessor**, and the One who teaches His followers how to pray and how to persist in prayer.

Thematic Overview

1. **Pattern of Prayer Modeled by Jesus** –
 - a. **Habitual** -- Jesus prays regularly and retreats often to pray
 - b. **Occasional** -- Key events in Jesus’ life are bathed in prayer
2. **Primer on Prayer** – Jesus teaches disciples how to pray
3. **Participation in Spiritual Warfare** – Prayer strengthens against temptation
4. **Persistence in Prayer**
5. **Power for Ministry** – Prayer empowers ministry and mission and intercession for others

- 1 **Pattern of Prayer Modeled by Jesus** –
 - a. **Habitual** -- Jesus prays regularly and retreats often to pray

Withdrawal for Solitary Prayer

- **Luke 5:16** – *“Jesus often withdrew to lonely places and prayed.”*
The imperfect tense indicates a constant habit.

b. **Occasional** -- Key events in Jesus' life are bathed in prayer

Event	Reference	Significance
Baptism	3:21	Heaven opens <i>as</i> Jesus prays—unique to Luke
Before choosing the Twelve	6:12	All-night prayer before leadership decision
Before Peter's confession	9:18	Prayer precedes revelation
Transfiguration	9:28–29	Glory revealed during prayer
In Gethsemane	22:39–46	Prayer in suffering and submission
On the Cross	23:34, 46	Prayers of forgiveness and trust

2 **Primer on Prayer** – Jesus teaches disciples how to pray – Lord's Prayer (**11:1-4**)

Shorter and simpler than Matthew's, emphasizing:

- **Father** – intimacy and access
- **Hallowed be Your name** – reverence
- **Your kingdom come** – alignment with God's reign – anticipation of end times
- **Daily bread** – dependence
- **Forgiveness** – relational cleansing
- **Deliverance from temptation** – protection

Luke's emphasis: Prayer is relational and kingdom-focused.

3 **Participation in Spiritual Warfare** – Prayer strengthens against temptation

- **Jesus' warning to pray (22:40, 46)**

“Pray that you may not enter into temptation.”

Prayer is the means by which disciples resist spiritual collapse.

- **Jesus strengthened in Gethsemane (22:43)**

Only Luke notes that **an angel strengthens** Jesus during prayer.

Insight: Prayer is where divine strength is given for obedience under pressure.

4 **Power for Ministry** – Prayer empowers ministry and mission and intercession for others

10:1–2 -- Jesus sends out the seventy-two, saying:

“The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.”

11:1-13 -- Receiving the Holy Spirit – Empowerment for Ministry

“How much more will your Father in heaven give the Holy Spirit to those who ask Him!”

22:31–32 – Peter's preservation

“Satan demanded to sift you... but I have prayed for you.”

- Jesus prays for Peter's *faith* to survive failure.
- Jesus' intercession is preventive and restorative.

5 Persistence in Prayer –

The Parable of the Friend at Midnight (11:5–13)

Theme: Shameless persistence (Greek: *anaideia* = boldness).

- God is not reluctant.
- If flawed humans respond to persistence, **how much more** will the Father give?

Climax: God gives the **Holy Spirit** to those who ask (unique to Luke).

The Parable of the Persistent Widow (18:1–8)

Purpose stated explicitly:

*“Jesus told them a parable to show that they should **always pray and not lose heart.**”*

Key lessons:

- Persistence matters even when justice seems delayed.
- God is not like the unjust judge—He is quick to hear.
- The Son of Man seeks **faith that persists** until His coming.

B. Emphasis on the Holy Spirit

Wil Pounds: More references are found in Luke to the Holy Spirit than in Matthew and Mark combined. The Holy Spirit is seen empowering John the Baptist, Mary, Elizabeth, Zacharias, Simeon, Jesus and His disciples.

C. Additional Unique Aspects

H. A. Ironside: Unique aspects in the Gospel of Luke:

1. Six miracles peculiar to Luke.

- (1) The draught of fishes, **Lk 5:4-11.**
- (2) The raising of the widow's son, **Lk 7:11- 18.**
- (3) The woman with the spirit of infirmity, **Lk 13:11-17.**
- (4) The man with the dropsy, **Lk 14:1-6.**
- (5) The ten lepers, **Lk 17:11-19.**
- (6) The healing of Malchus' ear. **Lk 22:50-51.**

2. Eleven parables, peculiar to Luke.

- (1) The two debtors, **Lk 7:41-43.**
- (2) The good Samaritan, **Lk 10:25-37.**
- (3) The importunate friend, **Lk 11:5-8.**
- (4) The rich fool, **Lk 12:16-19.**
- (5) The barren fig-tree, **Lk 13:6-9.**
- (6) The lost piece of silver, **Lk 15:8-10.**
- (7) The prodigal son, **Lk 15:11-32.**
- (8) The unjust steward, **Lk 16:1-13.**
- (9) The rich man and Lazarus, **Lk 18:19-31.**
- (10) The unjust judge, **Lk 18:1-8.**
- (11) The Pharisee and publican, **Lk 18:9-14.**

3. Some other passages mainly peculiar to Luke.

- (1) **Luke 1:1-2:52** and **Lk 9:51- 18:14** are mainly peculiar to Luke.
 - (2) John the Baptist's answer to the people. **Lk 3:10-14.**
 - (3) The conversation with Moses and Elias, **Lk 9:30- 31.**
 - (4) The weeping over Jerusalem, **Lk 19:41-44.**
 - (5) The bloody sweat, **Lk 22:44.**
 - (6) The sending of Jesus to Herod, **Lk 23:7-12.**
 - (7) The address to the daughters of Jerusalem, **23:27-31.**
 - (8) "Father forgive them", **23:34.**
 - (9) The penitent robber, **23:40-43.**
 - (10) The disciples at Emmaus, **24:13-31.**
 - (11) Particulars about the ascension. **24:50-53.**
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OVERVIEW SUMMARY

The Gospel of Luke is written more for a Gentile audience and stresses the **universal scope of salvation**. Luke is both a physician and a careful historian who was a traveling companion of the Apostle Paul and wrote Acts as the second half of his two-part volume directed to Theophilus. There are a number of key parables, miracles and other teachings that are unique to his account. He focuses on the Redemptive Messianic Mission of the **Son of Man**. The Gospel was written about 10 years before the Destruction of Jerusalem in A.D. 70 and right before the writing of Acts. Luke expressly used a number of different sources in compiling his work and probably interviewed eyewitnesses. He likes to highlight some of the marginalized people groups of his day — e.g. the poor, the Samaritans, the role of women and children, etc. Truly the Savior came to seek and to save those who were lost.

WHY STUDY THIS BOOK?

- To view the Gentile focus of this gospel as the worldwide scope of discipleship is emphasized; trace the heavy usage of salvation-oriented vocabulary
- To appreciate how Jesus reaches out to groups that others might consider insignificant — such as women, the Samaritans, the poor, the overlooked, etc.
- To deepen our commitment to prayer as our faith connection to the power of God in our lives
- To expand our knowledge of the ministry of Christ on earth since about 35% of the material is not found in the other gospel books (e.g. parables of the Good Samaritan, the Prodigal Son, the Pharisee and the Tax Collector, and many more)
- To see the powerful ministry of the Holy Spirit in action
- To view the perspective of a man who was gifted both in terms of education and science (the detailed lens of a physician and a historian) as well as in terms of creativity and artistic sensibilities