

## INTRODUCTION TO LUKE

### A. AUTHORSHIP OF THE GOSPEL

Luke is accepted as author by conservatives and many liberals.

#### 1. Internal Evidence

Information (more or less) from within book

- a. Like all canonical Gospels, text proper is anonymous, but title (found in earliest known mss) agrees with tradition (i.e., external evidence, below) in assigning Gospel to Luke.
- b. Prologue to Acts links this Gospel to Acts; latter has "we" passages indicating author of Acts a travel companion of Paul; with some reasonable assumptions (see intro to Acts in my Acts & Pauline Epistles syllabus), this is either Luke or Jesus Justus.
- c. Vocabulary of this Gospel and Acts abounds in medical terminology (see W.K. Hobart, *Medical Language of St Luke*)

#### 2. External Evidence

Information from outside book

- a. Muratorian Canon - late 2nd cen, Italy  
explicitly assigns 3rd Gospel to Luke, the physician, a travelling companion of Paul
- b. Irenaeus - late 2nd cen, France (raised in Asia Minor)  
Luke, follower of Paul, writes Gosp preached by Paul
- c. Clement - c 200, Alexandria  
Gospels containing genealogies written first
- d. Tertullian - c 200, No. Africa (Carthage)  
associates Luke's Gospel with Paul
- e. Origin - c225, Alexandria, Caesarea  
3rd Gospel is acc to Luke, connected w/ Paul, written for Gentiles

#### 3. Summary on Authorship

- a. External evidence is unanimous for Luke.
- b. All titles on manuscripts give Luke.
- c. Not likely Luke is invented author, since many early Xns more prominent.
- d. No reason to deny evidence.

## B. DATE OF GOSPEL

Considerable divergence on date, from late 50s (some conservatives) to 80 or well beyond (many liberals).

### 1. Internal Evidence

- a. Linkage with Acts indicates Gospel written before Acts (so will try to pin down date of Acts below).
- b. Liberals (denying real prophecy) feel some passages (esp Lk 21:20) too strongly reflect events of Jewish War (66-73) to have been written in advance, so date Luke after this (usually 80 or later).

### 2. External Evidence

#### a. The Date of Acts

(1) Pauline chronology has Acts narrative end c 63 (2 yr after Paul reaches Rome), so Acts not written before 63.

(2) Acts says nothing of death of Paul (happened 64-67); three competing inferences drawn:

(a) Paul has not yet died, Acts before 67.

(b) Paul dead, but Luke intends 3rd volume to complete Gospel & Acts.

(c) Paul dead, but everyone knows about it, so Luke does not go on to narrate it.

(3) Acts says nothing of Roman persecution of Xy, which began in the fall of 64, when Nero tried to shift blame for Roman fire from himself; also 3 inferences drawn:

(a) Acts written before fall, 64.

(b) Acts later, but Luke intended 3rd volume.

(c) Acts later, to defend Xy as not really subversive.

(4) Summary on date of Acts

(a) Most natural reading of Acts suggests it ends by bringing things up to date, so written 63-64; explains (1), (2), (3) easily.

(b) The "intended 3rd vol" theory depends on a narrow (Classical) interpretation of Acts 1:1 as "first vol (of 3)" instead of "former vol (of 2)"; this will not bear any weight, given usage of word in Hellenistic Greek; there is no other evidence for this view.

(c) Luke and Acts certainly narrate many items every Xn knew about (miracles, crucifixion, resurrection, Pentecost, etc.), so (2c) not worth much; there is no explicit indication Acts written as defense for Roman govt.

#### b. The Order of the Gospels

(1) Clement (Alex) says earlier tradition has Gospels w/ genealogies (Matt, Luke) written 1st, thus putting Luke earlier than Mark.

- (2) Irenaeus does not say what order Luke written, but lists it 3rd after Matt & Mark.
- (3) The Muratorian Canon & Origen put Luke 3rd and are most naturally understood as referring to the relative time of writing.
- (4) According to Irenaeus, Mark was written after the "exodus" of Peter and Paul (departure from Rome? death?), apparently in the mid 60s.

### 3. Summary on Date of Luke

Two divergent possibilities:

- a. Accept Clement's testimony and the historical evidence for the 63-64 date of Acts, placing Luke in early 60s at latest; perhaps in late 50s while Luke in Palestine and Paul in prison at Caesarea; this seems to give best fit with surviving evidence.
- b. Reject Clement's testimony and have Luke written later, thus necessitating a later date of Acts; this requires some severe treatment of the evidence.

## C. THE SYNOPTIC PROBLEM

### 1. The Term "Synoptic"

from Greek "viewing together"

refers to fact that Mt, Mk, Lk very similar in selection of events, order and wording when compared to John or to the many things Jesus must have done in 3+ years.  
thus Mt, Mk, Lk called "synoptic Gospels"

### 2. The Problem

more detailed discussion in my course NT621 Synoptic Gospels.

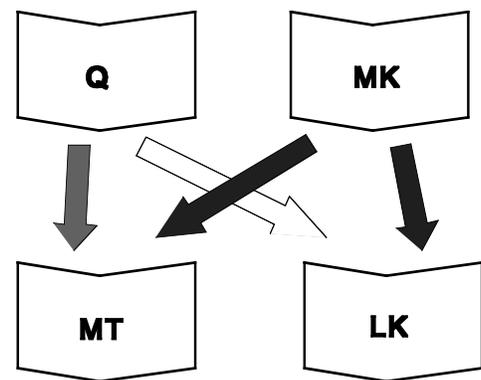
how do we account for great similarities (and peculiar divergences) between synoptic Gospels?

generally synoptic Gospels have come to be viewed as dependent on one another rather than on some common source, whether that source be God, apostolic preaching, or a written proto-gospel.

### 3. The Standard Solution: the Two-Document Theory

since late in 19<sup>th</sup> century, the so-called 2-doc theory has dominated scholarly circles, both liberal & conservative, tho it has never gained universal acceptance w/ liberals and has met strong resistance among conservatives.

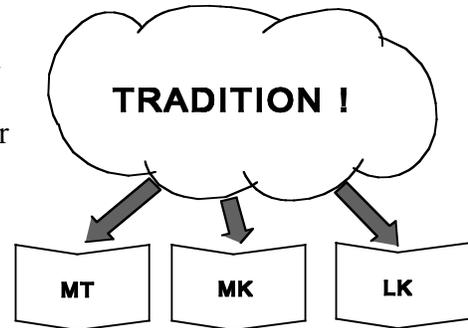
this model has Matthew & Luke using Mark and Q as sources for the material they have in common:



some problematic implications of this theory:

- Matthew is later than Mark, against all the early testimony on relative dating.
- Luke is later than Mark, against Clem Alex.
- Either Irenaeus was wrong about date of Mark or Acts not written 63-64.
- Matt & Luke have inserted the Q material in quite different places in their narratives.

4. An Alternative Solution: an Oral Tradition Theory varieties of this view promoted by Westcott and Alford in the last century, still held by many conservatives basic idea: dependence of Mt, Mk, Lk not on each other nor on other written sources, but on oral apostolic testimony



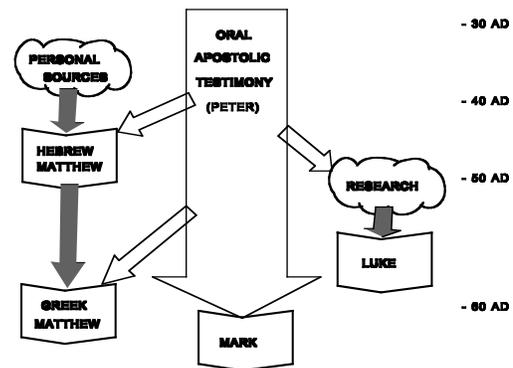
5. my own wrinkle:

apparent dependence of Mt & Lk on Mk (used as evid for 2-doc theory) due to fact that Mk is virtually transcript of Peter's testimony (= apostolic) Mt & Lk have supplemented this testimony with other eyewitness information and more of Jesus preaching (see more detailed discussion in my Synoptic Gospels syllabus)

explains why:

Mt & Lk appear to depend on Mk  
Mt always 1st written in tradition  
accepts:

Irenaeus' testimony re/ date of Mark  
historical evidence re/ date of Acts  
suggests Q material differently located in  
Mat & Lk is preaching of Jesus given  
similarly on different occasions



6. Relevance to Luke's Gospel

oral model accepts late 50s or early 60s date for Luke

Luke did research (and prob writing) when in Palestine 58-60 while Paul imprisoned in Caesarea.

Luke may have had access to semitic version of Matthew, tho not necessary; in any case, used own materials gathered by on-site interviews with earliest Xn workers who had been with Jesus.

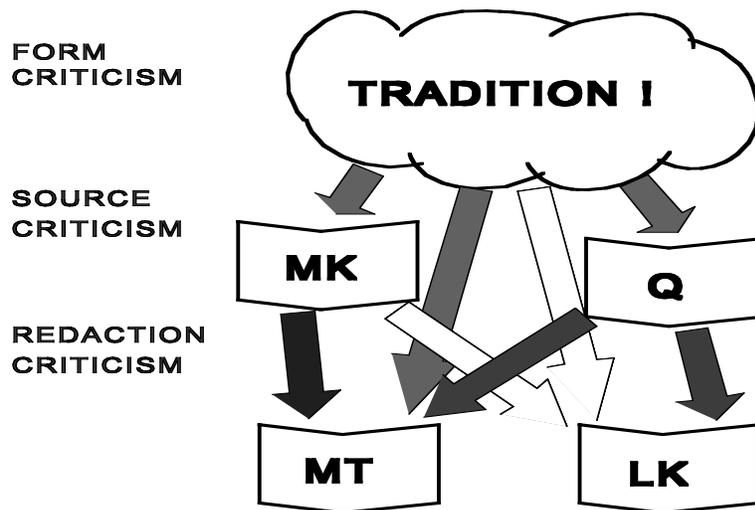
## D. REDACTION CRITICISM

### 1. What is it?

"redaction" = editing; "redactor" = editor

a relatively recent development in ongoing attempts to reconstruct history of synoptic Gospels

seeks to explain last link in chain from events in ministry of Jesus to canonical Gospels compared with literary & form criticism:



Literary criticism developed earliest (19<sup>th</sup>, early 20<sup>th</sup> cens), claiming to discover certain documents used by Gospel writers: Mk & Q used by Mt & Lk, perhaps a proto-Mk, proto-Lk; some see M & L used by Mt & Lk, respectively.

Form criticism developed next (between WW 1 and WW 2), claiming it could get behind these documents by studying what happens to oral material when it circulates.

Redaction criticism developed last (since WW 2), seeking to distinguish the activity of the Gospel writers from that of their sources, so as to identify their emphases and distinctive theologies.

### 2. How does it work?

Redaction critics assume that a particular synoptic theory is correct (nearly always 2-doc theory) thus Lk is assumed to have used Mk and Q, plus some materials of his own, typically labelled L.

Since we have Mk, any differences between Mk and the Mk-material in Lk is assumed to be the editorial work of Lk and to reflect his distinctive emphases & theology.

Though we don't have Q, this is reconstructed from the material shared by Mt and Lk but lacking in Mk; a judgment is made in each case whether Mt or Lk preserves the more

original form of Q; where Lk differs from this, we have Lk's editorial work.  
The L material is of unknown original form, but at least it agreed sufficiently w/ Lk's emphases & theol to be used by him.  
An attempt is made to locate distinctive Lukan vocabulary and style in the Mk borrowings (more cautiously, Q) so as to help in detecting material elsewhere by Luke.  
The distinctive emphases of Luke are worked out, his theology (or that of his circle of churches) is reconstructed, and a distinctive *Sitz im Leben* for the Lukan redaction is proposed.

3. What can we say about redaction criticism?
  - a. A long climb out on a thin limb!
  - b. Every assumption decreases the likelihood that the final result is correct.
  - c. Every place where evidence of earliest Xn writers is dismissed puts the redaction critic on a thinner limb.
  - d. Personally, I think they are wrong at the first step, the selection of 2-doc theory as base model.
  - e. If Luke didn't use Mk (or Q), the major results of redaction crit are mistaken.
  - f. To the extent that the method locates actual differences of Luke from Matt and Mark, we are probably recovering something of his distinctive emphases, after allowance made for accidental variation.

## E. THE CONTENT OF LUKE

1. Outline (see pages 7ff, below) is based on Wilcock and UBS *Greek NT*
  - a. UBS subdivisions (lowest level, called "pericopae") are rather objective and nearly universally recognized; UBS editors have tried to give descriptive rather than interpretive titles to these.
  - b. Wilcock's headings (bold type and next level lower) are more subjective: at bold-type level, 1st 2 are straightforward, 3rd & 4th do reflect relative emphasis on deeds and words, tho both found in each section, 5th title based on term in transfiguration (Lk 9:31, NIV) "departure"; term "Savior" here is a distinct emphasis of Luke  
intermediate level headings most subjective; besides chronology, hardest to be sure of Luke's organizing principles at this level.
2. Distinctive Content
  - a. Birth Narrative  
focus on Mary rather than Joseph as in Matt  
genealogy runs back to Adam, vs Abraham in Matt  
genealogy probably Mary's
  - b. Parables  
many unique to Luke, including one whole type (illustrative or paradigm)
  - c. Perean Ministry (chs 9-19)  
not mentioned in Mt, Mk, some hints in Jn

3. Distinctive Emphases
  - will detail these in chapter summaries
  - a. Historical placement of events
  - b. Interest in classes of people:
    - Gentiles, Samaritans, women, rich/poor, outcasts
  - c. Emphasis on worship:
    - Holy Spirit, prayer, praise, joy
  - d. Emphasis on salvation:
    - Jesus as savior, compassion, repentance, humility, redemption, judgment
  - e. Special interest in ethics

## **OUTLINE OF LUKE**

[a combination of Wilcock's main points and UBS headings]

### **DEDICATION TO THEOPHILUS (1:1-4)**

### **THE COMING OF THE SAVIOR (1:5-2:52)**

#### His People's Hope (1:5-80)

- Birth of John Foretold (1:5-25)
- Birth of Jesus Foretold (1:26-38)
- Mary Visits Elizabeth (1:39-45)
- Mary's Song of Praise (1:46-56)
- Birth of John the Baptist (1:57-66)
- Prophecy of Zechariah (1:67-80)

#### The Child of Good Omen (2:1-52)

- Birth of Jesus (2:1-7)
- Shepherds & Angels (2:8-21)
- Presentation of Jesus in Temple (2:22-38)
- Return to Nazareth (2:39-40)
- Jesus at 12 in Temple (2:41-52)

### **THE DEEDS OF THE SAVIOR (3:1-9:50)**

#### The Son of God (3:1-4:30)

- Preaching of John the Baptist (3:1-20)
- Baptism of Jesus (3:21-22)
- Genealogy of Jesus (3:23-38)
- Temptation in Wilderness (4:1-13)
- Beginning of Galilean Ministry (4:14-15)

Rejection at Nazareth (4:16-30)

His Word Was with Authority (4:31-5:39)

Man with Unclean Spirit (4:31-37)

Many People Healed (4:38-41)

A Preaching Tour (4:42-44)

Calling of First Disciples (5:1-11)

Cleansing of a Leper (5:12-16)

Healing of a Paralytic (5:17-26)

Calling of Levi (5:27-32)

Question about Fasting (5:33-39)

Israel Reborn (6:1-49)

Plucking Grain on Sabbath (6:1-5)

Man with Withered Hand (6:6-11)

Choosing the Twelve (6:12-16)

Ministering to a Great Multitude (6:17-19)

Blessings and Woes (6:20-26)

Love for Enemies (6:27-36)

Judging Others (6:37-42)

Tree Known by Its Fruit (6:43-45)

Two Foundations (6:46-49)

Good News (7:1-8:21)

Healing Centurion's Servant (7:1-10)

Raising of Widow's Son (7:11-17)

Messengers from John the Baptist (7:18-35)

Sinful Woman Forgiven (7:36-50)

Some Women Accompany Jesus (8:1-3)

Parable of the Sower (8:4-8)

Purpose of Parables (8:9-10)

Parable of Sower Explained (8:11-15)

Light under a Vessel (8:16-18)

Mother & Brothers of Jesus (8:19-21)

Lord of the New Israel (8:22-56)

Calming of a Storm (8:22-25)

Gerasene Demoniac (8:26-39)

Jairus Daughter & Woman with Hemmorage (8:40-56)

Mission of the New Israel (9:1-50)

Mission of the Twelve (9:1-6)

Herod's Anxiety (9:7-9)

Feeding of the Five Thousand (9:10-17)

Peter's Declaration about Jesus (9:18-20)  
Jesus Foretells His Death & Resurrection (9:21-27)  
Transfiguration of Jesus (9:28-36)  
Boy with Unclean Spirit Healed (9:37-43)  
Jesus Again Foretells His Death (9:43-45)  
Who is the Greatest? (9:46-48)  
He Who is Not against You is for You (9:49-50)

**THE WORDS OF THE SAVIOR (9:51-19:44)**

The Way (9:51-10:42)

Samaritan Village Refuses Jesus (9:51-56)  
Would-be Followers of Jesus (9:57-62)  
Mission of the Seventy-two (10:1-12)  
Woes to Unrepentant Cities (10:13-16)  
Return of the Seventy-two (10:17-20)  
Jesus Rejoices (10:21-24)  
Good Samaritan (10:25-37)  
Visiting Martha and Mary (10:38-42)

The Gift of the Spirit (11:1-12:12)

Teaching about Prayer (11:1-13)  
Jesus and Beelzebul (11:14-23)  
Return of the Unclean Spirit (11:24-26)  
True Blessedness (11:27-28)  
Demand for a Sign (11:29-32)  
Light of the Body (11:33-36)  
Denouncing Pharisees & Lawyers (11:37-54)  
Warning against Hypocrisy (12:1-3)  
Whom to Fear (12:4-7)  
Confessing Christ before Men (12:8-12)

When He Comes (12:13-13:21)

Parable of the Rich Fool (12:13-21)  
Care and Anxiety (12:22-34)  
Watchful Servants (12:35-48)  
Jesus the Cause of Division (12:49-53)  
Discerning the Time (12:54-56)  
Settling with Your Accuser (12:57-59)  
Repent or Perish (13:1-5)  
Parable of the Barren Fig Tree (13:6-9)  
Healing Crippled Woman on Sabbath (13:10-17)  
Parables of Mustard Seed & Leaven (13:18-21)

The Narrow Door (13:22-14:35)

- Narrow Door (13:22-30)
- Lament over Jerusalem (13:31-35)
- Healing Man with Dropsy (14:1-6)
- Lessons to Guests and Host (14:7-14)
- Parable of Great Banquet (14:15-24)
- Cost of Discipleship (14:25-33)
- Tasteless Salt (14:34-35)

Joy in Heaven (15:1-32)

- Parable of Lost Sheep (15:1-7)
- Parable of Lost Coin (15:8-10)
- Parable of Lost Sons (15:11-32)

The Challenge (16:1-18:14)

- Parable of Dishonest Steward (16:1-13)
- The Law & the Kingdom of God (16:14-18)
- Rich Man and Lazarus (16:19-31)
- Some Sayings of Jesus (17:1-10)
- Ten Lepers Cleansed (17:11-19)
- The Coming of the Kingdom (17:20-37)
- Parable of the Widow & the Judge (18:1-8)
- Parable of the Pharisee & Tax Collector (18:9-14)

Royal Journey (18:15-19:44)

- Little Children Blessed (18:15-17)
- Rich Ruler (18:18-30)
- Death & Resurrection Foretold 3rd Time (18:31-34)
- Blind Beggar Healed at Jericho (18:35-43)
- Jesus and Zacchaeus (19:1-10)
- Parable of the Ten Pounds (19:11-27)
- The Triumphal Entry (19:28-44)

**THE GOING FORTH OF THE SAVIOR (19:45-24:53)**

The Temple (19:45-21:38)

- Temple Cleansed (19:45-48)
- Authority of Jesus Questioned (20:1-8)
- Parable of Vineyard Tenants (20:9-19)
- Paying Taxes to Caesar (20:20-26)
- Question about the Resurrection (20:27-40)
- Question about David's Son (20:41-44)
- Scribes Denounced (20:45-47)
- Widow's Offering (21:1-4)

Temple's Destruction Foretold (21:5-6)  
Signs and Persecutions (21:7-19)  
Destruction of Jerusalem Foretold (21:20-24)  
Coming of Son of Man (21:25-28)  
Lesson from the Budding Fig Tree (21:29-33)  
Exhortation to Watch (21:34-38)

Satan's Hour (22:1-23:25)  
Plot to Kill Jesus (22:1-6)  
Preparation for Passover (22:7-13)  
Lord's Supper Instituted (22:14-23)  
Dispute about Greatness (22:24-30)  
Peter's Denial Foretold (22:31-34)  
Purse, Bag & Sword (22:35-38)  
Prayer on Mount of Olives (22:39-46)  
Betrayal and Arrest of Jesus (22:47-53)  
Peter's Three Denials (22:54-62)  
Jesus Mocked and Beaten (22:63-65)  
Jesus before the Council (22:66-71)  
Jesus before Pilate (23:1-5)  
Jesus before Herod (23:6-12)  
Jesus Sentenced to Die (23:13-25)

The Cross (23:25-56)  
Jesus Crucified (23:25-43)  
Jesus Dies (23:44-49)  
Jesus Buried (23:50-56)

The First Day of the Week (24:1-53)  
The Resurrection of Jesus (24:1-12)  
Walk to Emmaus (24:13-35)  
Jesus' Appearance to the Disciples (24:36-49)  
Jesus' Ascension (24:50-53)

## LUKE VERSE-BY-VERSE

### I. DEDICATION TO THEOPHILUS (1:1-4)

Theophilus seems to be a real person of some standing ("most exc"); he receives dedication for both Luke & Acts

Luke speaks of many attempting an account of Jesus, prob not same as canonical Gospels

Source: eyewitnesses & servants of Word from beginning

Luke's method:

investigate carefully from beginning

write up in order

Luke's goal:

that Theophilus should know exact truth of what happened

### II. THE COMING OF THE SAVIOR (1:5-2:52)

#### A. His People's Hope (1:5-80)

##### 1. Birth of John Foretold (1:5-25)

Set in days of Herod, king of Judea

Zecharias (priest of Abijah's division) & Elizabeth, righteous, childless, aged

Vision while Z in holy place offering incense:

angel Gabriel appears w/ message

prayer for son answered, to be named John

to be Nazarite w/ HS from womb

to bring Israelites back to God, like Elijah

to fulfill forerunner prophecies in Mal 3-4

Z wonders how he can be sure of this

unable to speak until fulfilled

Z returns home, wife becomes pregnant

##### 2. Birth of Jesus Foretold (1:26-38)

In 6th month (of civil yr? of Eliz's pregnancy?) vision to Mary

Mary, engaged virgin

Gabriel sent again w/ message

M will bear son Jesus

Great, Son of Most High

Receive throne of father David

will reign forever

M wonders how this can be since she virgin

Most High will come upon you

therefore offspring will be Son of God

sign? cousin Eliz pregnant in 6th month

M submits

3. Mary Visits Elizabeth (1:39-45)

Not told exact town, but in Judah

Eliz's greeting

result of HS's work

great encouragement to Mary

4. Mary's Song of Praise (1:46-56)

A psalm, like those of Zechariah & Simeon

not likely Elizabeth's song, as in some Latin mss

rather similar to Hannah's psalm in 1 Sam 2:1-10

Themes:

Praise to God

His mercy to humble

His judgment on proud

His faithfulness to His people

5. Birth of John the Baptist (1:57-66)

Perhaps Mary stayed for this, tho order of vv 56-57 would suggest not  
Child to be named at circumcision (8th day)

Relatives want to name him for father Zechariah

Mother: name is to be John

Father consulted: is he deaf as well as mute?

Zech's affliction ends when he gives name

Astonishment of people re/ signs surrounding John

6. Prophecy of Zechariah (1:67-80)

Also a psalm, an inspired prophecy

takes form of blessing

Themes:

God coming in redemption

Prophesied coming of Messiah

Deliverance from enemies

Faithfulness to His covenant

Service without fear

John as forerunner

Flashforward: growth of John in body & spirit, in desert until public ministry

B. The Child of Good Omen (2:1-52)

1. Birth of Jesus (2:1-7)

The decree of Augustus

1st census while Quirinius ruling

Had to register in own city (birthplace? where property owned?)

Joseph to Bethlehem with Mary

Typical Christmas pageant fills in details from tradition or guesswork

No reason to believe they arrived at night, nor that birth immediately on arrival

"Inn" could also mean "guestroom"

"Manger" might be in home rather than stable

Cave is traditional

In any case, birth is humble due to lack of space

2. Shepherds & Angels (2:8-20)

God announces birth to the (lowly) shepherds

Angel's message:

Good news for all

Birth of Savior, Messiah, Lord

the sign: wrapped in cloths, in feeding trough

The angelic chorus:

Praising, saying does not rule out singing

Themes:

God's glory

Peace to mankind

Shepherds investigate, report, praise God

People marvel

Mary stores up these things in her heart (source of Luke's information?)

3. Presentation of Jesus in Temple (2:21-38)

Named "Jesus" at circumcision on 8th day

Jesus & Mary to temple on 40th day for her cleansing

Note: offering is poor offering (Lev 12:6-8)

Testimony of Simeon, led by HS:

Blessed God (prob only an extract of his words)

Can die in peace since You have kept word

I have seen your salvation:

Light to Gentiles (Isa 42:6; 49:6)

Glory to Israel

(to Mary) Child appointed for fall & rise of many

A sign to be opposed

Sword pierce own heart

Thoughts of many revealed

Testimony of Anna, prophetess  
Aged resident of temple  
Praise God  
Redemption of Jerusalem

4. Return to Nazareth (2:39-40)

Nothing in Luke about flight to Egypt  
Growth of Jesus, wisdom & grace

5. Jesus at 12 in Temple (2:41-52)

Parents regularly go to Jerus for passover  
Perhaps this is first time Jesus goes  
Bar mitzvah? Not necessarily  
Jesus accidently left behind on return  
Lack of check-up suggests they could trust Jesus  
Not discovered until end of 1st day's journey  
(perhaps 10-15 miles)  
Parents return (a 2nd day), find Jesus on 3rd  
Jesus in temple with teachers  
Listening, asking questions  
People amazed at his understanding  
Mother's rebuke:  
Why have you treated us this way? delay, search, anxiety  
Jesus' answer:  
Wouldn't you expect me to be in my Father's house?  
Parents don't understand  
Return to Nazareth, Jesus continues in subjection  
Mary keeps these things in her heart  
Jesus continues to grow:  
Physically, spiritually  
In divine & human favor/grace

### III. THE DEEDS OF THE SAVIOR (3:1-9:50)

#### A. The Son of God (3:1-4:30)

##### 1. Preaching of John the Baptist (3:1-20)

Again, Luke sets the stage chronologically

15th yr of Tiberius:

either 28/29 if measured from sole reign

or 26/27 if measured from coregency

Pontius Pilate governor (26-36)

Herod (Antipas) tetrarch (4 BC - 39 AD)

Philip tetrarch (4 BC - 34 AD)

Lysanias tetrarch (? - before 37 AD)

Annas high priest 6-15 AD, title honorary?

Caiaphas high priest (18-36)

Word of God came to John

Fulfillment of Isa 40:3-5

Sample of his message (7-14)

Flee wrath to come

Live consistently with repentance

Don't depend on merits of fathers

Axe laid to root (blow about to be struck)

Answers Qs on how to live:

Share food & clothing w/ needy

Tax collectors to be honest

Soldiers not to extort, but be content

Message characterized as preaching the gospel (18)

Is John the Messiah?

(No,) one who comes next far greater

He will baptize with fire, thresh the wheat

John imprisoned

##### 2. Baptism of Jesus (3:21-22)

With/after other people

Heaven opened

Spirit, dove

Voice: My beloved Son

##### 3. Genealogy of Jesus (3:23-38)

Begins ministry at about 30 yrs of age

Supposedly the son of Joseph (virgin birth not public knowledge)

Genealogy back thru David, Abraham to Adam, God

Differs from Matthew genealogy David to Joseph

Disagreement over reason

Evangelicals split whether:

Both genealogies are Joseph's (due to levirate marriage), or  
Luke's of Mary, Matthew's of Joseph

Traces back before Abraham, consistent w/ Luke's audience of Gentiles,  
Matthew's of Jews

#### 4. Temptation in Wilderness (4:1-13)

Apparently right after baptism

Forty days temptation, fasting

Luke's three temptations in different order than Matthew

One writer uses non-chronological order?

Satan repeats temptations several times?

##### (1) Make stones bread

Use powers for self, to cut short testing

Answer: live by obeying God not by eating

##### (2) Worship me, get kingdoms

Satan gives rule to whom he will

Can avoid his resistance this way

Answer: worship God only

##### (3) Throw self down

Spectacular display to get recognition?

Stepping out on faith?

Satan quotes Scripture also

Answer: God tests us, not vice versa

Jesus uses "Israel in wilderness" verses to answer

Satan leaves, for a while

#### 5. Beginning of Galilean Ministry (4:14-15)

Comes to Galilee in power of Spirit (miracles? powerful preaching?)

News spreads throughout region

Teaches in synagogues

#### 6. Rejection at Nazareth (4:16-30)

At hometown synagogue, asked to read/preach

Selection from Isa 61:1-2

Does He stop in middle of verse?

Today this Scripture fulfilled in your presence

Initial response seems to be favorable

But turns nasty when Jesus refuses to work miracles

And cites examples of Elijah and Elisha

Somehow He escapes attempt to kill (stone?) him

B. His Word Was with Authority (4:31-5:39)

1. Man with Unclean Spirit (4:31-37)

Capernaum: shift of base/HQs?

Preaching in synagogue on Sabbath

Word was with authority

Challenged by demon

Why does he identify Jesus?

Comes out by word of command from Jesus

Crowd amazed, fame spreads

2. Many People Healed (4:38-41)

Simon's mother-in-law

Others brought to him at end of Sabbath

Demons trying to advertise Jesus as Son of God

3. A Preaching Tour (4:42-44)

Next day to lonely place to avoid crowds

Crowds want Jesus to stay

He must depart; his mission to proclaim kingdom to other cities also

Unusual use of "Judea" here

4. Calling of First Disciples (5:1-11)

Using Peter's boat as preaching platform to avoid crowding,  
perhaps improved sound-system

After speaking, asks Peter to fish

Peter doesn't expect anything, but does so from respect

Huge catch nearly sinks two boats!

Jesus' control over fish of sea

Peter's repentance, worship

From now on, you will be catching men!

They (P,J,J) leave everything & follow Jesus

5. Cleansing of a Leper (5:12-16)

Fellow is "full" of leprosy (medical technical term)

Says Jesus is able to cleanse him if willing

Jesus is willing, touches man

For others, a touch makes person touching unclean

for Jesus, a touch makes person touched clean!

Tells fellow not to spread news, but to follow Mosaic procedure as testimony

News spreads anyway, Jesus must slip away to pray

6. Healing of a Paralytic (5:17-26)

Teaching in house w/ scribes & Pharisees present  
Men lower paralytic through opening in roof tiles  
Jesus forgives fellow, causing stir among Pharisees  
Who can forgive (other's) sins but God alone?  
Jesus' response: which is easier?  
To give evidence of power, do visible sign  
Heals paralytic  
Crowd amazed, glorifying God, filled w/ fear

7. Calling of Levi (5:27-32)

Jesus takes initiative as he passes Levi/Matthew  
Levi leaves everything to follow Jesus  
Gives big banquet for Jesus, inviting friends to introduce to Jesus?  
Pharisees, etc, grumble to disciples  
Why does he associate with sinners?  
Jesus responds  
Why do doctors assoc w/ sick?  
I have come to call sinners to repentance

8. Question about Fasting (5:33-39)

Transition suggests this happened at same time as above  
Disciples of John & of Phars often fast & pray, why not yours?  
Jesus: this will happen one day, but not appropriate now  
Absurdity of tearing piece from new garment to patch old one  
Danger of putting new wine in old skins  
Common preference for the old

C. Israel Reborn (6:1-49)

1. Plucking Grain on Sabbath (6:1-5)

Happened on (unspecified/second-first) Sabbath  
Disciples picking, rubbing, eating grain  
Pharisees: not lawful (several of 39 kinds of work prohibited on Sabbath)  
Jesus: example of David and showbread  
Not explained, but not rebuked in OT  
Perhaps hint of hierarchy in OT laws  
Son of Man is Lord of Sabbath

2. Man with Withered Hand (6:6-11)
  - Another Sabbath controversy
  - Jesus teaching in synagogue
    - Man there with withered (paralyzed?) hand
    - Pharisees watching to see if he would heal
    - Jesus does!
      - First has cripple come forward
      - Asks what is lawful on Sabbath
      - Less detail here than in Mark, who notes they won't answer
    - Pharisees are filled with rage at this
3. Choosing the Twelve (6:12-16)
  - After a night of prayer on mountain
  - Twelve apostles listed (app in 3 groups of 4)
    - Peter, Andrew, James, John
    - Philip, Bartholomew, Matthew, Thomas
    - James A., Simon Z., Judas J., Judas I.
4. Ministering to a Great Multitude (6:17-19)
  - Appears to be Sermon on Mount, though some dispute on this
  - Set on level place down from mountain top
  - Audience large number of disciples, plus many from all over
  - He heals all brought to him, w/ both disease & demons
5. Blessings and Woes (6:20-26)
  - Four pairs of blessings & woes vs. Matt's 9 blessings, no woes  
(different occasion? different condensation?)
  - Contrast between now and end of age
6. Love for Enemies (6:27-36)
  - Sets very high standard for attitudes, behavior
  - Golden rule (31)
  - Nothing special about loving those who love you
7. Judging Others (6:37-42)
  - As we treat others now we will be treated at judgment
  - Blind leading blind
  - Student not above teacher
  - Eye-surgery by one half-blind
8. Tree Known by Its Fruit (6:43-45)
  - Parable of action as motivated by one's heart

9. Two Foundations (6:46-49)

Foolishness of not acting on Jesus' words  
Like building w/o foundation, house destroyed in flood

D. Good News (7:1-8:21)

1. Healing Centurion's Servant (7:1-10)

At Capernaum  
Luke emphasizes intercession for centurion  
Centurion sees self as unworthy  
    Understanding authority, knows Jesus need not come  
Jesus marvels at centurion's faith: not even in Israel!  
Servant healed at a distance

2. Raising of Widow's Son (7:11-17)

At Nain, in Jezreel Valley  
Large numbers present  
Meets funeral procession (only son of widow, weeping)  
    Jesus stops weeping, breaks up funeral with word to son  
Fear and praise to God: "a great prophet!"

3. Messengers from John the Baptist (7:18-35)

John, in prison, hears of these things  
    Sends disciples to ask if Jesus is Coming One or not  
Jesus response is to heal, cite OT prophecy, and advise  
    "Blessed is he who does not stumble over Me"  
Jesus on John:  
    Not a shaken reed  
    Not a classy dresser  
    A prophet, fulfillment of Malachi 3:1  
    Greatest born of woman  
        But less than least in kingdom  
    John accepted by common people & sinners  
        But rejected by Pharisees & lawyers  
    Parable of children playing games

4. Sinful Woman Forgiven (7:36-50)

Jesus at meal w/ Simon a Pharisee  
Woman enters w/ perfume  
    Breaks down weeping, etc.  
Simon thinks he can prove Jesus no prophet  
Jesus (a prophet!) teaches lesson via parable:  
    2 debtors forgiven, which loves more?

Simon: one forgiven more

Jesus: you're right! woman has been forgiven more

5. Some Women Accompany Jesus (8:1-3)

Don't know how frequently they did this

Women would commonly travel to pilgrim feasts

This unusual in being preaching tour, nothing said about whether husbands along

Women helped with support of ministry expenses

6. Parable of the Sower (8:4-8)

Jesus tells story of what happens to seeds falling on various types of soil

7. Purpose of Parables (8:9-10)

To explain mysteries of kingdom to disciples, while hiding them from rest

8. Parable of Sower Explained (8:11-15)

Seed = word of God

Roadside soil = those from which Devil takes it away

Rocky soil = no root, fall away in temptation

Thorny soil = choked w/ worries, riches, earthly pleasures, bear no fruit

Good soil = good heart, hold fast, bear fruit

9. Light under a Vessel (8:16-18)

Nothing hidden that will not be known

Take heed to how you listen

10. Mother & Brothers of Jesus (8:19-21)

Unable to reach Jesus due to crowd, send message

Jesus says his relatives are those who hear word and do it

E. Lord of the New Israel (8:22-56)

1. Calming of a Storm (8:22-25)

Vague chronological indicator

Jesus and disciples crossing Sea of Galilee

Fierce windstorm puts boat in danger

Jesus, asleep, wakened by cries of disciples

Rebukes wind & waves, they become calm

"Where is your faith?"

Disciples: "Who is this?"

2. Gerasene Demoniac (8:26-39)

Coming ashore, met by demoniac:

Naked, living in tombs, often shackled

Driven by demon into wilderness

Demons try to stay out of abyss

Jesus lets them go into pigs, who stampede into lake

People frightened when they see demoniac, hear of pigs

Jesus leaves as asked, but former demoniac sent to tell others what God has done

3. Jairus Daughter & Woman with Hemmorage (8:40-56)

Linked incidents in all three Synoptic Gospels

On way to heal Jairus' daughter, Jesus heals woman

Case hopeless (not so hard on doctors as in Mark!)

She touches Jesus' cloak, He feels power flow out

She confesses

Jesus: "Your faith has saved/healed you"

Js daughter now dead, but Jesus encourages him

Tells crowd of mourners: she is not dead, but asleep

Raises girl privately, tells them to feed her

Parents amazed

F. Mission of the New Israel (9:1-50)

1. Mission of the Twelve (9:1-6)

Sent out to proclaim Kingdom/gospel

Given power over demons & disease

Take nothing for your journey (staff?)

Receive hospitality from single house in each village

To shake off dust as symbol of seriousness

2. Herod's Anxiety (9:7-9)

Hears of Jesus' & apostles' ministry & of rumors that this is John risen from dead

3. Feeding of the Five Thousand (9:10-17)

Jesus attempts to get alone with apostles

Crowd follows, so Jesus teaches & heals them

At end of day, Jesus tells them to feed crowd

From 5 loaves & 2 fish, 5000 men fed w/ 12 baskets of leftovers

cp Moses & manna

cp Elisha & loaves (2 K 4:42-43)

4. Peter's Declaration about Jesus (9:18-20)
  - Jesus and disciples are alone
  - Jesus initiates question re/ who people think He is
    - John, Elijah, one of the prophets
  - Jesus asks disciples what they think
    - Peter: you are the Messiah
  
5. Jesus Foretells His Death & Resurrection (9:21-27)
  - Disciples not to tell He is Messiah, since Jesus is to be rejected, killed, resurrected
  - Following Jesus means taking up cross daily, death to self, not being ashamed of Jesus
  - Some standing here will not taste death until they see kingdom of God
    - Is this fulfilled in following incident? In John and Peter's visions of the end?
  
6. Transfiguration of Jesus (9:28-36)
  - About eight days later (= week?)
  - Praying up on mountain with Peter, John, James
  - Jesus' face & clothing change
    - Moses & Elijah appear, speak of his coming "exodus"
    - Peter suggests building tabernacles
  - Voice from cloud: This is My Son, listen to Him!
  - The three don't report this to anyone in those days
  
7. Boy with Unclean Spirit Healed (9:37-43)
  - On return from mt next day
  - Other disciples have been unable to cast out demon
    - Jesus rebukes "unbelieving & perverted generation"
    - Jesus casts out demon in midst of convulsion
  - All amazed at greatness of God
  
8. Jesus Again Foretells His Death (9:43-45)
  - In midst of this triumph, Jesus reminds disciples of His coming death
  - They don't understand (it is concealed from them), & are afraid to ask
  
9. Who is the Greatest? (9:46-48)
  - Disciples arguing over positions in coming kingdom?
  - Jesus uses example of child
    - Receive him = receiving Me (cp Matt 25:31-46)
    - Least one is greatest
  
10. He Who is Not against You is for You (9:49-50)
  - Disciples not to stop those working in Jesus' name

#### IV. THE WORDS OF THE SAVIOR (9:51-19:44)

##### A. The Way (9:51-10:42)

###### 1. Samaritan Village Refuses Jesus (9:51-56)

Days approaching for His "taking up"

Luke gives reader reminder of Jesus' approaching death & departure

Village won't receive because headed for Jerusalem

James & John: send fire from heaven?

Jesus rebukes J & J

###### 2. Would-be Followers of Jesus (9:57-62)

Various followers with expressed or implied conditions/reservations

###### 3. Mission of the Seventy-two (10:1-12)

Similar to mission of 12, perhaps here to Perea or Judea

Harvest in plentiful, need more workers

Blessing of "Peace" and its return

Laborer worthy of wages

Woe to cities that reject message

###### 4. Woes to Unrepentant Cities (10:13-16)

These are apparently cities which have already rejected Jesus

Chorazin, Bethsaida, Capernaum (Jesus' HQ and two nearby cities)

App had seen many of his miracles

In bad shape for judgment

###### 5. Return of the Seventy-two (10:17-20)

Even the demons subject to us in Your name!

Satan falling from heaven like lightning

But rejoice rather that your names written in heaven

###### 6. Jesus Rejoices (10:21-24)

A striking passage with a Johannine flavor found in both Luke and Matthew (11:25-27)

Jesus rejoices in HS

Praises God for hiding this from wise, revealing to babies

Everything given to Jesus by Father

No one knows who Son is except Father

No one knows Father except Son & those to whom Son reveals Father

7. Good Samaritan (10:25-37)

Lawyer testing Jesus on requirements for eternal life  
Lawyer gives Jesus 2 greatest commandments  
Lawyer asks "who is my neighbor?"  
Jesus replies with this parable,  
w/ question: who proved to be neighbor to victim?  
w/ command: go and do the same  
Parable: fellow waylaid on Jericho road, left 1/2 dead  
No help from priest or Levite  
Samaritan has compassion, bandages wounds,  
Takes to inn, cares for him, provides for healing

8. Visiting Martha and Mary (10:38-42)

Presumably at Bethany, so not all of this section over in Perea  
Guests at home of Mary, Martha, [Lazarus]  
Mary spends time listening to Jesus' teaching  
Martha busy preparing for guests irked that Mary not helping  
Jesus: only one thing necessary, won't rebuke Mary for her better choice

B. The Gift of the Spirit (11:1-12:12)

1. Teaching about Prayer (11:1-13)

Disciples, seeing Jesus praying, ask for instruction  
Jesus gives "Lord's Prayer"  
Occasion different than in Matthew, so no need to harmonize wording of two prayers  
Parable of Friend at Midnight (5-9)  
Though he won't respond for friendship, he will for persistence  
You, too, be persistent in prayer  
God, your Father, will not give you bad gifts, but will give you the Holy Spirit

2. Jesus and Beelzebul (11:14-23)

Jesus casts out demon, mute fellow can then speak,  
Crowd marvels, opponents ascribe power to Beelzebul  
Jesus responds:  
Satan cannot afford to divide his forces  
Your exorcists testify against you that this is the finger of God (see Ex 8:19)  
Parable of Stronger Man: Jesus stronger than Satan  
He who is not with me is against me (cp 9:40)

3. Return of the Unclean Spirit (11:24-26)

Need stronger power to keep evil out

4. True Blessedness (11:27-28)  
Comes from spiritual relation not physical  
Blessed are those who hear word of God & do it
  
5. Demand for a Sign (11:29-32)  
See 11:16, above  
Jesus responds:  
    No sign but sign of Jonah (not explained in Luke)  
    Queen of South (Sheba) will condemn this generation  
        Wisdom greater than Solomon's here  
    Men of Nineveh will condemn  
        Prophet greater than Jonah here
  
6. Light of the Body (11:33-36)  
Your eyes are for seeing, like a lamp for lighting  
Don't misuse the light you have been given
  
7. Denouncing Pharisees & Lawyers (11:37-54)  
Having lunch w/ Pharisee, Jesus does not ceremonially wash  
    Rebukes Pharisees for ignoring inward cleansing  
    Careful tithing replaces real love  
    Desire for respect of man covers hidden corruption  
Lawyers, too, condemned for making commandments heavy  
    and not helping others (or finding exceptions for selves)  
    Though you build tombs of prophets, would have killed them  
    Will bring bloodguilt for prophets on this generation  
    Take away key to knowledge, not entering, hindering  
Scribes & Pharisees become very hostile
  
8. Warning against Hypocrisy (12:1-3)  
Beware of leaven of Pharisees  
Nothing hidden that will not be revealed
  
9. Whom to Fear (12:4-7)  
Not humans or Satan, who cannot go beyond killing  
    But God, who can cast into hell  
Don't worry that God will forget you
  
10. Confessing Christ before Men (12:8-12)  
Confess Him on earth, He will confess you in heaven  
Rejecting HS is unpardonable sin  
    HS also empowers believers when put on spot

C. When He Comes (12:13-13:21)

1. Parable of the Rich Fool (12:13-21)

In response to request that Jesus judge inheritance dispute

Be on your guard against every form of greed

Life does not consist of possessions

Parable: exemplary/paradigm type, unique to Luke

Rich man's crops do so well he has no room to store produce

What to do? Tear down old barns, build bigger

Then take it easy!

You fool! With death, who gets all this?

2. Care and Anxiety (12:22-34)

Don't be anxious for food, clothing

Life is more than this

Example of ravens: fed by God

Can't even lengthen lifespan a little

Example of lilies: clothed by God

Don't be like pagans but rather:

Seek God's kingdom

Store up treasures in heaven

3. Watchful Servants (12:35-48)

Be ready for second coming/(death?)

Parable of men waiting for master's return

Blessed if ready, even in 2nd or 3rd watch

Master will serve them!

Peter: is this parable for us or everyone

Jesus: who is a faithful steward?

Parable of faithful/unfaithful stewards

if faithful/sensible, will be promoted

if unfaithful/wicked, will be punished

Responsibility proportional to trust

4. Jesus the Cause of Division (12:49-53)

Come to cast fire on earth (second coming?)

But baptism first (crucifixion)

Not peace on earth (yet)

Division from closest relatives

5. Discerning the Time (12:54-56)

Recognize storm coming by clouds in West

Recognize hot weather by wind from South

Why can't you recognize the times?  
Why can't you judge right and wrong?

6. Settling with Your Accuser (12:57-59)

Don't wait until you are hauled into court  
Settle out of court

7. Repent or Perish (13:1-5)

Some raise question of Pilate's killing Galileans while in temple sacrificing  
Not worse than other Galileans; unless you repent, likewise perish  
Jesus raises question of people crushed by tower  
Not worse than other Jerusalemites; unless you repent, likewise perish

8. Parable of the Barren Fig Tree (13:6-9)

Jesus' justification for statements in #7, above  
Fig tree planted in favorable spot, but produces no fruit  
Owner: cut it down!  
Gardener: give it one more chance!  
We all deserve destruction;  
If we haven't had it yet, this is just God giving us one more chance to repent

9. Healing Crippled Woman on Sabbath (13:10-17)

Jesus teaching in synagogue  
Woman bent over 18 years by spirit  
Jesus heals her, she glorifies God  
Synagogue ruler objects  
Jesus humiliates opponents:  
Wouldn't you lead your animal to water?

10. Parables of Mustard Seed & Leaven (13:18-21)

Different occasion than in Matthew  
Two pictures of kingdom of heaven  
Mustard seed: grows to tree w/ birds nesting in it  
Leaven: grows to leaven whole batch of dough

D. The Narrow Door (13:22-14:35)

1. Narrow Door (13:22-30)

Travelling toward Jerusalem  
Question: many saved?  
Answer: [not many]  
Door is narrow

Don't wait till too late  
Mere contact with Jesus not enough  
Being Jewish ("Christian"?) not enough  
Some who are last will be first

2. Lament over Jerusalem (13:31-35)

Warned by (friendly?) Pharisees that Herod out to get Jesus  
I'm not going to die away from Jerusalem

Jesus' Lament:

O Jerusalem! that kills prophets  
Desire to gather like chicks  
Your house (city) left desolate

3. Healing Man with Dropsy (14:1-6)

Again eating with Pharisee on Sabbath

Man with dropsy (too much fluid); a set-up?

Pharisees won't answer Jesus' question re/ legality of healing on Sabbath

Jesus heals him anyway

Who wouldn't rescue son or ox from well?

4. Lessons to Guests and Host (14:7-14)

Two exemplary/paradigm parables

Parable of best seats:

Jesus notices practice of guests

Parable takes form of advice:

Don't take highest seat, may be put down

Take lowest seat, may be raised up

Everyone who exalts self **will** be humbled

Parable of generous host:

Takes form of advice also

Don't invite prestigious, they will repay

Invite poor/lame/blind, God will repay!

5. Parable of Great Banquet (14:15-24)

Same occasion as #4

Guest: How blessed to banquet in kingdom!

Jesus answers with parable:

Host invites many to banquet

They all back out at last minute w/ poor excuses

Host has servants fill banquet w/ poor, etc.

None of those 1<sup>st</sup> ones will taste banquet!

6. Cost of Discipleship (14:25-33)

Jesus to large number following him

This is going to be expensive! hating own relatives, own life

Need to count the cost

Like tower builder

Like king facing battle

Must (be ready to) give up everything

7. Tasteless Salt (14:34-35)

Uncommitted "Xns" like tasteless salt

Good for nothing, thrown out

E. Joy in Heaven (15:1-32)

1. Parable of Lost Sheep (15:1-7)

In reponse to grumbling of scribes, Pharisees over Jesus attracting tax-collectors, sinners

How would you react if you lost a sheep?

Relative neglect of 99 to recover the one

Shepherd returns rejoicing

Wants friends to share in rejoicing

So also joy in heaven

2. Parable of Lost Coin (15:8-10)

Perhaps directed to women in audience

How react if coin lost (drachma = day's wage)

Lower ratio of non-lost/lost (9/1)

Again, wants friends to share in rejoicing

Joy in presence of angels when sinner repents

3. Parable of Lost Sons (15:11-32)

Same theme as sheep and coin, but more elaborate

Ratio of non-lost to lost is 1/1 (or even 0/2)

Younger son demands inheritance, leaves home, wastes it all,  
famine comes, no help

Decides to return to get job from father

Father receives with open arms, reinstates as son, puts on banquet

Elder son won't join festivities (represents scribes & Pharisees)

Father reasons with him

Ending of story left open

F. The Challenge (16:1-18:14)

1. Parable of Dishonest Steward (16:1-13)

Boss hears report of steward's dishonesty, fires him

Steward still must give final accounting

What to do now?

Gets idea, so that when removed, they will receive him into their homes

Discounts bills for each debtor

Boss praises steward for shrewdness

Jesus:

Sinners often shrewder than believers

Make friends via untrustworthy wealth

Be faithful

No one can serve both God and money

2. The Law & the Kingdom of God (16:14-18)

Pharisees laugh at Jesus

God will have last laugh

Rigor of law & entrance into kingdom

3. Rich Man and Lazarus (16:19-31)

Prob an illustration of #2, above & Jesus' remarks at end of #1

Probably an exemplary/paradigm parable

This life:

Rich man dresses & eats lavishly

Poor man Lazarus dressed in sores, eats crumbs

Both die:

Lazarus to Abraham's bosom

Rich man to Hades

Role reversal:

Now Lazarus feasting, rich man begging

Abr can't send help (rich man is getting what deserved)

Abr can't send Laz to brothers either

Their problem is not lack of evidence

4. Some Sayings of Jesus (17:1-10)

Don't be a stumbling block

Rebuke and forgive

Problem is not lack of faith

We are unworthy slaves

5. Ten Lepers Cleansed (17:11-19)
  - Still (again?) on way to Jerusalem
  - Between Galilee & Samaria (Jezreel Valley)
  - Ten lepers healed
  - Only one, a Samaritan, returns to thank Jesus
  
6. The Coming of the Kingdom (17:20-37)
  - Not coming with signs, already here
  - No one will need to tell you when 2nd coming occurs
  - First comes suffering and rejection
  - Sudden return, like:
    - Flood of Noah
    - Destruction of Sodom & Gomorrah
  - Flee on that day w/o turning back
  - Separation on that day
    - Where the body is, there are the vultures
  
7. Parable of the Widow & the Judge (18:1-8)
  - Should always pray and not give up
  - Widow seeking justice from crooked judge
  - She finally gets it by not giving up
  - Won't God give justice to His elect?
    - Yes, speedily, but too slow for some
  
8. Parable of the Pharisee & Tax Collector (18:9-14)
  - For those who are self-righteous, look down on others
  - Contrasting prayers of Pharisee & tax-collector
    - Phar thanks God for himself!
    - Tax-coll humble, seeks only mercy
  - Jesus: tax-collector justified, not Pharisee
  - Everyone who exalts self will be humbled

G. Royal Journey (18:15-19:44)

1. Little Children Blessed (18:15-17)
  - (Mothers?) bring babies to Jesus
  - Disciples rebuke them
  - Jesus: don't hinder; kingdom of God belongs to such
  - Whoever does not receive kingdom like child will not enter it

2. Rich Ruler (18:18-30)

Ruler: What to do to inherit eternal life?

Jesus: Why do you call me good? none good but God

Ruler: I have kept the commandments

Jesus: you lack one thing

Ruler goes away when asked to give up possessions

Jesus: How hard for wealthy to enter kingdom!

Disciples: then who can be saved?

Jesus: God can do what is impossible w/ men

Peter: We have left our homes to follow you!

Jesus: Anyone who sacrifices will be repaid many times in this life,  
and will have eternal life

3. Death & Resurrection Foretold 3rd Time (18:31-34)

Prophecy to be fulfilled re/ Son of Man at Jerusalem

Delivered to Gentiles, mocked, whipped, killed, rise again on 3rd day

Disciples don't understand

4. Blind Beggar Healed at Jericho (18:35-43)

Harmonization with Matthew, Mark? (old and new Jericho)

Beggar hears crowd, learns of Jesus, shouts for mercy

He won't be silenced by those trying to shut him up

Jesus questions him, heals him

He follows Jesus, glorifying God

5. Jesus and Zacchaeus (19:1-10)

Prob in newer, wealthy part of Jericho

Zacchaeus a wealthy, upper-level tax collector

Wants to see Jesus, but too short

Climbs tree, seen by Jesus, who invites self to stay at Z's home

Z glad, but other grumble

Z gives away 1/2 of possessions, will repay any defrauding

Jesus: today salvation, he too is son of Abraham

6. Parable of the Ten Pounds (19:11-27)

Told because near Jerusalem, people expecting kingdom right away  
(this parable indicates it won't come right away)

Nobleman goes to distant country to receive kingdom, then return

Gives slaves mina (pound) of silver each to do business with while gone

Citizens hate him, send delegation to stop his appointment as king

Nobleman returns, gets reports from slaves:

One earned 10 minas; praised, put over 10 cities

Another 5 minas; put over 5 cities

Another hid mina, blames master; condemned by own words, loses mina  
Enemies (citizens, above) put to death

7. The Triumphal Entry (19:28-44)

Approaching Jerusalem

Jesus has two disciples get donkey colt

He enters Jerusalem on colt, on road of garments

Crowd: blessed is King who comes in name of Lord

Jesus refuses to rebuke crowd

He weeps over Jerusalem for not seeing source of its peace

Predicts its destruction by seige

**V. THE GOING FORTH OF THE SAVIOR (19:45-24:53)**

A. The Temple (19:45-21:38)

1. Temple Cleansed (19:45-48)

Very brief in Luke, rather surprising given his emphasis on the temple

Casts out those selling, with quotes from Isa 56:7 and Jer 7:11

Leaders want to kill him, but too popular

2. Authority of Jesus Questioned (20:1-8)

Leaders try to get Jesus to commit himself

Jesus asks them similar question re/ John

They afraid to answer his question, so he won't answer theirs

3. Parable of Vineyard Tenants (20:9-19)

Illustration of attitude of leaders

Man prepares vineyard, rents to tenants

When he sends slaves to collect rent, they are refused, mistreated

Finally sends beloved son, whom they kill

Owner will come, kill them, & give vineyard to others

Jesus quotes Ps 118:22: "the stone which the builders rejected..."

4. Paying Taxes to Caesar (20:20-26)

Now opponents try to trap Jesus re/ taxation

Send spies, to flatter Jesus, ask if paying taxes to Caesar lawful

Jesus has them show him denarius:

(at this point they have lost the argument; they have the coin!)

Give back to Caesar what belongs to him (return borrowed property)

and to God what belongs to him (e.g., don't give Caesar divine titles)

5. Question about the Resurrection (20:27-40)
  - Now Sadducees try to make Jesus look foolish  
(they deny survival after death)
  - They use law of levirate marriage w/ 7 brothers to make resurrection seem absurd
  - Jesus: No married state in resurrection
  - Abrahamic covenant requires resurrection (for Ab, Is, Jac to receive promises)
  
6. Question about David's Son (20:41-44)
  - Jesus now asks scribes a Q,
    - not to make them look bad
    - but to get them to think about who Messiah is
  - In what sense is Messiah David's son, since David calls him "Lord"?
  
7. Scribes Denounced (20:45-47)
  - Much more of this preserved in Matthew
  - Warns disciples of hypocrisy of scribes:
    - They seek honor in outward show, but devour widow's houses
  
8. Widow's Offering (21:1-4)
  - Two small copper coins vs. gifts of rich
  - She put in more than all of them
  
9. Temple's Destruction Foretold (21:5-6)
  - Very impressive structure at this time
  - Jesus says not one stone will be left on another
  
10. Signs and Persecutions (21:7-19)
  - Beginning of "Olivet Discourse" (cp Mt 24-25, Mk 13)
  - Disciples: when will this happen? sign preceding?
  - Don't be misled, many false Christs
  - Wars & disturbances first
  - Earthquakes, plagues, famines, terrors, heavenly signs
  - But first**, persecution w/ opportunities
  - Hated by all, but protected if enduring
  
11. Destruction of Jerusalem Foretold (21:20-24)
  - Preceded by armies surrounding
  - Then flee, fulfillment of all predicted
  - Great distress, wrath, fall by sword, led captive
  - Jerusalem trampled by Gentiles until time fulfilled

12. Coming of Son of Man (21:25-28)

Perhaps Jesus now resumes sequence interrupted by "but first" above  
Heavenly signs, dismayed nations, troubled seas, fear of what is coming  
Son of Man comes on clouds w/ power & glory  
When these things begin to happen, cheer up, your redemption is near

13. Lesson from the Budding Fig Tree (21:29-33)

Lesson from fig tree & all the trees  
As leaves => summer  
So these signs => kingdom of God near  
This generation (that sees these things?) will not pass off scene until all fulfilled  
This will surely happen!

14. Exhortation to Watch (21:34-38)

Will be trapped by these events if distracted by dissipation, drunkenness, worries  
Pray for strength to escape these things and to stand before Son of Man

B. Satan's Hour (22:1-23:25)

1. Plot to Kill Jesus (22:1-6)

Leaders want to kill Jesus, but don't know how to carry it off without starting a riot  
Satan enters Judas to betray Jesus so they can arrest him when crowds not around

2. Preparation for Passover (22:7-13)

Peter and John sent to prepare passover feast  
Given instructions for location somewhat like those for getting donkey earlier  
(perhaps to guarantee that Judas doesn't know in advance? or to  
encourage  
disciples with Jesus' foresight?)

3. Lord's Supper Instituted (22:14-23)

Jesus' earnest desire fulfilled  
Won't eat it again until fulfilled in kingdom of God  
Cup: not drink wine until kingdom comes  
Bread: my body, given for you  
Cup: new covenant in my blood (cp Ex 24:8)  
Betrayal at table, will do as predicted, but woe to him  
Disciples wonder who it will be

4. Dispute about Greatness (22:24-30)

Even at last supper they don't understand!  
Not to be like Gentile rulers, lording it instead show humility of young, servant

Follow example of Jesus

Grants disciples place at Jesus' table in kingdom and rule over 12 tribes of Israel

5. Peter's Denial Foretold (22:31-34)

Satan to sift Peter like wheat, but Jesus interceded

Peter ready to die for Jesus

But will deny Jesus three times by morning

6. Purse, Bag & Sword (22:35-38)

Instructions of 9:3, 10:4 now cancelled

Jesus will be counted a criminal (Isa 53:12)

Two swords are enough

7. Prayer on Mount of Olives (22:39-46)

Disciples should pray that they not fail

Jesus prays for removal of cup, but most of all for Father's will

Angel strengthens, agony, sweat like blood

Disciples asleep from sorrow

8. Betrayal and Arrest of Jesus (22:47-53)

Crowd arrives with Judas, who tries to kiss Jesus

Disciples try to use swords, but Jesus stops them, heals slave of high priest

Rebukes leaders for using secrecy, violence

This hour & power of darkness are yours

9. Peter's Three Denials (22:54-62)

Jesus taken to house of high priest

Peter follows

Denies Jesus 3 times, cock crows, Jesus looks at him

Peter leaves & weeps bitterly

10. Jesus Mocked and Beaten (22:63-65)

By those holding Jesus

Mocking prophetic claims, blaspheming

11. Jesus before the Council (22:66-71)

This is apparently formal meeting after earlier hearing

Jesus admits he is Messiah, Son of Man, Son of God

Council condemns him on his own testimony

12. Jesus before Pilate (23:1-5)

Charges are distorted to appeal to Roman concerns

Pilate realizes Jesus' claims are not what opponents make them out to be

(surely P had own sources of information)

13. Jesus before Herod (23:6-12)

When P hears Jesus from Galilee, sends him to Herod  
Herod wants to see Jesus do a miracle, but Jesus won't even answer his questions or charges of leaders  
Herod & soldiers mock him w/ robe, send him back

14. Jesus Sentenced to Die (23:13-25)

Pilate notes neither he nor Herod have found any guilt in Jesus,  
but offers to punish & release him  
Leaders demand Barabbas be released, Jesus crucified  
Pilate eventually gives in

C. The Cross (23:25-56)

1. Jesus Crucified (23:25-43)

Simon of Cyrene drafted to carry Jesus' cross  
Jesus tells women to weep for themselves & children, given what is coming  
Two criminals crucified with him  
"Father forgive them"  
Garments divided, gambled for  
Leaders mock him, soldiers also  
Inscription: king of the Jews  
One criminal mocks, other repents  
Jesus: today with me in Paradise

2. Jesus Dies (23:44-49)

Dark from 6th to 9th hour  
Veil of temple torn in two  
Jesus commits his spirit to Father  
Centurion praises God, recognizes Jesus' innocence  
Crowds leave, mourning  
Women from Galilee stay

3. Jesus Buried (23:50-56)

Joseph of Arimathea, member of Sanhedrin, against its action  
Asks Pilate for body, buries Jesus in his new rock tomb  
Women see burial, return to prepare perfumes, rest on Sabbath

D. The First Day of the Week (24:1-53)

1. The Resurrection of Jesus (24:1-12)

Women come to tomb at dawn, bringing spices

Stone is already rolled away

But Jesus' body gone

Two men (angels, 24:23) appear w/ message:

Not here, but risen, as predicted

Women remember, go report to disciples, who don't believe

[textual variant: Peter goes to check, finds empty tomb]

2. Walk to Emmaus (24:13-35)

Two disciples en route, discussing what had happened

Met by Jesus, but kept from recognizing him

Their report:

Jesus a prophet mighty in word & deed

Crucified by leaders

We hoped he was going to redeem Israel [i.e., that he was Messiah]

Women found empty tomb, said they saw angels who reported Jesus alive

Men went to check, found empty tomb, but no Jesus

Jesus' reply:

Foolish not to believe OT prophets

Necessary for Messiah to suffer before glory

Explains Messianic passages in Moses & Prophets

Invited to stay for dinner, Jesus vanishes after praying over food

Two return to Jerusalem immediately

Find Jesus has appeared to Peter earlier

3. Jesus' Appearance to the Disciples (24:36-49)

While sharing experiences, Jesus appears among them

Shows identifying wounds, allows them to touch him

to see that he is not a phantom, eats fish

Points to own earlier predictions (9:22, 44; 18:31-33)

And to prophecies of Moses, Prophets, Psalms:

Messiah should suffer, rise 3rd day, repentance & forgiveness  
proclaimed to all nations

You are witnesses

I am sending you out, but wait for power from Father

4. Jesus' Ascension (24:50-53)

Apparently a jump in narrative here or in previous verses as this appears to be ascension  
(Acts 1:1-2)

Jesus and disciples go out to Bethany

He blesses them and departs [& is carried to heaven]

They return to Jerusalem joyful, praising God continually in temple