

Message Notes

Luke: An Introduction

Scripture Passages

(taken from the New International Version)

Introduction - "Welcome to a Road Trip!"

The Gospel According to Luke Prayer

1. Who is the Original Recipient? Theophilus

Possibilities about who he was:

High Ranking Official
Greek
Christian (or became one)
Publisher and Distributer

2. Who is the Author?

Compare Luke 1:1-4 to Acts 1:1-3

Why do we think Luke wrote Luke/Acts?

1. Scripture
2. Tradition

Companion to Paul - Acts 16:10ff

Historical Evidence toward Luke's Authorship

Luke the Gentile

Colossians 4:10-14

Luke the Historian

Luke 1:3-4

Luke the Careful Researcher

Luke 1:1-3

Luke the Theologian

Top 10 Themes in Luke

The Sovereign Rule of God over History
The Integration of The Old and New Covenants
The Kingdom of God
The Holy Spirit
Christology
The Great Reversal - The First Shall be Last
A Diverse People of (and for) God
The Call to Salvation
The Christian Life
The Atonement of Jesus

Luke the Pastor

Luke 1:3-4

Luke the Friend

2 Timothy 4:9-11

Luke the Musician

Gospel Application - *Will you allow Luke's Gospel to make you certain of the things you have been taught?*

Luke 1:1-4

¹Many have undertaken to draw up an account of the things that have been fulfilled among us, ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.

Acts 1:1-3

¹In my former book, Theophilus, I wrote about all that Jesus began to do and to teach ²until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. ³After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

Acts 16:10

After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

Colossians 4:10-14

¹⁰My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You have received instructions about him; if he comes to you, welcome him.) ¹¹Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have proved a comfort to me...¹⁴Our dear friend Luke, the doctor, and Demas send greetings.

2 Timothy 4:9-11

⁹Do your best to come to me quickly, ¹⁰for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. ¹¹Only Luke is with me...

Let's go on a roadtrip



The Gospel of
LUKE

stories@hopecc.com

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1. Who is the original recipient of this letter/gospel account?

Luke 1:3-4

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Theophilus



Possibilities

Theophilus



Possibilities

- High Ranking Official

Theophilus



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Theophilus



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 - Greek
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- Publisher and Distributer

2. *Who is the author?*

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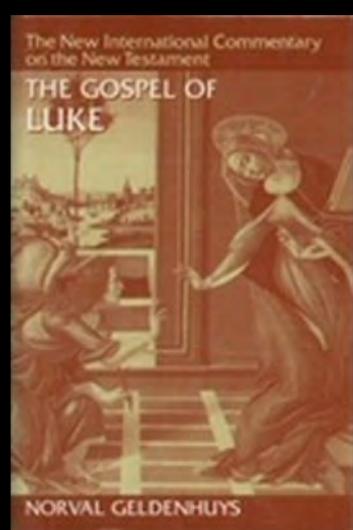
Acts 16:10

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“The possibilities arising from the evidence within Luke-Acts does limit the possible candidates, though if one were to construct a possible list of traveling companions to Paul on the basis of his letters, it would be a long one: Mark, Aristarchus, Demas, Timothy, Titus, Silas, Epaphras, Luke, and Barnabas. It is significant that despite this plethora of such candidates, early church tradition was unanimous in identifying the author as Luke.”



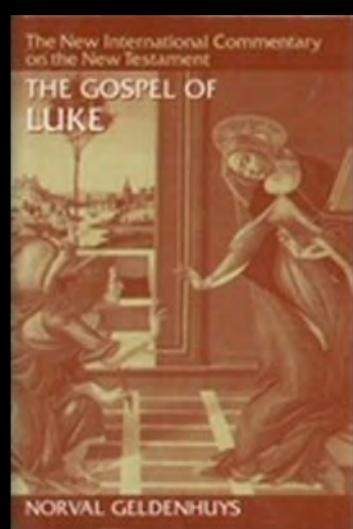
~ Darrell L. Bock, *Luke*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 20.



“Fortunately, from very early times in the history of the Christian Church there exists straightforward evidence that Luke was Paul’s fellow-traveller who wrote the Gospel and Acts. The anti-Marcionite *Prologue to the Third Gospel* (between A.D. 160 and 180), which survives in both Greek and Latin, gives the following account:

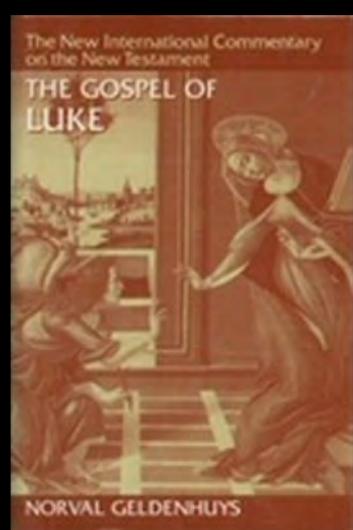
“Luke was an Antiochian of Syria, a physician by profession. He was a disciple of the apostles and later accompanied Paul until the latter’s martyrdom. He served the Lord without distraction [or ‘without blame’], having neither wife nor children, and at the age of eighty-four he fell asleep in Boeotia, full of the Holy Spirit. While there were already Gospels previously in existence – that according to Matthew written in Judaea and that according to Mark in Italy – Luke, moved by the Holy Spirit, composed the whole of this Gospel in the parts about Achaia. In his prologue he makes this very point clear, that other Gospels had been written before his, and that it was

necessary to expound to the Gentile believers the accurate account of the [divine] dispensation, so that they should not be perverted by Jewish fables, nor be deceived by heretical and vain imaginations and thus err from the truth. And so right at the beginning he relates for us the nativity of John — a most essential matter, for John is the beginning of the Gospel, being our Lord's forerunner and companion both in the preparation of the Gospel and in the administration of baptism and the fellowship of the Spirit. This ministry [of John] had been mentioned by one of the Twelve Prophets [i.e. Malachi]. And afterwards the same Luke wrote the Acts of the Apostles."



There seems to be no good reason to doubt the reliability of the *Prologue*. Composed as it was at a time when the Marcionite dispute was very much alive, its author was not likely to make statements which the opposite side could readily refute. Then Irenaeus states (about A.D. 185) that Luke is the author of the third Gospel as well as of Acts. Justin Martyr (about A.D.

150) apparently also knew that Luke was the author. *The Canon of Muratori* (about A.D. 195) states that the physician Luke wrote the third Gospel and makes mention of the fact already stated that he had never seen Jesus in the flesh. Clement of Alexandria, Origen, Tertullian and all the later church fathers also agree that Luke, the physician, was the author of our third Gospel.



“Tradition, therefore, is in complete accord that Luke, the physician, is the author of Luke and Acts.”

~ Norval Geldenhuys, *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*, The New International Commentary on the Old and New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1952), 17-18.

Luke the Gentile

Colossians 4:10-14

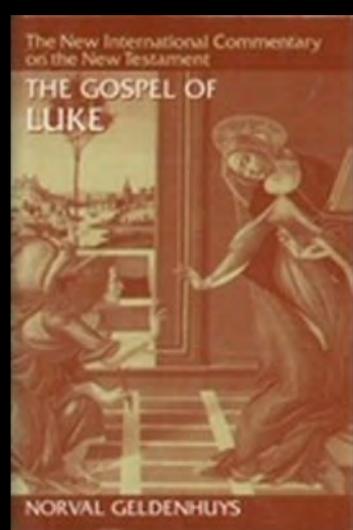
¹⁰My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You have received instructions about him; if he comes to you, welcome him.)

¹¹Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have proved a comfort to me. ¹²Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured. ¹³I vouch for him that he is working hard for you and for those at Laodicea and Hierapolis. ¹⁴Our dear friend Luke, the doctor, and Demas send

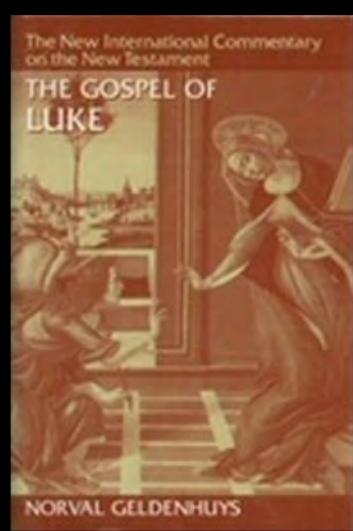
Luke the Historian

Luke 1:1-4

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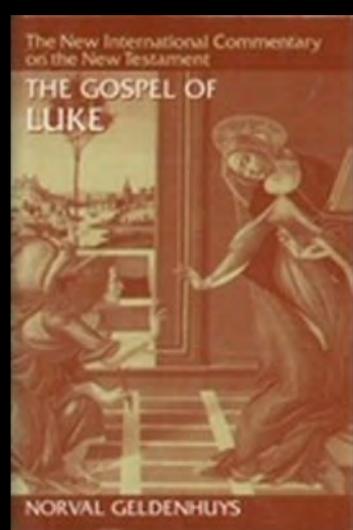


Towards the end of the last century and during the first part of the present century, however, the researches of men like Ramsay, Harnack, Hawkins and Deissmann brought to light masses of surprising facts that have confirmed the historical accuracy of the statements in Luke and Acts which were formerly condemned as fictitious. In consequence, a change-over ~~completa~~ brought about in the opinions concerning the historical trustworthiness of the works of Luke... After doing research work for many years in the regions where the events described by Luke (particularly in Acts) were enacted, Ramsay stated unambiguously that "Luke's history is unsurpassed in respect of its trustworthiness". [quoted from *The Bearing of Recent Discovery*, p. 80.]



Summing up, he wrote: “Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense; he seizes the important and critical events and shows their true nature at greater length, while he touches lightly or omits entirely much that was valueless for his purpose. In short, this author should be placed along with the very greatest of historians.”

[*The Bearing...*, p. 222]



These words are especially important as coming not from an apologist or theologian but from a recognised authority in the field of archaeology. Professor Otto Piper has thus rightly declared: “Wherever modern scholarship has been able to check up on the accuracy of Luke’s work the judgment has been unanimous: he is one of the finest and ablest historians in the ancient world.”

[quoted from “The Purpose of Luke” in *The Union Seminary Review*, Nov. 1945, vol. lxxvii, no. 1.]

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Luke the Careful Researcher

Luke 1:1-3

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“Luke’s work presents itself as a serious research project rather than a random collection of reminiscences. If Luke was in Palestine during the two years or so that Paul was in prison before his transfer to Rome, he had plenty of opportunity to pursue this research by contacting the eyewitnesses both in Jerusalem and in Galilee.

The remarkable insights into the private world of Mary and her family in chapters 1-2 suggest that Mary herself may have been among those he interviewed.”

~ R. T. France, *Luke*, ed. Mark L. Strauss and John H. Walton, Teach the Text Commentary Series (Grand Rapids, MI: Baker Books, 2013), 5.



“an orderly account”

**to being in sequence in time, space, or
logic, in order, one after the other**

~ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 490.

Figure 1: Two Source Theory

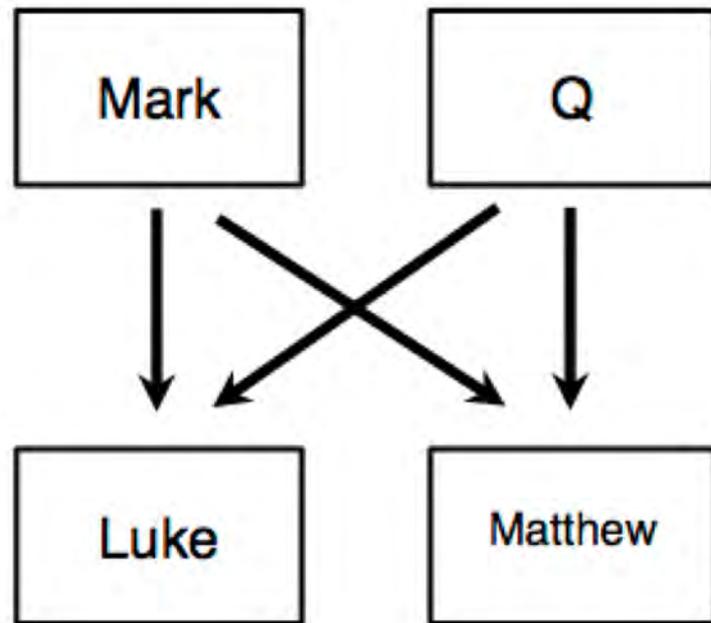


Figure 2: Four Source Theory

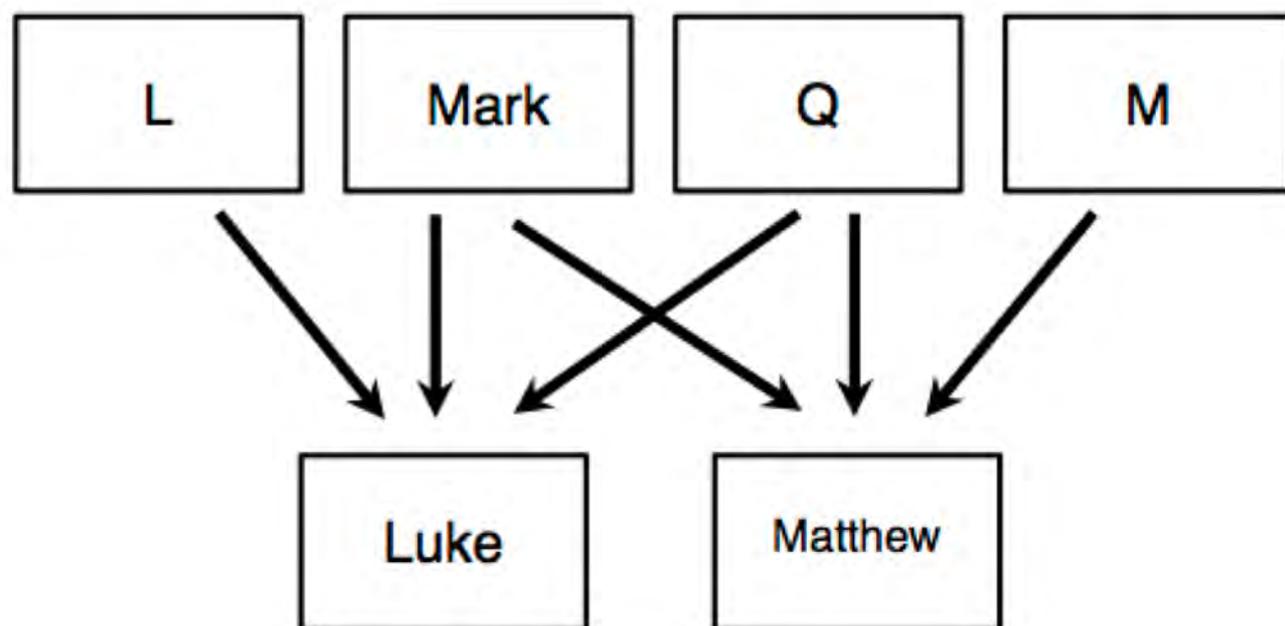
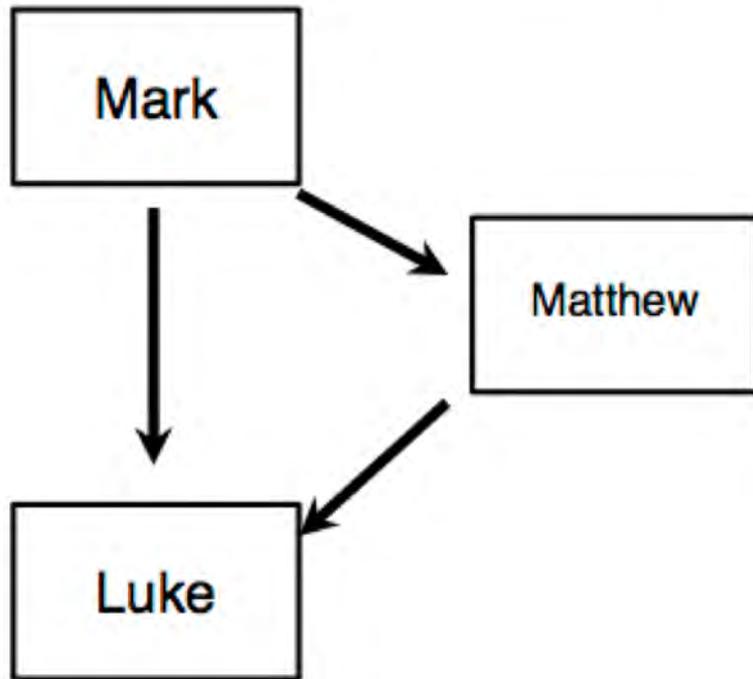


Figure 3: Farrer-Goodacre Theory



Luke the Theologian

Luke 1:4

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Top 10 Themes that Luke will train Theophilus (and us!)

- The Sovereign Rule of God over History
- The Integration of The Old and New Covenants
- The Kingdom of God
- The Holy Spirit
- Christology
- The Great Reversal – The First Shall be Last
- A Diverse People of (and for) God
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Luke the Pastor

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Luke the Doctor

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Luke was a medical doctor. In fact, Paul called him “the beloved physician” (Colossians 4:14, KJV). But this was not because he excelled in the healing arts. It is rather because he was a lover of people, a man who could submit his ego and desires to the service of others. As already mentioned, some believe he was “the brother who is praised by all the churches for his service to the Gospel” in 2 Corinthians 8:18.

Luke was a doctor of souls!



He delighted in mentioning *individuals*: Zechariah and Elizabeth, Mary and Martha, Zacchaeus, Cleopas, the woman who anointed Jesus' feet. Jesus' parables in the Gospel of Matthew center on the kingdom, but those in Luke stress people. Luke's Gospel transcends the first century's neglect of *women*. We hear their names more there than in any other Gospel: Mary, Elizabeth, Anna, Martha, her sister Mary, Mary Magdalene, Joanna, Susanna, the widow of Nain, the widow who gave all she had, the daughters of Jerusalem, the women in Jesus' parables.



We see Luke's heart for *babies and children* in the stories of the infancy of John and Jesus. Luke gives us the only information about Jesus' boyhood. He also speaks of various individuals' only sons or only daughters. Luke also shows himself powerfully disposed to *the poor*. He portrays Jesus as coming to preach the gospel to the poor and blessing the poor. The shepherds were poor. Joseph and Mary made an offering of the poor at Jesus' birth. Luke cared about the poor. He also repeatedly warned about the dangers of riches.



The parables he recorded repeatedly return to these themes: the rich fool, the unjust steward, the rich man who ignored the beggar Lazarus, the rich young ruler, the widow's mite.

Luke was a tender doctor of souls. His ethos will touch and penetrate ours, and we will be sweeter and more tender as we give our souls to the study of his Gospel.



~ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word (Wheaton, IL: Crossway Books, 1998), 17.

Luke the Musician

Luke's Gospel is a singing Gospel. It resounds with the music of praise to God. Early on we find the *Magnificat* (1:46–55), the *Benedictus* (1:68–79), the *Nunc Dimittis* (2:29–32), and the *Gloria* (2:14). The verb *rejoice* is found in Luke more than in any other book in the New Testament. Likewise *joy* occurs regularly. There is joy in Zacchaeus' receiving Jesus. There is joy on earth in the finding of the lost sheep and the lost coin, and there is joy in Heaven when lost sinners are found. The Gospel ends just as it began – with rejoicing.



Luke the historian will make you certain about the Gospel. *Luke the theologian* will touch you with God's love and grace. *Luke the physician* will help you to love people. *Luke the musician* will set your heart to singing. May God guide and enlighten our hearts as we study this magnificent portion of his holy Word!

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Gospel of Luke Application:

Will you allow Luke's Gospel and a renewed vision of Jesus make you certain of the things you have been taught?

The Gospel of
LUKE