

TABLE OF CONTENTS

Preface.....	9
Introduction	10
Luke 1: Christ Announced for His Messianic Ministry	13
Luke 2: Christ Accepts His Messianic Ministry.....	39
Luke 3: Christ Identified for His Messianic Ministry.....	59
Luke 4: Christ Tested for His Messianic Ministry	69
Luke 5: Christ and the Expansion of His Messianic Ministry.....	83
Luke 6: Christ in the Crisis of His Messianic Ministry.....	99
Luke 7: Christ and the Continuing evidence of His Messianic Ministry	109
Luke 8: Christ and the Growth of His Messianic Ministry	121
Luke 9: Christ and the Confession of His Messianic Ministry	133
Luke 10: Christ and the Blessing upon His Messianic Ministry	149
Luke 11: Christ and Prayer in His Messianic Ministry.....	159
Luke 12: Christ and the Opposition to His Messianic Ministry	173
Luke 13: Christ and the Patience of His Messianic Ministry	183
Luke 14: Christ Preparing for the Feast in His Messianic Ministry.....	193
Luke 15: Christ Calls Us to Celebrate the Banquet of His Messianic Ministry	199
Luke 16: Christ Teaches Us Concerning the Way into The Messianic Kingdom.....	205
Luke 17: Christ Prepares Us to Enter the Kingdom in His Messianic Ministry	213
Luke 18: Christ and the Parables of His Messianic Kingdom	221
Luke 19: Christ and the Triumph of His Messianic Ministry	233
Luke 20: Christ and the Authority of His Messianic Ministry	243
Luke 21: Christ and the Judgment of His Messianic Ministry	253
Luke 22: 1-65 Christ in the Crisis of His Messianic Ministry	261
Luke 22: 66-71; Luke 23: Christ in the Heart of His Messianic Ministry.....	273
Luke 24: Christ in the Glory of His Messianic Ministry	287
Appendix 1: Overview of Book	293
Appendix 2: Text References	299
Appendix 3: Topical Index	302

INTRODUCTION

I have tried to follow the pattern given by Luke and have not embroiled myself in all kinds of “synoptic” problems. The Gospels of Matthew, Mark, and Luke show a great similarity and an appreciable unity. I have tried to show the general line from Christ’s birth to his resurrection and ascension.

The general line and main purpose of Luke is to show from Christ’s words and deeds that he truly is the Messiah, the Holy One of God, who is king of all creation.

By way of introduction we first must pay attention to some basic matters: to whom was this Gospel first written, who is the recipient, what kind of a man was the author, and what is the difference between his Gospel and those written by others? I plan to deal first briefly with these matters before we delve into the Gospel itself.

I have in general approached every chapter from the perspective of Christ’s ministry with respect to the Messianic Kingdom. Each chapter of Luke instructs us in the many facets of this Kingdom. The “headings” do not mean to push things in a kind of a strait-jacket. Each chapter contains many elements that are not caught in the headings. It is important to note that I have tried to follow *all* the verses as given in each chapter; to relate these verses to the broader Messianic theme, but not bind any verse exclusively to this general theme.

The name MESSIAH comes from the Hebrew verb ‘to anoint’. A Messiah is an anointed servant of God, who must in every way lead a life worthy of his calling. An anointed person had a special calling or office. The Greek equivalent of the name Messiah is the name “Christ”.

The key connection in this respect is that Jesus is the Christ, the Son of the Living God. I will come back to this name in the first chapter but I mention it now as introduction to the whole book. He is God himself; this is the clear testimony of the Scriptures.

CHRIST ANNOUNCED FOR HIS MESSIANIC MINISTRY

Introduction

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. ³Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.

(Luke 1:1-4)

Who was Luke?

Luke was not one of the twelve apostles, and therefore not a witness to the events in the Lord's life as Matthew and John were. We will see later how Luke made sure that he had his facts straight.

Though himself not an apostle, Luke did travel with Paul on parts of his missionary journeys. He was an eyewitness to many events. This is described in the book of Acts which has been called "the companion volume"¹ to the Gospel of Luke. The complete account given by Luke in both books covers the Lord Jesus' life from conception to death and from resurrection to ascension.

In Colossians 4:14 the apostle Paul writes that "Our dear friend Luke, the doctor, and Demas send greetings". This passage is commonly accepted as referring to Luke who wrote the Gospel and also the book of Acts. Luke is called "the doctor" and based on this he is commonly regarded as being a physician, a man of medical science. It is interesting to note how Luke describes diseases and illnesses, and how these are cured.

When Paul is imprisoned in Rome, many of his colleagues leave him. Demas has gone to Thessalonica ("because he loved this world"), Crescens has gone to Galatia, and Titus to Dalmatia. Perhaps the last two men have gone to those areas to preach the Gospel or to visit the churches. Paul writes rather poignantly, "Only Luke is with me" (2 Timothy 4:10,11). Luke was a man of perseverance whose loyalty to

¹ See for example the introduction to the Gospel of Luke provided by the NIV Study Bible.

With these four versions of the Gospel it becomes quite clear to all who Jesus Christ is and what he has done, and even more what he is still doing today. Of Christ it is preached that “Salvation is found in no one else for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). This is the central message of the Bible that is clearly contained in each Gospel as the heart of God’s glorious revelation.

Doctrinal Certainties

What doctrine of Scripture becomes evident here? This introductory passage is one of the many places in Scripture where we are led to speak of “inspiration”. It is the Holy Spirit, the Primary Author, who chose and enabled Luke to perform this work of service. We are assured that God’s Word is true, also in the Gospels. At the same time we are reminded that inspiration is not mechanical but organic. This Gospel, as do the others, has the clear imprint of the secondary writer (cf. Art. 3 & 5, Belgic Confession). It is an exciting prospect to study a book with such unique credentials.

Homiletical Horizons

It pleased God to give us four very accurate versions of the Gospel. All have the same message. One message is handed down to us as the unmistakable truth about God’s work of salvation. We may not doubt, not even one word. Because Luke’s Gospel was written with utmost care and as an orderly account, we can derive from it not only needed information but also immense comfort. Jesus is the Messiah of God. In him a new world becomes evident and is realized. He is God’s gift to us that we might offer ourselves to him as a living sacrifice (Romans 12:1, 2). The Gospel comes to us as we are and where we are, wealthy or poor, aristocrat or citizen, so that we all each in our own place may serve God and promote his Kingdom.

The Coming of John the Baptizer (Luke 1:5-25)

Every history has a beginning somewhere. The history of Jesus Christ in fact goes back to Genesis 3, where God promises to fallen mankind a Son who will crush the head of the serpent, the Devil. This son would be born in time in the line of David and through him the kingdom of God would be established over all the earth.

Please note that I use the word history. A “history” is an accurate record of events. It tells us what actually and really happened. This word reminds us that we are dealing with divine revelation. Therefore I prefer not to use the word “story” which can easily refer to fictional events. For the same reason I choose not to use the word “narrative” which has come to mean in some cases an account of events as told by one person to another without divine guidance. The words “story” and “narrative” can be used as long as it is understood that we are dealing with things that happened in reality.

The Lord Jesus Christ, then, is proclaimed immediately after the fall into sin. Throughout the history of Israel the promise about this Son is repeated and confirmed. He is the King who will come into his glory. Towards the end of the Old Testament it is revealed that the coming of this Saviour would be announced and

Questions

At the end of each Bible chapter I have included a section with various questions on the material covered. This is meant only to expedite conversation and discussion. Since Luke 1 is a lengthy chapter I have placed questions in the middle and at the end of this chapter. On this chapter the following general questions may be of help:

1. Why did Luke consider another version of the Gospel necessary? What rule did he follow when writing his account?
2. What is the “synoptic problem”? Explain why this is not really a problem. What is in fact the benefit of a “synopsis”?
3. Why does Luke delve into the histories of Zechariah and Elizabeth? Explain what the meaning of advent is, what it meant for Zechariah and what it means for us today.
4. Is the reprimand of the angel Gabriel over Zechariah not too harsh? What can we learn from this reprimand?
5. Why did Elizabeth go into hiding or seclusion when she learned she was pregnant?
6. Why was John the Baptizer also a “Nazirite”? Determine what the purpose is of being a “Nazirite”.
7. What was the sole purpose of John the Baptizer’s life?
8. What is the significance of the fact that Luke was a medical doctor?
9. What must we do to become righteous and devout?

The Birth of Jesus Foretold (Luke 1:26-38)

²⁶In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. ²⁸The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”

²⁹Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰But the angel said to her, “Do not be afraid, Mary, you have found favor with God. ³¹You will be with child and give birth to a son, and you are to give him the name Jesus. ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³and he will reign over the house of Jacob forever; his kingdom will never end.”

³⁴“How will this be,” Mary asked the angel, “since I am a virgin?”

³⁵The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. ³⁶Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. ³⁷For nothing is impossible with God.”

³⁸“I am the Lord’s servant,” Mary answered. “May it be to me as you have said.” Then the angel left her.
(Luke 1:26-38)

After considering the history leading up to John the Baptizer’s birth, we read how the angel Gabriel moves on to fulfill his heavenly mandate and comes to visit Mary who lives in the town of Nazareth in the region of Galilee.