

## Did Jesus Preach a Different Gospel than the Apostles?

- Zechariah’s prophecy explicitly describes Jesus as coming “to give knowledge of salvation to his people in the forgiveness of their sins” (Luke 1:77).
- Luke records that Jesus warned people not to justify themselves (16:15, see also 10:29), that is, to consider themselves to be righteous because of their own actions.
- In Luke 18:9–14, Jesus explicitly uses the language of “justification” to describe the repentant tax collector’s salvation. This is one of the most important words that Paul uses to describe what the gospel does.
- Jesus rejected claims that a person could enter the kingdom of God based on obedience to the Law (Luke 18:18-21).
- Jesus claimed to fulfill Isaiah 53, which speaks of the suffering servant bearing the sins of many so that they are counted righteous (Luke 22:37).
- The Gospels refer to “salvation” / “saved” more than 40 times. Paul refers to the “kingdom of God” 8 times, to the “kingdom of Christ and God” once, and God’s “kingdom” 5 times.
- Jesus’s death on the cross is central to each of the gospels, because it is where he dealt with sin (consider 22:14-22). The journey to Jerusalem and coming crucifixion loom over the book from the very beginning (e.g., 2:34-35).

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7	22-Oct-23	Acts as history
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11	19-Nov-23	1 Corinthians
12	26-Nov-23	2 Corinthians

# New Testament Survey

## *Class 4: Luke*

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### Luke’s Purpose

“Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught” (Luke 1:1-4).

### The Structure of Luke

- Chapters 1-3 tell of Jesus’s birth and surrounding events.
- Chapters 4-9 recount Jesus’s rejection in his hometown, gathering disciples, and revealing himself in teaching and miracles.
- Luke 9:51 is the turning point in the gospel. Jesus’s intention of going to Jerusalem is emphasized repeatedly after this (13:22; 17:11; 18:31-33; 19:28). Jesus’s reason for going to Jerusalem is explicit (9:21-22, 43-45; 18:31-34).
- From 9:51-19:27, Jesus is journeying to Jerusalem, explaining the nature of discipleship and how to inherit eternal life.
- The remainder of the book recounts Jesus in Jerusalem: conflict with leaders; conspiracy to kill him, crucifixion, and resurrection.

## Emphases of Luke

1. Luke refers more to women than any of the other gospels and emphasizes Jesus's concern for them:

- Mary and Elizabeth are central in advancing the kingdom by giving birth to the Christ and his forerunner (Luke 1-3).
- Jesus "had compassion" on the widow when he saw her weeping (7:11-17, esp. v.13).
- Jesus contrasts a specific woman who "was forgiven much and loved much" with a Pharisee who belittled Jesus (7:36-50).
- Specific women provided for Jesus's needs and are listed along with the twelve (8:1-3).
- Jesus was friends with Mary and Martha, and encouraged them to learn from him (10:38-42).
- Jesus healed a disabled woman despite opposition, reminding them that she was "a daughter of Abraham" (13:10-17).
- Jesus approved of a poor widow's small gift as better than all the gifts of the rich (21:1-4).
- Jesus paused to speak with women mourning for him (23:27-31)
- Women were witnesses to the crucifixion (23:49) and honored him by caring for his body (23:55-56).
- Women are the first recorded to receive the announcement of the resurrection (24:1-10).

2. Jesus cared for the poor and warned the rich

- Mary rejoices that God "has filled the hungry with good things, and the rich he has sent away empty" (1:53).
- Jesus's family was poor (2:24, cf. Lev 12:8)
- Jesus claimed to fulfill the messianic expectation from Isaiah 61:1-2, by "proclaiming good news to the poor" (Luke 4:18, repeated in 7:22).

- Jesus pronounces blessing on the poor and woe to the rich (6:20, 24).
- Jesus warned "be on your guard against all covetousness" (12:15-21).
- Jesus encouraged treasuring eternal things (12:32-34).
- His parables told of God seeking the poor (14:12-24).
- Jesus taught that love of money was mutually contradictory with love for God (16:13-15).
- The parable of Lazarus and the rich man reversed expectation of Jesus's contemporaries (16:19-31), and Jesus taught that riches made it difficult to enter heaven (18:18-30).
- But when rich people were converted, their attitudes to money changed (19:1-10).

3. Jesus associated with the lowly (Rom 12:16)

- Luke records the visit from the shepherds, but not the magi (2:8-20).
- Jesus healed children (8:41-42, 51-55).
- Jesus welcomed children (9:47-48).
- Jesus said that children were uniquely ready to receive God (10:21; 18:17).
- Jesus's associations with tax collectors and sinners tarnished his reputation with the leaders (15:1-2).
- Jesus intentionally turned aside to help beggars (18:35-43, esp. v.40).
- Jesus portrayed those who were despised as heroes in his parables (15:11-32; 16:19-31).