

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

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GOSPELS Lesson 9 Luke

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The third gospel record was written by Luke and is the longest book of the New Testament, containing 1,151 verses and 25,944 words. Its purpose is to show the Lord Jesus Christ as the perfect man. In keeping with this theme, Luke traces the genealogy of Jesus back to the first man, Adam.

While Matthew notes the birth of Christ as that of a King, Luke describes His birth as that of a Saviour for men (Luke 2:10-12).

Only in Luke can we read of the shepherds at the manger, as well as the natural development and childhood of Jesus and His subjection to His parents. At His death, the centurion at the cross cried, *Certainly this was a righteous man* (Luke 23:47). From start to finish this book emphasizes the perfect humanity of Christ.

The parables of Luke also bear out this theme. Most of the parables in Matthew begin with ***the kingdom of heaven***, while those in Luke begin with ***a certain man***. See, for example, Matthew 22:2 and Luke 14:16.

Christ is called the ***Son of man*** twenty-six times in Luke.

In the notes which follow, we will see how the book of Luke emphasizes the humanity of Christ in His care for outcasts and women, in His sending of the gospel to men of all nations and in His poverty and His weakness.

This gospel shows Jesus as a friend of publicans and sinners: *And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them* (Luke 5:29). *And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John* (Luke 7:29). *And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,* (Luke 7:37)

More often in this Gospel than in any other are references to glorifying God (Luke 2:20; Luke 5:25; Luke 7:16; Luke 13:13; Luke 17:15; Luke 18:43), to praising God (Luke 2:13, 20; Luke 18:43; Luke 19:37), and to blessing God (Luke 1:64; Luke 2:28; Luke 19:38; Luke 24:53).

The words rejoice and joy occur nineteen times in Luke but only twenty-six in Mark and Matthew together. In this gospel we have leaping for joy (Luke 1:44; Luke 6:23), laughter (Luke 6:21), and merriment (Luke 15:23, 32).

Zacchaeus received the Lord joyfully, the shepherd brought home the lost sheep rejoicing, and would have all his friends and neighbors rejoice with him. There is joy in the presence of the angels of God over every sinner that repents. The father bids the household make merry because the prodigal had come back, and the gospel ends with Luke 24:52-3 ***And they worshipped him,***

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and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen. It is a happy book.

There are six miracles in Luke that are not found in any of the other gospels. They all emphasize the theme of Jesus Christ the Lord being the perfect man. Note the Lord's particular care for the down and out as five of these six miracles were performed on outcasts:

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

Luke adds a note of sympathy by pointing out that the boy of Nain was the only son of his mother (Luke 7:12), that the little maid of Jairus was his one only daughter, (Luke 8:42), and that the lunatic boy the father said he is mine only child. (Luke 9:38).

At this time let us take a side trip and discuss the purpose for the miracles of healing wrought by Jesus. Obviously these deeds were done to relieve human misery, but in the greater scheme of things they were to authenticate that Jesus was the Messiah. While we bear in mind that all sickness and disease that has befallen the race is owing to the wages and outworking of sin, yet, the careful student of the word will call to mind the dozens of passages in the Old Testament law which promised the nation of Israel perfect health if they walked in obedience to the commandments of God.

See, for example, Exodus 23:25. (These are the promises so grossly misapplied to Christians by the modern Charismatic movement.) Thus, every time someone was sick, diseased, blind, etc. among the Hebrews it was a testimony that the nation was living in rebellion against their Lord (Deuteronomy 28:15-23).

In healing the sick, Jesus was not only undoing the work of the devil (Acts 10:38) but He was fulfilling what had been predicted concerning the Servant of Jehovah, Israel's promised Messiah-King (Isaiah 35:4-6). Physical healing and forgiveness of sins were intimately connected in the Old Testament (Psalms 103:3; 67:2, Isaiah 58:8). It was equally true in connection with our Lord's earthly ministry. This is why Jesus often told someone their sins were forgiven when healing them and why His enemies were always incensed, knowing that by speaking those words He was claiming to be God.

- When Jesus was on earth proclaiming the gospel of the kingdom of heaven, it was especially fitting that the blessings of the coming age

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should be manifested. These wonders were a, sample of what Israel and the whole world will enjoy in full when God's King reigns on Mount Zion and blessing goes forth to all the earth.

- The book of Luke was written for Gentiles, and specially adapted to Greek readers, is demonstrated in many ways. Luke himself was of Greek origin, and his gospel is addressed to a certain Theophilus, in all probability a Greek. Thought by many to have been one of some position and influence. As the name means *lover of God* some writers suggest the address refers to all saints in general.
- Explanations of Jewish customs and localities are given, which Jews would not have needed, such as, *Capernaum, a city of Galilee* (Luke 4:31), *the country of the Gadarenes, which is over against Galilee* (Luke 8:26), *the mount that is called the mount of Olives* (Luke 21:37), *the feast of unleavened bread - which is called the Passover* (Luke 22:1), *Arimathaea, a city of the Jews* (Luke 23:51), *Emmaus, which was from Jerusalem about three score furlongs* (Luke 24:13).

The Jews of Jesus' day were enraged because He was seen as going beyond the limits of this national prejudice. Luke was the writer entrusted with these incidents.

- In chapter 6 Jesus taught them to love their enemies. To a Hebrew of that time anyone of other than pure Jewish blood was counted an enemy (Ephesians 2).
- In chapter 10 the Lord taught them that a Samaritan had manifested the spirit of true religion, whereas a priest and a Levite had not.
- In chapter 13 Christ warned them that the judgments of God do not fall only on Gentile sinners but on anyone who does not repent.
- In chapter 17 we find Jesus dealing with the Samaritans and cleansing a leper who was of mixed racial descent. All of these incidents made the Lord the particular enemy of His own people.

Another reason shown in Luke for the animosity of the Hebrews toward their Messiah was His seeming disregard for the Sabbath. Note the number of times that Jesus places the need of some man or woman ahead of the misinterpretations of the Sabbath law held by the religious leaders of His day.

- In Luke we learn that love to all men at all times is the true fulfilling of the law.
- In Matthew 10:5 the disciples were commissioned and given specific instructions to *Go not into the way of the Gentiles*.
- In Luke they were sent everywhere. *And he sent them to preach the kingdom of God, and to heal the sick* (Luke 9:2). *And they departed, and*

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went through the towns, preaching the gospel, and healing every where
(Luke 9:6).

This book is clearly the gospel for the Gentiles and Jesus is introduced as *A light to lighten the Gentiles, and the glory of thy people Israel* (Luke 2:32).

The quote from Isaiah 40 includes *And all flesh shall see the salvation of God* (Luke 3:6).

- The genealogy of Jesus is traced to Adam, the father of the human race, while in Matthew it was traced to Abraham the father of the Hebrews (Matthew 1:1, Luke 3:38).
- Matthew begins with Jesus' genealogy, while Luke does not give it until chapter 3.
- Matthew is concerned with establishing Jesus' lineage to prove His right as the heir to David's throne and position as Messiah of Israel. This must be brought to light from the beginning to gain the ear of the Jews.
- Luke stresses Jesus as the Son of man and has in mind Gentiles who would only appreciate His lineage after hearing of His miraculous birth, accompanied with wonders in the heavens, and the gifted and learned young child who taught in the temple.
- Matthew's genealogy descends from father to son.
- Luke's genealogy ascends from son to Father.
- In Luke's gospel no women are mentioned in the lineage.

Special interest is attached to dating Jesus' career by the events of secular history.

- Luke uses the reigns of Roman emperors to mark the date of Jesus' birth and of John's preaching (Luke 1:5; Luke 2:1; Luke 3:1).
- As we look carefully at the announcement of Jesus' birth we see a clear illustration of the truth at hand. Matthew 2:2 says that Christ is *born king of the Jews*.
- While the announcement in (Luke 2:10-11) *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*
- In Matthew we read of Herod's alarm and upheaval in Jerusalem,
- Luke we read of distant Gentiles coming with gifts of worship.
- While Matthew alone says *Matthew 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.*
- Luke shows the wise men from afar humbled before the child. Ponder the presentation of the ministry of John the Baptist in Matthew and

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Luke. In the former Isaiah is quoted. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight* (Matthew 3:3). There the quotation stops, for what remains does not concern the seed of Abraham. Luke continues the quotation, including that which affects the regions beyond: (Luke 3:5-6) *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;6 And all flesh shall see the salvation of God.*

- In Luke, Jesus calls attention to (Elias New Testament spelling for Elijah's) staying with a Phoenician widow and to (Eliseus New Testament spelling for Elisha) healing a Syrian leper (Luke 4:25-27).

The Law of Moses was not binding upon Gentiles and so Luke has no parallels to Matthew 5:17, 19, 20, 21, 27, 31, 33; 12:5-7, 17-20; 15:1-20. References to the Old Testament are about thirty fewer than in Matthew, and there is a marked difference in the character and purpose of the references. Little is said about the fulfillment of prophecy, a subject which would hold small interest for Gentile readers.

Other evidences of the intent of this gospel are found in the choice of descriptive words. Matthew uses rabbi, scribe, amen, and sea where Luke uses teacher, lawyer, of a truth and lake. Luke substitutes Greek for Hebrew names such as Zealot for Canaanite (Luke 6:15, Acts 1:13, Matthew 10:4). The place of the crucifixion is given as *Golgotha* (Matthew 27:33; John 19:17) the Gentile name, is *Calvary* (Luke 23:33)

Luke characterizes devils as unclean and evil (Luke 4:33; 8:2) because Gentiles believed in good possessing spirits. Matthew records that Jesus called the Pharisees *whited sepulchers* (Matthew 23:27), this was a Jewish custom of whitewashing gravestones to make them clearly visible so no one would accidentally become ceremonially defiled by touching them. Luke gives the same rebuke regarding the Pharisees being like concealed tombs, but omits the reference to whitewashing (Luke 11:44).

Luke is clearly written for the Gentiles, depicting Jesus Christ the Son of man.

Notes

GOSPELS Lesson 9 Luke

Name _____

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- (* All answers must have scripture back-up to receive full credit)
1. In Ezekiel what face is described for Jesus in the book of Luke? *
 2. How many verses are in the book of Luke?
 3. From the word Calvary, how do we know that Luke was written for the Gentiles?*
 4. What did Jesus mean when he called the Pharisees whited sepulchers?*
 5. Explain Exodus 23:25 to the modern day charismatic Christian.
 6. Explain Isaiah 53:5b *and with his stripes we are healed.*
 7. Give us 5 examples that Luke is a Gentile book?*
 - a.
 - b.
 - c.
 - d.
 - e. 8. The genealogy in Luke is traced to whom?*
 9. The genealogy in Matthew is traced to whom?*

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10. What is missing from the announcement of the birth of Jesus in Matthew, that is complete in the book of Luke?*
11. Show 3 examples how Luke dates Jesus' career by using secular events?*
 - a.
 - b.
 - c.
12. What is the importance of understanding the book of Luke?
13. What is a Zealot?*
14. The newer bible versions omit Luke 9:56, in your own words, why do you think they would do that?

true/false

- The law of Moses was not binding on the Gentiles.
- Luke characterizes devils as unclean and evil.
- The book of Luke is a happy book.



Memory verses, write these out on the back of this page. (must be in KJV)
Isaiah 53:5; Luke 2:10-13; Luke 9:56

any questions?