

Luke was a medical doctor and also a careful historian.

He actually wrote volume 1, the Book of Luke, and volume 2, the Book of Acts.

What we know about Luke:

From Philemon – He was a companion of Paul.

From 2 Timothy 4:11 – He was Paul’s only companion in the last days of Paul’s imprisonment.

From Colossians 4:10-14 – He was Paul’s personal physician and a Gentile.

Luke wrote this book to Theophilus, to provide him with a well-ordered and meticulously researched account of the life of Jesus.

He uses eyewitnesses; much of what he records comes from Mary.

Luke’s writing is inspired by the Holy Spirit. That means that he is fully involved in the process of researching and writing, but is controlled by the Spirit of God.

Luke chapter 1 gives us background material missing from the other accounts.

Luke places much emphasis on women, unusual in the ancient world.

Luke also places much emphasis on the role of prayer in the working out of God's eternal plans.

The angel came to Zachariah to announce the birth of John (the Baptist) at the time of prayer.

Both Mary and Zachariah's songs are full of Old Testament allusions and quotations.

John the Baptist and his cousin Jesus are linked together as herald and king.

Mary, the mother of Jesus, was a virgin. The greatest miracle is not the virgin birth; it is the incarnation.

So much of the material in Luke 2 could only have been known to Mary and Joseph.

Luke sets the account of Jesus' birth into the time period when Quirinius was governor of Syria and Augustus was Caesar.

It was the decree of Caesar Augustus that got Joseph and Mary to Bethlehem.

The setting of Jesus' birth is one of extreme humility.

The first people invited to see the newborn Jesus were shepherds.

Three important Jewish ceremonies:

The rite of circumcision

The redemption of the firstborn

The purification of the mother

Behind all three ceremonies is the clear understanding that our children belong to God.

Luke pays special attention to the Holy Spirit. He identifies Simeon as one on whom the Holy Spirit rested.

Simeon recognizes the baby Jesus as the Messiah.

Like Simeon, Anna is waiting for the Messiah.

The angels tell the shepherds that the baby is “Christ the Lord.”

Jesus’ coming did not bring peace to everyone, but that peace is available to all who will accept it and call upon His name.

Jesus, even as a boy, was committed to doing the will of His real Father.

Luke ties John the Baptist's ministry to 6 historical markers.

A specific call from God initiates the ministry of John the Baptist.

John the Baptist's message was two-pronged: repentance and forgiveness.

John was the first person to say, "Thus saith the Lord," since the prophet Malachi 400 years before.

John's message was that judgment was coming and only those who repented of their sins would be on the winning team.

John says that the One who is coming will baptize with the Holy Spirit and with fire.

By “fire”, John may have been taking the long view and seeing Jesus as coming not only to redeem but to judge the earth.

The Old Testament prophecies regarding the Messiah had 2 major emphases: he would redeem His people; He would judge the enemies of god and His people.

The Old Testament prophets did not distinguish between the Messiah’s first and second coming.

Jesus was baptized to fully identify with His people.

Right after His baptism, Jesus experienced the temptation.

Satan uses the lust of the flesh, the lust of the eyes, and the pride of life against Jesus, just as he did against Adam and Eve; he did not succeed this time.

Jesus does not debate with the devil; Jesus answers each temptation with Scripture.

Remember, it is the broad overview of the Bible that Know the Word is seeking to accomplish.

Luke records the incident at the synagogue in Nazareth earlier than it actually happened.

The people in Nazareth said, “Show us and then we will believe; Jesus said, “Believe, and then I will show you,”

The word that ties the next 7 incidents together is authority.

Jesus demonstrates authority over demons (4:31ff)

Jesus demonstrates authority over sickness (4:38ff)

Jesus demonstrates authority over nature and other men (5:1)

Jesus demonstrates authority leprosy (5:12ff)

Jesus demonstrates authority over sin and the authority to forgive sin. (5:17-26)

Jesus demonstrates authority over sinners (5:27-31)

Jesus demonstrates authority over traditions.

Jesus was following a very clear and definite agenda. That agenda came from spending so much time in prayer.

An encounter with the awesomeness of Jesus should elicit a response from us. It certainly got a response from Peter.

Jesus was popular with sinners, but always in trouble with the Pharisees.

The name Pharisee means 'separated one.' Our word for 'Phariseeism' is 'legalism'.

Luke is the Gospel that makes the connection between prayer and action.

While praying in the Temple, the angel appears to Zachariah. (Luke 1)

While at prayer, Simeon recognizes the baby Jesus as the Messiah. (Luke 2)

While Jesus was praying at His baptism, God speaks and the Holy Spirit descends on Jesus. (Luke 3)

Jesus was out in a lonely place praying after the amazing day in Capernaum. (Luke 4)

As Jesus' popularity and pressure is increasing, he would he would often slip away to the wilderness to pray. (Luke 5)

After a night in prayer, Jesus chooses the 12 disciples. (Luke 6)

The 12 men that Jesus chose to be His disciples (and train to change the world) were ordinary men, but they were Faithful, Available and Teachable.

The 12 disciples were: (Matthew 10; Mark 3; Luke 6; Acts 1)
Peter, Andrew, James, John, Philip, Thomas, Matthew (Levi), James the son of Alphaeus, Thaddeus (Judas the son of James), Simon, Bartholomew (Nathaniel), Judas Iscariot

Luke adds a “woes” section to Matthew’s account of the Sermon on the Mount – they are pronounced on those whose lives are entirely focused on the here and now.

The Sermon on the Mount was revolutionary. Each statement (beatitude) is a challenge.

Jesus speaks with His own divine authority. (“I tell you...”)

Perhaps the most revolutionary statement was “Your love enemies.”

There are 3 Greek words used for “love” in the Bible:

Eros – the “if” kind of love

Phelos – the “because” kind of love

Agape – the “inspite of”

The kind of love Jesus says we should have for enemies is the agape love, the kind of love God has for us.