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# The Message of Luke's Gospel

## Jesus is the Fulfillment of God's Plan

- At the commencement of His ministry, Jesus claims to be the fulfillment of the Messianic prophecy of Isaiah 61:1-2 (see Luke 4:16-21).
- After His resurrection Jesus claims that every part of the OT speaks of Him (24:27, 44).
- Luke uses the OT 44 times, 26 of which are not found in Matthew or Mark..

## Jesus' Life is under the Control of the Father

- Luke employs "it is necessary" recurrently to make plain that each circumstance of Jesus' life (and death) is under the sovereign direction of the heavenly Father (2:49; 4:43; 9:22; 13:16, 33; 17:25; 19:5; 22:27; 24:7, 26, 44).

## Jesus' Obedience is Empowered by the Spirit

- The Spirit's empowering of Jesus receives special emphasis in Luke (3:16, 22; 4:1, 14, 18; 10:21).
- Jesus promises to send the Spirit upon His followers after His ascension (24:49).

## Jesus Depends on the Spirit through Prayer

- Luke details seven occasions of Jesus praying that neither Matthew nor Mark record (3:21; 5:16; 6:12; 9:18, 28-29; 11:1; 22:41).
- Three of Jesus' parables on prayer are unique to Luke: the friend asking for bread at night (11:5-8), the unjust judge and the persistent widow (18:1-8), and the contrasting prayers of the Pharisee and tax collector (18:9-14).
- Jesus evidences His dependence on the Spirit's power by His commitment to prayer.

## Jesus Proclaims the Good News of the Kingdom of God

- "Kingdom of God" occurs 32X in Luke.
- "Proclaiming good news" appears 10X in Luke (once in Matthew and never in Mark).

## Jesus Commands His Disciples to Preach Repentance Universally

- Luke emphasizes repentance far more than Matthew or Mark.
- The classic repentance passage is 24:46-48.
- The lost and found parables of chapter 15 picture the superlative joy in heaven when one sinner repents.

## Jesus Brings Joy to Mankind

- When the glory of God intersects with mankind in the person of Jesus the Saviour, the proper response is glorifying, blessing, praising, and rejoicing in God.
- When the glory of God surrounds the shepherds in the fields of Bethlehem (2:9), angels cry out, "Glory to God in the highest" (2:14). After seeing the Saviour for themselves, the shepherds join in the praise (2:20).

- When Simeon finally holds the Saviour, he blesses God and proclaims Jesus to be the glory of Israel (2:28, 32).
- Recipients of Jesus' healing touch (and the bystanders who observe) often glorify God in response (5:25-26; 7:16; 13:13; 17:15, 18; 18:43).
- Even a Roman centurion cannot help but glorify God at Jesus' crucifixion (23:47).
- For more examples, see 1:42, 46-55, 64, 68; 9:32; 13:35; 19:38; 24:53.

## Jesus is the Saviour of the Lost

- Luke repeatedly spotlights Jesus' concern for the most despised of society: Gentiles and Samaritans
- Only Luke records the parable of the good Samaritan (10:25-37) as well as Jesus' healing and saving the Samaritan leper (17:11-19).
- Tax collectors and sinners
- Luke alone includes the parable of the prodigal son (15:11-32), the account of the Pharisee and the tax collector (18:9-14), the conversion of Zaccheus the chief tax collector (19:1-10), and the conversion of the thief on the cross (23:39-43).
- Women
- The Gospel begins with supernatural conceptions granted to Elizabeth and Mary (1:5-61) and ends with God's choice of women to become the first privileged witnesses of the resurrected Christ (24:22). In between, women also receive special attention from Jesus.
- The poor (see 4:18; 6:20; 7:22; 14:12-14, 21; 16:20, 22; 18:22; 21:3)
- The Saviour is for everyone, including those (unjustly) considered by society to be the lowest of the low.
- The destroyer of lives fights the salvation of the lost (8:12), but the Son of Man came to save men's lives (9:56).
- In a field near Bethlehem, shepherds are attended by an angelic guest who proclaims a glad message in 2:10-11, "But the angel said to them, 'Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.'"
- Luke details Jesus' saving acts for a sinful woman (7:50), a demon-possessed man (8:36), a bleeding woman (8:48), a synagogue official (8:50), a Samaritan leper (17:19), and a chief tax collector (19:10). Also see 1:47, 2:11, 9:56, 13:23, 18:26 for more emphasis.
- In order to accomplish the salvation of the lost, Jesus refuses to save Himself from the cross (23:35, 37, 39).
- The scribes and Pharisees (5:21; 7:49), Herod (9:9), and even the disciples ask, "Who is Jesus?" Luke answers, "This man is the Saviour of the lost!"

### Theme Verse:

19:10—"For the Son of Man has come to seek and to save that which was lost."