

I. Introduction

II. The

Preparation of the Son of the Man (Luke 1: 1-4:13)

I. Introduction

Luke was a native of Syria and apparently was not a Jew, for (Colossians 4:14) places him with other Gentiles Christians, if this is true, he was the only Gentile writer of New Testament books.

We learn from (Acts 1:1 that Acts was written by the author of this third gospel.

Luke's Gospel was written for the Greeks. Besides the Jews and the Romans, Greeks were another people who been preparing for Christ's coming.

They differed from the other two in particulars.

They possessed a wider culture, love beauty, rhetoric and philosophy.

Luke presents Jesus as an Ideal or perfect manliness.

Luke addressed his Gospel to a man named Theophilus. It is thought he was an influential Christian layman in Greece.

This is a Gospel for the sinner. It brings out Christ's compassionate love in becoming man to save man.

In Luke, we see God manifest in the flesh. Luke deals with the humanity of our Lord. He reveals the Savior as a man with all His sympathies, feelings and growing powers — a Savior suited to all.

In this Gospel, we see the God of glory coming down to our level entering in to our conditions and being subject to our circumstances.

Chapter 1

(vv. 1-4) the human element is seen in connection with God's revelation. Luke addressed his Gospel to a man named Theophilus.

He draws his good friend into his own personal knowledge of A Man -

"Having had perfect understanding of all things from the very first."

Presenting the Man Christ Jesus.

We learn all about the circumstances that accompanied the birth and childhood of the Holy baby and about the one who was sent as His is forerunner.

(In vv. 5 -26) The story {birth and mission} of John the Baptist.

He tells the story beginning in the days of King of Judaea Herod and a priest named Zacharias and His wife Elisabeth from the lineage of Aaron.

(In vv. 26-45) [the prediction Miraculous beginnings of the birth of Jesus]

The visiting of the angel Gabriel to Mary - a virgin espoused to a man named Joseph, of the house of David.

(In v.35) " That Holy thing which shall be born of thee"

Our human nature is unclean

(Isaiah 64:6), but Adam in his unfallen estate was innocent, but Christ was "Holy."

(1: 46-55) The Magnificat - Mary's hymn of rejoicing.

(vv.57-80) The Birth of John.

Chapter 2 The Birth Of Jesus

(In 2:1-3) Notice that "in those days ... went out a decree ... that all the world should be taxed ".

Mary and Joseph "went up to be taxed". With the rest, who went each "into his own city".

Luke is not showing here One who has claims to rule, but One who is coming down to take the place people occupied.

God bring to pass what the prophet had spoken . Micah said that Bethlehem was to be the birthplace of Jesus (Micah 5:2-4) for he was of the family of David.

But Mary lived in Nazareth, a town 100 miles away. God saw to it that Imperial Rome sent forth a decree to compel Mary and Joseph to go to Bethlehem just as the Child was to be born.

Luke alone tells the story of the shepherds (2:8-20) - we hear the messages of angels to watching

shepherds, but we do not find the kings of the East asking for One "who born King." The angels tell the poor shepherds ,

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior" (not a King) (2:10-12).

(V.20) Notice the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

[Q] what can we take away from this ?

(vv. 21) JESUS Named as predicted by the angel before He was conceived in the womb.

- (25-35) Simeon - waiting for the consolation of Israel
- (36-38) Anna - prophetess

Boyhood Days - Luke alone records them.

(Luke 2:40). At 12 years of age He went up to Jerusalem ... carried behind.

(v.43-46) Setting with the Elders - listening and asking questions

(v. 47) They were astonished at His understanding)

(v. 49) " wist ye not that I must be about My Father's business ?
{The first self-witness to His Deity.}

Chapter 3

Eighteen years of silence followed - we read John the Baptist, preaching "repentance for remission of Sins" (3:3) "When all the people were baptized

Only Luke tell us - Then Jesus came to be baptized - He is linked with all the people. He came Down to the level of humans.

Here only do we read of the age at which our Lord enter His public ministry (3:23).

Genealogy

The genealogy of Jesus is given at the time of His baptism, and not at His birth.

(Luke 3:23). There is noticeable differences between the genealogy in Luke and that found in

Matthew 1.

In Matthew we have a royal genealogy of the Son of David through Joseph.

Here it is His strictly personal genealogy through Mary.

There is a legal line of descent through Joseph; here it is His lineal descent through Mary. There His genealogy is traced forward from Abraham; here it is followed backward to Adam.

Mathew is showing Jesus relation to the Jewish people, hence he goes back no further than Abraham, father of the Jewish nation's. But here in Luke is His connection with the human race; hence His genealogy is traced back to Adam, the father of the human family.

In Luke our Lord's line is traced back to Adam, and is no doubt His mother's line .

Notice in Luke 3:23 it does not say Jesus was the son of Joseph. What are the words? In (Matthew 1:16) where Joseph's genealogy is given, we find Joseph was the son of Jacob. Here it says he was he was the son of Heli. He could not be the son of two men by natural generation.

But notice this carefully — the record does state that Heli begat Joseph, so it is supposed that Joseph was the son by law (or son-in-law) of Heli. Heli is believed to have been the father of Mary. The Davidic genealogy goes through Nathan, not Solomon. This too is important .

The Messiah must be David's son and heir (2 Samuel 7:12-13; Romans 1:3; Acts 2:30-31), and his seed. "According to the flesh." He must be a literal flesh and blood descendant. Hence Mary be a member of David's house as well as Joseph (Luke 1:32).

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being 40 days tempted of the devil." (4:1-2).

The Savior was "full of the Holy Ghost" as He returned from His Baptism.

Then follows the account of His temptation.

Luke is the only one to tell us the :Jesus returned in the power of the Spirit into Galilee (4:14), showing that the old Serpent had utterly failed to break the fellowship of the Son of Man on earth with the Father in Heave.

Chapter 4

The Ministry of The Son of Man

(Luke 4:14 — 19:48)

The events on Jesus' life as recorded in succession

His ministry around Galilee is recorded in (4:14 -9:50):

(4:16 -30) - Ministry in Nazareth, His hometown

(4:31-44)- Preaching in Capernaum

(5:1-11) - Call of Peter, James and John

(5:27-29) - Call of Matthew

(6:1-11) The Pharisees

(6:12 - 16) The Twelve chosen

(6:17 - 49) Disciples taught

(7: 1-17) Miracles

(7: 18 - 50) Discourses of the Teacher

(8:4-18) Parables

(8:19 - 21) Real relatives

(8:22 -25) The sea calmed

(8:26 - 40) The manic healed

(8: 41 - 48) The woman made whole

(8: 49 - 56) Jairus's daughter restored

(9:1-10) The twelve commissioned

(9: 10 - 17) Five thousand fed

(9:18-21) Peter's confession

(9:27 - 36) The Transfiguration

(9: 37 - 43) A lunatic healed

