

OVERVIEW OF THE BIBLE THE GOSPEL OF LUKE

October 3, 2018

Lesson 26 – Mark

John Mark: In Acts 12:12 we read that the mother of John Mark had a house in Jerusalem where the early church met. He was the cousin of Barnabas and a companion of Paul. 1 Peter 5:13 indicates that Peter had close ties with John Mark. It is probable that John Mark was in Rome with Peter during the last years of Peter's life.

Reactions to Jesus: The people were amazed at Jesus' teachings because he taught as one with authority. Others thought he was out of his mind (Mark 3:20-30) and that he was possessed by Beelzebub. The scribes and Pharisees accused Jesus of breaking the Sabbath by picking grain on their day of rest and they condemned him when he healed on the Sabbath. Even the disciples were described as terrified when the wind and the waves obeyed Jesus and when he sent a legion of demons into a herd of swine.

Responses to Jesus' miracles:

When the fever left Simon's mother-in-law immediately she began to wait on the guests.

When Jesus healed a man with leprosy he began to talk freely about what happened.

But many followed him (especially those considered to be sinners).

The Parable of the Sower likens the gospel message (the Word) to seed scattered on various soils. The receptivity of the soil is the main point of the parable.

The Parable of the Growing Seed shows the mystery and the power of the seed. The Word of God will produce a harvest right in front of our eyes even though we do not understand how it happens.

The Parable of the Mustard Seed explains how the smallest, most insignificant of seeds becomes the largest of all garden plants. It points to the fact that although the kingdom of God seems to have insignificant beginnings, the day will come when its true greatness and power will be recognized by the entire world.

The Parable of the Tenants reveals the negative reception of the Jews to the message of God. It included their poor treatment of his Son.

Point of Decision: After Mark 8:31 the followers of Jesus had to make a conscious decision to continue to follow Jesus or to reject him. In some cases the cost was too great as in the case of the rich young man who was told to sell his possessions before he followed Jesus. The chief priests and the elders feared Jesus and looked for a way to kill him. In sharp contrast to them the love and devotion of Mary is shown by her anointing of Jesus with perfume.

The Cost of Discipleship: Jesus tells his disciples that following him will require denying themselves and taking up their cross. They had to be willing to lose their lives for the sake of the gospel. In the meanwhile the disciples argue among themselves as to who is the greatest. Jesus tells them to be humble and to be a servant of all. All obstacles are to be removed that stands between them and Christ. Money is not the only obstacle in their lives.

Criterion for Discipleship:

He had a mission to serve and to save. Refer to Mark 10:45.

He had a determination to follow the will of God. Refer to Mark 14:36.



Like the other gospel accounts, the author of the *Gospel of Luke* is anonymous.

We do not know concretely who wrote it or where or when it was written.

It is assumed that it was written by Luke who was a physician and companion of Paul.

It is assumed that it was written between 80-110 AD.

Revisions were still being made in the 2nd century.

Luke does not number himself among the eyewitnesses. His work is ambitious in that he wants to place the ministry of Jesus and the work of the Church in the context of the larger plan of universal salvation. Although the actual chronological scope of the events reported runs only from the birth of John the Baptist to the imprisonment of Paul in Rome (as recorded in Acts) there are many factors in both Luke-Acts which point backward to the story of ancient Israel and forward to the consummation.

So this gospel is an orderly account (a reliable story) about Jesus.

Christ is placed firmly within the context of the secular world at the time.

We see not only a history of events but the history of God's plan of salvation.

God broke into history fulfilling his promise of redemption through Jesus Christ.

Luke 1 and 2:

The *Gospel of Luke* begins by showing us the events surrounding the birth of John the Baptist who specifically fulfills the prophecy of Malachi (Luke 1:16-17 and Malachi 4:5-6). The four hundred years of silence has been broken.

From the viewpoint of Luke, John the Baptist brought to a close the old era of the law and the prophets during which the promises of redemption were given but never occurred. Luke was careful throughout his account to demonstrate that what Jesus did was the fulfillment of the promise as given to us in Scripture.

The infancy narrative has no parallel in the other gospel accounts. Matthew featured the role of Joseph in the birth of Jesus but Luke highlights the role of Mary. Luke is the only gospel writer who tells us about the census of Quirinius in 6 BC. In Luke 2 we also have the only indication that Jesus was born in a stable. It is only in Luke that we have the proclamation of his birth to the shepherds. It includes accounts of his infancy and boyhood.

Luke 3:

Luke defers the genealogy until after the baptism and temptation stories. It is quite different from that found in Matthew 1:1-18. Matthew traces Jesus' ancestry back to Abraham and Luke traces it back to Adam. Luke wants his readers to know that Jesus is the redeemer of the whole world (not just Israel).

Luke 6:

In Matthew 5 the *Beatitudes* are eight blessings that are written in a proverb-like proclamation. In Luke four of the blessings are followed by four woes (which mirror the blessings). In almost every case the conditional part is from an Old Testament context. Jesus teaches a new interpretation, a new set of ideals that focus on a spirit of love and humility.

The word *poor* echoes throughout the *Gospel of Luke*.

In Matthew the term used is *poor in spirit* and in Luke it is simply the *poor*. Only in Luke will the *Parable of the Great Supper* explicitly state an invitation to the poor. Only in Luke do we hear of the rich fool whose wealth is his sole ground of security (Luke 12). Luke later contrasts poor Lazarus with the rich man who lingers in torment (Luke 16).



Luke 7 and 8:

Following the sermon Luke added a collection of miracles and teachings. It continued to clarify Jesus' role in relationship to John the Baptist (7:18-30). Luke was interested in how Jesus would fulfill his identity. In this text we see how his identity was tied to John the Baptist. What was the role of the Son of God? At least one aspect of his identity revolved around his role as a prophet. Jesus was the prophet who fulfilled Moses and the prophets – but greater than the prophets. In Luke 7 the disciples of John came to Jesus to ask him if he was the coming one.

Jesus attributed that messenger role to John.

Jesus defined his own ministry in terms of fulfilling the prophets.

Luke 9:51-18:14

Luke fills all nine chapters with the extended journey towards Jerusalem.

They are incidents and teachings drawn from Q and L.

Here are some of the texts only found in Luke:

Luke 10:29-37 Parable of the Good Samaritan

Luke 10:38-42 Mary and Martha

Luke 12:13-21 Parable of the Rich Fool

Luke 13:10-17 Jesus Heals a Crippled Woman

Luke 15:11-32 Parable of the Prodigal Son

Luke 16:1-13 Parable of the Unjust Steward

Luke 16:19-31 Rich Man and Lazarus

Luke 17:11-19 Healing of the Ten Lepers

Luke 18:1-8 Parable of the Unjust Judge

Luke 18:9-14 Parable of the Pharisee and the Tax Collector

Luke 19:28-24:53

Luke follows Mark for the entry into Jerusalem and the passion narrative.

However, Luke expands and inserts material from other sources.

Mark has no resurrection appearances of Jesus in its earliest form.

Luke narrates the appearance of the two men on the road to Emmaus.

He also includes the appearance of the eleven back in Jerusalem.



The title *Lord* is used 103 times in Luke.

Even from his birth, Jesus is the Lord who would be raised from the dead.

The title *Messiah* conveys the hidden identity of Jesus.

In Luke Jesus refers to himself as the *Son of Man*.

It is meant to link Jesus' ministry with his death and with the future judgment.

Luke is also the only one to call Jesus the *Savior* (and only in the infancy narrative).

Luke sets the life of Jesus both in its historical context and in a theological context.

All that takes place is ultimately a part of God's redemptive plan for the salvation of all people.

Jesus reaches out to sinners, Samaritans, tax collectors, women and outcasts.

God will vindicate the poor.

Another common characteristic of Luke is table fellowship.

Luke plays an important role in shaping the biblical doctrine of the Holy Spirit. He affirms that the Holy Spirit was active even before the birth of Jesus. The Spirit descended upon Jesus at his baptism. Luke alone depicts the coming of the Spirit as being in bodily form (a dove) at his baptism. The bodily presence of Jesus ends with his ascension.

His spiritual presence is vividly described as an ongoing process and is seen in three ways:

- 1) In the reading of Scripture Jesus is himself the interpreter who is able to talk about the law, the prophet, and the psalms. He does this in order for them to see how these sacred writings have found their fulfillment in him.
- 2) The second way he spiritually makes his spirit known is in the breaking of bread which is our Eucharistic meal. Both word and sacrament make Jesus known to others. We are not merely passing information about him to others.
- 3) Finally, it is the Spirit that the disciples are about to receive following the departure of Jesus from this earthly life. The Spirit will enable them to be qualified, empowered witnesses to the gospel (Luke 24:48). In the next verse we read the phrase *clothed with power from on high*. In Acts we will see the witness of the disciples guided by the power of the Holy Spirit.

Assignment for October 10

Complete the Exercises from Lesson 27 on Pages 145-148

Read the *Gospel of John* or the portions outlined on Page 148

