

LUKE

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INTRODUCTION

- A. The Beloved Physician: The author of the third gospel is referred to by name in the N. T. only 3 times, each by Paul.
 - 1. Col. 4:14; called “The Beloved Physician”
 - 2. Philemon 24, referred to as one of Paul’s fellow-laborers.
 - 3. II Timothy 4:11, “only Luke is with me.” What volumes of meaning are contained in this statement!
 - B. SPECIAL PURPOSE OF THE BOOK:
 - 1. Evangelical; More than either Matthew or Mark.
 - 2. He proclaims good tidings of great joy that shall be to all people.
 - C. SOME THINGS PECULIAR TO LUKE:
 - 1. More Extensive; More about Christ, His birth and life than any other.
 - 2. Six miracles and eleven parables not given elsewhere.
 - D. LUKE DOES NOT SPECIFICALLY STATE HIS BASIC MESSAGE, the writer of the Gospel of John does. Since the purpose of both the same read: John 20:31. The deity of Jesus makes all the Bible have coherence and relevance.
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DEMONOLOGY

- A. Luke’s Gospel tells of demons or unclean and evil spirits living in human beings. (4:33; 6:18; 7:21).
 - 1. He describes it as a reality, not a phantasy.
 - 2. Demons talked through the mouth of the victim (4:34).
 - 3. They could be ejected by Jesus (4:35; 9:42) and by the seventy (10;17).
 - 4. Some times the evil spirits inflicted physical pain and caused bodily maladies (dumbness, 11:14) (convulsion, 9:39).
 - 5. However, devil possession was not always associated with physical affliction. Some time it was differentiated from diseases (6:17,18).
 - 6. The power to exorcize sadistic devils demonstrated Jesus’ mastery over Satan. (11:22).
 - 7. Exorcism in the first century was paralleled with treading on serpents and scorpions (10;19).
 - B. Since Miraculous snake handling passed away when the word of the Apostles had been confirmed (Mk. 16;;17,18), it would appear in a similar way both the need and power to exorcize have passed away too.
 - 1. In Luke apparently innocent victims were devil possessed. Such possession did not make them sinful. Unless God has allowed the devil to force human beings into a sinful condition.
 - 2. Non-miraculous devil possession can be ended by the victim himself (James 4:7). Differing from first century miraculous devil possession, non-miraculous devil possession is a current threat in all centuries.
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HOLY SPIRIT

A. MIRACULOUS GUIDANCE AND POWER:

1. As miraculous demon possession was a first century phenomenon, so was the miraculous indwelling of the H.S.
2. John the Baptist (1:15).
3. Mary becoming virgin mother as a result of Holy Spirit (1:35).
4. Holy Spirit directed words of Elizabeth (1:41,42).
5. Simeon (2:25).

B. MIRACULOUS POWER INFERIOR:

1. Like the power of exorcism, miraculous spirit guidance did not make the person better (Caiaphas (John 11: 49-51).
2. The only thing that will make a person better is to obey the gospel and to live for Jesus (Rom. 6:17,18).

C. Blasphemy against the holy spirit (12:8-12).

D. OLD TESTAMENT PREDICTIONS:

1. Elijah the Prophet return (Malachi 4:5,6.....Luke 1;17).
 2. A Messenger before his face (Malachi 3:1Luke 7:27).
 3. A Voice in the Wilderness (Isaiah 40:3,4Luke 3:3-6).
 4. An anointed Preacher (Isaiah 61:1-3Luke 4:21).
 5. Numbered with the transgressors (Isaiah 53:9-12Luke 22:;37).
 6. All that the Prophets Had Said (Luke 24:25; 24:27; 24:44).
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Outstanding Characteristics

- A. IT IS A GOSPEL FOR ALL HUMANITY: More than any other writer Luke enables us to behold the humanity of Jesus.
 - B. IT IS A GOSPEL OF THE DOWNTRODDEN: Luke, more than the other evangelists, records teachings and incidents from the life of Christ which show the Savior working to bless the poor and needy.
 - C. IT IS A GOSPEL OF WOMANHOOD: Women are singularly prominent in the narratives of Luke. (Elizabeth, Anna, widow of Nain, the sinful woman 7:36; Mary and Martha, etc.
 - D. IT IS A GOSPEL OF PRAYER. Luke has more to say about the prayer life of Christ than any other writer. (3:21; 5:16; 6:12; 9:28; 11:1; 24:43; 23:46; 11:5-13, 18:1-8).
 - E. IT IS A UNIVERSAL GOSPEL. Story of Good Samaritan. Perean ministry.
 - F. IT IS A GOSPEL OF PRAISE. Such as the song of Mary, 1:46-55; the song of Zacharias, 1:68-79; the song of the angels, 2:14; *Here is related the sweetest story ever told of the grandest character of all times who lived the noblest life ever lived and made the greatest sacrifice conceivable in order to provide for man the most glorious hope possible both for time and all eternity.*” Weslie Mickey
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