



Lecture # 8 Part 5

## INTRODUCTION TO LUKE

### Luke 1:1-4 (NASB)

<sup>1</sup> “Inasmuch as many have undertaken to compile an account of the things accomplished among us,  
<sup>2</sup> just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,  
<sup>3</sup> it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent **Theophilus**;  
<sup>4</sup> so that you may know the exact truth about the things you have been taught.”

### Luke 1:3 (NASB)

<sup>3</sup> “It seemed fitting for me as well, **having investigated everything carefully from the beginning**, to write *it* out for you in consecutive order, most excellent **Theophilus**.”

VI. The next clause teaches us much on this subject, and would teach us more if it had not been unhappily perverted in our version. What Luke says is that it seemed good to him to write, **HAVING FOLLOWED OUT ALL THINGS WITH CAREFUL DILIGENCE FROM THEIR SOURCE**, JUST as a man traces the source of a river from its mountain-bed through all its windings. Instead of being absolved from this diligence by the presence of the Divine Spirit, he felt himself obliged by that Spirit to spare no labor, not to omit the most solicitous examination of what he heard, not to give himself credit for understanding it at the first, but to wait for that clear, penetrating light which could distinguish between his own impressions and the truth of things,

### Luke 1:3 (NASB)

<sup>3</sup> “It seemed fitting for me as well, **having investigated everything carefully from the beginning**, **to write *it* out for you in consecutive order, most excellent Theophilus**.”

VII. There is one word more in this preface which I cannot pass by. Luke professes to write to **Theophilus IN ORDER**. The narrative is to be an orderly or continuous one. Can we then discover that order? Clearly it is very different from that of common biographers. I think you will find that what the evangelist traces are the steps by which a King claimed dominion over his subjects; how they were prepared for Him; how He was prepared for going forth among them; how He manifested the powers of His kingdom; how He illustrated the nature of it; what kind of opposition He encountered; what battles



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He fought; who stood by Him; who deserted Him; how He seemed to be vanquished; how He prevailed at last. The more steadily we keep before ourselves the thought of a Kingdom of Heaven—a kingdom actual in the highest sense, explaining the nature and forces of every kingdom that has existed on the earth, showing what in those kingdoms must abide, what must pass away—the more shall we adhere to the letter of the Gospels, the more shall we enter into their spirit.

### *Pulpit Notes*

1. The reason which Luke gives for writing this Gospel would seem at first sight to be an excellent reason for not writing. It is thought by superficial persons today that there are already sufficient religious books before the world. What is the error of such reasoning? Forgetfulness of the fact that Christianity presents different aspects to different minds, so that no statement of it can ever exhaust its intellectual and spiritual riches. Every Christian student writes a life of Christ for himself. The facts of Christianity are few and simple, but the truths arising out of them are innumerable and profound. The preaching of the Word can never be the same by any two men who diligently inquire into its meaning for themselves and fearlessly express the results of their investigation.

2. At the time of Luke's writing, the facts of Christianity were not only known as matters of current turnout—they were most surely believed. Not enough that the events of the Christian history are not discredited. They must be received with all faith and love, and become elements of our own spiritual life. When this is realized a new emphasis will characterize the tone of the Church.

3. Noticeable that Luke enters upon his work with the utmost candor and fearlessness. Does not propose to evade anything or skilfully slur over anything. Distinctly says that he will begin at the beginning, and trace the whole history through all its windings, difficulties, and successes. This is precisely what is wanted for our own day, viz., a distinct and complete idea of the ground which is occupied by Christian history.

4. The principle of tradition runs through this prefatory note in a remarkable manner. First of all come the eyewitnesses and ministers of the Word; then come the writers with whom they were immediately associated; then come such men as are represented by the "**most excellent Theophilus;**" and afterward would come the persons to whom Theophilus communicated the information with which he had been put in trust. Thus one age becomes the debtor of another, and we ourselves are today the treasurers of the ages.



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### VIII. THE UNIQUENESS OF LUKE

- A. The first two chapters are unique to Luke and may have come from Mary, as does the genealogy of [Luke 3:23–28](#).
- B. Miracles unique to Luke
  1. son of the widow of Nain resuscitated
  2. sick woman in synagogue on the Sabbath healed ([Luke 13:10–17](#))
  3. sick man in synagogue on the Sabbath healed ([Luke 14:1–6](#))
  4. the ten lepers healed, only one, a Samaritan, returns to give thanks ([Luke 17:11–18](#))
- C. Parables Unique to Luke
  1. the good Samaritan, [Luke 10:25–37](#)
  2. the persistent friend, [Luke 11:5–13](#)
  3. the rich fool, [Luke 12:13–21](#)
  4. the lost coin, [Luke 15:8–10](#)
  5. the two sons, [Luke 15:11–32](#)
  6. the unrighteous steward, [Luke 16:1–8](#)
  7. the rich man and Lazarus, [Luke 16:19–31](#)
  8. the unrighteous judge, [Luke 18:1–8](#)
  9. the Pharisee and Publican, [Luke 18:9–14](#)
- D. Parables in Luke that are in Matthew but used differently
  1. [Luke 12:39–46](#) ([Matthew 24:43–44](#))
  2. [Luke 14:16–24](#) ([Matthew 22:2–14](#))
  3. [Luke 19:11–27](#) ([Matthew 25:14–30](#))
- E. Other unique accounts
  1. the events of the first two chapters
  2. Zaccheus the tax-collector, [Luke 19:1–10](#)
  3. Jesus taken to Herod to be examined, [Luke 23:8–12](#)
  4. the two on the road to Emmaus, [Luke 24:13–32](#)
- F. The most unique elements in Luke are found in [Luke 9:51–18:14](#). Here Luke does not rely on **Mark** or **Q** (i.e. sayings of Jesus possibly written by **Matthew**). Even points of similar events or teachings are put into a different form. The unifying theme of this section is “**on the way to Jerusalem**” (cf. [Luke 9:51](#); [Luke 13:22, 33](#); [Luke 17:11](#); [Luke 18:31](#); [Luke 19:11–27](#)) which is really His journey to the cross.