Crossroads International Church Singapore Dr. Rick Griffith

10 March 2019 Message 48 of 66

NLT 60 Minutes

**Be Confirmed**

Title

***Book of Luke***

**Topic:** Confirmation

**Subject:** How can we be confirmed in our belief in Jesus?

**Complement:** Jesus is Jewish but also the Universal Saviour.

**Purpose:** The listeners will be confirmed in their trust in Christ by seeing God’s plan.

**Attribute:** We worship our Sovereign God

**Reading:** Luke 1:1-4

**Song:** Sovereign, Our God Reigns, The Lord Reigns, How Great is Our God

**Benediction:** Luke 24:46-47

# Introduction

Pyramid

### Interest: Tell me if you believe these claims:

#### Many conspiracy theories surround the US dollar bill.

Dawkins

#### The earth was seeded by aliens who started the evolutionary process (Richard Dawkins).

India

#### Jesus went to India to get taught by gurus.

Cartoon

#### Millions of people believe the above claims! It is unlike the National Society of Skeptics, where one guy says, “I don’t believe we’ve met” and the other responds, “I don’t believe you don’t believe we’ve met…”

Be Skeptical

#### I am a skeptic. You should be too.

### Need: Do you believe most of what you are told?

#### When you get information, do you consider the source?

#### When people tell you something about Jesus, do you believe it?

Subject

### Subject: How can we be confirmed in our belief in Jesus? What ways can we consider to help us be confident about what we have been taught?

### Background: Almost 2000 years ago a godly Gentile named Theophilus wanted research to help him see the reliability of the story of Jesus. We also should want to know the reasonableness of what we believe.

Theophilus

#### Skepticism in the first century was due to rumors.

##### One rumor was that the early church practiced incest. “After all,” people reasoned, “These Christians even call their spouses a brother or sister in Christ!”

Incest

##### Others thought them cannibals. The uninformed watching world said, “Didn’t Jesus say to eat my body and drink my blood?”

Cannibal

#### [Context: What did the author record just prior to this passage?]

Overview

##### Paul had planted churches throughout the whole eastern part of the Roman Empire. This left the impression with some westerners that Christianity was only an eastern religion.

##### Paul had written six inspired letters on his three mission trips from Antioch to Greece.

Rom 15:19

##### Paul wrote the Romans, “I have fully presented the Good News of Christ from Jerusalem all the way to Illyricum” (Romans 15:19).

##### Jerusalem to Illyricum represented the eastern part of the Empire. No wonder many Gentiles thought that Christians were easterners following an eastern, Jewish Jesus!

Map

##### Today the opposite is claimed—that Christianity is a Western Religion. Why do people think Christianity is a western religion? Jesus was not an American! In fact, the question of Luke’s reader was this: Can this easterner (Jesus) be the Savior of a westerner like me (a Gentile)?

Western

(2 slides)

##### By this time, the Jews had the gospel of Matthew that was directed towards Jewish readers. Matthew gave evidences for Jesus as the long-awaited Messiah, or ruler promised in the OT.

Perfect

(2 slides)

Who Was Luke?

Overview

Subject

Luke 1

(MP)

Title

MP

#### [Purpose: Why is this passage in the Bible?]

##### Yet there was no corresponding gospel written for a Gentile audience. Who could write an account of the life of Christ for this even larger group that had no OT background? Gentiles are less nationalistic, more philosophical, and especially needed evidence how this “eastern Savior” impacted them.

##### Enter Dr Luke. A detailed man, medical doctor, and single man, Luke was ideally suited to write this account. He also had traveled with Paul on his journeys and, as a Gentile himself, he knew the Gentile mind.

#### [Background: What historical context helps us understand this passage?]

Who Was Theo?

##### Who was Theophilus? His name means “one who loves God".” As a believer, he likely funded Luke’s travel and research for this gospel.

##### Paul had just finished his third missionary journey with the plan to briefly return to Jerusalem with the Gentile offering for the Jewish saints (cf. Rom 15).

Map

##### However, a riot in Jerusalem led to his arrest and imprisonment in Caesarea for two years (Acts 21). Paul was in jail, but Luke was not during AD 57-59. Based from the Roman headquarters in Israel called Caesarea, it was the ideal time and place for Luke to travel around Israel for his research. Jesus had lived there only 25 years earlier, so many people would be available to interview—as would be the case if you were to write a book about events 25 years ago.

### Preview: Today we will see Luke’s answer to the rightful skepticism of Theophilus. Luke’s research traced the story of Jesus to reveal five ways that Theophilus could feel confident of his belief so he could be confirmed in what he had been taught.

### Text: Our study will survey the entire gospel of Luke.

(So how can we *be confirmed* in our belief in Jesus? How can a skeptic like me trust Christ?)

# Sources about Christ’s life are reliable (1:1-4).

[Luke’s sources were credible for skeptical Gentiles and to achieve his purpose to confirm the faith of Theophilus.]

## Luke’s formal, classical prologue informs Theophilus that he has reliable sources for this account of Christ's life in a chronological manner (1:1-3).

1:1-4

(2 slides)

## Luke's purpose in writing is to confirm the faith of Theophilus (and other Gentile Christians who would read the account) with historical, factual data (1:4).

(How else can we be confirmed in our belief in Jesus? How can a skeptic like me trust Christ?)

# God sent Jesus to be both Jewish and the universal Saviour (1:5–4:13).

[Christ’s pre-public life in his advent and ministry preparation shows God's orderly and sovereignly directed plan in a Semitic context but with universal overtones.]

## Christ’s advent in the infancy narratives of John and Jesus shows God sovereignly provided Jesus as Israel’s Messiah, the world’s Savior, and the Son of God (1:5–2:52).

### The announcements of the births of John and Jesus reveal in their Old Testament allusions that Jesus is truly Israel’s Messiah (1:5-56).

Zechariah

### Miraculous births of John and Jesus show that God controls all things—from barren women to the dictates of kings—to give Israel’s Messiah to the world (1:57–2:20).

Mary

(2 slides)

Luke 5

(2 slides)

Line

### In the early life of Jesus, both Simeon and Jesus himself recognize him as Messiah of Israel, Savior of the world, and Son of God (2:21-52).

Luke 2

(3 slides)

#### Simeon's prophecy of Jesus as a light to the Gentiles shows Gentile readers that Jesus is Israel’s Messiah and the world’s Savior (2:21-40).

#### Christ's teaching in the temple as a boy shows that from his youth, he was fully conscious of his identity as Son of God (2:41-52).

## The ministry preparation of Jesus shows God's sovereign hand to give his Son who completely identifies with humanity for the world’s salvation (3:1–4:13).

John

(2 slides)

Luke 3

### John's ministry prepares the hearts of Israel through repentance so that Jesus might provide salvation for the world (3:1-20).

Baptism

(4 slides)

### The baptism of Jesus asserts God's sovereignty over his Son who pleases him (3:21-22).

### Christ's genealogy is traced through Mary back to Adam and God to indicate his humanity, his deity, and his universal offer of salvation (3:23-38).

### Christ's temptation by Satan records his refusal to gain people's acceptance without the cross as an example of waiting upon God's plan to save the world (4:1-13).

Luke 4

(How else can we be confirmed in our belief in Jesus? How can a skeptic like me trust Christ?)

MP

# God’s plan included Jewish rejection of Jesus to offer salvation to Gentiles (4:14–21:38).

[The Galilean ministry and route to Jerusalem show Israel rejecting Jesus as Messiah and his judgment by turning to Gentiles in the times of the Gentiles.]

## Christ's ministry in Galilee is the first stage of Jewish rejection despite his miracles to prove he is Messiah in contrast to reception by Gentiles and his disciples (4:14–9:50).

Demon Possessed

### Gentiles accepting Jesus in Galilee contrasts with Jewish rejection in Nazareth to foretell Jewish unbelief and Gentile reception to fulfill OT prophecy (4:14-30).

### Jesus’ validation as the Son of Man (Messiah) comes in three alternating cycles of miracles and calling of disciples (4:31–6:16).

### Christ's Sermon on the Level Place omits Jewish parts of the Sermon on the Mount to show his discipleship teaching for Gentile readers (6:17-49).

### Christ's ministry to needs in and near Capernaum chronicles the kingdom expansion through his miracles and teaching to further show his identity as Messiah (Luke 7–8).

Luke 8

(5 slides)

### Christ's teaching dependence upon himself to his disciples climaxes his Galilean ministry before he begins to approach Jerusalem (9:1-50).

Luke 9

(5 slides)

## The Lukan Travelogue (Jesus rejected en route to Jerusalem) with his consequent teaching highlights the need for discipleship despite opposition (9:51–19:27).

### Opposing Jesus increases as he is rejected by Samaria and accused of demonic power by Pharisees (9:51–11:54).

Note: Luke's travelogue has a chiastic structure where themes reappear in reverse order later in the section (adapted from Charles Talbert, *Reading Luke*, 111-12).

a. Approaching Heaven: Set Out for Jerusalem (9:51)

b. Purpose for Coming: Samaritans and Salvation (9:52-56)

c. Discipleship and Following (9:57-62)

Luke 10

(2 slides)

d. Rejection: 70 and Message of the Kingdom (10:1-24)

e. Service and Rewards: Lawyer and Eternal Life (10:25-42)

f. Prayer Principles Illustrated Through Children (11:1-13)

g. Pharisees to Be Judged for Blasphemy (11:14-28)

h. Resurrection: Sign of Jonah (11:29-36)

i. Woes on the Pharisees (11:37-54)

### Christ teaches via parables on various subjects in response to his rejection (12:1–19:27).

j. Money and Faithfulness: Discipleship and Rich Fool (12:1-34)

k. Parables of Readiness: Faithfulness (12:35-59)

l. Discipleship: Division (12:49-53)

m. Poor Judgments: Hypocrites (12:54-59)

n. Parable of Grace: Repentance (13:1-9)

o. Healing a Crippled Woman on the Sabbath (13:10-17)

p. Growth of the Kingdom: Universal Inclusion (13:18-21)\*

p.' Judgment on Israel: Jerusalem Rejection (13:22-35)\*

o.' Healing a Dropsy Man on the Sabbath (14:1-6)

n.' Parables of Invitation: Humility (14:7-24)

m.' Poor Judgments: Rejection (14:16-15)

l.' Discipleship: Dedication (14:25-35)

Luke 15

(14 slides)

k.' Parables of Lost Sheep, Coin, and Son: Reconciliation (Luke 15)

j.' Money and Faithfulness: Discipleship and Unjust Steward (16:1-13)

i.' Condemnation on the Pharisees (16:14-18)

h.' Resurrection: Rich Man and Lazarus (16:19-31)

g.' Israel to Be Judged at the Second Advent (17:1-37)

f.' Prayer Principles Illustrated Through Children (18:1-14)

e.' Service and Rewards: Rich Young Ruler and Eternal Life (18:18-30)

d.' Rejection: Announcement of Jerusalem (18:31-34)

c.' Bartimaeus and Following (18:35-43)

b.' Purpose for Coming: Zacchaeus and Salvation (19:1-10; 19:10 = Luke’s Key Verse)

Luke 19

(5 slides)

Luke 22

a.' Approaching the Kingdom: Delay of Messianic Kingdom (19:11-27)

The above chiastic structure shows Luke 13:18-35 as the focus of the book (p & p'). Israel rejecting Christ was in God’s sovereign plan to extend his salvation plan to Gentiles so that Christ would not only be a Jewish Savior but also the Savior of the world.

## Christ is rejected as Messiah in the Triumphal Entry in Jerusalem, so he predicts the temple destruction and Israel's judgment in the times of the Gentiles (19:28–21:38).

### Jesus' official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem fulfills Daniel 9:26 which prophesies his rejection (19:28-44).

### The temple teachers reject Jesus rebuking their greed so his Olivet Discourse predicts temple destruction and Israel's judgment in the times of the Gentiles (19:45–21:38).

#### Christ's second cleansing of the temple incident confirms that the nation has replaced spiritual life with materialistic pursuits (19:45-48).

#### Jesus' confrontations with the national leaders in the temple confirm their rejection of him as Messiah and that of the nation as a whole (20:1–21:4).

#### Christ's Olivet Discourse predicts Israel's judgment in the times of the Gentiles when Gentiles rule Jerusalem before his return (21:5-38).

Luke 21

(2 slides)

(How else can we be confirmed in our belief in Jesus? How can a skeptic like me trust Christ?)

# No one killed Christ because he willingly offered his life for us all (Luke 22–23).

MP

[The passion narrative shows Christ submitted to the Father as the innocent Passover Lamb whose death offers forgiveness and eternal life to all who believe.]

## The Passover Supper shows Christ as the Passover Lamb through whose blood the new covenant is established (22:1-38).

Passover

(3 slides)

## The agony of Jesus in Gethsemane affirms his difficult yet unmovable submission to the Father’s will to model true discipleship amidst difficulty (22:39-46).

Prays

(3 slides)

## Jesus’ arrest and trials repeatedly show him innocent of all charges leveled at him to confirm his sacrifice for the sins of the world—not his own sins (22:47–23:25).

Sanhedrin

## The crucifixion of Jesus confirms his death as the basis for forgiveness and eternal life for all who believe—Jew and Gentile alike (23:26-56).

Luke 23

(4 slides)

(How else can we be confirmed in our belief in Jesus? How can a skeptic like me trust Christ?)

Luke 24

# We can proclaim a risen Saviour to the world (Luke 24).

MP

[Christ's resurrection, commission, and ascension authenticate his ministry and atoning death as worthy of bringing to the nations.]

## The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven prove him to be the Messiah who fulfilled the Scriptures (24:1-44).

Alive

(5 slides)

## The commission and ascension of Jesus commands the disciples to proclaim his salvation to the nations after the Holy Spirit comes, thus bridging to Acts 1:1-11 (24:45-53).

MP

(So, to sum up, how can we be confirmed in our belief in Jesus? How can a skeptic like me trust Christ? What do I need to realized that maybe I haven’t seen?)

# Conclusion

• MI

### Jesus is Jewish but also the Universal Saviour (Main Idea).

### God planned for Gentiles to trust a Jewish Saviour (MI restated).

### How can we *be confirmed* in our belief in Jesus (Main Points)?

#### RELIABILITY: *Sources* about Christ’s life are reliable (1:1-4).

#### WORLDWIDE: God sent Jesus to be both Jewish and the *universal* Saviour (1:5–4:13).

#### SOVEREIGNTY: God’s plan *included* Jewish rejection of Jesus to offer salvation to Gentiles (4:14–21:38).

#### WILLINGNESS: No one killed Christ because he *willingly* offered his life for us all (Luke 22–23).

#### RISEN: We can proclaim a *risen* Saviour to the world (Luke 24).

### Exhortation: How can you better *be confirmed* in your faith?

Half Life of Facts

#### David McRaney writes:[[1]](#footnote-1)

##### “In medical school, they tell you half of what you are about to learn won’t be true when you graduate — they just don’t know which half.

Half Life Slide 2

##### “In every field of knowledge, half of what is true today will one day be updated with better information, and it turns out that we actually know when that day will come for many academic pursuits.

Half Life Slide 3

##### “This is what author Sam Arbesman calls ‘the half-life of facts.’ The premise is that for every domain, silo, discipline, and school of knowledge, the facts contained within are slowly being overturned, augmented, replaced, and refined — and in medicine, for example, the rate of that overturning is high enough that if you never really complete your education. Medical school, in other words, never ends.

##### “... For instance, in physics, about half of all research findings will be disconfirmed within 13 years. In psychology, it’s every seven. In other words, if you graduated with a degree in psychology seven years ago, half of the information in all your textbook is now inaccurate.”

Half Life Slide 4

#### Application

Bible

• APP

##### By contrast, the Bible claims to be the very “Word of God.” The fact that millions of people the world over have found that claim to be credible for 3500 years proves that the truths that matter the most are not nullified by the passing of time or rendered passé by better information.  There is no half-life to the truth that God loves us or that Jesus came into this world to die for the sins of mankind.  These truths are grounded in God’s unfailing nature and will never be overturned or replaced.

##### “The grass withers and the flowers fall, but the word of our God endures forever” (Isaiah 40:8).

Isa & Matt

##### “For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished” (Matthew 5:18).

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Paul had written six inspired letters on his three mission trips from Antioch to Greece.

### By this time, the Jews had the gospel of Matthew that was directed towards Jewish readers. Matthew gave evidences for Jesus as the long-awaited Messiah, or ruler promised in the OT.

# Purpose: Why is this passage in the Bible?

### Yet there was no corresponding gospel written for a Gentile audience. Who could write an account of the life of Christ for this even larger group that had no OT background? Gentiles are less nationalistic, more philosophical, and especially needed evidence how this “eastern Savior” impacted them.

### Enter Dr Luke. A detailed man, medical doctor, and single man, Luke was ideally suited to write this account. He also had traveled with Paul on his journeys and, as a Gentile himself, he knew the Gentile mind.

# Background: What historical context helps us understand this passage?

### But how could Luke get the time to write when they were so busy traveling?

### Paul had just finished his third missionary journey with the plan to briefly return to Jerusalem with the Gentile offering for the Jewish saints (cf. Rom 15).

### However, a riot in Jerusalem led to his arrest and imprisonment in Caesarea for two years (Acts 21). Paul was in jail, but Luke was not during AD 57-59. Based from the Roman headquarters in Israel called Caesarea, it was the ideal time and place for Luke to travel around Israel for his research. Jesus had lived there only 25 years earlier, so many people would be available to interview—as would be the case if you were to write a book about events 25 years ago.

# Questions

### How do we know that the gospel of Luke has a Gentile audience in mind?

#### The recipient was named Theophilus—a Gentile name meaning “lover of God.”

#### Luke explains things that Jews already knew about.

### How is Luke different from Matthew?

#### Luke’s readers were Gentiles while Matthew wrote to Jews. Each wrote to their own people group, while Mark was a Jerusalem Jew functioning as a missionary to Roman Gentiles.

#### Luke has a logical, chronological arrangement while Matthew is more topical in presentation, just as westerners (Gentiles) see things in sequence while the easterners (Jews) see things more holistically or topically.

### Do we really need four gospels?

#### God thinks we do! So, he gave us all four.

#### As we are different from one another, so God knows that different books will minister to different ones of us.

### Should Luke and Acts have the same theme?

#### They are volumes 1 and 2 from the same author to the same recipient.

#### They have the overlapping ascension of Christ tying them together.

# Tentative Main Ideas

Be Confirmed (in what you believe)

Be Confident (of what you believe)

# Illustrations That Apply

### Different preaching styles minister to various people as different gospels speak to the variety of personalities of their readers.

### We all do not like the same books. Some of us are technical and systematic like Dr Luke, while others of us are more topical or theme-based in our orientation.

# New Testament Survey Notes

**Luke**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Universal Savior Ministers in Sovereign Kingdom Progress** | | | | | | | | | |
| **To Seek the Lost** | | | | | | **To Save the Lost** | | | |
| **Introduction** | | | **Ministry** | | | **Passion** | | **Conclusion** | |
| **1:1–4:13** | | | **4:14–21:38** | | | **22–23** | | **24** | |
| Sources  1:1-4 | Advent  1:5–2:52 | Prepared  3:1–4:13 | Galilee  4:14–9:50 | Travelogue  9:51–19:27 | Rejection  19:28–21:38 | Night  22:1–23:25 | Crucifixion  23:26-56 | Resurrection  24:1-44 | Commission  24:45-53 |
| 0  kingdom  references | 1 | 0 | 8 | 25 | 2 | 4 | 2 | 0 | 0 |
| 30 years | | 3 years | | 3-4 months | 8 days | | | | |
| Miracles Prominent | | | | Teaching Prominent | | | | | |
| **Caesarea** | | | | | | | | | |
| **Written AD 57-59**  **Covers 5 BC–AD 33** | | | | | | | | | |

**Key Word: Sovereignty I**

**Key Verse: “For the Son of Man came to seek and to save what was lost” (Luke 19:10).**

**Summary Statement: The way to confirm Theophilus in his faith is to show the *sovereignly directed progress of the kingdom message* from Jewish rejection of Jesus as Messiah to Gentile acceptance.**

**Application: Have you recognized God’s sovereign leading in your life to bring you to Christ?**

**Luke**

**Introduction**

**I. Title**: The Greek title (Kata, Luka'n *According to Luke*) was added to this volume at a very early date. We know that Acts was a companion volume as both books address Theophilus (Luke 1:3; Acts 1:1).

**II. Authorship**

A. External Evidence: The Church Fathers from the latter half of the second century agreed that Luke, “the beloved physician” (Col. 4:14), wrote this Gospel which bears his name:

1. The earliest evidence for Luke’s authorship stems from the Muratorian Canon and the Anti-Marcionite Prologue (both dated AD 160-200).

2. Others cite Luke as the author: Irenaeus (*Against Heresies*; *ca.* AD 185), Tertullian (*Against Marcion*; *ca.* AD 150-222), Clement of Alexandria (*ca.* AD 155-216), Origen (*Comm. on Matt.*; *ca.* AD 230, quoted by Eusebius), Eusebius, and Jerome (Hiebert, 1:114-17).

Luke is mentioned only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24). Since Paul lists his companions as Jews (Col. 4:10-11) then Gentiles (Col. 4:12-14), and Luke's name appears among the latter group, he evidently was a Gentile, which is confirmed by his brilliant use of Greek and his phrase “their own language” (Acts 1:19). Tradition says that he came from Syrian Antioch, never married, and died at the age of eighty-four (*TTTB*, 327).

B. Internal Evidence: Support for Lukan authorship can be found in the book itself, especially when it is compared with Acts.

1. Several factors show that Luke and Acts had the same author: (a) Both are dedicated to the same man, Theophilus, (b) Acts 1:1 refers to “the first account,” which is most naturally understood as Luke's Gospel, (c) The language and style of the two books are remarkably similar, and (d) Both books share many common interests (cp. “Characteristics” sections; cf. Guthrie, 100).

2. Acts has four first-person narratives often called the “we sections” (16:10-17; 20:5-15; 21:1-18; 27:1–28:16) that show the author to be a close traveling companion of Paul. Of his traveling companions, only Titus and Luke are not mentioned by name in these sections and Titus has never been seriously considered as a candidate for the authorship of Acts (Hiebert, 1:119ff.).

3. Luke uses technical medical terms as expected by a doctor (Luke 4:38 vs. Mark 1:30; Luke 5:12 vs. Mark 1:40; Luke 8:43 vs. Mark 5:26, 29; Luke 4:35; 10:34ff.; 13:11; cf. Kümmel, 104).

**III. Circumstances**

A. Date: Acts ends with Paul's two-year imprisonment, ending in AD 62, and Luke was written before Acts (cf. Acts 1:1). Luke probably wrote his gospel during Paul's two-year imprisonment at Caesarea (AD June 57-August 59) as this period would have given Luke time to interview Paul and travel in Israel to gather information from eyewitnesses of Jesus' ministry.

B. Origin/Recipients: Assuming the above scenario is correct, Luke wrote from Caesarea. However, others suggest Rome, Arabia, Asia Minor, and Alexandria. He clearly wrote to Theophilus (1:3), a man whose name means “lover of God,” but many verses show that a wider Gentile audience is also in view (Guthrie, 95; Hiebert, 1:130f.). Luke translates Aramaic terms, traces Christ's genealogy back to Adam, refers to Roman rulers for dating, avoids mentioning fulfillment of prophecies, quotes the Septuagint, and explains Jewish customs and Israel’s geography. The title of “most excellent” for Theophilus (Luke 1:3) probably indicates that he was an official of some kind and as a man of high social standing he may have assumed responsibility for publishing Luke and Acts.

C. Occasion: Theophilus considered Dr Luke a tremendous resource to give an orderly account of the life of Christ. He was well educated, an excellent historian, well acquainted with Paul, and as a single man able to travel and interview eyewitnesses. Luke probably wrote at Theophilus' request, but in any event, he purposed to strengthen the wealthy Christian's faith by showing that his faith rested on firm historical facts (1:3-4). Perhaps even more significantly, Luke sought to explain to his wider Gentile audience how Christ died for the entire world despite being a Jew. Unlike today, most westerners considered Christianity an eastern religion, so Luke wrote to say that “this easterner” (Jewish) Jesus was the universal Savior who could save westerners too.

**IV. Characteristics**

A. The purpose of Luke's Gospel has many different views:

1. Kingdom: to explain God’s orderly and sovereignly directed progress of the kingdom message from Jews to Gentiles to answer the natural question of any Gentile unbeliever, “How could a Jewish Savior be the Savior of the world?” This kingdom theme is evident in several ways:

a. The concept of the “kingdom” and the “kingdom of God” in Luke appears at least 42 times (e.g., 1:33; 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:2, 17, 18, 20; 12:31, 32; 13:18, 20, 28, 29; 14:15; 16:16; 17:20a, 20b, 21; 18:16, 17, 24, 25, 29; 19:11; 21:10, 31; 22:16, 18, 29, 30, 23:42, 51). In Acts it appears only eight times but the concept is throughout from the beginning (1:8) to the end (28:31) in three sections: the witness in Jerusalem (1:1–6:7), Judea and Samaria (6:8–8:40) and the uttermost parts (Acts 9–28).

b. Luke emphasizes sovereignty through God's control of all events despite obstacles (e.g., 1:13, 30-33; 2:1, 29; 13:31-35) and Acts emphasizes predestination (2:23; 4:28; 13:48).

c. Since Luke and Acts have the same author and the Gospel account has a strong kingdom emphasis, one would expect the same emphasis in Acts since it is a continuation of Luke's gospel. This emphasis does in fact exist.

d. Luke presents Christ as the “perfect man,” not the *Jewish* man. “Luke’s portrait of Jesus was ideally suited to the Greek mind. The Greek ideal was human excellence, the perfect individual. In his gospel Luke shows that Jesus fulfilled this ideal in the highest and most absolute sense” (Hiebert, 1:142). Jesus especially fulfills this role by using the title “Son of Man”—a title from Daniel 7:13-14 for the Messiah who will bring in the universal kingdom.

e. This kingdom view includes all of the following purposes except #7.

2. Instructional/Edification: to confirm Theophilus and other Gentile believers in their faith (1:4; *TTTB*, 328; Hiebert, 1:132-135).

3. Soteriological/Evangelistic: to present Christ to non-Christian Gentile readers as the perfect Son of Man who “came to seek and to save that which was lost” (19:10; *TTTB*, 328)

4. Apologetic: to show that Christianity was not a politically subversive sect but rather a universal movement (cf. Pilate's three announcements of Christ's innocence in 23:4, 14, 22; *TTTB*, 328)

5. Ecclesiastical: to “trace the development and distinction of the Church over and against Judaism” (Ellis, *The Gospel of Luke*, 60-62)

6. Narration of History: to preserve “the record of the origin and growth of the early church” (Fitzmyer cited by Liefeld, *EBC*, 8:800)

7. Conciliation: to solve an argument between Peter and Paul to show Paul's credentials equal with Peter's to defend Paul's apostleship (Baur and Tübingen School cited by Liefeld, *EBC*, 8:801)

B. Luke wrote with superb style and structure, his book being the most literary of the four Gospels. The Greek syntax is the best in the New Testament.

C. The universal message of the gospel is stressed more than in any other gospel. This is seen in the many references to Gentiles (2:32; 18:32; 21:24a, 24b; 22:25).

D. Forgiveness holds a prominent place (3:3; 5:18-26; 6:37; 7:36-50; 11:4; 12:10; 17:3-4; 23:34; 24:47; cf. Martin, *BKC*, 2:201).

E. A large emphasis is the Holy Spirit and his ministries (1:15, 35; 3:22; 4:1, 18; 10:21).

F. Only Luke relates his account with events and persons of secular history (2:1-2; 3:1).

G. This Gospel is by far the most comprehensive. It is the longest of the four, it starts with the earliest account (John's birth; 1:5-25, 39-45, 57-80) and ends later (with the ascension of Christ; cf. 24:50-53) which bridges his gospel account into the Book of Acts (1:1-11). Its comprehensiveness is also seen in the many parables and miracles not recorded in the other Gospels. Luke and Acts together comprise 2138 verses, or 28% of the New Testament. Since Paul wrote only 2033 verses, Luke wrote more than any other author in the New Testament (*TTTB*, 329).

H. Luke has a special emphasis upon prayer as it records nine prayers of Christ–seven being unique to Luke (3:21; 5:16; 6:12; 9:18, 29; 22:32, 40-41).

I. Money and material things are in this gospel more than any other NT book (Martin, *BKC*, 2:201).

J. The temple is mentioned frequently (1:8, 21-22; 2:27, 37, 41-51; 24:53).

K. Luke emphasizes Christ's redemptive mission, often quoting and/or alluding to Isaiah 53 and 40–66 (22:37; 24:27, 44, 46).

L. The prominence of glory abounds in relation to wonder and praise for miracles (5:25-26; cf. Acts 3:8-10) and for other events (1:46-55, 68-79; 2:13-14, 20, 28-32; 7:16; 10:21; 18:43; 19:37-38; cf. Liefeld, *EBC*, 8:811).

M. “Luke noted the individual's place in coming to repentance. He stressed the action which must come from each individual who followed Jesus. Examples include Zechariah, Elizabeth, Mary, Simeon, Anna, Martha, Mary, Simon, Levi, the centurion, the widow of Nain, Zacchaeus, and Joseph of Arimathea” (Martin, *BKC*, 2:201). Especially notable is his emphasis upon women (thirteen nowhere else mentioned in the NT), children, and angels.

N. “Luke often spoke of the joy that accompanies faith and salvation (1:14; 8:13; 10:17; 13:17; 15:5, 9, 32; 19:6, 37)” (Martin, *BKC*, 2:201).

O. Luke stresses the humanity of Christ in that the genealogy begins with Adam, the first man (3:37).

P. Luke alludes to the Septuagint frequently (2:23-24; 3:4-6; 4:4, 8, 10-12, 18-19; 10:27; 18:20; 19:46; 20:17, 28, 37, 42-43; 22:37), although 7:27 is from neither the Septuagint nor the Masoretic text.

Q. Promises regarding the Abrahamic and Davidic Covenants are prominent (e.g., 1:54-55, 69, 72-73), and the New Covenant is mentioned once as well (22:20).

R. If a Jew wrote Hebrews, then Luke-Acts remains the only book in the Bible written by a Gentile.

S. Luke alone gives his sources used to write his account, of which there were three: (1) written records of oral traditions stemming from the apostles' teaching (1:1), (2) the apostles themselves (1:2), and (3) interviews with non-apostolic eyewitnesses—perhaps Mary, Elizabeth, John, and Mark (1:3).

**Argument**

Luke's Gospel is written *from* a Gentile mind *to* the Gentile mind to confirm Theophilus' faith (1:3), but also to answer how the Jewish Savior could be a Savior for Gentiles. Luke performs this task masterfully by tracing the divinely directed kingdom message from Jews to Gentiles. This is evident even in his introduction (1:1-4), which affirms that he has carefully investigated the facts–a concern any intellectual Gentile would want to know. Next, he documents the pre-public life of Christ through the infancy narratives and preparation for ministry, both of which show that from the beginning Christ came to save Gentiles (1:5–4:13). The bulk of the Gospel (4:14–21:38) records the history of Jesus' ministry of being rejected by Israel and turning to the Gentiles. This is true in his early Galilean ministry (4:14–9:50), even more so while en route to Jerusalem (9:51–19:27), but especially in Jerusalem itself (19:28–21:38), particularly at the temple (19:45–21:38). The height of Jewish rejection appears when Christ submits to the Father's will for him to die to provide salvation for Jew and Gentile alike (Luke 22–23), and this atoning death is authenticated in his resurrection, commission, and ascension as worthy of bringing to the nations (Luke 24). Therefore, since Israel has rejected its Messiah, all men can receive salvation by simple faith, a message that is continued in Luke's Book of Acts, which chronicles the kingdom message from its reception by Jerusalem Jews to Gentiles in the uttermost part of the Roman Empire.

**Synthesis**

**Universal Savior ministers in sovereign kingdom progress**

**1:1-4 Sources**

**1:5–4:13 Pre-public life**

1:5–2:52 Advent

1:5-56 Announcements

1:57–2:20 Births

2:21-52 Early life

3:1–4:13 Preparations

3:1-20 John

3:21-22 Baptism

3:23-38 Genealogy

4:1-13 Temptation

**4:14–21:38 Ministry**

4:14–9:50 Galilee

4:14-30 Galilean acceptance vs. Nazareth rejection

4:31–6:16 Authentication/discipleship

6:17-49 Sermon on the Level Place

7–8 Miracles/teachings

9:1-50 Teaches dependence

9:51–19:27 Lukan Travelogue

9:51–11:54 Rejection

12:1–19:27 Teaching

19:28–21:38 Official presentation/rejection

19:28-44 Triumphal Entry

19:45–21:38 Temple ministry

19:45-48 Second cleansing

20:1–21:4 Confrontations

21:5-38 Olivet Discourse

**22–23 Passion**

22:1-38 Passover

22:39-46 Gethsemane

22:47–23:25 Arrest/trials

23:26-56 Crucifixion

**24 Final events**

24:1-44 Resurrection/appearances

24:45-53 Commission/ascension

**Outline**

**Summary Statement for the Book**

**The way to confirm Theophilus in his faith is to show the *sovereignly directed progress of the kingdom message* from Jewish rejection of Jesus as Messiah to Gentile acceptance.**

# Luke’s sources were credible for skeptical Gentiles and to achieve his purpose to confirm the faith of Theophilus (1:1-4).

## Luke’s formal, classical prologue informs Theophilus that he has reliable sources for this account of Christ's life in a chronological manner (1:1-3).

## Luke's purpose in writing is to confirm the faith of Theophilus (and other Gentile Christians who would read the account) with historical, factual data (1:4).

# Christ’s pre-public life in his advent and ministry preparation shows God's orderly and sovereignly directed plan in a Semitic context but with universal overtones (1:5–4:13).

## Christ’s advent in the infancy narratives of John and Jesus shows God sovereignly provided Jesus as Israel’s Messiah, the world’s Savior, and the Son of God (1:5–2:52).

### The announcements of the births of John and Jesus reveal in their Old Testament allusions that Jesus is truly Israel’s Messiah (1:5-56).

### Miraculous births of John and Jesus show that God controls all things—from barren women to the dictates of kings—to give Israel’s Messiah to the world (1:57–2:20).

### In the early life of Jesus, both Simeon and Jesus himself recognize him as Messiah of Israel, Savior of the world, and Son of God (2:21-52).

#### Simeon's prophecy of Jesus as a light to the Gentiles shows Gentile readers that Jesus is Israel’s Messiah and the world’s Savior (2:21-40).

#### Christ's teaching in the temple as a boy shows that from his youth, he was fully conscious of his identity as Son of God (2:41-52).

## The ministry preparation of Jesus shows God's sovereign hand to give his Son who completely identifies with humanity for the world’s salvation (3:1–4:13).

### John's ministry prepares the hearts of Israel through repentance so that Jesus might provide salvation for the world (3:1-20).

### The baptism of Jesus asserts God's sovereignty over his Son who pleases him (3:21-22).

### Christ's genealogy is traced through Mary back to Adam and God to indicate his humanity, his deity, and his universal offer of salvation (3:23-38).

### Christ's temptation by Satan records his refusal to gain people's acceptance without the cross as an example of waiting upon God's plan to save the world (4:1-13).

# The Galilean ministry and route to Jerusalem show Israel rejecting Jesus as Messiah and his judgment by turning to Gentiles in the times of the Gentiles (4:14–21:38).

## Christ's ministry in Galilee is the first stage of Jewish rejection despite his miracles to prove he is Messiah in contrast to reception by Gentiles and his disciples (4:14–9:50).

### Gentiles accepting Jesus in Galilee contrasts with Jewish rejection in Nazareth to foretell Jewish unbelief and Gentile reception to fulfill OT prophecy (4:14-30).

### Jesus’ validation as the Son of Man (Messiah) comes in three alternating cycles of miracles and calling of disciples (4:31–6:16).

### Christ's Sermon on the Level Place omits Jewish parts of the Sermon on the Mount to show his discipleship teaching for Gentile readers (6:17-49).

### Christ's ministry to needs in and near Capernaum chronicles the kingdom expansion through his miracles and teaching to further show his identity as Messiah (Luke 7–8).

### Christ's teaching dependence upon himself to his disciples climaxes his Galilean ministry before he begins to approach Jerusalem (9:1-50).

## The Lukan Travelogue (Jesus rejected en route to Jerusalem) with his consequent teaching highlights the need for discipleship despite opposition (9:51–19:27).

### Opposing Jesus increases as he is rejected by Samaria and accused of demonic power by Pharisees (9:51–11:54).

Note: Luke's travelogue has a chiastic structure where themes reappear in reverse order later in the section (adapted from Charles Talbert, *Reading Luke*, 111-12).

a. Approaching Heaven: Set Out for Jerusalem (9:51)

b. Purpose for Coming: Samaritans and Salvation (9:52-56)

c. Discipleship and Following (9:57-62)

d. Rejection: 70 and Message of the Kingdom (10:1-24)

e. Service and Rewards: Lawyer and Eternal Life (10:25-42)

f. Prayer Principles Illustrated Through Children (11:1-13)

g. Pharisees to Be Judged for Blasphemy (11:14-28)

h. Resurrection: Sign of Jonah (11:29-36)

i. Woes on the Pharisees (11:37-54)

### Christ teaches via parables on various subjects in response to his rejection (12:1–19:27).

j. Money and Faithfulness: Discipleship and Rich Fool (12:1-34)

k. Parables of Readiness: Faithfulness (12:35-59)

l. Discipleship: Division (12:49-53)

m. Poor Judgments: Hypocrites (12:54-59)

n. Parable of Grace: Repentance (13:1-9)

o. Healing a Crippled Woman on the Sabbath (13:10-17)

p. Growth of the Kingdom: Universal Inclusion (13:18-21)\*

p.' Judgment on Israel: Jerusalem Rejection (13:22-35)\*

o.' Healing a Dropsy Man on the Sabbath (14:1-6)

n.' Parables of Invitation: Humility (14:7-24)

m.' Poor Judgments: Rejection (14:16-15)

l.' Discipleship: Dedication (14:25-35)

k.' Parables of Lost Sheep, Coin, and Son: Reconciliation (Luke 15)

j.' Money and Faithfulness: Discipleship and Unjust Steward (16:1-13)

i.' Condemnation on the Pharisees (16:14-18)

h.' Resurrection: Rich Man and Lazarus (16:19-31)

g.' Israel to Be Judged at the Second Advent (17:1-37)

f.' Prayer Principles Illustrated Through Children (18:1-14)

e.' Service and Rewards: Rich Young Ruler and Eternal Life (18:18-30)

d.' Rejection: Announcement of Jerusalem (18:31-34)

c.' Bartimaeus and Following (18:35-43)

b.' Purpose for Coming: Zacchaeus and Salvation (19:1-10; 19:10 = Luke’s Key Verse)

a.' Approaching the Kingdom: Delay of Messianic Kingdom (19:11-27)

The above chiastic structure shows Luke 13:18-35 as the focus of the book (p & p'). Israel rejecting Christ was in God’s sovereign plan to extend his salvation plan to Gentiles so that Christ would not only be a Jewish Savior but also the Savior of the world.

## Christ is rejected as Messiah in the Triumphal Entry in Jerusalem, so he predicts the temple destruction and Israel's judgment in the times of the Gentiles (19:28–21:38).

### Jesus' official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem fulfills Daniel 9:26 which prophesies his rejection (19:28-44).

### The temple teachers reject Jesus rebuking their greed so his Olivet Discourse predicts temple destruction and Israel's judgment in the times of the Gentiles (19:45–21:38).

#### Christ's second cleansing of the temple incident confirms that the nation has replaced spiritual life with materialistic pursuits (19:45-48).

#### Jesus' confrontations with the national leaders in the temple confirm their rejection of him as Messiah and that of the nation as a whole (20:1–21:4).

#### Christ's Olivet Discourse predicts Israel's judgment in the times of the Gentiles when Gentiles rule Jerusalem before his return (21:5-38).

# The passion narrative shows Christ submitted to the Father as the innocent Passover Lamb whose death offers forgiveness and eternal life to all who believe (Luke 22–23).

## The Passover Supper shows Christ as the Passover Lamb through whose blood the new covenant is established (22:1-38).

## The agony of Jesus in Gethsemane affirms his difficult yet unmovable submission to the Father’s will to model true discipleship amidst difficulty (22:39-46).

## Jesus’ arrest and trials repeatedly show him innocent of all charges leveled at him to confirm his sacrifice for the sins of the world—not his own sins (22:47–23:25).

## The crucifixion of Jesus confirms his death as the basis for forgiveness and eternal life for all who believe—Jew and Gentile alike (23:26-56).

# Christ's resurrection, commission, and ascension authenticate his ministry and atoning death as worthy of bringing to the nations (Luke 24).

## The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven prove him to be the Messiah who fulfilled the Scriptures (24:1-44).

## The commission and ascension of Jesus commands the disciples to proclaim his salvation to the nations after the Holy Spirit comes, thus bridging to Acts 1:1-11 (24:45-53).

**Be Confirmed**

***Luke***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*

**The way to confirm Theophilus in his faith is to show the *sovereignly directed progress of the kingdom message* from Jewish rejection of Jesus as Messiah to Gentile acceptance.**

# Luke’s sources were credible for skeptical Gentiles and to achieve his purpose to confirm the faith of Theophilus (1:1-4).

## Luke’s formal, classical prologue informs Theophilus that he has reliable sources for this account of Christ's life in a chronological manner (1:1-3).

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## Christ’s advent in the infancy narratives of John and Jesus shows God sovereignly provided Jesus as Israel’s Messiah, the world’s Savior, and the Son of God (1:5–2:52).

## The ministry preparation of Jesus shows God's sovereign hand to give his Son who completely identifies with humanity for the world’s salvation (3:1–4:13).

# The Galilean ministry and route to Jerusalem show Israel rejecting Jesus as Messiah and his judgment by turning to Gentiles in the times of the Gentiles (4:14–21:38).

## Christ's ministry in Galilee is the first stage of Jewish rejection despite his miracles to prove he is Messiah in contrast to reception by Gentiles and his disciples (4:14–9:50).

## The Lukan Travelogue (Jesus rejected en route to Jerusalem) with his consequent teaching highlights the need for discipleship despite opposition (9:51–19:27).

## Christ is rejected as Messiah in the Triumphal Entry in Jerusalem, so he predicts the temple destruction and Israel's judgment in the times of the Gentiles (19:28–21:38).

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**Purpose or Desired Listener Response (Step 4)**

The listeners will be confirmed in their trust in Christ by seeing God’s plan.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Tell me if you believe these claims:

### Need: Do you believe most of what you are told?

### Subject: How can we be confirmed in our belief in Jesus?

### Background: Almost 2000 years ago a godly Gentile named Theophilus wanted research to help him see the reliability of the story of Jesus.

### Preview: Today we will see Luke’s answer to the rightful skepticism of Theophilus. Luke’s research traced the story of Jesus to reveal five ways that Theophilus could feel confident of his belief so he could be confirmed in what he had been taught.

### Text: Our study will survey the entire gospel of Luke.

(So how can we *be confirmed* in our belief in Jesus? How can a skeptic like me trust Christ?)

# Sources about Christ’s life are reliable (1:1-4).

## Luke’s formal, classical prologue informs Theophilus that he has reliable sources for this account of Christ's life in a chronological manner (1:1-3).

## Luke's purpose in writing is to confirm the faith of Theophilus (and other Gentile Christians who would read the account) with historical, factual data (1:4).

# God sent Jesus to be both Jewish and the universal Saviour (1:5–4:13).

## Christ’s advent in the infancy narratives of John and Jesus shows God sovereignly provided Jesus as Israel’s Messiah, the world’s Savior, and the Son of God (1:5–2:52).

## The ministry preparation of Jesus shows God's sovereign hand to give his Son who completely identifies with humanity for the world’s salvation (3:1–4:13).

# God’s plan included Jewish rejection of Jesus to offer salvation to Gentiles (4:14–21:38).

## Christ's ministry in Galilee is the first stage of Jewish rejection despite his miracles to prove he is Messiah in contrast to reception by Gentiles and his disciples (4:14–9:50).

## The Lukan Travelogue (Jesus rejected en route to Jerusalem) with his consequent teaching highlights the need for discipleship despite opposition (9:51–19:27).

## Christ is rejected as Messiah in the Triumphal Entry in Jerusalem, so he predicts the temple destruction and Israel's judgment in the times of the Gentiles (19:28–21:38).

# No one killed Christ because he willingly offered his life for us all (Luke 22–23).

## The Passover Supper shows Christ as the Passover Lamb through whose blood the new covenant is established (22:1-38).

## The agony of Jesus in Gethsemane affirms his difficult yet unmovable submission to the Father’s will to model true discipleship amidst difficulty (22:39-46).

## Jesus’ arrest and trials repeatedly show him innocent of all charges leveled at him to confirm his sacrifice for the sins of the world—not his own sins (22:47–23:25).

## The crucifixion of Jesus confirms his death as the basis for forgiveness and eternal life for all who believe—Jew and Gentile alike (23:26-56).

# We can proclaim a risen Saviour to the world (Luke 24).

## The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven prove him to be the Messiah who fulfilled the Scriptures (24:1-44).

## The commission and ascension of Jesus commands the disciples to proclaim his salvation to the nations after the Holy Spirit comes, thus bridging to Acts 1:1-11 (24:45-53).

# Conclusion

### Jesus is Jewish but also the Universal Saviour (Main Idea).

### God planned for Gentiles to trust a Jewish Saviour (MI restated).

### How can we *be confirmed* in our belief in Jesus (Main Points)?

### Exhortation: How can you better *be confirmed* in your faith?

### Prayer



**Rick Griffith**

10 March 2019

Message 48 of 66

**Be Confirmed**

***Luke***

# Introduction

* How can we be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in our belief in Jesus?

# Sources about Christ’s life are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1:1-4).

# God sent Jesus to be both Jewish and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Saviour (1:5–4:13).

# God’s plan included Jewish \_\_\_\_\_\_\_\_\_\_\_\_\_ of Jesus to offer salvation to Gentiles (4:14–21:38).

## Christ's ministry in Galilee is the first stage of Jewish rejection despite his miracles to prove he is Messiah in contrast to reception by Gentiles and his disciples (4:14–9:50).

## The Lukan Travelogue (Jesus rejected en route to Jerusalem) with his consequent teaching highlights the need for discipleship despite opposition (9:51–19:27).

## Christ is rejected as Messiah in the Triumphal Entry in Jerusalem, so he predicts the temple destruction and Israel's judgment in the times of the Gentiles (19:28–21:38).

# No one killed Christ because he \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ offered his life for us all (Luke 22–23).

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# We can proclaim a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Saviour to the world (Luke 24).

## The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven prove him to be the Messiah who fulfilled the Scriptures (24:1-44).

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# Conclusion

### Jesus is Jewish but also the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Saviour (Main Idea).

### Exhortation: How can you better *be confirmed* in your faith?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Luke**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Universal Savior Ministers in Sovereign Kingdom Progress** | | | | | | | | | |
| **To Seek the Lost** | | | | | | **To Save the Lost** | | | |
| **Introduction** | | | **Ministry** | | | **Passion** | | **Conclusion** | |
| **1:1–4:13** | | | **4:14–21:38** | | | **22–23** | | **24** | |
| Sources  1:1-4 | Advent  1:5–2:52 | Prepared  3:1–4:13 | Galilee  4:14–9:50 | Travelogue  9:51–19:27 | Rejection  19:28–21:38 | Night  22:1–23:25 | Crucifixion  23:26-56 | Resurrection  24:1-44 | Commission  24:45-53 |
| 0  kingdom  references | 1 | 0 | 8 | 25 | 2 | 4 | 2 | 0 | 0 |
| 30 years | | 3 years | | 3-4 months | 8 days | | | | |
| Miracles Prominent | | | | Teaching Prominent | | | | | |
| **Caesarea** | | | | | | | | | |
| **Written AD 57-59**  **Covers 5 BC–AD 33** | | | | | | | | | |

**Key Word: Sovereignty I**

**Key Verse: “For the Son of Man came to seek and to save what was lost” (Luke 19:10).**

**Summary Statement: The way to confirm Theophilus in his faith is to show the *sovereignly directed progress of the kingdom message* from Jewish rejection of Jesus as Messiah to Gentile acceptance.**

**Application: Have you recognized God’s sovereign leading in your life to bring you to Christ?**

1. David McRaney, “The Half-Life of Facts,” *BoingBoing,* 27 Aug 2017, https://boingboing.net/2017/08/21/the-half-life-of-facts.html?utm\_medium=referral&utm\_source=idealmedia&utm\_campaign=boingboing.net&utm\_term=68704&utm\_content=2143287 [↑](#footnote-ref-1)