

## The Gospel of Luke

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## **Testimonial to the Power of God's Word**

The words to follow were written by a young lady who was raised in a Hindu home and came to know Christ as her Lord and Savior as a young adult. She has written to attest to the power of God's Word, and specifically on the Gospel of Luke. Let her words encourage you as you look into what this account of Jesus's life means for you, and for those around you. Her perspective is valuable in our pursuit of truth, as she brings up numerous key ideas and points of particular interest for someone who is coming from a different religious background.

"It is very evident that Jesus is more than a prophet. I would want to share the specific verses that talk about Jesus being God's Son/Messiah with someone seeking the truth. It is very evident that Jesus is God's Son and the Messiah when reading through Luke especially in Chapter 9.

I also think it's important to discuss John the Baptist and his impact since he foretells the coming of Jesus. Also discussing the difference between John the Baptist and John the disciple which can be confusing for someone who has not read Luke or the Gospel before.

As I have read through the many parables in Luke, I was often reminded how Jesus's teachings are in contrast to the ways of the world at that time and even now. In my childhood, I was taught I needed to do certain rituals/prayers daily, have good morals and a good education. I often felt I couldn't live up to the expectation and standards that were placed before me by the culture which in my opinion was more outwardly/externally focused than internally. I felt that love was conditional. That's what drew me to Jesus...His grace and unconditional love for me didn't change regardless of the many times I would fall short. I can never attain perfection no matter how hard I try because I am a sinner. That's what I would want someone to know who's seeking truth.

I think it's important for someone to know that God's Son, Jesus, was tempted just like we are and that he struggled as we do. That we will continue to have trials and sufferings as long as we confess Jesus is the Son of God. Jesus dying on the cross paid the ultimate sacrifice for our sins and has given us eternal life which is the greatest gift of all. Something that I can never earn on my own. The gift of His Holy Spirit dwelling inside of us truly is our helper in times of struggle and that God is always present. Seeking Him first is truly where all our needs will be met and that is where one will find peace.

I hope that what I've written is helpful. I'm not a Bible scholar but I am a woman who has chosen Jesus over my family's religion and know that the things I've written above would need to be heard by anyone else who would be choosing the same path."

## **The Book of Luke: Chapter-by-Chapter Synopsis**

The following is a key points synopsis of the book of Luke, organized chapter by chapter for quick reference.

### Chapter 1

- John the Baptist and Jesus's birth were prophesied in the Old Testament, hundreds of years before they were actually born, so their births are tied into the entire Old Testament.
- God is a personal God because he sent angels to Elizabeth and Mary so that they would not be afraid and because He chose to use them in his plans. So God is not a distant God but a personal God who uses us and created us be involved in his plans.

### Chapter 2

- The first people who were told about the birth of Jesus were the lowly shepherds who were considered the lowest people of that society. But God used them to start his story because it shows that He does not care about social status and achievements but about those who are humble and meek, just as the shepherds were.
- When Jesus was presented at the temple, it was for the purpose of offering a sacrifice in accordance with the Law of the Lord which was keeping with the same Old Testament customs which further points to the consistency of Scripture.
- Turtledoves and pigeons were an indication that Joseph and Mary were poor, or of modest means, which shows that God did not care about riches or success for who would be the parents of Jesus. Instead, he cared about the heart of those people.
- When Jesus was in the temple even at a young age he was already focused on learning and already was showing great understanding of God which shows that there was something different about Jesus even at this age. You can also note how he was submissive to his parents which shows he is obeying his father and mother and keeping the laws of God.

### Chapter 3

- John is essentially telling the people that judgement is coming against sin. It does not matter if you are of the line of Abraham, that does not save you. What saves you is repentance from sin which means fleeing from the old life of sin and turning to a new life of righteous living.
- You see a perfect example of the Trinity in Verse 21 as Jesus is baptized (the Son), the Holy Spirit in the form of a dove lands on him (the Spirit) and the voice of God speaks (the Father).
- In the genealogy you see how Jesus was the second "Adam" as it ends with Adam, the son of God.

### Chapter 4

- Jesus was tempted but he resisted those temptations. In fact, he never even desired sin. This demonstrates that he is free of sin and able to be the unblemished sacrifice for our sins.
- Jesus used the Scriptures as they were intended and with reverence, while Satan sought to twist them. This reminds us that we should honor the Scriptures.
- When Jesus began his ministry, one of the first things he did in his hometown was to proclaim that the Spirit of God was upon him and that he came to fulfill the Old Testament Scriptures.
- When Jesus talks to the people about the widow in the time of Elijah he points out how there were many other widows and lepers in Israel during that time but God chooses who he chooses and it is not based upon the people you belong to.

- The demons knew Jesus was the Son of God and Jesus further showed his power by his ability to cast out the demon.
- Jesus was called not simply to heal but to preach and teach the good news of the kingdom of God because he was sent for this purpose.

#### Chapter 5-8

- These chapters were lumped together because the main point you can derive from these is that Jesus is showing his power which includes the authority to forgive sins, the ability to know our thoughts, the ability/authority to heal people, the authority to bring peace to people and the authority over nature in his ability to calm a storm. You also see many teachings and principles of how to live according to God's way, which is free of sin and focused on God and others, not self.

#### Chapter 9

- Jesus's power is available to those whose faith is in him which is seen in how he gives power and authority over demons to the disciples.
- Feeding of five thousand further shows the divine nature of Jesus in how he provides for us and he cares about meeting our physical needs as well as our spiritual needs.
- In verse 22 you see where Jesus tells the disciples that he must suffer and be killed and raised on the third day. That was his purpose from the very beginning and the same thing that was pointed to in the Old Testament prophecies, further showing he is the fulfillment of those prophecies.
- In verse 22, Jesus says how he must suffer, which can be a stumbling block for some since they cannot understand why Jesus died how he did.
- The transfiguration truly shows that Jesus is the Son of God and the fact that he is speaking to Moses and Elijah further ties in that he is the fulfillment of the Old Testament prophecies. You also again see God the Father and God the Son interacting at the same time, further showing the truth of the trinity.
- In verse 40, the disciples' inability to heal the boy shows Jesus has greater ability to heal the man, because he is the Son of God.
- In verse 57-62 you see Jesus telling people that their purpose is to go and proclaim the kingdom of heaven and that anyone who looks back to the world is not fit for the kingdom of heaven, which means he wants complete obedience to the things of God.

#### Chapter 10

- In verse 13 you begin to see Jesus showing that judgment is coming and there will be condemnation for those who do not repent and who reject him.
- In the story of the Good Samaritan you see how Jesus makes the point that the person who did the right thing was the one who went out of his way to stop and take care of the hurt man who needed help. He chose a Samaritan since those were the people looked down on by the Jews, maybe to point out that anyone can do good in the eyes of God, it's not just about who you are or your standing in society as God is impartial.

#### Chapter 11

- In teaching the disciples to pray, Jesus focuses on the holiness of God, pursuing God's kingdom on earth, our daily needs and asking for forgiveness of sins and helping us not to sin, which really also shows how our lives should be prioritized as well. Remember God's holiness, anticipate the kingdom and how you can work to bring all things in alignment with God's will and commands, trust God to take care of our needs, and flee from sin and repent of it when we do sin.

- In verse 24 you see that after repenting of sin, we must focus on being obedient to God's Words, not being complacent and falling back into the same patterns of life we were in before.
- In verse 29-32 you further see how Jesus was the fulfillment of the Old Testament prophecies and how all of the Old Testament pointed to Him.
- In verses 47-54 you see Jesus condemning lives where people just try to look good on the outside but are full of sin and unrighteousness on the inside.

#### Chapter 12

- Jesus tells the disciples not to focus on the common concerns of life but to trust God for those.
- Jesus tells us to be ready for the Kingdom of heaven, to repent and change our lives now, do not wait and delay. It's a continued message on the call to complete obedience and there is also a warning to those who know God's will but do not do it. He also tells us the gospel message is a divisive one as it exposes who we really are (sinners) and what God's standard is (perfection) and how we cannot meet that standard and how we need Jesus and how many people will be offended by and deny this message, but it is the truth.

#### Chapter 13

- In the story of the barren fig tree you see how God is gracious and He gives us time to repent in how they gave the fig tree time to bear fruit, but eventually time will run out and a new tree will be planted. If we continually resist the message of repentance it will eventually be too late.
- Jesus teaches with the mustard seed that the Kingdom of God did not come in the big way that the Jewish people thought it would, instead it came in the person of Jesus with a message of repentance.
- The teaching on the narrow door speaks to the message of repentance and confessing that Jesus Lord of all. He says many will try to enter into heaven based on their own good works but good works do not save, only Jesus saves.

#### Chapter 14

- In the wedding feast parable you see how Jesus focuses on the need for humbleness. Our lives should not be about glorifying ourselves.
- The banquet that God provides is an invitation to experience the hospitality and love of God that satisfies our spiritual hunger forever. However, as shown in the parable, many people are not interested in this because they are instead concerned with possessions (property and oxen that was just bought) and the others are people concerned with family (the one that just got married) so these people miss out on the banquet that God invites us to because they are too focused on other things that will not fill us like Jesus does.
- In the passage about the cost to follow Jesus, he is making the point that His true followers are those who are fully devoted to him. Further, the image of a cross clearly shows that there will be suffering. He also tells us we must open up our lives and give him everything, hold nothing back.

#### Chapter 15

- In the previous chapter Jesus talks a lot about the coming judgement on the unrighteous and the need for repentance, but here in this chapter you get the parables that show how great God's love is that even in our worst most sinful state he receives repentant sinners. When we do turn to God seeking forgiveness of our sins, in His love He welcomes us with open arms and complete forgiveness. The fact that Jesus emphasizes the joy in Heaven when a sinner repents shows how God loves when sinners turn in repentance and faith.

- In the story of the prodigal son you see how a son leaves the love, protection and security of his father to go off and pursue worldly passions, wasting away his life. Once all of his money runs out he ends up with nothing and no one, he hires himself out to make money and feels utter emptiness and loneliness. The interesting thing in the story is that when the son comes to his senses, he is actually realizing that he needs help, and the only one that can help him is his father. So the son decides to swallow his pride and go back to his father. This shows that trusting in the grace of God requires humility. The amazing part about God is that He welcomes us with open arms and love rather than the shame and disgrace we deserve.

#### Chapter 16

- You can see in verses 14-15 that money is a threat in that the love of it will drive us away from God just like it did for the Pharisees.
- In the story of the rich man and Lazarus you see the fact that if you do not listen to Moses or the Prophets then you will miss the message of Jesus.

#### Chapter 17

- Jesus tells the Pharisees that the kingdom of God is in their midst which is him telling them that in him the kingdom of God is realized. So the kingdom of God is the preaching of the gospel and the healing of the sick and setting the captives of sin free through a message of redemption. That is what God's kingdom is all about.
- Jesus is coming back! So we should urgently anticipate it and prepare for it. Everyone needs to make the decision of what they will do with the life of Jesus and how will they let it affect their lives. Will people hear the warnings that he gives of a coming judgment against unrighteousness and turn from their sin and repent? Or will they continue self-focused lives that are consumed with making the best life for yourself.

#### Chapter 18

- The parable of the Pharisee and the tax collector serves to show how God does not care about how we stack up against other people. Our best is nothing to that of a holy and righteous God. The tax collector admitted he was a sinner and asked for mercy. When we compare ourselves to God instead of others, we realize how short we fall and how much we need mercy, which is the posture we should have before God.

#### Chapter 19

- The story of Zacchaeus is a great demonstration of how Jesus knows us before we ever approach him. Also important to note is that Jesus loved Zacchaeus despite his past. Zacchaeus' response is also important to note, because he did not delay when Jesus told him to come down from the tree; he obeyed at once and brought Jesus into his home. As a result of his obedience his life was radically transformed. This is the case with everyone who responds to Jesus's call.

#### Chapter 21

- Jesus says in verse 23 that His words will never pass away and just like He said, two thousand years later lives are still forever changed by the power of the words of Jesus.
- Jesus warns that there will be deceivers who will try to mislead.

#### Chapter 22

- It is encouraging to see that disciples of Jesus struggled with some of the same things that we struggle with in how they compared themselves to each other to argue over who was the greatest which shows they were susceptible to prideful thoughts just like we are today.
- In verse 22 you see how all of the events that took place that lead to the death of Jesus had already been determined. So even in this instance where Jesus is arrested, beaten, and

unfairly tried and condemned, you see that He was in control over the entire situation, because this is why he was sent to the earth.

- Jesus knew exactly what would happen and says how all of what is occurring is the fulfillment of prophecy which is exactly what Jesus was, the fulfillment of Old Testament prophecies. He continued to say this during his entire ministry so if you accept the Old Testament then you have to accept who Jesus said he was!

#### Chapter 23

- Pilate, the very man who condemned Jesus to death, multiple times said how he found no fault in him and did not believe he had done anything worthy of death. Luke is made it clear that Jesus died because he was the innocent Son of God.
- There is so much hope for believers in the thief on the cross. The thief acknowledged that Jesus was God's Son and asked him to remember him. A simple confession but an immediate impact in this man's life. The man did absolutely nothing to earn the gift of salvation. He was never baptized, never had a chance to bear good fruit or serve the Lord, but instantly he received the promise that on that day he would be with Jesus in paradise.
- You further see in the two criminals on the cross the decision that we all have to make. One of them chose to reject Jesus and hurl insults at Him and the other confessed him as Lord. This is the same decision we all have to make.

#### Chapter 24

- In this chapter of Luke you have the account of the resurrection which is the most important aspect of the life of Jesus, that confirmed that he was truly the Son of God and that his sacrifice on the cross was accepted by God and is thus the sacrifice for all sin for all people. It's the cornerstone of the Christian faith.
- When the disciples saw Jesus he was physically there, it wasn't just a spiritual thing, He was there among them in the flesh.
- We love how Jesus uses the Old Testament prophecies in order to show that He was the fulfillment of those prophecies and to demonstrate why He had to die on the cross. He explains how the Bible is all about Him which is exactly the point He made during His entire ministry.

## Thematic Commentary

### We can have confidence the Bible is accurate and true, clearly outlining God's plan for our salvation.

- **Luke 1:1-4** There were many gospels in the early days of Christianity. What that means is that several people had written down what Jesus said and did and they wrote them down as narratives, or stories. The “gospel” was not something given to Jesus from heaven, but was something that people wrote about Jesus himself. What is contained in the gospel narratives are the first-hand accounts from eyewitnesses, many of whom we know based upon the narratives themselves. For instance, Mary was the source of the information about Jesus from his youth (Luke 2:19, 33, 51) while the disciples of Jesus were the ones who conveyed his teachings, miracles, and other information and interactions. Luke’s entire aim in writing his gospel narrative is to provide an orderly account – meaning he wanted to write something in a chronological order for us to have. Some gospel narratives were written thematically, or in a more Jewish way of writing. Luke is aiming for sequential order based upon his own close observances and investigations of the eyewitnesses themselves. As already mentioned, it is very likely that Luke interviewed Mary herself as well as other disciples to get his information and corroborate their stories. This gospel narrative has a purpose and that is to give certainty to the truthfulness of what actually transpired in the life and ministry of Jesus of Nazareth. It is written to Theophilus who undoubtedly came to faith in Jesus after hearing the good news (gospel means “good news”) of the Christian message. Luke is a reliable eyewitness account of the events described so we can be confident in its reliability.
- **Luke 8:4-19** Disbelief in the words of Jesus are a sign of sinful and demonic forces at work in your heart. Those who believe the words of Jesus follow him and do as he did. If you truly honor Jesus then your desire and action will be to follow his word.
- **Luke 9:28-36** Jesus is the one whom Moses and the Prophets testified would come. There are two figures from Israel’s history who embody the entirety of the Old Testament: Moses and Elijah. Moses is synonymous with the Law, while Elijah is synonymous with the Prophets. In this moment they both appear with Jesus and are witnesses of the divine voice from the cloud which declared Jesus to be the Chosen One. What we are to understand from this is that just as Moses and Elijah stood with Jesus, bearing witness to his status as the Chosen One of God; so too do the Law and Prophets all speak of Jesus and bear witness as well to the plan of God which culminates in the person of Jesus.
- **Luke 11:51** Jesus affirmed every book of the Old Testament as God’s word. This passage probably seems obscure, especially if your only familiarity with the Bible is the book order that you traditionally find in modern translations. However, in the days of Jesus the Old Testament books were sometimes ordered from Genesis to Chronicles (no division of Chronicles) and the two stories that Jesus mentioned regarding Abel (Genesis) and Zechariah (2 Chronicles) as bookends of the entirety of the Law and Prophets suggests that there was a set canon in place at the time of Jesus and that it was considered authoritative, fixed, and divine. This gives us confidence as we read the Old Testament that Jesus himself did not consider it to be corrupted.
- **Luke 16:19-31** Imagine a collection of writings made by dozens of writers over the course of hundreds of years and they all shared the same message. Now imagine that the message

culminated with the promise of one to come who would be the final piece to the puzzle, making everything clear and make sense. Think of any great story where you are left in wonder until the very end when everything ties together and it all makes sense. Jesus is that piece of the puzzle, that twist at the end tying the entire story together. But what's more amazing is that Jesus is not the central character of a story that people have made up, but he is the central figure of God's story. What we know from Jesus is that if you can read the Old Testament and not see him, then you wouldn't believe even if someone raised from the dead (Jesus) and told you. So, give it a try. Start with Isaiah 53 and see who you think that's talking about. Remember, this was written hundreds of years before Jesus. In fact, all the teachings of Moses and the prophets point to our need for repentance, and they point to Jesus as the Messiah. Jesus is not just the God of the New Testament. He existed before creation and will always exist. The teachings of the prophets of the Old Testament point to Jesus as the Messiah. This illustrates the harmony and consistency of Scripture, further reinforcing that as God's Word, the Bible is a totally reliable account of His truth.

- **Luke 17:20-37, 19:41-44, 21:10-33** Jesus prophesied of things that would happen and they actually happened. These prophecies are about the destruction of Jerusalem. In fact, the prophecies about the destruction of Jerusalem are one of the key points in how many modern scholars date the writings of the gospels. Jesus declared that Jerusalem would be destroyed and declared that it would be one of the days of the Son of Man. Those who would be "taken" would be taken in death. Those who were left were the survivors. In fact, Jesus was so clear about his prophecies that the Christians saw the signs of the destruction and fled from Jerusalem, avoiding many of the terrible tragedies that came upon the city during its destruction in 70 AD. Because we know when Jerusalem was destroyed, and the prophecies about its destruction were so detailed by Jesus, modern scholars draw the conclusion that the gospels could not have been written before 70 AD due in part to the predictive prophecies of Jesus. Because they do not believe in allowing "matters of faith" to enter into their scholarship they do not allow for any kind of supernatural predictive prophecies to be what they are. Instead, they declare the detailed prophecies of Jesus to be something his followers wrote after his death to give legitimacy to Jesus. But, if there truly is a God who knows and determines the future and this same God interacts with and speaks to his creation, then why would we not allow for God to reveal in detail to us things that will happen in the future? Instead of assuming atheism or simple deism (where God does not interact with his creation) why can we not assume that we actually have the exact words of Jesus that he said decades before the events that took place in 70 AD? The fact that the Christian community fled Jerusalem because of the teachings of Jesus gives us evidence that the events that unfolded did so in accordance with what Jesus said. This gives us great confidence that what we have written down in the Bible is trustworthy and are the actual words and deeds of Jesus.
- **Luke 20:9-19** This parable relates to the many prophets God sent, and ultimately after the many things that had been done to these prophets, God provided His Son, Jesus. Jesus knew He would be killed, as He had predicted His death at the hands of the leaders previously. Jesus is the cornerstone of which He spoke. This reinforces the teaching from Luke 16 that the prophets pointed to Jesus as the Messiah.
- **Luke 21: 33** Jesus' words will never pass away. The world provides many promises, some which may even be kept for a time. However everything earthly eventually disappoints, breaks, and

falls into ruin. Jesus' words and teachings don't disappoint. He has provided us reliable teachings which stand the test of time and will endure even after heaven and earth have passed away.

- **Luke 23: 9** Jesus' silence is a fulfillment of the prophecy in Isaiah (Isaiah 53:7)
- **Luke 23:34** Jesus' clothing being divided up further fulfilled the prophecy in Psalm 22:18.
- **Luke 23:55-56** The women noted the specific tomb where Jesus was buried so they knew which one was His when they returned the next day only to find it open. This reinforces the account in Luke 24 of Jesus' resurrection is reliable; the women were sure of where Jesus had been buried, they weren't mistaken in His location.
- **Luke 24:1-3** The women returned to the same tomb but found it open, and Jesus' body was not there. Jesus had predicted His death, burial and resurrection, and the women were the first witnesses to His fulfillment of that prophecy.
- **Luke 24:12** Peter was also a witness to the empty tomb. Peter and the women provide firsthand accounts of the empty tomb and Jesus' resurrection, which is critical to us today as we know that they were sources for Luke in documenting Jesus' time here on earth. We can rely on Luke's account as true and thus can accept Jesus fully as our Savior with confidence that our faith is not misplaced.
- **Luke 24:25-27** Jesus appeared to two of His followers on the road to Emmaus and chastised them for not believing what the prophets had said about the Messiah. He then taught them these things. Again Jesus reinforces that the prophets of the Old Testament had prophesied about Him.
- **Luke 24:45-48** Jesus then reinforced the same teaching to His disciples, that His death and resurrection had been predicted by the prophets. Again Jesus emphasized how the prophets of the Old Testament point to Jesus as the Messiah. This is a critical connection point for us to provide for those who only trust the Old Testament as true.

### **God always keeps His promises.**

- **Luke 1:5-25** We see in the account of Elizabeth and Zechariah that God keeps His promises. The Bible contains so many promises from God, and God's faithfulness in keeping them stands in contrast to our sinful nature, such as our unfaithfulness to others, while also giving us confidence that we can rely on Him.
- **Luke 1:26-38** The birth of Jesus was foretold by the Angel and it happened just as he said it would.
- **Luke 1:37** Nothing is impossible with God. This is a promise we can count on for our temporal, physical needs, but more importantly, for our spiritual needs and where we will spend eternity.
- **Luke 1:68-73** God has provided Jesus as our savior, and Jesus is the fulfillment of God's covenant with Abraham. God keeps His promises and His promise to Abraham is a key one. Jesus' fulfillment of this prophecy represents a fulfillment of the covenant promise but also an extension of that promise to all people. Anyone can be saved through Jesus.
- **Luke 2:1-7** God had said that the Messiah would be born in Bethlehem as seen in Micah 5:2, "But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days."

- **Luke 2:26-32** God kept His promise to Simeon that he would see the Messiah before he died. This promise was fulfilled by him seeing Jesus. As we see in Chapter 1 of Luke, and again here in Chapter 2, we can rely on God's promises because He is always faithful to keep them. The Gospel of Luke presents God's promise of salvation through Jesus- this is a promise we can, and must, stake our eternity on.
- **Luke 4:14-21** Jesus announced himself as the fulfillment of prophecies

**God cares for us and has made a way for salvation from sin.**

- **Luke 1:25** Our value is not in what we have done (bearing children, giving to the poor, ministering to the sick and elderly, giving financially, etc.) but in what Christ has done for us. Our value in God's eyes far exceeds what society may attribute to us. We see this exemplified throughout Jesus' ministry as He cast aside cultural norms and associated with those whom society deemed undesirable or unworthy.
- **Luke 1:77-79** God has provided salvation in His mercy. Salvation isn't something we deserve and it isn't something that we earn. It's something God chooses to give to us. He isn't solely a God of wrath or judgment, and He doesn't try to trick us into rejecting Him. He has provided our salvation through His Son Jesus.
- **Luke 2:8-14** God does not discriminate based on class or social standing. He chose to announce the good news of Jesus' birth to the shepherds even though society considered them to be low class. God is the one true God and He cares for all people. He offers the gift of salvation to all, as we see elsewhere in Romans 10:12-13.
- **Luke 6:36** Jesus taught the importance of compassion for others, and He pointed to God's compassion for us as the example. As shown in Luke 1:77-79, God is merciful, and has provided the way of salvation.
- **Luke 9:6, 10-17** Jesus kept travelling and telling people the good news of God's kingdom and healing the sick; he fed the 5,000 when they had come to hear Him teach in the wilderness. Jesus cares about people's physical and spiritual needs.
- **Luke 11:5-13** God responds to our prayers. He won't give us everything we ask for, but He provides everything we need, sometimes giving us things even more wonderful than we thought to ask for. God is compassionate and cares for us. As seen throughout Luke, God's compassion is most clearly evidenced by the provision of His Son Jesus to be the perfect sacrifice for our sins, providing salvation so that sinners may be restored to Him.
- **Luke 11:46, 52** Jesus was critical of the way the religious leaders established so many laws that they were an unbearable burden and impeded people's ability to effectively seek God. As shown in Luke 1, we have value in God's eyes, and He does not seek to trick us into rejecting Him. Instead He provides salvation through the sacrifice of Jesus, who was the perfect sacrifice on behalf of sinners, taking sins and the punishment due to those sins, though He lived a perfect life and deserved none of that. As those who seek Jesus, we can take heart that God has provided salvation through Him and Him alone. As those who lead others to Jesus, we must take care that we do not create burdens of man where freedom of God exists.
- **Luke 12:25-26, 28-31** We shouldn't live in fear, consumed by accumulating things to sustain ourselves- God provides us what we need. Instead our energy should be focused on pursuing Him and His kingdom work. Taking to heart the repeated lessons throughout Luke, God cares about us, He meets our needs, He gives salvation, and He keeps His promises, so we should

embrace that freedom and instead focus that energy on serving God. By doing so, we evidence that our faith in Him is genuine.

- **Luke 12:32** God wants us to be a part of His kingdom. He is not going to trick us into missing it or leave us without certainty of how we can get there. He has provided salvation through His Son Jesus. Again, we see that God desires a relationship with us. Our sin has broken that relationship, but through Jesus, the relationship can be restored.
- **Luke 13:1-9, 14:12-14** All sin is condemned by God. Sometimes it's easy for us to look around at the way others act, or the ills that befall the evildoers in this world, and conclude that we are morally better than they are. And, perhaps we are. Most people are not murderers or thieves; they try to be good moral people and live well with others. But the people in this account saw the way the evil died and brought them before Jesus to see how he might condemn them as well. But, instead of condemning the evil deceased Jesus condemned everyone. He said repeatedly, "unless you repent, you will all likewise perish." Jesus sees through to our hearts and just as the man came and saw no fruit on his fig tree, so too does God come and judge us by our fruits. And this is the fruit that God requires: repentance. There are no works of obedience, no behaving better than another person, no comparisons. God only looks at you and judges whether you lived up to his own holy standard. If you did not, did you repent? Did you turn away from your sin? Can you turn away from all your sins? Can you promise God that you will never again commit another sin and will live perfectly in love and harmony with God and in complete obedience to God's commands? Of course you cannot. When God calls you to turn away from your sin (repent) then we must be turning to something other than sin; and that's where Jesus comes in. Jesus lived in perfect obedience to God and he did it for unworthy sinners such as you and I. So, when we repent of sin we turn in faith to Jesus. You see, when you place your faith in Jesus then God looks upon your life and your work and he counts the righteousness of Jesus on your behalf. All you have to do is turn and place your trust in Jesus.
- **Luke 13:10-17, 14:1-6** Anyone can make the Law of God an idol. Have you ever met anyone who you thought was very spiritual, or even a hero of your faith? You know the one I'm talking about; the one who never slips up and always does what God commanded us to do. That person is honorable and likely even in an elevated position of leadership within your religion. But have you considered that such strict obedience to God's law can be idolatrous? Consider what happened with the ruler of the synagogue in this account. First of all, the ruler of the synagogue was a prestigious position and it was awarded to the most honorable and godly men in the time of Jesus. Yet, when Jesus did good by healing on the Sabbath that man rebuked those who would seek healing. Have you ever encountered someone who does not do good because they are afraid of breaking the Law of God? Have you ever done that? When you were fasting, did you still feed the hungry during your fast or did you enforce your fast upon them too? Have you ever neglected what is good for the sake of "obedience"? Hear the words of Jesus, "You hypocrites!" It hurts to hear it but we know it's true. But hear also the words of Jesus, "be loosed from this bond". Now, Jesus says this of the woman's disability but hear this too – if you come to Jesus he will loose you from the bond of your sin because he forgives sins.
- **Luke 14:12-14** Jesus cared about everyone, not favoring members of a particular class, and His teachings encouraged His followers to do the same. Jesus came to save all kinds of people, not just rich people, leaders of a religious community, or other people society deems important. In

following His example, we should not discriminate against others in sharing His Good News with anyone.

- **Luke 15:1-31** There is great joy for those who follow Jesus. All of Luke 15 is about the heavenly celebration of sinners who turn away from their sinfulness. But consider how the chapter begins and what sparked the different parables that Jesus told. Tax collectors and sinners were drawing near to Jesus which prompted the Pharisees to complain that Jesus was receiving them. Sinners followed Jesus and Jesus received them; and that was what the religiously minded people complained about. This is often a critique of Christianity – that it's too easy, Jesus receives these horrible people. But Jesus says, "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." Now, Jesus wasn't saying that the "righteous" in fact did not need to repent, but rather he was showing that those who were coming to him, the ones he was receiving, were the ones who knew the depth of their sin and their need for Jesus. That is not an easy thing to do as it requires complete and total humility and an acknowledgement of the truth that we cannot overcome our sin on our own. Instead, the "righteous" cast aside the grace of God in favor of their own works. The "righteous" are not rejoiced over because they never repented – they are not the ones who inherit eternal life. But to make things more scandalous to those who would see themselves as better than others and in no need of Jesus, he told a parable about a son who shamed his father, squandered his money on prostitutes and drunkenness, and found himself eating the food of unclean animals. And yet, before the son could even say a word his father had run to him and embraced him as his son. Such is how we treat the good things that God gives us; we waste them and shame ourselves with the way in which we live. But then God does something scandalous by taking on flesh, living the perfect life we could not live and doing it on our behalf, dying the death we deserve because of our sin on our behalf, rising from the dead to overcome our sin and death, and ascended into heaven where he rules over his creation and calls us still to repentance.
- **Luke 17:11-19** This is another example where Jesus demonstrated the ability and authority to heal physical as well as spiritual problems. Jesus demonstrated compassion for people's current suffering but His ultimate purpose was to bring healing of our souls, to save us from our sins. Jesus used His ministry to people to draw them to saving faith in Him.
- **Luke 18:7-8** God hears our prayers, but we must have faith that He will answer them, even though it is on His timing and terms. God has granted us the opportunity to pray to Him and ask for His help with our needs. This further demonstrates His compassion for us.
- **Luke 18:9-30** The humility of faith is required for salvation. The three accounts of the parable of the Pharisee and the tax collector, the children coming to Jesus, and the rich young ruler all direct our attention to our need to be humble before God. The tax collector cried out, "God, be merciful to me, a sinner!" So often we want to come before God with the many things we hope that he will see in us; our good morals, hard work, love, and desire for justice are some. Who would want to come before God and say, "God, look how sinful I am! I do so many things to offend and disobey you!" But humility requires that we bring those sins before God and fall down before him in repentance and begging for mercy. In the same way we must come before God as children. Children are unassuming and trusting by nature and this is to be our position before God. Finally, the rich young ruler came to Jesus seeking affirmation for the good life he had lived. He wanted Jesus to say to him, "You are rich, honorable, and keep the commands of

God! Eternal life is surely yours!” But instead Jesus picked apart his pride by chastising his flippant use of the word “good” and telling him to go and sell his possessions and give them to the poor. Jesus hit the heart of what mattered most to that man; his wealth. Money and position were his true god, and Jesus demonstrated that with his commands. We do not have right standing before God, we are sinners. Therefore, go before God as a sinner and plead for mercy; it will be found in Jesus.

- **Luke 24:49** Jesus promised the gift of the Holy Spirit to His followers. Jesus again shows compassion to us by providing the Holy Spirit as a guide. Though we do not have God physically present with us we have Him present with us as the Holy Spirit to guide and help us as believers in following Him. He had also prepared them in Luke 21:12-15 for the suffering that was to come to His followers, but the benefit was that the Holy Spirit would provide in making their defense for the Gospel.

### **Jesus is our perfect sacrifice, fully God and fully man (more than a prophet).**

- **Luke 1:32, 35** Jesus is the Son of God and is holy. We need to know that Jesus was able to be the perfect sacrifice on our behalf. If He is not, then we are still looking for the promised Messiah.
- **Luke 2:40, 52** Jesus took on the form of man in coming to earth, and as such He experienced physical growth. Jesus was the perfect substitutionary sacrifice. He took on human form and subjected Himself to human temptation, but unlike us, He did not act on it or even desire it and sin (Hebrews 4:15). Therefore He was able to take on our punishment on our behalf.
- **Luke 2:46-49** Jesus remained fully God despite taking on human form, as evidenced by His knowledge and wisdom regarding spiritual things. Jesus was fully God as well as fully man. His wisdom and priorities surpassed those of mere mortals. Jesus was not just a prophet, a good person, or a teacher, He was and is the Messiah.
- **Luke 3:4-5** Jesus is God in human flesh. The prophet Isaiah prophesied that God himself would come to his people. Isaiah 40:3-5 says, “A voice cries. In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken.” This is what was being quoted in Luke 3:4-5 regarding the ministry of John the Baptist (see section on John the Baptist). But notice that the Lord who is being spoken of is, in fact, God himself (see discussion in the section on John the Baptist). So, the prophecy declares that there would be a herald going before God. John the Baptist is that herald. John the Baptist went before Jesus. Therefore, by way of logic, Jesus is God. This is further confirmed when we see how Luke also ties another prophecy of Isaiah on to the end of this one identifying that in the same way that “all flesh” shall see the glory of the Lord, so too will “all nations” see the salvation of God (Isaiah 52:10). What will all nations see? God’s salvation. Who is that Savior? Jesus. What else will all flesh see? The glory of the Lord. Who is that glory? Jesus. John the Baptist testified that Jesus would baptize people with the Holy Spirit and with fire (Luke 3:16). This indicates that Jesus has the ability to call upon God’s Spirit in such a way that the Holy Spirit will come upon his people. Further, John’s reference to a baptism with fire is a recollection of what God spoke through the prophet Malachi about John’s role as the messenger who goes before the Lord (see section on John the Baptist). Remember, God said that he was preparing John to “go before me.”

Further, God says that he is “like a refiner’s fire” and will “sit as a refiner and purifier”. Elsewhere God says that he will have “washed away the filth...and cleansed the bloodstains...by a spirit of burning (Isaiah 4:4).” Further, one of the ways by which God describes himself is as a “consuming fire (Deuteronomy 4:24).” But John doesn’t stop with reference to Malachi, he keeps going. He talks about how some will be saved by this coming Christ who will “clear his threshing floor” and “gather the wheat into his barn.” This is very possessive language for the Christ. The threshing floor is the world and the barn is the Kingdom of God – or heaven. Here, the Christ owns the world, it is his. Likewise, he owns heaven. This is strange language to use for anyone other than God. But it doesn’t end there because John says that the Christ will burn the chaff with unquenchable fire. This reference goes back to Malachi’s prophecy and picks up in Malachi 4:1-3 which says, “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.” It is clear that when John says, “the chaff he will burn with unquenchable fire” he is speaking about how God has said that he will act in this way toward sinners and he is applying this to the Christ – who is Jesus.

- **Luke 3:21-22** Jesus was baptized to signify the start of His ministry, not because He had to repent.
- **Luke 4:1-13** Jesus went into the desert for 40 days, neither eating nor drinking. This entire event in the life of Jesus was to demonstrate that Jesus is the true and better Israel. Where Israel traveled through the wilderness and sinned, complaining and grumbling against God about food, water, and other things; Jesus fasted, never complained, and never sinned. To demonstrate this further, the first temptation Jesus encountered was a challenge to turn a stone to bread. Israel had grumbled first that they had no food, so God sent them manna. Then they complained about the manna, so God sent them quail. Jesus never complained or grumbled against God but instead recited the law of God as his reason for not sinning. It is also interesting that in two of the temptations that Satan challenged Jesus with he questioned his status as the Son of God. When Israel wandered in the wilderness and Moses was on the mountain receiving the law from God for 40 days the people of Israel rebelled and created for themselves a false god. When Jesus was being led by the Spirit for 40 days he was faithful, affirming that “You shall worship the Lord your God, and him only shall you serve.” Finally, when Israel felt thirst and said they were on the brink of death soon after their deliverance from Egypt they sinned against God. However, when challenged to intentionally kill himself Jesus did not dare to put God to the test. Jesus did not give in to the temptation. We can take heart that this is evidence Jesus was the perfect sacrifice for us. Though he took on the form of man and was tempted as all humans are, He did not give in to the temptation, thus remaining pure and able to take on the penalty for our sins on our behalf.
- **Luke 5:1-11** Peter knew there was something special about Jesus, and his actions reflect that he responded as though in the presence of God. Peter’s response is similar to Isaiah’s response when God appeared to him. Isaiah 6:5 is Isaiah’s response to being in the presence of God where he says, “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!” In fact, John says

of Isaiah that when he saw the Lord before him, he actually was seeing Jesus (John 12:41). When Peter saw the miracle he knew he was in the presence of God.

- **Luke 6:1-11** Jesus announced himself as the Son of Man who fulfills the Law and Prophets.
- **Luke 6:1-5** Jesus is Lord of the Sabbath. The Sabbath law is one of the Ten Commandments that God gave to Moses and the people of Israel. Given this knowledge it would make sense to call God the Lord of the Sabbath – after all, he is the one who gave it and defined it. The Pharisees had taken this law and made it a burden to people, such that it was no longer about rest in God. When Jesus exposed their hypocrisy and foolishness he then proclaimed that he was Lord of the Sabbath. He corrected their legalism on the basis of the Scriptures and his own standing as God.
- **Luke 6:5-11** You can miss God being right in front of your face because of your sin. This is why we need God to open our eyes to his truth. Jesus had just disclosed his divinity by proclaiming himself to be lord of the Sabbath. To further prove his point about how the Pharisees were wrong in their understanding of the Scriptures, he healed a man on the Sabbath, prompting them to begin scheming against him. These men had spent their entire lives devoted to studying the Law and the traditions surrounding it. They knew everything there was to know about what each verse meant according to their own traditions, history, and famous teachers. Yet, when God – the giver of the Law – stood face to face with them they rebelled, conspired, and complained; just like their rebellious ancestors had done. We need to ask God to show us his truth so that when we see him, we know him.
- **Luke 6:12** Jesus prayed. This does not mean that he is not God, but rather demonstrates to us that God eternally exists as three persons. It is important to recall one of the names for Jesus: the Son of God. If Jesus is the Son then God is the Father. That is not to say that Jesus is not divine, but is being used to point out the different titles that are being used in the Gospel of Luke. Jesus is not called the Son of the Father but instead the Son of God. Therefore, God is synonymous with the Father. With that being cleared up, when we read that Jesus prayed all night to God, we should not immediately assume that this is Luke's way of saying Jesus is not divine. No, this is Luke's way of saying that the Son prayed to the Father – or spoke to the Father if you prefer. We should not assume that simply because the Son came to dwell amongst us that he became an atheist and never communed with the Father any longer. In a Trinitarian system of theology communication within the godhead is perfectly normal and expected.
- **Luke 6:22-23** Jesus considered himself greater than a prophet and this is such an important passage in understanding that. Jesus says that if we are reviled and hated because of him, then we share with the prophets of old, because they were reviled and hated because of Jesus. If the prophets spoke of and on behalf of Jesus, then Jesus is greater than they are. He is more than a prophet.
- **Luke 7:18-28** Jesus called John the Baptist “more than a prophet.” Why? Because it is of John the Baptist that it was written, “Behold, I send my messenger, and he will prepare the way before me (Malachi 3:1).” This translation is the common translation, and notice that the way God spoke to Malachi he said, “I send my messenger, and he will prepare the way before *me* (emphasis added).” God sends the messenger to prepare the way before God. Yet, notice how Jesus says it. “Behold, I send my messenger before your face, who will prepare your way before you.” In Malachi God was only speaking first person (I, my, me). However, when Jesus quoted it God was speaking first and second person (I, my, your, your, you). God was speaking about himself the entire time, yet when Jesus quoted it, he took some of the first person pronouns and

turned them into second person pronouns; and he directed God's speech to himself. Did Jesus change the original message of God coming to visit his people? Did he here alter the divine decree? Certainly not, but instead we understand more clearly why Jesus would say that John the Baptist is "more than a prophet"; he is the one who prepares the way for God. He is the one who prepares the way for Jesus. Jesus took this opportunity to show that the triune God was having a conversation within himself, between Father and Son. The Father declared to the Son "I will send my messenger before your face, who will prepare your way before you."

- **Luke 11:29-32** Jesus said he was greater than prophets and kings. One of the greatest kings of human history was Solomon. His wealth and wisdom were renowned and yet Jesus declared himself to be even greater than Solomon. The Queen of the South came to hear the wisdom of Solomon but Jesus said that his wisdom was greater. The preaching of Jonah led to repentance, but Jesus said that what he preached was greater. This was unheard of amongst prophets, yet Jesus declared that he was greater. Jesus was no mere prophet according to his own words.
- **Luke 12:1-12** We should fear Jesus. Jesus issued a warning against hypocrisy by saying that the intentions of the heart will be revealed. He then warned to fear the one who has the power to cast into hell and he followed that up with a discussion on how those who deny him will be denied by him. What Jesus was suggesting was that he is the one who has the power to cast people into hell and he will do that to those who do not confess who he is before all people. It is clear that Jesus is more than a prophet. It is clear that Jesus is the one who came to die for sinners and rise from the dead. It is clear that Jesus is God in the flesh. Those who deny that will be denied by Jesus.
- **Luke 15** These parables reinforce the lesson that Jesus' ministry was to reach sinners and that heaven rejoices when a sinner comes to salvation. Jesus had a clear mission in coming to earth - to save lost sinners. He was not here simply as a great teacher, a great prophet, or a great political leader, He came to be our Savior. Jesus explains himself in ways that we can understand. He helps us see things that we might otherwise be blind to. He loves us enough to explain things in a way that we can understand, but we must pay attention.
- **Luke 19:10** Jesus came to seek and save the lost. As shown in Luke 17, Jesus had a particular mission in coming to earth, which was to save sinners.
- **Luke 20:9-19** In providing this parable and its interpretation in verses 17 and 18, Jesus reinforces the teaching from Luke 2 and 19 that He had divine knowledge of events, including His own crucifixion. He was drawing a connection that He is like the son of the vineyard owner and would be killed by those who had been trusted to care for the vineyard. He also drew a connection to Old Testament prophecy, showing that He is the cornerstone who would be rejected.
- **Luke 23:4-25** Neither Pilate nor Herod found Jesus guilty of a crime, but the crowd insisted he be put to death. Jesus was the perfect sacrifice. He was without sin or guilt and as such was able to take on our punishment on our behalf.

### **Jesus is the Son of God and exercised divine authority, including the ability to forgive sins and perform miracles on his own.**

- **Luke 1:32 (Son of the Most High)** Jesus is called the Son of God – or the Son of the Most High. This tends to be a source of confusion and misunderstanding within Islam especially as most of the time we are told that to call Jesus the "Son of God" is to imply that God produced an

offspring via natural processes such as human conception and childbirth. This is not, and historically has never been, normal Christian thought or teaching on the nature of Jesus. Anyone who teaches otherwise is either ignorant to historical confessional Christianity, or is intentionally misleading others. What can be summarized about the title “Son of God” is that this represents the nature of the relationship in which the Father relates to the Son in eternal and steadfast love. It indicates that Jesus is the king of the people of God and is God in the flesh who overcomes the sinful desires of men to restore the kingdom back to God who will rule over his people forever. If this is not what your religion teaches about Christian thought then your religion is either telling you a lie or is ignorant of the facts. If God is neither ignorant nor a liar then the religion from God will not be ignorant or deceitful.

- **Luke 1:32 (Throne of his father David)** David could not be the literal father of Jesus, obviously, because he had been dead for many centuries. But, neither could he be considered the father of Jesus in any kind of biological sense at all since Jesus was born of a virgin. This means that David would be considered the father of Jesus in a kingly genealogical sense. It means that the family Jesus was born into was of the household of David – the most important person from whom the remaining generations derive their grouping (see Luke 2:4). This does not mean that David was over Jesus in any kind of way, but rather that Jesus belonged to his household. This is important because God promised David that “your house and your kingdom shall be made sure forever before me. Your throne shall be established forever (2 Samuel 1:16).” Given that the next phrase, which also ties back to Daniel 2:44 and 7:14,18, says that Jesus is the fulfillment of this promise seems to indicate the eternal nature of Jesus – seeing as how no mortal can live forever and yet Jesus would rule in an eternal way. Since Jesus is, in fact, divine and eternal in his nature this prophecy actually serves to overcome the sin of Israel in 1 Samuel 8:7 in which God told Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.”
- **Luke 1:35 (The Holy Spirit came upon Mary)** This is not in any kind of sexual way. Understanding what this meant to the original hearers of this message goes a long way in working against any kind of outside noise that we might try and read back into the text instead of reading out of the text the intended meaning. In the Old Testament we have plenty of examples of the Holy Spirit coming upon people –especially in the sense of him coming upon them to cause them to prophesy. For example, the prophet Moses said, “Are you jealous for my sake? Would that all the Lord’s people were prophets, that the Lord would put his Spirit on them! (Numbers 11:29)” In other instances we see God putting his Spirit upon people for service such as Bezalel the son of Uri who was conscripted for service in the building of the tabernacle in the wilderness in which it was said of him, “he (God) has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship (Exodus 35:31).” So, then, we have to ask if it is reasonable to suddenly change the meaning of what the coming upon of the Holy Spirit has always been to be something new in this instance with Mary. The answer to this is no – not from the text and not from Christian historical understanding of this text.
- **Luke 1:35 (The power of the Most High overshadowed Mary)** Again – this is not a sexual union in any way. Instead, this further borrows from the tabernacle imagery that we just saw from Exodus 35. Skipping ahead to the end of Exodus we see in 40:35 that “Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle.” The Hebrew (language of the Old Testament) word for “settled” is the same word translated

“overshadowed” in Greek (language of the New Testament). What is being communicated by the Angel Gabriel to Mary is something that any good Jew of her day would understand – that Mary is being equipped for and used as a type of tabernacle. Just as Bezalel was used in the construction of the tabernacle, so too would Mary’s body be used in the construction of the physical body of Jesus – the manifestation of God in the flesh. And just as the glory of God fell upon and filled the tabernacle so too would the tabernacle of the flesh of Jesus be filled with the Glory of God. This is why the Apostle John wrote concerning Jesus (the Word of God) that “the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:14).” The word that John used for “dwelt” is the same word in the Hebrew as “tabernacle” so we see the consistency of the message across many witnesses who testify to the truthfulness of the angelic message to Mary.

- **Luke 1:35 (The Son of God)** Son of God is a title. God often spoke this way of the king of Israel – or the King of the People of God. One example of this would be found in 2 Samuel 7:14-15 where God, speaking of Solomon – the third king of Israel – said, “I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.” This demonstrates the way in which God declares he will interact with Solomon – the way in which he will relate to him. In this way it would be appropriate to refer to Solomon as a son of God. Jesus is the ruler of God’s people today but in a unique way (see note on Luke 1:32 [Throne of his father David]).
- **Luke 1:76-77** One of the best ways to describe Jesus is as Savior. But, what does it mean for Jesus to be called “Savior”? Well, it means that he saves his people from their sins. The first example we see of this in Luke’s Gospel is actually in the naming of Jesus by the angel Gabriel. Jesus is the Greek form of the Hebrew Joshua or Yeshua and it means salvation. We should note here that the Islamic form of Jesus’s name (Isa) does not coincide with the Hebrew or the Greek. Second, we see in Zechariah’s prophecy in Luke 1:76-77 that John the Baptist would “go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins.” Third, we see in the angelic testimony of the birth of Jesus that “unto you is born this day in the city of David a Savior, who is Christ the Lord.”
- **Luke 2:49** Even at a young age Jesus testified to the fact that he was the Son of God by referring to God as Father. Luke 2:49, “Why were you looking for me? Did you not know that I must be in my Father’s house?”
- **Luke 3:22, 9:35** God himself spoke from heaven declaring Jesus to be his Son.
- **Luke 3:31-37, 8:26-39, 9:28-43** Jesus had absolute power over the spiritual realm which indicates his divine nature as God is all-powerful.
- **Luke 3:35-41, 5:1-32, 7:1-17, 8:22-25, 40-56, 9:10-17, 13:10-17, & 17:11-19** Jesus has absolute power over the physical realm which indicates his divine nature, as God is all-powerful.
- **Luke 4:34, 41** Demons knew that Jesus was God’s holy Son. But just knowing Jesus is God’s Son is not enough. We must trust in Him for our salvation.
- **Luke 4:38-41** Jesus healed of his own power. When prophets of the Old Testament performed miracles they did so through prayer. Jesus had the authority within himself to heal the sick and cast out demons.
- **Luke 5:17-26** Jesus has authority to forgive sins. Jesus proved He is God by the Pharisees’ own admission. Only God can forgive sins, and by demonstrating His ability and authority to forgive

sins Jesus addressed clearly that He is God. The logic of this passage is as follows: If someone forgives sins then the one who forgives is God. Jesus forgave a man his sins, therefore Jesus is God. This is the argument of the Pharisees. The logic of Jesus to prove that he forgives sins is to heal the man. The argument goes like this: If Jesus can heal the man then Jesus can forgive his sins. Jesus healed the man therefore Jesus can forgive his sins. Through the logical form of syllogism we can trace the full argument as: If A, then B. If B, then C. Therefore, if A, then C. If Jesus heals the man (A), then Jesus forgives his sins (B). If Jesus forgives his sins (B), then Jesus is God (C). Jesus healed the man (A), therefore Jesus is God (C).

- **Luke 7:36-50** Jesus taught Peter that those with more sin would be more grateful of Jesus' forgiveness than those with less sin. Jesus forgave the woman's sins, emphasizing that her faith had saved her. This is another example where Jesus exhibited clear authority to forgive sins. As in Luke 5:20-24, Jesus demonstrates His authority and ability to forgive sins, proving He is God.
- **Luke 8:22-25** Jesus calmed a storm, exhibiting His authority over nature. Only God can control nature, as it is His creation. There was a prophet of Israel named Elijah who performed many great miracles. One of these miracles was that when he prayed to God to withhold rain, God withheld the rain as a sign against the idolaters in Israel. Upon winning the challenge between the prophets of Baal and himself regarding who served the true and living God, Elijah prayed to God to send rain and God sent the rain. Elijah, the prophet, prayed to God and God acted in his mercy. Yet, in the story of Jesus calming the waters the disciples turned and cried out to Jesus, who commanded the wind and waves to stop. Jesus did not pray, he commanded. What does this tell you about Jesus? It should tell you that just as Jesus withheld the rain and sent the rain for Elijah, so too he calmed the storm for his disciples.
- **Luke 8:28** As shown elsewhere in Luke, demons recognized Jesus as being God's Son. Though their knowledge did not result in their salvation, we see throughout Jesus's ministry that even the demons knew Jesus was God's Son.
- **Luke 8:30-32** Jesus has authority over demons, exhibited by His ability to cast them out. Jesus demonstrated His control over natural things earlier in the chapter when He calmed the storm. Here He demonstrates His authority over the supernatural world, further driving home the point that His authority is divine.
- **Luke 9:1-6** Jesus gave his disciples the power and authority to cast out demons and heal the sick. He did not pray for them to receive it but rather he gave it to them of himself. No prophet had ever done anything like that before, and no one claiming to be a prophet has done anything like it since then. This demonstrates that Jesus is more than a prophet; he is God in the flesh.
- **Luke 9:22** Jesus predicted the manner of His death, as well as His resurrection. Jesus demonstrated His divine foreknowledge, again reinforcing that He is God.
- **Luke 9:35** God testified that Jesus is His Son. As in other places in Luke, we can have confidence that Jesus is God's Son and possesses all the authority that entails.
- **Luke 11:20-22** Jesus's authority to cast out demons reinforces His divine authority. He did so while calling attention to the implications of His actions- this meant God's Kingdom had been brought to them.
- **Luke 15:1-31** Jesus forgives sinners so there is great hope for those who follow Jesus. All of Luke 15 is about the heavenly celebration of sinners who turn away from their sinfulness.
- **Luke 19:41-44** Jesus predicted the Romans conquering Jerusalem. As shown in Luke 2, Jesus had divine foreknowledge, reinforcing His authority to teach and to speak God's truth to others.

- **Luke 22:19-20** While sharing the Passover meal with the disciples, Jesus clearly tied the symbolism of the bread and wine to His coming sacrifice. In doing so He established the Lord's Supper, which is still celebrated by Christians today as a remembrance of what Jesus did for us. Jesus recognized the importance of symbolism and something physical we can relate to in understanding eternal truths. By establishing the Lord's Supper, Jesus reinforced the teachings of why His sacrifice mattered- He was broken for us and His blood was shed to forgive our sins. We remember His sacrifice and incomparable gift each time we celebrate the Lord's Supper.
- **Luke 22:31-34** Jesus predicted Peter would deny Him. As with all other predictions Jesus made, this came true (Luke 22:54-62), illustrating Jesus' knowledge that goes beyond normal limits. Jesus demonstrated again His divine foreknowledge, but in this case He also provided a specific lesson for Peter- even though Jesus knew Peter would deny Him, He still was associating with Peter. God still draws near to us even though by our very nature we live in opposition to Him.
- **Luke 22:70** Jesus is the Son of God. Jesus is God and is the prophesied Savior.
- **Luke 23:42-43** Jesus assured the repentant criminal that he would be with Him in paradise. As shown in Luke 5, Jesus had authority to forgive sins.

### **The Trinity is evident throughout Luke and demonstrates God's unity of purpose in accomplishing His work.**

- **Luke 1:35** This verse demonstrates the work of the Trinity (God the Father, God the Son, and God the Holy Spirit). The Trinity is true and works in unison.
- **Luke 3:21-22** At Jesus' baptism, God testifying to Jesus as His Son, and the Holy Spirit descending in the form of a dove demonstrates the Trinity. God did not and does not separate Himself or work apart from Himself in various forms nor does the Trinity represent multiple Gods. In Luke 1:35 and again here in Luke 3:21-22, we see God the Father, God the Son, and God the Holy Spirit at work in unison. God is one, always has been, and always will be.
- **Luke 10:21-24** This is one of the great revelations of Luke where we see all three persons of the one true God being referenced together. Jesus rejoiced in the Holy Spirit that the Father had hidden the Kingdom of God to those who considered themselves wise and understanding and instead revealed the truth to "little children". This term, "little children" is not literal but is a term Jesus used elsewhere to describe those who follow him. They follow him in the same way that little children follow their parents; in faith and love. Jesus then went on to say that only those whom Jesus reveals the Father to will know the Father and the only one who knows the Son is the Father. We find here that God reveals Himself to us and without His choice to do so, we would not know Him. We as humans are not the means to our own salvation; even to the extent that we do not, of our own choice or motivation, seek God. God seeks us.

### **Jesus truly died and was resurrected.**

- **Luke 9:22, 18:31-34, 20:9-18** Jesus said he was going to be killed. In fact, the death of Jesus is one of the best attested events of ancient history. Nothing is more certain to have happened in ancient history than the death of Jesus. Jesus himself even said it would happen. To deny this is to call Jesus a liar and to deny the surest facts of ancient history. To say that it was a deception by God is blasphemous because God cannot lie.

- **Luke 22:19-20** The death of Jesus brings us into his covenant. The God of the Bible is a God of covenants. He made a covenant with Noah not to flood the earth. He made a covenant with Abraham that by his offspring all the nations of the earth would be blessed. He made a covenant with Moses and the Israelites about the Promised Land. And God has always been faithful to his covenants. So, too, does God make a covenant yet again in the person of Jesus of Nazareth; God in the flesh. And this is highly important on many levels. Never in all of Scripture does a human make a covenant with humans on God's behalf. God makes the covenant between himself and his creation. But here, Jesus is the one who makes the covenant. This is a covenant between Jesus and his creation because Jesus is God. But not only that, if this new covenant is established in his blood, then Jesus did die. This goes back to the covenants of Abraham and Moses where animals were killed and their blood shed as a sign and seal of the covenant. Matthew's gospel tells us that this covenant was not about blessing the nations as it was with Abraham, or about prosperity in the land like it was with Moses; but this covenant was about the forgiveness of sins. The new covenant, sealed in the blood of the covenant maker, will never be broken which means that when Christ died for sins he forgave them completely, forever.
- **Luke 23:26-49** The enemies and friends of Jesus watched him die on the cross because it was a public event for all to see. Those who would deny that Jesus actually died say things such as, "it only appeared that Jesus died" or that "God tricked the enemies of Jesus into thinking they had killed him." But if God tricked the enemies then he equally tricked the friends and followers of Jesus. He tricked those who were faithful to God and loved Jesus and followed his teachings. God tricked the innocent. So, instead of following strange conspiracies about the death of Jesus, we trust those who would have known him, followed him, and watched him die on the cross. We trust the eyewitnesses and the testimony of Jesus himself that he died.
- **Luke 24:4-7** Two angels were there, and told them that Jesus had risen from the dead, fulfilling His prophecy that He would be crucified, die, and rise again. God provided the angels to give the women context and understand the significance of the empty tomb, bypassing their shock and confusion to help them know that Jesus had fulfilled His prophecy.
- **Luke 24:30** Jesus still has a physical body, as He was able to break the bread. Jesus was truly resurrected, not just a ghost or some sort of illusion. This is important since it reinforces that Jesus fulfilled His prophecy in Luke 9 and 18.
- **Luke 24:35-43** Though the two men who had met Jesus on the road were present with the disciples when Jesus appeared to them all, they were all afraid and thought He was a ghost. Jesus showed them He was real. Jesus knew that His followers needed the confidence of firsthand encounters with Him to further reinforce the truth of His resurrection. This demonstrates His awareness of our mortal limitations and His compassion for us. It was testified about by the Old Testament and by his resurrection we now proclaim to you that repentance for the forgiveness of sins for all kinds of people has come by Jesus!

**We are powerless to save ourselves. God has provided salvation through Jesus Christ.**

- **Luke 2:27-32** The Holy Spirit directed Simeon to Jesus, revealing to him that Jesus was the promised Messiah.
- **Luke 3:8** True repentance is evidenced by how we live, but our actions do not save us. Jesus has provided the only means of salvation. Our good works do not save us, but, if done for the right

reasons, they do provide evidence that our repentance of our sins and our decision to accept Jesus's gift of salvation and follow Him are genuine.

- **Luke 7:9** Jesus acknowledged the Roman centurion's faith even though he wasn't a Jew. Salvation through Jesus is not limited by race, heritage, culture, or background. God seeks us no matter where we have come from or where we are.
- **Luke 10:25-37** Jesus saves you from sin because you are helpless to save yourself. In the parable Jesus told about being a good neighbor (often called the Parable of the Good Samaritan) Jesus mentioned two religious people who passed by when they saw a man naked and half dead from a beating from robbers. It was the Samaritan (the "enemies" of the Jews in the days of Jesus; they would be like the idolatrous Meccans to Muslims) who stopped and saved the man. But this parable is not simply stated to demonstrate our need to help and love anyone we meet but it also serves to show us what God is like. We are like the man who was beaten, stripped, and left for dead; that's what our sin does to us. We are unable to help ourselves out of our sin just like that man was unable to get the help he needed. Instead that man needed a savior. He needed someone to come along, pick him up, and pay the price it would take to restore him to life. This is what Jesus did for us. He is the one who saw us in our desperation, picked us up, and paid all that it cost to restore us to life.
- **Luke 11:42** We shouldn't neglect loving and following God or outward service to Him. We should do both. If we are followers of Jesus and obey His teachings, we will perform good works which evidence our faith in Him.
- **Luke 18:14** Throughout His teachings, Jesus emphasizes the importance of humility toward others and in particular, humility in how we worship God. Jesus' emphasis on humility was consistent with his interaction with society. He did not prioritize interactions with people of a certain class, background, or race, and he made clear salvation was for all kinds of people. Also if we are prideful we run the risk of placing ourselves above not only others but above God.
- **Luke 18:18-27** Jesus knows our hearts, and in this example He knew the rich man's weakness was His possessions. Here we see, as Jesus demonstrated, that following the law perfectly is impossible on our own, and that's why we need God to intervene. As shown in Luke 10, it is impossible for us to save ourselves or to seek God on our own. He does the impossible and has done the impossible- He calls us to Himself and gives salvation from our sins through His Son Jesus. Once again we see that Jesus requires faith and rewards it.
- **Luke 24:25-27** We see here the lesson reinforced that they did not perceive these truths on their own just as they did not understand that Jesus Himself was the one teaching them. Jesus had to reveal these truths and His identity to them. This reinforces the point that we are powerless to seek God on our own- He seeks us.

**We must accept Jesus' gift of salvation by faith. If we reject Him, we suffer the consequences of our sin, but if we accept Him, we are given eternal life and restored to relationship with God.**

- **Luke 6:46-49** If we follow Jesus' teaching, we have a solid foundation, but if we ignore His teaching, we will be ruined. If we reject or disregard Jesus' teaching, particularly His teaching about salvation, then we do so to our own destruction.

- **Luke 8:25, 48, 50** Jesus consistently taught the importance of, and even promised to reward, faith in addressing physical matters. This builds our faith for spiritual matters. Faith is critical evidence of our belief in Jesus' promise and provision of salvation. If we do not have faith in Him, we are rejecting Him and His salvation.
- **Luke 9:23-27** We all have a choice- to either follow Jesus and serve Him or to reject Him. There are consequences with either choice. See also verses 57-62. As we see in Luke 3:8, our works serve as evidence of whether our faith in Jesus is genuine. In Luke 6:46-49 and again here in Chapter 9, we see that we have two choices, accept Jesus' teaching and salvation and live for Him, not turning back to our former way of life and priorities, or to reject Jesus and all that He stands for. If we reject Him, we do so to our own destruction and we will be rejected from God's Kingdom (Luke 9:62). Jesus expects faith from us.
- **Luke 11:23** We are either for Jesus or against Him, and this is shown by our actions. There is no neutral ground when it comes to our relationship with Jesus. As shown elsewhere in Luke, we have two choices, accept Jesus or reject Jesus.
- **Luke 12:8-10** If we accept Jesus, He accepts us, but if we deny Him, He will deny us. Rejection of God's gift of salvation provided through Jesus and evidenced by the Holy Spirit results in spiritual death and eternal punishment. As shown in Luke 6 and Luke 9, there are two choices we have when it comes to Jesus, His teaching, and His salvation.

**Following Jesus faithfully is not without cost or hardship, but He has given us the Holy Spirit to guide and support us.**

- **Luke 9:57-62** There is an old Christian song which has the common refrain about following Jesus: "No turning back." Once you follow Jesus there is no turning back. Regardless of circumstances, regardless of family, regardless of losing everything – Jesus is worth following. He loves sinners, he died for them, and he calls them to follow.
- **Luke 12:20-21** Having a relationship with God is so much richer than accumulating possessions. Jesus's provision of salvation provides eternal security, to which no riches or earthly goods can begin to compare with.
- **Luke 12:51-53** Jesus knew He would cause divisiveness as some accept Him while others reject Him. But as he taught earlier in the chapter, God provides what we need, even if we lose relationships as a result of our relationship with Jesus. The cost of following Jesus is hard, and sometimes may cost more than we believe we can bear, but we can take heart as shown throughout Luke, and even earlier in the chapter in verses 22-34 that God cares for us and will sustain us. Furthermore, Jesus expected and knew people wouldn't believe who he was, another sign that he is above us.
- **Luke 14:26-27, 33** Jesus taught that following Him must be our priority, above any family, friends, or other obligations. If we commit to follow Him, we are signing up to do our part for His kingdom work. Following Jesus is not a decision without expectations. We should expect to encounter hardship in following Him as Jesus's ways and teachings conflict with much of what the world has to offer. These works don't save us, but they serve as evidence of the genuineness of our faith placed in Jesus.
- **Luke 15:31-32** Jesus taught that righteous people should rejoice when a sinner is saved. Christians should count every salvation decision as a victory for God's Kingdom and celebrate that someone has moved from eternal punishment to eternal life.

- **Luke 21:12-19** Jesus assured His followers that even though they would be persecuted, arrested, or even rejected by their own families (shown in Luke 12:51-53) because of following Him, He would provide for them. Even in the midst of trial we are to hold fast to Jesus and keep our faith in Him. Jesus made clear the temporary consequences of following Him, as He did in Luke 14. However, as we know from throughout Luke, the eternal benefits of accepting salvation from Jesus are beyond comparison with any temporary suffering we may encounter as a result.

### **Jesus will return to earth someday, so we should not delay in accepting His gift of salvation or in sharing the good news of that gift with others.**

- **Luke 12:40** Jesus could return at any time, so we should be ready always. For our own sake and salvation, we should not delay the decision to accept Jesus' gift of salvation. We are not promised tomorrow and to not accept Jesus is to reject Him, and to accept the due punishment for our sins ourselves. As followers of Jesus, we should be diligent in pursuing His call on our life, serving Him with urgency while maintaining the hope and expectation that He will return, knowing that God always keeps His promises.
- **Luke 17:28-30** Jesus's return will be swift and without warning, so we should be prepared. As shown in Luke 12:40, we should always be prepared for Jesus' return at any time. We should have a sense of urgency in prioritizing the work God has called us to, and anyone who has not placed their faith in Jesus should not delay in doing so.
- **Luke 21:36** Knowing Jesus has provided for us we should remain confident and ready for His return at any time, no matter what else is going on. As shown throughout Luke, we can take heart that in God's provision for our needs here on earth, He has also provided for our eternal needs. This reinforces that His Word is truth and we should follow Jesus's teachings, sharing them with others that they too may find hope and salvation in Jesus.
- **Luke 24:51** Jesus ascended back into Heaven. Jesus has predicted He will someday return to earth, but to return He had to first leave. He was returning to His rightful position of honor, as Jesus had taught in Luke 20:41-44.

### **Jesus is the Messiah.**

- **Luke 2:11** Jesus is the Messiah – or Christ. The word Christ comes from the Greek word “Christos” which is the Greek translation of the Hebrew word Messiaah or Messiah. This word means “anointed one” and finds its most meaningful representation in the prophet Daniel. The angel Gabriel appeared to Daniel to give him news about the people of Israel and Jerusalem. He said in Daniel 6:24-25 “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint the most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks.” Recall that Jesus is said to be a savior who would bring forgiveness of sins. This is what the anointed one from Daniel was going to do; he would “put an end to sin” and “atone for iniquity” and “bring in everlasting righteousness.” This conforms to what was previously said about Jesus being Savior and demonstrates the continuity of revelation. The term “anointed one” is broad in usage in the Old Testament and had three essential functions. Prophets were said to be anointed by the Holy

Spirit (Isaiah 61:1). Kings were anointed both by the Holy Spirit and by oil (1 Samuel 10:1, 16:14, Psalm 51:11). Priests were anointed as well (Exodus 40:13). Jesus as the anointed one fulfilled all three roles. He was a prophet in so much as he spoke the words of God, he is king because he has been set to rule over his people and even the entire world, and he is priest because he has offered himself as the final sacrifice for sin and intercedes on our behalf before the Father. See also Luke 2:25-38.

## **Other Important Figures**

- **Luke 1:15,20** Who is the Holy Spirit? The Holy Spirit is never identified as an angel (messenger) of God. Even here we read that Gabriel, who identifies himself in verse 20, is identifying the Holy Spirit as someone other than himself. The prophet David wrote in Psalm 139:7-8, “Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I made my bed in Sheol, you are there!” Here we see one of the divine attributes of omnipresence given to the Spirit of God – also called the Holy Spirit. Genesis 1:2 says, “And the Spirit of God was hovering over the face of the waters.” Here we see that the power of and involvement in creation – something that only belongs to God – includes the Holy Spirit who is operating as a distinct person of God yet being identified as divine at the same time. Even Job wrote, “The Spirit of God has made me, and the breath of the Almighty gives me life.” We repeatedly see the Holy Spirit coming upon and residing inside people whom God is using (Exodus 31:3; 35:31; Numbers 24:2; 1 Samuel 10:10; 11:6; 19:20,23; 2 Chronicles 15:1, 2 Chronicles 24:20; Ezekiel 11:24; Matthew 3:16; 12:28). This is not what Angels do but is rather a unique function of God’s own Spirit to put his own speech into people. It is an amazing display of God’s nearness to his creation and his love for us that he should move amongst us in such a way. Jesus was said to be full of the Holy Spirit and led by the Holy Spirit (Luke 4:1). This does not, out of necessity, deny the divinity of Jesus. What it does demonstrate is the special purpose of Jesus much like the kings and prophets of old. This further demonstrates that the Holy Spirit is not an angel.
- **Luke 1:15-17, 76-79** Who was John the Baptist?
  - John the Baptist came in the spirit of Elijah. This is a reference back to the prophet Malachi and can be found in Malachi 4:5-6 where God is saying that he will send John the Baptist (Elijah) before the day in which he brings judgement upon His people for their sin and neglect. This Elijah figure (Malachi was written after the time of Elijah) is referenced twice in Malachi. We’ve discussed one instance already, but the first time he is actually mentioned is in Malachi 3 where he is identified as the Lord’s messenger – the one who would come preparing the way for the Lord himself. Here is the quote that God himself says, “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts (Malachi 3:1).” The language here should not be missed. John the Baptist came preparing the way for the Lord – God himself.
  - John the Baptist was filled with the Holy Spirit. As discussed in the section on the Holy Spirit the filling, or indwelling, of the Spirit is many times indicative of someone who is a prophet. In fact, two of the greatest prophets were said to be called prophets in their mothers’ wombs – just like John the Baptist. The prophet Isaiah testified, “The Lord called me from the womb, from the body of my mother he named my name (Isaiah 49:1). The prophet Jeremiah was told by God, “Before I formed you in the womb I knew

you, and before you were born I consecrated you; I appointed you a prophet to the nations (Jeremiah 1:5).”

- John the Baptist came before God visited his people. In Luke 1:16-17 the Angel Gabriel told Zechariah that John would “turn many of the children of Israel to the Lord their God” and that John would go before the Lord their God “in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.” The role and function of John the Baptist’s prophetic mission was to prepare God’s people for when God himself came to them. This is unbelievably important to understand. We encourage you to go and read all of Malachi and understand what this means better. That John was preparing the way for God is further affirmed in Luke 3:3-6 where Isaiah’s prophecy about John the Baptist was found. In this prophecy Isaiah spoke from God that John the Baptist would prepare the way for the Lord. A very important point here should be made about the word translated “Lord”. This word in the Hebrew is often seen in modern English translations of the Old Testament written as LORD. This would be the divine name of God, Yaweh. In fact, the quote from Isaiah uses this divine name which is translated in Luke’s gospel as “Lord”. It was the regular practice for Greek translations of the Hebrew to simply use the common Greek word for Lord (Kurios) instead of trying to transliterate Yaweh. This gives us the indication that God himself would be coming to visit his people and John the Baptist was his forerunner who would announce his coming.

### **Jesus loved and showed mercy to his enemies and taught others to do the same**

- **9:51-55, 10:30-37, 17:1-10, 19:41-44** God’s kingdom is opposite of our human tendencies. The teachings of Jesus in this area reflect a major difference from a human’s mindset.

### **The Climax of Luke’s Gospel**

Chapter 23 and 24 – we see the climax of the story where all the elements we’ve seen throughout the book are present and used to communicate who Jesus is and what his purposes are

- Power over spiritual and physical realm as proclamation of his being God: resurrection, appearance to others afterwards, ascension into Heaven.
- Verbally Proclaims himself as God: trial before Pilate.
- Fulfillment of scripture: men walking along the road, talks to disciples right before ascension
- Need for repentance and faith: appearance to disciples right before ascension
- Loved and showed mercy to enemies:
  - despite his power, submitted himself to be killed
  - forgave Peter who denied him
- Explains himself in ways that we can understand: men walking on road