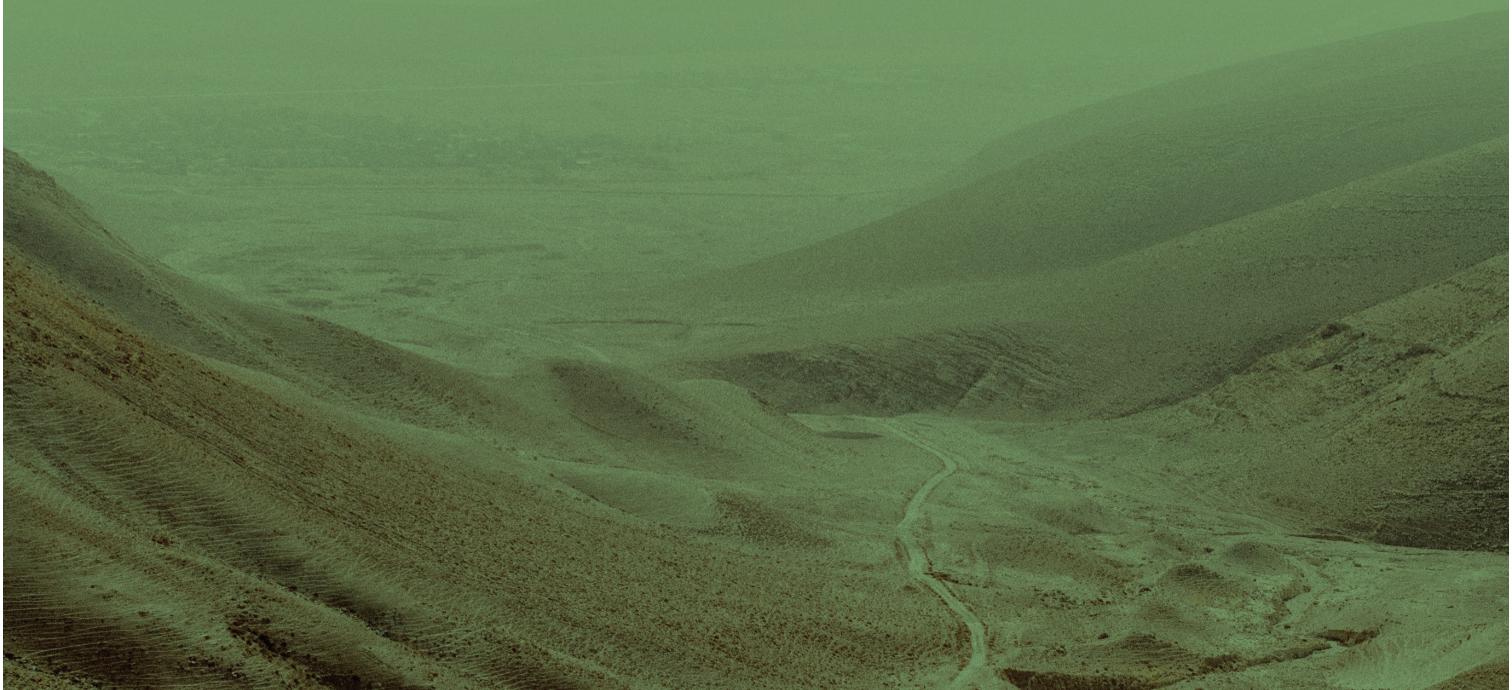
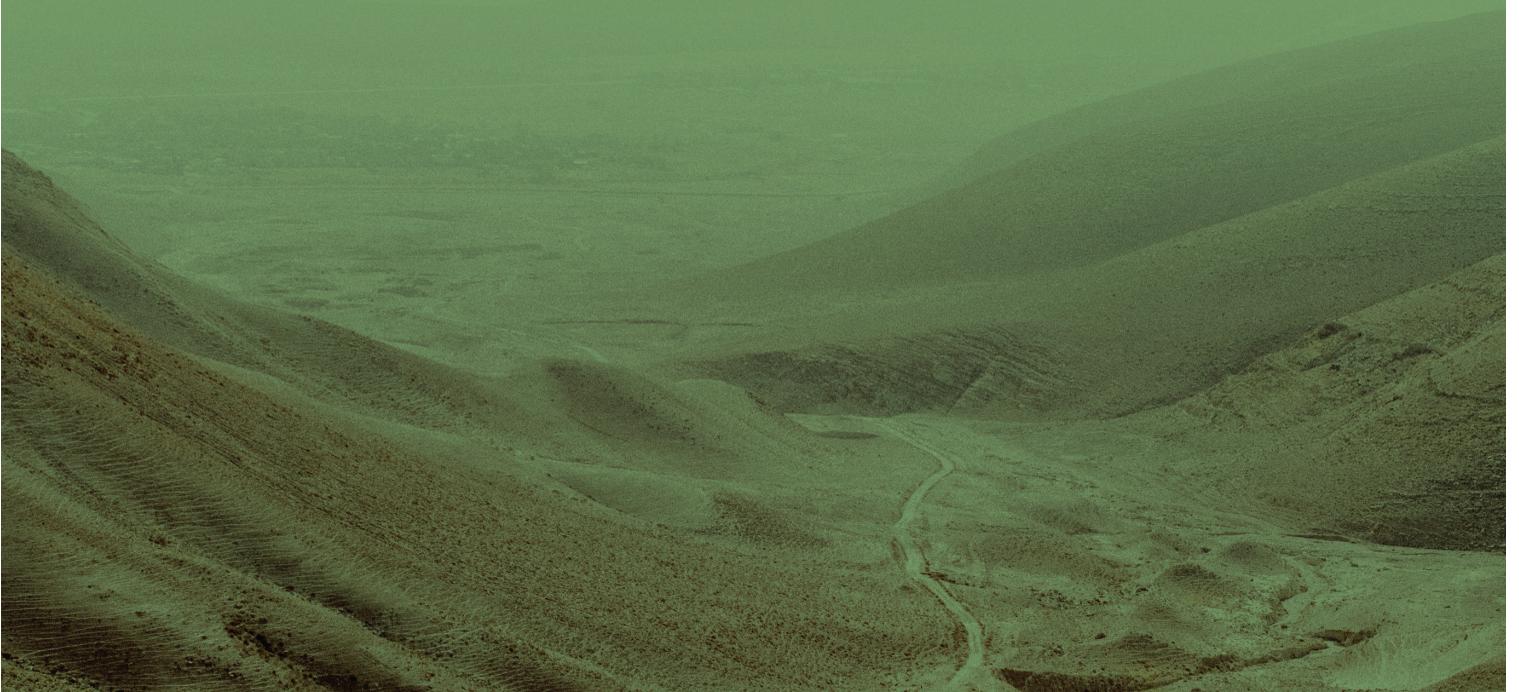


Jesus IN THE gospels



MATTHEW'S JESUS

The Fulfillment



† INTRODUCTION

Any study of the gospels (Matthew, Mark, Luke, and John) should always start with and understanding of how they relate to each other. As they are the biblical story of Jesus' time here on earth, we should consider them less four separate writings and more one story: the story of Jesus' life, told from four different perspectives.

While the book of John stands on its own in many ways, the first three gospels have striking similarities which are evident even to the casual reader. Scholars have determined that these three books write about the ministry of Jesus from a common point of view. This 'common view' has earned them the title 'Synoptic Gospels.' there remain debates among scholars about how the relationship came to be: *Which of the three Synoptic Gospels was written first? Did the other two use that first gospel to construct their own? Which gospel was written last and did that author use the first two? Is there another unknown or unidentified source that all three gospels used?*

Despite these questions, the relationship between the first three gospels is undeniable. Matthew, Mark, and Luke structure the ministry of Jesus similarly, according to a general geographic sequence. Very little of this sequence is found in John, where the focus is on Jesus' ministry in Jerusalem during his periodic visits to the city.

THE SYNOPTIC GOSPELS

A term describing Matthew, Mark, and Luke and the striking similarities they share.

In content, the first three evangelists narrate many of the same events, focusing on Jesus' healing, exorcisms, and teaching in parables.

While John does include several significant healings, he includes exorcisms and no parables (at least of the type found in Matthew, Mark, and Luke).

Many of the events we think of as characteristic of the first three gospels, such as the sending out of the Twelve, the transfiguration, the Olivet Discourse, and the Last Supper narrative are not included in John. By having Jesus constantly on the move and by juxtaposing actions—miracles, especially—with (usually) brief teachings, the first three evangelists convey a tone of intense, rapid-fire action. John has a more meditative tone and narrates far fewer events than his synoptic counterparts. John prefers to present Jesus as speaking in long discourses rather than in brief parables. Perhaps in another study we can examine the similarities and differences between the three Synoptic Gospels in greater detail but for the purposes of this study we are not diving in to all of the nuances of the Synoptics.

RESOURCES FOR COMPARISON

www.Para-Gospel.com is a great resource to use if you would like to view the gospels side-by-side and see the similarities and differences for yourself. This site is simple and reliable, offering the comparison in several translations. This website offers quite an interesting way to see how the four gospel writers approached the story of Jesus and it is worth reviewing.

God, in His perfect wisdom, included these three similar gospels in the Bible for a reason. If you look carefully at each you will see that some important differences rise up. These three gospels give us continuity and consistency in the truth of Jesus' ministry, and each of them also offers a unique perspective on Jesus Himself. For the purpose of this study/reading guide we will take a dominant theme from each gospel and allow it to provide us a fresh understanding of Jesus.

MATTHEW'S JESUS

The Fulfillment

Matthew's gospel, like the other gospels, attests to the historical Jesus, provides insights to His teaching and His ministry, and provides a framework for the rest of the New Testament. However, one notable difference in Matthew's gospel is his 'fulfillment quotations.' These function as evidence of Jesus' messianic identity, reminding us of the Old Testament prophecies and showing us that Jesus is the fulfillment. For Matthew, Jesus embodies Israel's story.



Before you begin, reflect on your own ideas about Jesus as the **fulfillment**. You might like to return to these reflections and add to them after you have completed the readings.

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Examine each of Matthew's fulfillment quotations and note your fresh insights or understanding (all scripture is quoted from the English Standard Version unless otherwise noted):

✦ MATTHEW 1:18-23 (REFERENCING ISAIAH 7:14)

(18) Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. (19) And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. (20) But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. (21) She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." (22) All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us).

Immanuel
(WHICH MEANS, GOD WITH US).

Consider what ‘God with us’ would have meant to an Old Testament believer. Now reflect on what ‘God with us’ means to a New Testament believer.

How is this **fulfillment** important?

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† MATTHEW 2:1-6 (REFERENCING MICAH 5:2)

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, (2) saying, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.” (3) When Herod the king heard this, he was troubled, and all Jerusalem with him; (4) and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. (5) They told him, In Bethlehem of Judea, for so it is written by the prophet: *And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.*

Consider the humble beginnings of Jesus’ life and reflect on why you think God chose this way of bringing His son into the world. Why is this **fulfillment** important?

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† MATTHEW 2:13-15 (REFERENCING HOSEA 11:1)

(13) Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” (14) And he rose and took the child and his mother by night and departed to Egypt (15) and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, consider the angry pursuit of the baby by the powerful Hero who was threatened by Him.



I CALLED MY SON.

Reflect on this, and add your own insights as a New Testament believer. Why do you think that God allowed this to happen?

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Why do you think this **particular** fulfillment was important?

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✦ MATTHEW 2:16-18 (REFERENCING JEREMIAH 31:15)

(16) Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.

(17) Then was fulfilled what was spoken by the prophet Jeremiah: *A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.*

Consider the brutality of this passage. **Reflect** on the radical nature of the gospel message as a whole. Why do you think this particular fulfillment is important?

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✦ MATTHEW 2:22-23 (REFERENCING THREE POSSIBLE VERSES. SEE BELOW)

(22) But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee.

(23) And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

This one is a little tricky. Nazareth didn't even exist in Old Testament times, so there's no way an OT prophet would have said the Messiah would be from Nazareth by way of referring to him as a Nazarene. However, there are some viable options to investigate. It could be that Matthew was referring to...

✦ ISAIAH 11:1

'There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.'

Some scholars speculate this is the referenced verse because the Hebrew word '**branch**' here is **netser**.

THE HISTORY OF NZR

Since Hebrew was written with only consonants the word netser would have appeared as NZR-the same main consonants as Nazareth. In fact, in Aramaic (the common language of Jesus' day) the word for 'Nazareth' and the Hebrew word for 'branch' sounded very much alike. So some scholars speculate the reference in Matthew 2:23 is to the word branch in Isaiah 11:1.

Others speculate that Matthew was referring to the concept of a Nazarene in reference to a person who is despised and rejected. In the first century Nazareth was a small town with a negative reputation, generally looked down upon (see John 1:46 'can anything good come out of Nazareth?'). If this is what Matthew had in mind, two passages about the Messiah could be the reference point:

✦ PSALM 22:6-7

But I am a worm and not a man, scorned by mankind and despised by the people. (7) All who see me mock me; they make mouths at me; they wag their heads

✦ ISAIAH 53:3

He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

HE WAS A MAN...
ACQUAINTED WITH

grief

While the first possibility is valid, the second seems to ring with greater depth into the character and experience that we now know Jesus had here on earth. He was indeed despised and rejected.

Consider the way that Jesus was despised and rejected. Write your reflections here. (Don't be afraid to move past intellectual reflections to the emotional response you may have on this particular fulfillment quotation.)

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✦ MATTHEW 4:12-17 (REFERENCING ISAIAH 9:1-2)

(12) Now when he heard that John had been arrested, he withdrew into Galilee. (13) And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, (14) so that what was spoken by the prophet Isaiah might be fulfilled: (15) *“The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles. (16) the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death,*



(17) From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Why do you think Matthew included this fulfillment quotation in his gospel account of Jesus' life? How does this passage ***influence*** you today?

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✦ MATTHEW 8:15-17 (REFERENCING ISAIAH 53:4)

(15) He touched her hand, and the fever left her, and she rose and began to serve him. (16) That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick.(17) This was to fulfill what was spoken by the prophet Isaiah: *He took our illnesses & bore our diseases.*

This passage reminds us that Jesus was willing and able to heal the sick and wounded and also that this was well known in His time. What is your impression of how Jesus is known in our time?

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Why do you think that Matthew included this fulfillment quotation in his gospel?

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† MATTHEW 12:10-20 (REFERENCING ISAIAH 42:10-3)

(10) And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. (11) He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? (12) Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” (13) Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. (14) But the Pharisees went out and conspired against him, how to destroy him. (15) Jesus, aware of this, withdrew from there. And many followed him, and he healed them all (16) and ordered them not to make him known. (17) This was to fulfill what was spoken by the prophet Isaiah: (18) “Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. (19) He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; (20)

There are many facets to this passage and a guiding question would do you a disservice. Write your *reflections* on this passage and why Matthew chose to include it.

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† MATTHEW 13:10-17 (REFERENCING ISAIAH 6:9-10)

(10) Then the disciples came and said to him, “Why do you speak to them in parables?” (11) And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. (12) For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. (13) This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. (14) Indeed, in their case the prophecy of Isaiah is fulfilled that says: “*You will indeed hear but never understand, and you will indeed see but never perceive.*” (15) For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.’ (16) But blessed are your eyes, for they see, and your ears, for they hear. (17) For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

A BRUISED REED HE WILL
not break
A SMOLDERING WICK HE WILL
not quench
UNTIL HE BRINGS
justice TO victory

There are three *distinct* sections in this passage. Identify and reflect upon them here.

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✦ MATTHEW 13:34-35 (REFERENCING PSALM 78:2)

(34) All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. (35) This was to fulfill what was spoken by the prophet: *“I will open my mouth in parables;*

“I WILL UTTER WHAT HAS

been hidden

SINCE THE FOUNDATION OF THE WORLD”

THIS PASSAGE REITERATES MATTHEW 13:10-17

(13) If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. (14) And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.

(15) Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Why do you think Matthew included it?

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Do you see anything new in this reference to parables?

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✦ MATTHEW 21:1-5 (REFERENCING ZECHARIAH 9:9)

Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, (2) saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. (3) If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” (4) This took place to fulfill what was spoken by the prophet, saying, (5) *“Say to the daughter of Zion, behold your king is coming to you humble, and mounted on a donkey, on a colt, the foal of a beast of burden.”*”

BEHOLD YOUR KING IS

coming to you

This prophecy is very specific, so it is pretty clear why Matthew includes it. What other **observations** do you want to make about this passage?

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✦ MATTHEW 26:50-56

(50) Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him. (51) And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. (52) Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. (53) Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? (54) But how then should the Scriptures be fulfilled, that it must be so?" (55) At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. (56) But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.

In the previous passages Matthew shows exactly what fulfillment he is referring to, either by naming the author or the concept. What is different about this passage and why is it *significant*?

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✦ MATTHEW 27:3-10 (REFERENCING ZECHARIAH 11:13).

(3) Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, (4) saying,

I HAVE SINNED
BY BETRAYING
innocent blood

They said, "What is that to us? See to it yourself." (5) And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. (6) But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." (7) So they took counsel and bought with them the potter's field as a burial place for strangers. (8) Therefore that field has been called the Field of Blood to this day. (9) Then was fulfilled what had been spoken by the prophet Jeremiah, saying, *And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, (10) and they gave them for the potter's field, as the Lord directed me.*

A FEW NOTES ON THIS PASSAGE

- There are several notes worth reflecting upon here.
- + Judas' guilty confession.
- + The specificity again of this prophecy, naming the exact amount of silver that would be paid.

What are your thoughts on this? Did you detect a '*mistake*' in this particular fulfillment quotation?

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Matthew says 'then was *fulfilled* what was spoken by the prophet Jeremiah', but the passage is quoting the book of Zechariah. What's up with that?

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As I am sure you can imagine, scholars have debated several different ways to explain this reference.

THOUGHTS ON THIS PASSAGE
“It was common to combine quotations from the prophets in . . . chains of quotations”², with only one writer being mentioned by name. For example, both Malachi and Isaiah are quoted in Mark 1:2-3, but only Isaiah is named. It is entirely possible that Matthew is combining prophecies from both Jeremiah and Zechariah, while citing only the latter by name³. While the Zechariah passage is cited as the cross-reference to this passage by most major bible translations, in order to reconcile the issue, some argue that Jeremiah 32:6-9 or Jeremiah 19:1-13 is more likely to be the source of Matthew’s reference⁴. One of the most obvious possibilities, however, is to focus on the precise wording of the passage. Matthew does not say that the prophecy was written by the prophet Jeremiah; rather, the text reads: “Then was fulfilled that which was spoken by the prophet Jeremiah.”

Who can presume to say that Jeremiah did not utter this prophecy if the Holy Spirit, through the inspired apostle, said that he did? Zechariah suggested that at least some of his message was a reflection of what the “former prophets” had spoken: “*Were not these the words that the Lord proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, with her cities around her, and the South and the lowland were inhabited?*” (7:7).

So there is evidence that Zechariah did rehearse the testimony of Jeremiah. You can decide for yourself which of these reasons (or others posited by scholars) is most satisfactory to you. Matthew was decidedly intentional about painting a picture of Jesus that shows His fulfillment of the Old Testament prophecies. His writing gives us a rich and beautiful tapestry of reasons to believe that Jesus was who He said he was. We, like Matthew, can be sure that *we have rested our belief in the Truth.*



Write new **reflections** on your own ideas about Jesus as the fulfillment. You might want to refer back to those which you wrote at the beginning of the readings and see if/how your understanding of Jesus has deepened.

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While Jesus is much more than just a fulfillment, sometimes by focusing on one facet of who He is we can gain a richer intimacy with Him. In the next part of this series, ‘Jesus in the Gospels’ we will look at Mark’s Jesus: The Suffering Servant.

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²Robertson, A. T. 1930. Word Pictures In The New Testament. Vol. 1. Nashville, TN: Broadman, p 252.
³Arndt, William. 1955. Does The Bible Contradict Itself? St. Louis, Mo: Concordia Publishing House, p 51-53.
⁴Carson, D. A. 1984. The Expositor’s Bible Commentary. Vol. 1. Grand Rapids, MI: Zondervan, p 563.

MARK'S JESUS

The Suffering servant



MARK'S JESUS

The Suffering servant

Mark's gospel is actually the record of the apostle Peter. His connection with the second gospel is asserted or assumed by most early Christian writers. Perhaps the earliest (and certainly the most important) of these testimonies is that of Patrias, who was bishop of Hierapolis in Phrygia of Asia Minor until about A.D. 130. His statement about the second gospel is recorded in Eusebius's *Historia Ecclesiastica* (History of the Church), written in 325.

“*Mark became Peter's interpreter [hermeneutēs] and wrote accurately all that he remembered.*”
(H.E. 3.39.15)

How does the **authorship** of this gospel and what you already know of Peter as an apostle influence your thoughts about the uniqueness we might find in it?

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This is a gospel with a fast pace. It's the shortest gospel at only 16 chapters, and it moves quickly from one event to the next.

QUICK FACTS

- Mark is the shortest gospel at 16 chapters
- Mark was written for Roman readers
- Four parables are given in Mark
- The writer Mark is John Mark
- Mark's narrative pace is noticeably fast

In this study we will be focusing on the way that Mark shows Jesus is a suffering servant. In order to have some context on this, we should look at a few other elements of Mark's gospel as well.

✦ TRANSPARENCY

Mark is the most transparent of the gospel authors about the disciples' ignorance. Again and again, he comments on the way that Jesus' followers, including those closest to him, don't quite see the full picture of Jesus' life and ministry until the resurrection.

EXAMPLES OF MARK'S COMMENTARY:
Mark 3:20-21; 4:13, 33, 41; 5:17; 6:2-3;
8:32-33; 9:9-10;

✦ MARK 3:20-21

Then he went home, and the crowd gathered again, so that they could not even eat. And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind."

✦ MARK 4:13, 33, 41

And he said to them, "Do you not understand this parable? How then will you understand all the parables? With many such parables he spoke the word to them, as they were able to hear it. And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

✦ MARK 6:2-3

On the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him.

✦ MARK 5:17

And they began to beg Jesus to depart from their region.

✦ MARK 8:32-33

He said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

✦ MARK 9:9-10

As they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead might mean.

Reflect on *why* this is an important element in the gospel of Mark?

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We must also realize that the suffering servant, though prophesied by Isaiah 53) and recognized in retrospect, was not expected by most. Some expected a Messiah in the tradition of a king like David, some expected a leader like Moses. Some expected a political Messiah.

While we study together Mark's Jesus as the suffering servant, it will be especially helpful to juxtapose that role with His true place as king of all creation.

Write your *reflections* here:

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So, while we do want to look together at the way that Mark shows us Jesus as a suffering servant, we don't want to reduce Mark's gospel or portrayal of Jesus to that one facet. In fact, Mark presents a balanced Christology in which Jesus' miracle working power (the focus in 1:16-8:26) is set beside his suffering and death (the focus in 8:27-16:8)

MARK PORTRAYS
Jesus' power (in 1:16-8:26) and
his suffering and death (in 8:27-16:8)

This is an especially important perspective for the *believer*. Why?

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Mark shows that Christians must walk the same road as Jesus—the way of humility, of suffering, and even, should it be necessary, of death. Mark wants to impress on his readers the famous words of our Lord:

IF ANYONE WOULD COME
AFTER ME, LET HIM

*deny himself
take up his cross
and follow me.*

MARK 8:34

As we begin, reflect on some ways that Christians through the ages have had to *deny* themselves and *take up* their cross and *follow* Jesus?

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Still, Mark doesn't (and we shouldn't) lose sight of the good news of Jesus Christ. Any cost of discipleship pales in comparison to the glory of resurrection.

*Any cost of discipleship
PALES IN COMPARISON TO THE
glory of resurrection.*

To preserve a *right perspective* on the gospel of Mark, read Mark 16:6 and write your reflections on Jesus, the resurrection, and *what that means* here:

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Finally, you may notice that our scripture references seem to taper off at a certain point in the gospel. This is structurally sound, because Mark has a methodical approach to his book.

In chapters 1-7 we see examples of suffering and servanthood. In chapters 8-10 Jesus still teaches by example but now we see **additional weight** given to the teaching through words. Specifically you can see this in:

† MARK 8:34

And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me.

† MARK 10:43

But it shall not be so among you, but whoever would be great among you must be your servant.

WHOEVER WOULD BE
GREAT...MUST BE

your servant

† MARK 9:30-31A

They went on from there and passed through Galilee. And he did not want anyone to know, (31) for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him.

After chapter 10, the rest of the book is devoted to the events of holy week, beginning in 11:1 with the entry into Jerusalem. Of course Jesus teaches so much in His holy week experiences as well, but for the purposes of this study, we focus on the time He spent among His followers during his time of ministry. His lessons are as relevant today as they were at that time.

† SUFFERING

Now that we have built a frame of understanding for the gospel of Mark, let's begin to examine Mark's Jesus as the suffering servant. Read the following verses and reflect on how they show Jesus as one who **suffered** and one who **served**.

† MARK 1:12-13

The Spirit immediately drove him out into the wilderness. (13) And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

† MARK 1:45

But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

† MARK 2:20

The days will come when the bridegroom is taken away from them, and then they will fast in that day.

† MARK 2:23-27

One Sabbath he was going through the grain fields, and as they made their way, his disciples began to pluck heads of grain. And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” And he said to them, “The Sabbath was made for man, not man for the Sabbath.

✝ MARK 3:1-6

Again he entered the synagogue, and a man was there with a withered hand. And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man with the withered hand, "Come here." And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

✝ MARK 3:7-12

Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him. And he told his disciples to have a boat ready for him because of the crowd, lest they crush him, for he had healed many, so that all who had diseases pressed around him to touch him. And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God." And he strictly ordered them not to make him known.

YOU ARE THE *son of God*

✝ MARK 3:20-22, 30

Then he went home, and the crowd gathered again, so that they could not even eat. And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind." And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons." for they were saying, "He has an unclean spirit."

✝ MARK 6:3-6

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. (4) And Jesus said to them, "A prophet is not without honor, except in his hometown and among his relatives and in his own household." (5) And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. (6) And he marveled because of their unbelief. And he went about among the villages teaching.

✝ MARK 7:5

The Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?"

✝ MARK 7:24

And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden.

✝ MARK 9:19

And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me."

How long AM I TO BE WITH YOU?

✝ MARK 8:11-13

The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation." And he left them, got into the boat again, and went to the other side.

✝ MARK 8:31-38

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man." And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

How do these passages reveal how Jesus **suffered** during His life on earth?

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✝ SERVANT

Read the following verses and reflect on how they show Jesus as one who **suffered** and one who **served**. Take time to make notes for each passage as you read through them.

✝ MARK 1:21-28

And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And immediately there was in their synagogue a man with an unclean spirit. And he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him." And at once his fame spread everywhere throughout all the surrounding region of Galilee.

✝ MARK 1:29-34

And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her. And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them. That evening at sundown they brought to him all who were sick or oppressed by demons. And the whole city was gathered together at the door. And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.

THEY BROUGHT TO HIM
all who were sick
...AND HE HEALED
many

✝ MARK 1:35-39

And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. And Simon and those who were with him searched for him, and they found him and said to him, "Everyone is looking for you." And he said to them, "Let us go on to the next towns, that I may preach there also, for that is why I came out." And he went throughout all Galilee, preaching in their synagogues and casting out demons.

✝ MARK 1:40-45

And a leper came to him, imploring him, and kneeling said to him, "If you will, you can make me clean." Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."

I will. BE CLEAN.

And immediately the leprosy left him, and he was made clean. And Jesus sternly charged him and sent him away at once, and said to him, "See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them." But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

✝ MARK 4:34

He did not speak to them without a parable, but privately to his own disciples he explained everything.

CROSS REFERENCE - JOHN 15:5

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

✝ MARK 5:21-43

And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." And he went with him. And a great crowd followed him and thronged about him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I will be made well." And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." (cont.)

DO NOT FEAR, *only believe.*

† MARK 5:21-43 (CONT.)

And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

† MARK 6:30-31

The apostles returned to Jesus and told him all that they had done and taught. (31) And he said to them, "Come away by yourselves to a desolate place and rest a while." For many were coming and going, and they had no leisure even to eat.

† MARK 6:34

When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.

WHEN...HE SAW A GREAT CROWD, HE HAD

compassion
ON THEM

BECAUSE THEY WERE LIKE SHEEP WITHOUT

a shepherd.

† MARK 6:41-44

And taking the five loaves and the two fish, he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish. And those who ate the loaves were five thousand men.

† MARK 6:48-51

And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, but when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid."

TAKE HEART

it is I.

And he got into the boat with them, and the wind ceased. And they were utterly astounded.

† MARK 7:25-30

But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter. And he said to her, "Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs." But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." And he said to her, "For this statement you may go your way; the demon has left your daughter." And she went home and found the child lying in bed and the demon gone.

✦ MARK 8:1-10

In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, "I have compassion on the crowd, because they have been with me now three days and have nothing to eat. (3) And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away." And his disciples answered him, "How can one feed these people with bread here in this desolate place?" And he asked them, "How many loaves do you have?" They said, "Seven." And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. And they had a few small fish. And having blessed them, he said that these also should be set before them. And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. And there were about four thousand people. And he sent them away. And immediately he got into the boat with his disciples and went to the district of Dalmanutha.

THEY ATE AND WERE

satisfied.

✦ MARK 8:22-26

And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" And he looked up and said, "I see people, but they look like trees, walking." Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. And he sent him to his home, saying, "Do not even enter the village."

✦ MARK 9:25-29

And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer."

How do these passages reveal how Jesus **served** during His life on earth?

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SUFFERING DUE TO SERVING

Read the following verses and reflect on how they show Jesus as one who **suffered** because of how He **served**. Take time to make notes for each passage as you read through them.

✦ MARK 2:1-12

And when he returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, (cont.)

† MARK 2:1-12 (CONT.)

They removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— “I say to you, rise, pick up your bed, and go home.” And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

† MARK 2:13-17

He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him. And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why does he eat with tax collectors and sinners?” And when Jesus heard it, he said to them, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.”

I CAME NOT TO CALL
THE RIGHTEOUS, BUT

sinners

† MARK 5:14-20

The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region. As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

TELL THEM HOW MUCH
THE LORD HAS

Done for You

† MARK 7:32-37

And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And his ears were opened, his tongue was released, and he spoke plainly. And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

✦ MARK 9:30-32

They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” But they did not understand the saying, and were afraid to ask him.

How do these passages reveal how Jesus *suffered* because of how He *served* during His life on earth?

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MARK Reading Guide

✦ SUFFERING

1:12-13
1:45
2:20
2:23-27
3:1-6
3:7-12
3:20-22, 30

6:3-6
7:5
7:24
8:11-13
8:31-38
9:19

✦ SUFFERING DUE TO SERVING

2:1-12
2:13-17
5:14-20
7:32-37
9:30-32

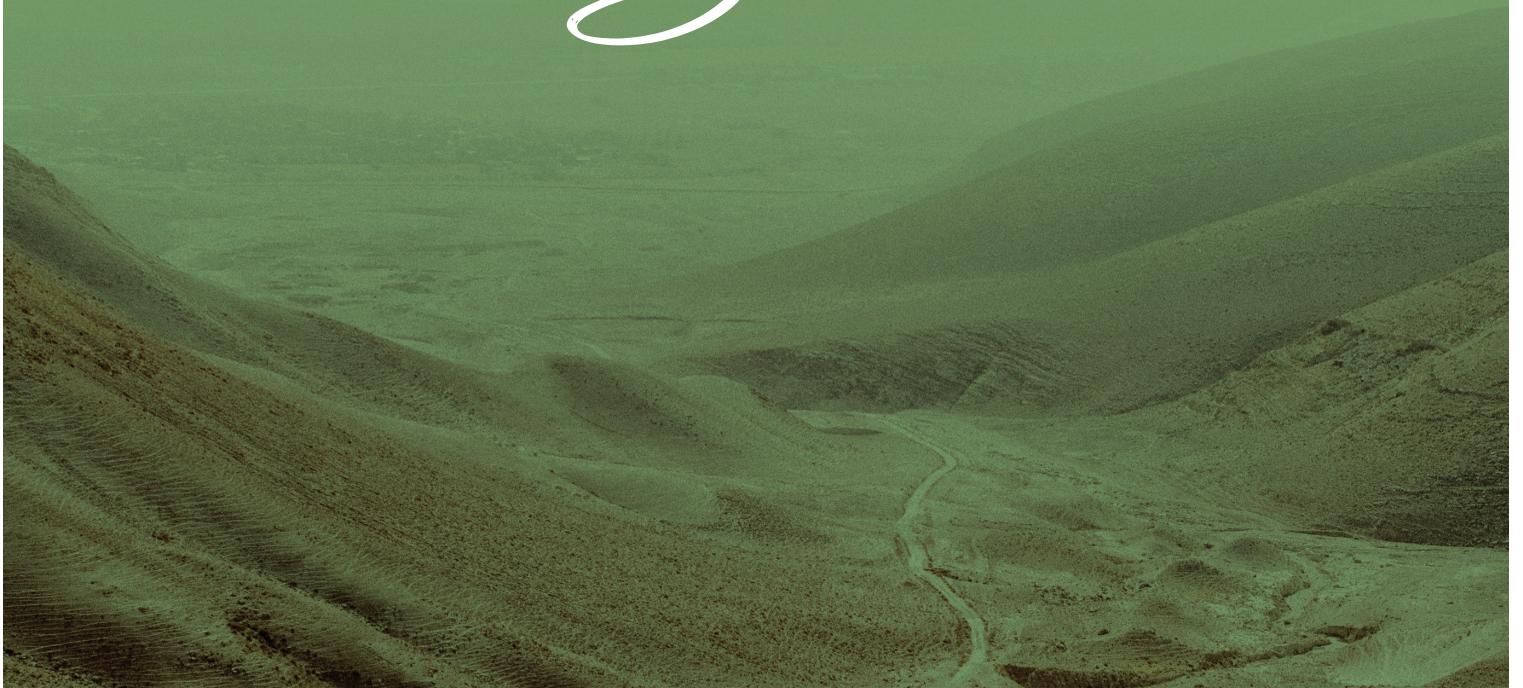
✦ SERVANT

1:21-28
1:29-34
1:35-39
1:40-45
4:34 (cf Jn 15:5)
5:21-43
6:30-31

6:34
6:41-44
6:48-51
7:25-30
8:1-10
8:22-26
9:25-29

LUKE'S JESUS

The Inclusive Savior



✦ INTRODUCTION

Jesus in the Gospels any study of the gospels (Matthew, Mark, Luke, and John) should always start with an understanding of how they relate to each other. As they are the biblical story of Jesus' time here on earth, we should consider them less four separate writings and more one story: the story of Jesus' life, told from four different perspectives.

While the book of John stands on its own in many ways, the first three gospels have striking similarities which are evident even to the casual reader. Scholars have determined that these three books write about the ministry of Jesus from a common point of view. This 'common view' has earned them the title 'Synoptic Gospels.'

COMMON QUESTIONS

- Which of the three Synoptic Gospels was written first?
- Did the other two use that first gospel to construct their own?
- Is there another unknown or unidentified source that all three gospels used?
- Which gospel was written last and did that author use the first two?

Despite these questions, the relationship between the first three gospels is undeniable. Matthew, Mark, and Luke structure the ministry of Jesus similarly, according to a general geographic sequence. Very little of this sequence is found in John, where the focus is on Jesus' ministry in Jerusalem during his periodic visits to the city.

✦ SIMILARITIES

In content, the first three evangelists narrate many of the same events, focusing on Jesus' healings, exorcisms, and teaching in parables. While John does include several significant healings, he includes exorcisms and no parables (at least of the type found in Matthew, Mark, and Luke). Also, many of the events we think of as characteristic of the first three gospels, such as the sending out of the Twelve, the

transfiguration, the Olivet Discourse, and the Last Supper narrative are not included in John. By having Jesus constantly on the move and by juxtaposing actions—miracles, especially—with (usually) brief teachings, the first three evangelists convey a tone of intense, rapid-fire action. John has a more meditative tone and narrates far fewer events than his synoptic counterparts. John prefers to present Jesus as speaking in long discourses rather than in brief parables.

Perhaps in another study we can examine the similarities and differences between the three Synoptic Gospels in greater detail but for the purposes of this study we are not diving in to all of the nuances of the Synoptics.

RESOURCES

www.para-gospel.com is a great resource to use if you would like to view the gospels side-by-side and see the similarities and differences for yourself. This site is simple and reliable, offering the side-by-side comparison in several translations. This website offers quite an interesting way to see how the four gospel writers approached the story of Jesus and it is worth reviewing.

✦ DIFFERENCES

God, in His perfect wisdom, included these three similar gospels in the Bible for a reason. If you look carefully at each you will see that some important differences rise up.

These three gospels give us continuity and consistency in the truth of Jesus' ministry, and each of them also offers a unique perspective on Jesus Himself.

For the purpose of this study/reading guide we will take a dominant theme from each gospel and allow it to provide us a fresh understanding of Jesus.

LUKE'S JESUS

The Inclusive Savior

The book of Luke is the first of two volumes, often referred to as Luke-Acts. The first volume (Luke) is provided so that *'you may know the certainty of the things you have been taught'* (Luke 1:4) and contains writings about *'all that Jesus began to do and to teach until the day he was taken up to heaven'* (Acts 1:1-2). The second volume (Acts) is an account of the work of the Holy Spirit and the apostles in establishing the early church.

In the gospel, Luke distinguishes Jesus through exposition, through the direct quotations, and through descriptions of Jesus' ministry. The content that is included in Luke gives us a picture of Jesus that is complimentary to the other gospels but also distinct in many ways. He shows us the nature of Jesus' inclusive Messiahship and mission, which extends to all people over all time.

In presenting this inclusive Messiah, Luke's perspective builds a bridge over divisions that existed among his readers: poor and rich, diseased and healthy, Jew and Gentile. Reading the gospel in this light reminds us that *Jesus is the Messiah with which we can continue to build bridges over social and cultural divides even today.*

Luke's Christology is so foundational to how we live and operate as Christians today it should be understood by each of us who call ourselves by His name. We are going to look together at three ways that Luke shows Jesus as the Inclusive Savior.

Before we begin, **reflect** on your own ideas of Jesus as the Inclusive Savior. You might like to return to these reflections and add to them after you have completed the readings.

Luke emphasizes Jesus' universality in the book of Acts when he records the debates among the early church on this subject (Acts 11, 15). However, he also deals with this universality in the gospel writing. It is generally agreed that Luke was a Gentile himself, but one who had a remarkable knowledge of Judaism. This made him an astute observer of the questions raised by the spread of the gospel beyond the Jewish people.

Across both of his volumes Luke notes that the gospel sometimes inspires an interesting contrast of rejection by Israel and acceptance by Gentiles, although of course this is not true for all members of either people group. Luke is careful to note that the truth of salvation was offered to all people.

It's important to pause here and note that the **inclusive nature** of God's salvation plan through Jesus was told to us in Genesis 12:1-3.

✝ GENESIS 12:1-3

Now the Lord had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. (2) I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. (3) I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."

Read that passage and note your response to it below:

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✝ LUKE 2:25-35

(25) And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. (26) And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. (27) So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, (28) he took Him up in his arms and blessed God and said: (29) "Lord, now You are letting Your servant depart in peace, according to Your word; (30) For

MY EYES HAVE SEEN YOUR



(31) which You have prepared before the face of all peoples, (32) A light to bring revelation to the Gentiles, and the glory of Your people Israel." (33) and Joseph and His mother marveled at those things which were spoken of Him. (34) then Simeon blessed them, and said to Mary His mother, "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (35) (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

Reflect on Luke 2's early account of God's **plan of salvation** for all people through Jesus:

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Read Luke 3:1, 4-6 (cf Isaiah 40:3-5) and note the importance of the **timing** of this passage in the account of Jesus ministry.

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† LUKE 3:1, 4-6 (CF ISAIAH 40:3)

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene... (3) And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, (4) as it is written in the book of the words of Isaiah the prophet, saying: *“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’”*

How does this passage reflect God’s **plan of Salvation** for all people through Jesus?

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Read the following passages and remark on how Luke shows Jesus’ **concern** for all people, Jew and Gentile:

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† LUKE 4:24-27

Then He said, “Assuredly, I say to you, no prophet is accepted in his own country. (25) But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; (26) but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. (27) And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

† LUKE 7:1-10

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. (2) And a certain centurion’s servant, who was dear to him, was sick and ready to die. (3) So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. (4) And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, (5) “for he loves our nation, and has built us a synagogue.” (6) Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. (7) Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. (8) For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” (9) When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, “I say to you, I have not found such great faith, not even in Israel!” (10) And those who were sent, returning to the house, found the servant well who had been sick.

JESUS + THE OUTCAST

Many have remarked that Luke shows God's special concern for the outcast or 'other.' In this way, he shows a different layer of the 'all' who Jesus includes in salvation.

Read the following passages and note who the outcast is and why he/she is outcast or 'other.'

✝ LUKE 2:15, 20

(15) So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." (20) Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

✝ LUKE 1:12-13

(12) And when Zacharias saw him, he was troubled, and fear fell upon him. (13) But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

✝ LUKE 5:27-32

(27) After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." (28) So he left all, rose up, and followed Him. (29) Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. (30) And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?" (31) Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. (32) I have not come to call the righteous, but sinners, to repentance."

✝ LUKE 4:18 (CF ISAIAH 61:1-3)

(18) "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, you set at liberty those who are oppressed; In Luke's gospel, we also see Jesus take particular interest in the poor. Including this group of people in His ministry was important to Him. Particularly note how the passages below turn the ideas of poor and rich upside down:

✝ LUKE 6:17-26

(17) And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, (18) as well as those who were tormented with unclean spirits. And they were healed. (19) And the whole multitude sought to touch Him, for power went out from Him and healed them all. (20) Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. (21) Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. (22) Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. (23) Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets. (24) "But woe to you who are rich, for you have received your consolation. (25) Woe to you who are full, for you shall hunger. Woe to you who laugh now, for you shall mourn and weep. (26) Woe to you when all men speak well of you, for so did their fathers to the false prophets.

✝ LUKE 19:1-10

Then Jesus entered and passed through Jericho. (2) Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. (3) And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. (4) So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. (5) And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." (6) So he made haste and came down, and received Him joyfully. (7) But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." (8) Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." (9) And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; (10) for the Son of Man has come to seek and to save that which was lost."

Who was the **outcast** or 'other' in each of these passages? Why were they an outcast?

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MATERIALISM
For more on how Jesus felt about materialism, read
Luke 12:13-34, 14:7-33, 16:1-31

We also see clearly in Luke that Jesus had special concern for women and the family.

Read the passages below and note your own observations about how Jesus **uplifted** women and children:

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✝ LUKE 7:11-17

(11) Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. (12) And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. (13) When the Lord saw her, He had compassion on her and said to her, "Do not weep."

WHEN THE LORD
SAW HER, HE HAD
Compassion
ON HER.

(14) Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." (15) So he who was dead sat up and began to speak. And He presented him to his mother. (16) Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

GOD HAS *visited* HIS PEOPLE.

(17) And this report about Him went throughout all Judea and all the surrounding region.

✦ LUKE 7:36-50

(36) Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. (37) And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, (38) and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. (39) Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner." (40) And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." (41) "There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. (42) And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" (43) Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have rightly judged." (44) Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. (45) You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. (46) You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. (47) Her sins, which were many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." (48) Then He said to her, "Your sins are forgiven." (49) And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" (50) Then He said to the woman, "Your faith has saved you, go in peace."

✦ LUKE 8:1-3

Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, (2) and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, (3) and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance.

✦ LUKE 18:15-17

(15) Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them. (16) But Jesus called them to Him and said, "Let the little children come to Me,



and do not forbid them; for of such is the kingdom of God. (17) Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

How do these passages describe how Jesus **uplifted** women and children?

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In these and other ways we see Jesus as a Savior inclusive of all types of people. Note any other examples from Luke that you can find here:

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The Inclusive Savior

FOR ALL TIME

Luke systematically lays out an understanding of God’s plan for salvation through Jesus which is inclusive of all time: the time of Israel, the time of Jesus, and the time of the church. This theology pervades our contemporary Christian thinking so deeply it might even go unnoticed to the long-term believer. Luke’s divinely inspired perspective on this issue is one of the foundational truths of the Christian church today. However, to the audience he was addressing, it was revelatory.

Read the following passages and **note** what each passage indicates about the historical inclusivity of God’s plan for salvation through Jesus:

✦ LUKE 4:18-21 (CF ISAIAH 61:1-2)
 (18) *“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, (19) to proclaim the year of the Lord’s favor.”* (20) And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. (21) And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

TODAY THIS
 SCRIPTURE
 HAS BEEN

fulfilled.

✦ LUKE 24:25-27

(25) And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! (26) Was it not necessary that the Christ should suffer these things and enter into his glory?” (27) And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

What do these passages indicate about the **historical** inclusivity of God’s plan for salvation through Jesus?

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Read the following verses and note how these words from Jesus inform our current day understanding of His redemptive work through the kingdom calendar:

✦ LUKE 18:31-33

(31) And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. (32) For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. (33) And after flogging him, they will kill him, and on the third day he will rise.”

✦ LUKE 21:5-9

(5) And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, (6) “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.” (CONT P. 32)

✦ LUKE 21:5-9 (CONT.)

(7) And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?" (8) And he said, "See that you are not led astray. For many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them. (9) And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once."

How do these words from Jesus *inform* our current day understanding of His redemptive work through the kingdom calendar?

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Read Luke 24:45-48 and Acts 1:8. Keep in mind that as a *two volume set*, these verses are only a few verses apart.

✦ LUKE 24:45-48

(45) Then he opened their minds to understand the Scriptures, (46) and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, (47) and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. (48) You are witnesses of these things.

✦ ACTS 1:8

You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

YOU WILL BE MY

witnesses

Reflect on what these verses indicate about the inclusivity of God's plan for salvation through the *continuing work* of the church:

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LUKE & JESUS' SECOND COMING

At the time of his writing (generally agreed to be roughly 30-60 years after Jesus' death and resurrection) Luke would have been aware of the growing concern about Jesus' delay in returning as promised. Scholars call this the 'delay of the parousia' which is a fancy way of saying the delay of the second coming of Christ.

Early believers seemed to think His second coming would quickly follow the first (despite Jesus' warnings that no one could predict the time). In fact, many believed it would happen in their lifetime.

Read the following passages and reflect on how Luke is addressing the *perceived* delay of Christ's return (from Christ's own words):

✦ LUKE 12:35-40

(35) "Stay dressed for action and keep your lamps burning, (36) and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. (37) Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. (38) If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! (39) But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. (40) You also must be ready, for the Son of Man is coming at an hour you do not expect."

✦ LUKE 17:22-25

(22) And he said to the disciples, “The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. (23) And they will say to you, ‘Look, there!’ or ‘Look, here!’ Do not go out or follow them. (24) For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. (25) But first he must suffer many things and be rejected by this generation.

✦ LUKE 21:25-28

(25) “And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, (26) people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. (27) And then they will see the Son of Man coming in a cloud with power and great glory. (28) Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

These passages are a few examples of how Luke shows us God’s plan for salvation through Jesus was in place **through all time**. Read through Luke in its entirety and see if you can find more examples. Note them here:

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You probably already know that the book of Acts is sometimes called the Acts of the Holy Spirit because so much of Luke’s account is attributed to the Holy Spirit, as it should be. However, even in his gospel Luke mentions the Holy Spirit much more than his synoptic counterparts, showing us another way that Jesus is inclusive: **His indwelling**.

Luke has shown us that Jesus’ work is inclusive in the world and in time. As Christians we might take for granted the presence of Jesus inside us as well as outside of us, but it shouldn’t go unmentioned in a study of Luke’s Jesus.

Consider the following verses and reflect on how they show the way that Luke sets the scene early in his gospel for the **Holy Spirit involvement** in the life of Jesus that is a theme throughout:

✦ LUKE 1:41

When Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit.

✦ LUKE 1:67

His father Zechariah was filled with the Holy Spirit and prophesied.

✝ LUKE 2:27

He came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law.

✝ LUKE 3:16-22

(16) John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. (17) His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire." (18) So with many other exhortations he preached good news to the people. (19) But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, (20) added this to them all, that he locked up John in prison. (21) Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, (22) and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased.

✝ LUKE 4:1, 14

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness... and Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

✝ LUKE 24:49

Behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

I AM SENDING THE *promise* OF THE FATHER UPON YOU.

Read Luke 24:49 and **explain** here how the Holy Spirit is part of Luke's Inclusive Savior:

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YOUR TURN

Now read the following passages and see how they **show you** that Jesus is an inclusive savior:

✝ LUKE 13:23-30

(23) And someone said to him, "Lord, will those who are saved be few?" And he said to them, (24) "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. (25) When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' (26) Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' (27) But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' (28) In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. (29) And people will come from east and west, and from north and south, and recline at table in the kingdom of God. (30) And behold, some are last who will be first, and some are first who will be last."

✝ LUKE 12:35-36

(35) “Stay dressed for action and keep your lamps burning, (36) and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.

✝ LUKE 15:4-7

(4) “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? (5) And when he has found it, he lays it on his shoulders, rejoicing. (6) And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ (7) Just so, 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.

How do these passages *show you* that Jesus is an inclusive savior:

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Jesus IN THE Gospels

Ever wondered how the Gospels (the first four books of the New Testament) fit together? While Matthew, Mark, Luke, and John all tell us about Jesus' life and ministry while on earth, each book is told from the authors' individual perspective.

Matthew's Jesus

Matthew's Jesus uniquely portrays Jesus as the fulfillment of the Old Testament prophecy. Join Holly, Jan, and Maria as we discover how this perspective illustrates the perfection of God's plan and reminds us of His sovereignty in the past, present, and future.

Mark's Jesus

The lessons Jesus taught during His time on earth are as relevant today as they were at that time. Let's discover them together as presented in the second gospel, where Mark records Peter's account of his time with Jesus. Here, Mark presents Jesus' miracle-working power set beside His suffering and death.

Luke's Jesus

The inclusive nature of God's plan for salvation in Jesus was not a last minute decision or a revision of His plan in any way. All the way back in Genesis He makes a salvation promise to Abraham which includes all people over all time.

Join Holly, Marilyn, and Carol as we study the Gospels and how they reveal different characteristics of who Jesus is.



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