



# GRACE

REFORMED BAPTIST CHURCH

SOLI † DEO † GLORIA

**THE GOSPEL OF LUKE**  
*That You May Have Certainty*  
Sermon Notes  
**The Prologue**  
**Luke 1:1-4**  
**April 3, 2011**

<sup>1</sup>Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, <sup>2</sup>just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, <sup>3</sup>it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, <sup>4</sup>that you may have certainty concerning the things you have been taught. Luke 1:1-4

- I often speak of the true uniqueness of Jesus Christ as being perhaps the greatest evidence of His claims concerning His absolute divinity. All other deities are essentially the same in the claims of their worshippers; yet, Jesus Christ stands alone.
  - And so, as we begin our study of one of the great books in the Bible, I begin by highlighting its *uniqueness*.
    - First of all, the Gospel of Luke is the longest book in the entire New Testament.
    - Secondly, it is the only New Testament book with a sequel. Luke is attributed with writing not only the Gospel of Luke, but also the Book of Acts.
    - Thirdly, it is likely that Luke himself was unique in that he was not only a physician, but he was also likely a Gentile.
      - Luke is identified as a physician in Colossians 4:14, where the Apostle Paul refers to him as “the beloved physician.”
      - Also, some have highlighted his more technical medical language as evidence of his expertise as a doctor. For example, in Mark and

Matthew (Matthew 8:14; Mark 1:30), the two gospel writers speak of a fever; however, Luke describes a “high” fever (Luke 4:38).

- Further, Luke describes a man that does not simply have leprosy, but is “full” of leprosy (Luke 5:12; that is, he has an advanced case of the disease).

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- Next, it is most likely that Luke is a Gentile.

- We read the following in Colossians 4:10-14:

“<sup>10</sup> Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions— if he comes to you, welcome him), <sup>11</sup> and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. <sup>12</sup> Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. <sup>13</sup> For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. <sup>14</sup> Luke the beloved physician greets you, as does Demas.”

- Note that in Verse 11, Paul does not include Luke as one of the “men of the circumcision” (i.e., Jewish).
- Furthermore, the shortened form of Luke’s name is a Greek form of a Latin name.
- Lastly, Church tradition places Luke, not in Palestine, but in Antioch of Syria.

## **AUTHORSHIP**

- Perhaps more than any book in the New Testament, there is overwhelming consensus among not only theologians in antiquity, but also among modern-day scholars that Luke is the author of Luke-Acts.
  - Leon Morris writes: “Tradition unanimously affirms this author to be Luke. This is attested by the early heretic Marcion (who died in A.D. 160; Luke was the only Gospel in his canon), the Muratorian Fragment (a list of the books accepted as belonging to the new Testament; it is usually held to express Roman opinion at the end of the second century), the anti-Marcionite Prologue to Luke (which also says that Luke was a native of Antioch, that he was a physician, that he wrote his Gospel in Achaia, and that he died at the age of eighty-four, unmarried and childless), Irenaeus, Tertullian, Clement of Alexandria and others.”
  - Robert Stein agrees, “Such unanimity in the tradition is impressive...In general such uncontested and ancient tradition should be accepted unless there is good

reason to the contrary. This is especially so when it names a minor figure in the early church and a non-apostle as the author of [so much] of the New Testament.”

- More proof of Luke’s authorship comes from the existence of the “we” passages in Acts, where the writer indicates that he was traveling with the Apostle Paul (Acts 16:10-17; 20:5-21:18; 27:1-28:16). Yet, since the author mentions himself as one of Paul’s companions in these passages, the author could not have been one of the names explicitly mentioned in Acts (Silas, Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychicus, and Trophimus). Therefore, the identity of the author – by process of elimination – would need to be basically Luke or Titus. Unanimously, tradition has spoken of Luke.

## **DATE**

- The Gospel of Luke was likely written in about A.D. 63. There are several reasons for this assertion:
  - First, the Book of Acts (also written by Luke) concludes with Paul’s house arrest in the city of Rome. According to most traditions, Paul died in around A.D. 64 under the Nero Persecution. If Luke was aware of Paul’s release in Rome, or his death, he would have likely mentioned it in his Luke-Acts account.
  - In Acts 11:28, Luke writes: “And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius).” It is likely, therefore, that if the prophecies regarding the Fall of Jerusalem [Luke 21:20] had also been fulfilled, Luke would have included this as well.
  - In Luke-Acts, Luke never speaks of any event after A.D. 62.
  - The Book of Acts (written as a sequel to Luke) never mentions the Pauline Epistles. Therefore, Luke-Acts should likely be dated before them. Paul’s letters were highly treasured, and had they been written before Luke-Acts, there seems to be little doubt that Luke would have referenced them.

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### **I. Luke the Historian**

### **II. Luke the Narrator**

### **III. Luke the Theologian**

- a. **Jesus Christ is the Son of Man**
- b. **Jesus Christ is the Fulfillment of the Messianic Promises of the Old Testament**
- c. **Christ Has Come to Seek and Save the Lost**
- d. **The Centrality of the Holy Spirit in God’s Redemptive Plan**
- e. **God’s Sovereign Hand in Redemption History**
- f. **The Gospel is Hope for the Whole World (Jews and Gentiles) [and Outcasts]**

## THE PROLOGUE

- In the ancient Greco-Roman world, “books” came in the form of a scroll. Consequently, it was not possible to simply, at a glance, understand the “gist” of the book.
- Therefore, the opening sentence – the prologue – of the scroll served to provide the reader with an overview of what was to come. It was the “Thesis” statement of the entire book – much like the back cover of a book today.
- In his second century work *How to Write History*, the Roman historian Lucian states that audience will pay close attention to works that are “important, essential, personal, or useful.”
- Lucian continues by stating that, similar to the orator, the historian must provide the reader with “what will interest and instruct them.”
- Yet, how did the ancient writer ensure the readers interest and trust that what they recorded was “important and useful”?
- For Luke, the physician, the answer is clear: **by convincing his readers that what he has to say is true.**
- Luke’s prologue is written in classical Greek style [in fact, his Koine Greek reflects that of an educated man, and is some of the most sophisticated in the New Testament].
- In his commentary on the Gospel of Luke, Joel Green writes:  
“Luke has inserted at the head of his narrative a Greek-style preface. In doing so, he has followed a well-trodden path, employing a literary convention already widespread in the Greco-Roman world... These prefaces often shared common ingredients – (usually) the author’s name; dedication and/or request; remarks regarding the subject matter, its importance and implications; (often diminutive) mention of predecessors; a claim to appropriate methodology; and the transition to the work itself.”

### I. Luke the Historian

<sup>1</sup>*Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us,*

- The structure of Luke 1:1-4 is quite interesting, for it is balanced and unified:

Many have undertaken to compile a narrative – It seemed good to me also  
To compile a narrative of that things – to write an orderly account for you  
The things that have been accomplished among us – all things  
From the beginning – for some time past  
Just as those delivered them to us – that you may have certainty

- Luke notes that “many have undertaken to compile a narrative of things that have been accomplished among us...”
  - Interestingly, Luke in no way indicates or implies that these previous historians were wrong. In fact, he may be referring to other gospel writers. Ancient Roman historians often attempted to discredit their predecessors, claiming their current work to be superior.
  - Yet, this is not Luke purpose. His purpose is to provide yet another **necessary** perspective. It may even be (although he never states this) that he is providing a Gentile perspective of the work of the Messiah.
  - Certainly his goal; however, is to provide a very clear understanding for his readers as to how Christ fulfilled the Old Testament in order to become the Savior of the whole world (that is, the Savior of all men *without distinction of race, i.e., Jews and Gentiles*).
  - Joel Green writes that Luke’s narrative (Luke-Acts) demonstrates that the previous works Luke is referring to “are incomplete in themselves and must be understood in relation to a wider interpretive framework.”
  - In short, Luke’s desire is to present the life of Jesus and the subsequent work of His Apostles as **REDEMPTION HISTORY**.
  
- Here, in Verse 1, Luke states that those before him had compiled a “narrative.”
  - The ancient historian Lucian notes that “narrative” is a “technical term for the well-ordered, polished product of the historian’s work.”
  - Note the contrast between the “many” and the singular “narrative.” Those who have gone before, like Luke, are recording the life and ministry of Christ which falls into the single narrative of God’s redemption of his people.
  - Because Luke describes the previous works with the word “narrative” we are not sure what the sources to which is referring are.
  
- Yet, Luke’s point is clear: the narratives all describe the things **that have been accomplished** among us...” (emphasis added).
  - The Greek word translated “accomplished” is *peplerophoremnon*, *peplhroforemenon*, which indicates “complete fulfillment.”

- There appears to be no question that the “fulfillment” spoken of here refers to Christ’s life-work as completely fulfilling the Messianic promises of the Old Testament.
  - What is critical here, though, is that the Greek verb translated “accomplished” is in the perfect tense, denoting the continuance of completed action.
  - In other words, **Christ’s complete, absolute, and perfect fulfillment of the entire Old Testament is done, yet the implications continue on (and are eternal)!**
  - This is certainly the most accurate way to describe Christ’s ministry – it is finished, but the impact continues forever.
- Notice as well that the “things that have been accomplished” were “accomplished **among us.**” This is central to Luke’s point: we have all experienced the “accomplishment” of the things we are speaking of.

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- Then, Luke states, “...just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us...”
    - Now Luke is going to describe the sources he used to compile his account.
    - His sources are none other than “those who from the beginning were eyewitnesses and ministers of the word.”
    - First, these were those who were there “from the beginning.”
      - This, no doubt, indicates that the eyewitnesses were with Jesus Christ “from the beginning” of His ministry. Likely this is referring to His baptism in the River Jordan.
    - Not only were they with Jesus Christ “from the beginning” they were **eyewitnesses and ministers of the word.**
      - This is critical to understand. The Greek construction here indicates that this is one group, not two. This was a group of individuals who were eyewitnesses and ministers of the word.
      - Eyewitness accounts, like today, were important in the ancient world to verify the truthfulness of one’s account. Luke may not have been an eyewitness, but his sources were.

- The idea of eyewitnesses brings to mind Luke’s account in Acts.

Acts 4:19-20: “<sup>19</sup>But Peter and John answered them, ‘Whether it is right in the sight of God to listen to you rather than to God, you must judge, <sup>20</sup>for we cannot but speak of **what we have seen and heard.**’” [emphasis added]

- He is most likely referring to the Twelve (Luke 6:13-16; Acts 1-21-26; 13:31). It is possible that he relied on the seventy he references in Luke 10:1-12 as well.
  - But again, these are eyewitnesses and ministers **of the word**.
  - The “word” harkens one back to the Prologue of the Gospel of John (“In the beginning was the Word and the Word was with God and the Word was God.”) were it is a clear reference to Jesus Christ.
  - In the Luke-Acts story, “The Word” refers to the Gospel of the Lord Jesus Christ. In his combined account, Luke uses it this way more than forty times.
- Finally, Luke states that these individuals “delivered them to us.”
    - The phrase “delivered them to us” is a “technical term used to describe the passing down of authoritative tradition.”
    - Luke’s point here is clear: **to establish his credibility as a historian. He is not making up this account. It is not a fabrication, and it is nothing new. He is a historian standing in the context of a much greater tradition.**

## II. Luke the Narrator

<sup>3</sup>*it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,*

- Here, in Verse 3, Luke explains the basis of his narration: he did his research and wrote an orderly account.
- Luke writes, “it seemed good to me also [along with the previous narratives], **having followed all things closely for some time past...**”
  - Luke is quite clear that **he has done his “homework” and his research.**
  - He has taken the time to examine and study the accounts “handed down to him” therefore, verifying their accuracy.

- John MacArthur writes that Luke’s statement in Verse 3 “further marks Luke as an accomplished and accurate historian. His careful and thorough research gave him a precise understanding of Jesus Christ’s life and ministry. As a result, he was uniquely qualified to write this gospel narrative under the Spirit’s inspiration.”
- Luke writes that he has set out to write “an orderly account.”
  - This does not necessarily mean a “chronological” account.
    - Rather, the word and context imply a systematic and logical **narrative** of the accounts that he has received.
    - Robert Stein comments, “The term *orderly* was used throughout Greek literature by writers who sought to convince their hearers of the meticulous research and careful organization of their material. By his use of this term Luke was stating that he had written his Gospel in a logical fashion. In the next verse he gives the purpose of this meticulous research and orderly writing.”
- Finally, Luke states to whom he is writing: “most excellent Theophilus.”
  - The exact identity of Theophilus is unknown. However, the fact that Luke addresses him as “most excellent” is interesting.
    - Each time in the New Testament this address is used (Acts 23:26; 24:3; and 26:25) it is for Roman governors.
    - Certainly Theophilus could be a Roman governor or high-ranking government official. It is possible that Theophilus is not a person of rank and that this is just a title of courtesy.
    - Theophilus literally means “lover [philys] of God [theos].” Most definitely this is not a symbolic individual, but a real person. He is quite possibly Luke’s literary patron, and the one who covered the cost of publishing this book.

### III. Luke the Theologian

<sup>4</sup>*that you may have certainty concerning the things you have been taught.*

- Finally, here in Verse 4, Luke sets forth his purpose in writing this book: “that you may have certainty concerning the things you have been taught.”



- Luke’s desire is for his readers’ certainty, confidence, and assurance regarding the life-work of Christ.
  - Luke wants his readers to be absolutely sure that Jesus is the Messiah.
  - Ned B. Stonehouse, in *The Witness of Luke to Christ*, writes “The main impact of the Prologue is that Christianity is true and is capable of confirmation by appeal to what had happened.”
- Finally, Luke was his readers to have assurance concerning “the things you have been taught.”
  - It is quite possible that Theophilus (the specific one to whom Luke is writing) is one “who has been taught” in the Gospel tradition.
  - However, this is not necessarily the case, for the Greek word could also mean “informed.”
  - Regardless, the underlying Greek word is *katechetes*, *kateceqe*”, where we get word “catechize” or “catechumen.”
    - In the early church “catechize” was a technical term for the systematic teaching and indoctrination of new converts to Christ. This catechetical process typically occurred before baptism.
    - However, since we do not know if Theophilus was a genuine convert (former *catechumen*) or not, we do not know whether to translate the Greek “taught” (indicating Theophilus was likely a convert) or “instructed” (which may not mean he was).

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- Regardless, Luke is primarily concerned with giving his readers absolute assurance into the truths that he is going to emphasize.
  - Luke will emerge not only as a great Narrator and Historian, but a brilliant theologian.
  - And when we view the Luke-Acts account as a unified whole, an amazing picture of the Gospel of our Lord Jesus Christ emerges.
  - **Luke’s theology is, indeed, rich. Yet, there are a few primary truths that he will emphasize throughout his two-volume masterpiece:**

## a. Jesus Christ is the Son of Man

- In the great hymn, *Fairest Lord Jesus*, we sing, “Beautiful Savior! Lord of all the nations! Son of God and Son of Man!”
- One of the great truths of Scripture is that Jesus Christ is fully God and fully man.
- In order to bring about our salvation, Jesus had to be both.
- So often, we focus on the deity of Jesus Christ – that He was the Son of God. Yet, it is equally important that He had to be fully man as well.
- He had to **represent us in order to be our perfect substitute in His life, death, burial and resurrection.**
- Luke presents Jesus Christ as the **perfect Man...the Second Adam.**
  - Certainly this is why he gives so much attention to the conception and birth of our Lord Jesus Christ – to emphasize His humanity.
  - Not only this, but we read a full and detailed account of Christ’s Temptation in the wilderness by Satan. Yet, again, unlike the first Adam, Jesus overcame and did not sin.
  - We also read of Jesus in the Garden of Gethsemane in Luke 22:42: “<sup>42</sup>saying, ‘Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.’”

In the Gospel of Luke, we learn that **Christ came to redeem humanity, and in so doing, to make His followers more *human*. Christ was the essence of what it meant to be human. For, what it means to be human is to be the perfect image-bearer of God [Christ is “the image of the invisible God, the firstborn of all creation.” Colossians 1:15] and fulfill our original mandate to exercise dominion over God’s Creation (Genesis 1).**

- Just as in John 19:5, Pilate presents Christ to the crowd, saying, “Behold the man.” It is as though Luke is doing the same thing, presenting Christ to the world: Behold, the true and perfect man! The Son of Man, Jesus Christ.
- Therefore, to follow Him and obey Him, we become more human, more what we were originally created to be.
- Ray Stedman writes:  
“Here is the Gospel of the Son of man - Jesus, the man. His essential manhood is constantly being set forth throughout this Gospel. The key to the Gospel, which forms a brief outline of the book, is found in chapter 19, verse 10. This is a very well-known passage spoken by our Lord, in

which he said of himself, ‘The Son of man came to seek and to save the lost’ (Luke 19:10 RSV)...[H]e has come to save that which is lost. Well, what is lost? ...it is man, the secret of our humanity. We no longer know how to be what we were intended to be. The whole dilemma of life is that we still have, deep within us, a kind of racial memory of what we ought to be and what we want to be, but we do not know how to accomplish it. Man has never forgotten God's commandment to subdue and master the earth and to discover all its forces. This is what drives him continually in scientific endeavor to unveil the secrets of nature, master them, and turn them to *his* own use. But we do not know how to be man. The secret of humanity is lost.”

### **b. Jesus Christ is the Fulfillment of the Messianic Promises of the Old Testament**

- Just as Luke states in his prologue concerning “the things that have been accomplished among us” (Luke 1:1), he is concerned throughout his Gospel with the truth that Christ fulfilled all the Old Testament promises.
- Throughout his Gospel, Luke will provide his reader with Old Testament Scripture in order to clearly demonstrate Christ’s fulfillment of them.
- Christ’s fulfillment of the Old Testament is especially clear in Luke 24:

Luke 24:26: “<sup>26</sup> ‘Was it not necessary that the Christ should suffer these things and enter into his glory?’ <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”

Luke 24:44-48: “<sup>44</sup> Then he said to them, ‘These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ <sup>45</sup> Then he opened their minds to understand the Scriptures, <sup>46</sup> and said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead, <sup>47</sup> and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things.’”

- Luke is ever mindful of the truth that in order to bring about the salvation of God’s people, Christ had to fulfill the entire Old Testament.
- This is also clear in the Book of Acts, especially with the speeches of men like Stephen:

“Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.” Acts 7:52-53

### **c. Christ Has Come to Seek and Save the Lost**

- This is another common theme in not only Luke’s Gospel, but also in his account of the Acts of the Apostles.

- God the Father is presented as the One who sent Christ to pursue His people.
- This is clear in the Parables of the Lost Sheep and the Lost Coin (Luke 15).

*“Rejoice with me, for I have found my sheep that was lost...” Luke 15:6*

*“Rejoice with me, for I have found the coin that I had lost.” Luke 15:9*

- This truth reaches its climax in the story of Zacchaeus.

**“For the Son of Man came to seek and to save the lost.” Luke 19:10**

#### **d. The Centrality of the Holy Spirit in God’s Redemptive Plan**

- More than any Gospel, Luke emphasizes the work of the Holy Spirit in the life of Christ. After all, Jesus Christ, the Son of Man, was anointed with the Person of the Holy Spirit in order to complete His Mission here on earth.
- Further, we read of the Holy Spirit often:
  - Prophecy that John the Baptist would be filled by the Holy Spirit (1:15);
  - Elizabeth and Zechariah were said to be filled with the Holy Spirit (1:41, 67);
  - The Spirit was upon Simeon when Christ was dedicated in the Temple (2:25-27);
  - Gabriel informed Mary that “the Holy Spirit will come upon you...” (1:35);
  - John the Baptist prophesied that Jesus would baptize with the Holy Spirit and with fire (3:16);
  - The Holy Spirit came upon Jesus in the form of a dove at His baptism (3:22);
  - The Holy Spirit led Jesus into the Wilderness for His temptation (4:1);
  - In Luke 4:18, Jesus says that the “Holy Spirit is upon me.”
  - There are multiple references to the Holy Spirit throughout the Gospel, and Jesus “rejoiced in the Holy Spirit” (10:21).
- Yet, we also read of the work of the Holy Spirit in and through the Apostles after Jesus sends Him (the Holy Spirit) at Pentecost in Luke’s account of the Acts of the Apostles.
- This is precisely what Jesus prophesies in Acts 1:8: “But 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.”

#### **e. God’s Sovereign Hand in Redemption History**

- Next, Luke has a very clear understanding of God’s sovereign hand in Redemption History.

- In other words, Luke presents Christ **not as an innocent victim, but a purposeful Savior**. We see this in several scenes in the Gospel of Luke:
  - In Luke 4:1, the **Holy Spirit leads Christ into the Wilderness**.
  - Luke 18:31-33: “<sup>31</sup>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. <sup>32</sup>For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. <sup>33</sup>And after flogging him, they will kill him, and on the third day he will rise.’”
  - We read in Luke 9:51: “When the days drew near for him to be taken up, he set his face to go to Jerusalem.”
  - Further, in Luke 24, Jesus makes it clear that it was “necessary that the Christ should suffer these things and enter into his glory...” and that all these things had to occur in order that “everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”
- Also, we read in Luke’s sequel to his Gospel, Acts - Acts 1:8: “But 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.”
  - There is a surety with the promise of Acts 1:8. The Apostles will be Christ’s witnesses. The Holy Spirit will ensure this.
  - Therefore, we read in the Book of Acts how the Gospel, in Redemption History, spreads systematically in the order of Acts 1:8.
    - In Acts 1-8, we read of the Gospel spreading in Jerusalem.
    - In Acts 8-13, we read of the Gospel spreading throughout Judea and into Samaria.
    - In Acts 13-28, we read of the Gospel, through Paul’s Missionary Journeys, spreading to the end of the earth.
    - Finally, at the end of Acts, in Acts 28, the Gospel is in the uttermost part of the earth – Rome.
- Therefore, just as Luke’s account was systematic and order, so was the spread of the Gospel in Redemption History.

Acts 2:22-24: [Peter declares] “<sup>22</sup>Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup>this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.”

## f. The Gospel is Hope for the Whole World (Jews and Gentiles) [and Outcasts]

- Finally, Luke’s message regarding salvation is clear: Christ came to redeem the whole world, without distinction.
  - This is not universalism – that everyone, without exception, will be saved – but, rather, a universal Gospel. The Gospel is the promise of salvation to everyone who believes – not just the Jew but the Gentile, for there is no distinction.
  - This is Luke’s message likely because he was a Gentile. We read this in

Acts:10:34-38:

“<sup>34</sup>So Peter opened his mouth and said: ‘Truly I understand that God shows no partiality, <sup>35</sup>but in every nation anyone who fears him and does what is right is acceptable to him. <sup>36</sup>As for the word that he sent to Israel, preaching good news of peace through Jesus Christ ( he is Lord of all), <sup>37</sup>you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup>And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, <sup>40</sup>but God raised him on the third day and made him to appear, <sup>41</sup> not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. <sup>42</sup>And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. <sup>43</sup> To him all the prophets bear witness that **everyone who believes in him receives forgiveness of sins through his name.**”  
[emphasis added]

- Yet, Luke’s message is not just for Gentiles, but for the outcasts of society as well (Luke 7:1-17; 14:15-23). The Gospel was available for women (even prostitutes), lepers, the demon-possessed, and tax-collectors.
- In fact, Luke traces the genealogy of Jesus all the way back to Adam, emphasizing that Adam was the father of the entire human race, and Christ, the second Adam, is the spiritual head of the people/kingdom of God.

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- In conclusion, Luke’s message is that Christ is the fulfillment of the entire Old Testament, and because of this, He alone is able and willing to be the Savior of all who believe, not just Jews, but Gentiles and outcasts as well.
  - Isaiah 11:1-2: “<sup>1</sup>There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.  
<sup>2</sup>And the Spirit of the LORD shall rest upon him,  
the Spirit of wisdom and understanding,  
the Spirit of counsel and might,  
the Spirit of knowledge and the fear of the LORD.”
  - Christ’s roots were, indeed Jewish, in fact it was absolutely necessary that they were; yet, His fruit encompasses the whole world!