

## Luke: "Jesus: The Great Advocate for the Needy" Pastor Kent Groethe

Luke focuses on Jesus' concern for the poor, voiceless, powerless, rejected, Gentle, forgotten, and spiritually lost. In Luke, Jesus give His Mission Statement:

*"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free."*

Luke 4:18

Jesus' vision was similar to the words penned by Emma Lazarus for the statue of liberty:

*"Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest lost to me. I lift my lamp beside the golden door."*

Only Matthew and Luke have genealogies of Jesus family tree. Matthew goes back to Abraham because his audience were Jews (descendants of Abraham). Luke goes back to Adam because he is emphasizing Jesus' concern for all people.

### BEATITUDES in Matthew and Luke

**"Blessed are the poor in spirit for theirs is the kingdom of heaven."**

Matt. 5:6

**"Blessed are the poor in spirit for theirs is the kingdom of God."**

Luke 6:20

Matthew records the magi but nothing else of the birth of Jesus. Almost all of the birth story that we are familiar with comes from Luke. He narrates an event filled with lowly people: Mary (a woman and poor), the shepherds

(considered dirty and of low estate), and filthy animals. Jesus comes without much fanfare.

### Mary's Magnificat (unique to Luke's gospel)

*"He has been mindful of the humble state of his servant (Mary)... He has brought rulers down from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty."* Luke 1:52-53

### Parable of the Lost Son (unique to Luke)

In the parable of the prodigal son (Luke 15:11-32), the older, faithful son represents Jews while the younger son represents Gentiles. In it, God is declaring non-Jews who are believers as fully in the family of God as the Jews through their repentance and faith in Jesus.

### Cornelius' Conversion (Luke also wrote Acts)

*"It is against our law for a Jew to associate with Gentiles or visit them. But God has shown me that I should not call anyone impure or unclean... God does not show favoritism but accepts those from every nation who fear him and do what is right."* Acts 10:28, 34-35

### John the Baptist's Words to the Repentant (unique to Luke)

*"Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same."* Luke 3:11

### The Good Samaritan (unique to Luke)

In this parable, a man is robbed and beaten and left to die. A passing priest and Levite ignore the situation. Instead, a despised foreigner, a Samaritan, stops and helps him.

In Luke, Jesus reaches out to a Centurion and a servant (7:1-10), a poor widow (7:11-17, prostitute (7:36-50), feeds the poor (9:10-17)

### "Go and do likewise." Luke 10:37

# THE GOSPELS

In the New Testament, there are four separate accounts of Jesus' life written by four different authors, addressed to four different audiences, with four different messages. Yet, all four convey the "good news" that Jesus, the Messiah and incarnation of God Himself, died on the cross for humanity's sin, then rose and was resurrected from the dead in order to reconcile the world to the Creator.

	MATTHEW	MARK	LUKE	JOHN
<b>Author</b>	original disciple	John Mark	Paul's Companion	original disciple
<b>Audience</b>	Jews	Romans	Greeks	unbelievers
<b>Sources</b>	Jesus/Mark	Peter	Paul	Jesus
<b>Date</b>	60s or 70s A.D.	50s or 60s A.D.	60s or 70s A.D.	90s A.D.?
<b>Emphasis</b>	Jesus and the OT	Just the Facts	The Holy Spirit	Jesus is God
<b>Key Metaphor</b>	King	Son of Man	Savior	Son of God
<b>% Unique</b>	42 %	7 %	59 %	93 %
<b>Misc.</b>	Jesus' 5 discourses Sermon on Mount	The First Gospel Jesus' birth	the Holy Spirit the poor	Jesus = God metaphors
<b>Start</b>	Jesus' birth	Jesus' baptism	Jesus' birth	beginning