

STUDIES
IN THE
GOSPEL OF LUKE.



BY
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Suggestions.

1. These studies furnish material for thirty or more lessons. If the class has time for only twenty, omit III., IV., VIII., IX., 1, 2, 4, 5 (iii.), 7 (ii., iii.), 8 (iv.), 9. If but ten lessons can be taken, study II., VII., IX., 3, 5 (ii.), 6 (ii.), 7 (i.), XI., XII., XIV., XV.

2. Become thoroughly familiar with the Gospel. Read it through frequently. Instead of taking XII. as a single lesson, distribute it, mastering two or three chapters each time. Review these constantly.

3. Look up each reference and study it, bearing in mind the special thought of which the text was cited as illustration. Frequently the proofs are partial. In such cases add others from your own study.

4. Do not be led aside overmuch from the study of Luke to the study of other parts of the Bible. Confine the study of each hour to the special subject assigned

for the lesson. Defer other questions till the end of the lesson, or till some special time when all that have accumulated can be taken up together.

5. Five reference books are sufficient: Godet's *Commentary on Luke*; Westcott's *Introduction to the Study of the Gospels*; Farrar's *Commentary*, or his *Messages of the Books* (chapter on Luke); Jukes' *Characteristic Differences of the Four Gospels*; Alexander's *Leading Ideas of the Gospels*. These can be procured from the International Committee, 40 East 23d Street, New York.* Do not overuse these books. The study is to be of the *Gospel of Luke*.

6. Begin, continue, and end all your study in prayer. Be willing to change your life, and to live as the Gospel may give light. Study to become better acquainted with Him, rather than to satisfy curiosity or to acquire knowledge.

* In ordering, please state that the books are to be used in connection with these studies.

STUDIES IN THE GOSPEL OF LUKE.

I. WHO WROTE THE THIRD GOSPEL?

1. *Tradition.*

The pseudo-Tertullian, in the conclusion of "De prescriptione haereticorum," speaking of Cerdo, says, "Solum evangelium Lucae, nec tamen totum recipit."

Marcion, who taught at Rome, 140-170, formed a canon, embracing ten epistles of Paul and the Gospel of Luke mutilated.

Basilides, a gnostic of Alexandria, 120, claimed for himself and his son Isidore the title of pupils of the Apostle Matthias, mentioned only in the Acts; implying an acceptance and circulation of the Acts, therefore of Luke's Gospel.

The gnostic, Heracleon, 175-195, published a commentary on the Gospel of Luke.

The Muratorian Fragment, 180, speaks of "the third book of the Gospel according to Luke."

The Fathers:—

Irenaeus, 180: "Luke, the follower of Paul, set down in a book the Gospel he (Paul) used to preach."

Justin Martyr: "In the memoirs, which I say were composed by His Apostles, and by those that accompanied them, it is related that the sweat rolled from Him in drops while He prayed." Only in Luke xxii. 44.

2. *Internal evidence in support of tradition.*

a. The writer was an immediate disciple of the Apostles. Renan calls him "A Christian of the second apostolic generation." Luke i. 2.

b. He was a Gentile Christian. A Jewish Christian would not probably have spoken of the elders "of the Jews" (Luke vii. 3), or of a city "of the Jews" (Luke xxiii. 51).

c. He was a Christian of the school of Paul.

(1) Universality. Luke iii. 4-6; Rom. iii. 29; Gal. iii. 14.

(2) Accounts of the Lord's Supper. Luke xxii. 17-20; I. Cor. xi. 23-29.

d. He was one of the Apostle's fellow-laborers, for he must be speaking of himself when the pronoun "they" changes to "we" in Acts xvi. 8, 10. He can not be one of Paul's fellow-laborers named in the Acts, for he always speaks of himself anonymously.

e. He must have been a man of letters.

(1) He uses a prologue. It was a Greek custom to dedicate books thus, although Josephus does dedicate one of his writings to Epaphroditus.

(2) The classic style, especially of the prologue.

(3) The historical talent and delicacy of mind.

f. These features all belong to Luke —

(1) Paul ranks him among the Christians of Gentile origin. Col. iv. 11, 14.

(2) Paul assigns him a distinguished place in the circle of his disciples and fellow-laborers.

(3) The title of "physician" implies scientific and literary culture, probably above that of the other disciples and helpers.

g. They do not belong to —

(1) Barnabas. He was a Jew of the tribe of Levi. Acts iv. 36.

(2) Silas. He belonged to the primitive church at Jerusalem. Acts xv. 27.

(3) Timothy. He was a young Lycaonian. And do II. Tim. i. 6-8, and I. Cor. xvi. 10, 11, imply that he was not cultured and trained?

(4) All of these are mentioned by name in the Acts.

3. *Conceded by critics.*

Holtzmann: "It is impossible to conceive why Luke should not be the author of this Gospel."

Renan: "The author of this Gospel is certainly the same as the author of the Acts of the Apostles. Now the author of the Acts is a companion of Saint Paul, a title which perfectly applies to Luke."

Keim: "There is no room to doubt that this writing was composed by the companion of Paul."

4. We can then state our position in the words of Tertullian : " Not only in the churches founded by the 'Apostles, but in all those which are united to them in the bond of the Christian mystery, this Gospel of Luke has been received without contradiction from the moment of its publication."

II. WHO WAS LUKE?

Named only three times in the Bible, never by himself. Col. iv. 14; Philemon 24; II. Tim. iv. 11.

1. *From Col. iv. 11, 14, we may infer that he was a Gentile.*

Paul does not include him among those of the circumcision. Eusebius and Jerome say he was a Syrian of Antioch, explaining the intimate knowledge he shows about the condition and teachers of that church. Acts vi. 5 speaks of Nicolas *of Antioch*, without mentioning the place of any of the six other deacons. Mr. Smith, of Jordanhill, mentions that, of the eight accounts of the Russian Campaign, only the two Scotch authors, Scott and Alison, state that General Barclay de Tolly was of Scotch extraction. Some of Luke's special information about the Herods (Luke viii. 3; xxiii. 8, 11, 12, 15; Acts xii. 1, 6, 11, 19-21) may have been derived from Manaen, the foster brother of Antipas of Antioch. Acts xiii. 1.

2. *He may have been a "proselyte of the gate," but the date of his conversion is uncertain.*

He was not one of the Seventy, as Epiphanius suggests.

Nor one of the two in Luke xxiv. 13, as Theophilus thinks.

Nor one of the Greeks in John xii. 20.

For he says (Luke i. 2) he was not an eyewitness. And this is confirmed by the fact

that his references to Christ are those of the post-apostolic generation; *e.g.* the use of ὁ Κύριος when speaking of Christ. Κύριος, as a substitute for "Jesus," occurs fourteen times in Luke; elsewhere in the Synoptists only in Mark xvi. 19, 20. The combination "the Lord Jesus" occurs only in Luke xxiv. 3, though often in the Epistles.

Perhaps he was converted by Paul. Tertulian seems to assume so: "A disciple . . . of Paul, without doubt." At any rate, he was converted before he met Paul at Troas (Acts xvi. 11.)

3. From Troas he accompanied Paul to Philippi, where he remained during the second and third missionary journeys of Paul — a period of seven years, 51–58. We know he was left there, for "they" supplants "we" in Acts xvi. 40 (compare xvi. 16), when Paul and Silas leave Philippi.

4. *Doubtless Luke was not idle all this time.*

We infer from II. Cor. viii. 18, referring not to the written but to the spoken Gospel, that he had been preaching. At any rate, a physician of Luke's tender spirit would have found means of subsistence and opportunities for helpfulness everywhere.

5. When Paul came to Philippi at the end of his third missionary journey, or when he was near Philippi,— where did he spend the three months of Acts xx. 3? — Luke joined him (Acts xx. 5) to accompany him to Jerusalem (Acts xxi. 15–18).

6. *After this Luke was Paul's constant companion.*

a. Was with him in his imprisonment at Cæsarea. Acts xxiii. 33; xxiv. 23. Did they do any literary work there?

b. Sailed with him to Rome. Acts xxvii. 1. Aristarchus went along. Acts xxvii. 2.

c. Was by his side during his first imprisonment. Acts xxviii. 16; Col. iv. 14; Phil. 24. "My fellow-laborers." Many with Paul now.

d. Was with him during his second imprisonment. II. Tim. iv. 11. "Only Luke." Solitary now; but Luke was faithful even unto death.

7. *Luke was a physician.*

"The beloved physician." Col. iv. 14. What does this imply as to culture and education? Tholuck says: "'Collegium archiatrorum' had to examine in every city those who desired to practice the healing art, and to exercise supervision over them."

a. Traces of Luke's medical knowledge in the Acts: iii. 7; ix. 18; x. 10; xii. 23; xx. 9, 10, 31; xxviii. 8.

b. Traces in the Gospel: iv. 23, 38; v. 12; vii. 2; vi. 19; viii. 46; viii. 43-48 (compare the unceremonious statement of Mark v. 25-26); ix. 2; xiii. 11.

8. *Had he been a physician to some vessel on the Mediterranean Sea?*

The size of the ancients' ships, holding up-

wards of three hundred people, the imperfect sanitary arrangements, and the length of the voyages, must have rendered a physician necessary. Luke possessed accurate nautical knowledge, shown especially in Acts xxvii. In this chapter are five compounds of *πλέω*,—Luke uses three others elsewhere (Acts xx. 6, 16; Luke viii. 26),—and ten other correct nautical terms.

At any rate he was a physician and used the sea, and must have been a great comfort and help to Paul. And his large sympathy stamped on his Gospel. "He was a physician and so to all, his words are medicines of the drooping soul."—Jerome.

9. *Could he have been the cousin of the Latin poet Lucan, nephew of Gallio and Seneca?*

Acts xviii. 14-17. Renan and Plumptre, on the ground of an apocryphal correspondence between Paul and Seneca, have indulged in this speculation.

10. *There is a legend that he was a painter.*

There was a Florentine painter of the twelfth century named Luca Santo, and there was an earlier Greek hermit of the name Lucas who used to paint the blessed Virgin. The tradition may have originated in the finding of a picture of the Virgin in the Catacombs with the inscription "One of several painted by Luca." Art and poetry have perpetuated the tradition.

"Give honor unto Luke, evangelist,
For he it is (the ancient legends say)
Who first taught Art to fold her hands and pray."
—Rose

11. *Luke's later life.*

We have nothing reliable about it.

Epiphanius says that he preached in Dalmatia, Gallia, Italy, and Macedonia.

Jerome (in what Godet calls an interpolated passage) asserts that he lived a celibate life to the age of eighty-four.

Gregory of Nazianzus first makes him a martyr.

Nicephorus, fifteenth century, maintains that he was hanged on an olive tree in Greece at the age of eighty.

On the ancient doors of the San Paulo in Rome he is represented as dying peacefully.

It was generally believed that he ended his days in Achaia; for there, according to Jerome, the Emperor Constantine sought for his ashes to transport them to the Church of the Apostles in Constantinople.

12. *What is your judgment of his character and work?*

"Whose joy is to the wandering sheep
To tell of the Great Shepherd's love;
To learn of mourners while they weep
The music that makes mirth above;
Who makes the Saviour all his theme,
The Gospel all his pride and praise."

"Utilis ille labor per quem vixere tot aegri,
Utilior per quem tot didicere mori."

III. WHEN WAS THE GOSPEL WRITTEN?

1. Clement of Alexandria states it as a fact, transmitted by the presbyters who had succeeded each other from the beginning, "that the Gospels containing the genealogies were written first." Luke is one of these, and was therefore, if Clement's statement is true, written before Mark. According to Clement, Mark was written at Rome during Peter's lifetime. Luke was therefore composed before Peter's death. When did Peter die?
2. The similarity of aim between Luke and the Epistles of Paul, especially Romans, leads to the conclusion that they proceeded from the same surroundings at the same period, and were designed to meet the same practical wants.

Luke i. and ii. describe Jesus as the Son of David by his descent from Mary, and the Son of God by his supernatural birth. So Paul (Rom. i. 3, 4): "Made of the seed of David according to the flesh, and declared to be the Son of God with power."

Luke demonstrates Israel's right of priority in regard to the Kingdom of God. So Paul: Rom. i. 16.

Jesus circumcised, Luke ii. 21, and presented in the Temple on the fortieth day, ii. 22. Compare Rom. xv. 8; Gal. iv. 4.

In Luke x. the good Samaritan does instinctively what neither the Priest nor the Levite, the holders of the Law, did. Rom. ii. 14, 15, 26, 27.

In general, Luke treats historically the same problem which Paul treats speculatively in Rom. ix.-xi. — the rejection of Israel and the calling of the Gentiles.

3. Did Luke use any previous records in the composition of the first chapters of his Gospel? If so, does not the consultation of records so pure and peaceful imply that the destruction of Jerusalem had not yet overthrown and scattered the primitive Christian society?
4. The Book of Acts, written after the third Gospel, seems to have been composed before the destruction of Jerusalem, and before the death of Paul. According to Godet, the Book of Acts was written 64-67.
5. When, then, was the third Gospel written?

IV. WHERE WAS THE GOSPEL WRITTEN?

1. *Tradition.*

Jerome: "Luke, the physician, who composed his book in the countries of Achaia and Bœotia."

The Peshito (the Syriac version) gives as the title of the third Gospel, "Gospel of Luke, the evangelist, which he published and preached in Greek in Alexandria the Great."

These are not necessarily contradictory. Alexandria was the center of the book world of the time.

2. *Hypotheses.*

Rome. Held by Keim and Zeller.

Ephesus. Held by Kostlin and Overbeck.

Greece. Luke was at Rome with Paul in 62, when the Epistles to the Colossians and Philemon were written. When Paul wrote to the Philippians, 63 or 64, he must have left Rome; for Paul sends no greetings to Philippi from him, though he was well known to that church. When, however, Paul wrote the Second Epistle to Timothy, he was with him again. Where did Luke spend the interval? Probably in Achaia, among the churches in whose service he had labored with Paul. In Greece rather than in Macedonia, for Paul does not send greetings to him in the Epistle to the Philippians as he would have done if Luke were near Philippi. This accords with Jerome's tradition.

V. FOR WHOM WAS THE GOSPEL WRITTEN?

1. Primarily for Theophilus, with the expressed aim of completing his Christian instruction by tracing faithfully the Gospel history. Luke i. 1-4.
2. But the analogy of the other Gospels would lead us to infer that Luke wrote with some special class in mind.
 - Matthew: The Jewish Christians.
 - Mark: The Roman Christians.
 - John: Primarily the Church at Ephesus, but generally for the Church Universal.
 - Luke: The Greek Christians.
3. The style of the Gospel, the universality of the Greek language, the sphere of Luke's past labors, and the breadth of his sympathies, lead to this conclusion.
4. Yet it was for the Greeks as representing all Gentiles. Luke iv. 16-30; iii. 6.
5. But because it was a true Gospel it was Hebrew too.
 - a. Luke i. 32.
 - b. What name is given Zaccheus (xix. 9), and the afflicted woman (xiii. 16)?
 - c. How often does Abraham's name occur in each Gospel? In which most frequently?
 - d. Tells of the success of the Twelve (ix. 6, 10), omitted by Matthew.
6. Though universal, it is dedicated to an individual. What is the significance of this?

VI. TO WHOM IS THE GOSPEL DEDICATED?

1. Theophilus. What is the literal meaning of the word? Origen supposed him to be a purely fictitious person. He applied the title to every Christian endowed with spiritual powers.
2. Calls him *Κράτιστε*. Luke i. 4. This word omitted in dedication of Acts i. 1. It is a title either of rank, given to procurators, or of friendship. In the former sense it is used in Acts xxiii. 26; xxiv. 3; xxvi. 25.
3. Theophylact conjectures that he was a Roman governor or person of senatorial rank, grounding the conjecture on the use of *Κράτιστε*. Œcumenius tells us he was a governor.
4. Hase and Michaelis identify him with the deposed High Priest, son of Ananias, brother and immediate successor of Jonathan, made High Priest by Vitellius at the Passover of 37, from whom some think Paul got the letters authorizing his persecution of the Christians at Antioch.
5. Alexander Morus makes the hazardous conjecture that the Theophilus of Luke is identical with the Athenian of the same name recorded by Tacitus as having been condemned for fraud by the court of the Areopagus.
6. Was he an Italian? Luke often explains to him the position and distance of towns in Judea and Galilee. i. 26; iv. 31; viii. 26; xxiv. 13. Not so Italian geography. Acts xxviii. 12-15.

7. He was probably not a Macedonian (Acts xvi. 12), or an Athenian (Acts xvii. 21), or a Cretan (Acts xxvii. 12).
8. The tradition of the Clementine Homilies, middle of the second century: "So that Theophilus, who was at the head of all the men in power at the city (of Antioch), consecrated under the name of a church the great palace in which he resided."
9. We have seen that probably Luke was of Antioch. Was he of the household of Theophilus? He may have been his freedman. Lobeck has noticed that contractions in *as*, as Lucas from Lucanus, Silas from Silvanus, are frequent in the names of slaves.

(I.) This fact at once prevents the identification of Lucas with Lucius of Cyrene. Acts xiii. 1. Lucas and Lucius are different names.

(II.) It is not inconsistent with Luke's culture and medical knowledge. Physicians and men of letters frequently belonged to the class of slaves.

(III.) If Luke had practiced his profession in Antioch, and if he was brought to the faith at the time of the founding of the church in that city (Acts xi. 20-26), the "we" in Acts xvi. 11 becomes easily explicable; for Luke might very probably have desired to accompany Paul in his missionary work, and Troas would be the natural place for him to join him.

(iv.) This accounts also for both the fact and the style of the dedication.

(1) Naturally Luke would dedicate his book to his old master and friend.

(2) Theophilus must have been a cultured man, and Luke would take pains to write the dedication in as elegant Greek as possible.

10. "Until the discovery of printing, the publication of a work was a very costly undertaking; and authors were accustomed to dedicate their works to some high personage of their acquaintance, who could provide the writer an opportunity of reading his production in some select circle, and have the first copies prepared at his own expense."

11. The inscription of the Gospel of Luke in the Syriac version says it was published at Alexandria. Bar-bahleel, a Syrian lexicographer of the tenth century, speaks of Theophilus as foremost of the believers and very well known among the Alexandrians. Alexandria was the center of the book world of the day. Might not Luke have written the Gospel, as Jerome says he did, in Bœotia, and might it not have been published, as the Peshito says, in "Alexandria the Great"?

VII. WITH WHOSE ORAL GOSPEL AFFILIATED?

1. *How did the written Gospels arise? Did the oral Gospel undergo modifications as it adapted itself to different needs and diverse modes of thinking?*

2. *The sources of Luke's Gospel.*

a. Oral tradition. Luke i. 2; Eph. iv. 11.

b. Separate writings or memoirs.

Genealogical table. iii. 23-38.

Journey to Jerusalem? ix. 51-xix. 27.

3. *Specially connected with Paul's preaching.*

a. Tradition.

Irenaeus: "Luke, the follower of Paul, set down in a book the Gospel which he (Paul) used to preach."

Tertullian speaks of Paul as "the illuminator of Luke," and says that "the summary of Luke was generally assigned to Paul."

Origen speaks of "the Gospel of Luke as that praised by Paul." This opinion arose probably from the references of Paul to "my Gospel" (Rom. ii. 16; xvi. 25; II. Tim. ii. 8), and to the wrong interpretation, already corrected, of II. Cor. viii. 18, 19.

Eusebius says: "It is maintained that it is of the Gospel according to Luke that Paul is accustomed to speak whenever he makes mention in his writings of *his Gospel*."

The Muratorian Fragment: "The third book of the Gospel, according to Luke. This Luke, a physician, after the ascension of Christ, when Paul had chosen him as a companion of his journey, wrote in his own name as he heard. Yet neither did he himself see the Lord in the flesh, and he too did as he best could. So he began his narrative even from the birth of John."

b. Traces of this connection in word and expression.

Luke iv. 22 : Col iv. 6.

Luke iv. 32 : I. Cor. ii. 4.

Luke vi. 36 : II. Cor. i. 3.

Luke vi. 39 : Rom. ii. 19.

Luke ix. 56 : II. Cor. x. 8.

Luke x. 8 : I. Cor. x. 27.

Luke xi. 41 : Titus i. 15.

Luke xviii. 1 : I. Thess. v. 17.

Rom. xii. 12.

II. Thess. i. 3, 11.

Luke xxi. 36 : Eph. vi. 18.

Luke xxii. 19, 20 : I. Cor. xi. 23-29.

Luke xxiv. 46 : Acts. xvii. 3.

Luke xxiv. 34 : I. Cor. xv. 5.

Compare with Paul's teaching the following passages in Luke: iv. 16-30; vii. 36-50; xv. 1-32; xix. 1-10; xxiii. 39-43.

c. Other evidences.

(1) Christ the second Adam. Luke iii. 38 : I. Cor. xv. 45.

(2) Connection between passion and

resurrection in each. Luke xxiv. 7, 26, 46; I. Cor. xv. 3, 4; Phil. iii. 10; I. Thess. iv. 14.

What spiritual lesson is there in this association?

(3) Attention to sinners. Luke vii. 37; xv.; xviii. 13; xix. 1-10. Find references in Paul.

(4) Gratuitousness and universality of the Gospel. Luke iii. 6; iv. 16-30.

How often are the words "Saviour" and "salvation" used in each Gospel?

Farrar says χάρις, "grace," is used eight times, and εὐαγγελίζειν, "to preach glad tidings," ten times, in Luke.

(5) Is "justified" a Pauline word? It is not found in Mark and John, is found twice in Matthew, five times in Luke.

(6) "By faith." Luke vii. 50; xv; xviii. 9-14; xxiii. 42, 43; Rom. iv. 5; I. Cor. xv. 9, 10.

(7) Connection with the Epistle to the Hebrews.

Luke i. 2: Heb. ii. 3.

Luke ii. 13-16: Heb. i. 6, 8, 10.

Luke ii. 7: Heb. ii. 14.

Luke ii. 40, 52: Heb. ii. 17.

4. *Significance of this friendship.*

God has helped His Kingdom more than once in this way: Origen and Ambrose, Eusebius and Pamphilus, Aquinas and Boaventura,

Luther and Melancthon, Calvin and Knox, Cranmer, Latimer, and Ridley. Luke x. i. So also Peter and "Marcus, my son." I. Peter v. 13.

5. *And Luke was faithful to the end.*

Col. iv. 14; II. Tim. iv. 10, 11.

See Keble's "Christian Year," *St. Luke's Day*.

VIII. WHAT DIVISIONS OF CHRIST'S MINISTRY IN THE GOSPEL?

1. From His baptism to the first Passover, three months. iii. 21-22; iv. 1-13.
2. The early ministry in Judea, eight months, confined to the Gospel of John. John iv. 1-3, 43.
3. The ministry in Galilee.
 - a. First period, four months. iv. 14-v. 39.
 - b. Second period, one year. iii. 19, 20; vi. 1-ix. 17; xi. 14-36.
 - c. Third period, six and one-half months. ix. 18-50; xvii. 1-4.
4. Last ministry in Perea and Judea, five months. ix. 51-xi. 13; xi. 37-xix. 28.
The transition from the preceding ministry seen in ix. 51.
5. Passion week. xix. 29-xxiii. 56.
6. Resurrection to ascension, forty days. xxiv. The ascension. xxiv. 51.

IX. THE TEACHING OF THE GOSPEL.

I. *About God.*

Name occurs how often in each Gospel? In which most?

(I.) His character.

Omnipotent. i. 37; xviii. 27.

Merciful. i. 78.

Supreme. ii. 14; viii. 28.

Bountiful. xii. 24, 28.

Jealous. xvi. 13.

Omniscient. xvi. 15.

Good. xviii. 19.

(II.) His relations, manifesting His character.

(1) To nature. iii. 8.

(2) To the Jews. i. 8, 68; vii. 16; xx. 37.

(3) To Christ.

a. i. 35; iv. 41; viii. 28; xx. 70.

b. ii. 40.

c. xxiii. 35.

(4) To men.

a. Self-revelation to them: in what ways? i. 6; iv. 43; xvi. 16; iii. 2; xx. 21.

b. Forgiving sin. v. 21.

c. Saving them. i. 47; iii. 6.

d. Reverse of fallen man. i. 16; xvi. 15.

(5) His elect. xviii. 7, 29, 30; x. 27.

(6) To what or whom else? i. 26; xii. 8, 9; xvii. 20, 21.

2. *About the Kingdom of God.*

(I.) What is it?

(1) The Kingdom associated with Christ's second coming. xix. 11, 12, 15.

(2) The growing Kingdom in the world. xiii. 18, 20.

(3) The spiritual Kingdom.

a. Where is it? xvii. 20, 21. Compare Rom. xiv. 17.

b. Whose is it? vi. 20; xviii. 16.

c. Character. viii. 1, 10; vii. 28.

d. Conditions of entrance. ix. 62; xviii. 17, 24, 25.

(II.) What is to be my attitude toward it? xii. 31.

3. *About Christ.*

(I.) His childhood.

Miraculous birth.

Foretold. i. 26-33, 35.

Accomplished. ii. 7.

Named and nationalized. ii. 21-23.

Prophetically blessed.

Simeon. ii. 25-32.

Anna. ii. 36-38.

Visit to Jerusalem. ii. 42-50.

Growth and subjection to parents. ii. 51-52.

(II.) His person.

(1) Divine.

a. God's testimony. i. 35; iii. 22; ix. 35; xxii. 42, 43.

b. Human confessions. iv. 34, 41; viii. 28; ix. 20; xvii. 13; xviii. 38, 41; xxiii. 42.

(2) Human.

a. Born of a woman. ii. 5-7.

b. Had the experiences of men, save sin. ii. 40, 52; xxiv. 36-43.

c. And a reasonable soul. vii. 9, 13.

(III.) His work.

(1) His three offices.

a. Prophet. iv. 18; x. 22; xii. 19; xxi. What is a prophet?

b. Priest. xxii. 19.

c. King. xix. 38; xxiii. 2, 3.

(2) Had power over —

a. Matter. viii. 22-25.

b. Spirit. viii. 26-39.

c. Death. viii. 41-56.

d. Disease. viii. 43-48.

(3) Assertions made by Himself. iv. 18-19, 43; v. 32; vi. 5; ix. 22, 56, 58; xii. 49-51; xiii. 32-35; xvii. 24-25; xix. 10; xxii. 27, 29; xxiv. 26, 46; ii. 49.

(IV.) His character.

Submissive. ii. 51.

Symmetrical. ii. 52.

Unswerving. iv. 1-13.

Faithful. iv. 14-29.

Compassionate. vii. 13.

Tender. vii. 40-49.

Add to these.

4. *About the Holy Spirit.*

(I.) How spoken of, and in relation to whom?
i. 15, 35, 41, 67; ii. 25, 26; iii. 22; iv. 1.

(II.) His character.

Personal. iii. 22.

Divine. iv. 18.

Holy. xi. 13. Compare I. Peter i. 16; Isa. vi. 3.

(III.) His activity.

Reveals. ii. 26.

Leads. iv. 1; ii. 27.

Empowers. iv. 14.

(IV.) Our relation to Him. xi. 13; xii. 10, 12.

5. *About the Means of Grace.*

(I.) The Scriptures.

(1) Names given to Old Testament Scriptures, or to part of them, in Luke. ii. 22, 39; xvi. 16; xxiv. 27, 44.

(2) Christ's attitude toward them.

a. Familiar with them. iv. 17; Isa. lxi. 1, 2.

b. Constantly quoted them. vi. 20ff.

c. Appealed to them as final.

(a) In temptation. iv. 1-13.

(b) In teaching. x. 26; xxiv. 25-31.

(3) Christ's teaching regarding them.

a. Imperishable. xvi. 17.

b. A witness to Him. xxiv. 27, 32.

- (4) In order to study them.
- a.* He must open them. xxiv. 45.
 - b.* He must open our understandings. xxiv. 45.
 - c.* Then will our hearts burn. xxiv. 32.
 - d.* He can teach a great deal in a short time. xxiv. 27.

(II.) Prayer.

- (1) What words does Luke use for prayer and praying? See the Greek.
- (2) To whom are we to pray?
 - a.* Our Father. xi. 2.
 - b.* The Lord of the harvest. x. 2.
- (3) How?
 - a.* As to manner. xxi. 36; xxii. 46.
 - b.* As to spirit. xviii. 10-14; xi. 5-13; xviii. 1-8.
 - c.* The Disciples' Prayer. xi. 2-4.
- (4) For what?
 - vi. 28; x. 2; xxi. 36; xxii. 40, 46.

Compare the Disciples' Prayer, "Lest ye enter into temptation." An old Christian put it this way, "If the occasion of sinning presents itself, grant that the desire may not be found in me; if the desire is there, grant that the occasion may not present itself." xi. 2-4. (Is not John xvii. the true Lord's Prayer, and this the prayer He taught His *disciples*?) Compare Revised Version.

1. Hallowed be Thy Name.

2. Thy Kingdom come.
3. Thy will be done.
4. Give us our bread.
5. Forgive us our sins.
6. Bring us not into temptation.

(5) Parables to teach prayer, peculiar to Luke.

xi. 6-8; xviii. 1-8; xviii. 10-14.

(6) Examples of prayers.

xiv. 18, 19; xvi. 27; i. 10; iv. 34; viii. 28, 31, 32, 38. Compare the multitude's prayer in verse 37 with the restored man's prayer in verse 38. xvii. 13; xviii. 38, 41; xxiii. 42; vii. 37-50; viii. 44; viii. 41, 42.

(7) Christ as a man of prayer, according to Luke.

a. Constancy of His praying.

(a) All the great events of His life *preceded* by prayer. iii. 21; vi. 12-17; ix. 18, 28; xxii. 41; xxiii. 34, 46.

(b) His deeds *followed* also by prayer. v. 16; ix. 18.

(c) Praying when He heard from home. iii. 21; ix. 28; xxii. 43.

(d) He died with a prayer on His lips. xxiii. 46.

b. Unselfishness. xxii. 32; xxiii. 34,—a commentary on vi. 27, 28.

c. Solitude.

(a) Of place. v. 16; vi. 12; ix. 28.

(b) Of time. vi. 12; xxii. 43.

(c) Of spirit. ix. 18; xxii. 41.

d. Humility. xxii. 41.

e. Earnestness. xxii. 44. Compare James v. 17.

f. Reality of His communion. ix. 29.

(8) Promises and encouragements. xi. 9, 10; xi. 11-13.

(9) Lessons.

a. There is a school of prayer. xi. 1.

b. The busier, the more. v. 16. It is said that the knees of the Apostle James were worn callous with much praying.

c. His house a house of prayer. xix. 46. Compare I. Cor. iii. 16, 17.

(III.) The Sacraments.

(1) Baptism.

a. John's. iii. 12, 16, 17, 21.

b. Christ's. iii. 16.

c. What is the difference? iii. 3; xii. 50; Rom. vi. 3; Gal. iii. 27.

(2) The Lord's Supper. xxii. 14-20.

6. *About the Christian life.*

(I.) Faith.

(1) Instances. v. 12, 20; vii. 9, 50; viii. 41, 42, 48; xvii. 19; xviii. 42.

(2) Power.

a. To heal the sick. v. 12, 20; viii. 48; xvii. 19.

- b.* To raise the dead. vii. 9.
- c.* To save from sin. vii. 50.
- d.* To give sight to the blind. xviii.

42.

- e.* Omnipotent. xvii. 6.

(3) Characteristics.

- a.* Triumphant over —

- (*a*) Natural barriers. v. 20.

- (*b*) Social barriers. vii. 50.

- (*c*) Race distinctions. vii. 9.

- (*d*) Religious antipathies. xvii.

19.

- b.* Reliance on Christ's power. v.

12.

- c.* Unconcealing. viii. 47.

- d.* Triumphantly regardless of limitations. vii. 9.

- e.* Thankful. xvii. 19.

- f.* Direct. xviii. 41.

- g.* Persistent. xviii. 39, 42.

- h.* Self-abasing and lowly. vii. 38.

(4) Christ dislikes lack of faith. viii.

25; ix. 41; xviii. 8; xxii. 32; xii. 28.

(5) Christ commends faithfulness. xii.

42; xvi. 10-12; xix. 17.

(6) Not the quantity, but the quality, desirable. xvii. 5, 6. Compare Gal. v. 6; I. Cor. xiii. 2.

(II.) Sacrifice.

The supremacy of Christ and His claims.

(1) The spheres over which this supremacy extends.

- a.* Over past occupations and wealth.

(a) Object lessons: (1) Trades, manual. v. 10, 11. (2) Professions, mental. v. 28.

(b) Examples commented on. xviii. 22; xxi. 4.

(c) Direct teaching. xiv. 33.

b. Over home ties.

(a) Christ's own example. viii. 21; ii. 49.

(b) Extent. ix. 60, 62; xiv. 26.

c. Over self and life with its ambitions. ix. 23, 24; xii. 29; xvii. 33.

d. Over personal feelings.

Desire for respect. xii. 8, 9.

Shrinking from shame. ix. 26.

e. Over personal ease and comfort. ix. 58; xiii. 24; xxi. 17.

(2) Incentives to yielding to such supremacy.

Corresponding to the spheres over which it was asserted.

a. xvi. 9.

b. xviii. 29, 30.

c. d. e. ix. 24; xvii. 33.

(III.) Love.

(1) Its objects.

a. God. x. 27; xi. 42.

b. Enemies. vi. 27, 35.

c. Lowliness. xx. 46.

(2) Its nature.

a. Unselfish. vi. 32.

b. Whole-hearted. x. 27.

c. Exclusive. xvi. 13.

d. Coupled with action for its objects. vi. 27; vii. 5.

(3) The Lord is pleased with love. vii. 47; ix. 48-50.

7. *About Eschatology.*

(1.) Our Lord's return.

(1) He will return. xii. 40, 46. Sure. xxi. 33.

(2) Manner.

a. Unexpected. xii. 40, 46.

b. Glorious. xxi. 27.

c. Visible. xxi. 27.

d. Surprising. xxi. 35.

e. Sudden. xvii. 24.

(3) Time.

a. In the midst of faithlessness. xvii. 26; xviii. 8.

b. When the times of the Gentiles are fulfilled. xxi. 24.

c. Preceded by signs. xxi. 25-31.

d. xxi. 32. What does "this generation" mean?

(4) Events accompanying. xii. 38, 43, 46, 47; xix. 15; xxi. 28.

(5) Our attitude toward it.

a. Ready. xii. 40.

b. Watching. xii. 37.

c. Praying. xxi. 36.

d. Working as usual. xii. 42, 43.

e. Sober. xxi. 34.

f. Occupying till He come. xix. 13.

(II.) Heaven.

(1) The abode of —

a. Angels. ii. 15; xxiii. 43.

b. The Holy Spirit. iii. 21, 22.

c. God. xi. 2 (but see Revised Version); iii. 21, 22.

d. Christ. xxiv. 51.

(2) It is above. xxiv. 51; ix. 16; x. 15.

(3) What do we know about it? xv. 7; vi. 23 (compare II. Tim. iii. 12); xi. 2; x. 21; x. 20.

(III.) Hell.

“Hades” occurs twice in Luke, “Gehenna” once. In Old Version both are translated “hell.” Find the passages.

Can you learn from these whether or not there is consciousness, memory, and pain there?

8. *The characters of the Gospel.*

(1.) John the Baptist.

(1) His early history only here.

His parents. i. 5.

His marvelous birth. i. 5-25, 41-80.

His name. i. 13, 60-63.

(2) His work.

a. To prepare the Lord's way. i. 17; iii. 4; vii. 27.

b. To preach repentance. i. 16; iii. 3, 8.

c. To baptize Jesus. iii. 21.

d. A prophet. vii. 28.

- c.* To close the Old Dispensation.
xvi. 16.
 - (3) His contact with Christ.
 - a.* What relationship between them?
i. 36.
 - b.* He baptized Him. iii. 21.
 - c.* Sent to Him from prison. iii.
20; vii. 19, 20.
 - d.* Testified of by Christ.
 - (4) His latter days.
 - In prison. iii. 19, 20.
 - Beheaded. ix. 9.
 - (5) His character.
 - a.* One of God's men. iii. 2.
 - b.* Obedient. iii. 3.
 - c.* A man of faith. iii. 2, 3.
 - d.* Unfearing. iii. 7, 8, 19; vii.
24-27.
 - e.* Bold, vigorous, uncompromising.
Prove it.
 - f.* Unhesitating. iii. 10-14.
 - g.* Knew his mission. iii. 16, 17.
 - h.* Humble, unselfish. iii. 16, 17;
Compare John iii. 30.
 - i.* Self-denying. i. 15; iii. 2; vii.
24-27; v. 33; vii. 33.
 - j.* Two springs of power.
 - (a) The Holy Ghost. i. 15.
 - (b) Prayer. v. 33; xi. 1.
 - k.* No narrow Jewish fanatic. i. 17;
iii. 5, 6.
- Read Keble's "Christian Year," *St. John Baptist's Day*.

(II.) John, the beloved.**(1) Before his following Christ.**

A fisherman. Whose partner? v.

2, 3, 10.

What all did he forsake? v. 11.

(2) Chosen one of the Twelve. vi. 14.

Name them in Luke's order.

(3) As an apostle.

a. Peculiarly intimate with Jesus.

ix. 28; viii. 51; xxii. 8.

b. Learned his love slowly. ix. 49;

ix. 54.

"This is he whom God approves;

This is he whom Jesus loves."

(III.) Peter.**(1) Previous life.**

Trade. v. 2, 10.

Relationship. vi. 14.

Social position. iv. 38.

What experience of his like Isaiah's? v. 8; Isa. vi. 5.

(2) Position among Christ's disciples.

Apostle. vi. 14.

Spokesman for the Twelve. viii. 45; ix. 20, 33; xii. 41; xviii. 28.

Close to the Lord. viii. 51; ix. 28; xxii. 8.

Regarded by the Lord as in some sense pre-eminent. xxii. 31, 32.

(3) Character.

a. Outspoken, confident, self-reliant. xxii. 33.

b. Loving. Is it seen in xxii. 33?

c. Obedient to orders. v. 5.

d. Spiritual insight. ix. 20.

e. Impulsive. ix. 33.

f. What do you learn from xviii. 28?

g. A man of faith. xxii. 8-13.

h. Broke at the crisis. xxii. 57, 58, 60.

i. Tenderly repentant. xxii. 62.

(4) His part in the closing scenes. xxii. 8, 54, 55, 58, 60; xxiv. 12, 34. Compare I. Cor. xv. 5. Write out these events in order.

(IV.) The women of the Gospel.

(1) Those whose names are given. i. 5, 27; ii. 36; iii. 19; viii. 2, 3; x. 38-42; xxiv. 10.

(2) The unnamed ones. iv. 25, 26, 38; vii. 12, 37; viii. 43; xi. 27; xiii. 11; xxi. 2; xxii. 56, 58; xxiii. 27, 49, 55; xxiv. 1.

(3) Who were these? xiii. 21; xiv. 20; xv. 8, 30; xvii. 35; xviii. 3; xx. 28.

9. *What can you learn from Luke about ancient geography?*

(1) The tetrarchies. iii. 1.

(2) The three divisions of Palestine and places in each.

a. Galilee. i. 26; iv. 23; v. 1; vii. 11; ix. 10; x. 13.

b. Samaria. xvii. 11.

c. Judea. i. 5; ii. 4, 22; x. 30; xiii. 4;
xix. 29; xxi. 37; xxiii. 51; xxiv. 13.

(3) Foreign lands. ii. 2.

(4) Foreign cities. iv. 26; vi. 17; xi. 32;
xxiii. 26.

(5) Rivers. iii. 3.

(6) viii. 26. Add any others. Draw an outline map, and locate each place as exactly as possible.

X. THE MIRACLES OF THE GOSPEL.

(*This scheme is from Westcott's Introduction to the Study of the Gospels.*)

1. *Signs of the mission of the Saviour* (iv. 18) *generally to check the action of evil.*

(I.) Spiritual. iv. 33-37.

(II.) Physical. iv. 38, 39.

2. *The Christian society.*

(I.) Its universality. v. 1-11.

Hence Christ —

(1) Purifies the outward life. v. 12-14.

(2) Purifies the inward life. v. 18-26.

(3) Quickens deadened energies. vi. 6-11.

(II.) The spring of its blessings.

(1) Faith in man. vii. 2-10.

(2) Love in Christ. vii. 11-17.

(III.) The fullness of Christ's power to preserve it, as seen in His sovereignty over —

(1) Matter. viii. 22-25.

(2) Spirit. viii. 26-39.

(3) Death.

a. Typical. viii. 43-48.

b. Natural. viii. 41-56.

(IV.) The extent of its claims.

(1) To instruct and strengthen all. ix. 10-17.

(2) To overcome by faith all evil. ix. 37-42.

3. *Signs of Christ's working on men.*

(I.) To give utterance to the spiritually dumb. xi. 14-26.

(II.) To remove —

(1) The inward checks to our progress.
xiii. 11-17.

(2) The outward obstacles to it (verse
5). xiv. 1-6.

(III.) To cleanse impurity, outward and inward (verse 19). xvii. 12-19.

(IV.) To restore spiritual sight. xviii. 35-43.
How would you class xxii. 50, 51?

XI. THE PARABLES OF THE GOSPEL.

1. *Lessons of love.*

(I.) Of sinners toward God. vii. 41-43.

(II.) Of God toward sinners.

(1) His desire to save.

xv. 3-32. In these three parables are sinners viewed from the three successive points of view of their misery, their value, and their relationship?

(2) His forbearance. xiii. 6-9.

(III.) Of sinners toward sinners. x. 30-37; xvi. 19-31.

2. *Lessons of service.*

(I.) Fidelity. xii. 35-48; xix. 11-27; xx. 9-16.

(II.) Fruitfulness. viii. 4-15; xiii. 6-9; xix. 11-27.

(III.) Service no ground of merit. xvii. 7-10.

3. *Lessons of prayer.*

(I.) Importunity. xi. 5-8; xviii. 1-8.

(II.) Lowliness. xviii. 9-14.

4. *Lessons of prudence.*

(I.) As to sacrifice. xiv. 28-30; 31-33.

(II.) As to personal interest. xvi. 1-12.

(III.) As to avoiding covetousness. xii. 16-21.

5. *Lessons of lowliness.*

(I.) Of spirit.

a. Toward self. xii. 16-21.

b. Toward men. xiv. 7-11.

c. Toward God. xviii. 9-14.

(II.) Of association. xiv. 12-24.

6. *Lessons of judgment.*

(I.) Separation and recompense. xvi. 19-31.

(II.) Christian reward. xix. 11-27.

(III.) Retribution of the wicked. xx. 9-16.

XII. THE SUBSTANCE OF THE CHAPTERS OF
THE GOSPEL.

Chapter I., Preface; Appearance of Angel to Zacharias; to Mary; Mary's Visit to Elisabeth; Words of Elisabeth; Mary's Song; Birth of John the Baptist; Prophecy of Zacharias.

Analyze each chapter in this way and summarize results, so that the substance of the whole Gospel is at your tongue's end. Be able to tell in which chapter any given event occurs, and what events are contained in any given chapter.

XIII. ANALYSIS OF THE GOSPEL.

1. *Introduction.* i. 1-4.
2. *The coming.* i. 5-ii. 52.
 - (I.) The Annunciation. i. 5-80.
 - (II.) The Nativity. ii. 1-20.
 - (III.) The Infancy. ii. 21-38.
 - (IV.) The Boyhood. ii. 39-52.
3. *The manifestation.* iii. 1; iv. 13.
4. *The ministry in Galilee.* iv. 14-ix. 50.
 - (I.) Early ministry. iv. 14-vii. 50.
 - (II.) Later ministry. viii.
 - (III.) Close of Galilean ministry. ix. 1-50.
5. *Journey to Jerusalem.* ix. 51-xix. 44.
6. *The Passion.* xix. 45-xxiii. 49.
7. *Burial and resurrection.* xxiii. 50-xxiv. 49.
8. *Ascension.* xxiv. 49-53.

Study each of these divisions carefully and analytically. An excellent analysis of the whole Gospel will be found in Westcott's *Introduction*.

XIV. CHARACTERISTICS AND PECULIARITIES OF THE GOSPEL.

1. *Length.*

Matthew, 28 chapters, 1,071 verses.

Mark, 16 " 678 "

Luke, 24 " 1,151 "

John, 21 " 879 "

2. *Beauty.*

Renan: "The most beautiful book that there is."

3. *Comparison of the four Gospels.*

(I.) Representing contents by 100.

Mark has 7 peculiarities, 93 coincidences.

Matthew has 42 peculiarities, 58 coincidences.

Luke has 59 peculiarities, 41 coincidences.

John has 92 peculiarities, 8 coincidences.

(II.) Regarding extent of all coincidences as 100.

Matthew, Mark, and Luke, 53.

Matthew and Luke, 21.

Matthew and Mark, 20.

Mark and Luke, 6.

(III.) Regarding all the distinct sections as 150.

<i>Peculiarities.</i>		<i>Coincidences.</i>	
Luke . . . 37	} 65. .		} 5.
Matthew . 14			
Mark . . . 2			
	53	97	

4. *Peculiar miracles.*

How many miracles in the Gospel? Six are peculiar to Luke. v. 4-11; vii. 1-16; xiii. 11-17; xiv. 1-6; xvii. 11-19; xxii. 50, 51.

5. *Peculiar parables.*

How many parables in the Gospel? The following are peculiar to Luke: vii. 41-43; x. 30-37; xi. 5-8; xii. 16-21; xiii. 6-9; xiv. 7-11; xiv. 12-24, 28-30; 31-33; xv. 8-10, 11-32; xvi. 1-12, 19-31; xvii. 7-10; xviii. 1-8, 9-14; xix. 11-27.

What is a parable? Write out a careful definition, and see to how many cases in the Gospel it will or will not apply.

6. *Miracles recorded in Matthew and Mark, not in Luke.*

Walking on the sea.

Healing of the Syro-Phœnician's daughter.

Feeding of the four thousand.

The barren fig tree.

. *Note carefully these important peculiar sections.*

i. 5-25, 41-80; ii. 1-4, 13; iii. 10-14; iv. 16-30; ix. 28-36; xxii. 44; xxiii. 7-12, 27-31, 34, 40-43; xxiv. 13-31; xxiv. 50-53.

And these lighter touches. iii. 22; iv. 13; vi. 11.

And these long passages. vii. 11 to viii. 3; xi. 1 to xvii. 12.

8. *Use of the word "Law."*

As Jesus was born under the Law (Gal. iv. 4), the Law is more often mentioned in the chapters containing the account of His birth than in all the rest of the Gospel. five times in the second chapter, verses 22, 23, 24, 27, 39; and four times in the rest of the Gospel, x. 26; xvi. 16, 17; xxiv. 44.

9. *Personal contrasts.*

- (I.) Zacharias and Mary. i. 18, 34.
- (II.) Simon and the Sinful Woman. vii. 36-50.
- (III.) Martha and Mary. x. 38-42
- (IV.) The Good Samaritan, Priest, and Levite. x. 30-37.
- (V.) The Prodigal and the Elder Brother. xv. 31, 32.
- (VI.) Dives and Lazarus. xvi. 19-31.
- (VII.) The Two Thieves. xxiii. 39-42.

Analyze each one of these thoughtfully, and notice the same trait in xiii. 17; vi. 21-26; xix. 38-41; iv. 13; viii. 12.

10. *Psychologic touches.*

- iii. 15; vi. 11; vii. 29, 30, 39; xvi. 14.

Would you not expect these from a physician?

11. *This is especially the Gospel of praise.*

Luke is the first Christian hymnologist, except the angels. ii. 13.

(I.) Five great hymns are preserved only here.

(1) Ave Maria. i. 28-33.

(2) The Magnificat. i. 46-55. It is found as a part of the evening service as early as A.D. 507, in the rule of Cæsarius of Arles.

(3) Benedictus. i. 68-79. Used as early as the fourth century in the morning service.

(4) Gloria in Excelsis. ii. 14. Seems to have been used in the second century.

(5) Nunc dimittis. ii. 29-32.

(II.) Full of joy, too.

ii. 10; xv. 10. In the English New Testament (O. V.) the word "joy" occurs fifty-four times, "sorrow" seventeen times, and "sadness" not at all.

(III.) Thanksgiving. Mention is made at least seven times of glorifying God by praise.

ii. 20; v. 25, 26; vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47. Compare Psalm l. 23.

"Thou hast an ear for angels' songs,
A breath the Gospel trump to fill,
And, taught by thee, the Church prolongs
Her hymns of high thanksgiving still."

12. *The Gospel characteristically emphasizes prayer.*

(I.) Only from Luke we learn that Christ prayed on these occasions. iii. 21; v. 12, 16; ix. 28; xxiii. 34, 46. Compare the parallel passages in the other Gospels.

(ii.) Only here the three parables, xi. 6-8, xviii. 1-8, 10-14.

(iii.) xxi. 36. Compare Rom. xii. 12; I. Thess. v. 17.

13. *Tenderness.*

xviii. 15. Luke speaks of the children who were brought to Jesus as "infants." Compare Matt. xix. 13; Mark x. 13. So, in a true sense, he was a painter after all.

14. *The breadth of the Gospel.*

Renan: "No one ever was less sectarian. He reveals always a large, sweet spirit."

15. *The completeness of the Gospel.*

It begins with a priest of the Old Covenant in the Temple burning incense. It ends with the disciples of the New Covenant in the Temple praising and blessing God. There is no discordant rupture in the development of God's plan here; for these disciples of the New Covenant are priests also, and their prayers, too, when caught up by the Spirit into heaven, are as sweet incense,—Rev. v. 8,—the prayers of the saints before the throne of God. He who drew Christ the rounded and complete man did it in the complete and rounded Gospel.

XV. WHAT VIEW OF CHRIST IS GIVEN IN THE GOSPEL?

Why were we given four Gospels? There must be some divine plan and purpose in it. The explanation is found in the special aims of the different Gospels. God means to give by them a fourfold view of Christ. The early writers symbolized this diversity of the Gospel representations of Christ in the imagery of Rev. iv. 7. The four camps in the wilderness had, it is said, these four figures on their respective standards: Reuben, a man; Judah, a lion; Ephraim, an ox; Dan, an eagle. It is not altogether fanciful to conceive of the Gospels under the same imagery: Matthew, the lion, showing Christ as the lion of the tribe of Judah, the son of David, the promised Messiah, preaching righteousness; Mark, the ox, showing the Lowly One, patient in service, submissive in sacrifice, mighty in ministry; Luke, the man, manifesting the Man, tender in sympathy, drawing His own with the cords of a man, with the bonds of love; John, the eagle (Prov. xxx. 18), revealing Christ the high, the holy, the exalted One, having come from the bosom of the Father and going whence He came.

Luke, then, shows Christ as the man, and teaches especially sympathy and world-wide human love.

1. *The human character of the introduction.*

Compare John i. 1 and Luke i. 5. Human affection is shown at the outset in the dedication of the book to Luke's excellent friend, Theophilus. Moreover, Luke alone of the Synoptists refers to his personal knowledge, and intimates his use of other documents.

2. *The Gentiles are introduced in the songs.*

i. 53, 77, 79; ii. 31, 32.

3. *Jesus is connected with all men, and subject to human authority.*

ii. 1-3.

4. *In Matthew, the wise men ask for One "who is born KING OF THE JEWS."*

In Luke, the angel says, "Behold I bring you good tidings of great joy, which shall be to *all the people*; for unto you is born this day a *Saviour*."

5. *The infancy of Jesus.*

The Docetae denied the true humanity of Jesus, and treated His life on earth as an illusory semblance. Luke plainly controverts this. He speaks of Jesus as yet unborn (ii. 5), as a babe (ii. 16), as an infant of eight days (ii. 21), of forty days (ii. 22), as a little child (ii. 27), as a boy (ii. 40), as a lad (ii. 42), and as a man (iii. 22, 23). Moreover, he puts Him on a level with men in His growth (ii. 40, 52), and His submission to His parents (ii. 51).

6. *John's preaching.*

With human interest, Luke makes a sweeping reference to the world's rulers in introducing the Baptist's preaching,—Cæsar, Pilate, Herod, Philip, Lysanias (iii. 1), and to the *two* High Priests. Further, in Matthew, John preaches "the kingdom of heaven." In Luke it is "repentance for the remission of sins." Here, moreover, is a catholic addition to Matthew's quotation from Isaiah, because Christ is viewed, not as the Jewish Messiah, but as the Saviour of the world. Compare Matthew iii. 3, with Luke iii. 4-6. And further still, in Luke, John preaches to men of every grade,—people, publicans, soldiers,—and answers the questions of each class with a special word, meeting man as man.

7. *Christ's baptism.*

With the rest of the people, and as a man, He was praying. iii. 21.

8. *Entrance upon His ministry.*

How old was He? And what typical significance is seen in a comparison of iii. 23, and Numbers iv. 3? Moreover, the genealogy is given here, rather than at the beginning, as in Matthew. Why? And Luke traces the genealogy to Adam, thus connecting Christ with all men.

9. *Begins to preach in His own country, and is rejected.*

Make a study of iv. 16-30 in its bearings upon the present line of thought.

10. "*The Sermon on the Mount.*" vi. 17-40.

There is no allusion here to "the law and the prophets," as in Matthew, no correction of the errors of religionists as to alms and prayer, but broad moral teaching stated and addressed to men generally. The difference is well illustrated in vi. 36, compared with Matt. v. 48.

11. *The mission of the Twelve.*

ix. 6, and Matt. x. 5-7.

12. *Tolerance of the Gospel.*

ix. 49, 50, 53-55. Compare also the Samaritan parable, x. 30-37, and miracle, xvii. 12-19, with John iv. 22. On the other hand, there is no bitterness against the Jews.

13. "Closely allied with this special regard for man, is the fact that throughout this Gospel, in passages peculiar to Luke, man as he is, in his thoughts and ways, is searched and manifested in a truly wondrous manner." v. 1-10; v. 39. Compare Matt. ix. 17; Mark ii. 22.

14. *As man, Christ prays.*

Only here.

iii. 21; v. 12, 16; vi. 12, 13. Compare Matt. x. 1.

ix. 18. Compare Matt. xvi. 13; Mark viii. 27.

ix. 29. Compare Matt. xvii. 1, 12; Mark ix. 2.

xi. 1, 12. Compare Matt. vi. 9. Compare the prayers.

xxii. 32. Compare Matt. xxvi. 33, 34.

15. *The human sympathy of the Lord.*

vii. 11-16: "only son," and "she a widow."

viii. 42: "an only child." Compare Matt.

ix. 18; Mark v. 23.

ix. 38: "mine only child." Compare Matt.

xvii. 15; Mark ix. 7.

And this sympathy goes out specially toward sinners. vii. 36-50; xviii. 10-14; xix. 1-10; xxiv. 7.

16. *The social side of His life.*

(I.) Sat down to eat meat. vii. 36; xi. 37; xiv. 1; xix. 7.

(II.) Spoke some great parables in these circumstances. Like a wise teacher, He doubtless repeated much of His public preaching in this more familiar intercourse. xiv. 1-35.

(III.) Some of His parables drawn from social life. xi. 5-8; xiv. 12-24; xv. 11-32. Add others.

17. *The human character of the parables.*

(I.) Introductory words. "A certain man." "What man?" x. 30; xiii. 6; xiv. 16; xv. 4, 8, 11; xvi. 1, 19; xviii. 10. Do Matthew and Mark have a different way?

(II.) Their spirit and teachings.

Human joy. xv.

Tender sympathy. x. 30-37.

Hope for the Gentiles. xiv. 12-24.

(III.) "This is seen in the way in which two parables given by Matthew are here placed in a connection exactly in keeping with the object of Luke's Gospel. In Matthew, the parables of the Leaven and the Mustard Seed come in as a part of a series, describing the development of the mystery of the Kingdom; here they come in immediately after the parable of the Barren Fig Tree, from which for three years fruit was sought in vain, and which was threatened with the axe if in the fourth year there should be no increase; showing how when the tree of Judaism should be felled the sower's work in the field and leavening of the lump would begin,—all exactly in character here, where the Spirit looks beyond Jewish ground to the work among men coming on Israel's failure." Find and study the passages.

18. *Point out the bearings of each of the following passages upon the present study.*

xxi. 24; xxii. 43, 44, 48; xxiii. 33 (compare Matt. xxvii. 33); xxiii. 43, 46, 47; xxiv. 42, 43.

19. *Tenderness toward woman.* John iv. 27.

Γυνή occurs almost as often in Luke as in Matthew and Mark together.

Here alone are preserved the pure, sweet narratives of the lives of Mary and Elisabeth.

What did He call the woman in vii. 36–50? Did He ever call any one else by that name? What other relationships did He have or assume? xxiii. 46; Matt. xii. 50; ix. 2.

Note also x. 38-40; viii. 3; xxiii. 28, 36-50.

This tenderness was specially shown toward widows. vii. 11-15; xviii. 1-7; xxi. 4.

20. *The Gospel of poor, humble people.*

(I.) ii. 7, 8, 25, 36.

(II.) In the teaching as well. i. 52, 53; vi. 20, 24; xi. 41; xii. 15-21, 33; xiv. 12-24; xvi. 19-31. These furnish the ground for the "critical" assertion that the Gospel is Ebionitic. "The Ebionites were Jewish Christians who maintained the eternal validity of the Jewish law, and the Messiahship, but not the Divinity, of Christ." They were ascetics.

(III.) His care for the lowly extends to wretched, sinful people. vii. 36-50; viii. 43-48; xv. 11-32; xix. 8, 9; xxiii. 39-43.

21. *The emphasis laid on freeing from sin* i. 77.

The first and the last public declarations of Jesus in the Gospel. iv. 18, 19; xxiv. 47.

THE CONCLUSIONS OF THE SYNOPTIC GOSPELS.

Matthew ends with Jesus risen, Mark with Jesus risen and ascended, Luke with Jesus risen and ascended, having promised the Holy Ghost. As it reaches thus highest, indicating and supplying the need of the Church until He come, it reaches also deepest and lowest into the needs of the soul and the life, laying bare the proud, uplifted hearts of men, and offering a purge that shall make them white and clean as the driven snow. We need thus the Gospel of Luke, and we need it urgently, as long as the number of those of whom Milton speaks continues so small: "Who is there almost who measures wisdom by simplicity, strength by suffering, dignity by lowliness?"

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