



Luke part 1: ch. 1-2

1.1 INTRODUCTION

00:00 — 00:34

Jon: The Gospel of Luke: Luke investigated many of the earliest eyewitnesses of the life of Jesus and then composed this account.

Tim: And the story begins up in the hills of Jerusalem, the place where Israel's ancient prophets said that God himself would come one day to establish his Kingdom over all the earth.

Jon: In this city is the temple run by the priests, and one of them, named Zechariah, was working in the temple when he had a vision that freaks him out. An angel appears and says that he and his wife will have a son.¹ What's this all about?

1.2 THE PROMISED SAVIOR OF ISRAEL

00:35 — 02:24

Tim: Well Zechariah and his wife, we're told, are very old. They've never been able to have children. And Luke's setting up a parallel here with Abraham and Sarah, the great ancestors of Israel, because they too were very old and could never have kids.

Jon: Yet God gave them a son, Isaac, which is how the whole story of Israel began.²

1. Zechariah receives this vision in Luke 1:13-20, and we see God's promise fulfilled in Luke 1:24 & 57.

2. Abraham receives this word from God and the promise of his son Isaac in Genesis 17.

Tim: And so Luke's implying here that God's about to do something that significant for this people once again.

Jon: The angel tells Zechariah to name the son John.

Tim: And then he says that this son's going to fulfill a promise of Israel's ancient prophets: that somebody would come one day to prepare Israel to meet their God when he arrived to rule in Jerusalem.³

Jon: Because right now Jerusalem is ruled by the Romans.

Tim: Yeah. Specifically, it's governed by a man named Herod who's a puppet king under the Roman Empire. And so the Jewish people wanted nothing more than to be free and govern themselves in their own land.

Jon: So this is shocking news. Every thing's going to change. God's on his way, but how is he going to arrive?

Tim: Well to find out, Luke takes us out of Jerusalem and then up into a small town in the hills of an out-of-the-way region called Galilee. There we find a young woman named Mariam, or we call her Mary. She was engaged to be married.

Jon: And then an angel appears to Mary saying that she's going to have a son.⁴

Tim: She's supposed to name him Jesus, which in Hebrew means "the Lord saves." And he will be a king like David who will rule over God's people forever.

Jon: And then Mary asks, "okay, well, how is this possible because I'm a virgin?"⁵

Tim: And she's told that the same Holy Spirit that brought life

3. Isaiah 40:3 speaks of someone who will prepare a way in the wilderness for the coming of the Lord. We see this prophecy fulfilled in John the Baptist and the prophecy quoted in Matthew 3:1-3 and Luke 3:1-6.

4. See Luke 1:26-33.

5. See Luke 1:34.

and light out of darkness in Genesis chapter one is going to generate life inside her womb. God is about to bind himself to humanity through the conception and the birth of the Messiah.⁶

Jon: And so Mary goes from some backwoods, no-name girl to the future mother of the King.

Tim: Exactly. In fact, she sings a song about how this reversal of her own social status points to a greater upheaval to come. Through her son, God's going to bring down rulers from their thrones and exalt the poor and the humble. He's going to turn the whole world order upside down.⁷

Jon: So when Mary was really pregnant, she and her fiancé, Joseph, had to go down to Bethlehem.

Tim: Yeah. There was a decree across the Roman Empire about new taxes, and so everybody had to go get registered in the town of their family line.

Jon: There was so many visitors in Bethlehem they can't find a guest room.

Tim: And so the only place they can find is a spot where animals sleep.

Jon: Now nearby were some shepherds with their flocks. And an angel appears, which of course freaks them out, but they're told to celebrate because tonight in Bethlehem a Savior has been born.⁸

Tim: Yeah. They're told to go and find this baby. And they'll know that it's the Messiah because he's going to be wrapped up

6. Luke emphasizes the role of the Spirit in the events leading up to Jesus' birth and in empowering Jesus himself for his Kingdom mission. The Spirit is the divine agent in John and Jesus' birth stories (See Luke 1:15, 34, 41, 67, 80; 2:25-27).

7. Mary's Song of Praise can be found in Luke 1:46-56.

8. See Luke 2:8-14.



and laying in a grimy feeding trough.

Jon: Yeah, which is pretty gross.

Tim: Totally. And then these shepherds, who aren't very clean themselves, they go and find the newborn Jesus in this really dingy place, and their minds are blown. They go home wondering, "what on earth is about to happen?"

Jon: And this is all really strange. I mean, if God's really coming to save the world, this isn't how you would expect him to arrive—born in an animal shelter to a teenage girl, celebrated by no-name shepherds.

Tim: Exactly! I mean, everything is backwards in Luke's story, and that's the point. He is showing how God's Kingdom was first revealed in these dirty places among the poor because Jesus is here to bring salvation by turning our world order upside down.

Luke part 2: ch 3-9

2.1 JESUS CONTINUES ISRAEL'S STORY

00:00 — 01:55

Jon: The Gospel according to Luke began by telling us about the births of John the Baptist and Jesus of Nazareth.

Tim: And in the next section of the Gospel, Luke zooms forward in time. So John is now a prophet, and he's leading a renewal movement down at the Jordan River. And all of these Israelites are coming to be baptized—the poor, the rich, tax collectors, even soldiers.

Jon: Yeah. What's going on here?

Tim: So all of these people are dedicating themselves to a new way of life.

Jon: By getting dunked in a river?

Tim: So long ago, Israel came to inherit this land by crossing through the Jordan River.⁹ And God gave them a responsibility; they were called to serve him alone, to love their neighbor, and pursue justice together.

Jon: And we know from stories in the Old Testament that they have failed at this repeatedly.

Tim: Right, so John's calling Israel to start over, to go back through the river and come out rededicated to their God, ready for the new thing that God's about to do. And so it's within this renewal movement that Jesus first appeared.

Jon: Jesus is baptized by John, and the sky opens up. And a voice from heaven says, "you are my son whom I love. With you I am well pleased."¹⁰

9. You can read this story in Joshua 3.

10. This account of Jesus' baptism is found in Luke 3:21-22, and this voice from Heaven is echoing two passages, Psalm 2 and Isaiah 53.

Tim: Now God's words here are packed with echoes from the Hebrew Scriptures. This first line is from Psalm 2 where God promised that a King would come who would rule in Jerusalem and confront evil among the nations. And then this next line is from the book of the prophet Isaiah, and it refers to the Messiah who would become a servant and suffer and die on Israel's behalf.

Jon: After this, Jesus goes into the wilderness for forty days with no food. That's roughing it.

Tim: And in this story, Jesus is replaying Israel's forty-year journey through the wilderness where they failed to trust their God, and so they rebelled. But Jesus succeeded by resisting temptation and trusting God, and so this story is marking Jesus as the one who is going to carry Israel's story forward.¹¹

2.2 A KINGDOM FOR THE POOR

01:56 — 05:07

Jon: After the wilderness, Jesus comes back to the region of Galilee to his hometown, Nazareth. He's in the synagogue, and he's invited to read from the Scriptures.

Tim: And he opens up the scroll of Isaiah, and he reads, "the Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor."¹²

Jon: Why to the poor?

Tim: Well in Hebrew culture, being poor wasn't just about money. It was more about low social status—so women and children and the sick, people on the margins. And surprisingly, this could include people who had money like tax collectors; they were considered outsiders too. And so Jesus is here for them.

11. Jesus' lineage links him to David, Abraham, and Adam: the key moments in the universal storyline of the Old Testament. He starts his

ministry by making it totally clear that he is continuing Israel's covenant relationship and their story.

12. Jesus is reading from Isaiah 61.



Jon: Then Jesus continues reading.

Tim: "The Lord has sent me to proclaim freedom for the prisoners, to set the oppressed free, to proclaim the year of the Lord's favor."

Jon: Freedom seems like a big deal for Jesus.

Tim: Yes. Jesus was freeing people from their sicknesses, from their past, from their shame. And he was freeing them to become a part of God's new Kingdom that Jesus said he was bringing into reality.

Jon: After this, Jesus appoints twelve men from among all of his disciples as leaders to help him in his mission.

Tim: And that number, twelve, it's a very intentional symbol of the twelve tribes of Israel.

Jon: But this is a ragtag bunch of guys. You've got a fisherman, you've got a former tax collector who worked for the Roman occupation, you have a former rebel who fought against the Roman occupation. There's no way these guys are going to get along.

Tim: Yeah. Jesus intentionally brought together people who were outsiders and sworn enemies. But inside God's Kingdom, they're called to reconcile and to live in unity.

Following Jesus meant entering a new world order. And so Jesus went on to teach, “blessed are you who are poor for yours is the Kingdom of God. Blessed are you who weep now for you shall laugh. Blessed are you when people hate you because of me.”¹³

Jon: Jesus even told his disciples to love their enemies, be strangely generous, even to people they don’t like, to forgive and show mercy. This is a radical way of life.

Tim: And Jesus not only taught about all of this, he promised that he would lead the way, that he would be radically generous and forgive and love his enemies by making the ultimate sacrifice by giving up his life.

Jon: The last story in this section of Luke is fascinating. Jesus takes some of his disciples up onto a mountain, and God’s glory appears as a bright cloud, and Jesus is suddenly transformed. And there’s two other prophets that appear, Moses and Elijah.¹⁴

Tim: Yeah. They’re the ancient prophets who also experienced God’s glory on a mountain. And then God speaks from the cloud saying, “this is my Son. Listen to him.”¹⁵ Luke is showing us that Jesus is the ultimate prophet. He is God’s Word to Israel.

Jon: The three of them talk about what Jesus is going to do when he arrives in Jerusalem. What’s he going to do?

Tim: He is going to go to the capital city to be enthroned as Israel’s true King, but not in the way that anybody expected.

Jon: And with that, Jesus’ mission up in Galilee comes to an end, and the next part of Luke’s Gospel begins with his long journey to Jerusalem.

13. See Luke 6:20-22.

15. See Luke 9:35.

14. This event is known as the transfiguration, and you can read about it in Luke 9:28-36.

Luke part 3: ch 9-19

3.1 JESUS' UPSIDE DOWN KINGDOM

00:00 — 01:45

Jon: The Gospel of Luke opened with the birth of Jesus.

Tim: Then Luke showed us how Jesus was Israel's Messiah announcing the good news of God's Kingdom to the poor, and how he was God's true prophet to Israel.

Jon: In this next section, Jesus sets out with his disciples on a long road trip to Jerusalem where they'll join thousands of Israelites to celebrate the ancient feast of Passover.

Tim: Now Luke wants this road trip from the mountain to Jerusalem to remind you of ancient Israel's long road trip. With Moses, they went from Mount Sinai to the Promised Land.¹⁶ And then later, King David established Jerusalem as their capital. And so here Luke is portraying Jesus as a new Moses, who is renewing Israel's covenant with God, and as a new David. He's gathering the people together to live under his rule.

Jon: As Jesus leaves, he sends out a wave of his followers ahead of him to prepare each new place for his visit.

Tim: Then Jesus would arrive, announcing the good news of God's Kingdom, and he would call people to follow him and join this new thing God was doing in Israel.

Jon: There are many of his teachings and parables in this section specifically about how following Jesus will force you to totally rethink your money, how you resolve conflict, and how you treat the poor.

Tim: In every town, Jesus would create communities of people

16. Luke continually frames the narratives in chapters 9-19 with notes about the journey and its progress: 9:57, 10:1, 38; 11:53; 13:22, 33; 17:11; 18:31, 35; 19:1, 11, 28. Luke is establishing this idea

that Jesus is teaching and healing and leading his disciples "on the go." The parallel to Moses is clear, and other New Testament authors make the same comparison.

who were learning to live in a totally new way, so that greed would be transformed into generosity and anger into forgiveness. And in these Jesus communities, all outsiders are welcome.

Jon: Yeah, good news for the poor. That's one of Luke's main themes.

Tim: Yeah. You'll find it all over this section in the marginalized people that he heals, the shamed sex workers he reaches out to, the tax collectors he includes. This is Jesus' Kingdom crew.

Jon: And Israel's religious leaders watch and start to criticize him. If he really is God's prophet, why is he welcoming sinners and eating with them?

3.2 JESUS AND THE RELIGIOUS LEADERS

01:46 — 03:49

Tim: Yeah. This section reads like the battle of the banquets. So Jesus throws these dinner parties as a symbol of how God's Kingdom is here for the sick and the poor, people who could never pay him back.¹⁷

Jon: Jesus also attends banquets with Israel's religious leaders.¹⁸

Tim: Yeah, and he lays into them for becoming an arrogant, exclusive social club.

Jon: But they don't get it, and so he tells them a famous parable that goes like this:

Tim: There was a father who had two sons.¹⁹

Jon: The older son is trustworthy and honors his father.

17. Jesus' meals with "sinners" (beginning in 5:27-29) are continued on the road (see 19:1-10), and he keeps telling parables set at dinner banquets (see 14:1-24) or that culminate in banquets (three times in chapter 15). It's all a celebration of God's Kingdom and this new Kingdom community.

18. In contrast, Jesus has multiple meals with Israel's leaders, and they become the place where the two kingdoms clash (see 7:36-50; 11:37-54 and 14:1-24).

19. You can read this parable of the Prodigal Son in Luke 15:11-32.

Tim: And the younger son, he's a mess. He rebels and cashes in his inheritance to travel far away and blow it all on partying and being stupid.

Jon: And then there's a famine in the land, and he runs out of money, so he has to scrape by by taking care of somebody's pigs. And he's so hungry he wants to eat the pig slop. At which point it occurs to him, "if I'm going to be a farm hand, I might as well go home and work for my Dad; at least I won't be eating pig food." So he treks back home rehearsing his apology.

Tim: Now the father is certain that his son did not survive the famine, but then one day he sees someone walking down the road. It's his son! He's not dead! And so the father runs to him and embraces his son, kissing him all over.

Jon: The son starts his speech: "Dad, I don't deserve to be your son. Maybe I could come and work for you."

Tim: But before he can finish, the father calls his servants to go get the nicest robe, new sandals, a fancy ring for his son. They are to prepare the best food for a banquet. It is time to celebrate.

Jon: Now later that day, the older brother arrives from a long day working in the field to discover his long-lost, loser of a brother has come home, and they're celebrating?!

Tim: And he gets angry. And think about it—he's been faithful to his father all of these years; he never got a party like this. And then this disgrace of a family member comes home, and they are going to celebrate him? It's disgusting. He refuses to join the banquet.

Jon: So the father finds the older brother outside, and he says:

Tim: "Son, you are already in our family. Everything I have is

yours. But we had to celebrate your brother because he was lost, and now he's found. He was dead, but now he's alive.

3.3 JESUS' KINGDOM COMMUNITY

03:50 — 04:27

Jon: Jesus wants the religious leaders to see the outsiders the way God sees them: as sons and daughters that are being reclaimed from death.

Tim: Jesus' Kingdom community was wide open to anybody. The only entry requirement is to humble yourself and recognize your need for God's mercy. And so the religious leaders' rejection of Jesus and his crew is actually a rejection of the God of Israel.

Jon: The leaders don't like all of this, and so as Jesus' road trip comes to an end, the conflict is at a boiling point.

Tim: Yeah. He's going to ride towards Jerusalem for Passover as they plot to take his life. And that's what the next section of Luke is all about.

Luke part 4: ch. 19-23

4.1 JESUS IN JERUSALEM

00:00 — 01:10

Jon: So we're walking through the Gospel of Luke, and we've reached the end of Jesus' long road trip to Jerusalem. He's arrived.

Tim: So he rides a donkey down the Mount of Olives towards the city, and all these crowds are forming, and people are singing, "praise the King who comes in the name of the Lord!"²⁰ They're laying down their cloaks in front of him.

Jon: Yeah, why all this royal treatment?

²⁰. See Luke 19:38.

Tim: Okay, so Israel's ancient prophets promised that one day God himself would arrive and rescue his people and rule the world. Other times the prophets spoke about a coming King who would ride into Jerusalem to bring justice and peace.

Jon: So Jesus is activating all these hopes that he's that King, and everyone's ecstatic.

Tim: Well not everybody. The religious leaders, they think Jesus is a threat to their power, and so they're not happy. But even more striking, Jesus himself is distraught. He's actually weeping as he rides.²¹

Jon: Yeah, why?

Tim: Well Jesus can see what is coming. He knows that he won't be accepted as Israel's King, and he knows that Israel will keep going down a destructive path, neglecting the poor, stirring up rebellion against their Roman oppressors, and he knows that it will lead to death. It breaks his heart.

4.2 THE CORRUPTION OF ISRAEL

01:11 — 03:20

Jon: And it riles him up. The first thing he does in Jerusalem is march into the temple courts, and he drives out the money changers, disrupting the entire sacrificial system.

Tim: Yeah. He's staging a prophetic protest, and he stands in the center of the courtyard shouting out words from Israel's ancient prophets, "this is supposed to be a place of worship, but you've made it a den of rebels."²²

Jon: A den of rebels?

Tim: Yeah. He's quoting from the Prophet Jeremiah who stood in

21. You can read this account in Luke 19:41-44.

22. This is recorded in Luke 19:45-46, and Jesus is quoting the prophet Jeremiah, which you can read in Jeremiah 7:11.

this same spot, the center of Israel's religious and political power, and he offered the same critique of Israel's leaders: that they're rebellious and corrupt.

Jon: And they get the message and start to plan to have him killed.

Tim: Which is no surprise to Jesus. In fact, he planned that all of this would happen during Passover.

Jon: This is the holy week when Jewish people celebrate their ancient story of how God liberated them from slavery and invited them into a covenant relationship.

Tim: And so Jesus uses the symbols of Passover to reveal the meaning of his coming death. The broken bread was his broken body, and the wine was his blood that would establish a new covenant relationship between God and Israel. Jesus was going to die for his people and open up a new way forward.²³

Jon: After the meal, Jesus takes his disciples to a garden to pray.

Tim: And he struggles with the very human desire to save his life instead of sacrificing it, but he overcomes this temptation.

Jon: And it's here where the religious leaders, with the temple guards, find him and arrest him.

Tim: Now Jerusalem was being ruled by the Roman Empire, and so the temple leaders couldn't execute Jesus without permission from their Roman governor, a man named Pontius Pilate. And so they make up this charge that Jesus is a rebel king stirring up revolution against the Roman Emperor.

Jon: Pilate asked Jesus, "are you the King of the Jews?"

Tim: And Jesus answers, "you say so."²⁴

23. You can read about the institution of the symbols of the bread and the cup in Luke 22:14-23.

24. See Luke 22:70. 23:3.



Jon: So Pilate can see that Jesus is an innocent man and he doesn't deserve death.

Tim: But the leaders keep insisting that he is dangerous, so they negotiate a compromise. Pilate will release an actual rebel against Rome, a man named Barabbas, instead of Jesus. And so the innocent is handed over in the place of the guilty.

4.3 THE DEATH OF JESUS

03:21 — 04:05

Jon: Jesus is taken away with two other accused criminals and nailed to a Roman execution device. And people are mocking him: "Hey! If you're the Messianic King, save yourself and us!"²⁵

Tim: But Jesus loved his enemies to the very end, offering hope to one of the criminals dying beside him. And he even prayed for his executors: "Father forgive them, they don't know what they're doing."²⁶

Jon: And then the sky darkened as an innocent man died the death of a rebel.

Tim: And then Jesus cried out with ancient words from Israel's Psalms: "Father, into your hands I commit my spirit."²⁷ And then Jesus died innocent and alone.

25. See Luke 23:35-39.

27. See Luke 23:46.

26. See Luke 23:34.

Luke part 5: ch. 24

5.1 THE STORY AT THIS POINT

00:00 — 01:28

Jon: We've been looking at the story of Jesus as it's told in Luke's Gospel. It begins with the arrival of an unlikely King born in poor, humble circumstances.

Tim: Then we saw Jesus as a teacher and prophet. He went throughout Israel calling people to a radical way of life where enemies become friends, the poor are cared for, where people find forgiveness for their failures.

Jon: He went from town to town inviting people to follow him and live under God's reign in this upside down way.

Tim: And he did many signs and wonders, so many Israelites began to hope that he would rescue Israel from the Romans and set up a new Kingdom of peace and justice, in short, that he would bring the Kingdom of God.

Jon: Now the religious leaders of the day were also hoping for God's Kingdom, but to them, the message of Jesus was a threat.

Tim: Yeah. They had expected to gain power and prestige when this all went down. But Jesus said God's Kingdom belongs to the poor, to the outsider,²⁸ and that real power is serving others in love.

Jon: This conflict intensified when Jesus, while in Jerusalem, disrupted the temple sacrifices and called Israel's leaders a gang of "rebels."

Tim: So they arrested Jesus, and they had him accused before the Roman authorities of being a rebel king. He was handed over for execution even though he was innocent. Then he was taken outside the city and put to death on false charges.

28. **DISCUSS:** Read Luke 6:20. What does it mean that God's Kingdom belongs to the poor?

- Jon: This brings us to the final section of the Gospel of Luke. There was a religious leader named Joseph who opposed Jesus' execution and then requested to be given his body, so he could bury Jesus in a nearby tomb.
- Tim: And then a couple of days later, some women who had followed Jesus came to visit that tomb. And they found it open and empty, and they encountered these mysterious figures telling them Jesus was alive from the dead! So they run away terrified, nobody believes their report. I mean, he can't be alive; they all saw him die.
- Jon: Now just outside of Jerusalem, a pair of Jesus' followers were leaving the city traveling on a road to a town called Emmaus. And they were sad and confused about everything that had happened.²⁹
- Tim: Then Jesus shows up walking alongside them, but they don't know it's him.
- Jon: Yeah. That's weird. Why couldn't they recognize him?
- Tim: Yeah. It's an odd but really significant image for Luke. They're blind to Jesus for some reason, so Jesus asks them, "what are you guys talking about?"
- Jon: And they begin to tell him about Jesus, a powerful prophet who they expected would rescue Israel, but was instead executed. Some women say he's alive, which is crazy. It's all too much. We're going home.
- Tim: So Jesus tries to explain that this is what the Jewish Scriptures have been pointing to all along. That Israel needed a King who would suffer and die as a rebel on behalf of those who actually are rebels. And then he would be vindicated by his resurrection, so he could give true life to those who would receive it.

29. This story is unique to Luke's Gospel.
You can read it in Luke 24:13-35.

Jon: But it's still not making sense. They're as confused as ever.

Tim: Which leads to the scene where they sit down for a meal with Jesus. He takes the bread, he blesses it, breaks it, and gives it to them just as he did at the last supper.³⁰

Jon: Yeah. This is the image of his broken body, his death on the cross.

Tim: And it's when they take in the broken bread, that's when their eyes are opened to see Jesus. Then he disappears, and the episode's over.

5.3 JESUS' UPSIDE-DOWN KINGDOM AND ENTHRONEMENT

03:23 — 04:55

Jon: So this is a story about how it's hard to see Jesus for who he really is.³¹

Tim: Yes! This is brilliant! I mean, how could God's royal power and love be revealed through this man's shameful execution? How could a humble man become the King of the world through weakness and self-sacrifice? It's very hard to see, but this is the message of the Gospel of Luke. It takes a transformation of your imagination to see it and embrace Jesus' upside down Kingdom.³²

Jon: The Gospel of Luke ends with Jesus and all of his disciples together over another meal,³³ and everyone's freaking out

30. The exact same words are used in both Luke 22:19 and Luke 24:30. "He took bread, gave thanks and broke it, and gave it to them."

31. These disciples had an interpretation of Jesus that did not involve him dying. This view blinded them to who truly was. When they saw the Jesus whose body was broken for them, they recognized the crucified Messiah as the real victor. Anyone who follows Jesus must at some point examine their view of Jesus against who he claims to be.

32. Luke's book reorganizes our world around an event that seems so bizarre.

"Christian faith has its beginnings in an experience of profound contradictoriness, an experience that so questioned the religious categories of its time that the resulting organization of religious language was a centuries-long task." — ROWAN WILLIAMS, THE WOUND OF KNOWLEDGE

33. Jesus' shares a meal with his disciples just as he did with them before his death and on the road to Emmaus.



about his resurrected body. I mean, he's still a human but way more.

Tim: Yes. He's passed through death and come out the other side a walking, talking piece of new creation. And then Jesus tells them that he's going to give them the same divine power that sustained him, so they can go out and share the good news of God's Kingdom with other people.

Jon: After this Luke tells us that Jesus was taken up into heaven, which is a cool exit and all, but why disappear into the sky?

Tim: So in the Old Testament, the skies are the place of God's throne; they're above everything. So this is Luke's way of showing that Jesus has been enthroned as the divine King of the whole world.³⁴

Jon: His followers stay in Jerusalem worshiping God and Jesus waiting for this new power, and this is where the Gospel ends.

Tim: Now Luke is going to write about how they received this power and take the news out into the world, and that's what his second volume, the book of Acts, is all about.

³⁴. See this enthronement language in Daniel 7. Luke is the only Gospel with this ascension story.

APPENDIX A

Luke's Literary Design

Introduction LUKE 1, 2	Prologue	1:1-4
	John and Jesus introduced	1:5-2:51
Jesus Announces God's Kingdom in Galilee LUKE 3:1-9:50	Jesus is introduced as the Son of God and Son of Adam	3
	Jesus inaugurates his Kingdom mission	4B
	Jesus confronts Israel's leaders and teaches about the Kingdom	5-6
	Jesus' healings and parables of the Kingdom	7-9
Jesus' Journey to Jerusalem LUKE 9:51-19:27	Following Jesus 101	9:51-13:21
	God's generous offer of the Kingdom and the danger of rejection	13:22-17:10
	Jesus' coming Kingdom	17:11-19:27
Jesus' Confrontation, Execution, and Resurrection in Jerusalem LUKE 19:28-24:53	Jesus confronts Jerusalem's leaders during Passover week	19:28-21
	Jesus' last Passover, arrest, and execution	22-23
	The empty tomb and resurrection appearances	24

APPENDIX B

Main Themes in Luke

Jesus' birth story is part of a larger pattern of God fulfilling his promises to individuals who represent the story of Israel. These representative characters show how God is at work fulfilling his ancient covenant promises to Israel, setting up the rest of Luke's account as one large "fulfillment" narrative.

	THE TEMPLE	THE POOR	THE PROPHETS
CHARACTERS	Zechariah	Mary	Simeon & Anna
GOD'S PROMISE	Elderly couple will bear a promised son LUKE 1:13-20	Unmarried woman will bear the promised Messiah LUKE 1:31-33	They would see the Messiah born in their day LUKE 2:25-26, 36-37
FULFILLMENT	Pregnancy and birth LUKE 1:24, 57	Birth of Jesus LUKE 2:6-7	They see Jesus in the temple LUKE 2:26-27
POEM OF CELEBRATION	Zechariah's Song LUKE 1:68-79	They see Jesus in the temple LUKE 2:26-27	Simeon's song and Anna's praise LUKE 2:29-32, 38