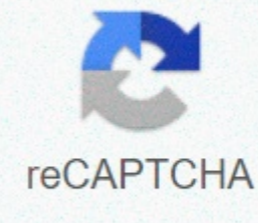




I'm not robot



Continue

Gospel of luke summary catholic

Find Us at Agape Bible StudyThe Gospel According to LukeThe Gospel According to St. Luke is written by the only non-Jewish, Holy Spirit inspired New Testament author to his target audience of non-Jewish Christians. St. Luke's Gospel provides the most complete account of the emergence and mortal life of the Messiah — from the divine message and birth of his forerunner, St. John the Baptist, to the announcement, birth, and early childhood of Jesus, to his ministry to the lost sheep of Israel, and finally with the climax of his gospel in Jesus' victorious death, glorious resurrection, and heavenly ascension. St. Luke presents Jesus of Nazareth as the promised Messiah — the Son of Man, who came to bind power by conquering sin and death to bring mankind God's gift of redemption and eternal salvation. All references to the course are found in the gospel according to St. Luke Bibliography. Copyright © Agape Bible Study. Permissions All rights reserved. The gospel according to Luke is the first part of a two-volume work that continues the biblical story of God's dealings with humanity found in the Old Testament, showing how God's promises to Israel have been fulfilled in Jesus, and how the salvation promised and achieved by Israel by Jesus has been extended to the Gentiles. The stated purpose of the two volumes is to give Theophilus and others like him certainty — assurance — of previous instruction they have received (Lk 1:4). To achieve his purpose, Luke demonstrates that the preaching and teaching of representatives of the early Church are neprived in jesus' preaching and teaching, which during his historical ministry (Acts 1:21-22) prepared his specially chosen followers and gave them to witness His resurrection and everything else he did (Acts 10:37–42). This continuity between Jesus' historical ministry and the ministry of the Apostles is Luke's way of guaranteeing the fidelity of Church teaching to Jesus' teachings. Luke's story of Jesus and the church is dominated by a historical perspective. This story is first and foremost salvation history. God's divine plan of human salvation was accomplished during jesus' period, which through the events of his life (Lk 22:22) fulfilled the Prophecies of the Old Testament (Lk 4:21; 18:31; 22:37; 24:26-27, 44), and this salvation has now been extended to all mankind in the period of the church (Acts 4:12). This salvation story, incidentally, is part of human history. Luke tells the story of Jesus and the Church of events in present-day Palestinians (Lk 1:5; 3:1-2; Acts 4:6) and Roman (E.Y. 2:1-2; 3:1; ApG 11:28; 18:2, 12) history for, as Paul says in Acts 26:26, this was not done in a corner. Finally, Luke tells the story of Jesus and the church to contemporary church history. Luke is preoccupied with presenting as a legitimate form of worship in the Roman world, a religion that is able to meet the spiritual needs of a world empire like Rome. To this end, Luke portrays the Roman Governor Pilate, who declares Jesus innocent of any wrongdoing three times (Lk 23:4, 14, 22). At the same time, Luke argues in the Apostles in the Acts of the Apostles that Christianity is the logical development and correct fulfillment of Judaism and therefore deserves the same tolerance and freedom that Rome traditionally grants to Judaism (Acts 13:16-41; 23:6-9; 24:10-21; 26:2-23). The prominence of the church's period in history has important implications for Luke's interpretation of Jesus' teachings. By presenting the time of the church as a separate phase of salvation history, Luke therefore moves the early Christian weight away from the expectation of an impending parousia to the daily concerns of the Christian community in the world. He does this in the gospel by regularly emphasizing the words every day (Lk.9:23; See. Mk 8:34; Lk 11:3; 16:19; 19:47) in the words of Jesus. Although Luke still considers parousia to be a reality that will come unexpectedly (Lk 12:38, 45-46), he is more concerned with presenting the words and deeds of Jesus as guides for the behavior of Christian disciples in the intervening period between ascension and parousia and in presenting Jesus himself as a model of Christian life and piety. Throughout the gospel, Luke invites the Christian disciple to identify with the Master of Jesus, who is caring and loving to the poor and poor, the outcasts, the sinner, and those tormented to all those who recognize their dependence on God (Lk 4:18; 6:20-23; 7:36-50; 14:12-14; 15:1-32; 16:19-31; 18:9-14; 19:1-10; 21:1-4), but which is serious against the proud and self-righteous, but which is serious against the proud and self-righteous , and especially against those who place their material wealth before the service of God and His people (Lk 6:24-26; 12:13-21; 16:13-15, 19-31; 18:9-14, 15-25; see Lk 1:50-53). No evangelical writer is more concerned than Luke with Jesus' mercy and compassion (Lk 7:41-43; 10:29-37; 13:6-9; 15:11-32). No gospel writer is more concerned with the role of the Spirit in the life of Jesus and christian disciples (Lk 1:35, 41; 2:25-27; 4:1, 14, 18; 10:21; 11:13; 24:49), with the importance of prayer (Lk 3:21; 5:16; 6:12; 9:28; 11:1-13; 18:1-8) or with Jesus' concern for women (Lk 7:11-17; 36-50; 8:2-3; 10:38-42). While Jesus calls all mankind to repent (Lk 5:32; 10:13; 11:32; 13:1-5; 15:7-10; 16:30; 17:3-4; 24:47), he is particularly demanding for those who would be his disciples. Of them, he demands absolute and complete detachment from family and material possessions (Lk 9:57-62; 12:32-34; 14:25-35). To all who respond in faith and repentance to the word Jesus preaches, he brings salvation (Lk 3:6; 7:50; 8:48, 50; 17:19; 19:9) and peace (Lk 2:14; 7:50; 8:48; 19:38, 42) and life (Lk 10:25-28; 18:26-30). Early Christian tradition, from the end of the second century on, identifies the author of this gospel and the acts of the apostles as Luke, a Syrian from Antioch mentioned in the New Testament in Col. 4:14, Phlm 24, and 2 Tm 4:11. The prologue of the gospel makes it clear that Luke is not part of the first generation of Christian disciples, but is himself dependent on the traditions he received from those who were eyewitnesses and ministers during the word (Lk 1:2). His two-volume work marks him out as someone who was very knowledgeable both in Old Testament traditions according to the Greek versions and in Hellenistic Greek writings. Among the likely sources of the composition of this gospel (Lk 1:3) was the Gospel of Mark, a written collection of Jesus' proverbs, as also the author of the Gospel of Matthew (Q; see Introduction to Matthew) and other special traditions used by Luke alone among the gospel writers. Some believe that Luke only used Mark as a complementary source to round out the material he took from other traditions. Because of his dependence on the Gospel of Mark, and because the details of the gospel of Luke (Lk 13:35a; 19:43-44; 21:20; 23:28-31) suggest that the author was aware of the romans' destruction of the city of Jerusalem by the Romans at 70:00, the Gospel of Luke is dated by most scholars after this date; many suggest 80-90 a.kr. as the time of composition. Luke's consistent replacement of Greek names for the Aramaic or Hebrew names that appear in his sources (e.g. Mk 15:22; Lk 18:41; Mk 10:51), his omission from the gospel of specifically Jewish Christian concerns is found in his sources (e.g. Mk 7:1-23), his interest in non-Jewish Christians (Lk 2:30-32; 3:6, 38; 4:16-30; 13:28-30; 14:15-24; 17:11-19; 24:47-48), and his incomplete knowledge of Palestinian geography, customs and customs are among the hallmarks of this gospel, suggesting that Luke was a non-Palestinian script for a non-Palestinian audience largely made by non-Christians. The most important sections of the gospel according to Luke are the following: The Prologue (1:1-4) The Expectant Tale (1:5-2:52) The preparation of the public ministry (3:1-4:13) The Ministry of Galilee (4:14-9:50) The journey to Jerusalem: Luke: Luke travel tale (9:51-19:27) Ministry of Education in Jerusalem (19:28-21:38) The Tale of Passion (22:1-23:56) The Resurrection Tale (24:1-53) I. Prologue * by Felix Just, SJ, PhD. Electronic New Testament Educational Resources Back to the Website of Felix Just, SJ This page was last updated on October 28, 2020 Copyright © 2007-2020 Book of the New Testament Books of theNew Testament Gospels Matthew Mark Luke John Letters Romans 1 Corinthians · 2 Corinthians · Ephesians Philippians · Colossians 1 Thesser · 2 Thess 1 Timothy · 2 Timothy Titus · Filemon Hebrews · James 1 Peter · 2 Peter 1 John · 2 John · 3 John Jude Apocalypse Revelation Manuscript weasel in the Gospel according to Luke (Greek: Εὐαγγέλιον κατὰ Λουκᾶν,

