

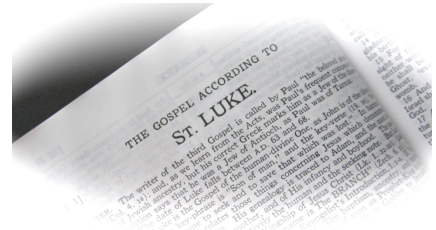
Christ in All The Scriptures

The Gospel Of Luke

Introduction

The distinctions in the gospel narratives concerning the incarnation of the Lord has often been mentioned.

- a) Matthew and Luke present “how” the incarnation was brought about, by supernatural work of the Spirit in causing a conception, overshadowing, and the supernatural natural birth from a woman who was still a virgin (Matt. 1:18-23; Lk. 1:26-35).
- b) Mark and John is written to show the glory of the Lord who is the Son of God (Mk. 1:1; Jn. 20:30-31) and they each declare the fact of the incarnation without disclosing the “how”.



Oftimes words are used which, while they are not found in the Scriptures, the truth of them is, and “incarnation” is such a word. The word is of Latin origin and means, “taking or being flesh”. It appears it finds its biblical roots in John 1:14, “the Word was made flesh”. This same truth is found in Rom. 8:3; Col. 1:22; 1 Tim. 3:16; 1 Pet. 3:18; 4:1; 2 Jn. 1:7.

Dr. Luke presents the glorious truth of the Lord as the perfect man, but in so doing he also presents the Lord as perfectly man, and yet ever retaining the fulness of His deity. Furthermore, Luke becomes the foundational book for Hebrews, for in it the Lord is presented as a priest, and as such, had to be a man (Heb. 5:1, 4, 7) who “took part” of humanity (Heb. 2:14). As such He experienced all the experiences a believer can ever know as an individual moving in fellowship with God.

Acknowledging that Luke is “the beloved physician” (Col. 4:14), it is interesting because it not only informs us of the intellectual ability of Luke but also his position among men. Being a doctor, leads us to insights in the gospel he wrote, for among other matters, he alone tells Theophilus (ch. 1:3) of the circumstances before the birth of the baby, where He was born, and events surrounding His early childhood. Being a physician, Dr. Luke gives a great deal of material which shows a deep insight into the Old Testament (ch. 1:17; 2:23, 24, 32) and was acute in his reporting and details concerning the humanity of the Lord.

It is recorded in Luke 3:38 that Adam was the Son of God, which leads to the questions:

- a) In what way was Adam the Son of God?
- b) In what ways did He differ from Christ in that position?
 - i) Adam was the son of God by God’s creative activity (Gen. 1:26-27; 2:7) whereas Christ was never made the Son of God but was that eternally.
 - ii) Adam was dissatisfied with the work God gave him to do on earth and rebelled, whereas Christ was willing to fulfill the work God gave Him, and never rebelled (Isa. 50:5).
 - iii) Adam was dissatisfied with the position God gave him on earth, he wanted to be like God (Gen. 3:5). While this was spoken to Eve, yet Adam evidently desired the same thing otherwise he would never have partaken of the forbidden fruit. Christ was satisfied with the position God gave Him on earth and, “Thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant” (Phil. 2:6-8).
 - iv) Adam grasped after that which God had forbidden him to have, “godhood” (Gen. 3:5). Christ did not grasp after it but, “emptied Himself” (Phil. 2:6-8). We must never think the Lord left aside or divested Himself of His deity in any degree, for the Holy Spirit inspired Paul to write, “In Him dwelleth all the fulness of the Godhead bodily” (Col. 2:9).
 - v) Adam was made in the likeness and image of God (Gen. 1:26, 27; 9:6) in that He was sovereign over all earthly creation (Gen. 1:26), whereas Christ ever was the image of God (Col. 1:15; Heb. 1:3), and ultimately will be Head over all (Eph. 1:22).
 - vi) Adam was always in and of the earth of the world (Gen. 2:7; 1 Cor. 15:47). Christ the Son was not always in the world neither was He of the world, but was the Lord from Heaven (1 Cor. 15:47), and being the Son He was sent into the world (1 Jn. 4:14).

Christ in All The Scriptures

The Gospel Of Luke

His record of the humanity of the Lord

Dr. Luke refers to the Lord as the “Babe” (ch. 2:12, 16); the “child” (ch. 2:5, 17, 21, 27, 34, 40, 43). Because of the stress on the humanity of the Lord, Luke deals with the family history from two standpoints:

- a) The then present family history (ch. 1:5-2:7); the happening at His birth, presentation, and mother’s cleansing (ch. 2:6-2:39); His physical, mental, and spiritual development, consciousness of His place before God (ch. 2:40-52); and preparations for His public ministry (ch. 3:1-23).
- b) The paternal family history showing his relationship to David (ch. 3:31 thus the kingship) and to Adam (ch. 3:38). Dr. Luke does not give the Lord’s genealogy until chapter three for, like Matthew, the emphasis is on Jesus, a man of flesh and blood, muscle, and sinew. He was a real man, an historical member of the human race. While Matthew puts the genealogy first, for His humanity is vital for His ultimate Kingship and universal administration (Heb. 2:8) and divine purpose (Psa. 2:6), this is not the case in Luke’s narrative.

His record of the glory of His person

Luke alone records the Lord being the “Consolation of Israel” (ch. 2:25); “the Lord’s Christ” (ch. 2:26); the “Son of the Highest” (ch. 1:32); that “Holy Thing” (ch. 1:35); the “Horn of salvation” (ch. 1:69); the “Son of God” by the angel (ch. 1:35), by Satan (ch. 4:3, 9), by “demons” (ch. 4:41; 8:28), and by the religious leaders (ch. 22:70); the “Dayspring from on high” (ch. 1:78); a “Saviour which is Christ the Lord” (ch. 2:11); “Thy Salvation” (ch. 2:30); “A Light to lighten the Gentiles, and the Glory of Thy people Israel” (ch. 2:32). He is mightier than John the Baptist (ch. 3:16); a “Great Prophet” (ch. 7:16); “The Christ of God” (ch. 9:20); and a “Prophet mighty in deed and word” (ch. 24:19).

Dr. Luke’s presentation of the incarnation

Throughout the years, due to the words of the Christmas Carols and Biblical stories, the recalling of the incarnation of the Lord into this world by Dr. Luke can become ordinary, just so many words. Yet in this mighty work which necessitated the activity of each member of the Holy Trinity are truths which can overwhelm the spirit.

The incarnation of the Lord is unique for this is not one life form taking or becoming another, but rather one member of the Godhead, while retaining fullness of deity, added to Himself perfect humanity, becoming associated with all people. In this gospel Christ is presented in the reality of earthly poverty and rejection, but at the same time the theme of celestial praise to God.

This paper is a meditation on:

- a) The declaration of Zacharias
- b) The annunciation in which is emphasized the person and the place
- c) His rejection

The declaration of Zacharias

Having had his tongue loosed, Zachariah began to praise God and repeats the word “visited” (ch. 1:68, 78). This is the reality, the “Dayspring from on high hath visited us” and the reason is “to redeem His people”. What does it mean “to visit”? The word translated “visited” means to look down and help. It is historically seen when God visited His people and gave them bread (Ruth 1:6). With startling wonder we take our place with the inspired Psalmist and ask, “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psa. 8:4). This divine visitor came down to where we were, and just as in a very faint way the Queen of Sheba brought great gifts to Solomon, so our Divine Visitor brought gifts which are incalculable in value to us. Great is the grace which brought to us the personal living manifestation of God and the Father; the gift of salvation; the knowledge of the Holy Spirit and His indwelling us; the enlightenment of that which lies beyond the grave, His

Christ in All The Scriptures

The Gospel Of Luke

coming again. He manifested the beauty of divine holiness; sympathy; care; compassion; understanding; and uncompromising truthfulness. Thank God for such a visitor.

The Annunciation

The Place

- a) There is a double emphasis on the place, "Galilee" and "Nazareth". In these statements we get a glimpse of the universality of God's love and provision, ultimately for the salvation of all humanity. It is "Galilee of the nations" (Isa. 9:1) and "Galilee of the Gentiles" (Matt. 4:15). The announcement did not come to the religious center, Jerusalem in Judea the city of the great king, but to Nazareth, a place held in utter contempt. He became poor, poor financially for He asked for a penny (ch. 20:24); poor in fraternal encouragement for his brethren did not believe in Him (Jn. 7:5); poor in social background for Nathaniel asked, "Can there any good thing come out of Nazareth" (Jn. 1:46). Poverty and lowliness marked the life of the Lord.

The Persons

- a) In Luke the coming of the Lord was made known to Mary, Joseph, and the shepherds. None of them were influential. Luke expounds the lowliness of the Lord therefore there is no reference to the wise men. Interestingly it was not to the political or religious leaders of Israel the message was given. God was being silent for they had rejected His prophets. God by-passed Ananias and Caesar for they, in truth, had no heart for the Son of God or the things of God. He came to those who were lowly in heart.

His rejection

One of the hardest experiences one can have is to be told, "You are not wanted". We read so casually, "There was no room for them in the inn" (ch. 2:7). While the place of the Lord's birth was prophesied, and while the manner by which it would come about was prophesied, yet the attitude shown to Him at birth was never predicted. It was as if Satan vented His message of rejection to be loud and clear, "You are not wanted here, there is no room for you in my world". The wonder of it is that the Lord knew He would be unwanted. He came unto His own and they received Him not; the Samaritans requested He leave them (Mk. 5:17); the religious leaders cried for His death (Mk. 15:13); He had no where to lay His head (Matt. 8:20). He was an unwanted man unless he was restoring health, then He was used. Just as Judas took the sop from the Lord, the emblem of friendliness but rejected the Giver having no time for Him, so the religious and political was the same, take every blessing He can give but reject Him. What sorrow must have filled His heart knowing that He loved them so much, and was willing and going to die for them, and yet He was not wanted. Many years ago I was taught a little chorus.

No room for the baby in Bethlehem's inn, only a cattle shed,
No room on this earth for the dear Son of God, No where to lay His head,
Only a cross did they give to my Lord, only a borrowed tomb,
Today He is seeking a place in your heart,
Will you still say to Him "No room".

The wonder of it all is that God knew and the Lord knew he would be unwanted by the masses, and yet in love He came.

On such love my soul still ponder, love so great so full so free
Say, while in Holy wonder, "Why O Lord such love to me?"

May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.

John 16:13

Rowan Jennings, Abbotsford, British Columbia