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1, the Book of Luke, chapter number 1, we are going to begin our journey through the gospel of Luke. So this morning, as you turn, we are going to spend some time. This morning, I'll tell you, will sound a lot like a history lesson.

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And so I'm going to ask for your patience as we begin to walk through, not because this isn't what we are to do, but because it is what we are to do. And so I just want to get our minds ready for this is gonna be a journey. Luke is the longest of all the Gospels.

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And as we journeyed through the book of John several years ago, it took us about a couple years before we got through it. And so calm down, calm down, calm down, all right. The Lord is gonna guide us through, amen? So this morning we're gonna take a small bit, which means I'm going to be before you

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much shorter than I normally am. So that's a given, amen?

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Amen.

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Okay, good. You guys like me here a long time, so I can stretch it out if you want me to, all right? But we're going to begin in Luke chapter number one, verse number one. And the scriptures record for us, inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word

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have delivered them to us. It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

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Father, as we come before you this morning, our hearts, Lord, are so thankful for the gospel and the good news, thankful for Jesus, our Savior, Lord God and King. Thank you that he did for us what we could never do for ourselves. Thankful for salvation is not predicated on our works, but predicated on your grace. We're thankful, Lord, that we can go to the Word of God and find comfort. Go to the Word of God and find hope. Go to the Word of God and find peace.

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Go to the Word of God and find strength. Go to the Word of God and find wisdom. Go to the Word of God and find love. Go to the Word of God and find anything that we could ever possibly need this side of heaven until the day you bring us home. For the day we see Jesus and become as He is. Until then, Lord, we sit attentively.

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Until then, Lord, we pray that the precious Word will continue to grow us. And for those who have yet to come, they will surrender to you and begin to know the love which is of Christ Jesus. And so we thank you for allowing us to embark upon this journey. Thank you for bringing us to this point today. There are many things that are going on in the minds of so many of us, including myself. But, Lord, we ask that you still our thoughts

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and that you remind us of John's words as I heard yesterday. Let not your heart be troubled, neither let it be afraid. If you believe in God, then believe also in me. We need not be troubled this morning, for we've come to a place of peace, for we're resting in the word of God that saves.

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This is the prayer of your church. And we ask it in Jesus Christ's name, we pray. And let the body of Christ say, amen.

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You be seated.

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As I said, today we're going to embark on a journey as we're introduced to the longest of the four gospel accounts recorded for us in Scripture, and that's the Gospel of Luke. So as I said from the very beginning, we're going to be on a journey, and it's

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going to take us a little bit of time to get through this book. I don't want you to panic or think that all we're going to be doing is that we're going to just be stuck for the next couple of years. Trust me that when I say that by the time the Holy Spirit is

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done expositing this marvelous gospel, pinned by his hands, you will discover that scripture interprets scripture, as the Holy Spirit will lead us in expositing many of the 66 letters that are given to us as a gift as we go through this one precious letter itself. We will see the God who loves, and we

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will see the God who saves. So I want you to buckle up. Those of you who have walked through multiple letters know many of the questions or struggles that we have in our walk with Jesus are answered as we surrender to the teaching

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of the precious Holy Spirit. So it's with that in mind that we're going to turn to this amazing letter, beginning with what may seem like a history lesson. Luke begins his letter masterfully, as the first four verses are actually one long sentence in the Greek writing.

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In fact, many theologians stand in awe as Luke's sentence is written in the purest classical Greek when it's compared to all the other New Testament writings. Luke, he comprises this prologue. And it's important to note that this was common for any literary work.

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If it was going to be anything of any significance, the prologue spoke volumes to the purpose and reason for the writing. So as we begin, I want to point out something that will become obvious as we go through this letter.

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Not much is said about Luke. In fact, Luke's name is never mentioned in the entire letter, which then begs the question, so how do we know this Luke is the writer of the gospel that bears the name? We know it by way of tradition.

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When we hear tradition, we think about customs or practices that are passed down from one generation to another. So let's travel back in time for a second, back before this thing called the World Wide Web, the Internet, before recording devices, before the printing press, how was information communicated from one generation to the

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next? Just think about that for a second. How did they communicate certain things? How did they preserve certain things? What if I told you that it was through is oral tradition. Oral tradition. Oral tradition is the practice of passing down cultural information, such as art, ideas, knowledge,

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through speech or song from one generation to the next. This form of human communication has been around since communication began. And although we have various means to communicate and store information today Do you know that oral communication or oral tradition rather is still the most used form of communication in the world?

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What we know of history was passed down through oral tradition So it's not specific to Christian doctrine it relates to history in general And this isn't to say that there is an archaeological evidence to support various historical claims. What I'm saying is that this evidence is often used to support the oral tradition that has been passed down.

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Think about it like this. How many times have you heard somebody say, tradition says this, or tradition says that? If you were to do a tour, if you were to go to Israel and you were to be taking on a tour, they would say over and over again,

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tradition holds that this is where Abraham did this. Tradition holds that this is where this took place here. Over and over again, that's what you would be hearing as they're recording historical facts. And so it's interesting, because we're quick to wonder, well, if they're traditions, how do we

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know that they are facts? In other words, what makes oral traditions reliable? What makes the information, the practices, and the custom accurate? Simple word, proximity. What makes it accurate depends on how old the tradition is. In other words, the closer it is to the event, the more accurate and reliable the

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tradition itself is. So I want you to think about this as it relates to Luke. Because Luke is writing in a time in which modern modes of collecting and storing information the way we have today didn't exist. So no one was writing it down to say well, I'll write this down so I could remember it later Memory was key Think about that. How was your memory today? Uh-huh, we don't remember much anything you want to know why because all we got to do is look it up

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And so we don't count on taking a step back and trying to remember something if we forget it We know where we can go and get the information, but what if you couldn't? What if you couldn't just look it up? How would you know it's true? How would you pass information along? It's interesting because we don't spend a lot of time thinking about it from that perspective

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See many of the questions concerned in the Bible people say well How am I supposed to believe what's written when it's passed down from one generation to the next. You have to understand that memorization was everything in pre-illiterate societies. And when I say everything, everything, it seems strange to us because we are,

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we're used to going and looking everything up. So when we start talking about the context, the culture, the society in which Jesus lived and taught, it's key in our understanding of the scripture and order for and also in order for us to trust its authenticity The Bible isn't a compilation of ramblings pieced together as someone randomly remembered what Jesus taught and how he lived The Jews capacity for memorization was impeccable

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Do you know how many commandments there are? 613 do you know they knew them all? Think about it. We, we, our children still learn the alphabet, I think. They still learn their timetables, I think. I don't know anymore. I look at my grandkids and their math and what they're doing and I get lost. And so it's interesting how much things have changed. And we start talking about committing things to memory, right, it seems as though that's

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not something that we capitalize on. Yet, that's exactly how everything functioned, especially in early Judaism. Memorization with massive parts of Scripture was key and still is today if a child is to be bar mitzvahed at 13 years old. And so we have to understand that when we start talking about what was being handed down from one generation to the next generation wasn't just haphazardly done. In the first century Jews were trained to remember the Old

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Testament scriptures from their youth. Completely trained. Today we struggle with remembering one or two scriptures and then we say this, well I'm not good at remembering what the Bible says but. What does that suppose to mean so the thing that gives us the one thing that gives us life the word that gives us life we can't remember but we can remember rappers the life from 1981 we can remember Tupac song before we became a believer we can remember so many different things but we struggle with

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remembering the Word of God why is that because again we don't feel that we have to remember because we have access to it. So we can go and we can pull it at any given time. But in Jesus's day, this was the norm. In fact, one theologian, Mecham, once said, stamped upon the tablets of Jewish minds

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was the story of Jesus's words and deeds, was for a time at least safe as though inscribed on stone or bronze. When they remembered it, they remembered it. So this is a point that I really want us to think about this morning.

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Because oral tradition was the way in which information was passed from one person to another and from one generation to another. Now, you may be wondering, what does this have to do with Luke and who he is. Everything you see, everything that we

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will come to know about Luke, is from moral tradition, meaning what we have recorded for us in scripture concerning Jesus came by way of men, who through coming to saving faith began to pass what they had come to know about Jesus, his life, and his teaching to others.

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We know that every word we have in our hands is inspired by God. So as these men began to teach, you can be sure a structure was being laid out by the Holy Spirit. And although the word of God came through oral tradition, it is still divinely inspired. The Holy Spirit inspired men to record that which will be handed down for all generations to come. And for the scriptures that make up our Bible aren't to be dismissed as rumors.

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They're to be accepted as truths, oral traditions to be believed. That's why Paul, writing in 2 Timothy 2, says, you then, my child, be strengthened by the grace that is in Christ Jesus. And what you have heard from me in the presence of many

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witnesses, entrust to faithful men. Why? So that they will be able to teach others also To to get this picture because he's painting one And this is going to be very important as we begin to go through the gospel of Luke So there's so many different things that we want to get to when we get into this letter and so many different things that we can

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Really just grab and sink our teeth into But if we don't believe in the veracity of the scripture If we can't conclude that the writer, the author, and what was presented and is given to us is indeed the Word of God, then what are we doing? See, this is what we hold to.

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This is what moves us forward. It's the Word of God that saves. So I want you to keep this in mind as we keep going. Because we can talk about tradition. When we begin to say, well, how does this oral tradition, how do we know it's accurate? I already said, the closer the information is to the actual event, the more reliable it is. So when you consider the Gospel of Luke, tradition holds

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as early as the second century. Remember, Luke's written in the first century, and as early as the second century, they were already saying and attributing the Gospel to Luke, which means there was no gap. In other words, it wasn't like in the first century Luke writes this, and in the fourth century they began to attribute it to Luke. And so we got two generations in between, and you begin to wonder if it's accurate. But because you see that as soon as you move from the

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first century to the second century, Luke is already being attributed to being the author of this particular letter. And that's really, really important, because the gap tells you that those who were credited to Luke were those who actually knew Luke Those who were actually walking with Luke those who were actually present with Luke and this is again important. We just said well You know what? That's why I need to know all this. I just accept whatever it is is true

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Okay Gospel says pastor will needs a new Tesla And so anybody want to give money for a new Tesla this morning? I can show you some passages scripture that says a workman is worthy of his hire, okay? I can show you some scriptures that says that don't muzzle the ox that treads out the grain. So I can show you enough scriptures where we can take an offering this morning, you don't

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have to go check it, okay? But it's just so that I can have a Tesla, why? So I can get to church quicker. That's it. So I can get to places where I can minister faster, okay? Listen, it's important that we take the step back and we just don't accept what's being said. We say, but I already believe this, but why do you believe it? It's important you understand why you believe it so you can explain it to somebody else who doesn't. Why would I want to believe this? I don't know anything about this dude, Luke.

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And how do you even know Luke wrote it? So that's an interesting question. And then you start marching backwards, right? And you're able to then begin to dissect what the individual is saying based off of what you know about the gospel in and of itself. As I said, there was no time elapse here. Everyone's attributed to Luke. In fact, the heretic Marcion, a guy who was labeled a heretic, also attributed Luke as the author of

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this particular gospel. And then finally, in the Maturian canon, the earliest compilation of the New Testament Scriptures around 170-180 AD, they also called the third gospel the gospel according to Luke So it's clear That oral tradition that is from those who are with him in the beginning till we get to the second century These were the same people who were attributed to Luke over and over and over again No one went on the web to see if Luke wrote it

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It had to come from one person to the next and it's important that we understand that now since we know that oral tradition is how we begin to get these things passed down then we begin to look at the text itself what does the text tell us what does scripture give us let's gain some insight not only on the authorship of Luke but on who he was we know the scripture records that Luke was a physician and that he was a companion of Paul.

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Colossians chapter number 4, verse number 14, Paul, in his closing, says, Luke, the beloved physician, greets you, as does Demas. In Philemon, chapter 1, one page, one chapter, verse 23, Epaphras, my fellow prisoner, Christ Jesus sends greetings to you.

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And so do Mark, Aristarchus, Demas, and Luke, my fellow worker. 2 Timothy 4.11, Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. So you get this picture, OK, that Paul

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is speaking about Luke in a manner in which we know that he was a fellow worker and a companion. We know he was a physician because Paul says so. But here's what I find interesting. Luke wasn't a Jew. I find it really interesting he is the only Gentile writer in the entire Bible. And so if you look at Colossians 4 and you go up just back a little bit to verse number 10 it says, Aristarchus my fellow prisoner

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greets you and Mark the cousin of Barnabas concerning whom you have received instructions if he comes to you welcome him and Jesus who was called justice These are the only men of the circumcision among my fellow workers for the kingdom of God and they have been a comfort to me In other words, he lists those who first are Jewish in ethnicity Then as he closes out the letter he begins to talk about a prophet

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Itis then he begins to talk about Luke then he begins to talk about Demas This is in the clothes of that same letter indicating they were not of the circumcision So what's clear from Paul's writing that Luke was a Gentile and a fellow laborer with him, but we have more Because then we get to the book of Acts and the book of Acts begins to point us back to something It begins to point us back to the author of the other gospel.

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Here's why.

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The writer in the opening of his letter, again, never mentions himself. However, we can easily glean from its opening that whoever penned Luke also penned Acts. Listen to Acts 1. In the first book, O Theophilus, I

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dealt with all that Jesus began to do and teach, until the day when he was taken up after he had given command through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs,

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appearing to them during 40 days and speaking about the kingdom of God." Here's what's interesting. This Theophilus is the same person that's addressed in the Gospel of Luke. And if you catch the very beginning,

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he says, in the first book. So he's referring back to something else that was already written. So now we know one thing's for sure. The person who writes Luke is also the same person who writes Acts.

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And so it was a two-volume work. Now, if you go through the Gospel, if you go through the book of Luke, you'll find something. In chapter number 15, Luke begins to, the writer of Acts, begins to switch from speaking about Paul and Silas,

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and he begins to use we and us indicating that the person who wrote this particular letter has now joined them on their missionary trip or journeys I should say so we know that Luke came to saving faith and we know that this particular individual now is joining up so here's what we can conclude when we look at Luke and we think about what tradition says, and then we look at Acts, and we see that Acts confirms

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that this is a two-volume work. And then we look and we see the we that begins to accompany. Then we can be assured that when Paul begins to talk about Luke, who's on him, with him on his missionary journeys, is the same person who is now the we,

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then we can conclude that the we, then, is Paul makes Luke the author of Acts. And Acts then confirms that Paul, excuse me, Luke is now also the author of the gospel that bears his name. So in other words, it's not difficult through oral tradition and scripture You're able to find your way back and prove who actually wrote the letter and this is important and I get it We want to come in here and we want to talk about so many different things and it seems like what am I supposed to?

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do with this information Love it. The veracity of the scriptures the truth of the scriptures is Important we come to saving faith based on truth, not emotions. We come to saving faith based on the reality of the gospel, not how we feel. And so it's important that we're able to articulate it, not argue it, explain it. And that's what's key. We spend a lot of time arguing what we believe instead of

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explaining what we know. And we struggle with explaining what we know because we don't take the time to slow down enough to begin to take a step back and actually begin to study it. So I was sitting and as I was writing it was difficult for me to try to figure out where to go. So much so that I wasn't even going to begin it this morning and I said last week that I was torn between whether we're gonna start this week or we're gonna start the following week. And then there was this

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thought in my mind what I'll do is I'll just hit the introduction and jump straight into the birth of John the Baptist. And that's exactly where I'll go. The more I said and began to look at it, it's important enough for us to slow down. Why?

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Because it was written. It's important enough because it was written. And so I did it. Sometimes we wanna come in here and see pastor, well, go off on a text of scripture well it won't be today all right see you next Sunday and so I don't

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go off but I get passionate but I'm also passionate about this it's important that what we come to know from tradition and scripture is to be passed on. Paul mentions Luke. Luke wasn't just this guy who just shows up. Paul's mentioning of Luke in 2 Timothy 4, which is believed to be Paul's letter,

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shows that from the minute he joined with Paul, he was with Paul to the very end. So it's safe for us to conclude that what he heard, he heard from the mouth of Paul He heard from Paul many of the things that Jesus said Many of the things that were taught

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He was made an eyewitness of the Holy Spirit's power Firsthand because if Luke is with Paul that he's experiencing the same persecution in trials that he's experiencing So I want to make sure that we grasp this picture of who Luke is. Why would God use this man to write the gospel of Luke in the book of Acts? We talk about Paul. We love to talk about Paul. And Paul's accredited for writing a third of the New Testament

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writer? 27.5% of the New Testament is attributed to Luke. 52 chapters when you combine Acts and Luke together make Luke the one person who wrote more of the New Testament in terms of volume than anyone. So it's interesting right because we know that Paul writes a third but so does Luke And so that should tell us that what Luke has to say is important because why would God why choose? Anon Jew Why pick him should think about it for a minute because he's not one who appears to have been reared in Judaism. He's not one who appears to have

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committed the tons of Old Testament Scripture to memory. So why pick Luke? To be honest with you, I wasn't asking myself that question till right now. Like I knew he's the Gentile and I understand it. Think about it for a minute. Luke Luke writes for one reason to persuade Luke's purpose in writing is to persuade when you think about how he begins to open the text of Scripture like I said he opens the text in a manner that is the purest form we think okay what does

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that mean coin Greek was used by the common people so when you get to verse 5 he completely shifts but when you think about those who wrote literary works, they were very focused on how they would present something. So when Luke opens up, he's writing in a manner to where he wants to get the attention of the individual that he's writing to. I'm going to read the opening again. Don't worry about one, two, three, four in terms of verses, this is one long sentence. And as much as many have undertaken

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to compile a narrative of the things that have been accomplished among us, stop. Listen, he wants them to understand that he's putting some things together. Just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us,

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it seemed good to me also, having followed all things closely for some time past to write an orderly account for you most excellent Theophilus that you may have certainty concerning the things you have been taught that you may have certainty listen as a physician we can conclude he was a learned man it's one thing that we can at least conclude and so if he was a

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learned man then we begin to understand why he opens the letter in the manner in which he does but then he switches it because he wants people to be able to understand what it is he's about to say. And so he starts in a manner but then he shifts. He compiles his narrative of things that have been spoken and done. Who did he compile it from? Eyewitnesses. Make sure you catch that. Eyewitnesses and ministers of the gospel. This ain't TMZ walking around with a microphone talking to people on the

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Okay, and so he said listen. I was very careful who I talked to Who I came alongside Why because he wanted the information to be reliable, but then when you expect that from a doctor When you expect that from somebody who's learned when you expect that from somebody who's educated in other words He understands that listen. I need the information to be reliable, so I'm gonna go to people who are eyewitnesses. They may not have walked with Jesus,

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but they may be a close associate to a person who did. They may have actually been in a town where a miracle was performed. In other words, he's talking to people who aren't so far removed from Jesus that he couldn't actually interview people

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who if they weren't eyewitnesses in terms of firsthand, they knew someone who was. But many of them had also been in some of these places and seen some of these things so it's not outside of this so Luke took his time why because he wanted to compile something that people could believe he wanted to compile something that would persuade

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people that what he's about to say is true so he says I compiled this narrative of the things that have been spoken and done remember oral tradition no one's writing this stuff down like we do everybody's sitting here right now and not everybody but some of you sit. Let me see what you got there, Jordan. Oh, yes, I'm talking about right here, boy. This is classic right here, boy. This ain't even paper. You just just move right

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on down. We got all the technology. What do you do with it? You send it somewhere? To the cloud? It stays on the cloud. Where's the cloud at? Everywhere, okay. So you can say, so you can pull this information from everywhere, right? And so, thank you. No, I'm just joking. So, I want you to get the picture, right? Because they're not sitting there They don't have the ability to do that so as they're as they're going along. They're speaking about what they seen and What's been done?

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over and over and over again And so Luke's desire isn't to find random people is to find certain people. He wants a compilation of information because he wants to ensure the reliability of what he is about to say. I want not just eyewitnesses.

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He said, I also want servants of the word. In other words, he was speaking to men who were declaring the gospel. Those who had come to saving faith. Listen, not like again in our day, right? Where we pick and choose certain high-profile pastors and these are the

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people that we want to hear from and these are the people we want to sit down and interview. No, no, no, no, no. This is what I love. He interviewed the people who were out preaching the gospel, living the gospel, sharing the gospel. In other words, he was speaking to them in a manner to where they were actually going about declaring what it is they believed. I love how one preacher says it, the eyewitnesses were not concocting a gospel, they were declaring the gospel.

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They were not making it up, they were making it plain. Get that, they weren't making it up, they were making it plain. So Paul put him, not Paul, excuse me, Luke put himself in a place to where he was able to come alongside those who were making the gospel plain. In other words, they couldn't help but declare what they had seen and what they had heard.

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And so these were the people he was coming alongside. And so it's really important for us to understand that. Because again, it's pointing us to something. The veracity just means the truth of the scripture. As a physician, Luke was taking the time to pay great attention to detail His primary sources weren't random individuals

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So when he says in verse 3 he makes sure That he personally investigated every account. I meant that wasn't done haphazardly He took the time We've been talking in the we've been looking at the Marie looked at the Brians in the book of Acts, I think a couple of weeks ago, and how as they would hear the scripture, they would go back through scripture to see if what Paul was saying was true. In other words, they wanted to validate

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what it is he was saying. They weren't trying to disprove him. They came with an open mind, but they did want the scriptures to confirm what it is that they were hearing. In other words, they took the time. You need to understand that, beloved, this isn't just a book. We keep saying, oh, the Word of God is living and active and sharper than any two-edged sword, but do we believe it? Listen, I heard somebody say the other day, one of the greatest things that we struggle

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with as Christians, or one of the greatest sins we may struggle with as Christians, is our struggle with unbelief. I believe, but help me help my unbelief Because we're always maturing right we come into these places where we hear something and we know we're to trust it But yet we struggle with crossing that line We struggle with taking that next step yet knowing that the Holy Spirit is taking us there

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Every one of us we encounter different things in our life where we feel like we hit a wall But then God says there is no wall. You just have to continue to trust me to see you through it.

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Believe.

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Back to what I was just saying when I was praying in our opening, John 14, right? If you believe in God, then believe in me, which is a very bold statement to make.

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So the picture is that we have to believe beyond what we're seeing here. Well, how, where am I supposed to get evidence of that? Back to the word of God. We have to be able to turn back to it and to trust it. So often people keep trying to dismantle God's Word. And so Luke

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was very meticulous, that's not going to happen because I'm going to investigate every account so that the writings would be accurate and reliable. Listen, he's talking to apostles, he's talking to disciples, he's talking to men who were there and in the presence of Jesus and some of the healings to those who were in the crowd. This is important. Let me also say this.

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Luke's writing was focused on one thing as primary, the preservation of truth, not the chronology of events. So often what we have people say is, well, OK, but when I'm looking in the gospel, I notice here that it has this event before that event. And so how do you explain that discrepancy?

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But I don't explain the discrepancy because I don't have to because it doesn't change the context of what's being said The point is that as Luke is writing he's writing to preserve truth He's not trying to give a chronology of events that happen. That's secondary He's trying to content he's trying to capture the truth so that we can come to a place to where we can believe. And so you know the Gospels are all written from a different point of view and we all see things differently and we remember things in different orders, right? But it doesn't

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change the context of what it is that's being said. And so that's important for us again as we're looking at Scripture. We all find ourselves in that place where we lose track of the ordering of things. It happens to me more often lately than it ever has. But as we journey through the Gospel of Luke, what we're going to find is that Luke is writing to do something, and I've already said it, to persuade men to believe. That doesn't mean chronology isn't important, but Luke's desire is to

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logically and systematically present the truths concerning Jesus. He takes the time to thoughtfully examine Jesus's teachings so that as he begins to record them, men are persuaded to believe. It's the purpose of his writing. When you look at Luke and you look at Acts, you begin to get a picture. Why pick a man who would write a treatise One that would be passed that would have an impact on people who didn't grow up in the geographical location of where Jesus was Who didn't have access to certain things?

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And so he wanted to write a treatise that when men began to set and read it They could not help but believe because it's persuasive not in its arguments in its presentation of truth, how persuasive are you in the present a presentation of truth? Being able to look at the scriptures and begin to open them as the Holy Spirit is leading you understand Luke is an ordinary man just like you and I a Gentile just like you and I but housed by the precious Holy Spirit just like you and I and

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and I and yet God used this man to begin to sit down and put together what we have before us today a third of the New Testament he wanted to present an account that was so reliable that when men began to read it the only thing Is believe Luke's humility it leaps off the page. He doesn't mention himself He makes no claims of saying I was an eyewitness of anything He makes no claim that he was a minister of the word

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His desire as the Holy Spirit was leading him was to do one thing to tell all about Jesus. I can only imagine the conversations he had with Paul as he walked with him, as he listened to him, as they sat, as they ate together. What was Luke thinking?

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Had the Holy Spirit already put in his mind what it is that he wanted him to do? What he wanted him to record? What he wanted him to make plain. How was it when Luke began to speak to other ministers of the gospel, those who actually

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encountered Jesus also? Paul collected every word. Here's the key that was handed down to him. Back to oral tradition. So I can't believe it because someone said it. Beloved, what we have is because somebody said it.

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And so if you go back to the beginning, there was no typewriter, nor was recording. It was being stored in a person's memory and told, son, let me tell you about this. And that son would say to his son, son, let me tell you about this.

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And these traditions, these oral traditions, at some point, when the oral traditions concerning Jesus had begun to reach its peak, they began to compile from the various letters that which was passed down and created a canon of Scripture. And then that canon of Scripture was closed.

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You see, the further away letters began to show up from the time of Jesus. They began to discount those letters.

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Why?

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Because they weren't reliable.

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Too many centuries had passed. Too much time had passed. They stayed with what was already being circulated, what was already being handed down, what was already being considered reliable and true. That's the book that you hold in your hand.

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And there's so much more that I could say about the canon of Scripture. There's so much more I could say about the Bible There's so much more I can say about the word and the authenticity that's there. But for now, that's where I want to leave it Paul collected every word and he handed it down. He investigated it with extreme care and then He wrote what we have the gospel according to Luke. He writes to Theophilus and

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theologians go back and forth, is Theophilus a person? What is it? Who is it? Is it what? So on and so forth. Let's just say that the the name Theophilus means friend of God. And so, and I'm not going to dive any further than to just say that as Luke is writing, he's writing to a man named Theophilus, and I will let you fill in the gaps. And so, because we can get bogged down on looking at so many different things, here's what I'm praying takes place as we go through this gospel,

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that you become like Luke. That's my prayer. If you don't take anything away from here today, it's like, he threw out a lot of stuff. I really didn't understand So let me go home and seek the Holy Spirit so I can understand That's the key It's not always the person that's sitting up here You're counting on me

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I'm counting on him Let me let me tell you something. He's not counting on me. He's counting on him and he's telling you you can count on me also. You can go to the scriptures. And that's the purpose. Luke desired Theophilus to have an accurate account regarding the things that what he had been taught. That's a desire of every preacher to give an accurate account of Jesus so that you may know him and believe. See, beloved, our faith has to rest upon something. It rests on the good news.

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It rests on the gospel of Jesus as the Christ. And to me, Luke sums up that good news in one key verse recorded in the gospel. Luke 19 10, for the Son of Man came to seek and to save the lost." When you get to chapter 9, running all the way through chapter 19, can I tell you what Luke's focus is? The cross. It's here Luke presents Jesus as the Son of Man who came to take away the sins of the world. Can I tell you that's good news? I stand before you as a man who came into this world a sinner like everybody else.

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I stand before you as a man who's capable of sinning just like everybody else. I stand before you as a man who sins like everybody else. But I stand before you as a man who's also now a son of the Most High God. And if you come to saving faith, then it will be just like you. And so, it's not me it's him and that's the good news the Son of Man came to seek it to save that which is lost Dio Moody said this to me this is one of

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the sweetest verses in the whole Bible in this one short sentence we are told what Christ came into this world for he came for a purpose he came to do a work he came not to condemn the world but that the world through Him might be saved." This is the heart of the gospel. But how do we get to believe chapter 19 verse 10 by understanding chapter 1 verses 1 through 4? That, listen, if I can't believe that what He's written is reliable, then why would I believe chapter 19? What makes it reliable and true is that I know where it came from, and I know that it's truth, and I know that it is reliable.

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Luke makes something very clear in this one verse. He makes it clear that we're lost, and that we're sinners in need of amazing grace. It'll be a while Lord willing before we actually get to that verse But it's interesting to me Because when Adam fell in the garden He didn't go looking for God God came looking for him

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Genesis 3 9 but the Lord God called to the man and said to him where are You and we know God's omniscient. He knew exactly where Adam was, but you're beginning to get a picture from the very beginning from the beginning we see the Lord seeking after that which is lost the prophet Ezekiel declares in 34 16 i will seek the loss and i will bring back the stray and i will bind up the injured and i will strengthen the weak and the fat and the strong i will destroy i will feed them in justice jesus uses the term son of man

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he uses it in reference to himself because he's pointing to as a man humanity Luke's focus is Jesus's humanity, that's what he highlights Jesus came as a man He lived among sinners not with contempt the way we may at times come alongside those who do not believe It's interesting It was somewhere this week, okay, all to the hospital with my mom and she got taken in

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on Thursday night. And I was there and as I was visiting with my mom, she wasn't doing very well. And me and my son were there and my wife together. And as we were standing outside talking, my mom had taken in a young girl probably about 15 years ago, maybe longer, yeah, maybe 20. And so she's like a sister. And so she came to the hospital. And as soon as I saw her, contempt was written all over my face.

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And my wife and my son immediately saw it. I was on the phone, and then I deliberately stayed on the phone because I didn't want to get off. And walked back into the room to see my mom. And as we walked back into the room, I was not in a good place.

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And to be honest, I was ready to go where I wanted her to go. And so you ask why? Because I don't agree with her lifestyle. Because she has a wife. She comes across like a young man instead of a young woman. And so you know I'm sitting there in the room and then there's my son over there in the corner talking about, oh you cut hair? That's a nice fade. How you get that that I'm just looking at him like this like and so I'm trying I'm just trying to keep a straight face I'm just trying to be cool right he's like yeah he said

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what's your Instagram let me check that out he's getting Instagram information said that I just logged into it right now I'm looking boy I'm gonna leave you in this hospital and so I'm sitting there and then my wife's sitting there and and everyone's talking and I'm just there and I'm like didn't you just preach or teach on Wednesday night about how you come alongside people who don't believe or may not agree with what you believe didn't you say that how you approach them matters didn't you say

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that we need to come alongside the matter of love didn't you say none of it the Lord said it okay the question is are you gonna listen to it? And I sat there, and then I turned and I looked at her, and then my attitude shifted, and I started to engage, and then I started to be more myself. And then when we finally all left, she said, I'm going to walk out with you guys. Of course you are.

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And so the Lord would have it no other way so walks out with us We all walk out and and we start driving back home and and my son and my wife look at each other They're like that was awkward as heck with dad was it we we didn't know what to do But she said you you came out of it. That's it cuz I was convicted Because we need to understand that Jesus came to seek and save that which is lost and she is lost. And his desire is that she is saved. And who am I to look at her with any contempt when I can see the sin that is very prevalent in my own

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life that I am asking the Lord to continue to help me through. And so, it's in that place where it began to just bring me to a place where it started to settle me down. So when I think about this section of Scripture, as we get to Luke chapter number 2, and we begin to look at the birth of Jesus, Luke 2 10 says, And the angel said to them, fear not,

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for behold, I bring you good news of great joy that will be for what? All the people. It'll be for all the people. For unto you is born this day in the city of David, a Savior who is Christ the Lord.

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It's made me take a step back. Luke writes this letter so as to draw all men to Jesus for the salvation of their souls. Here's the deal. If you're in here this morning, maybe some of the stuff that I said, you kind of think, OK, I

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think he's talking about who wrote this letter and trying to get us to understand that you can trust the author and you can trust the authenticity of Scripture and you can trust the Witnesses that are there are reliable But I need you to understand there's a reason why I want you to trust it Because I want you to believe it. I

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Need you to believe that Jesus came to seek and save to seek and save that which is lost And the thing is it's not until you recognize your loss that you actually begin to ask for directions on where to go. That's why John 14 6 says, I am the way, the truth, and the life, and no one comes to the Father except through me. Jesus is the way. He is the truth.

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He is the life. came to be like us, to die for us. Salvation is offered universally, but it's received individually. Luke is writing, but we can never forget that all scripture is breathed out by God.

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Profitable for training, for teaching, for reproof, correction, and righteousness of the man of God may be completed and equipped for every good work. You see Luke's personality throughout this book, the history that's presented, the clarity that's given, the persuasiveness and the confidence in which he writes.

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But we can never forget the true purpose. John 6, 44 says, no one can come to me unless the Father who sent me draws him. So what I want to say is, if you're in here this morning and you don't have a relationship with Jesus, He came not to call the righteous, but sinners to repentance. You don't have to wait for me to get to Luke 19, 10 to respond to the Gospel.

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You don't have to wait for me to go through this book and begin to understand. We're born lost. How do I know because Genesis tells me so? How do I know because Romans confirms it? How do I know because I believe in the veracity of the scriptures? Why because I got too many reliable witnesses And because of that I know it's true I Know I'm born lost and I know that my only way home is through faith in Jesus. That's how I'm found. Jesus doesn't come to make

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me perfect. He comes to save me. And in saving me, He perfects me. It doesn't mean I'll never sin again. It means I no longer have the desire to sin. I'm now empowered to wage war against the unredeemed human as it seeks to rear its ugly head. So if you're in here this morning and you don't know the Lord, if you're here and you're thinking, am I a person who's lost and in need of salvation? Can I tell you, when you recognize you're lost, that's the bad news. But as we walk through the gospel of Luke, there's nothing but good news. And the good news is, you don't have to stay there, because the Son of Man,

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he came to seek and to save that which was lost." So back to the beginning. Luke's purpose in writing to Theophilus was so in the things that he had come to know, to learn, to believe, that he could substantiate it. And not just for Theophilus, but for all who would later read the compilation of the New

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Testament of Luke and Acts, seeing not only Christ coming as a man and dying for the sins of the world, but recognizing His ascension and the coming of the Holy Spirit, and the church as we know it today, and the power of the Holy Spirit that begins to not only live in us, but direct us, guides us, keeps us, and uses us until He brings us home. That's the truth of the Gospel. So I'm going to ask you to stand with me.

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I'm not the type of person that says, hey, if you don't have a relationship with Christ,

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bow your head, lift your hand, and pray after me. Because I don't have a heaven or hell to put you in. Here's what I can say. That as I close in prayer, you can speak to your Father. Because if He's pricking your heart, He's drawing you, not me. He wants you to know that the very Word of God that maybe you've heard from different people at different times

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Maybe growing up maybe in churches. You've been to he wants you to know that the Word of God is truth And the fact that you're in here today That he's calling you To a relationship with him. We see a personal relationship with him. There is no other kind He wants you to come to him to surrender to him to know him to confess Lord I am a sinner I Had I am lost I

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Believe that you came I believe that you died I believe That heaven is real and I believe hell is also real I believe that there is everlasting life with you and I believe there's everlasting punishment. I believe it all what must I do For the scriptures tell us what must we do to do the works of God believe And when you believe

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When you place your faith in him Beloved no one will have to tell you you'll know it and when you know what you'll embark upon a journey. Not a journey that says you'll never have problems, never have trials, never have tribulations. A journey that says you'll never have them alone. Because He will never leave you nor forsake you until the day He brings you home. And if that's where you are and you feel you don't know Him, then just cry out to Him as I close in prayer. If you have questions, I'll be right here at the front.

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Come find me after service. We can stand, we can talk, and we can pray together. But my desire is that you don't leave here the same way you came in. Father, we come before you this morning with our hearts, Father, lifted up towards you. You are the Alpha and the Omega, the beginning and the end. Father, You're all that is good, perfect, and true.

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You're the one who gives beauty for ashes. You're the one, O God, who knows the beginning from the end. Lord, we come before You, and we thank You for the precious gift of the Word of God. We know, Lord, that when we turn our gaze towards the precepts, towards your teachings,

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towards all that you led the various men to record and say, we not only commune with you, but our intimacy with you grows deeper than anything we could possibly know. Help us truly taste the sweetness of your word, to know how it not only transforms, but how it also continues to abide.

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It keeps us. It empowers us. It directs us. Let us not go to it as a self-help book, but let us turn to it as a book of life. Lord, let it prepare us for where we will one day

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be in eternity with you. Holy Spirit, allow the word to challenge our beliefs, to challenge us in our unbelief, to grow us in our faith, and to be the instruments that You have called us to be. We thank You, Lord, that we can become sons and daughters of the Most High God, and that with each passing day,

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we grow closer and closer to one day being with You for all eternity. We know your return is soon. But whether it be in our lifetime or the generation to come, we stand ready, we stand willing, and we stand in hope, expecting and awaiting your return.

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Build your church, because only then the gates of hell will never prevail against it and send us out as disciples. This is our prayer in the mighty name of your son the Lord Jesus Christ we pray and let everyone say amen. the Lord Jesus Christ we pray and let everyone say amen. Hug somebody before you leave.

Transcribed with Cockatoo