



THE GOSPEL OF  
**LUKE**

JOURNEY TO  
JERUSALEM

“Luke’s story is famous for its broad sympathy with the marginalized and the disadvantaged — the poor and the sick, the harassed and the demon-possessed, widows and bereaved parents, women and children, the social underworld of tax collectors and sinners, the Gentiles and even the Samaritans. To all, in their different needs, salvation and wholeness came through the ministry of Jesus, who came to proclaim ‘good news to the poor’, and Luke took delight in using their stories to illustrate the dawning kingdom of God, in which the last will be first and the first last.”

— R.T. France



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 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.

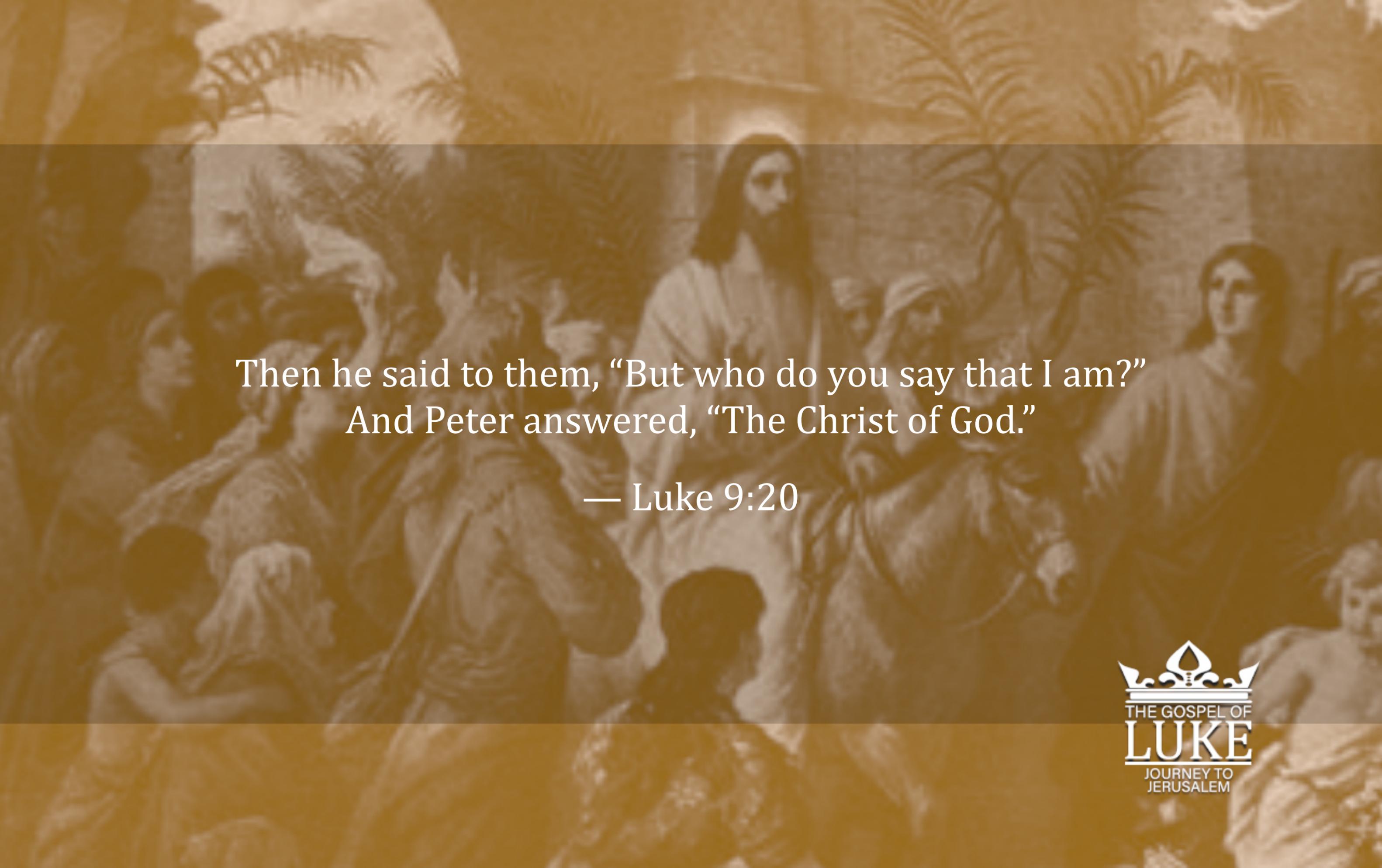
— Luke 1:1-4



# READY OR NOT?

— Luke 12:35-59 —





Then he said to them, “But who do you say that I am?”  
And Peter answered, “The Christ of God.”

— Luke 9:20



And he strictly charged and commanded them to tell this to no one, saying, “The Son of Man must suffer many things and be rejected by the elders and the chief priests and scribes, and be killed, and on the third day be raised.”

— Luke 9:21-22



“Stay dressed for action and keep your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, for the Son of Man is coming at an hour you do not expect.”

— vv 35-40



Peter said, “Lord, are you telling this parable for us or for all?”

— vs 41



And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you, he will set him over all his possessions.

— vv 42-44



But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

— vv 45-46



And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. But the one who did not know, and did what deserved a beating, will receive a light beating.

— vv 47-48



“It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree helping each other to one or the other of these destinations.



It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all of our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations. These are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit — immortal horrors or everlasting splendors.”

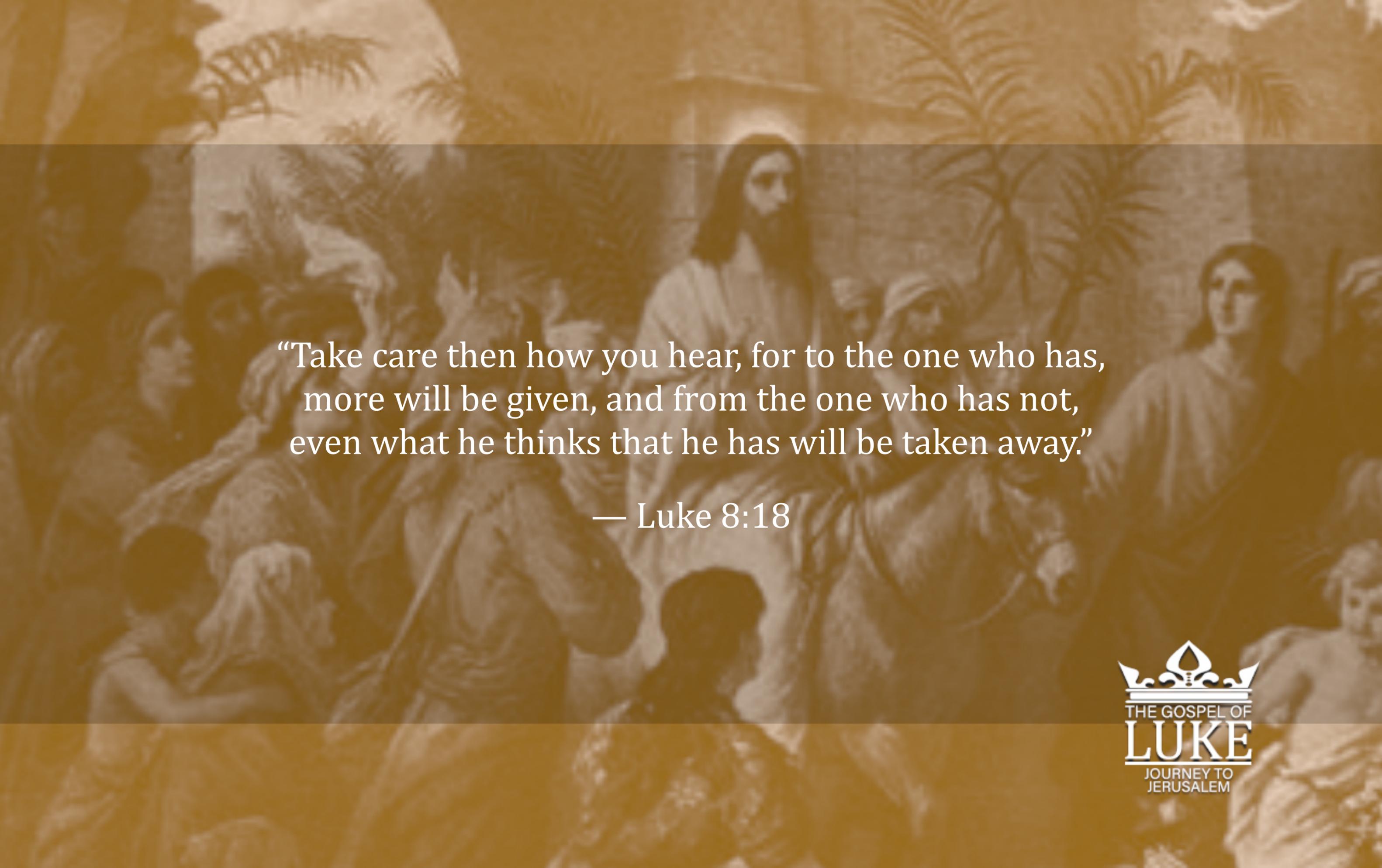
— C.S. Lewis, *The Weight of Glory*



Everyone to whom much was given, of him much will be required,  
and from him to whom they entrusted much, they will demand the more.

— vs 48





“Take care then how you hear, for to the one who has,  
more will be given, and from the one who has not,  
even what he thinks that he has will be taken away.”

— Luke 8:18



Then his mother and his brothers came to him, but they could not reach him because of the crowd. And he was told, “Your mother and your brothers are standing outside, desiring to see you.” But he answered them, “My mothers and my brothers are those who hear the word of God and do it.”

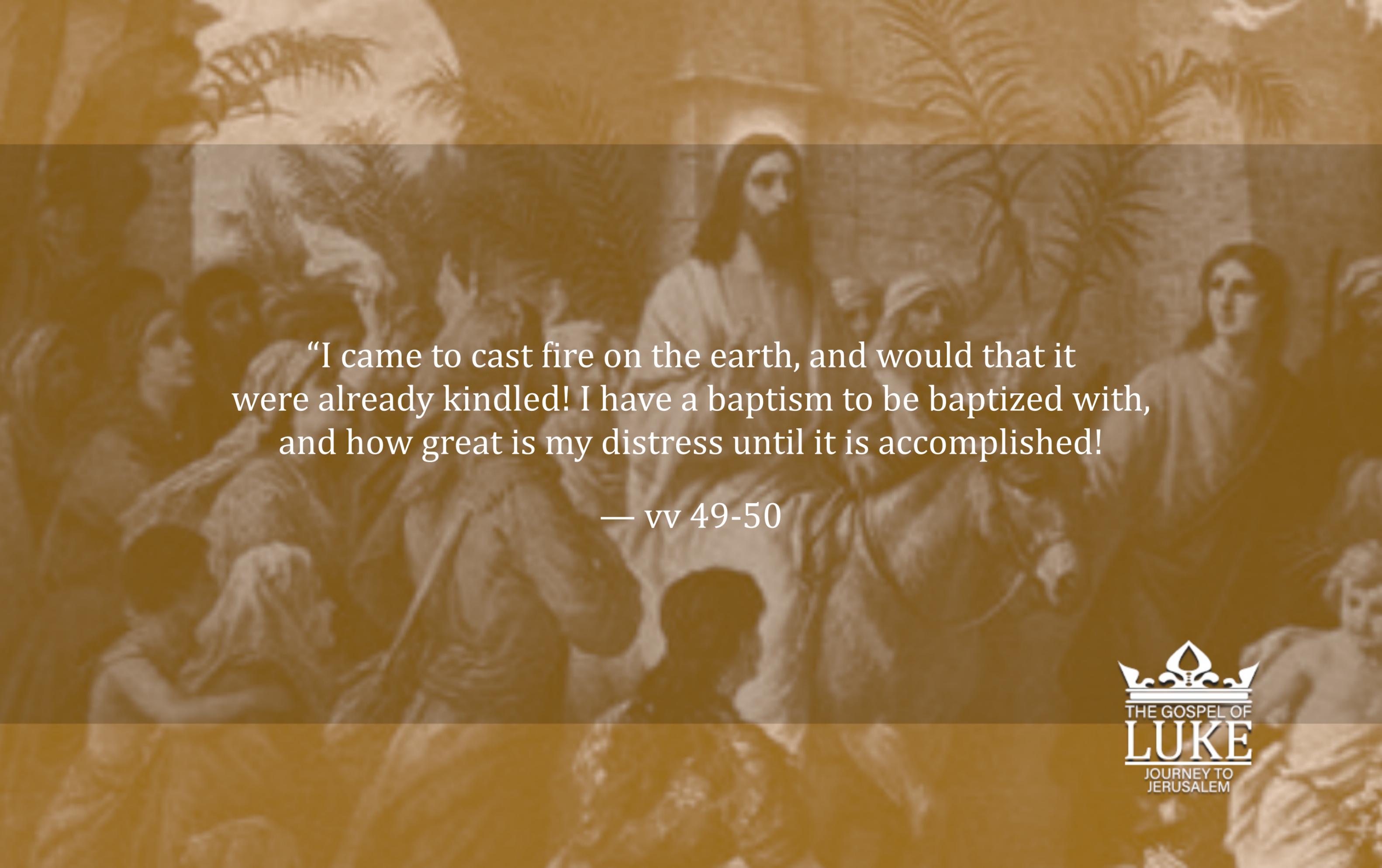
— Luke 8:19-21



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and from him to whom they entrusted much, they will demand the more.

— vs 48





“I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished!

— vv 49-50

Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

— vv 51-53



He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens.

You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

— vv 54-56



“And why do you not judge for yourselves what is right? As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. I tell you, you will never get out until you have paid the very last penny.”

— vv 57-59



In this is love, not that we have loved God but that he loved us  
and sent his Son to be the wrath-bearing sacrifice for our sins.

— 1 John 4:10





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