

## **Dr. Robert A. Peterson, The Theology of Luke-Acts, Session 9, The Church in Luke, Part 2, Marshall, To Save the Lost**

This is Dr. Robert A. Peterson in his teaching on the Theology of Luke-Acts. This is session 9, Robert A. Peterson, the Church in Luke, the New Testament people of God, Part 2, and I. Howard Marshall, to Save the Lost.

We continue our study of Luke in theology with the gospel of Luke, specifically my lectures on the church or the people of God in Luke's gospel, right? Not in Acts. That'll come later, Lord willing.

And the fifth episode is Recipients of Grace, Luke 15, 11 through 32. After the parable of the lost sheep and the one of the lost coin, we read the parable of the prodigal or lost son. And Jesus said, there was a man who had two sons, and the younger of them said to his father, father, give me the share of property that's coming to me.

And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country. And there, he squandered his property in reckless living.

And when he had spent everything, a severe famine arose in that country, and he began to be in need. So, he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

But when he came to himself, he said, how many of my father's hired servants have more than enough bread, but I perish here with hunger. I will arise and go to my father. I will say to my father, say to him, father, I've sinned against heaven, and before you, I'm no longer worthy to be called your son.

Treat me as one of your hired servants. And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion and ran and embraced him and kissed him.

And the son said to him, father, I've sinned against heaven, and before you, I'm no longer worthy to be called your son. But the father said to the servants, bring quickly the best robe and put it on him and put a ring on his hand and shoes on his feet and bring the fattened calf and kill it and let him eat and let us eat and celebrate. For this, my son was dead and is alive again.

He was lost and is found. And they began to celebrate. Now his older brother, his older son was in the field.

And as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said, your brother has come, and your father has killed a fatted calf because he has received him back safe and sound.

But he was angry and refused to go in. His father came out and then treated him. But he answered his father, look, these many years I've served you, and I've never disobeyed your command.

You never gave me a young goat that I might celebrate with my friends. And when the son of yours came who has devoured your property with prostitutes, you killed the fatted calf for him. They said to him, Son, you are always with me, and all that is mine is yours.

It was fitting to celebrate and be glad for this. Your brother was dead and is alive. He was lost and is found.

Luke 15 contains three parables dealing with lost things or persons: a lost sheep, verses four to seven; a lost coin, verses eight through 10; and a lost son, verses 11 through 32. Twice, the word lost is used for the son. He was lost and is found in verse 34 and in also the last verse 32.

The introductory verses set the stage for the parables. These three parables—tax collectors and sinners—wanted to hear Jesus, but the Pharisees and scribes complained to themselves about Jesus' friendship with sinners in verses one and two. As the chapter unfolds, Jesus tells the parables to justify his fellowship with sinners.

In doing so, he will address the two groups introduced in verses one and two. A shepherd of 100 sheep loses one. He leaves the 99 and searches for the lost sheep until he finds it.

The parable celebrates joy at finding what was lost. The shepherd joyfully puts the found sheep on his shoulders to take it home, verses five and six. He invites his neighbors to rejoice with him over his find, verse six.

Jesus says there will be more rejoicing in heaven over one sinner who repents than over 99 righteous persons who do not need to repent. With this parable, Jesus is calling the tax collectors and sinners to repentance while rebuking the self-righteous Pharisees and scribes who think they don't need to repent. Jesus' message is the same for the woman searching for and finding her lost coin.

After finding it, she summons friends to a party and tells them to rejoice with her, verse nine. Again, Jesus makes the point, quote, in the same way, I tell you there's rejoicing in the presence of the angels of God over one sinner who repents, verse 10. Readers have criticized the woman for spending more for the party than the found coin was worth.

Edwards corrects this notion. James Edwards, *The Gospel According to Luke*, page 437, "the parable is not about economics, however, it is about God's grace, perhaps the folly of God's grace that seeks the lost until they are found and once found, celebrates their recovery with abandon. The joy of God has no price tag. A great chasm, 16:26 exclamation point in parentheses, a great chasm lies between the Pharisees and the kingdom of God at this point. They complain when Jesus eats with many sinners and tax collectors, yet all heaven rejoices when one of them repents."

Marshall is correct, "the application of the first two parables makes it quite explicit that such joy is a reflection of the joy felt by God when he recovers what he has lost." Marshall's *Commentary on Luke*, page 597.

Jesus thus points to a great divide between God's attitude toward penitent sinners and the attitude of the Jewish leaders. The lost item or person becomes more important as we move from one parable to the next. The lost sheep was only one out of a hundred.

The lost coin was one out of ten. The lost son was one out of only two. Thus the value of what was lost increases across these parables.

Jesus begins the parable of the lost son by introducing the three characters: a man and his two sons. The younger son insults his father by asking for his inheritance early. The father graciously accedes to his son's request, and the boy departs, verse 12.

Soon thereafter he gathered his estate and took a journey into a far country and there he squandered his property in reckless living. The boy's plight was worsened because not only had he spent all he had but a severe famine arose in that country, verse 15. Desperate the younger son got a job feeding pigs with a man who owned them.

But the boy found himself hungry, penniless, and without friends. As he thought about the situation, he realized his father's hired hands had plenty, and he did not. So he resolved to go home, apologize to his father, and ask for a job as a hired worker, verses 17 and 19.

He rehearsed his speech. Father, I have sinned against heaven and before you. I'm no longer worthy to be called your son.

Treat me as one of your hired servants, verses 18 and 19. So he returned to his father. However, the father saw him at a distance, was filled with compassion, and ran and embraced him and kissed him.

The returning son began his rehearsed speech but did not get to finish it. For the father instructed his servants to bring robe, ring and sandals for his son and proclaim that there would be a feast, verses 21 to 23. The father's words are memorable.

Let us eat and celebrate. For this, my son was dead and is alive. He was lost and is found.

The father even ordered the slaughter of a fattened calf, and the celebration began. Everyone was not joyous at the return of the prodigal son, however. For the older brother had a very different response to this news.

When he heard music and dancing he inquired as to their meaning and was told that his brother had come home and your father has killed the fatted calf because he has received him back safe and sound. Verses 25 to 27. The older son was angry and did not join the party.

His gracious father pleaded with him to do so. The son still refused and complained. He had been slaving many years for his father and had never been given a goat to celebrate with his friends, not to mention a fatted calf.

But the angry son said that that is exactly what the father did for his younger son, who squandered his money with prostitutes. The father gently replied to those harsh words. Son, you are always with me, and all that is mine is yours.

It was fitting to celebrate and be glad that your brother was dead and is alive. He was lost and is found. Verses 31 to 32.

We learn much concerning God's grace and the New Testament people of God from the three parables, especially the last. Luke intends for us to read all three parables keeping in mind the occasion given in verses 1 and 2. The prodigal son represents the tax collectors and sinners and the older brother represents the Pharisees and scribes. Heaven rejoices at the lost, including tax collectors and sinners being found and so should we.

As the Pharisees and scribes complained about Jesus' choices for table fellowship, so the older brother complained about a party being thrown for his prodigal brother

who came home. Green's treatment of these matters warrants quotation. Joel Green's commentary on Luke.

Indicted for his receptivity to those who love to come near to Jesus' words, Jesus responds by asserting the divine necessity of joyous responses to the recovery of the lost. Like the father in the parable, he recognizes the import of receiving into table fellowship the lost who are recovered, including those whose status as toll collectors and sinners make them unacceptable table companions. Scribes and Pharisees are invited to find themselves represented in the parable as the elder son, responsible and obedient, it would seem, but failing in their solidarity with the redemptive purpose of God.

Furthermore, in the story of Jesus anointed by a sinful woman, as in that story, so this parable is open ended. Bock is right. Luke commentary volume 1, page 1320.

"The story leaves us hanging, for we are not told what the elder brother does. The parable is left so that Luke's readers may reflect on the proper response. Would they, if they were in the brother's shoes, go inside? Will they share in the joy? Will they join in the opportunity to help the lost find God? One must choose how to respond to Jesus' challenge to seek out sinners."

Episode number six is from Luke 19:1 through 10. The people of God in the New Testament are those whom Jesus saves. Jesus entered Jericho and was passing through.

And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. And he was seeking to see who Jesus was.

But on account of the crowd, he could not, because he was small in stature. So, he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. And when Jesus came to the place, he looked up and said to him, Zacchaeus, hurry and come down, for I must stay at your house today.

So, he hurried and came down and received him joyfully. And when they saw it, they all grumbled. He has gone in to be the guest of a man who is a sinner.

And Zacchaeus stood and said to the Lord, behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold. And Jesus said to him, today salvation has come to this house, since he also is a son of Abraham.

For the son of man came to seek and to save the lost. At the beginning of the previous episode, in which Jesus healed a blind beggar, he approached Jericho, Luke 18, 35. In this pericope, he was brought to pass through the same city, 19:1. Such

movement characterizes Jesus' travel, Luke's travel narrative that takes Jesus to Jerusalem and his atoning death and resurrection.

During this trip, Jesus teaches his disciples many lessons. Immediately, Zacchaeus is introduced as a man, a chief tax collector, and a rich man. Verse 2. The Jews reviled tax collectors whom they viewed as dishonest agents of Rome.

Zacchaeus' position as chief tax collector is unknown except for this reference. Presumably, he was over others who worked for him in Rome. In general, tax collectors did well financially, and Zacchaeus more than others because of his leadership role.

Zacchaeus was short in stature and wanted to see Jesus but could not because of a crowd that had gathered. So resourceful as he was, he ran ahead and climbed a sycamore tree that was in Jesus' path. Green shows that Zacchaeus was a man on a quest, for he endured, quote, the probable shame of climbing a tree despite his adult male status and position in the community as a wealthy man.

Green, Gospel of Luke 669. Zacchaeus was determined to see Jesus, and he succeeded, yet way beyond his expectations. For when Jesus came near, he looked up at Zacchaeus in the tree and told him to come down quickly, because Jesus must. We're very familiar with that word in Luke's Gospel, must stay at his house.

Verse 5. Zacchaeus climbed down with alacrity and welcomed him joyfully, verse 6. Jesus' desire to share hospitality with a known sinner draws the crowd's complaint, verse 7. Similarly to previous responses of Jesus to embrace the despised. 5.30.15.2. Matthew 9.6.7. The Lord said, 11. Zacchaeus' next words are extraordinary.

Calling him Lord, Zacchaeus publicly confessed, sorry, behold Lord, the half of my goods I give to the poor, and if I have defrauded anyone of anything, I restore it fourfold. Luke 19.8. Bach informs us that the cultural background shows the extent of Zacchaeus' promise. In Judaism, it was considered generous to give away 20% of one's possessions.

Legal restitution for extortion was 20%. Leviticus 5:16. Numbers 5:7. But Zacchaeus assumes the harsher double penalty that the Mosaic law imposed on rustlers, Exodus 22:1 and 21:37. By taking on this obligation, Zacchaeus is showing the thank offering expressive of a changed heart, to use the language of Darrell Bock, quoting Earl Ellis, the Gospel of Luke, 2nd edition, page 221. Zacchaeus' words are even more impressive when measured against a rich ruler's response.

When Jesus told him, the rich ruler, to sell his possessions, give the proceeds to the poor, and follow Jesus. After he heard this, he became extremely sad because he was very rich, Luke 18:23. If we entertain any doubts concerning Zacchaeus' sincerity of

salvation, Jesus' words dispel them. Today salvation has come to this house, since he also is a son of Abraham.

Verse 9. Zacchaeus' resolve shows the fulfillment of the purpose of Jesus' coming into the world, which is given in the very next verse, verse 10. For the Son of Man has come to seek and to save the lost. We have seen that verse repeated and regarded by multiple scholars as the slogan, as the motto of the Gospel of Luke.

For example, I, Howard Marshall, rightly regards this verse as the motto of the Third Gospel. "The central theme in the writings of Luke is that Jesus offers salvation to men. If we were looking for a text to sum up the message of the Gospel, it would undoubtedly be Luke 19:10. For the Son of Man came to save the lost." Marshall, *Luke, Historian and Theologian*, page 116.

This passage aids our understanding of the New Testament people of God, for it underlines Luke's insistence on an evangelical universalism. Jesus came to save, and he came to save all, even those on the margins of society.

Luke shows Jesus' special concern to rescue the poor, the sick, and those deemed sinners by respectable people, and also to save children and tax collectors. Jesus witnesses example number 7 of the church in Luke, and that's Luke 24:44-49. After eating a piece of broiled fish to convince the disciples that Jesus is not a ghost, he said to them, these are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

Then he opened their minds to understand the Scriptures and said to them, thus it is written that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things and behold, I am sending the promise of my Father upon you but stay in the city until you are clothed with power from on high. The risen Christ appeared to his disciples, who, as a result, were startled and terrified and thought they were seeing a ghost.

Luke 24:37. Jesus reassured them that it was he by showing them the stigmata in his hands and feet, and while they still disbelieved for joy and were marveling, he said to them, have you anything here to eat? They gave him a piece of broiled fish. He took it and ate it before them.

This showed them he was not a ghost but their crucified and risen Lord. Verses 42 and 43 of Luke 24. Jesus then interpreted his appearance to the disciples in light of his previous predictions.

He is alive because verse 44, everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled. Here we again encounter Luke's theme of events happening according to divine design. This is a key theme of Luke Acts.

Then Jesus illumined the disciples so they could understand the scriptures, especially those predicting his death and resurrection. Verses 45 and 46. But his words did not stop there, for the Old Testament predicted even more.

Here at the end of Luke's gospel, Jesus openly reveals what he had previously hinted at, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. Jesus intends for the gospel to go to the world. The disciples might have misunderstood Jesus' words to mean that the good news was to go to Jews dispersed throughout the empire.

But Luke's second book makes plain that Jesus meant that the gospel was to go to Gentiles as well as Jews. Furthermore, Jesus commissions them. Verse 48.

You are witnesses of these things, he says. This anticipates Peter's words in Acts 2, where qualification for Judas' replacement was from among the men who have accompanied us during the whole time the Lord Jesus went in and out among us, beginning from the baptism of John until the day he was taken up from us. From among these it is necessary that one become a witness with us of the resurrection.

Acts 2:21 and 22. James Edwards captures the thought of verses 46 and 48 of Luke 24. "The final commission thus invests the Jerusalem community with apostolic authority and commissions it for charismatic mission to the nations.

Jesus taught his disciples that the scriptures speak of him as crucified and risen. Then he commissioned them to take the good news of repentance leading to the forgiveness of sins to all nations." Luke 24:47.

He has given them the message. Now he adds a promise of the empowerment that they will need to be successful evangelists. And behold, I'm sending the promise of my father upon you, but stay in the city until you are clothed with power from on high.

Verse 49. Once again, we're not certain how much his disciples understood Jesus' words at that time, but they would certainly understand on the day of Pentecost. Jesus promised to send the Holy Spirit to embolden them in the difficult work of evangelism.

In addition, the spirit would work to convert unsaved hearers to God. The 11 were to wait in Jerusalem until Jesus did what he promised, which, of course, is what the first



two chapters of Acts deliver. Howard Marshall helpfully correlates this passage with text on similar themes from Matthew and John.

Marshall's commentary on Luke, pages 903, 904. "The links of this material with Matthew 28, 16 to 20, the great commission passage and John 20:21 and 23, where Jesus breathes on the disciples and tells them to receive the spirit as they will evangelize and bring forgiveness to people. The links between this and Matthew 28 and John 20 are obvious."

Luke shares with Matthew the commission to go to the nations and the promise of divine power. He shares with John the promise of the spirit and the reference to the forgiveness of sins. It cannot be doubted therefore that common traditions underlie these accounts.

The basic nucleus is that Jesus commanded his disciples to spread the good news widely and offer forgiveness of sins and that he promised them divine power for their task. This is a fitting way to end our survey of the New Testament people of God in Luke's gospel by underscoring the importance of the message of salvation, the disciples' commission, and the empowering presence of the Holy Spirit. This also is a fitting way to transition to the second installment of Luke's message, the book of Acts, with its application and extension of the same three themes.

Lord willing, we will do that a couple of lectures from now, but now we want to continue on Luke's gospel, this time with I. Howard Marshall's very good book, *Luke Historian and Theologian*, chapter 7, entitled *To Save the Lost*. The central theme in the book is salvation for men. If we were looking for a text to sum up the message, it would undoubtedly be Luke 19:10: "The Son of Man came to seek and to save the lost."

With this verse, Luke concludes the story of the ministry of Jesus in Galilee and Judea. The immediately following section, which contains the parable of the pounds, Luke 19:11-27, looks forward to the entry to Jerusalem and belongs to the new section, which begins here rather than to what has preceded. The saying of Jesus, therefore, stands at the climax of his evangelistic ministry and sums up its significance.

Jesus came to save. In singling out this feature as a decisive characteristic of the ministry, Luke was doing something novel as compared with the other evangelists. Yet at the same time, he was not imposing a new motif upon the gospel tradition.

The emphasis of Mark is somewhat different. At the present time, there are many different theories regarding the purpose and characteristics of Mark, but we may surely regard it as significant that Mark uses the word *gospel* in connection with the contents of his book. He regards himself as presenting a message, just as Jesus

presented a message, and the content of the message is good news for those who receive it.

But Mark does not go into much detail regarding the content of the message once he has summed up its essential ingredients. Mark 1:14 and following. His concern appears to be much more with the person of Jesus.

His purpose is to depict Jesus as the Christ and supremely as the Son of God. The all-important question is, who do you say that I am? Mark 8.29. The evidence consists partly of what we have been called secret epiphanies in which the divine authority of Christ is revealed to those who have been given eyes to see it. It also consists of teaching in which Jesus reveals that his task consists of suffering before he may attain heavenly glory and victory, and thus discipleship involves readiness on the part of his followers to follow the same path of suffering.

If a generalization may be allowed, we can perhaps say that Mark is very much concerned with the person of Jesus. To know who Jesus is constitutes his gospel. The various motifs that came to expression in the Gospel of Matthew are not easy to summarize.

Two main themes predominate. The one is that Jesus is the promised Messiah of the Old Testament and Judaism. It seems certain one major purpose of Matthew was to demonstrate to the Jews that Jesus was the Messiah and that consequently the church was the true people of God.

Matthew, therefore, repeats much of the content of Mark and accentuates the features that indicate that Jesus is the Jewish Messiah. His other main theme is the teaching of Jesus. Matthew, it appears, has consciously brought together the sayings of Jesus and arranged them by subject matter so that the dominating impression which is given of the activity of Jesus is that he was a teacher who gave fairly systematic instruction to his followers.

This does not mean that Matthew is presenting a new legalism. Rather he believes that salvation lies in the words of Jesus. It is appropriate to consider briefly the Gospel of John also since there are certain connections between it and Luke which indicate that the two evangelists or at least the traditions underlying their Gospels were related in some manner.

Here, Jesus is seen as the one who reveals God and conveys the eternal life of God to men. The category of eternal life is the fundamental soteriological concept in John, and Jesus is presented basically in terms of how close filial relationship to his father. He is presented in those terms.

The purpose of the Gospel is strongly evangelistic, although it also has a wider interest. From this brief characterization of the other Gospels it will be apparent at the outset, even before we have unfolded the teaching of Luke in greater detail, that the theme of salvation and Jesus as a dispenser of salvation is a distinguishing feature of Luke. The stress is more on the positive quality of what Jesus came to do in the world and to offer to men and the vocabulary which Luke uses to express this is not so conspicuous in the other Gospels.

At the same time it is clear that the aim of Luke is not essentially different from that of the other Gospels. Each of the Gospels is evangelistic. Each of them is concerned to present Jesus as the Saviour.

But whereas the stress in Mark is on the person of Christ, in Matthew on the teaching of Jesus, and in John on the manifestation of eternal life in him, Luke's stress is on the blessings of salvation which he brings. In general terms, therefore, the approach of Luke is not fundamentally different from that of the other evangelists. All are concerned with salvation in the broad sense.

Nor is Luke entirely an innovator in his terminology. The concept of salvation is fundamental to the teaching of the New Testament. 1 Thessalonians is among the oldest writings in the New Testament and many scholars would consider it to be the earliest extant epistle of Paul.

Even however, if it is not Paul's earliest writing, in our opinion, Galatians probably preceded it; its date makes it significant for our present purpose of establishing the age of the terminology of salvation in the early church. Here, we find Paul speaking of the Gentiles being saved in a manner that indicates that it was a current term for Christian conversion. 1 Thessalonians 2:16. The same terminology reappears throughout his epistles, being absent only from Galatians and Colossians.

Of the other New Testament writings, only 2 and 3 John fail to use the word group. This shows not only that the terminology arose early but that it was widespread throughout the church. We can go further back.

There is good reason to believe that in Romans 10:9 Paul is making use of an existing formulary. If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. Here what is undoubtedly a primitive confession of faith is being quoted.

We know, too, that Paul prefaces his summary of the earliest preaching in 1 Corinthians 15:3 and following with the comment that it is by this gospel that men are saved. Verse 2. This suggests that for him, the primitive summaries of the gospel were bound up with the idea of being saved. The promised Savior.

If the story of Zacchaeus forms the climax of the ministry of Jesus before his entry to Jerusalem and the events leading to the Passion, the opening scene which sets the pattern for what follows is the preaching of Jesus in the synagogue at Nazareth, Luke 4:16-30. It is usually supposed that the incident recorded here is the same as that of Mark 6:1-6 and that Luke has brought it forward in the narrative because of its programmatic character for his description of the ministry. Some would go further and regard the narrative at this point as being largely due to Luke's own redaction of the story in Mark. If these two points are sound, then the incident in its present form clearly has great importance in indicating how Luke wished his readers to approach the story of the ministry.

However, neither assumption can be left unquestioned. The analysis of tradition and redaction in the story is much disputed, but many scholars would agree that another source than Mark has been utilized for some or all of the story. Further, H. Schurman has presented a case for the existence of an alternative source narrating how the ministry of Jesus began.

Used by both Matthew and Luke, it included at least Luke 4:14-16 and established a visit to Nazareth at the outset of the ministry. If these suggestions are correct, then it follows that a strong part of the case for arguing that Luke himself constructed this scene to set the pattern of the ministry is derived from support. Nevertheless, it is still true that Luke chose to use this particular report of the opening of the ministry rather than any other, and that, therefore, it must have had some significance in his eyes.

We may legitimately examine it from this point of view. The opening part of the narrative relates how Jesus stood up to read the lesson from the prophets in the synagogue service, and he read from Isaiah 61:1-2, and then astounded his company by declaring, quote, today this scripture has been fulfilled in your hearing, close, quote. It is with this section of the story that we are immediately concerned.

One, the first thing to be observed here is that Jesus quotes from the Old Testament and speaks in terms of its fulfillment. The passage quoted was spoken by the prophet in the first person and, therefore, apparently refers to his own sense of mission. It would, however, also be possible to identify the speaker with the servant of Yahweh, who figures so prominently in the immediately preceding chapters of the prophecy.

In any case, the passage is here regarded as prophetic in the sense of being predictive, and the claim is made that the passage is fulfilled in Jesus himself. His person and activity are described in the prophecy. This means that the activity of Jesus may properly be regarded as eschatological.

That is to say, his activity is regarded as something which was prophesied as taking place in the future in the Old Testament. And since a period of several hundred years

separated the prophecy from the time of the end, separated the prophecy, excuse me, from the fulfillment, it is certain the prophecy was regarded as referring to the time of the end so that the appearance of Jesus would have been seen as an event of the end time. This is an important conclusion.

It means that the ministry of Jesus is regarded as an eschatological event, even in the strict sense of the term. It is confirmed by the evidence of other passages in Luke. We may recall the birth narrative in which John the Baptist is regarded as preparing the way for the Lord, in terms taken from the Old Testament prophecy of the coming of Elijah.

Jesus himself is stated to be the promised Messiah of the house of David. These points are taken up in Luke 7:18, and following, where Malachi 3:1 is quoted to explain the work of John the Baptist, and the ministry of Jesus is described in a series of phrases from Isaiah 29:18, 35:3, and 61:1. Here again, the passages cited are those for which a fulfillment was expected in the time of the end. Similarly, in Luke 10:23 and 24, Jesus says to his disciples, "Blessed are the eyes which see what you see, for I tell you, many prophets and kings desire to see what you see, and did not see it, and to hear what you hear, and did not hear it."

We will continue with Howard Marshall's good message in Luke, Historian and Theologian in our next hour.

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