

LIFE-STUDY OF LUKE

Day 1: Life-Study of Luke (messages 1-10)

Matthew 5:48 *You therefore shall **be perfect** as your heavenly Father is perfect.*

Luke 1:32 *He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,*

The **subject** of the Gospel of Luke is the **Man-Savior** and **His salvation** in the **highest standard of morality**. The Lord's morality is of the highest standard as His human virtues are **strengthened** and **enriched** by the **divine attributes**. When the human virtues created by God are strengthened and enriched by the divine attributes, that is the highest standard of morality. If we understand this matter, we shall understand the **basic** and **crucial principle** followed by Luke in writing his gospel. Luke's narration intends to show us a picture of the divine Trinity full of the divine attributes shown in the human virtues. The Man-Savior was **conceived** of the Holy Spirit, which is **just God Himself** in **reaching** man, and born of a human virgin, which shows us that our Savior is of **both** the **divine** and **human** essences **mingled** together. The whole book of Luke impresses us with the **completeness** and **perfection** of the Man-Savior.

Luke 1:5 to 4:13 show us how the Man-Savior was **prepared** for His ministry. The **Man-Savior was conceived of the Holy Spirit with the divine essence in a human virgin with the human essence**. Such a conception of the Holy Spirit in the human virgin, accomplished with both the divine and the human essences, constitutes a **mingling** of the divine nature with the human nature, **producing** a **God-man**, one who is both the **complete** God and **perfect** Man, **possessing** the divine nature and the human nature distinctively, without a third nature being produced. The Lord possesses **two natures**, and in Him each one is distinguishable. We need to be deeply impressed with this matter, for it is the basic element for our knowledge of the wonderful Person of the Lord Jesus.

In **preparation** for His ministry He grew up in a family that was **filled** with the **knowledge** and **love** of God's holy Word. Mary's poetic praise in Luke 1:46-56 is composed of many quotations from the Old Testament. Although Mary was a young woman, she was **very knowledgeable** concerning the Old Testament and could quote verses from it in her praise to God. Mary's praise indicates that in order for us to be used by God, we need to have the **proper knowledge of the Word of God**.

In 3:21 and 22 we have the **baptism** and **anointing** of the Man-Savior. The Lord Jesus was baptized not only to **fulfill** righteousness according to God's ordination, but also to **allow** Himself to be put into death and resurrection that He might minister not in a natural way, but in the **way of resurrection**. The Lord Jesus was baptized in order that **He might live a human life expressing God's attributes**. Although the Lord Jesus was a **complete** and **perfect** Man, He needed to **be put aside** in order to live a life that expressed God. (*Life-Study of Luke, chapters 1-10*)

Day 2: Life-Study of Luke (Messages 11-22)

Luke 5:10 *...And Jesus said to Simon, Do not be afraid. From now on you will be catching men alive.*

Luke 5:17 *And on one of the days He was teaching, and there were Pharisees and teachers of the law sitting there, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was with Him to heal.*

The Man-Savior after His full preparation began to **minister** not only in His humanity, but **in His human virtues** with **His divine attributes**. Luke 5 shows us a record of the Man-Savior's **attracting the occupied ones**. The calling of the first four disciples was a calling that attracted the occupied ones. Today, fallen human beings are occupied by their way of making their living. We may say that fallen human beings are occupied by their occupation. Of course, it is necessary for us **to work**. However, the **problem** is that our occupation **occupies** us and **keeps us from God**. Peter, Andrew, James, and John were busy and occupied. Nevertheless, the Lord Jesus came to them, attracted them, and called them. Because the Man-Savior lived a life full of the human virtues that expressed the divine attributes, Peter and the others were attracted to the Lord and followed Him. Similar to these first four disciples, **the Lord is attracting us out off our being occupied and back to Him today**.

The five cases in Luke 5-6 all portray the **fallen condition** that man is in. Before we were saved, we were **occupied**. We were also **lepers**, sinful people, in need of **cleansing**. We were **paralytics**, unable to walk or do anything according to God, therefore we were in need of the Lord's **healing**. We were also those who were in a **despised** condition, and those under **bondage**. After **we are freed, cleansed, healed, uplifted, and released from hunger and bondage, we become in the Lord a person of value**. Following this, we are released from the binding regulations, becoming persons fully saved by the Man-Savior. This is the Man-Savior's ministry in His human virtues with His divine attributes.

As those who have been **regenerated** by God, we, the believers, **have God's life and nature**. Now we need to see what principles should govern our character and behavior. **The first principle is that we who believe in Christ and who have been born of God should be a people blessed by God**. In **Luke 6:20-23** we see the **four characteristics** of **blessed people**. **First**, we need to be poor mainly in spiritual, heavenly things. We need to be **poor**, emptied, unloaded, in this part of our being so that we may realize and possess the kingdom of God. **Second**, we **hunger** after the things we lack in the spiritual realm. **Third**, we **regret** and **repent** and desire to have a change in our spiritual condition. Fourth, it is a blessing to be **hated** and **reproached** for the sake of the Son of Man. **Verses 27-31** continue and show us the highest standard of morality. Verse 35 shows us the secret of living the kind of life described in this chapter. The secret is the life of God. If we would fulfill all these principles, we must have the life of God.

The Lord's teaching in **6:17-49** gives us a clear view of the highest standard of morality. He Himself as the God-man lived a life that is the highest standard of morality. His life, work, and saving power are all in the highest standard of morality. This teaching has **two basic elements**, the divine word and the divine **life**. It is not possible for us in ourselves to love our enemies. But we do have an enemy-loving life, the divine life, within us. This life is the source of the highest standard of morality. **The divine word is the expression of the divine life. Life is inward, and the word is the speaking forth outwardly of the life**. How do we have the divine life? We have this life through the word. How can we have the highest standard of morality? We can have it by the divine life and through the divine word. (Life-Study of Luke, chapters 11-22)

Day 3: Life-Study of Luke (Messages 23 - 43)

Rom. 14:17 *For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*

Luke 17:20-21 *... The kingdom of God does not come with observation... For behold, the kingdom of God is in the midst of you.*

To inherit **eternal life** is to be rewarded in the coming age with the enjoyment of the divine life in the manifestation of the kingdom. To inherit eternal life is also “to enter into life” (Matt. 19:17). To enter into life is to enter into the kingdom of the heavens, which is a realm of God’s eternal life. According to the New Testament, to receive eternal life is for our salvation in this age, but to inherit eternal life is a reward in the coming kingdom. Thus, **inheriting eternal life is not a matter of salvation; instead, it is a matter related to the kingdom reward.**

In **Luke 14:15-24**, the Lord’s intention was to let the Pharisees know that God had invited them to His great feast, but they had all asked to be excused. Each one of them denied God’s invitation. This parable is an excellent parable concerning salvation. In order to be saved it is not necessary for us to do anything. We simply need to answer God’s invitation and accept what He has prepared for us. God’s economy, however, includes more than salvation, it also includes the reward of entering into the blessing of the kingdom age. After we are saved, we need to enter into the coming kingdom to receive a reward. **God’s salvation is for us to enjoy the jubilee today, and His reward is for us to enjoy the jubilee in the coming age.** The enjoyment of the jubilee in eternity in the new heaven and new earth will be the full taste of God’s full salvation.

In order to receive the **reward of the jubilee** in the coming age, **we need to enjoy Christ faithfully in this age.** There are no terms, no conditions, for enjoying Christ in this age. As long as we believe in Him, accepting God’s invitation and offer, we may enjoy Christ today. The kingdom will be a reward in the thousand years to the faithful enjoyers of Christ, and that reward will also be a jubilee. Today’s jubilee is real, but it is only a foretaste. Every day, we should exercise **to keep ourselves in the faithful enjoyment of Christ.** Actually, this **is to keep ourselves in God by praying ourselves into Him.** This enjoyment qualifies us to enter into the coming kingdom, which will be a fuller jubilee as a reward to the Lord’s faithful ones.

The jubilee both in this age and in the age to come is actually the kingdom of God. Furthermore, the kingdom of God is the Man-Savior Himself. Moreover, the jubilee is the gospel, which is the kingdom of God. **The kingdom of God is the Savior Himself**, the all-inclusive One coming in His status as both God and man, with the divine attributes expressed in His human virtues, to sow Himself as a seed. This is the genuine kingdom of God. This kingdom is the gospel that frees us from every kind of bondage and recovers our right to the lost inheritance to enjoy God in Christ through the Spirit. This is the jubilee. Everything in 9:51-19:27 is related to the jubilee.

Wherever the Man-Savior is there salvation is also, for **He Himself is salvation.** When this salvation is present, the kingdom of God is also present, and the kingdom of God is the jubilee. The case of the healing of the blind man near Jericho and the case of the saving of Zaccheus in Jericho are one indicating that first, we receive sight from the Savior, and then we receive the Savior Himself. This Savior is salvation, and salvation is the kingdom of God as the jubilee. (Life-Study of Luke, chapters 23 – 43)

Day 4: Life-Study of Luke (Messages 44-53, 56-57)

Luke 22:19 *And He took a loaf and gave thanks, and He broke it and gave it to them, saying, this is My body which is being given for you; do this in remembrance of Me.*

Luke 23:35 *And the people stood by, looking on. And the rulers also sneered, saying, He saved others; let Him save Himself if this is the Christ of God, the Chosen One!*

In **Luke 19**, the Lord entered into the **temple** for the purpose of **cleansing it**. This indicates that **His presenting of Himself on the cross** to God was for the producing of a cleansed temple. His death has the **effect** of producing a church that is a **purified, cleansed** temple. The Man-Savior's triumphant entry into Jerusalem was to present Himself to an **all-inclusive death** ordained by God that would not merely bring in the jubilee, but also produce a cleansed and purified dwelling place for God.

In **Luke 20**, we have a more detailed portrait of the Man-Savior's **highest standard of morality**. The Man-Savior was examined by the chief priests, scribes, elders, the Pharisees and Herodians, and by the Sadducees. We need to realize that the One being examined here was the **God-man**. In the type, the Passover lamb was examined for four days before it was killed. The Man-Saviour, as the real Passover Lamb, was also examined four days before He was killed. The Man-Savior passed this examination, proving that He was **fully qualified** to be the **Lamb** required by God for the **accomplishment of His redemption** so that God might pass over the sinners, both the Jews and the Gentiles.

Before His death the Man-Savior was a lamb. But **after** His death and in His resurrection, He became a **loaf**. The Lord initiated His supper for His believers' remembrance of Him to continue and replace the Passover feast. **At the Lord's table the loaf is the main element.** On the cross we see the Lamb, but on the table, we see the **loaf**. We should learn of the disciples' lack of understanding and be different. We should not care for the throne or for sitting at the Lord's right or left hand. Rather, we should care for the **loaf**, the **Body**, the **church life**, and we should also care for the cup, for the Triune God being our portion for us to enjoy for eternity. (*Life-Study of Luke, chapters 44-50*)

In one of the main sections of Luke—the **death** of the Man-Savior, we see that the Lord was **arrested, judged, crucified, and buried**. As we read Luke 22:47—23:56, we need to realize who it was who was arrested, judged, and crucified. The One arrested was the very God, **God in a man**. He accepted being arrested in order to accomplish redemption both for His followers and for those who arrested Him. The Man-Savior was judged in this way so that He might die to save sinners with His life as a ransom, not only for the Jews, but also for the Gentiles. In **Luke 23:44-49**, the Man-Savior suffered the judgment of God for sinners to accomplish the vicarious death for them. Because God recognized Him as our Redeemer, God came in to judge Him. Darkness came over all the land because our sin and sins and all negative things were being dealt with. His death on the cross was not merely vicarious; it was also **all-inclusive**. (*Life-Study of Luke, chapters 51-53*)

Now we need to consider the Man's Savior **incarnation** fulfilling the Purpose of God's creation of man. Man was created in **God's image** and after **God's likeness** in order to be God's duplication that he may **express** God. The duplication is in God's image, and the expression is after God's likeness. We also see that the Man-Savior's **incarnation** brought God into man to **restore** and to **recover** the damaged and lost humanity and to express God in His attributes through human virtues. Every person brought to heaven will be a restored human being. **The Man-Savior's incarnation was for the fulfillment of God's purpose in the creation of man.** (*Life-Study of Luke, chapters 56-57*)

Day 5: Life-Study of Luke (Messages 58-69)

1 Pet. 1:20-21 ... even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ..."

Luke 4:18-19 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, To proclaim *the acceptable year of the Lord, the year of jubilee.*"

In **Luke 4:14-30** we see that the Man-Savior began His ministry by **proclaiming the jubilee of grace**. This sounding out, this proclamation, of God's redemption was not the proclaiming of any commandment or requirement. On the contrary, it was a **proclamation of freedom, of release**. this release is not the release of our possession to us; **it is the release of us to our possession and to our family**. **The sounding of the jubilee tells us to return to our own family, to the family of God**. If we would enjoy the jubilee, we need to be in the fiftieth year. This requires that all the things of our human life, for example, our education, need to be regarded as items of the past seven sabbaths of years. Then when we are in the fiftieth year, we shall be in the jubilee. **The year of jubilee was a holy year and also an acceptable year**. The acceptable year was the year in which the Lord accepted **His people who were lost and who came back to Him**. Therefore, **on the Lord's side the year of jubilee was the year of acceptance**.

In the year of jubilee there were **two main blessings**: the **returning** of every man to his lost possession and the **liberation** from slavery. The **first main blessing** of the New Testament jubilee is to **return to the possession** which we had left. This possession was not anything material—**our possession was God Himself**. The **second blessing** of the jubilee is that those who have sold themselves as slaves are **freed from their slavery**. Being freed and returning to one's family signify that in the New Testament **the believers have been released from all bondage, and have returned to the church as their divine family**. Then we need to live a kind of life that lives in the jubilee. **Our Christian life should be a life full of liberty, freedom, and release, a life full of rest, satisfaction, and enjoyment**. The life of jubilee, that is, the life that lives in the jubilee, **is a life that lives God**. (Life-Study of Luke, chapters 64-69)

The Man-Savior was conceived of God with the **divine attributes** for the **content** and **reality** of His **human virtues**. The divine attributes **fill, strengthen, enrich, and sanctify** the human virtues for the purpose of **expressing God in the human virtues**. In the Man-Savior the divine attributes were brought into the human virtues for the expression of God. The highest standard of morality constitutes the qualification for the Man-Savior's dynamic salvation. It also constitutes the basic factor for the Man-Savior's dynamic salvation. Day by day, we are being saved in the way of the Lord's restoring, His transforming.

After living a wonderful and excellent life, the Man-Savior **went** to the cross and died. Then in His resurrection He **became** a life-giving Spirit. **The life-giving Spirit** is actually an **extract** of the all-inclusive Christ. Because this life-giving Spirit is an extract of the all-inclusive Christ, this Spirit also is all-inclusive. **Christ's becoming the life-giving Spirit is related to the reproduction of the God-man**. To reproduce the God-man, man first needs to **be reborn** of the pneumatic Christ **in our spirit** with His divine life and nature. After we have been born again, we need to **be transformed** by the pneumatic Christ **in our soul**. Then spontaneously we shall **live Christ**, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life **as luminaries** reflecting His brightness. We would also be **found in Christ** with Him **as our surpassing righteousness**, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. (Life-Study of Luke, chapters 58-63)

Day 6: Life-Study of Luke (Messages 54-55, 70-79)

1 Cor. 15:45 *So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.*

Ephesians 1:22 *And He subjected all things under His feet and gave Him to be Head over all things to the church,*

Regarding the Lord's **resurrection**, there are two main aspects: the **objective** and the **subjective** aspect. The **first** point of the **objective** aspect of the Man-Savior's resurrection is that it was **God's vindication** and **approval of the Man-Savior** and His **all-inclusive redemptive work**. Christ's resurrection is for our **justification**. It is the receipt, the proof, that our debt has been paid. His resurrection was also a sign of the success of His achievement. Christ's resurrection was also His **victory** over the world, Satan, death, Hades, and the tomb making this troublesome group of none effect. Christ's resurrection was also His **glorification**. Through death the confine of His humanity, His flesh, was broken, and then in resurrection He was released as the very God with His nature and riches.

In the **subjective** aspect of the Man-Savior's resurrection, the crucial point is that in resurrection, **Christ has become the life-giving Spirit**. The **first point** of the subjective aspect of the Man-Savior's resurrection is that it was His **transfiguration into the life-giving Spirit** in order to enter into His believers. In Christ's resurrection, the Spirit came as the ultimate consummation of the Triune God. **By going through the process** of transfiguration, the Son, who came in incarnation with the Father and by the Spirit, became the Spirit as the ultimate consummation of the Triune God. The **second point** is that His resurrection is His **germination** of the new creation to **impart the divine life** into His believers for their regeneration. In His resurrection, He imparted the divine life into us and made us the same as He is in life and nature. **Finally**, His resurrection is also His **propagation** to produce the church as His **reproduction**. The propagation is for producing His reproduction, and the reproduction of Christ is the church. (*Life-Study of Luke, chapters 54, 70-75*)

The Lord's **ascension** has both **objective** and **subjective** aspects. In the **objective** aspect, in His ascension the Man-Savior was **crowned with glory and honor**. Glory is the splendor related to **Jesus' person**; honor is the preciousness related to **Jesus' worth**. As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor. Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for God's administration. **God in Christ is sitting on the throne** means that God administers the entire universe **from within** Christ and **through** Christ, just as the light shines from within the lamp and through the lamp. He was made the Christ as God's anointed to carry out God's commission. As believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. **He lives in us as life, and He dwells upon us as authority.**

The Lord Jesus' **ascension** is not only related to us in an objective way, it is also **subjective** to us. This subjective relation to us is a **transmission**. God's giving Christ to be the Head over all things is to the church. "To the church," **implies** a transmission. Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely related to us. Through the divine transmission we are joined to Christ in the heavens. As long as we are **clean receptacles** and are **willing** to open ourselves, this transmission will take place **continually**. The divine transmission revealed in Ephesians 1 has a great goal—the heading up of all things in Christ. Because God is heading up all things through a universal man constituted of Christ, the Head, and the church, the Body, we as members of the Body need to keep the oneness under the headship. (*Life-Study of Luke, chapters 55, 76-79*)