

The Gospel According To

LUKE

FAITH BUILDERS

Luke 1:1-4 Introduction and Prologue

Author

Internal evidence

- Luke and Acts were written *by the same person*

Luke 1:3 ³it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent **Theophilus**;

Acts 1:1 ¹The first account I composed, **Theophilus**, about all that Jesus began to do and teach,

Author

Internal evidence

- Luke and Acts were written *by* the same person
- It was written *by* someone who likely was not an eye-witnesses of the life of Christ
- It was written *by* someone who accompanied Paul

Author

Internal evidence

- Luke
- It was
- It was

(2nd Mission Journey) Acts 16:4–9 ⁴Now while **they** were passing through the cities, **they** were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. ⁵So the churches were being strengthened in the faith, and were increasing in number daily. ⁶**They** passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit **ist** to speak the word in Asia; ⁷and after **they** came to Mysia, **they** were trying to go into Bithynia, and the Spirit of Jesus did not permit **them**; ⁸and passing by Mysia, **they** came down to Troas. ⁹A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, “Come over to Macedonia and help us.”

Author

Internal evidence

- Luke
- It was
- It was

(2nd Mission Journey) **Acts 16:4–9** ⁴Now while **they** were passing through the cities, **they** were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. ⁵So the churches were being strengthened in the faith, and were increasing in number daily. ⁶**They** passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit ⁷to speak the word in Asia; ⁷and after **they** came to Mysia, **they** were trying to enter Bithynia, but the Spirit forbade them.

(2nd Mission Journey) **Acts 16:10–11** ¹⁰When he had seen the vision, immediately **we** sought to go into Macedonia, concluding that God had called **us** to preach the gospel to them. ¹¹So putting out to sea from Troas, **we** ran a straight course to Samothrace, and on the day following to Neapolis;

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(3rd Missionary Journey) **Acts 20:5–6** ⁵But these had gone on ahead and were waiting for **us** at Troas. ⁶**We** sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there **we** stayed seven days.

Author

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- It was written *by* someone who accompanied Paul

(After 3rd Missionary Journey) **Acts 21:17** ¹⁷After **we** arrived in Jerusalem, the brethren received **us** gladly.

Author

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(Trip to Rome) **Acts 27:1-2** ¹When it was decided that **we** would sail for Italy, they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan cohort named Julius. ²And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of Asia, **we** put out to sea accompanied by Aristarchus, a Macedonian of Thessalonica.

Author

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(Arrival in Rome, during 1st imprisonment) **Acts 28:14-16** ¹⁴There **we** found some brethren, and were invited to stay with them for seven days; and thus **we** came to Rome. ¹⁵And the brethren, when they heard about **us**, came from there as far as the Market of Appius and Three Inns to meet **us**; and when Paul saw them, he thanked God and took courage. ¹⁶When **we** entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

Author

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External tradition

- Earliest tradition of the church is that it was written *by* Luke

Conclusion: Luke

Background on the Author

Luke was...

- A Gentile

Colossians 4:10–14 ¹⁰Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him); ¹¹and *also* Jesus who is called Justus; **these are the only fellow workers for the kingdom of God who are from the circumcision**, and they have proved to be an encouragement to me. ¹²Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. ¹³For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis. ¹⁴**Luke, the beloved physician, sends you his greetings**, and *also* Demas.

Background on the Author

Luke was...

- A Gentile
- A beloved physician
- A follower of Christ who was not an eye-witness of the life of Christ
- A close friend and companion of the Apostle Paul

2 Timothy 4:11 ¹¹Only **Luke** is with me. Pick up Mark and bring him with you, for he is useful to me for service.

table
talk

What are the top two(2) longest books of the **Old Testament**
based on word count in the original language?

Books of the Old Testament by Word Count

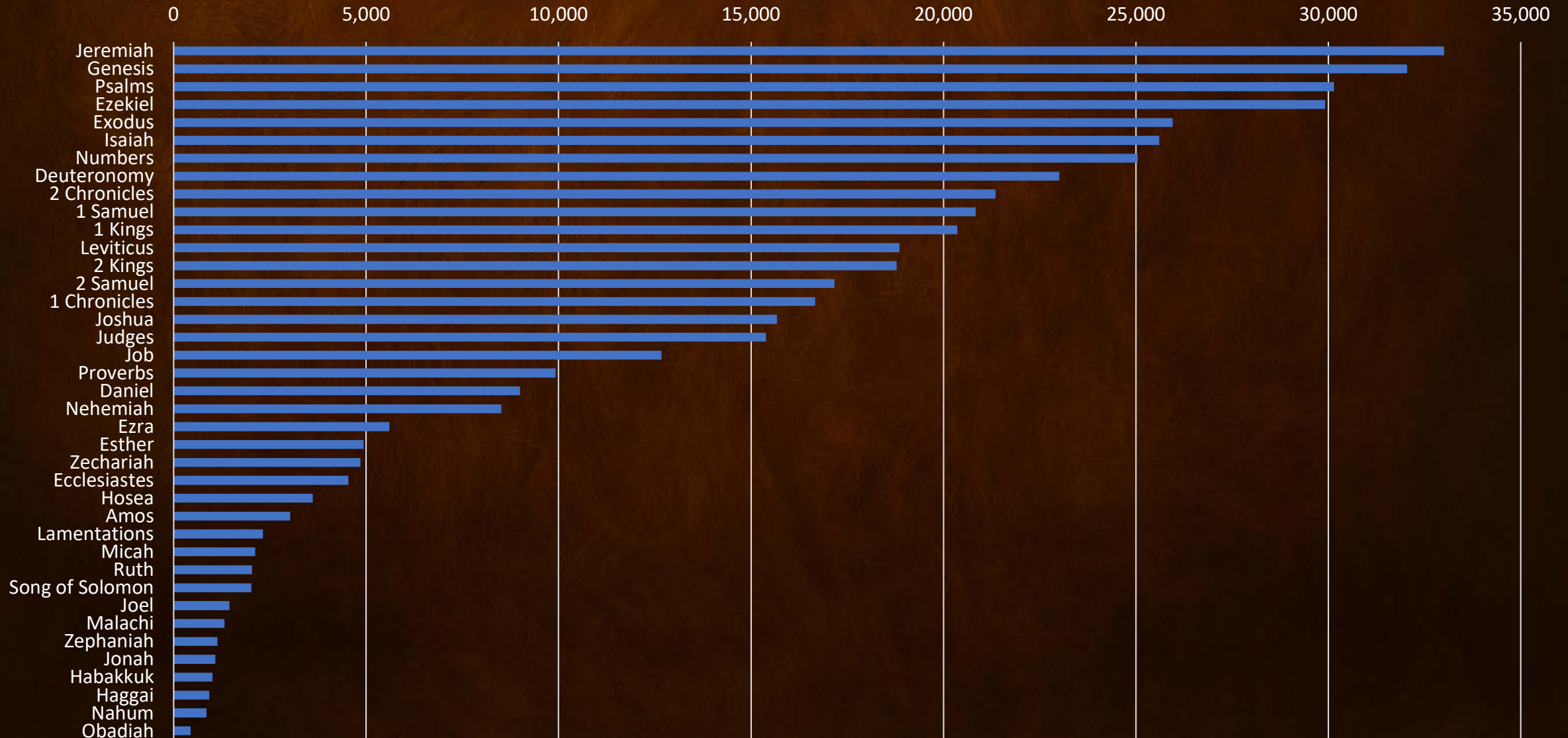
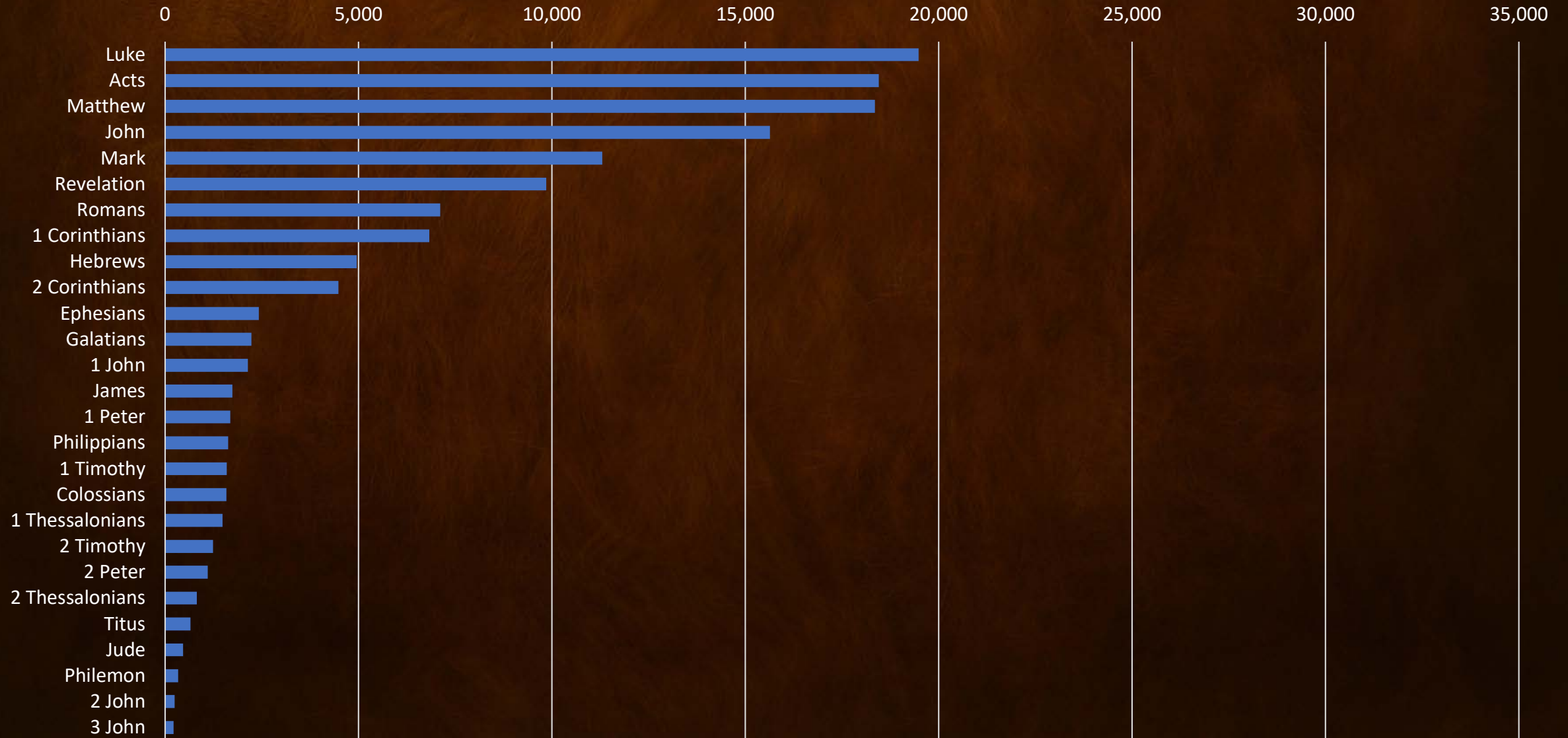


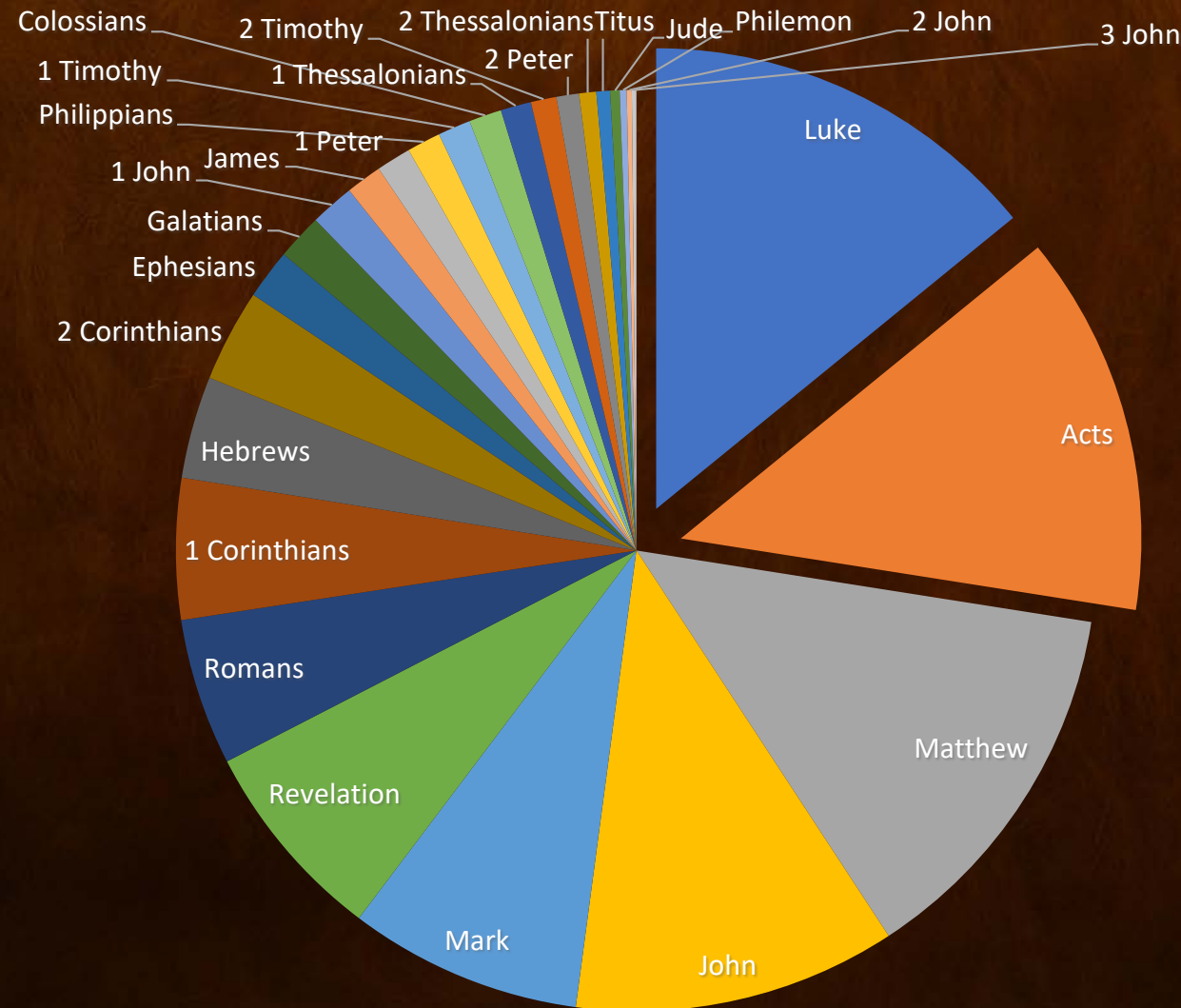
table
talk

What are the top two(2) longest books of the *New Testament*
based on word count in the original language?

Books of the New Testament by Word Count



Books of the New Testament by Word Count



*Luke wrote 27%
of the New Testament*

Background on the Author

Luke was...

- A Gentile
- A beloved physician
- A follower of Christ who was not an eye-witness of the life of Christ
- A close friend and companion of the Apostle Paul
- Someone who wrote over $\frac{1}{4}$ of the New Testament
- The only Gentile to have penned any of the books of Scripture

Synoptic Problem

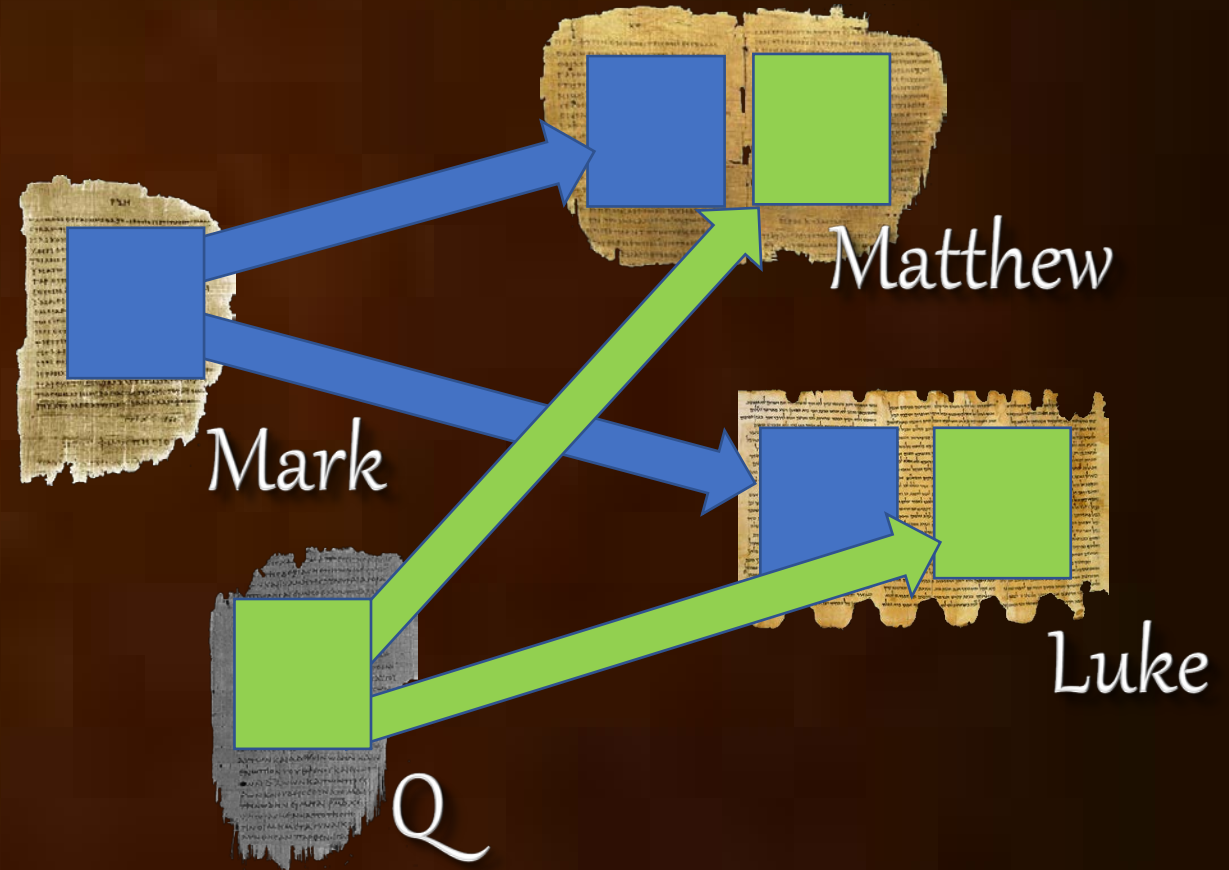
Definition

- Tries to resolve the significant similarities and significant differences between the synoptic gospels (Matthew, Mark, and Luke)
- Some assume literary dependency between these gospel accounts
- Syn = together, optic=seeing

Synoptic Problem

“Two-source” theory (most common)

- Source #1 – Mark
 - Assumed written first, then used by Matthew and Luke
- Source #2 – Q
 - From German “*Quelle*” = source
 - Non-existent text assumed as source of material found in Matthew and Luke but not Mark

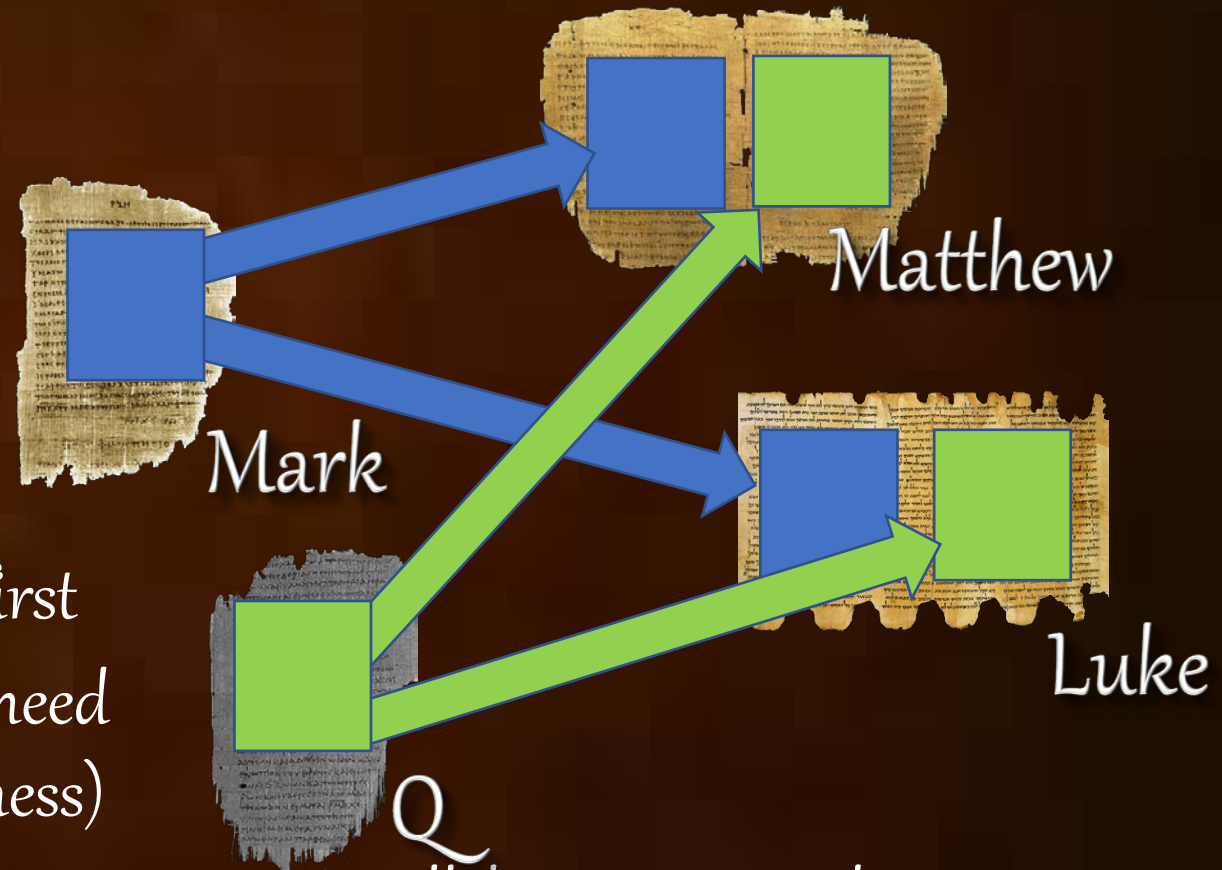


Synoptic Problem

“Two-source” theory (most common)

Arguments Against

- Early church held Matthew written first
- Matthew, an eye-witness, would not need the account of Mark (not an eye-witness)
- Analysis of synoptic gospels show less extensive parallel passages and more significant differences than originally thought
- Accounts that record the same events will naturally have similarities – doesn't prove literary dependency

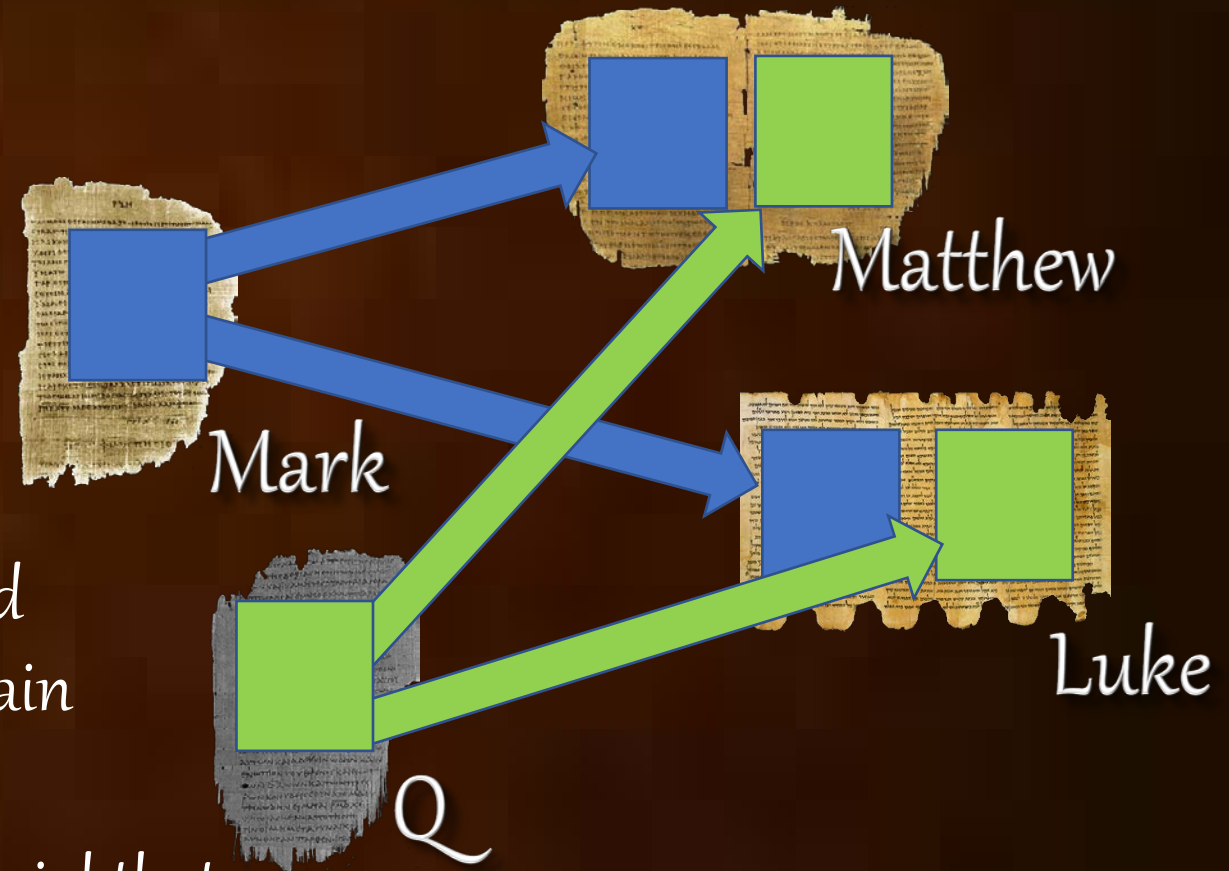


Synoptic Problem

“Two-source” theory (most common)

Arguments Against (cont'd)

- The writers of these gospels likely had personal interaction, which can explain similarities
- Mark includes some significant material that is not in Luke, indicating Luke had not seen Mark's gospel account
- There is no historical or manuscript evidence that Q ever existed
- The theory attempts to deny verbal inspiration



Date and Place of Writing



Conclusion: Written ca. AD 60-61 from Rome

Style, Audience, and Theme

Style

- Scholarly, with much historical detail

Audience

- Theophilus

Acts 23:25–26 ²⁵And he wrote a letter having this form: ²⁶“Claudius Lysias, to the **most excellent governor Felix**, greetings.

Acts 26:25 ²⁵But Paul said, “I am not out of my mind, **most excellent Festus**, but I utter words of sober truth.

Style, Audience, and Theme

Style

- Scholarly, with much historical detail

Audience

- Theophilus

Philippians 4:22 ²²All the saints greet you, especially those of Caesar's household.

Style, Audience, and Theme

Style

- Scholarly, with much historical detail

Audience

- Theophilus
- Gentile readers

Luke 19:10 ¹⁰“For the Son of Man has come to seek and to save that which was lost.”

Theme

- Jesus as Son of Man
- Jesus' love and compassion shown to Gentiles, women, Samaritans, tax collectors and other sinners and the outcasts of Israel

Purpose in Writing

- To assure his readers of the certainty of what they had been taught
- To help his readers understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God are in accord with the divine plan
- To clarify for his readers Jesus' teaching concerning the end times
- To emphasize that his readers need not fear Rome