



EPISCOPAL CHURCH OF THE ANNUNCIATION

THE Gospels Bible study **The Gospel of Luke**

The Gospel According to Luke (Greek: Κατὰ Λουκᾶν εὐαγγέλιον, *kata Loukan euangelion* τὸ εὐαγγέλιον κατὰ Λουκᾶν, *to euangelion kata Loukan*), generally shortened to the *Gospel of Luke*, is the third and longest of the four canonical Gospels. Although the *Gospel of Luke* was written anonymously, the most likely candidate for the authorship of Luke-Acts is Luke the physician and sometime companion of Paul. Yet scholars are evenly divided on this historicity of attributing this gospel to Luke. It is a secondary source based on earlier accounts of the life of Jesus. Although Semitisms exist throughout the *Gospel of Luke*, it was probably composed in *Koine Greek* (common Greek or dialect). Like Mark (but unlike Matthew), the intended audience is the Greek-speaking populations of the region; it assures readers that Christianity is an international religion, not an exclusively Jewish sect. The Gospel of Luke was written to Theophilus, meaning "the one who loves God." Historians are not sure who this Theophilus (mentioned in Luke 1:3) was, although most likely, he was a Roman with an intense interest in the newly forming Christian religion. Luke may also have been writing in general to those who loved God. The book is written to the Gentiles as well, and all people everywhere. Several cities have been proposed as its place of origin with no consensus. Luke wrote the Gospel in Rome or possibly in Caesarea. Settings in the book include Bethlehem, Jerusalem, Judea and Galilee. Bible scholars generally agree that the Gospel of Luke was written between 60 and 100 A.D. The reason for the different dates is there is reference to the destruction of the temple which was 70 A.D. and there is also reference's from Josephus' book *The Antiquities of the Jews* written around 94A.D. But as in any writing of that period, references can be debated, but the modern scholarship would date the gospel in the earlier than later range.

Luke's sources were Mark and the possibility of "Q", and the book of Acts is an unknown source and not sure how Luke wrote the material. Luke treats Mark respectfully and only changes the Greek vocabulary; Luke will not change the words of Christ no matter the thought of poor Greek. Luke is pretty accurate with his words and history with his writings. When Paul is put into prison Luke changes the accounts again and the story goes back to 'they' instead of 'we' and then later changes back to the 'we' story and may have gone to 'Lydia' who was wealthy who may have gotten Paul out of prison with money.

Luke is the beloved doctor and companion w/ Paul. The style of Luke-Acts throughout the writings and was written around events of 50 AD, and may have been able to write Acts when he was around 80 yrs old. Critical scholarship will continue to question the authorship of Luke-Acts. The church order that Luke presents is far different than the 2nd century church. There is a great deal about Paul being a teacher, and the writer of Luke-Acts would not have been able to stay from the fact that Paul was a writer and all the info. There are discrepancies w/ the life of Paul and Paul's writings. The book of Acts does not give a full account of Paul's life and the info that is revealed just doesn't give enough info in the first place. There is no misunderstanding of Paul that some scholars may think, Paul was a Universalist and Luke has a spirit of generosity about Luke's writings.

Luke is the author of the greatest amount of the gospel, gives a very in-depth account of the birth narrative. However, Luke was a physician, a doctor (Colossians 4:14), a man of integrity and intelligence. He obtained pertinent facts regarding the conception and birth of Jesus that are not brought to light in the other gospel accounts. Luke records the precise details of Mary's extended family, the ageing couple Zachariah and Elizabeth, and their experiences (as parents-to-be) throughout the conception and pregnancy of John the Baptist, who was the Forerunner who would announce Jesus as the Messiah. Luke also records details of the conversation between the angel Gabriel and Mary (a young virgin), when she is told that she will conceive and give birth to God's Son, the Messiah who will reign (Luke 1:31-35). So, Luke the doctor records two women, who are at the two extremes of the child-bearing age-range. Luke also records the circumcision of Jesus on the eighth day, and the mother's ritual purification in accordance with the Jewish law (Luke 1:21-22). These records not only show Luke's intense interest as a physician; they also highlight one of Luke's main purposes in his gospel: to show the genuine humanity of Jesus. To this same end, the only incident from Jesus' childhood in any of the gospels is recorded by Luke, as Jesus remains behind in the Temple at Jerusalem after the Feast of Passover, discussing with the scribes and Pharisees of the law (Luke 2:40-52). Here, Luke takes the opportunity to add to the babyhood and childhood of Jesus His early recognition of His divine sonship: "Did you not know I must be in the things of My Father?" (Luke 2:49). Luke wants the reader to understand the things that have happened among us. Jesus himself is the perfect mix of fact and truth in the person of Jesus Christ in all that happens.

Luke things work towards God purpose, Angels appearing and decisions by governor has the autograph of God. Mary is prophet and warrior and Luke turns everything upside down. There is no worldly judgment, only God's judgment. Jesus and the Holy Spirit are subject to God and the will of God. Luke does not see radical differences to Judaism and Jesus' ministries. Especially in Acts this attitude of bad relations has to be dealt with. Scripture is essential to the theology of the story but not as important as Matthew does it. Luke and Acts was not split by Luke, it was done so by the church, but the story is one continuous narrative. This is 1st attempt to do as good literature and Lk fill up more things w/ details and builds in conflict every step of the way. Mary finding herself pregnant is conflict, standing in front of the high priest's wife and proclaiming the magnificat is trouble. Luke is writing for educated and literate readers of culture, sophistication, and taste. This is who Lk knows will get the story. A person who did not have honor in the world now has it in Lk's story. Lk knows what he is doing, the poor/ the outcast follow Jesus because of this act. Luke's gospel, is the prophetic critique of the world, Luke does affirm human values at their best. Paul Rom. 12 "Seek the things that are noble in the sight of all." Luke believes god has visited God's people and a reversal of values. Mary acts a prophet at the beginning of the Luke narrative. There is implicit in Luke always to challenge the leaders to do their jobs.

Compared to the other canonical gospels, Luke devotes significantly more attention to women. The Gospel of Luke features more female characters, features a female prophet (2:36), and details the experience of pregnancy (1:41-42). Prominent discussion is given to the lives of Elizabeth, the mother of John the Baptist and of Mary, the mother of Jesus