



The Gospel according to Luke

DESCRIPTIVE SHEET

Author

The Gospel of Luke is named after the one who wrote it. According to tradition, it is likely that Luke was not Jewish, and would therefore be the only non-Jew that God would have used to write his Word. Luke, like Mark, was not a disciple of Jesus like the apostles Matthew and John. However, he was the ministry companion of the apostle Paul (Acts 16:10; 20:6; 28:22, Col. 4:14; Phm. 24, 2 Tim. 4:11). While it is true that Paul's apostleship can be opposed because he was not a disciple of Jesus during his earthly ministry, it must be remembered that the resurrected Jesus appeared to Paul and chose him as an apostle to the Gentiles. (Acts 9:1-18). The paternity granted to Luke as the author of the books of the Gospel according to Luke and Acts of the Apostles would have made unanimity among the Church Fathers. Thus, Irenaeus, Jerome and Origen have indeed maintained that Luke is the author of these two volumes.

Date

It is likely that Luke's writings (Luke and the Acts of the Apostles) fall within the period of Paul's imprisonment, that is, between 60 and 62, according to some authors, although others prefer the years 70-80. There is internal evidence to support the years 60-62, such as Jesus' prophecy about the destruction of Jerusalem. Then, in the book of Acts, the second volume, Luke makes no mention of the destruction of Jerusalem and ends the book with Paul's imprisonment.

Core theme and target audience

It must be said that Luke's Gospel has a peculiarity among the Gospels. It is the only book that begins with a prologue in which, not only does Luke clearly state the addressee (Theophilus) of the text, but also explains his process of investigation and the reason why he undertakes this work of writing: "so that you may know the certainty of the things you have been taught." (Luke 1:4). This introduction (Luke 1:1-4) places Luke in the category of Greco-Roman historiography, in the sense that it was a requirement on the author to apply the methodological approach allowing him to arrive at his factual conclusion. It also makes it possible to understand that Luke's audience was not initially Jewish but non-Jewish.

The dominant theme of this text is salvation and the story of salvation in the work of the person of Jesus Christ, the son of man, who came to seek and save the lost (Luke 19:10, the central verse of the book), whose origin goes back to Adam.

Outline of the book

1. Prelude to the ministry of Jesus Christ. (Luke. 1-4 :1-13)
2. Jesus' ministry in Galilee. (Luke 4:14- 9:50)
3. His stay in Jerusalem. (Luke 9:51-19:27)
4. The Passion Week. (Luke 19 :28 - 23: 56)
5. The end of Christ's ministry. (Luke 24: 1-53)