



## Lecture # 8 Part 1

# INTRODUCTION TO LUKE

## I. OPENING STATEMENTS

- A. Luke is the longest Gospel. Luke-Acts (if one rejects Hebrews as Pauline) contain the largest number of pages by any author in the New Testament and **he is a Gentile, second-generation Christian!**
- B. Luke writes the best Greek of all the New Testament writers with the possible exception of Hebrews. Greek was his mother tongue. He was also highly educated, possibly even a physician.
- C. Luke cares for those that others do not think about:
  1. women
  2. the poor (Luke's Beatitudes, [Luke 6:2-23](#))
  3. the ostracized
    - a. immoral women ([Luke 7:36-50](#))
    - b. Samaritans ([Luke 9:51-56](#); [Luke 10:29-37](#); [Luke 17:11-16](#))
    - c. lepers ([Luke 17:11-19](#))
    - d. tax collectors ([Luke 19:1-10](#))
    - e. criminals ([Luke 23:35-43](#))
- D. Luke records the eye-witness account of Mary (i.e. first two chapters) and also possibly her genealogy (i.e. [Luke 3:23-38](#)). Luke uniquely shows Jesus' care for women.

## II. AUTHOR

- A. Unanimous early church tradition
  1. **Irenaeus** (A. D. 175-195, *Against Heresies*, 3.1.1; 3.14.10)
  2. **Anti-Marcion Prologue to Luke** (A.D. 175) says Luke was the author
  3. **Tertullian** (A.D. 150-160-220/240 in *Against Marcion IV.2, 2; IV. 5, 3*) says Luke wrote a digest of Paul's Gospel
  4. **Muratorian Fragment** (A.D. 150-200) names Luke as author and calls him a physician companion of Paul. Also it says that he wrote his account by hearsay (meaning he did interview with eye-witnesses).
  5. **Eusebius** (*Hist. Eccl. III. 4.2,6-7*) also affirms Luke's authorship of both Luke and Acts.
- B. Internal evidence for Luke's authorship
  1. the book, like so many biblical works, is anonymous



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2. if Luke-Acts is a two volume set, which seems true from the similar introduction, then the “we” sections of Acts (cf. [Acts 16:10–17](#); [Acts 20:5–16](#); [Acts 21:1–18](#); [Acts 27:1–28:16](#)) imply an eye-witness account of Paul’s missionary activity
3. the introduction to Luke (cf. [Luke 1:1–4](#)) states that Luke researched eye-witness accounts in order to write a historical approach to Jesus’ life which shows he was a second-generation believer.