

enough known about the origins and interrelationships of the Synoptic Gospels to date them in relation to one another.

In contrast to these late dates, the biblical evidence seems to support a date c. 60-61. If Acts is dated c. AD 63, (later in our syllabus), the Gospel of Luke must have preceded it (Acts 1:1) and if, as seems likely, he collected much of his material while Paul was imprisoned at Caesarea, he probably wrote his Gospel soon after, before Paul's trial in Rome.

The third Gospel, therefore, was probably written in Rome by Paul's companion and friend Luke, perhaps under the sponsorship of Theophilus, a Roman noble (1:3... "most excellent" is a form of honorable address), who then disseminated it widely throughout the Empire.

Outline:

- I> Prologue 1:1-4
- II. Birth and Childhood 1:5-2:52
- III. Preparation for Ministry 3:1-4:13
- IV. Ministry in Galilee 4:14-9:50
- V. Ministry to Jerusalem 9:51-19:28
- VI. Ministry in Jerusalem 19:28-ch.21
- VII. Passion and resurrection 22-24

Other outlines are given on the chart page following this page.

History of Redemption:

Luke portrays Jesus as the Savior of the world. More than in any other Gospel Jesus is seen as a minister to the needs of all people, whether Jew or Gentile (1:33, 2:10, 14, 32; 3:4-6; 4:25-27; 9:52-53,; 17:16), male or female (1:26-56; 7:11-17, 36-50; 8:1-3; 10:38-42), publican or sinner (3:12; 5:27-32).

Jesus states that his mission is "to seek and to save that which is lost: (19:10). His name (Jesus = Joshua = "Jehovah saves") and his titles (1:32-33) reflect this mission and his power and ability to fulfill it. Paradoxically, the prayers of Jesus are recorded more often in Luke than in any of the other Gospels-- both in public and private. The importance and solemnity of Jesus' mission is emphasized by the large amount of space given to John the Baptist's life and ministry (chapters 1-3, especially 1:17, 76-79; 3:16).

While Matthew focused on the kingdom of God in his accounts of the parables, Luke chose both parables and situations in Jesus' ministry which were concerned often with only one or two persons (Zacharias, Elizabeth, Elizabeth and Mary, Mary and Martha,