

Kendall D. Oliver

Bi 103 Synoptic Gospels

Assignment #13

November 26, 2017

**1. What makeup of people did Luke write to?**

**A:** The Christian community for which he was writing was made up predominantly of Hellenistic Gentile Christians, and Theophilus.

**2. Who was the recipient of the Book of Acts?**

**A:** The recipient of the book, Theophilus, is the same person addressed in the first volume, the Gospel of Luke.

**3. What sources did Luke use to compile his gospel?**

**A.** According to the two-source hypothesis, Luke had a copy of the Gospel of Mark before him. He used it as a major supplier of traditions about Jesus when he composed his own Gospel. The Gospel of Mark was not the only source that Luke had in common with Matthew. Both Matthew and Luke also drew on “Q” for additional Jesus traditions to those they found in Mark. Scholars frequently refer to all the special traditions that are found only in the Gospel of Luke with the symbol “L.”

**4. Luke omitted some words that Mark used, such as Iscariot, abba, etc. What does this tell us about the audience he was writing to?**

**A:** Luke's community was also familiar with Mark's Gospel. It suggests that they probably would have made frequent and repeated use of Mark in preaching the gospel to non-Christians, in teaching, and in the worship of their community.

**5. What material in Luke is considered Q?**

**A:** Most of the material Luke took from Q is concentrated in two large sections, **Luke 6:20-8:3 and 9:51-18:14.**

**6. What material in Luke is considered L?**

**A:** The special traditions that are found only in the Gospel of Luke.

**7. Discuss in detail (according to the text) the three divisions of salvation history in the Book of Luke. What period did Luke's community live in?**

**A:** Luke conceived of salvation history as divided into three major epochs: **the period of Israel, the period of Jesus, the period of the church.** **The period of Israel** was in the remote past. It stretched all the way back to creation. **The period of Jesus** extended from the descent of the Holy Spirit upon Him at his baptism until the return of the Spirit to God at Jesus' crucifixion. The third period is **the epoch of the church.** The first and second periods, the times of Israel and of Jesus, were in the distant past. The period of the church embraces the recent past, the present, and the future. It began with the outpouring of the Holy Spirit on believers at Pentecost, and extends to the second coming of Jesus and the end of this age. Luke's community was living in this period, **the period of the church.**

**8. What about Luke's character tells us that he was a Hellenistic Christian? What does this mean?**

**A:** He was concerned about the people in his community. What this means is that he shared not only a common language but also common historical and religious background, the same

cultivate festivals, practices, and requirements, similar political biases, practices, and patterns for daily living.

**9. When did Luke write his gospel?**

**A:** Since Luke used the Gospel of Mark as one source, he had to have written later than Mark (c. 65 – 66 C.E.). Luke's Gospel seems to reflect knowledge of the siege of Jerusalem and the destruction of the Temple in 70 C.E. Therefore, it probably was composed after those events.

**10. Why did Luke write this gospel?**

**A:** Luke wrote his Gospel to address the faith needs of his community. They had been using the Gospel of Mark for a while and had found it very helpful. But some of the issues that Mark had addressed in his Gospel to aid his Christian community simply were not that crucial to Luke's community. On the other hand, problems that were greatly troubling Luke's people had not even occurred to Mark or, at least, were not all that important when he was writing. So Luke revised, deemphasized irrelevancies and to speak more specifically to his community's concerns.