

## **Luke's Structure (excerpts from usccb site)**

<http://www.usccb.org/bible/luke/0>

Among the likely sources for the composition of the Gospel of Luke (Lk 1:3) were the Gospel of Mark, a written collection of sayings of Jesus known also to the author of the Gospel of Matthew as “Q” (probably from the first letter of the German word Quelle, meaning “source”), and other special traditions that were used by Luke alone among the gospel writers. Some hold that Luke used Mark only as a complementary source for rounding out the material he took from other traditions. Because of its dependence on the Gospel of Mark and because details in Luke’s Gospel (Lk 13:35a; 19:43–44; 21:20; 23:28–31) imply that the author was acquainted with the destruction of the city of Jerusalem by the Romans in A.D. 70. The Gospel of Luke is dated by most scholars after that date; many propose A.D. 80–90 as the time of composition.

Luke’s consistent substitution of Greek names for the Aramaic or Hebrew names occurring in his sources, his omission from the gospel of specifically Jewish Christian concerns found in his sources, his interest in Gentile Christians, and his incomplete knowledge of Palestinian geography, customs, and practices are among the characteristics of this gospel that suggest that Luke was a non-Palestinian writing to a non-Palestinian audience that was largely made up of Gentile Christians.

### **The structure of the Lucan Gospel is as the following:**

The Prologue (1:1–4)

The Infancy Narrative (1:5–2:52)

The Preparation for the Public Ministry (3:1–4:13)

The Ministry in Galilee (4:14–9:50)

The Journey to Jerusalem: Luke’s Travel Narrative (9:51–19:27)

The Teaching Ministry in Jerusalem (19:28–21:38)

The Passion Narrative (22:1–23:56)

The Resurrection Narrative (24:1–53)