# Prologue

## *The Synoptic Problem*

Why were the Gospels written?

On the surface this may appear to be a straightforward question, to which the simplest answer would be: to tell the story of Jesus. But when we consider the implications of both the question and the answer, neither turns out to be straightforward or simple at all. As soon as we ask this question, we are immediately faced with all sorts of related and sticky problems. The question of why the Gospels were written also entails further questions about when, where, how, and by whom they were written. But we may also ask, Which Gospels? Do we mean only the four Gospels that form the core of the New Testament? But what about the "other" Gospels such as the so-called Gospel of Thomas and the Gnostic Gospels? Even if we confine ourselves just to the four canonical Gospels, can we say confidently that they were all written for the same specific reason? Did each of the Gospel writers have the same idea about what the story of Jesus was or about who Jesus himself actually was? And were they right? Did they, in fact, faithfully tell the story of Jesus? And just who was, or is, this mysterious person after all?

None of these questions is merely academic, raised by disinterested historians who look back at the past from a comfortable distance with no personal involvement. Yes, for some in our culture all of this may simply *seem* to be a historical curiosity, no longer relevant or important. But even such people must ultimately admit that the Gospels and the religion that arose along with them (and largely *because* of them) have played a large part in shaping the modern world and have influenced in one way or another nearly every aspect of Western civilization and culture—they are hardly just a curiosity. Indeed, no other

documents have had quite the impact these writings have had. Therefore we cannot look back at the writing of the Gospels from a comfortable distance, because they are a part of us, and seeking such distance would mean trying to distance ourselves from ourselves.

For the hundreds of millions of people around the globe who call ourselves Christians, these writings and the questions about them penetrate to the very center of how we see our place in the universe. Do these documents express only internal beliefs about what was true for their authors, which we must each individually evaluate for ourselves as part of our own "personal faith"? If so, is such "faith" merely an internal, subjective matter for the individual? Or is it perhaps something that extends beyond ourselves? Do the Gospels perhaps express something that is true about the entire external world around all of us and about the nature of our common human history? Or do they represent a colossal "mistake" that would now wisely be abandoned or rejected? Or do they simply represent one set of resources (among many others) from which we may choose those portions we find comfortable and ignore all the rest?

All of the Gospel writers attempted to tell the story of Jesus. Did they do so faithfully? And if so, are we ourselves faithful to them, and faithful to him (assuming of course that he *is* someone worth being faithful to)?

The answers to all the questions surrounding the writing of these Gospels are therefore intensely relevant for us today, but to answer any of these ultimate questions we must first have some sort of understanding of why and how the Gospels actually came to be written. They did not simply descend from heaven already in their completed form. Instead, they were written by real people living in a specific time and culture (and this is true even if we take the idea of divine inspiration seriously in relation to their writing). Understanding the Gospel writers who laid the foundations of the Christian religion and who thereby have influenced our entire culture is therefore essential for the task of helping us to understand ourselves as well. The question of why the Gospels were written is an important one for us today and can affect the future as we face what it means to be Christians (or, for others, to be non-Christians) in the third millennium.

This book will not attempt to give a comprehensive answer to all of these questions. That is far more than can be expected of one slim volume, especially in light of the hundreds of other books that have already been written on the subject. Instead, it will only begin to lay

some of the groundwork necessary before larger issues can be considered, by confining itself to one specific aspect of this matter: why and how the particular Gospel of Luke was written. Here there is still much to be said that has not been said before, and to which this volume can offer its own unique contribution.

Even narrowing the scope of the inquiry in this way, however, does not shield us from the wider issues raised above. The writing of the Lukan Gospel was not isolated from the writing of the other Gospels or from the overall historical environment in which they were written. Luke could not possibly have attempted to tell the story of Jesus unless he had either been personally involved in that story himself or had learned it from others, whether in oral or written form. Hence, the story and its telling involved people other than just Luke himself, and those others must be taken into consideration. Some of those people may well have been other Gospel writers (whether Luke knew them personally or had only read their works). Therefore, the extent to which Luke may have been familiar with other Gospels will be of great importance in our quest if there is any hope of addressing realistically the questions of how and why Luke's Gospel was written.

Two related questions that will not, however, be our focus here are the questions of *when* and *by whom* any of the Gospels were written. Although these are important questions in the larger context of *why* the Gospels were written, they might easily get in the way of the specific issues I wish to address in this book. Ultimately, of course, the questions of *when* and *by whom* are intimately bound up with the questions of *why* and *how*, but it is my position that it is the why and how that will eventually lead to an understanding of the when and by whom, rather than the other way round. I will keep an open mind throughout this book, therefore, regarding the specific dating and authorship of any of the Gospels.

In this light, the use in this book of the names "Luke" or "Matthew" or "Mark" or "John" as the authors of the Gospels is to be understood as a simple convention, not as an assertion that the actual Gospel authors were necessarily those individuals known to us by these names from the New Testament, and to whom the Gospels have traditionally been attributed. Instead, I leave the question of authorship open.

Similarly, the dating of the canonical Gospels will simply be assumed to be sometime after the crucifixion of Jesus (approximately 30 CE) and sometime before the early second century, when other authors began to quote the Gospels. In addition, the earliest extant fragments

of Gospel manuscripts can be dated to the early second century. This is not a huge stretch of time, representing only the first and second (and possibly the beginning of the third) generation of Christians. Although this period saw a great expansion of the Christian church from an originally small Jewish sect in Judea and Galilee to an empire-wide movement of Jews and gentiles, this expansion had already begun in the early decades of the Christian movement and was therefore certainly ongoing throughout the period during which the Gospels were written.

So we may speak of a more or less consistent Christian community that existed during this entire period. My discussion of passages in Luke that may point to more specific events, conditions, or locations within this broad time frame will usually not require fixing the date of Luke or any of the other Gospels to a specific point during this period. Yet, once our exploration of Luke has concluded, we will return to some of these issues briefly in an epilogue, since this exploration itself should begin to shed some light on them. Hence, this book will seek to provide a starting point for such considerations, not an ending point for understanding Luke.

What will be necessary throughout this volume, however, will be to address the relationship of Luke's Gospel to the others, and especially to Matthew and to Mark. These three works seem to have a special relationship with one another and share a common viewpoint; for this reason they are collectively known as the "Synoptics" (from Greek, meaning "seeing together"). The relative historical order of these three documents and their possible influences on each other will therefore be important issues in this book, since it is possible that the existence of these other documents influenced how and why Luke's Gospel was written. It is impossible, therefore, to address the writing of Luke without coming face to face with that conundrum known as the "Synoptic Problem."

## Defining the Synoptic Problem

While all four canonical Gospels tell a similar story of the ministry, trial, death, and resurrection of Jesus (including versions of many of the same important incidents and miracles), John's version is quite different from the first three. John focuses on only a few incidents in the life of Jesus and tends to convey long discourses, often dialogues between Jesus and other parties, none of which corresponds exactly with the words of Jesus recorded in the other Gospels. In contrast, the

first three Gospels are each composed of a large number of similar brief individual pericopes, that is, short episodes or parables or other sayings, strung together in an orderly fashion in order to tell the story. The Gospels of Matthew, Mark, and Luke share many of the same pericopes and have much in common in approach, structure, and order—and in many cases even exact wording. How do we account for such similar viewpoints? Were these three Gospels written one after the other, each successive author drawing on the work of the previous, or is their relationship more complicated than this? That, indeed, is the problem!

When we look more closely at the content of the Synoptics, we find that many pericopes are common to all three of these Gospels, and most of these common pericopes tend to follow in approximately the same order in each Gospel. Although the exact wording may vary, the general correspondence between them is evident. These common passages are often referred to as the "Triple Tradition," since they are attested in all three Synoptics. Usually included under this category of the Triple Tradition, however, are a handful of scattered pericopes common to Mark and Luke but not present in Matthew, and a few more common to Mark and Matthew that do not appear in Luke, since in total such passages represent a relatively insignificant portion of the Gospels. This Triple Tradition represents nearly the entire Gospel of Mark (632 out of 662 verses), about one half of Matthew (526 out of 1,069 verses), and a bit less than two-fifths of Luke (414 out of 1,150 verses).[1]

The similarity in the order and wording of this Triple Tradition material, the fact that this material appears to provide the basic narrative structure for all three Synoptics, and the further fact that this material makes up nearly the entire Gospel of Mark have suggested to most scholars of the past and present that there is a single common source for all this material. This common source could have been one of the three Gospels themselves (depending on which was written first), or this material could have come originally from some other, now-lost document written before any of the known Gospels.

In addition to this Triple Tradition, however, a significant number of additional pericopes are common to Matthew and Luke that are not present in Mark. These pericopes are often known as the "Double Tradition," since they are attested in only two of the three Synoptics. In

1. All figures quoted in the prologue are from Allan Barr, *A Diagram of Synoptic Relationships* (1938; rev. ed., Edinburgh: T&T Clark, 1976).

contrast to the Triple Tradition, however, these pericopes are, for the most part, not in the same order in Matthew and Luke and often vary more markedly in wording and even in emphasis than do the Triple Tradition pericopes. The different ways in which Matthew and Luke present the Double Tradition material illustrate the significant differences between these two Gospels.

Of the three Synoptics, Matthew and Mark are the most similar to each other and follow the most similar narrative pattern (formed by the Triple Tradition material), but Matthew is significantly longer than Mark. Most of the additional material in Matthew that is not found in Mark consists of additional sayings of Jesus, which are grouped into five separate "discourses." These occur at fairly regular intervals throughout Matthew's Gospel, and each ends with the same formula: "When Jesus had finished saying these things . . ." (Matt 7:28; 11:1; 13:53; 19:1; 26:1). The first and by far the longest of these is the "Sermon on the Mount." The discourses are generally mixes of Double Tradition material and material unique to Matthew.

Luke, on the other hand, is organized quite differently. The first third of his Gospel seems to alternate in long blocks between material similar to Mark's and other material either unique to Luke or common with Matthew. The Double Tradition material in this first third of Luke tends to follow closely the same order it has in Matthew and consists of both stories and teachings, including Luke's "Sermon on the Plain," which is shorter but contains much of the same content as Matthew's Sermon on the Mount. The first part of Luke then ends with the story of the transfiguration, which in both Matthew and Mark comes only a little bit before the final entry into Jerusalem and the last week of Jesus's life. In Luke, however, the entire middle third of his Gospel after the transfiguration is dedicated to a series of teachings given by Jesus during his "Journey to Jerusalem." This middle section of Luke contains almost no material from the Triple Tradition but includes material unique to Luke plus most of the Double Tradition material. Here, however, the order of this Double Tradition material is completely different from its order in Matthew, and there are significant variations in wording. Then, once we reach Jerusalem for the final third of Luke, the situation is virtually reversed. Here, there is mostly Triple Tradition material mixed with material unique to Luke, with only a tiny amount of Double Tradition material.

The Double Tradition material is therefore much more difficult to account for than is the Triple Tradition, since the Double Tradition

material is presented so differently by Matthew than by Luke and is missing completely from Mark. But for all its import in resolving the Synoptic Problem, the Double Tradition comprises only a relatively small amount of material, less than one quarter of Matthew (261 verses), and about one fifth of Luke (245 verses). Did this material come from a common source? If so, why is it in such a different order in the two Gospels? If not, why is so much of it so similar?

The remaining material in Matthew and Luke beyond the Triple and Double Traditions is unique to each of these Gospels and represents a significant portion of each, more than one quarter of Matthew (282 verses) and more than two-fifths of Luke (491 verses). (The German term *Sondergut* is often used to describe such unique material.) Yet not only is this material unique to its specific Gospel, but it often seems to contradict unique material found in the other Gospel. Such divergent material includes especially the birth narratives, the genealogies, and portions of the passion and resurrection accounts. These differences seem to present a significant difficulty for theories that suggest that Matthew or Luke knew of the other's Gospel.

But there is yet one more twist to the whole problem: the "Minor Agreements" between Matthew and Luke. As mentioned above, the entire Gospel of Mark is often equated with the Triple Tradition. As such, it also serves as a "middle term" between Matthew and Luke. None of the Synoptics agrees completely with either of the others, but whenever there are differences, one of the other two almost always agrees with Mark. When pericopes are in a different order in Matthew and Mark, Luke follows the same order as Mark, and in cases when Luke's pericopes deviate in order from Mark, Matthew almost always agrees with Mark's order.

The same is true, for the most part, in the wording of pericopes. When there are differences in wording, Matthew usually agrees with Mark against Luke and Luke typically agrees with Mark against Matthew. This makes it almost certain that there is a direct relationship between Mark and Matthew as well as one between Mark and Luke (otherwise it would be too great a coincidence that Matthew and Luke would agree with Mark in such a way and so consistently). Mark could have been written first and then used by Matthew and by Luke. Or Mark could have been written as an abbreviation of Matthew and then Luke used Mark. Or Mark could have been written as a condensation and reconciliation of both Luke and Matthew.[2]

It is not always the case, however, that Mark serves as this "middle

term" between Matthew and Luke when it comes to wording. There are a number of common phrases or sometimes single words that occur in Triple Tradition passages where Matthew and Luke use the same words while Mark gives a slightly different reading. These are known as the Minor Agreements between Matthew and Luke. The Minor Agreements are therefore a particular problem for any theories that suggest that Matthew and Luke wrote their Gospels with no knowledge of each other.

We may now summarize the basic types of material found in the Synoptics as follows:

- **Triple Tradition**: Material common to all three Synoptics, mostly narrative and mostly in the same order in all three. It makes up nearly all of Mark, one half of Matthew, and two-fifths of Luke.

- **Double Tradition**: Material common to Matthew and Luke but not present in Mark, mostly consisting of Jesus's teachings and frequently in a completely different order in the two. It makes up one-quarter of Matthew and one-fifth of Luke.

- **Matthew's unique material** (Matthean *Sondergut*): Material found in Matthew but in neither of the other two Gospels, including the birth and resurrection narratives and some of Jesus's teachings. It makes up one-quarter of Matthew.

- **Luke's unique material** (Lukan *Sondergut*): Material found in Luke but in neither of the other two, including the birth and resurrection narratives and some of Jesus's teachings. A sizable amount of material (longer in Luke than even the Triple Tradition), it makes up two-fifths of Luke.

- **Minor Agreements**: Occasional agreements of wording between Matthew and Luke against Mark in Triple Tradition passages, although in most cases where there is a variation in order and wording Mark serves as a "middle term" between the others, Matthew agreeing with Mark against Luke or Luke agreeing with Mark against Matthew.

These categories, the four traditions and the Minor Agreements, provide the basic "raw material" of the Synoptic Problem, and each of them must be considered carefully when we ask how and why Luke's Gospel was written.

2. As shown by B. C. Butler, *The Originality of St. Matthew: A Critique of the Two-Document Hypothesis* (Cambridge: University Press, 1951).

## Solutions

In what order, then, were the Synoptic Gospels written and what is their relationship to each other? Did their authors work directly from each other's texts, or did they write independently of each other, drawing on similar but now lost sources? If so, were such sources, written or oral? Numerous different solutions to this problem have been proposed, and although it is not the intention of this book to give a history of the scholarship surrounding the Synoptic Problem, or to look in detail at all the various theories that have been proposed to solve it, two such solutions for which there are currently serious advocates provide the two main alternatives that will be considered in this book. As with the "problem" itself, therefore, we need to have at least a basic understanding of these major solutions before we begin our investigation proper.

For more than a century, the "Two-Source" hypothesis has been the dominant theory regarding the writing of the Synoptic Gospels, based largely on the work of C. H. Weisse, H. J. Holtzmann, and especially B. H. Streeter.[3] This hypothesis posits that Mark was the first of the Synoptics to have been written and that the authors of Matthew and Luke worked independently of one another, each using Mark plus a second common source (usually referred to as "Q") in the writing of their own Gospels. In particular, Streeter not only presents his own influential version of this theory but also encapsulates much of the scholarship that preceded it and laid out most of the issues that are still at the heart of current debates about the Synoptics.

Nevertheless, because there are many variations of this theory, including those known as the "Three-" or "Four-Source" hypotheses, perhaps it is best to refer to all these theories together under the heading of the single most prominent feature they all share, the proposed source document known as "Q." The Q solution to the Synoptic Problem is so pervasive that it is the only theory usually even mentioned in most introductory texts on the New Testament and in most commentaries. Indeed, for all practical purposes, it seems that the Q theory is considered by many to be the only "fact" generally accepted as virtually certain within the discipline of New Testament studies, as a brief

3. Christian Hermann Weisse, *Die evangelische Geschichte, kritisch und philosophisch bearbeitet* (Leipzig: Breitkopf & Hartel, 1838); Heinrich Julius Holtzmann, *Die synoptischen Evangelien: Ihr Ursprung und geschichtlicher Charakter* (Leipzig: Wilhelm Engelmann, 1863); Burnett Hillman Streeter, *The Four Gospels: A Study of Origins, Treating of the Manuscript Tradition, Sources, Authorship, and Dates* (London: Macmillan, 1924).

excerpt from W. Marxsen's *Introduction to the New Testament* exemplifies:

> This Two-Sources theory has been so widely accepted by scholars that one feels inclined to abandon the term "theory" (in the sense of "hypothesis"). We can in fact regard it as an assured finding––but we must bear in mind that there are inevitable uncertainties as far as the extent and form of *Q* and the special material are concerned.[4]

In its simplest form, the *Q* theory may be depicted as follows:

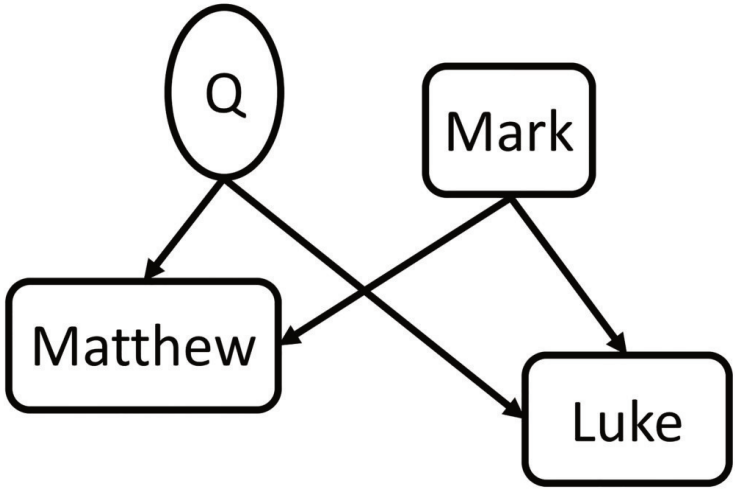


Fig. P.1. The Basic Q Hypothesis

This diagram shows the relative lengths and relationships of the various documents in question, as well as their relative dates (with the earliest at the top) and their order in the New Testament (from left to right). According to this theory, the now-lost Q is considered to have been the earliest written, with Mark coming soon after but written with no knowledge of Q. Similarly, Matthew was written before Luke, but Luke was not aware of its having been written. Thus, Matthew and Luke each combined Mark (which provided a narrative skeleton and the Triple Tradition material) with Q (which provided the Double Tradition material), along with their own unique material in their own ways to produce their respective Gospels. The Q solution is therefore

4. W. Marxsen, *Introduction to the New Testament: An Approach to Its Problems,* trans. G. Buswell (Philadelphia: Fortress Press, 1968), 118.

tidy and symmetrical and seems to account in a straightforward way for the various types of material found in the Gospels.

Variations on this theory often also include assorted additional hypothetical documents or different versions of existing documents in order to account for certain aspects of the Gospels, however, which suggests that the solution is perhaps not so tidy after all. For instance, Weisse suggested that Matthew and Luke did not use the version of Mark we now possess but a "Proto-Mark," which included some of the narrative passages now found only in the Double Tradition. Streeter's influential version of the theory, the Four-Source hypothesis, includes two additional written sources besides Q and Mark: "M," used exclusively by Matthew, and "L," used exclusively by Luke. Streeter also suggests that Luke was written in two stages, his "Proto-Luke" being a combination of Q and L, then the final edition adding in narrative material from Mark plus the birth narratives. Although few scholars now take Streeter's full theory seriously, the designations M and L are still often used to refer to the source or sources (whether written or oral) for the unique material of Matthew and Luke, respectively.

But since Q, if it did exist, has now been lost, it is impossible to know for certain what its contents were, and there has been considerable debate among scholars regarding this. Based on the work of the International Q Project, a group of scholars have recently produced the *Critical Edition of Q*, a proposed authoritative version of exactly what the contents of Q were in Greek, with translations into several other languages alongside. It also indicates parallels of Q's contents with the Gospel of Mark and the noncanonical so-called Gospel of Thomas. An edition of the identical text, but with only an English translation and less commentary, is also available: *The Sayings Gospel Q in Greek and English*.[5] For purposes of comparison and for consistency, the *Critical Edition of Q* will be used in this book as the definition of the contents of Q, which correspond closely to the Double Tradition material found in Matthew and Luke.

The Q theory has not gone unchallenged, however, particularly by modern advocates of the alternative "Farrer" hypothesis, which contends that Luke used Matthew's Gospel directly as a source alongside Mark, eliminating any need for the hypothetical Q. The main propo-

5. James M. Robinson et al., eds., *The Critical Edition of Q: Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas, with English, German, and French Translations of Q and Thomas* (Minneapolis: Fortress Press, 2000); James M. Robinson et al., eds., *The Sayings Gospel Q in Greek and English: With Parallels from the Gospels of Mark and Thomas* (Minneapolis: Fortress Press, 2002).

nents of the Farrer school (Austin Farrer himself, Michael Goulder, and Mark Goodacre) have launched formidable attacks on the Q theory,[6] demonstrating that the Farrer hypothesis is a serious contender for solving the Synoptic Problem. The Farrer theory may be illustrated as follows:

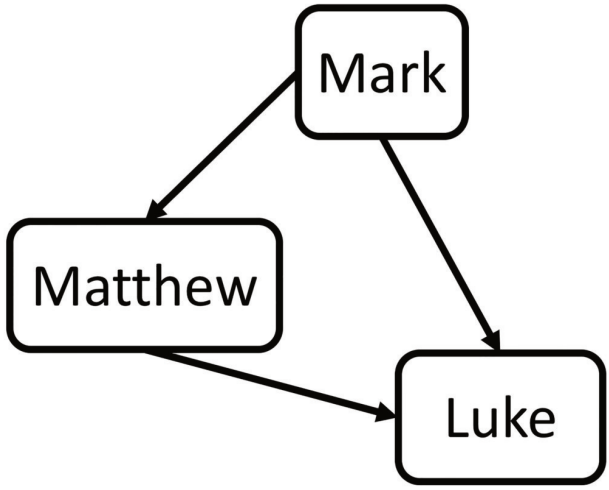


Fig. P.2. The Farrer Hypothesis

The Farrer theory is, in essence, not unlike the Q theory. Both assert that the Synoptics were written in the order Mark, Matthew, Luke, and both assert that Matthew and Luke each used Mark as a source. Where they differ is on the important point of whether Luke knew of Matthew's Gospel and used it as a source. If he did (as the Farrer school contends), there is no need for the hypothetical Q, since Luke could have drawn his Double Tradition material directly from Matthew. This simple difference, however, carries with it tremendous implications regarding the life of the early church: whether, for instance, there were two "alternate" forms of Christianity existing from the beginning, one represented by Q and one represented by Mark.

Other theories regarding the relationships of the Synoptics also exist, however. In addition to the Q and Farrer solutions, the most

6. Austin Farrer, "On Dispensing with Q," in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot,* ed. D. E. Nineham (Oxford: Blackwell, 1955), 55–88; Michael Goulder, *Luke: A New Paradigm,* Journal for the Study of the New Testament: Supplement Series 20 (Sheffield: JSOT Press, 1989); Mark Goodacre, *The Case against Q: Studies in Markan Priority and Synoptic Problem* (Harrisburg, PA: Trinity Press International, 2002).

prominent options with modern advocates are the "Augustine" theory and the "Griesbach" theory. The Augustine theory (first proposed by Saint Augustine around 400 CE and championed in the twentieth century by Theodor von Zahn, B. C. Butler, and John Wenham[7]) asserts that Matthew was the first Gospel to be written, that Mark followed as an abbreviation of Matthew, and that Luke was written last, drawing on both Matthew and Mark. If this description is compared to the above illustration of the Farrer theory it will be seen that the only difference between the two is the order of Matthew and Mark. Yet, since the questions to be addressed in this book are how and why *Luke's* Gospel came to be written, the Augustine theory may for our purposes here be practically equated with the Farrer theory, since both assert that Luke used Matthew and Mark directly as sources. Hence, whether Matthew or Mark was written first would not have mattered to Luke and so need not concern us here. Nearly everything said in this book regarding the Farrer theory, then, will equally apply to the Augustine theory.

The other option, proposed originally in 1783 by Johann Jakob Griesbach and defended more recently by William R. Farmer,[8] is not so similar. Griesbach asserted that the Synoptics were written in the order Matthew, Luke, Mark. So, according to this theory, although Luke used Matthew's Gospel directly as a source, Mark's Gospel was actually the *last* of the Synoptics to have been written, as a deliberate reconciliation and condensation of both Matthew and Luke. This theory is radically different from the Q theory, disagreeing with it on nearly every point. It is also significantly different from the Farrer theory, agreeing with it only in that Luke used Matthew directly. Thus, although the Griesbach theory will not be one of the main theories considered in this book, it will be addressed when necessary regarding Luke's relationship to the other Synoptics.

By comparing the three non-Q solutions described here, we may also now see that they represent the three possible "reliance" theories, in which each successive Gospel writer drew directly from the Gospels already written—but all agree that Luke used Matthew as a source. The

7. Theodor Zahn, *Introduction to the New Testament,* trans. John Moore Trout et al. (Edinburgh: T&T Clark, 1909; repr., Minneapolis: Klock & Klock, 1977); Butler, *Originality of St. Matthew*; John Wenham, *Redating Matthew, Mark and Luke: A Fresh Assault on the Synoptic Problem* (Downers Grove, IL: InterVarsity Press, 1992).

8. Johann Jakob Griesbach, "A Demonstration That Mark Was Written after Matthew" (1789), trans. Bernard Orchard, in *J. J. Griesbach: Synoptic and Text-Critical Studies, 1776–1976*, ed. Bernard Orchard and Thomas R. W. Longstaff, Society for New Testament Studies Monograph Series 34 (Cambridge: Cambridge University Press, 1978); William R. Farmer, *The Synoptic Problem: A Critical Analysis* (New York: Macmillan, 1964).

differences lie simply in where Mark is placed as the "middle term," either first (Farrer), second (Augustine), or third (Griesbach).

The Q and Farrer theories, however, will provide the two main options to be considered in this book. This is not only because of their similarities but also because advocates of these two theories have more readily engaged each other in the debate over the issues surrounding what sources Luke may have used and what his procedures may have been than have advocates of the other theories. We will have reason to consider the arguments of the Q and Farrer theories in detail throughout this book.

Having thus outlined the Synoptic Problem and briefly described some possible solutions to it, we may now begin the task of looking specifically at Luke's Gospel and why and how it was written.