

Luke: An Introduction

Luke 1:1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us,
² just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us,
³ it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,
⁴ that you may have certainty concerning the things you have been taught.

(Luke 1:1-4)

The Story of Jesus

JESUS. Who was he? Where was he from? What kinds of things did he do and teach? What were his claims? What happened to him? Why did a fast-spreading movement arise nearly immediately from his disciples after he disappeared and what accounts for its rise into the billions of professing

believers? These are questions that have consumed the minds of uncounted numbers of people for nearly 2,000 years. And rightly so. There are no more important questions that a person can ask.

But [where can you go to arrive at real answers](#)? In light of this question, I might rephrase some of those earlier ones. Who was he *really*? What kinds of things did he *actually* do and teach? What *truly* happened to him? And so on.

Where can you go? The answer is, [the Gospels](#). However, this rather [begs the question](#). *Which* Gospels? While nearly everyone knows that there are four Gospels in the Scripture, a fact many Christians are unacquainted with is that there are actually many more books called “Gospels” that are or were out there. Including [hypothetical](#), [Gnostic](#), [Jewish-Christian](#), [Infancy](#), [partially preserved](#) or [fragmentary](#), [reconstructed](#), [lost](#), [medieval](#), and [modern](#) “Gospels,” the *Wikipedia* page lists an astonishing [84 “Gospels.”](#) Yet, the church only has four? Are skeptics right that an evil church, hungry for power, was systematically silencing hundreds of biographies about Jesus in order to hide what really happened?

Other “Gospels” ¹	
Hypothetical	6
Gnostic	12
Jewish-Christian	4
Infancy	8
Partially Preserved	5
Reconstructed	2
Lost	13
other	9
Medieval	4
Modern	21
Total:	84

Into this fact, consider [the words of Origen](#) (185 - 253 AD) who wrote nearly 100 years before the First Council of Nicaea which supposedly created the NT canon out of thin air. In his first homily on the Gospel of Luke he says,

IN THE PAST, many claimed to prophesy among the Jewish people. Some were false prophets ... Others were true prophets ... Now, in the New Testament also, “many have tried” to write gospels, but not all have found acceptance. You should know that not only four Gospels, but very many, were composed² ... The Church has four Gospels. Heretics have very many.

(Origen, *Homily on Luke* 1.1-2)³

¹ Source: “List of Gospels,” *Wikipedia*, last accessed Nov 21, 2022, https://en.wikipedia.org/wiki/List_of_Gospels.

² Origen lists *The Gospel According to the Egyptians*, *According to the Twelve Apostles*, *According to Basilides*, *According to Thomas*, and *According to Matthias*.

³ The translation I will use throughout unless otherwise stated is Origen, *Homilies on Luke and Fragments on Luke*, ed. Thomas P. Halton, trans. Joseph T. Lienhard, *The Fathers of the Church* vol. 94 (Washington, DC: The Catholic University of America Press, 2009).

Why did they have so many? Because they were trying to **create a Jesus in their own image**, even as many of the modern “Gospel” counterparts such as Thomas Jefferson’s *The Life and Morals of Jesus of Nazareth* (1820), *the Book of Mormon* (1830), or *The Unknown Life of Jesus Christ* (1894), and others continue to do the same.

But the church did not pick out which Gospels it liked and which ones it didn’t. Rather, **the Gospels now in our Bibles simply showed themselves to the church** from the very beginning because they are the very word of God.⁴ As far back as we can go, we find evidence that these four Gospels were considered Scripture. *The Muratorian Fragment* (170 AD), our earliest identification of a biblical **canon**, identifies four of them, and though the first two are missing (it is an almost certainty that they are Matthew and Mark), Luke and John are the other two. **Irenaeus** (130-202), a contemporary of the Fragment, was among the first Fathers to assign **a symbol in the form of one of the four living creatures to each of the four Gospels** (**Irenaeus**, *Against Heresies* 3.11.8). What these demonstrate is that only 100 years after Paul died, it was already well established that there were

⁴ As our Confession teaches, “The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God” (LBC 1.3).

only four Gospels. This goes back to the very earliest documents that we have.

The Gospel of Luke is **unique** among the Four in that it **confirms** at least some of what Origen was saying about other writings. His Gospel begins, “**Inasmuch as many have undertaken** [Origen’s “**many have tried**”] **to compile a narrative of the things that have been accomplished among us...**” (**Luke 1:1**). Luke is telling us that by the time he finally set out to write his Gospel, there were already “**many**” (*polus*, not just two or three) **written accounts** of Jesus out there.

Luke continues by telling us that he was setting out “**to write an orderly account**” (3). The word *kathexēs* implies that **confusion** had arisen, even in his day, about the events and details of Jesus’ life. We are not entirely sure why this was, but we can assume at least one thing. Because he also tells us that what he was going to do was use **the eyewitness testimonies that were delivered** to them (2) that this was due in part to **forges** and **charlatans** who even in the first century were already trying to undermine the story.

It is this **eyewitness testimony** that none of the fake “Gospels” can claim (though some try) that becomes the basis for reliability and trustworthiness of the Four biblical Gospels.

To these, you may turn for real answers. As Origen put it, “The words ‘have tried’ [a possible translation of “undertaken” in vs. 1] imply an accusation against those who rushed into writing gospels without the grace of the Holy Spirit. Matthew, Mark, John, and Luke did not ‘try’ to write; they wrote their Gospels when they were filled with the Holy Spirit . . . Our doctrines about the Person of our Lord and Savior should be drawn from these approved Gospels.” Why? Because they are trustworthy.

The Gospel of Luke

Today, we are entering into a study of one of the Four: the Gospel of Luke. Before doing this, it is always a good idea to get a bird’s eye view. So, let’s look at some of the background details of this Gospel.

Already in the Fragment, Luke it cited as “the third book of the Gospel.”⁵ This is interesting language because it does not say the third Gospel, implying that there are many gospels, but the third *book* of the gospel, implying that there is only one Gospel, with four different perspectives.

⁵ You can read the entire short fragment here: <http://www.bible-researcher.com/muratorian.html>. It is very interesting and demonstrates just how long the church had this basic canon of Scripture. For a longer discussion see Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon Press, 1987), 191-201, 305-07.

This is where the four living creatures symbolism comes in. Each creature has four faces or perspectives. It is interesting that of those **four creatures** that the Fathers attached to the Gospels, Luke was unanimously given the symbol of the **winged bull, calf, or ox**. Irenaeus tells us this was because it signifies **Christ's sacrificial and priestly work** which, unique to Luke, it symbolized in the **fatted calf story** in the Prodigal Son. **Jerome** links it to the beginning of Luke's Gospel which alone begins with **Zechariah the priest**, the father of John the Baptist, who prepared the way for the Messiah. **Augustine** cited the story of Mary and Joseph presenting the infant Jesus **at the temple**.⁶ Luke has this special symbolism in mind that the others do not have.

Occasion

It is always a good idea to know **why a book was written**. We call this a book's "**occasion**." We've already seen a bit of it today. Of all the Gospels, Luke is the most direct up front as to why he wrote it. He has a four-verse introduction.

Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to

⁶ Cited in **Heidi J. Hornik** and Mikeal C. Parsons, *Illuminating Luke: The Infancy Narrative in Italian Renaissance Painting* (New York: Trinity Press International, 2003), 3.

me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

(Luke 1:1-4)

Besides what we've already seen, this introduction tells us a few more things.

First, this is a **history book**. He says that he is writing to tell of the things that “**have been accomplished among us.**” The Gospels do not tell a fairy-tale. This is not the Brother's Grim or Aesop's Fables.⁷ They report actual people, places, and events that took place in front of many eyewitnesses who were there from the beginning.

Specifically, he says, the things he will write about concern “**the word**” (*logos*; vs. 2). Think about this. Usually, you are not an *eyewitness* of a word, but an *earwitness*. If it is a **word**, you describe what you **heard**. But these people *saw* the word. This kind of strange language goes all the way

⁷ An interesting sidenote here. In a mathematical “deep-language” study of the Gospels, Acts, and Revelation, Emilio Matricciani and Liberato De Caro say, “**All these New Testament writings fit very well in the larger Greek literature of the time.**” They then go on to say, “**The Gospels are much closer to Aesop's Fables, while Acts and Revelation are closer to the historical works of Polybius, Plutarch and Flavius Josephus.**” This, of course, doesn't mean that they are fables, only that the way they are written is more like a fable. This in turn demonstrates that though history books, their style of writing makes them memorable and easy to understand as opposed to some micro-managed detailed historical account like you find in Josephus. See **Emilio Matricciani** and Liberato De Caro, “A Deep-Language Mathematical Analysis of Gospels, Acts and Revelation,” Religions 10.4 (2019): <https://www.mdpi.com/2077-1444/10/4/257/htm>.

back to Genesis. For example, we learn “After these things *the word* of the LORD came to Abram *in a vision*: ‘Fear not, Abram, I am your shield; your reward shall be very great’” (Gen 15:1). Abram saw the Word. The word said things to him. Specifically, he told him that he was God. In this way, Luke’s Gospel opens the same way that John’s does. “In the beginning was the Word and the Word with God and the Word was God” (John 1:1).

Next, like a good historiographer, he uses other sources. This is because he wasn’t himself present to witness them. Apparently, there are two kinds of sources: eyewitnesses and non-eyewitnesses. The first is the eyewitnesses. These, he says, were also ministers (*hupēretēs*) of the word. Another translation is a “servant.” These servant-eyewitnesses delivered their narrative “to us.” How? Both orally and in written form. The oral form means that the author knew at least some of the eyewitnesses personally whom he interviewed, which has implications for its date. As for the written forms, this necessitates a slight diversion.

Luke is what we call one of three synoptic Gospels. This simply means that they share a similar point of view (*synopsis* = seen together) as contrasted with John’s Gospel, which is quite unique. The close similarity of the three has led to nearly endless speculation about which was written

first and what common sources they might have used, including each other.

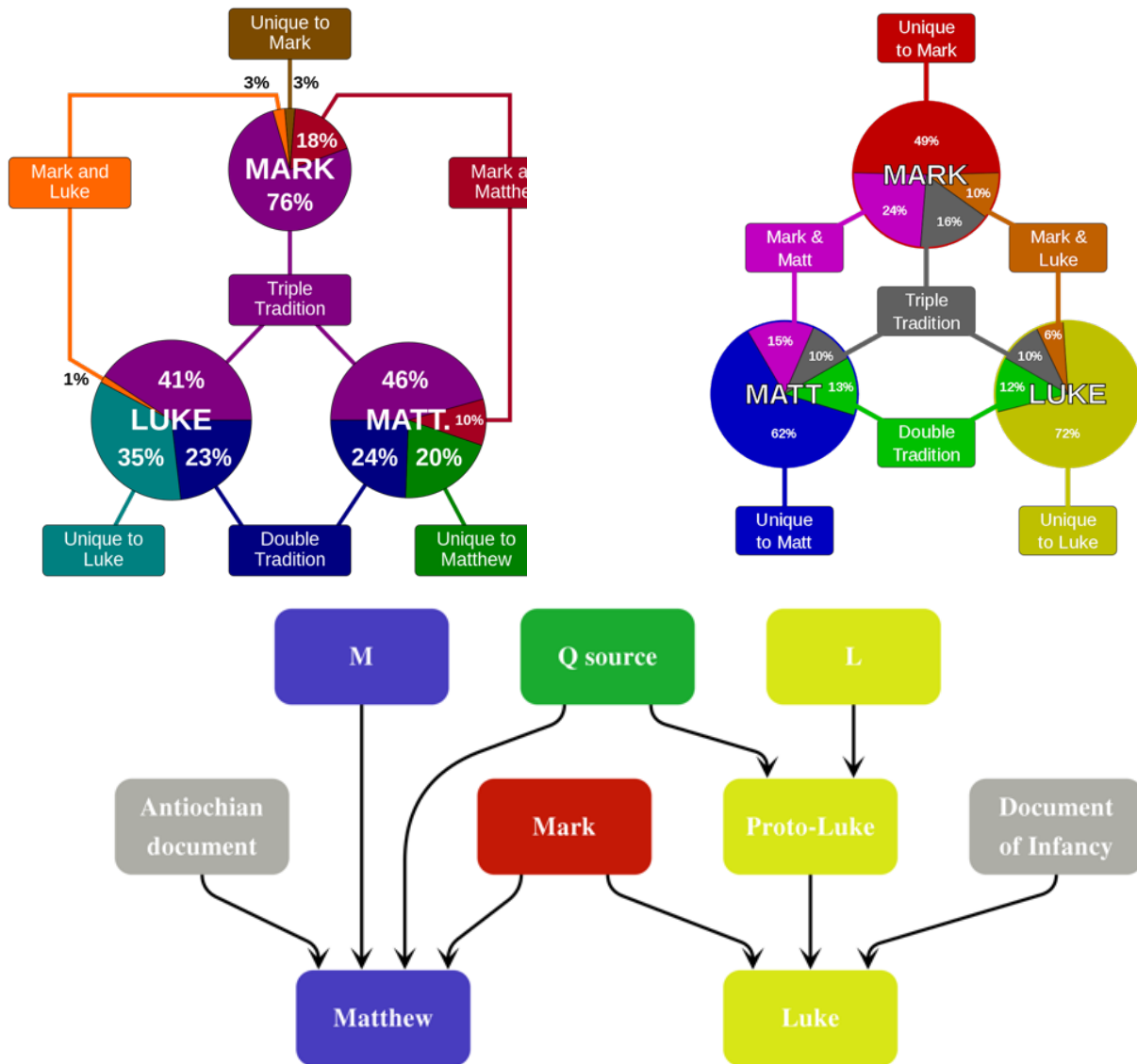
A problem in NT scholarship surrounds what is called *the synoptic problem*. The synoptic problem seeks to understand the literary relationships between the first three Gospels. For example, studies have shown that 76% of Mark is found in Matthew and Luke, 46% of Matthew is found in Mark and Luke, and 41% of Luke is found in Matthew and Mark.⁸ Clearly, they share much exact information, which means that they were influencing one another. Because of these numbers, many scholars think that Mark must have been a source for the other two and must therefore have been written first. But this is not necessarily the case. I'll come to the dating of the book in a moment.

Second, the unique material from each Gospel has led to speculation that there must have been *now lost sources* that were also being used. The most famous of these is the so-called “Q” document (from the German *Quelle*, meaning “source”), but others include “L” (Luke’s hypothetical source) and “M” (Matthew’s hypothetical source).

This hypothesis has *not set well with many conservative scholars*, because often times it is used to supposedly disprove

⁸ A classic study on this is A. M. Honoré, “A Statistical Study of the Synoptic Problem,” *Novum Testamentum* 10.2/3 (April – July, 1968: 95-147. https://www.jstor.org/stable/1560364?read-now=1&seq=12#page_scan_tab_contents).

Lukan authorship. But I honestly have no idea why the basic premise should cause consternation. Luke tells you that there were already many written accounts out there and he obviously used some of them to get his final account. If he trusted them, then even if they are lost to us, why should that be cause for alarm? God preserved what needed to be preserved.



The Synoptic Problem.

Top: Two Views of the Relationships between the Synoptics. Below: One Hypothetical Reconstruction of Source Material.

Source: *Wikimedia*

Besides a history book, the other reason the book was written is stated at the end. It concerns the recipient of the book. Of the Four Gospels, Luke is the only one written to a person. He says that this is to be an orderly account “for you, most excellent Theophilus.” We do not know who this Theophilus was, though speculations have abounded. Among the more thought-provoking are Theophilus (brother-in-law of Caiaphas) the high priest from 37-41 AD, Herod Agrippa II, and Philo [Judaesus] of Alexandria whose Hebrew name was the equivalent of Theophilus.⁹

Perhaps more interesting is the meaning and application of the name given in the Fathers. Theophilus means “Beloved of God.” Based on this, Ambrose (333-397) says, “The Gospel was written to Theophilus, that is, to him whom God loves. If you love God, it was written to you” (Ambrose, *Exposition on the Gospel of Luke* 1.12).¹⁰ Origen said the same thing. “But, if you are the sort of people God can love, then all of you who hear us speaking are Theophiluses, and the Gospel is addressed to you” (Origen, *Homily on Luke* 1.6). How beautiful then that God would have a man with such a

⁹ See Damien F. Mackey, “Theophilus and Philo,” *Parallellivesbcad* (June 19, 2018), <https://parallellivesbcad.wordpress.com/2018/06/19/theophilus-and-philo/>.

¹⁰ Arthur A. Just, ed., *Luke*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 2005), 4.

name as this be the recipient of the Gospel, for it means that any who love God because he loved them are the recipient.

And **why should that matter?** Luke concludes, “**That you may have certainty concerning the things you have been taught.**” This takes us back to the trustworthiness of the Gospel, its historical reliability. The Gospel is written for you so that you may know that its claims about Jesus are true.

Author

This takes us to the question of **authorship**. We’ve already used Luke’s name many times. But there is **no title** in the original book, and in the text, all we get is “**us**” and “**me.**” To whom does this refer? Clearly, this person is in a group of people who **knew the eyewitness**. We get very little other information in this book, however, **the book of Acts** is very helpful, because Acts is technically **the second half of a two-set volume**: Luke-Acts (see below). In Acts, we see the author sometimes switching pronouns from “them” to “us,” and he does this **while on missionary journeys with Paul** (beginning in **Acts 16:10**).¹¹ Why? Because he was there.

¹¹ A variant in Codex Bezae in Acts 11:28 also says “we” and implies that Luke was a member of the Christian community at Antioch.

Church tradition has universally told us that the author of the third Gospel is Luke, the travelling companion of Paul on these missionary journeys. This was never in doubt. For example, the Muratorian Fragment says,

The third book of the Gospel is that according to Luke. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the law, composed it in his own name, according to [the general] belief. Yet he himself had not seen the Lord in the flesh; and therefore, as he was able to ascertain events, so indeed he begins to tell the story from the birth of John ... Moreover, the acts of all the apostles were written in one book. For 'most excellent Theophilus' Luke compiled the individual events that took place in his presence—as he plainly shows by omitting the martyrdom of Peter as well as the departure of Paul from the city [of Rome] when he journeyed to Spain.”

(*The Muratorian Fragment*, 2-8, 34-39)

Hence, titles were soon added to the Gospels, including Luke, identifying them as the authors.¹²

As seen here, Luke was a well-known physician. We know from **Colossians 4:14** that Paul identifies a Luke who

¹² P75 dates to 175 AD and has the title. For more, see Simon J. Gathercole, “The Titles of the Gospels in the Earliest New Testament Manuscripts,” *Zeitschrift für die Neutestamentliche Wissenschaft* 104 (2-12): 33-76. <http://khazarzar.skeptik.net/books/titles.pdf/>.

travelled with him as the physician. This is the same Luke that tradition says wrote the Gospel. Much lesser known, tradition remembers Luke also as a **painter**, and that some of his paintings are still in existence to this day (I'm doubtful). He may or may not have been, but someone has said this is “probably based on the wide recognition of his rhetorical prowess as a literary artist who paints with words.”¹³ Based in part on his ability to paint with words, there has been a lot of speculation that he may have been the literary mind behind that took the theological and authorial foundations of Paul in **Ephesians** and **Hebrews** and put them to pen.¹⁴ Tradition also says that Luke remained **unmarried**, that he **wrote his Gospel in Greece**, and died in 93 AD at age 84, perhaps a **martyr** hanged from an olive tree. Luke may have been a **Gentile**, a speculation that is rooted in the kind of Greek he uses, his Grecian name (Lucas, which means “luminous”), and the fact that he may have been a member of the church at Antioch (**see n. 9**). He **may have died in Ephesus**.¹⁵

¹³ **Hornik**, 23.

¹⁴ For Hebrews see **David L. Allen**, Hebrews, The New American Commentary (Nashville, TN: B&H Publishing Group, 2010), 29-61. For Ephesians see the summary in **Ralph P. Martin** and Carl N. Toney, New Testament Foundations: An Introduction for Students (Eugene, OR: Cascade Books, 2018), 331.

¹⁵ The tradition preserved in Dorotheus (of Tyre?, 255-362), priest of Antioch. In the 1800s, an excavation revealed what some believed the tomb Luke. John Tuttle Wood, *Modern Discoveries on the Site of Ancient Ephesus* (London, The Religious Tract Society, 1890) 85ff. Also, “The Supposed Tomb of St. Luke at Ephesus,” *Transactions of the Society of Biblical Archeology*. https://biblicalstudies.org.uk/pdf/pefqs/1879_04_184.pdf.

Date

Dating the Gospel of Luke is no easy task. Many modern conservative scholars place it **between 70-85 AD**. On the other hand, if the suggestions that Theophilus was any of the three people mentioned above, then a date long before the destruction of the temple (70 AD) must be the case. There is internal evidence that it was written prior to the death of Paul, because Luke leaves Paul alive at the end of Acts, even though he died in the mid/late 60s. Origen suggests that it was already written, dispersed, and widely read by the time 2 Corinthians was around (F.F. Bruce gives a date no earlier for this letter than 52 AD). He gave a rather loose translation of **2Cor 8:18**, “**He is praised for his Gospel throughout all the churches**” (*Homilies on Luke* 1.6).¹⁶ At the end of the day,

¹⁶ The ESV reads, “**With him we are sending the brother who is famous among all the churches for his preaching of the gospel.**” The word “preaching” is not in the Greek. Thus, the Literal Translation reads, “**Whose praise in the good news is through all the assemblies.**” Hence, the possible translation. Based on evidence we have now, however, Origen is almost certainly wrong; the Gospel was not written yet at this time. **Going Deeper.** It is most probable that **Papias** (60-130 AD) knew about Luke’s Gospel (Matthew and Mark are without question, and John is almost certain) and cited it “**as he did other Scriptures.**” See **Charles E. Hill**, “What Papias Said about John (and Luke) A ‘New’ Papiian Fragment,” *Journal of Theological Studies* 49.2 (1998): 582-629, esp. Appendix: What Papias Said about Luke [625-29], <https://sci-hub.ru/10.1093/jts/49.2.582>. This, along with **Polycarp’s** (69-155) knowledge of Acts (see Hill, n. 125), **Ignatius of Antioch’s** (d. 108) potential knowledge about Luke (Smy 3:2; see Holmes 133 and Smy 3.2 n. 99), the **Shepherd of Hermes** (1st – 2nd cent.) (e.g. Mand 12 6:3 and Luke 12:5), and others show that the book was already regarded as Scripture by the very earliest post-biblical Christians. Could a very late date really account for this?

it makes the most sense to me that Luke and Acts were written [prior to the destruction of the temple](#).¹⁷

Genre, literature, Structure

We now want to look briefly at [the genre and literary structure](#) of Luke. The genre is *a Gospel*, which is a story about Jesus. It is not technically a history book in the sense that we think of them—boring, tedious, monotonous, textbooks. They certainly tell real history, but they are looser with chronology than we might be because their first purpose is to use the history theologically. Understanding this can help with certain skeptical claims that the Gospels contradict each other.

For example, go on atheist websites and you will read about how one Gospel has [the Last Supper](#) taking place before the Passover while another has it after (see [Matt 26:17](#); [Mark 14:12](#); [Luke 22:7](#)). Or the temple [veil was ripped in two](#) after Jesus died and before he died (see [Matt 27:50-51](#); [Mark 15:37-38](#); [Luke 23:45-46](#)). Or [Jesus cleansed the temple](#) a week before his death (synoptics) or at the beginning of his ministry ([John 2:13-22](#)). Understanding that they were

¹⁷ For more see [D. A. Carson](#) and Douglas J. Moo, *An Introduction to the New Testament*, Second Edition (Grand Rapids, MI: Zondervan, 2005), 207-10.

not always as interested in strict chronology as we are can sometimes explain these problems. It doesn't mean they didn't know what they were talking about. It means people don't understand the purpose of why they place a story where they do.

The ESV Study Bible gives a very detailed, but traditional [outline format](#) for Luke. It divides the book into seven parts:

I. The Prologue (1:1–4)

II. The Infancy Narrative (1:5–2:52)

III. Preparation for the Ministry of Jesus (3:1–4:15)

IV. The Ministry of Jesus in Galilee (4:16–9:50)

V. The Journey to Jerusalem (9:51–19:27)

VI. The Suffering and Death of Jesus (22:1–23:56)

VII. The Resurrection of Jesus (24:1–53)¹⁸

This is helpful in showing us the chronology of the history of the life of Jesus, as it takes us from the beginning to the end. It is probably the best way to outline Luke.

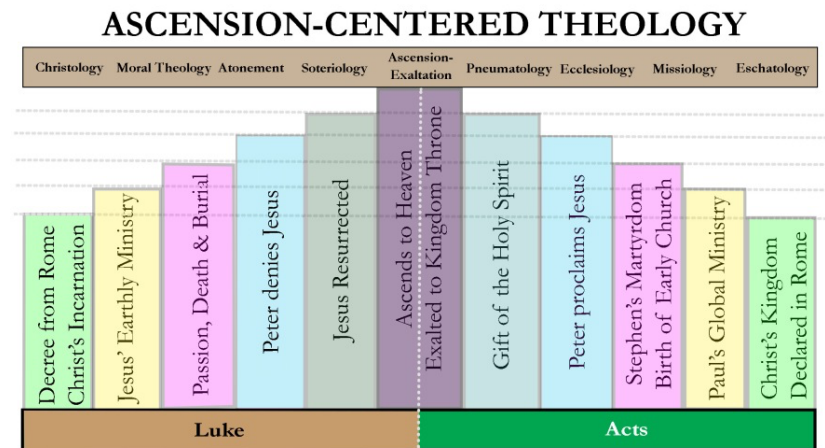
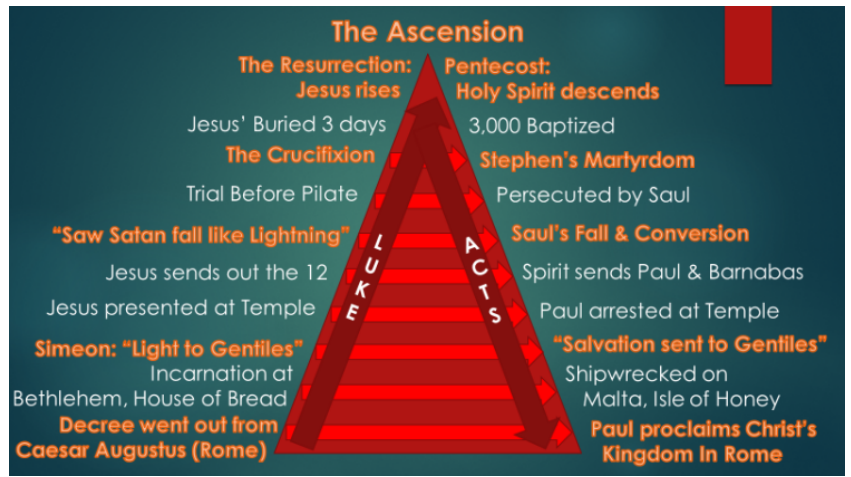
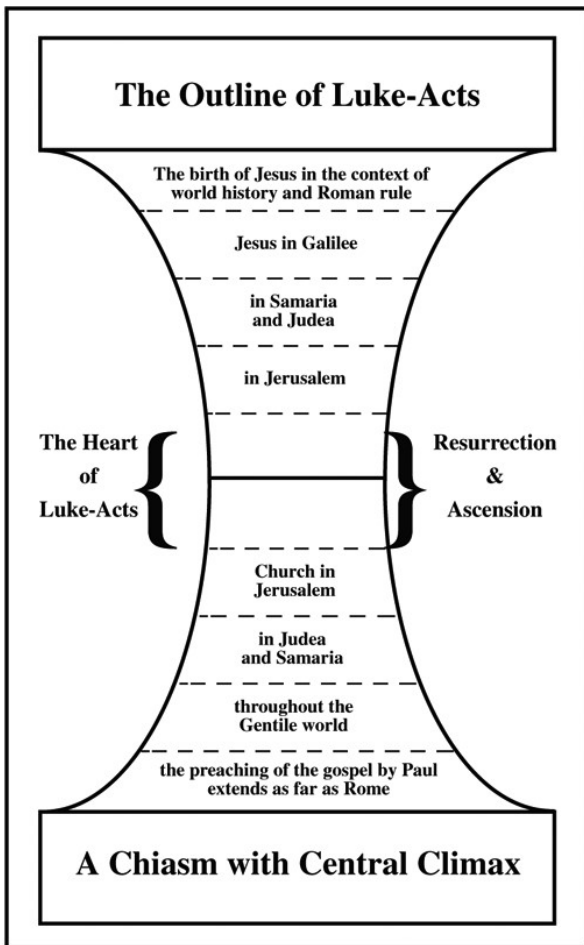
However, this does not account for the fact that [Luke and Acts are really meant to be read as a single volume](#). We know this from the introduction to both books, which are both addressed to Theophilus, and Luke is clearly said to be “the first book.”

¹⁸ [Crossway Bibles](#), *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 1938-41.

Luke's Prologue (Luke 1:1-4)	Acts' Prologue (Acts 1:1-3)
<p>Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, ² just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, ³ it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, ⁴ that you may have certainty concerning the things you have been taught.</p>	<p>In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. ³ He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.</p>

This is where things get **very interesting**. In the ESV's outline, it separates at least some of the book **according to place**. In fact, we can see this a place-movement very deliberately stated throughout the book. Very curiously, Acts does the same thing, using the *very same places*, but in reverse. The books move from the Roman world, to Galilee, to Samaria and Judea, to Jerusalem, and back out. This creates a **chiastic effect**. In fact, the first time I remember ever hearing about a chiasm, it was reading Blomberg's *Jesus and the Gospels* (see chart below) on this relationship between these two books.¹⁹ The idea was so neat to me, it stuck in my head.

¹⁹ Chart is found in **Craig L. Blomberg**, *Jesus and the Gospels* (Nashville, TN: Broadman & Holman, 1997), 143.



Three Ways to Visualize the Luke-Acts Chiastic Structure. Left: Blomberg. Right, Atwood.²⁰

I've since learned that **chiastic or circular ways of thinking** are much more the norm than the exception in the Biblical world. Outlines are actually more foreign to the way they thought and wrote than chiasms are (by itself, Luke does seem to be more of an outline on the whole, but throughout the Gospel, it has many smaller chiasms). This has led to some very interesting studies of both books together.

²⁰ Roy Alden Atwood, "4. The Structure of Luke's Two Volumes," *ascendedking*, <https://ascendedking.com/lessons/the-architecture-of-acts/4-the-structure-of-lukes-two-volumes/>.

Essentially, we find that to one degree or another, Luke-Acts are parallel one another in an inverse relationship, with the central theme being [Jesus' ascension](#). However, there is more to it in that they also parallel each other front to back (ch. 1 to ch. 1, etc.).²¹ This is very similar to John and Revelation, though it has not been as fully developed by scholars as that.²² The main point we can see from this is that [what happens to Jesus' is going to be paralleled in the life of his Body, the church](#). What this means for preaching Luke is that I unless we want to only learn half of a book, we must also [preach Acts](#) to do Luke full justice. Therefore, we are going to enter into a lengthy study of *both books*!

Reading Luke Together

[One final point](#) for this introduction. [How did the early church pass the Faith found in the Gospels down to us?](#) The primarily did it through the transmission of the word. But there were precious few copies of that word available to them. Certainly, they did not each have a Bible in their house. To learn the stories, [they read the Scripture together](#).

²¹ See the Appendices at the end of the sermon which I have remade from Atwood (see n. 20).

²² See my sermon series on Revelation for more on this from [Warren Gage](#).

This was the “**pubic, outloud reading of the founding documents of the faith.**”²³ They read big and they read whole, not piecemeal samplings.²⁴ The church historian Eusebius talks about “**the Gospel [in this case John] ... which is read in all the churches under heaven.**”²⁵

I’ve increasingly come to see and believe in the value of doing this together. We’ve been doing this with the last several books we have gone through. Now, Luke is the longest book in the NT, so we can’t do this one all at once. Given that we have a lengthy introduction, and the natural outline of the book, I thought **the first two chapters would be a good break.** Later, after our study of these chapters, we will continue reading it in two more large portions until we come to the end. For now, let us turn to the infancy narrative of Jesus as told by Luke.

1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers

²³ See **Glenn Paauw**, “Communal Reading In the Time of Jesus: How Did the First Christians Learn the Bible?” *Institute for Bible Reading* (Feb 5, 2018), <https://instituteforbiblereading.org/communal-reading-time-jesus-first-christians-learn-bible/>.

²⁴ Ibid.

²⁵ **Eusebius of Caesarea**, *Ecclesiastical History, Books 1–5*, ed. and trans. Roy Joseph Deferrari, vol. 19, *The Fathers of the Church* (Washington, DC: The Catholic University of America Press, 1953), 173.

of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. But they had no child, because Elizabeth was barren, and both were advanced in years.

Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of

the children of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”

And Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.” And the angel answered him, “I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time.” And the people were waiting for Zechariah, and they were wondering at his delay in the temple. And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them and remained mute. And when his time of service was ended, he went to his home.

After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, “Thus the Lord has done for me in the days when he looked on me, to take away my reproach among people.”

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. And he came to her and said, “Greetings, O favored one, the Lord is with you!” But she was greatly troubled at the saying, and tried to discern what sort of greeting this

might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

And Mary said to the angel, “How will this be, since I am a virgin?”

And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God.” And Mary said, “Behold, I am the servant of the Lord; let it be to me according to your word.” And the angel departed from her.

In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? For behold, when the sound of

your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

And Mary said,

“My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me
blessed;
for he who is mighty has done great things for me,
and holy is his name.
And his mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts;
he has brought down the mighty from their thrones
and exalted those of humble estate;
he has filled the hungry with good things,
and the rich he has sent away empty.
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his offspring forever.”

And Mary remained with her about three months and returned to her home.

Now the time came for Elizabeth to give birth, and she bore a son. And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, but his mother answered, “No; he shall be called John.” And they said to her, “None of your relatives is called by this name.” And they made signs to his father, inquiring what he wanted him to be called. And he asked for a writing tablet and wrote, “His name is John.” And they all wondered. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, and all who heard them laid them up in their hearts, saying, “What then will this child be?” For the hand of the Lord was with him.

And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

“Blessed be the Lord God of Israel,
for he has visited and redeemed his people
and has raised up a horn of salvation for us
in the house of his servant David,
as he spoke by the mouth of his holy prophets from of old,
that we should be saved from our enemies

and from the hand of all who hate us;
to show the mercy promised to our fathers
and to remember his holy covenant,
the oath that he swore to our father Abraham, to grant us
that we, being delivered from the hand of our enemies,
might serve him without fear,
in holiness and righteousness before him all our days.
And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,
to give knowledge of salvation to his people
in the forgiveness of their sins,
because of the tender mercy of our God,
whereby the sunrise shall visit us from on high
to give light to those who sit in darkness and in the shadow
of death,
to guide our feet into the way of peace.”

And the child grew and became strong in spirit, and he was
in the wilderness until the day of his public appearance to Israel.

2 In those days a decree went out from Caesar Augustus that
all the world should be registered. This was the first registration
when Quirinius was governor of Syria. And all went to be reg-
istered, each to his own town. And Joseph also went up from
Galilee, from the town of Nazareth, to Judea, to the city of Da-
vid, which is called Bethlehem, because he was of the house and

lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, “Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

“Glory to God in the highest,
and on earth peace among those with whom he is pleased!”

When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shep-

herds told them. But Mary treasured up all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said,

“Lord, now you are letting your servant depart in peace,
according to your word;
for my eyes have seen your salvation
that you have prepared in the presence of all peoples,

a light for revelation to the Gentiles,
and for glory to your people Israel.”

And his father and his mother marveled at what was said about him. And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up according to custom. And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the group

they went a day's journey, but then they began to search for him among their relatives and acquaintances, and when they did not find him, they returned to Jerusalem, searching for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. And when his parents saw him, they were astonished. And his mother said to him, "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" And they did not understand the saying that he spoke to them. And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart.

And Jesus increased in wisdom and in stature and in favor with God and man.

Appendix: Outlines of Luke-Acts

Luke	Parallel Plots and Themes*	Acts
	Introduction and Preparations	
1:1-4	Preface and Dedication to Theophilus	1:1-5
1:5-3:21	Time of Preparation, Prayer and Waiting	1:6-26
3:22	Baptism of the Holy Spirit	2:1-4
4:16-30	Ministry Opens with Inaugural Sermon	2:14-40
	Early Local Ministry	
4:31-8:56	Galilee, Opening Ministry Localized—Jerusalem, Judea	2:41-8:3
5:17-25	A Lame Man Healed	3:1-10
5:29-6:11	Conflicts with Religious Leaders	4:1-8:3
7-9 (9:9)	John the Baptist—Martyrdom of Stephen	7:54-8:1
7:1-10	Two Events Foreshadowing the conversion of the Gentiles (1) A Centurion Sends for a Leader	10:1-48
7:11-17	(2) A Story Involving a Widow's Son and a Resurrection	9:36-43
	Journey Narratives	
9:51-53	A Resolve to Journey to Jerusalem	19:21
9:51-19:27	Missionary Journey Narratives	13:1-21:17
9:31, 51; 12:50; 13:33; 18:31-33	Passion Journey	20:3, 22-24, 37-38; 21:4, 12-13
9:45; 18:34	Friends and Disciples Lack Understanding	21:4, 12-13
13:22	Ready to Die in Jerusalem	21:13
	Jerusalem, Arrest & Trial	
19:37	Joyously Received on Arrival in Jerusalem	21:17-21
19:45-48	A Visit to the Temple; Friendly Attitude	21:26
20:27-39	Dispute Over the Resurrection; Sadducees v. Pharisees	23:6-9
22:14-38	Farewell Address to Intimate Friends	20:17-23
22:14-20	Last Meal Shared in Final, Early Hours	27:33-38
22:47-54	Seizure by a Mob	21:30
22:63-64	A Slap before the High Priest	23:2
22:66; 23:1, 8, 13	Four Trials	23, 24, 25, 26
23:4; 23:14, 22	Three Declarations of Innocence	23:9; 25:25; 26:31
23:6-12	Sent to King Herod/Agrippa for Questioning	25:13-26:32
23:16, 22	An Opportunity for Release	26:32
23:18	Jews Cry, "Away with This Man/Him"	21:36
23:47	A Centurion has a Favorable Opinion	27:3, 43
24:46-49	"To All The Nations" / "To the Gentiles"	28:28
* Based on and slightly modified from the structural analysis by Charles Talbert, <i>Literary Patterns: Theological Themes and Genre of Luke-Acts</i> (1974) as found in Victor Wilson, <i>Divine Symmetries</i> (1997), p. 185.		

Chart 1: This chart notices the parallel stories between Luke and Acts as we move forward in each book.

The Parallel & Chiastic Structures of Luke-Acts

Roy Atwood

Acts of the Apostles

Books Hinged at the Ascension

Gospel of Luke

Italic: Identifies parallel or contrast within the same Book /Section. Bold: Identifies parallel or contrast link with other Book

The Heavenly Jerusalem

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." (Rev 21:1-4)

Jerusalem

"When the days drew near for him to be taken up, he set his face to go to Jerusalem." (Lk. 9:51)

<p>A. Ascension. Jesus alive, Peter preaches, Judas dies, Matthias chosen by lots (Lk 23:34)</p> <p>B. Holy Spirit poured out at Pentecost, new wine; Peter preaches</p> <p>C. Peter and John heal lame (unclean) man at Temple, Peter preaches, arrested</p> <p>D. Peter and John persecuted by Jewish leaders; Sanhedrin, "no other name"</p> <p>E. Barnabas brings money to the apostles, lays it at their feet</p> <p>F. Ananias and Sapphira cheat God, die; high priest confronts Peter</p> <p>G. Preaching at the Temple</p> <p>H. Laying hands on first Deacons, Stephen introduced</p>	<p>Acts 1:6-26</p> <p>Acts 2</p> <p>Acts 3</p> <p>Acts 4:1-35</p> <p>Acts 4:36-37</p> <p>Acts 5:1-11</p> <p>Acts 5:12-42</p> <p>Acts 6</p>	<p>← Luke 24:46-53</p> <p>Luke 22:63-24:12</p> <p>Luke 22:54-62</p> <p>Luke 22:7-53</p> <p>Luke 22:1-6</p> <p>Luke 19:41-21:38</p> <p>Luke 19:28-40</p> <p>Luke 14:1-19:27</p>	<p>Ascension: Emmaus, beg. w/ Moses/prophets; east fish; temple A. Pilate; Herod. Crux; sour wine; Resurrection; lots (Mt 27:49; Elijah) B. Jesus arrested; Peter's denial; Jesus turns, looks at Peter C. Passover: Lord's supper-bread-wine, Judas betrayed; darkness D. Passover: Priests give Judas money, hated for name's sake E. Weeps for Jerusalem; cleanses temple; Caesar; destruction F. Triumphal entry; rides colt; "blessed King comes" G. Rich man/Lazarus; prodigal son; coming kingdom H.</p>
<p>I. Stephen's sermon-martyrdom before High Priest/Council</p> <p>H'. Laying hands on the Samaritan disciples, Saul introduced</p> <p>G'. Preaching in Samaria and Desert (Ethiopian eunuch)</p> <p>F'. Ananias and Saul, Saul converted (<i>Samaritan parallel</i>)</p> <p>E'. Barnabas brings Saul to the apostles</p> <p>D'. Peter heals the Christian poor, men and women</p> <p>C'. Peter and Cornelius, vision of the unclean foods, Gentiles receive Spirit</p> <p>B'. "Holy Spirit fell on them just as on us at the beginning" (Ch. 2 // 11:15)</p> <p>A'. Herod kills James and dies, Peter preaches, Passover, Saul & Barnabas chosen</p>	<p>Acts 7</p> <p>Acts 8:1-4; 14-25</p> <p>Acts 8:5-13, 26-40</p> <p>Acts 9:1-31</p> <p>Acts 9:27</p> <p>Acts 9:32-43</p> <p>Acts 10</p> <p>Acts 11</p> <p>Acts 12-13:1-3</p>	<p>→ Luke 13</p> <p>Luke 12:8-13:33</p> <p>Luke 11:1-12:7</p> <p>Luke 10:38-42</p> <p>Luke 10:25-37</p> <p>Luke 10:17-24</p> <p>Luke 9:51-10:16</p> <p>Luke 9:27-50</p> <p>Luke 9:7-26</p>	<p>"O Jerusalem, kills prophets," kingdom I. Whoever confesses; rich food; kingdom: leaven H'. Lord's prayer (John taught); kingdom come; Jonah G'. Mary & Martha; serving and listening F'. Good Samaritan; priest, Levite, Samaritan: oil and wine E'. 70 (72?) return; "Satan fall like lightning," all handed over D'. Sets face to go to Jerusalem, 79 (72?) sent; woes to cities C'. Transfiguration: tents for Moses & Elijah; Jesus foretells death B'. Herod kills John; Elijah? Loaves & fish; who? Elijah/prophet A'.</p>
<p>A1. Holy Spirit sends Paul and Barnabas to Cyprus (???), preach Word (1st Mission)</p> <p>B1. Paul confronts false prophet Bar-Jesus, "son of the Devil," blinds him</p> <p>C1. "Light to the Gentiles ... salvation to ends of the earth," cities</p> <p>D1. Conflict with Judaizers over circumcision, <i>Jer. Council</i> (2nd Mission)</p> <p>E1. Paul and Barnabas have sharp disagreement, separate</p> <p>F1. Ministers in Macedonia, Jews riot at Jason's house</p>	<p>Acts 13:4-46 (12:25)</p> <p>Acts 13c 47ff</p> <p>Acts 13:44-14:28</p> <p>Acts 15:1-36</p> <p>Acts 15:37-40</p> <p>Acts 16:17-15</p>	<p>Luke 9:1-6</p> <p>Luke 8</p> <p>Luke 7</p> <p>Luke 6</p> <p>Luke 5</p> <p>Luke 4:14-30</p>	<p>Jesus sends out 12 with power-authority to proclaim kingdom A1. Women with Jesus, parables, calms storm, heals "Legion" B1. Jesus heals Centurion's servant, message from John C1. Jesus Lord of the Sabbath, heals on Sabbath, judging, fruit D1. Jesus calls fisherman, Levi, leper, fasting, old wineskins E1. Jesus begins ministry in Galilee, rejected in Nazareth F1.</p>
<p>G1. Paul addresses Athenians at Areopagus (hi court @ hi point)</p> <p>F1'. Ministers in Corinth, Troas, etc., issue of John's baptism (3rd Mission)</p> <p>E1'. Paul gladly received by James-elders</p> <p>D1'. Paul arrested at the Temple, makes appeals to Rome</p> <p>C1'. "Let it be known salvation of God has been sent to the Gentiles"</p> <p>B1'. Paul shipwrecked on Malta ("Isle of Honey"), bitten by a viper (<i>serpent</i>)</p> <p>A1'. Paul sent to Rome, preaches the kingdom of God, things concerning Jesus</p>	<p>Acts 17:16-34</p> <p>Acts 18-20</p> <p>Acts 21:18-21</p> <p>Acts 21-26</p> <p>Acts 28:23-29</p> <p>Acts 27:39-28:10</p> <p>Acts 27:1-28:31</p>	<p>→ Luke 4:1-13</p> <p>Luke 3:21-38</p> <p>Luke 3</p> <p>Luke 2:22-50</p> <p>Luke 2:25-35</p> <p>Luke 2:6-20</p> <p>Luke 1:1-2:5</p>	<p>Satan tempts Jesus, offers kingdoms of the world on a high point G1. John baptizes Jesus F1'. John prepares the way E1'. Jesus presented at Temple, returns to Nazareth D1'. Simon: Light to the Gentiles, glory to Israel C1'. Jesus born in Bethlehem (house of bread) B1'. Rome: In those days a decree went out from Caesar Augustus that all the world should be registered ... ⁴ And Joseph also went ... to the city of David, which is called Bethlehem ... ⁵ to be registered with Mary, his betrothed, who was with child ... ⁷ And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. (Lk 2:1-7)</p>
<p>Rome: Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen.³⁰ He lived there [Rome] two whole years at his own expense, and welcomed all who came to him, ³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance. (Acts 28:28-31)</p>	<p>Rome: In those days a decree went out from Caesar Augustus that all the world should be registered ... ⁴ And Joseph also went ... to the city of David, which is called Bethlehem ... ⁵ to be registered with Mary, his betrothed, who was with child ... ⁷ And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. (Lk 2:1-7)</p>		

Chart 2: This chart looks at two main chiastic relationships between Luke and Acts. I've reproduced it from Atwood's website, where it is very blurry. It is a different way of visualizing the three chiasm charts seen in the sermon, but with much more detail.

Gospel of Luke			Acts of the Apostles		
<i>Preface: "... to write an orderly account for you, most excellent Theophilus"</i>	Luke 1:1-4	Preface	Acts 1:1-3	<i>Preface: In the first book, O Theophilus ... speaking about the kingdom of God.</i>	
King Herod, Angel, Zech , John, Eliz, ANNUNCIATION, Mary, Magnificat, Caesar's decree sent (from Rome)	Luke 1:1-2:5	A	Acts 1:5-26	Apostles and kingdom, ASCENSION, Matthias chosen by lots, Peter preaches, Judas dies (1:3-5) He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God . And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." (7:55-56) But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God . And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God ."	
He will be great and will be called the Son of the Most High . And the Lord God will give to him the throne of his father David , and he will reign over the house of Jacob forever, and of his kingdom there will be no end." (compare Matt 2:16-20; Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men ... But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead.")	Luke 2:6-20	B	Acts 2	Rushing wind, HOLY SPIRIT Poured out at Pentecost , new wine; Peter preaches (2:2-4, 36) And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance ... Let all the house of Israel therefore know for certain that God has made him both Lord and Christ .	
(1:35) The angel answered her, " The Holy Spirit will come upon you , and the power of the Most High will overshadow you; therefore the child to be born will be called holy – the Son of God ." (Lk. 1:35 ESV)	Luke 2:25-35	C	Acts 3	Peter & John heal lame/unclean man at Temple, P. preaches " in offspring all earth blessed " (3:25) You are the sons of the prophets and of the covenant that God made with your fathers , saying to Abraham , 'And in your offspring shall all the families of the earth be blessed .'	
Angels, shepherds, Jesus born in Bethlehem ("House of Bread")	Luke 2:22-50	D	Acts 4:1-35	Temple leaders persecute Peter & John; Peter filled w/ HS, all share in common	
Simeon preaches. Light to the Gentiles, glory to your people Israel (2:30-32) [Simeon] For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel ." (1:72-73) [Zechariah] to show the mercy promised to our fathers and to remember his holy covenant, the oath that he swore to our father Abraham .	Luke 3	E	Acts 4:36-37	Barnabas brings money to the apostles, lays it at their feet	
Jesus at Temple, returns to Nazareth, Holy Spirit on Simeon	Luke 3:21-38	F	Acts 5:1-11	Satan fills Ananias & Sapphira , cheat God, lie; high priest confronts Peter (// structure)	
John prepares way, who has two tunics share, don't extort money , be content	Luke 4:1-13	G	Acts 5:12-42	Preaching at the Temple , Solomon's portico, charged not to preach in Jesus' name	
John baptizes Jesus; Holy Spirit descends like dove, genealogy of Jesus	Luke 4:14-30	H	Acts 6	Apostles lay hands on first Deacons full of the HS , Stephen introduced	
Satan tempts Jesus full of HS, pinnacle of Temple, offers kingdoms, not to test God	Luke 5	I	Acts 7	Stephen's sermon-martyrdom before High Priest/Council, Jesus calls Stephen (7:51-60) "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." ... Then they cast him out of the city and stoned him ... And falling to his knees he cried out with a loud voice, " Lord, do not hold this sin against them ." And when he had said this, he fell asleep.	
Jesus beings ministry in Galilee, " Sq of Lord upon me ," rejected in Nazareth	Luke 6	H'	Acts 8:1-4, 14-25	HS by laying on hands on Samaritan disciples, Simon-magic, Saul attacks Church	
Jesus calls first disciples (leave all), leper, fasting, old wineskins (5:37) And no one puts new wine into old wineskins. (13:34-35) O "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! (23:33-34) Behold, your house is forsaken ." They crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, forgive them, for they know not what they do ."	Luke 7	G'	Acts 8:5-13; 26-40	Preaching in Samaria and Desert (Ethiopian eunuch reading Prophet Isaiah) (8:30-31, 37-39) Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" ... And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water , Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away , and the eunuch saw him no more, and went on his way rejoicing.	
Jesus is Lord of the Sabbath, chooses 12 to be apostles, judging, fruit	Luke 8	F'	Acts 9:1-31	Ananias and Saul, Saul converted; Jesus, "Why persecuting me?" (Samaritan parallel), plot to kill him.	
Jesus heals Centurion's servant, message from John (7:24-26) "What did you go out into the wilderness to see? ... A prophet? Yes, I tell you, and more than a prophet. (11:29-30) When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah . For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.	Luke 9:1-6	E'	Acts 9:27	Barnabas brings Saul to the apostles	
Women with Jesus, parables, calms storm, heals "legion"	Luke 9:7-26	D'	Acts 9:26-43	Hellenists seek to kill Saul , Peter heals the Christian poor, men and women	
Jesus sends out 12 with power authority to proclaim kingdom	Luke 9:27-50	C'	Acts 10	Peter and Cornelius, Peter sees heaven open , vision and voice from heaven , unclean foods, Gentiles receive Spirit (10:13-15) And there came a voice to him: "Rise, Peter; kill and eat." And the voice came to him again a second time, "What God has made clean, do not call common."	
Herod kills John ; Feeds the 5,000 loaves & fish; who? Elijah/prophet; foretells death	Luke 9:51-10:16	B'	Acts 11	"Holy Spirit fell on them just as on us at the beginning" (see 2:2-4//11:15) (11:15-16) As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, "John baptized with water, but you will be baptized with the Holy Spirit."	
Transfiguration, voice from heaven , tents for Moses & Elijah, J foretells death (9:29-36) And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah , who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem ... a cloud came and overshadowed them , and they were afraid as they entered the cloud. And a voice came out of the cloud , saying, "This is my Son, my Chosen One; listen to him!" And when the voice had spoken, Jesus was found alone.	Luke 10:17-24	A'		Herod kills James and dies, Peter preaches, Passover, Saul & Barnabas chosen (12:1-3, 21-24) About that time Herod the king laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also ... On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. And the people were shouting, " The voice of a god, and not of a man! " Immediately an angel of the Lord struck him down , because he did not give God the glory, and he was eaten by worms and breathed his last. But the word of God increased and multiplied.	
Sets face to Jerusalem, 70 (72?) sent; woes, kingdom has come near (9:53-55) But the people did not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them? But he turned and rebuked them.					
70 return, "Satan fall like lightning," Jesus gives authority over enemy (9:7-9) Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, by some that Elijah had appeared, and by others that one of the prophets of old had risen. Herod said, " John I beheaded , but who is this about whom I hear such things?" And he sought to see him.					

Chart 3: This chart looks at the first half parallels in Luke and Acts (see the first chiasm in Chart 1).

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