

Luke Introduction

written and compiled by Gary Kukis

Luke 31:1–24

This document is far from being complete; however, there are about 4 or 5 complete sections which are important to read and study.

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 31 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they

make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Right at this moment, this introduction is a hopeless mishmash of material. At some point in time, I will organize it. However, there are several very important sections, which I will note right up-front in the preface:

Dividing Up the Book of Luke is fundamental to the organization of the book of Luke. It is possible that this is a unique explanation. I will, at some point, be reviewing the works done by other doctrinal teachers, and perhaps sheepishly remove this claim if I find that they have come to the same conclusions.

The Basic Outline of the Book of Luke The book of Luke is divided into three sections, and once you get this, the organization of the book of Luke makes perfect sense.

Many times, as I am working on the book of Luke, I refer to this chart, **Chapter by Chapter Descriptions for the Book of Luke**, in order to get an overall view.

Finally, see Ken Palmer's excellent work, **Harmony of the Gospel Chart from Life of Christ**. Sometimes it is very helpful to see all of this from a well-summarized point of view.

You may or may not find what I have cobbled together here to be organized enough to read it all. However, those four sections are key to the book of Luke.

This should be the most extensive examination of Luke 31 available, where you will be able to examine in depth every word of the original text.

Quotations:

Outline of Chapter 31:

Preface Introduction

vv. 1–
vv.
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vv.
vv.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface **Quotations**

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Charts

[The Four Gospels \(a chart\)](#)

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- Summary
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- Summary

[A Set of Summary Doctrines and Commentary](#)
[Why Luke 31 is in the Word of God](#)
[What We Learn from Luke 31](#)
[Jesus Christ in Luke 31](#)

- Addendum
- Addendum
- Addendum

[A Complete Translation of Luke 31](#)
[Word Cloud from a Reasonably Literal Paraphrase of Luke 31](#)
[Word Cloud from Exegesis of Luke 31](#)

Chapter Outline		Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Luke	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Luke 31

Introuction: Luke 31

A title or one or two sentences which describe Luke 31.

Titles and/or Brief Descriptions of Luke 31 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 31 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 31

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Luke 31

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Luke 31

Characters

Biographical Material

[Chapter Outline](#)

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 31	
Place	Description

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By the Numbers	
Item	Date; duration; size; number

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Dividing Up the Book of Luke

Having gone through the first draft of book of Luke, and then going back and reworking some of those chapters, it became clear to me Luke has somewhat of an unusual organization, which is confirmed by a [Harmony of the Gospel](#) chart.

What I will write here is possibly unique and it pulls together a variety of elements which will, in the end, help to give us a well-defined look at the person of Luke and how he put his gospel together. As I move in that direction, I may make a few statements or assertions that you question at first, but all of this is going to be tied together neatly once the moving parts have all been identified.

The first third of Luke is a chronological telling of the story of Jesus from birth to His final determination to go to Jerusalem and to face crucifixion there. The final third of Luke picks up that same narrative, and continues to the Lord's last two weeks, His crucifixion, resurrection, ascension and session. In the middle of these two sections is a large number of incidents, teachings and parables (with an emphasis upon the latter two). This middle section seems to completely untethered by time (apart from these things taking place during the Lord's 3 or 4 year earthly ministry).

Quite frankly, I don't now if I discovered something new or if this is how the book of Luke is typically taught. I have looked at a few presentations and summaries of Luke, but not carefully enough yet to see how others see his biography of Jesus.

This approach makes perfect sense. Luke is probably the third gospel written, meaning that Luke may have had access to the previous two gospels, Matthew and Mark. I would think that he did have copies of these books and that he used them.

Now, consider the other three gospels, Matthew, Mark and John. Both Matthew and John were eyewitnesses and Mark depended upon Peter to write his gospel, Peter being an eyewitness to all of it. For this reason, Matthew and Mark appear to be written in chronological order; but the book of John, written around A.D. 90 (60 years after the events took place) is going to have quite a different set of memories. Furthermore, John has probably read the previous three gospels, so why would he produce a gospel which is anything like the first three? What addition would that have made to the world? As a result, what John writes is quite unique, as if he said to himself, *what do I need to write that the other gospel writers left out?*

However, I am not talking about John right now, but Luke. How did Luke get his material for the gospel of Luke, since he never saw Jesus at any time? Given the book of Acts, it is clear that Luke came on board maybe 10 years after the resurrection, ascension and session of our Lord. Jesus never appeared to Luke; and Luke has absolutely no firsthand experience with this biography that he has written.

Luke interviewed perhaps a half-dozen, perhaps a dozen or two dozen eyewitnesses, which persons including Mary, the mother of the humanity of Jesus; the woman who washed the Lord's feet with her tears in the home of the pharisee (possibly this is Mary Magdalene); and possibly other followers of Jesus, including some of the Apostles themselves (when Luke traveled with Paul, he would have had special access to such persons).

When you are not the eyewitness of any of the events that you are writing about; and you have interviewed, say, a dozen or so eyewitnesses, how exactly are these events arranged in a chronological order? Two ways: (1) Luke pays careful attention to the chronology of the stories as he hears them; and (2) Luke compares them to a standard, to an established chronological approach—and he would have had that in the first two gospels.

Now, imagine the many believers that Luke met and his discussions with them. Certainly there would be events which they describe that are easy to place in chronological order. But what of that person who says, "Listen, I remember this parable that the Lord spoke—I mean, I remember it to this very day—but I don't remember when exactly He said it." How many people said something like this to Luke? Given the amount of teaching that Jesus did, I would expect almost every witness to have a few memories like this.

Logically, the biography of Jesus should be put into a chronological order, and Luke certainly attempts to do that. And it would make sense for the beginning of the book and the end of the book to be tied together chronologically. That is simply how you would write a biography. But what of all these great sermons and stories that the author Luke hears, but he is not sure where to place them on this timeline? Should he just toss them? Obviously, he should not just toss out material which he believes to be significant, even if he cannot readily put it where it belongs on a timeline.

So, Luke begins and ends chronologically and he gathers all the miscellaneous material and just places it in the middle of the book.

Had we been given all the different events of the book of Luke on various slips of paper, we could arrange most of them in a chronological order simply by looking at the books of Mark and Matthew and matching them up to the parallel passage in either or both of those books. Then there would be stuff left over, and that stuff is principally recorded in Luke 10–18 (unfortunately, the book of Luke is not divided up properly to reflect this un-chronologically placed material).

Now, if you look at the [Harmony of the Gospels](#) chart (by Ken Palmer), what do you notice? Luke's first 9 chapters are pretty much in synch with Matthew and Mark. Around Luke 18, his gospel again synchs up with Matthew and Mark. What about the writings of Luke between chapters 10 and 18? Almost all of this material is unique to Luke; and almost all of that material centers on the Lord's teachings (which includes a plethora of

parables). You and I might try to place this material back into the chronology of Luke 1–9, but I suspect that our final results might be quite different.

Luke has the same problem. He cannot just throw this material out because he cannot place it chronologically with the first third of his book; so he just places it all together, without any regards to time or order. Unfortunately, the chapters do not quite coincide with this approach to the book of Luke. Luke 10–17 are certainly in this collection of miscellaneous sermons and incidents, but there is also some overlap. The final few verses of Luke 9 belong in this grouping, and a portion of Luke 18 belongs in this grouping.

I came across this article when searching for a map.

The Geopolitical World of First-century Palestine (by Justin Taylor/R. T. France)

Modern readers of the NT often know little about the geopolitical world of first-century Palestine. It is commonly assumed that “the Jews” were an undifferentiated community living amicably in the part of the world we now call “the Holy Land” united in their resentment of the political imposition of Roman rule to which all were equally subject.

But, he says, “this is a gross distortion of the historical and cultural reality.”

The northern province of Galilee was decisively distinct—in history, political status, and culture—from the southern province of Judea which contained the holy city of Jerusalem.

Admitting that the following is a drastic oversimplification but hoping that it’s not a complete caricature, Professor France summarizes seven differences:

1. **Racially** the area of the former Northern Kingdom of Israel had had, ever since the Assyrian conquest in the eighth century B.C., a more mixed population, within which more conservative Jewish areas (like Nazareth and Capernaum) stood in close proximity to largely pagan cities, of which in the first century the new Hellenistic centers of Tiberias and Sepphoris were the chief examples
2. **Geographically** Galilee was separated from Judea by the non-Jewish territory of Samaria, and from Perea in the southeast by the Hellenistic settlements of Decapolis
3. **Politically** Galilee had been under separate administration from Judea during almost all its history since the tenth century B.C. (apart from a period of “reunification” under the Maccabees), and in the time of Jesus it was under a (supposedly) native Herodian prince, while Judea and Samaria had since A.D. 6 been under the direct rule of a Roman prefect
4. **Economically** Galilee offered better agricultural and fishing resources than the more mountainous territory of Judea, making the wealth of some Galileans the envy of their southern neighbors
5. **Culturally** Judeans despised their northern neighbors as country cousins, their lack of Jewish sophistication being compounded by their greater openness to Hellenistic influence
6. **Linguistically** Galileans spoke a distinctive form of Aramaic whose slovenly consonants (they dropped their aitches!) were the butt of Judean humor
7. **Religiously** the Judean opinion was that Galileans were lax in their observance of proper ritual, and the problem was exacerbated by the distance of Galilee from the temple and the theological leadership, which was focused in Jerusalem.

The result, he says, is that

even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York. His accent would immediately mark him out as “not one of us,” and all the communal prejudice of the supposedly superior culture of the capital city would stand against his claim to be heard even as a prophet, let alone as the “Messiah,” a title which, as everyone knew, belonged to Judea (cf. John 7:40-42).

The Geopolitical World of First-century Palestine (by Justin Taylor/R. T. France)

This may at first blush sound like interesting background material that is not especially helpful for reading and interpreting the gospels. But Mark and Matthew have structured their narratives around a geographical framework dividing the north and the south, culminating in the confrontation of this prophet from Galilee and the religious establishment of Jerusalem.

Professor France writes: “To read Matthew in blissful ignorance of first-century Palestinian sociopolitics is to miss his point. This is the story of Jesus of Nazareth.”

From [The Gospel Coalition](#); accessed September 28, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Given the discussion above, this is what the summary of the book of Luke looks like:

The Basic Outline of the Book of Luke

Luke 1:1–9:56	The Chronology of Jesus, from Birth to His Ascent into Jerusalem
Luke 9:57–18:30	The Teachings of Jesus
Luke 18:31–24:53	The Chronology of Jesus, from the Week of the Passover, to His Crucifixion, Resurrection, Post-Resurrection Ministry and Ascension

You may want to quibble with a verse or two, and say this second section begins at v. 59 or at Luke 10:1.

It is interesting that I don't really find many clues to this change of pace right at the crucial points (where we go from chronological text to non-chronological text). However, when examining this information from the picture viewpoint, It all makes perfect sense to divide things up as I did. Only by comparing Luke to Matthew is it clear that Luke has changed his approach for the next 8½ chapters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now, if you are reading this in the correct order, and perhaps you have little experience with the book of Luke, this discussion may seem very theoretical or perhaps hard to relate to, simply because you don't have a thorough knowledge of the book of Luke yet. That is okay. Much of this discussion will be renewed in Luke 9 and 10, and then again in Luke 18 (this will be discussed again at the passages where this changeover takes place).

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 31

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines and Summaries of Luke 31 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

929 Chapters Outline of Luke 31

From 929chapters.com accessed April 14, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Luke 31 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 31.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I believe that Bob taught this in his 1972 Colossians series.

Luke (by R. B. Thieme, Jr.)

1. Background. Luke is an extremely well-educated Gentile from Antioch that he does and everything that is said about him speaks of education. He writes, by the way, in Classical Greek. Luke 1:1-4 is pure Attic Greek, demonstrating his phenomenal education. By contrast, many of the other men on the Pauline combat team are not educated at all. Education is really not for everyone anyway. But there is a place for it and there certainly is with Luke. Luke does not hesitate to advance himself also as an expert historian contending a thorough investigation and collection of data prior to his contact with Christianity. Luke had extensive contact with the early church leaders, including Paul, Timothy, Philip, Silas, Mark, Barnabas, and James. Therefore he qualifies in every way as an excellent historian.
2. Luke is the brother of Titus. We learn this from the Greek of 2Corinthians 8:18 in which the definite article is used as a personal pronoun in front of a noun which means "brother." The definite article means "his" brother, i.e. Titus.
3. Luke has a great relationship with Paul.
 - a. He joined the apostolic team at Troy on the 2nd missionary journey — Acts 16:10-11.
 - b. He accompanied Paul to Philippi but was not involved in the persecutions of Paul and Silas recorded in Acts 16.
 - c. When Paul left Philippi after his deliverance from jail Luke remained behind in order to help out in

Luke (by R. B. Thieme, Jr.)

- starting the new church. Comparing the pronoun “we” in Acts 16:10, it becomes “they” in Acts 16:40.
- d. Luke rejoined Paul on his third missionary journey when Paul came back to Philippi.
 - e. He was from that time appointed Paul’s executive officer and he remained with Paul until his death.
 - f. For example, Luke shared in Paul’s Jerusalem reversionism. Even though Paul went into reversionism Luke knew he was wrong and stuck right with him as a good executive officer — Acts 20:6-21:18.
 - g. He shared in the Caesarean imprisonment of two years.
 - h. He made the famous shipwreck voyage to Rome — Acts 27:1; 28:2.
 - i. He was with Paul during the first Roman imprisonment — Colossians 4:14; Philemon 24.
 - j. As noted in this context Luke was with Paul during his second Roman imprisonment — “Luke is alone with me.” 2Timothy 4:11.
4. The extra-biblical legend that Luke died in Greece at the age of 84. In addition to being the medical officer for the team was the team historian and he kept the duty roster for them. His loyalty and faithfulness to Paul is emphasized in this context. It takes a truly great believer with magnificent honour and integrity to take second place to the great apostle Paul. This is perhaps one of the most outstanding things about Luke. He had greatness of his own but he never allowed his own personal greatness to not subordinate himself to the great apostle. Even though he was great in his own right his personal greatness was never in conflict with the principle of subordination of himself to the authority of the ultra-supergrace apostle. He stayed with Paul to the very end of his life and not once did he ever think of bucking Paul’s authority or going out on his own. He had no hang-ups related to playing second fiddle to Paul.

This is from NB1.

I believe that this is from the Colossians series, Lesson #63, 02/27/1975.

[Chapter Outline](#)

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Outline for the Book of Luke

I.	The Early Years of Jesus	Luke 1–2
II.	The Ministry of John the baptizer; Jesus Genealogy	Luke 3
III.	Jesus Public Ministry, from His Temptation to Samaria	Luke 4–10:37
IV.	The Teachings of Jesus	Luke 10:38–18:14
V.	Jesus Entering Jerusalem; the Crucifixion; the Resurrection	Luke 18:15–24:53

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Luke has a unique structure, which will be discussed in detail in chapters 9–11.

The Basic Outline of the Book of Luke

Luke 1:1–9:62	The Chronology of Jesus, from Birth to His Ascent into Jerusalem. This chronology may be matched with the events of Matthew and Mark.
Luke 10:1–37	Probably a continuation from Luke 9, but there are no clear parallels with Matthew or Mark.
Luke 10:38–18:14	The Teachings of Jesus. Some of these may belong here chronologically, but not everything. Similar teachings may be found in other gospels.

The Basic Outline of the Book of Luke

Luke 18:31–24:53

The Chronology of Jesus, from the Week of the Passover, to His Crucifixion, Resurrection, Post-Resurrection Ministry and Ascension. There are parallels with Matthew and Mark throughout.

My reasons for being uncertain about the chronology of Luke 11:1–18:30:

1. There are no parallels of this section in the other gospels.
2. If any of the synoptic gospel writers might be out of chronological order, it would be Luke, since he did not experience these events personally.
3. This is a long section of Luke which is mostly untethered to time.

As I have been studying this, I have changed my opinion several times. Chiefly what I was looking for is, *at what point did Luke start this new section?*

I have come across, so far, one textual clue to this change of pace, and that is Luke 10:38a, which reads: **And during their travels,...** (Kukis mostly literal translation) This seems to suggest that we are no longer following a chronology of events.

If you are beginning here at the introduction, and not sure if you accept my division of these sections, you will be more than convinced when you study those particular chapters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have decided to place this chart in the Introduction, so that it is near the beginning of the book and easy to find. You can refer back to this chart to see where we have been, to gain context, and to see where we are going.

Luke’s biography of Jesus is jam-packed with incidents, information and teaching.

Chapter by Chapter Descriptions for the Book of Luke

Chapter	Brief Description
1	An angel appears to Zacharias, an older Levite, to tells him that he and his wife will have a son in their old age. This angel also appears to Mary to tell her that she will give birth as a virgin. Mary visits Elizabeth (wife of Zacharias). Elizabeth gives birth to John, who will become John the Herald (or John the baptizer).
2	A pregnant Mary and Joseph go to pay their taxes in Bethlehem, which is near Jerusalem. Mary gives birth to Jesus while staying in some stables. An angel speaks to shepherds, who come to worship the baby Jesus. Simeon and Anna give witness to the Lord at the Temple. Joseph and Mary return home. At the end of the chapter, Jesus, at age 12, gets left behind in Jerusalem, while He is speaking with the scholars at the Temple.
3a	The ministry of John the baptizer.
3b	The genealogy of Mary.
4a	Satan tempts Jesus.
4b	Jesus early ministry in Galilee, His rejection in Nazareth, and His ministry in Capernaum, where He both heals and casts out demons. He continues His ministry throughout Galilee.
5	Jesus calls 3 disciples (Peter, James and John); and later calls Levi (Matthew). Still in the Galilee region, Jesus cleanses a leper, then forgives and heals a paralytic. There is great consternation about Him forgiving the paralytic man. When Levi throws a banquet for Jesus, He is questioned about His disciples eating and drinking while John the herald’s disciples would fast.

Chapter by Chapter Descriptions for the Book of Luke

Chapter	Brief Description
6a	The pharisees begin to notice Jesus, and question Him and try to trap Him with questions.
6b	Jesus' disciples are all named.
6c	Jesus both heals and teaches a great multitude of people from Judæa, Jerusalem, Tyre and Sidon. Jesus delivers the sermon on the plain (very similar to the Sermon on the Mount).
7a	Jesus heals a servant of a centurion without being there. He raises a widow's son from the dead.
7b	Messengers from John the baptizer are sent to Jesus to ask if He is really the Messiah.
7c	The parable of the debtor; Jesus forgives the sins of a woman.
8	Jesus teaches and heals in various cities and villages. Parables: the sower, the revealed light. Jesus' mother and brothers come to see Him, but cannot get close to Him. Miracles: calming the waves of the sea, casting out a legion of demons, a daughter of Jairus raised from the dead; a woman touches Jesus; garment and is healed.
9a	Jesus sends out His 12 disciples to heal and to cast out demons.
9b	Herod the tetrarch seeks to speak with Jesus; Jesus feeds the 5000.
9c	Peter confesses Jesus as the Son of God; the Mount of Transfiguration with Peter, John and James.
9d	Jesus teaches His disciples regarding His future, who is the greatest among the disciples, someone else casting out demons in Jesus' name, and the cost of discipleship. The Samaritans are unwilling to have Jesus in their village.
Most of Luke 10–18a is exclusive to the book of Luke.	
10a	The 70 are sent out and they return. Jesus pronounces woes upon Chorazin, Bethsaida, Tyre, Sidon and Capernaum.
Much of what follows (mid chapter 10 to mid chapter 18) focuses on the teaching of Jesus. There is some narrative, but it seems to be incidental.	
10b	In this chapter we have the greatest commandment, the parable of the good Samaritan, and Mary and Martha.
11a	Jesus teaches how to pray, He teaches several parables and examples (the friend who comes at midnight, keep on knocking, the son who asks his father for a fish, the strong man, the unclean spirit that returns).
11b	The woman who interrupts Jesus' teaching; the generation which seeks a sign; two parables about light; and pronouncing woes on the religious leaders.
12a	Jesus teaches about fearing God, confessing Him before man, the Holy Spirit and blaspheming against the Holy Spirit and depending upon the guidance of the Holy Spirit when persecuted.
12b	Parables: the rich fool and the faithful and unfaithful servants. Teaching: take care of the little things, God will take care of us, do not depend on the earth's treasures, Jesus brings division on earth, recognizing the signs of the time, settling out debts, and make things right, even with out adversaries.

Chapter by Chapter Descriptions for the Book of Luke

Chapter	Brief Description
13	Parables: the barren fig tree, the mustard seed, the Kingdom of God, leaven and the Kingdom of God. Teachings: necessity for repentance, entering in by the narrow gate and lamenting over Jerusalem. Controversy: Jesus <i>working</i> on the Sabbath after He heals a woman of having an unclean spirit.
14	Parables: making a dinner and then calling the lame, the blind and the poor to attend; the great supper; and salt which has lost its savor. Teaching: sitting at the less-conspicuous place, leaving all to follow Christ; and considering the cost before doing something. Also, pharisees warn Jesus about Herod the Fox.
15	Parables: the lost sheep, the lost coin and the prodigal son
16	Jesus teaches the parable of the dishonest servant. He also teaches the law, the prophets and the kingdom; marriage and divorce; and the rich man and Lazarus.
17	Jesus teaches about offenses, a millstone, a brother who trespasses against you; He offers some practical applications and then teaches about the coming of the Kingdom; and the baptism of fire. He also heals 10 lepers in this chapter.
18a	Jesus teaches about the persistent widow and the unjust judge and the prayers of the Pharisee and the tax collector. He allows the little children to come to Him and He speaks frankly to the rich young ruler about salvation.
At this point, narrative becomes more prominent in the book of Luke.	
18b	Jesus tells His disciples of His coming death and resurrection; and a blind man receives his sight.
19a	Jesus comes to the home of Zacchaeus. He teaches the parable of the investments (talents).
19b	Jesus' triumphal entry into Jerusalem; Jesus weeps over Jerusalem; Jesus cleanses the Temple; the scribes and chief priests conspire against the Lord
20	Jesus teaches in the Temple and His authority is questioned (and then He teaches the parable of the wicked tenant farmers). Jesus is questioned by the Pharisees, asking if it is lawful to pay taxes the Cæsar. The Sadducees ask about the resurrection. Jesus asks why David would call his son <i>Lord</i> . Jesus warns about the scribes.
21	The widow's gift of two mites makes her stand in stark contrast to the religious crowd. Jesus predicts that the Temple will be destroyed. Jesus teaches about the signs of the end times. Jesus teaches about the destruction of Jerusalem. The Son of Man will return in judgment. Jesus teaches about watching the fig tree and recognizing changes that take place in the tree.
22a	Most of this chapter is about the Last Passover: Judas betrays Jesus. Jesus and His disciples prepare for the Passover meal. The Passover meal and the institution of the Eucharist. During the Passover meal, the disciples argue about their relative greatness. Later that night, Jesus predicts Peter's denials. Jesus prays in the Garden of Gethsemane. Jesus is betrayed and arrested in the Garden of Gethsemane. Peter denies Jesus and weeps bitterly.
22b	Jesus is arrested, then mocked and beaten, and is subjected to several illegal trials.
23a	Jesus begins to be tried by Pilate, then He is sent to Herod, and Herod sends Jesus back to Pilate. Although Pilate proclaims Jesus' innocence and tries to free Him, the Jewish people there demand His crucifixion. Jesus is sentenced to be crucified.

Chapter by Chapter Descriptions for the Book of Luke

Chapter	Brief Description
23b	Jesus is crucified. He is insulted and derided while on the cross. There are two thieves on the cross who discuss this situation. Jesus dies upon the cross. There are Witnesses to the crucifixion. Jesus is buried in Joseph of Arimathea's tomb.
24	Christ rises from the dead. Various disciples visit the tomb. The risen Christ teaches two people along the road to Emmaus. Jesus appears to the disciples, who are gathered together. He explains some of the Scriptures to them. Jesus ascends into heaven.
Chapter Outline	Charts, Graphics and Short Doctrines

1 2 3 4:14 5 6:12 7 8 9:51 10 11 12 13 14 15 16 17 18 19:28 20 21:5 22 23 24	PRAISE Chap. 1	ELIZABETH--MARY	MAINLY PECULIAR TO LUKE	ABOUT 60% PECULIAR TO LUKE	PRAISE 24:50-53
PREPARATION	IDENTIFICATION	INSTRUCTION	SACRIFICE		
	GALILEE	LATER JUDEAN AND PEREAN MINISTRIES TO JERUSALEM	AT JERUSALEM		
	MIRACLES ABOUND HERE	PARABLES ABOUND HERE	THE GREAT & GRAND SACRIFICE & GRAND MIRACLE		
	"MIGHTY IN DEED" →	AND WORD" (24:19)	LAST MESSAGES	MISSION ACCOMPLISHED	
30 YEARS	1 1/2 YEARS	6 MONTHS	8 DAYS	50 DAYS	
	KEY PHRASE: "SON OF MAN"	KEY VERSES: 19:10; 24:19			

Luke Summary Chart (a graphic); Jensen's Survey taken from [Precept Austin](#); accessed June 15, 2021. I am uncertain about the 1.5 year and 6 month time assignments. The rest is pretty reasonable.

Jensen sees, as I see, how the center section of Luke is set apart from the rest. I am more specific about where this starts and ends; and I will propose the theory that, this middle section is not chronologically placed.

A chronology like this is often used in order to synch up the gospel biographies.

A Chronology of the Lord's Life

	Matthew	Mark	Luke	John
Period One: The Early Years	X		X	
– The Preview of Christ	X		X	
– The Birth of Christ	X		X	
– The Youth of Christ			X	
Period Two: Preparation	X	X	X	X
– The Herald of Christ	X	X	X	X
– The Baptism of Christ	X	X	X	
– The Temptation of Christ	X	X	X	
Period Three: Early Ministry				
– The First Disciples	X	X	X	
Jesus clearly calls His disciples in Matthew and Mark; in Luke, the calling is less pronounced. The disciples are certainly found in John,				
– The Galilean Ministry	X	X	X	X
– The Judean Ministry	X	X	X	X
– The Samaritan Ministry			X	X
Period Four: Galilee				
– The Tribute to John	X		X	
– The Apostles of Jesus	X	X	X	X
– The Teachings of Jesus				
– The Miracles of Jesus				
– The Opposition to Jesus				
– The Changes in Ministry				
Period Five: Training the Twelve				
– Jesus' Withdrawal with the 12				
– Jesus's Focus on the 12				
Period Six: The Judean Ministry				
– Opposition to Jesus				
– Teachings of Jesus				
Period Seven: Perea Ministry				

– Notable Events				
– Notable Miracles				
– Notable Teachings				
Period Eight: The Last Days				
– His Sufferings				
– His Resurrection				
– His Post-resurrection Ministry				

I took the chart from [Servants' Bible school](https://servantsbible.com/) (accessed December 1, 2018) and slightly modified it. A more complete gospel harmony chart (with specific passages given) may be found here: <https://byustudies.byu.edu/charts/7-6-synopsis-four-gospels> (accessed December 1, 2018)

Although I am pleased to have found this online, there are many problems with it. The biggest problem is, Palmer appears to have followed Luke's gospel in order to set up the overall chronology for the chart, and that appears to be a mistake. I have since focused of specific sections and expanded those sections.

If the organization of the book of Luke is properly understood, that solves many problems of placing these three gospels side-by-side. However, it may require a verse-by-verse study of Matthew and/or Mark to clear up the many remaining apparent problems.

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Pre-existence of Christ				1:1–18
Genealogy of Jesus through Joseph	1:1–17			
Genealogy of Jesus through Mary			3:23–38	
Gabriel announces John's birth			1:1–25	
Gabriel visits Mary			1:26–38	
Mary visits Elizabeth			1:39–56	
Birth of John the Baptist			1:57–80	
Angel visits Joseph in a dream	1:18–25			
Birth of Jesus in Bethlehem			2:1–7	
Shepherds visit Jesus			2:8–20	
Circumcision of Jesus			2:21	
Jesus presented in the Temple			2:22–38	
Wise men bring gifts	2:1–12			
Joseph's family escapes to Egypt	2:13–15			

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Bethehem children killed	2:16–18			
Joseph's family settles in Nazareth	2:19–23		2:39	
Childhood of Jesus			2:40–52	
Ministry of John the Baptist	3:1–12	1:1–8	3:1–20	
John baptizes Jesus	3:13–17	1:9–11	3:21–23	
Temptation of Jesus	4:1–11	1:12–13	4:1–13	
John's testimony about Christ				1:19–28
John recounts Christ's baptism				1:29–34
First disciples				1:35–51
First miracle – turning water to wine				2:1–12
First temple cleansing				2:13–25
Nicodemus meets Jesus at night				3:1–21
Disciples baptize many in Judea				3:22–24
Disciples ask John about Jesus				3:25–36
Herod imprisons John the Baptist	4:12	1:14	3:19–20	
Jesus withdraws from Judea				4:1–3
Samaritan woman at Jacob's well				4:4–26
Disciples question Jesus				4:27–38
Samaritans come to Jesus				4:39–42
Jesus continues toward Galilee			4:14–15	4:43
First rejection in Nazareth			4:16–30	
Arrival in Cana of Galilee				4:43–45
Jesus heals official's son				4:46–54
Jesus settles in Capernaum	4:13–17	1:14–15	4:31–32	
Fishermen called to be disciples	4:18–22	1:16–20		
Demoniac in Synagogue		1:21–28	4:33–37	
Peter's mother-in-law healed	8:14–17	1:29–31	4:38–39	
Many healed at sunset		1:32–34	4:40–41	
Disciples seek Jesus		1:35–38	4:42–43	
Jesus preaches in Synagogues	4:23–25	1:39	4:44	

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Jesus preaches in Simon's boat			5:1–3	
Miraculous catch of fish			5:4–11	
Jesus heals a leper	8:2–4	1:40–45	5:12–16	
Jesus cures a paralytic	9:2–8	2:1–12	5:17–26	
Matthew called to be a disciple	9:9	2:13–14	5:27–28	
Parables at Levi's reception	9:10–17	2:15–22	5:29–39	
Passover in Jerusalem				5:1
Man healed at pools of Bethesda				5:2–15
Jesus challenged for healing on Sabbath				5:16–47
Disciples pick grain on the Sabbath	12:1–8	2:23–28	6:1–5	
Man's hand healed on the Sabbath	12:9–14	3:1–6	6:6–11	
Jesus withdraws to the sea	12:14–21	3:7		
Many follow Jesus to be healed	4:23–25	3:7–12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13–19	6:13–16	
Jesus descends and heals the multitude			6:17–19	
Jesus ascends to address the multitude	5:1			
Sermon on the Mount	5:1–8:1		6:20–49	
Jesus heals a Centurion's servant	8:5–13		7:1–10	
Widow of Nain's son is raised			7:11–17	
John sends 2 disciples to question Jesus	11:2–6		7:18–23	
Jesus commends John the Baptist	11:7–19		7:24–35	
Jesus rebukes 3 cities	11:20–30			
Jesus dines with Simon the Pharisee			7:36–50	
Generous women			8:1–3	
		3:20–21		

You will notice that the Luke column jumps from Luke 8:1–3 to Luke 11:14. That's because there is a middle section in Luke which Luke was unable to place in chronological order (this middle section begins with the last narrative in Luke 10 and continues to the middle of Luke 18. There are portions of this section which we are able to place in a chronological order, after the fact. Luke was unable to do this, but we can.

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Although this correct understanding of the organization of Luke helps us a great deal, it does not solve all problems of setting the synoptic gospels in parallel. The previous sections of Matthew are in serious disarray.				
Jesus casts out a demon from a demon-possessed man. The man was previously a mute, but now he can speak.	12:22		11:14	
The people react to Jesus healing the demon-possessed man, with some suggested that Jesus cast out the demon by the power of Beelzebul.	12:23–24	3:22	11:15–16	
Jesus' counter-argument, speaking on a <i>house divided</i> .	12:25–26	3:23–25	11:17–18	
Jesus' second counter-argument: by whose power will your sons cast out demons?	12:27		11:19	
If Jesus is casting out demons by the finger of God, then the Kingdom of Heaven has come to the people of God. Satan is defeated.	12:28	3:26	11:20	
Parable of the strong man	12:29	3:27	11:21–22	
Being with Jesus or against Him	12:30		11:23	
Blasphemy against the Holy Spirit	12:31–32	3:28–30	12:31	
Jesus may have taught this (as well as many other concepts) on several different occasions. When we find three or more parallels given in the same order (Matthew 12:22–30 Mark 3:22–30 Luke 11:14–23), this suggests that these are parallel incidents/teachings.				
Good fruit/good tree.	12:33			
"You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks."	12:34			
Jesus called the pharisees a <i>brood of vipers</i> on many occasions.				
"The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil."	12:35			
"I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."	12:36–37			
The sign of Jonah; the condemnation from the Queen of the South	12:38–42		11:29–32	
The return of the unclean spirit (is this a parallel?)	12:43–45		11:24–26	
The order of the sign of Jonah and the return of the unclean spirit are reversed in the books of Matthew and Luke. The information found in Luke—in this section—is more or less in chronological order taken by itself.				

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
These may be parallels as well, but they are reversed in the texts of Matthew and Luke.				
The horsey woman			11:27–28	
Since Luke 11:14–28 is in the middle section of Luke, it is not necessary for these teachings to be in chronological order, even with themselves.				
Family seeks Jesus	12:46–50	3:31–35	8:19–21	
Parables by the Sea	13:1–35	4:1–34	8:4–18	
Parables explained and told in private	13:36–53			
Orders to cross the Sea of Galilee	8:18	4:35	8:22	
Jesus calms a stormy sea	8:23–27	4:36–41	8:23–25	
Legion cast out of violent man	8:28–34	5:1–20	8:26–39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18–19	5:22–23	8:41–42	
Ill woman is healed by touching Jesus	9:20–22	5:24–34	8:42–48	
Daughter's death is reported to Jairus		5:35–36	8:49–50	
Jesus raises Jairus' daughter to life	9:23–26	5:37–43	8:51–56	
Jesus heals two blind men	9:27–31			
Jesus heals a mute demoniac	9:32–34			
Second rejection in Nazareth (out of synch?)	13:54–58	6:1–6		
12 sent out to preach	9:35–11:1	6:7–13	9:1–6	
Death of John the Baptist recalled		6:16–20		
Herod fears John the Baptist has risen	14:1-12	6:14-15	9:7-9	
12 return and they withdraw	14:13	6:30-32	9:10	6:1
Jesus teaches multitude	14:14	6:33-34	9:11	6:2
Jesus feeds 5,000	14:15-21	6:35-44	9:12-17	6:3-14
But then, something odd happens. Luke 9:18–62 continues to match up with Matthew and Mark, but we have jumped ahead two chapters in Matthew and two chapters in Mark.				
Jesus prays alone	14:22–23	6:45–47		6:15
Jesus walks on water	14:24–27	6:48–52		6:16–21
Peter walks on water	14:28–33			
Healings in Gennesaret	14:34–36	6:53–56		

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Bread of Life discourse				6:22–7:1
Traditions of men rebuked	15:1–11	7:1–16		
Parable explained in private	15:12–20	7:17–23		
Gentile woman's faith	15:21–28	7:24–30		
Jesus heals a deaf man		7:31–37		
Many healed on a mountain	15:29–31			
Jesus feeds 4,000	15:32–39	8:1–10		
Pharisees seek a sign	16:1–4	8:11–13		
Leaven of the Pharisees	16:5–12	8:13–21		
Blind man cured in Bethsaida		8:22–26		
There are actually nine or so events which synch up starting at Luke 9:18 and moving forward. I only used two events to illustrate the Lukian gap (the time gap between vv. 17 and 18). These nine events and the fact that they synch up with Matthew and Mark, are very important.				
Peter's confession	16:13–20	8:27–30	9:18–20	
Jesus foretells His death	16:21	8:31	9:21–22	
Jesus rebukes Peter	16:22–23	8:32–33		
Jesus enjoins the disciples to take up their cross and follow Him.	16:24–26	8:34–38	9:23–25	
Jesus promises that some standing there would see Him glorified.	16:27–28	9:1	9:26–27	
The Transfiguration	17:1–8	9:2–8	9:28–36	
Elijah discussed while descending	17:9–13	9:9–13		
Demon is cast out of boy	17:14–18	9:14–27	9:37–43	
Disciples ask about the miracle	17:19–21	9:28–29		
Jesus discusses his death	17:22–23	9:30–32	9:44–45	
Jesus pays Temple tax	17:24–27			
Disciples argue about greatest	18:1–6	9:33–37	9:46–48	
John's zeal		9:38–42	9:49–50	
These nine incidents are isolated and placed on their own below this chart.				
Warnings about stumbling blocks	18:7–11	9:43–50		
Lost sheep parable	18:12–14			

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Church discipline	18:15–20			
Peter's question about forgiveness	18:21–35			
Feast of Booths at hand				7:2
Brothers advise Jesus to go to Judea				7:3–8
Jesus stays in Galilee				7:9
Jesus sets his face to go to Jerusalem			9:51	7:10
Messengers sent to Samaria			9:52–53	
James and John rebuked for attitude			9:54–56	
Unfit followers	8:19–22		9:57–62	
People afraid to speak publicly of Jesus				7:11–13
Jesus in the temple mid–feast				7:14–15
Jesus says some seek to kill him				7:16–19
Defense for healing on Sabbath				7:20–24
Jesus cries out in the temple				7:25–30
Multitudes amazed at Signs				7:31
Pharisees seek to sieze Jesus				7:32–36
Last day of Feast				7:37
Rivers of living water				7:37–39
Division among the people				7:40–44
Pharisees question officers				7:45–47
Judgement of Nicodemus				7:48–53
Jesus goes to the Mount of Olives				8:1
Teaches at temple in the morning				8:2
Adulterous woman brought to Jesus				8:3–11
Light of the world				8:12–20
Sent by the Father				8:21–30
Temple debate about father Abraham				8:31–59
Jesus leaves the temple				8:59
Jesus heals a man born blind				9:1–7
Neighbors question healed blind man				9:8–12

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Pharisees question man's parents				9:13–34
Jesus finds the man				9:35–39
Pharisees ask if they are blind				9:40–10:6
Jesus explains he is the Good Shepherd				10:7–18
Division among the Jews				10:19–21
Some of Luke 10 should show some parallels to other passages; maybe Matthew 11? These parallels will be shown in the middle of Luke 10. In general, this middle section of Luke is shown to have virtually no parallels. According to another source, this section is about 60% exclusive to Luke. So there should be a number of passages with parallels.				
I believe that what sets the middle section of Luke apart from the other gospels is, it is not completely chronological. There may be two or three consecutive incidents which occurred in that order, but, overall, from the last few verses of Luke 9 to the middle of Luke 18, Luke is out of synch with Matthew and Mark. Palmer places all of this section of Luke together, but without parallels, as if to say, <i>I am not sure what to do with all this.</i>				
Seventy sent out			10:1–16	
Seventy return			10:17–20	
Jesus rejoices			10:21–22	
Jesus privately blesses the 12			10:23–24	
Lawyer tests Jesus			10:25–28	
Parable of the Good Samaritan			10:29–37	
Martha prepares while Mary listens			10:38–42	
How to pray			11:1–13	
Luke 11:14–32 are properly placed in parallel with Matthew 12. Probably vv. 33–36 belong back there as well.				
Lamp of the body			11:33–36	
Lunch with a Pharisee			11:37	
Jesus does not wash his hands			11:38	
Jesus pronounces woes on the Pharisees			11:39–44	
Jesus pronounces woes on the Lawyers			11:45–52	
Jesus leaves, and they plot against him.			11:53–54	
Jesus teaches a great crowd			12:1–12	
Jesus warns against greed			12:13–15	
Parables about being ready			12:16–40	
Peter's question			12:41	

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
More parables			12:42–59	
Fate of Galileans reported to Jesus			13:1–5	
Parable of the fig tree			13:6–9	
Woman healed on the Sabbath			13:10–13	
Synagogue official opposes Jesus			13:14–17	
Parables of mustard seed and leaven			13:18–21	
Feast of Dedication in the temple				10:22–23
Jews confront Christ				10:24–39
Jesus goes to Aenon near Salim				10:40–42
Jesus travels toward Jerusalem			13:22	
How many will be saved?			13:23–30	
Pharisees warn Jesus about Herod			13:31–35	
In a Pharisee's house on the Sabbath			14:1	
Man with dropsy healed			14:2–6	
Parable of the guests			14:7–11	
Parable to the host of the feast			14:12–14	
Parable of the dinner			14:15–24	
Great multitudes travel with Jesus			14:25	
Cost of discipleship			14:25–35	
Eats with tax collectors and sinners			15:1–2	
Lost sheep, coin, and son			15:3–32	
Parable of the unrighteous steward			16:1–13	
Pharisees scoff. Teaching on divorce.			16:14–18	
Rich man and Lazarus			16:19–31	
Jesus instructs disciples			17:1–10	
Lazarus of Bethany reported sick				11:1–6
Jesus delays for 2 days				11:6
Jesus prepares 12 to go to Judea				11:7–16
Arrives near Bethany, 2 days later				11:17–18
Martha meets Jesus				11:19–29

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Mary comes to Jesus				11:30–37
Jesus comes to the tomb				11:38
Jesus raises Lazarus from the dead				11:39–44
Unbelievers report to Pharisees				11:45–46
Conspiracy to kill Jesus				11:47–53
Jesus goes to Ephraim				11:54
Ten lepers are cleansed			17:11–14	
Samaritan returns to thank Jesus			17:15–19	
Pharisees ask about the Kingdom			17:20–21	
Jesus warns disciples about the future			17:22–37	
Parable of the unjust judge			18:1–8	
Parable of the Pharisee and tax collector			18:9–14	
These narratives begin to synch up again at this point:				
Jesus goes to Judea by the Jordan	19:1	10:1		
Multitudes follow Jesus	19:2			
Pharisees questions on divorce	19:3–9	10:2–9		
Disciples questions on divorce	19:10–12	10:10–12		
Jesus blesses little children	19:13–15	10:13–16	18:15–17	
Rich young ruler	19:16–26	10:17–27	18:18–27	
Disciples reward	19:27–30	10:28–31	18:28–30	
First shall be last discourse	20:1–16			
Jesus predicts death	20:17–19	10:32–34	18:31–34	
Request for James and John	20:20–24	10:35–41		
Relationship of disciples	20:25–28	10:42–45		
Blind men healed near Jericho	20:29–34	10:46–52	18:35–43	
Zaccheus is converted near Jericho			19:1–10	
Jesus is near Jerusalem			19:11	
Blind men healed near Jericho			19:12–27	
Journey to Jerusalem for Passover				11:54
Jesus discussed by Jews and Priests				11:55–57

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Jesus in Bethany				12:1
Mary anoints Jesus in Simon's house				12:2–8
Mary's deed recounted	26:6–13	14:3–9		
Crowds come to see Jesus and Lazarus				12:9
Chief priests conspire to kill Lazarus				12:10–11
Jesus ascends toward Jerusalem	21:1	11:1	19:28	
Two disciples get a colt	21:1–7	11:1–7	19:29–35	
Triumphal entry into Jerusalem	21:8–11	11:7–10	19:35–38	12:12–18
Pharisees reaction			19:39–40	12:19
Jesus weeps for Jerusalem			19:41–44	
Jesus enters Jerusalem and Bethany		11:11		
Jesus curses a fig tree		11:12–14		
Second temple cleansing	21:12–13	11:15–17	19:45–46	
Jesus heals many in the temple	21:14			
Jewish leaders seek to destroy Jesus	21:15–16	11:18	19:47–48	
Jesus leaves Jerusalem	21:17	11:19		
Withered fig tree (next morning)	21:18–22	11:20–26		
Authority challenged in the Temple	21:23–27	11:27–33	20:1–8	
Parable of the two sons	21:28–32			
Parable of the vine growers	21:33–41	12:1–9	20:9–18	
Jesus speaks of the chief cornerstone that the builders rejected (Psalm 118)	21:42–44	12:10–11	20:17–18	
The pharisees know that these parables are about them	21:45–46	12:12	20:19	
Parable of the wedding feast	22:1–14			
Jews question on paying taxes	22:15–22	12:13–17	20:20–26	
Sadducees question the resurrection	22:23–32	12:18–27	20:27–38	
The scribes and crowd are impressed with Jesus answer	22:33		20:39–40	
Scribes and pharisees question Jesus	22:34–40	12:28–34		
Jesus then asks about David's son	22:41–46	12:35–37	20:41–44	

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Warnings about Scribes and Pharisees	23:1–36	12:38–40	20:45–47	
Jesus gives woes about Jerusalem	23:37–39			
Widow's mite		12:41–44	21:1–4	
Disciples admire the temple	24:1-2	13:1-2	21:5-6	
The four fishermen question Jesus	24:3	13:3-4	21:7	
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19	
Jesus predicts the fall of Jerusalem			21:20-24	
Jesus predicts the abomination of desolation.	24:15-28	13:14-23		
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28	
Parable of the fig tree	24:32-33	13:28-29	21:29-31	
Warnings to be alert	24:34-51	13:30-37	21:32-36	
People come early to hear Jesus teach			21:37-38	
Parable of the 10 virgins	25:1–13			
Parable of the talents	25:14–30			
Warnings about the Judgment	25:31–46			
Jesus predicts day of crucifixion	26:1–2			
Greeks seek Jesus				12:20–22
Final public appeals to unbelievers				12:23–50
Plot to kill Jesus (see comparison)	26:3–5	14:1–2	22:1–2	11:55–57
Judas bargains to betray Jesus (see comparison)	26:14–16	14:10–11	22:3–6	
Peter & John sent to prepare for Passover (see comparison)	26:17–19	14:12–16	22:7–13	
Fellowship in the upper room (recheck this; does it belong with the Eucharist?)	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1–20
Jesus speaks again of His suffering, saying that this will be the last time that He drinks of the fruit of the vine until the Passover is fulfilled			22:15–16	

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Jesus indicates this will be the last from the fruit of the vine that He will drink until the Kingdom of God has come. It appears that this is not a separate toast, but simply passing out the wine for the Lord's Supper.			22:17–18	
Lord's Supper (compare 1Corinthians 11:23–29) (see comparison)	26:26–29	14:22–25	22:19–20 ¹	
Jesus predicts his betrayal (see comparison)	26:21–25	14:18–21	22:21–23	13:21–26
Judas leaves				13:27–30
A new commandment				13:31–35
Dispute about the greatest disciple			22:24–30	
Jesus predicts the disciples' denial	26:31–32	14:27–28		
Jesus tells Simon he prayed for him			22:31–32	
Jesus predicts Peter's denials (see comparison)	26:33–35	14:29–31	22:33–34	13:36–38
Jesus warns the disciples to be prepared			22:35–38	
Jesus comforts the disciples				14:1–4
Jesus responds to Thomas				14:5–7
Jesus responds to Philip				14:8–21
Jesus responds to Judas not Iscariot				14:22–31
They sing a hymn and leave	26:30	14:26		14:31
Farewell discourse				15:1–16:33
Jesus prays for his disciples				17:1–26
This is quite remarkable that there are three chapters of teaching by Jesus recorded by John, and left out by the other gospel writers.				
Jesus enters Gethsemane	26:36	14:32	22:39–40	18:1
Jesus prays in the Garden of Gethsemane (see comparison)	26:36–46	14:32–42	22:40–46	
Mob comes to arrest Jesus	26:47	14:43	22:47a	18:2–3
Judas betrays Jesus with a kiss (see comparison)	26:48–50	14:44–45	22:47b–48	
Jesus answers the mob with authority				18:4–9

¹ There may be some textual problems in these verse in Luke. This will be discussed further in [v. 19](#).

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Peter severs the ear of Malchus (see comparison)	26:50–54	14:46–47	22:49–50	18:10–11
Jesus heals the high priest's servant (see comparison)			22:51	
Jesus is arrested. The disciples flee. (See comparison)	26:55–56	14:48–52	22:52–53	18:12
Jesus lead to high priest's house	26:57	14:53	22:54	18:13–14
Jesus is first taken to the home of Annas; and from there, He is taken to the home of Caiaphas.				
Peter follows at a distance (see comparison)	26:58	14:54	22:54	18:15–16
Peter's 1st denial – doorkeeping girl (see comparison)	26:69–70	14:66–68	22:55–57	18:17–18
Annas questions Jesus				18:19–24
There appears to be an informal meeting of the Sanhedrin at the home of Caiaphas. Witnesses are brought forward, Jesus is questioned; and Jesus is beaten afterward.				
False witnesses testify	26:59–61	14:55–59		
Caiaphas condemns Jesus	26:62–66	14:60–64		
Sanhedrin beats Jesus (it is not clear if this is the same beating found in Luke 22:63–65)	26:67–68	14:65		
Are there two beatings which take place or just one?				
Peter's 2nd denial – by the fire (see comparison)	26:71–72	14:69–70	22:58	18:25
Peter's 3rd denial – relative of Malchus (see comparison)	26:73–75	14:70–72	22:59–62	18:26–27
Guards beat Jesus (see comparison)			22:63–65	
The Sanhedrin officially meets when it is dawn. The unofficial meeting is covered by Matthew and Mark; the official assembly is covered by Luke. It is likely that the official meeting takes place in another building.				
This is the way that I read it. Others combine these two meetings into one. It appears to me that the first one is unofficial, to get their ducks in a row, and to go with a practice run through. It takes place at the home of Caiaphas while it is still dark. The second meeting takes place at first light, and it would be the official meeting of the Sanhedrin and likely at a different location.				
The official meeting of the Sanhedrin at day.			22:66–71	
I may have to go back and recheck the final events of this chapter, from say vv. 63 forward.				
Sanhedrin beats Jesus	26:67–68	14:65		
Jesus lead from Caiaphas to Praetorium				18:28

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Remorse of Judas	27:1–10		Acts 1:16–20	
Jesus before Pilate	27:1–14		23:1–7	18:29–38
Jesus before Herod			23:8–10	
Herod's soldiers mock Jesus		15:1–5	23:11–12	
Pilate releases Barabbas	27:15–26	15:6–15	23:13–25	18:38–40
Pilate's soldiers crown and mock Jesus	27:27–30	15:16–20		19:1–3
Pilate tries to release Jesus				19:4–7
Pilate questions Jesus again				19:8–11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13–15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31–32	15:20–21	23:26	
Jesus speaks to weeping women			23:27–32	
Jesus is brought to Golgotha	27:33	15:22	23:32–33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27–28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19–22
"Forgive them..."			23:34	
Soldiers divide the garments of Jesus	27:35–36	15:24	23:34	19:23–24
"Behold your mother."				19:25–27
Multitudes mock Jesus	27:39–43	15:29–32	23:35–37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40–41	
"...you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44–45	
"Eloi, Eloi, Lamma, Sabachthani"	27:46	15:34		
"I thirst."				19:28

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Jesus is offered sour wine on a reed.	27:47–49	15:35–36		19:29–30
"It is finished."				19:30
Jesus cries out	27:50	15:37	23:46	
"Into Thy hands I commit my spirit."			23:46	
Jesus bows his head and dies	27:50	15:37	23:46	19:30
Temple veil torn from top to bottom	27:51	15:38	23:45	
Earthquake	27:51			
Saints rise, after Christ's resurrection	27:52–53			
Centurion glorifies God	27:54	15:39	23:47	
Multitude leaves grieving			23:48	
Women watch from a distance	27:55–56	15:40–41	23:49	
Request that legs be broken				19:31–32
Soldier pierces Jesus' side				19:33–34
Fulfilment of prophecy				19:35–37
Joseph requests body from Pilate	27:57–58	15:42–43	23:50–52	19:38
Centurion reports that Jesus is dead		15:44–45		
Joseph takes the body		15:45		19:38
Nicodemus and Joseph prepare the body				19:39–40
Body placed in new garden tomb	27:59–60	15:46	23:53	19:41–42
Two Mary's watch the burial	27:61	15:47	23:54–55	
Roman soldiers guard the tomb	27:62–66			
Two Mary's prepare spices and then rest			23:56	
Angel rolls stone	28:2–4			
Women bring spices to tomb at dawn	28:1	16:1–4	24:1–3	20:1
Angels appear to women	28:5–7	16:5–7	24:4–8	
Women run to tell disciples	28:8	16:8	24:9–11	20:2
Peter and John inspect the empty tomb			24:12	20:3–9
Peter and John go home			24:12	20:10
Mary Magdalene stands weeping				20:11
Mary sees two angels				20:12–13

Harmony of the Gospels; a Chart from Life of Christ (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Jesus appears to Mary Magdalene		16:9		20:14–17
Jesus appears to other women	28:9–10			
Women report to the disciples		16:10–11		20:18
Guards report to the priests	28:11–15			
Jesus meets 2 on road to Emmaus		16:12–13	24:13–32	
Jesus appears to Simon Peter	1 Cor 15:5		24:34	
Two report to disciples in Jerusalem			24:33–35	
Jesus appears to disciples without Thomas			24:36–46	20:19–24
Disciples report to Thomas				20:25
Jesus appears to disciples and Thomas		16:14		20:26–29
Jesus appears to seven by the sea				21:1–14
Jesus questions Peter 3 times				21:15–23
Jesus appears to 500 brethren	1 Cor 15:6			
Jesus appears to James	1 Cor 15:7			
Jesus commissions the apostles	28:16–20	16:15–18	24:44–49	
Jesus is received into Heaven		16:19–20	24:50–53	
John's first testimony				20:30–31
John's second testimony				21:24–25
Luke summarizes the 40 day appearances			Acts 1:4–11	

At some point, I need to improve on this chapter. When dealing with Luke 9, I had to change a lot of things; so this may be called for, for the entire chart.

From <http://www.lifeofchrist.com/Life/Harmony> accessed December 1, 2018. Starting on this page, they do something that I have not seen before—they look at each individual gospel and then match up the parallel passages for each gospel.

That link is no longer any good. Try http://www.onthewing.org/user/Gospel_Harmony.pdf accessed February 10, 2023.

There are nine incidents which take place beginning in the middle of Luke 9 and going to the end. These incidents are recorded by Matthew and Mark in the same order (John does not record these incidents in his own gospel). This suggests a reasonable chronology is established; and next on Luke's list is the Lord setting His face toward Jerusalem, for His final ascent into Jerusalem.

In Matthew and Mark, a few chapters of teaching follow, and then Jesus is leading His disciples to Jerusalem for the final time. Luke, on the other hand, records 8½ chapters of teaching. Whereas, it is possible that Jesus taught all of this and then went into Jerusalem; it is also possible (and likely) that Luke was not sure where to place this additional group of teachings, so put it right here, in chapters 11–18½ (Luke 10 appears to follow after Luke 9). .

The Nine Incidents (Palmer/Kukis)				
Event	Matthew	Mark	Luke	John
Peter's confession	16:13-20	8:27-30	9:18–20	
Jesus foretells His death	16:21	8:31	9:21–22	
Jesus enjoins the disciples to take up their cross and follow Him.	16:24–26	8:34–38	9:23–25	
Jesus promises that some standing there would see Him glorified.	16:27–28	9:1	9:26–27	
The Transfiguration	17:1-8	9:2-8	9:28-36	
Demon is cast out of boy	17:14-18	9:14-27	9:37-43	
Jesus discusses his death	17:22-23	9:30-32	9:44-45	
Disciples argue about greatest	18:1-6	9:33-37	9:46-48	
John's zeal		9:38-42	9:49-50	

From Ken Palmer’s Harmony of the Gospels chart. This portion was edited considerably (it needed to be). This chart is also in the introduction to Luke ([HTML](#)) ([PDF](#)) ([WPD](#)).

http://www.onthewing.org/user/Gospel_Harmony.pdf accessed February 10, 2023.

As an aside, Matthew also has an extensive set of teachings starting in Matthew 18:7 or so. His is not nearly as extensive as Luke’s; but they may represent some teachings that Matthew remembered, but was unable to place. However, because this is only a few chapters, they might fit here chronologically (I have not intensely studied the book of Matthew yet).

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Harmony of the Gospels Charts

<http://so4j.com/harmony-of-the-gospels-of-jesus-in-the-bible>

A Harmony of the Gospels for Students of the Life of Christ, by Archibald Thomas Robertson:

<http://www.gutenberg.org/files/36264/36264-h/36264-h.htm>

Blue Letter Bible Version:

<https://www.blueletterbible.org/study/harmony/index.cfm>

BYU Studies:

<https://byustudies.byu.edu/charts/7-6-synopsis-four-gospels>

Life of Christ (by Ken Palmer):

[Harmony of the Gospels](#)

[Parallels to Matthew's Gospel](#)

[Parallels to Mark's Gospel](#)

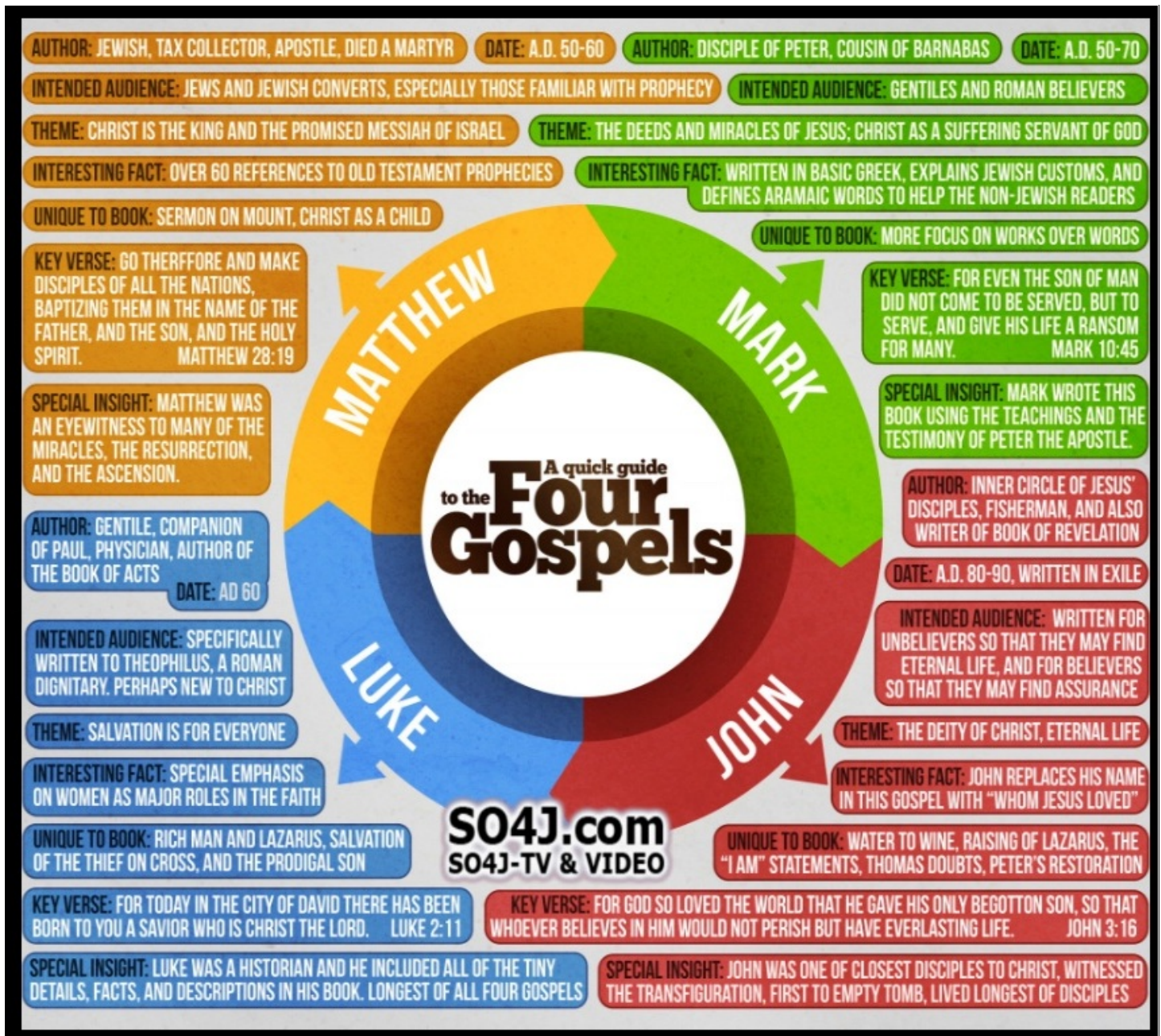
[Parallels to Luke's Gospel](#)

[Parallels to John's Gospel](#) (I am having problems with these links now)

Chapter Outline

Charts, Graphics and Short Doctrines

The Four Gospels (a chart); from so4j.com; accessed November 21, 2018.



One of the things which I have observed in the book of Luke—and I think this fits into its own specific set of themes—is that the doctrine of Kenosis is emphasized. That is, the idea that Jesus did not operate from His Own Deity, but that God gave Him the power of the Holy Spirit, and Jesus functioned according to the plan of God in the power of the Holy Spirit. There are at least 3 passages in Luke 8 which make perfect sense if we understand the Lord functioning in this way. If we insist that Jesus operated from His Deity throughout, the things that He says and does make less sense.

Introductory Sections from Others:

This is actually a Catholic Resource. I am not a Catholic; nor is my website designed for Catholics specifically (nor am I anti-Catholic, for reasons which I will explain). I have many problems with the Catholic church, chiefly the pope, their hierarchy, transubstantiation, and their adoration of Mary. That being said, I have known many people who have been saved through attendance to a Catholic Church, where the gospel was made clear to them (I have quizzed them on this).

The Catholic Church of the Middle Ages made it a crime punishable by death to distribute the Scriptures in the language of the population (when they were at their most extreme). At this point, there may be as many as a dozen Catholic translations (those given the imprimatur from the Catholic Church). Meaning that these are Catholic-approved Bible translations. Here's the deal: these translations are somewhere between good and excellent and I cannot recall coming across a translation or a footnote which is specifically Catholic, as in, non-Protestant. I don't doubt that somewhere, there is a passage given a slightly biased translation; or a footnote which does this; I just have not found it yet.

I refer to and like the following Catholic-approved translations: the Christian Community Bible (1988); the Heritage Bible (both of these are nearly impossible to find now, and I have preserved them at my [website](#)); the New American Bible (2002 and 2011); the New English Bible—1970; the New Jerusalem Bible; the Revised English Bible—1989 (which is an update on the NEB); the New Catholic Bible and the New Revised Standard Version (Anglicized Catholic Edition).

All of these reasonably well-done translations put into the hands of the people is an outstanding step in the right direction by the Catholic Church.

THE GOSPEL ACCORDING TO LUKE (from the New American Bible—2011)

The Gospel according to Luke is the first part of a two-volume work that continues the biblical history of God's dealings with humanity found in the Old Testament, showing how God's promises to Israel have been fulfilled in Jesus and how the salvation promised to Israel and accomplished by Jesus has been extended to the Gentiles. The stated purpose of the two volumes is to provide Theophilus and others like him with certainty—assurance—about earlier instruction they have received (Lk 1:4). To accomplish his purpose, Luke shows that the preaching and teaching of the representatives of the early church are grounded in the preaching and teaching of Jesus, who during his historical ministry (Acts 1:21–22) prepared his specially chosen followers and commissioned them to be witnesses to his resurrection and to all else that he did (Acts 10:37–42). This continuity between the historical ministry of Jesus and the ministry of the apostles is Luke's way of guaranteeing the fidelity of the Church's teaching to the teaching of Jesus.

Luke's story of Jesus and the church is dominated by a historical perspective. This history is first of all salvation history. God's divine plan for human salvation was accomplished during the period of Jesus, who through the events of his life (Lk 22:22) fulfilled the Old Testament prophecies (Lk 4:21; 18:31; 22:37; 24:26–27, 44), and this salvation is now extended to all humanity in the period of the church (Acts 4:12). This salvation history, moreover, is a part of human history. Luke relates the story of Jesus and the church to events in contemporary Palestinian (Lk 1:5; 3:1–2; Acts 4:6) and Roman (Lk 2:1–2; 3:1; Acts 11:28; 18:2, 12) history for, as Paul says in Acts 26:26, "this was not done in a corner." Finally, Luke relates the story of Jesus and the church to contemporaneous church history. Luke is concerned with presenting Christianity as a legitimate form of worship in the Roman world, a religion that is capable of meeting the spiritual needs of a world empire like that of Rome. To this end, Luke depicts the Roman governor Pilate declaring Jesus innocent of any wrongdoing three times (Lk 23:4, 14, 22). At the same time Luke argues in Acts that Christianity is the logical development and proper fulfillment of Judaism and is therefore deserving of the same toleration and freedom traditionally accorded Judaism by Rome (Acts 13:16–41; 23:6–9; 24:10–21; 26:2–23).

The prominence given to the period of the church in the story has important consequences for Luke's interpretation of the teachings of Jesus. By presenting the time of the church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent parousia

THE GOSPEL ACCORDING TO LUKE (from the New American Bible—2011)

to the day-to-day concerns of the Christian community in the world. He does this in the gospel by regularly emphasizing the words “each day” (Lk 9:23; cf. Mk 8:34; Lk 11:3; 16:19; 19:47) in the sayings of Jesus. Although Luke still believes the parousia to be a reality that will come unexpectedly (Lk 12:38, 45–46), he is more concerned with presenting the words and deeds of Jesus as guides for the conduct of Christian disciples in the interim period between the ascension and the parousia and with presenting Jesus himself as the model of Christian life and piety.

Throughout the gospel, Luke calls upon the Christian disciple to identify with the master Jesus, who is caring and tender toward the poor and lowly, the outcast, the sinner, and the afflicted, toward all those who recognize their dependence on God (Lk 4:18; 6:20–23; 7:36–50; 14:12–14; 15:1–32; 16:19–31; 18:9–14; 19:1–10; 21:1–4), but who is severe toward the proud and self-righteous, and particularly toward those who place their material wealth before the service of God and his people (Lk 6:24–26; 12:13–21; 16:13–15, 19–31; 18:9–14, 15–25; cf. Lk 1:50–53). No gospel writer is more concerned than Luke with the mercy and compassion of Jesus (Lk 7:41–43; 10:29–37; 13:6–9; 15:11–32). No gospel writer is more concerned with the role of the Spirit in the life of Jesus and the Christian disciple (Lk 1:35, 41; 2:25–27; 4:1, 14, 18; 10:21; 11:13; 24:49), with the importance of prayer (Lk 3:21; 5:16; 6:12; 9:28; 11:1–13; 18:1–8), or with Jesus’ concern for women (Lk 7:11–17, 36–50; 8:2–3; 10:38–42). While Jesus calls all humanity to repent (Lk 5:32; 10:13; 11:32; 13:1–5; 15:7–10; 16:30; 17:3–4; 24:47), he is particularly demanding of those who would be his disciples. Of them he demands absolute and total detachment from family and material possessions (Lk 9:57–62; 12:32–34; 14:25–35). To all who respond in faith and repentance to the word Jesus preaches, he brings salvation (Lk 2:30–32; 3:6; 7:50; 8:48, 50; 17:19; 19:9) and peace (Lk 2:14; 7:50; 8:48; 19:38, 42) and life (Lk 10:25–28; 18:26–30).

Early Christian tradition, from the late second century on, identifies the author of this gospel and of the Acts of the Apostles as Luke, a Syrian from Antioch, who is mentioned in the New Testament in Col 4:14, Phlm 24 and 2 Tm 4:11. The prologue of the gospel makes it clear that Luke is not part of the first generation of Christian disciples but is himself dependent upon the traditions he received from those who were eyewitnesses and ministers of the word (Lk 1:2). His two-volume work marks him as someone who was highly literate both in the Old Testament traditions according to the Greek versions and in Hellenistic Greek writings.

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

Luke’s consistent substitution of Greek names for the Aramaic or Hebrew names occurring in his sources (e.g., Lk 23:33; Mk 15:22; Lk 18:41; Mk 10:51), his omission from the gospel of specifically Jewish Christian concerns found in his sources (e.g., Mk 7:1–23), his interest in Gentile Christians (Lk 2:30–32; 3:6, 38; 4:16–30; 13:28–30; 14:15–24; 17:11–19; 24:47–48), and his incomplete knowledge of Palestinian geography, customs, and practices are among the characteristics of this gospel that suggest that Luke was a non-Palestinian writing to a non-Palestinian audience that was largely made up of Gentile Christians.

The principal divisions of the Gospel according to Luke are the following:

- The Prologue (1:1–4)
- The Infancy Narrative (1:5–2:52)
- The Preparation for the Public Ministry (3:1–4:13)
- The Ministry in Galilee (4:14–9:50)

THE GOSPEL ACCORDING TO LUKE (from the New American Bible—2011)

The Journey to Jerusalem: Luke's Travel Narrative (9:51–19:27)
 The Teaching Ministry in Jerusalem (19:28–21:38)
 The Passion Narrative (22:1–23:56)
 The Resurrection Narrative (24:1–53)

From <https://bible.usccb.org/bible/luke/0> accessed May 25, 2023. Copyright 2019-2023 USCCB.

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The Gospel According to Luke (Dave Stott)

According to historical sources, Luke was a native of Antioch. The Gospel of Luke was written by a physician, who also was a friend of the Apostle Paul. Luke was highly educated and literate in the tradition of Greek and Roman composition. According to most scholars, the Gospel of Luke reflects that.

Luke's Gospel does not specifically say that it was written by Luke, but the tradition of his authorship is recorded in numerous ancient documents as early as the 2nd century AD. In addition, corroborating evidence from other books of the New Testament strongly suggests Luke as the author.

While the Gospel of Luke is the longest of the four Gospels, it's actually only the first part of the story. Luke wrote a lengthy two-volume work, containing both his Gospel account and the continuation of the story called, "the Acts of the Apostles." Some scholars suggest that the Gospel of Luke and its continuation volume - Acts - were written as a defense for the Apostle Paul at his trial in Rome.

Scholars vary on the date of composition for Luke's Gospel. Many critical scholars date the composition quite late - often between 80 and 100 AD. However, indicators within the Luke-Acts volume suggest that it was written before 70 AD, since the destruction of the Jerusalem Temple is not mentioned. Additionally, if the volume was written for the defense of Paul, its final composition date would be approximately 61 to 62 AD.

With specifics pertaining to Roman officials, such as their names, positions, and periods of rule, it's obvious that Luke was writing a detailed account in the tradition of Hellenistic histories. The primary audience of Luke's Gospel, then, would have been the Hellenistic culture and perhaps those most interested in a detailed history written in a linear, chronological scheme.

Luke tells us that he used eyewitness accounts as sources for his Gospel, as Luke himself was not present during the ministry of Jesus. However, several passages in Acts contain "we" phrases, demonstrating that Luke was himself an eyewitness and participant in many of the later events associated with Jesus' earliest followers.

The opening of Luke's Gospel establishes that he was an historian with an eye towards presenting the evidence:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. (Luke 1:1-4)

We really don't know who this Theophilus was - maybe a politician or a publisher - but Luke obviously did his research in order to deliver an orderly account of Jesus's life to this historical figure. In a sense, we're all Theophilus - since we all need to know the facts underlying our faith.

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 31 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 31

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 31

A Complete Translation of Luke 31

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. covered this chapter in lessons # of his **series**.

Word Cloud from a Reasonably Literal Paraphrase of Luke 31

Word Cloud from Exegesis of Luke 31²

These two graphics should be very similar; this means that the exegesis of Luke 31 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.