

Introduction to the Book of Luke

	Chapters	Verses	Avg Verse/Chapter	Words	Pages
Matthew	28	1071	38	18,346	87
Mark	16	678	42	11,304	60
Luke	24	1151	48	19,482	96
John	21	879	42	15,635	73
Acts	28	1007	36	18,450	

Author

1. Not named in the book of Luke (or, Acts)
2. Luke is:
 - a. Native of Antioch in Syria:
 - i. Acts 11:19-30 – *“Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews....”*
 - ii. Acts 13:1-3 – *“Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene (Luke), Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off.”*
 - b. Died at the age of 84 (some say 74) according to the prologue of Monarchian (350-450 AD)
 - c. Doctor – but his use of “technical” medical terms identified in 1882 is not unusual for any Greek who spoke Greek (such as Josephus, Lucian, Plutarch). These so called “technical terms even appear in the LXX according to research published in 1926.
 - d. Unmarried
 - e. Wrote in Achaia
 - f. Bied in central Greece in the province of Boeotia
3. Tradition unanimously attributes this book to Luke from the earliest days. This means it is unlikely the book ever circulated anonymously.
 - a. A Western text from 120 AD includes Lukes’s name in Acts 20:13, *“But I Luke...”*
 - b. The phrase *“According to Luke”* appears at the end of papyrus 75 (P75) from 200 AD, the oldest complete copy of Luke.
 - c. The Muratorian Canon from 170-180 lists all the recognized books of the New Testament and attributes the book to Luke, a doctor, Paul’s companion and a native of Antioch in Syria

- d. The Anti-Marcionite Prologue from 175 AD describes Luke as a native of Antioch in Syria who lived to be 84, was a doctor, unmarried, wrote in Achaia and died in Boeotia (a province in the center of Greece).
- e. Irenaeus (175-195 said Luke was an “inseparable companion” of Paul
4. If no one in the first and second century knew who wrote “Luke” and “Acts” then they could have could have assigned the writing of these books to other candidates who traveled with Paul like: Mark, Aristarchus, Demas, Timothy, Silas or Barnabus. But, none of these is ever mentioned by anyone in the early church. Luke’s authorship was never questioned until the 1880’s.
5. In 62 AD Paul quotes Luke in 1 Timothy 5:18 when Paul quotes Luke 10:7:
 - a. Luke 10:7 – “*And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.*”
 - b. 1 Timothy 5:18 – “*For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.”*”
6. Luke appears in these verses:
 - a. Colossians 4:14
 - b. 2 Timothy 4:11 – “Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.”
 - c. Philemon 23-24 – “Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.”
 - d. 2 Corinthians 8:18 (57 AD) – as the unnamed brother who is famous for proclaiming the Gospel,
 “With him we are sending the brother who is famous among all the churches for his preaching of the gospel.”
7. Luke writes Facts and Truth:
“Thornton’s research on first-person narratives in ancient literature shows that if the author had completely fabricated the we-passages and was not present as an eyewitness, he would have been perceived in the ancient context as a liar.”
8. Gentile or Jew?

- a. Romans 3:1-2 – Jews entrusted with the oracles (words) of God
- b. Colossians 4:11 –

2532 [e]	2424 [e]	3588 [e]	3004 [e]	2459 [e]	3588 [e]	1510 [e]	1537 [e]	4061 [e]	3778 [e]	3441 [e]
kai	Iēsous	ho	legomenos	Ioustos	hoi	ontes	ek	peritomēs	houtoi	monoi
καὶ	Ἰησοῦς	ὁ	λεγόμενος	Ἰουστὸς	, οἱ	ὄντες	ἐκ	περιτομῆς	οὗτοι	μόνοι
and also	Jesus	-	called	Justus	-	being	among	[the] circumcision	these	only
Conj	N-NMS	Art-NMS	V-PPM/P-NMS	N-NMS	Art-NMP	V-PPA-NMP	Prep	N-GFS	DPro-NMP	Adj-NMP

14 [e]	1519 [e]	3588 [e]	932 [e]	3588 [e]	2316 [e]	3748 [e]	1096 [e]	1473 [e]	3931 [e]
iergoi	eis	tēn	basileian	tou	Theou	hoitines	egenēthēsan	moi	parēgoria
ἱεργοὶ	εἰς	τὴν	βασιλείαν	τοῦ	Θεοῦ	, οἵτινες	ἐγενήθησάν	μοι	παρηγορία
ow workers	for	the	kingdom	-	of God	who	have been	to me	a comfort
-NMP	Prep	Art-AFS	N-AFS	Art-GMS	N-GMS	RelPro-NMP	V-AIP-3P	PPro-D1S	N-NFS

- i. The “circumcised” = “circumcised party” in Galatians 2:1
- ii. Aristarchus, John Mark and Justus where formerly members of the circumcision party that now sided with Paul.

Galatians 2:12

	4253 [e]	3588 [e]	1063 [e]	2064 [e]	5100 [e]	575 [e]	2385 [e]	3326 [e]	3588 [e]	1484 [e]	4906 [e]	3753 [e]
	pro	tou	gar	elthein	tinas	apo	lakōbou	meta	tōn	ethnōn	synēsthien	hote
12	πρὸ	τοῦ	γὰρ ,	ἐλθεῖν	τινας	ἀπὸ	Ἰακώβου ,	μετὰ	τῶν	ἐθνῶν	συνήσθιεν ;	ὅτε
	Before	-	for	came	certain ones	from	James	with	the	Gentiles	he was eating	when
	Prep	Art-GNS	Conj	V-ANA	IPro-AMP	Prep	N-GMS	Prep	Art-GNP	N-GNP	V-IIA-3S	Adv

1161 [e]	2064 [e]	5288 [e]	2532 [e]	873 [e]	1438 [e]	5399 [e]	3588 [e]	1537 [e]	4061 [e]
de	ēlthon	hypestellen	kai	aphōrizen	heauton	phoboumenos	tous	ek	peritomēs
δὲ	ἦλθον ,	ὑπέστελλεν	καὶ	ἀφώριζεν	ἑαυτόν ,	φοβούμενος	τοὺς	ἐκ	περιτομῆς .
however	they came	he was drawing back	and	was separating	himself	being afraid of	those	of	[the] circumcision
Conj	V-AIA-3P	V-IIA-3S	Conj	V-IIA-3S	RefPro-AM3S	V-PPM/P-NMS	Art-AMP	Prep	N-GFS

For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party

iii. Also, Acts 10:45 -

“And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.”

iv. Acts 11:2 -

“Now the apostles and the brothers[a] who were throughout Judea heard that the Gentiles also had received the word of God. 2 So when Peter went up to Jerusalem, the circumcision party criticized him, saying, 3 “You went to uncircumcised men and ate with them.”

v. Titus 1:10 -

“For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.”

1510 [e]	1063 [e]	4183 [e]	2532 [e]	506 [e]	3151 [e]	2532 [e]	5423 [e]	
Eisin	gar	polloi	kai	anyptaktoi	mataiologoi	kai	phrenapatai	
10	Εἰσὶν	γὰρ	πολλοὶ	καὶ	ἀνυπότακτοι ,	ματαιολόγοι ,	καὶ	φρεναπάται ,
There are	for	many	also	insubordinate	empty talkers	and	deceivers	
V-PIA-3P	Conj	Adj-NMP	Conj	Adj-NMP	Adj-NMP	Conj	N-NMP	

3122 [e]	3588 [e]	1537 [e]	3588 [e]	4061 [e]
malista	hoi	ek	tēs	peritomēs
μάλιστα	οἱ	ἐκ	τῆς	περιτομῆς ,
especially	those	of	the	circumcision
Adv	Art-NMP	Prep	Art-GFS	N-GFS

"For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party."
- Titus 1:10

c. Luke is a Jew, but not a member of the circumcision party, as were Peter and Barnabus. Support for Luke being Jewish would include:

- Luke's great knowledge of the OT
- Col. 4:10-11 which says Luke was not of the “circumcision party”, but he still could have been a circumcised Jew like Paul and Peter
- Use of language of Judea
- Distinguishes Jewish groups
- Discusses Torah observances in detail
- Interested in Gentile missions

- vii. Sees Gentile mission work as a Jewish responsibility
- viii. Calls Christianity “a sect” of Judaism
- ix. Hellenistic Jew because he fits into the Greek world and Grekk locations
- d. All the other canonical texts (those inspired by the Holy Spirit) were written by the descendants of Abraham, Isaac and Jacob. If Luke is a Gentile, then, the books of Luke and Acts are the only books written by a non-Jew. Would that be a violation of Romans 3:1-2?
- e. All the missionaries in Acts are Jew: Paul, Silas, Timothy, Luke
 - i. Titus is an uncircumcised Gentile (Gal. 2:1-5), but he is never mentioned in Acts.
- f. Luke had extensive knowledge of the Greek Old Testament
- g. Luke was completely familiar with Jewish culture and theology
- h. Luke adopts a Septuagint style of Greek and alludes to the Scripture without mention it
- i. Luke interprets Scripture in contemporary Jewish methods
- j. Jerome praised Luke’s Greek
- k. Luke was with Paul when Paul wrote to the Romans from Corinth in 57 AD:
 - i. Luke appears with Paul in Corinth while he is writing Romans in 57 AD and then travels with Paul to Jerusalem according to one of the “we” passages Luke wrote in Acts 20:1-6:

“After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. When he had gone through those regions and had given them much encouragement, he came to Greece. (THIS IS WHERE PAUL WROTE THE LETTER TO THE ROMANS IN 57 AD)

There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. These went on ahead and were waiting for us at Troas, but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.”
 - ii. Paul mentions Luke by name at the end of Romans in Romans 16:21-22:

“Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. I Tertius, who wrote this letter, greet you in the Lord.”

 1. This “Lucius” is in the correct city with Paul in the same year when this letter to the Romans if being written as “Luke” was in the book of Acts.
 2. “Luke” in the Greek in **Romans 16:21-22** is ΛΟΥΚΙΟΣ /LOO-kee-os/ meaning “Lucius” derived from the Latin “Lucius” meaning “light” or “illumination”.
 - a. The individuals named Lucius in the New Testament were likely Hellenistic Jews or Gentiles who had converted to Christianity.
 - b. Written to Rome where Latin was spoken along with Greek:

782 [e]	4771 [e]	5095 [e]	3588 [e]	4904 [e]	1473 [e]	2532 [e]	3066 [e]	2532 [e]
Aspazetai	hymas	Timotheos	ho	synergos	mou	kai	Loukios	kai
21 Ἀσπάζεται	ὑμᾶς	Τιμόθεος	, ὁ	συνεργός	μου	, καὶ	Λούκιος	, καὶ
Greets	you	Timothy	the	fellow worker	of me	also	Lucius	and
V-PIM/P-3S	PPro-A2P	N-NMS	Art-NMS	Adj-NMS	PPro-G1S	Conj	N-NMS	Conj

2394 [e]	2532 [e]	4989 [e]	3588 [e]	4773 [e]	1473 [e]
Iasōn	kai	Sōsipatros	hoi	syngeneis	mou
Ἰάσων	, καὶ	Σωσίπατρος	, οἱ	συγγενεῖς	μου .
Jason	and	Sosipater	the	kinsmen	of me
N-NMS	Conj	N-NMS	Art-NMP	Adj-NMP	PPro-G1S

3. Luke in the Greek in **Colossians 4:14** is Λουκάς /loo-KAHS/ meaning “Luke”. This is “a contracted form of the Latin name ‘Lucanus’, which is derived from the Greek ‘Lucius’:

 - a. Written to Colosse where Greek was spoken.

782 [e]	4771 [e]	3065 [e]	3588 [e]	2395 [e]	3588 [e]	27 [e]	2532 [e]	1214 [e]
Aspazetai	hymas	Loukas	ho	iatros	ho	agapētos	kai	Dēmas
14 Ἀσπάζεται	ὑμᾶς	Λουκάς	ὁ	ἰατρός	ὁ	ἀγαπητός	, καὶ	Δημᾶς .
Greets	you	Luke	the	physician	-	beloved	and also	Demas
V-PIM/P-3S	PPro-A2P	N-NMS	Art-NMS	N-NMS	Art-NMS	Adj-NMS	Conj	N-NMS

4. In English “Luke” and “Lucius” only have the two letters “Lu-” in common.
5. In Greek “Loukios” (Rm.16) and “Loukas” (Col. 4:14) have five common letters: “Louk..s”
 - a. In papyri of Pisidian Antioch “Luke” and “Lucius” were used interchangeably for the same individual.
 - b. The name “Luke” is very well attested in Greek literature to be a diminutive of the Greek name “Lucius”.
6. DO NOTE: In Romans 16:21 “Luke” (or, “Lucius”) is a “kinsmen of Paul” along with Jason and Sosipater.
7. Now, this “Lucius” (or, “Luke”) is from Cyrene and an early Christian in the church of Antioch in Acts 13:1 (here Acts 13:1-3):

*“Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger [a-Latin word meaning “black”, “dark”]. **Lucius** of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off.”*
9. In 62 AD Paul quotes in 1 Timothy 5:18 from Luke where a saying of Jesus is recorded in Luke 10:7. (Although the principle appears in Leviticus 19:13 and Deuteronomy 24:15, the direct quote is found in Luke 10:7.)
 - a. Luke 10:7, “Remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.”

- b. 1 Timothy 5:18 – “For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.”

“We” passages in Acts:

1. **Acts 16:10-17:** Luke is with Paul in Troas when Paul receives a vision to preach in Macedonia.
 - a. The first “we” passage in Acts 16:10 occurred near the time of Paul’s sickness/ailment mentioned in Galatians 4:13-14. Luke may have joined Paul at that time in a professional capacity as a doctor to help him.
2. Acts 20:5-16
3. Acts 21:1-18
4. **Acts 24:23:** Luke is present when Paul is arrested in Caesarea after a riot at the Temple.
5. Acts 21:1-18:
6. **Acts 27:1** Luke accompanies Paul on his journey to Rome and his trial before Caesar.
7. **Acts 28:30-31:** Luke remains with Paul during his first imprisonment in Rome.

Luke’s Eyewitnesses and Factual Sources

1. Luke mentions other sources in Luke 1:1, but does not call them Gospels:

“Many have undertaken to compile a narrative of the things that have been accomplished among us...”

 - a. He does not say these other sources (“narrative”) were necessarily reliable.
 - b. Luke uses the Greek word διήγησις diegesis /dee-ay-gay-sis/ meaning “narrative” or “account”. It is from the Greek verb διηγέομαι (diégéomai) meaning “to narrate” or “to explain”. The word is used to refer to a detailed account to describe the act of recounting events or stories focused on clarity and detail.
 - i. Interestingly, the word pragmaton translated here as “

1895 [e]	4183 [e]	2021 [e]	392 [e]	1335 [e]	4012 [e]	3588 [e]
Epeidēper	polloi	epecheirēsan	anataxasthai	diēgēsīn	peri	tōn
1 Ἐπειδὴ περ	πολλοὶ	ἐπεχείρησαν	ἀνατάξασθαι	διήγησιν	περὶ	τῶν
Inasmuch as	many	have undertaken	to draw up	a narration	concerning	the
Conj	Adj-NMP	V-AIA-3P	V-ANM	N-AFS	Prep	Art-GNP

4135 [e]	1722 [e]	1473 [e]	4229 [e]
peplērophorēmenōn	en	hēmin	pragmatōn
πεπληροφορημένων	ἐν	ἡμῖν	πραγμάτων
having been accomplished	among	us	things
V-RPM/P-GNP	Prep	PPro-D1P	N-GNP

→ "to fully carry out", "to fully convince", "to fulfill"
 - "a detailed account",
 - used to describe the act of recounting events
 (Referred to in context of Hebrews 2:3-4)

2. The Gospel of **Mark**
 - a. 35% of Luke is taken from Mark (406 out of Mark’s 678 verses appear in Luke).
Or, 406 verses of Lukes 1,151 verses are from Mark.
 - b. Mark is a recording of **Peter’s eyewitness account** written down by Mark

3. “Q” - Hypothetical source called “Q” that it appears both Matthew and Luke used.
 - a. “Q” material does not appear in Mark, but shows up in Matthew and Luke
 - b. 250 verses, or 20%, of Luke seems to come from “Q” (or, 241 verses in Luke are from “Q” (21% of Luke)
 - c. These verses appear in the middle of Luke between Luke 9:51-19:44
 - d. Mixed in with the “Q” verses are the “L” verses which are unique verses in Luke from his eyewitnesses
 - e. To fit with Luke’s introduction “Q” would have to have been **a source created by an eyewitness**
4. “L” - Hypothetical source called “L” which logically would be **the eyewitnesses** Luke interviewed.
 - a. Material unique to Luke
 - b. 485 verses, or 40%, of Luke is identified as coming from source “L”
 - c. The source of “L” could be the many available **eyewitnesses** Luke interviewed such as:
 - i. Mary
 - ii. Joanna as a witness at the empty tomb in Luke 24:10
 - iii. Cleopas, one of two disciples on the road to Emmaus, in Luke 24:18
 - iv. Followers of Jesus other than the twelve disciples
 - v. The circle of women disciples, including Joanna.
 1. Luke 8:1-3 –

“Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.”

 - a. Chuza could have been the royal official of John 4:46-54 (not mentioned by name in 85 AD due to persecution). The son was healed and delivered from death. Chuza’s whole household believed. Joanna would have been allowed to follow and support Jesus. Herod did not oppose Jesus in the Gospels.
 - b. Chuza and others would be named by Luke as eyewitnesses because they did not face persecution in 60-61 AD
 - d. This material from “L” includes:
 - i. Infancy narrative.....= This source could be Mary, mother of Jesus
 - ii. Many fresh sayings of Jesus...= Source could be disciples, crowd, women, etc
 - iii. Many parables of Jesus...= Source could be disciples, crowd, women, etc.
 1. 10:29-37 – Samaritan
 2. 11:5-8 – Prayer and nagging friend
 3. 12:13-21 – rich fool
 4. 15:1-7 –
 5. 15:8-10 – lost coin
 6. 15:11-32 – lost son
 7. 16:1-8 – crafty steward
 8. 16:19-31 – rich man and Lazarus
 9. 18:1-8 – nagging widow

10. 18:9-14 – Pharisee and publican
- iv. Eight miracles of Jesus (three deal with sabbath controversy or a Gentile)...=
 1. Luke 5:1-11 – catch of fish and call of Peter
 2. Luke 7:1-10 – Healing of the centurion's slave
 3. Luke 7:11-17 – Raising to life the son of the woman from Nain
 4. Luke 11:14 – casting out a demon from a deaf man
 5. Luke 13:10-17 – healing woman with the bent back
 6. Luke 14:1-6 – healing of the man with dropsy
 7. Luke 17:11-9 – healing of the ten lepers
 8. Luke 22:50-51 – reattaching the ear of the high priest's slave
- v. Parables of Jesus...=
 1. Luke 10:29-37 – Good Samaritan
 2. Luke 11:5-8 – the friend at midnight
 3. Luke 12:13-21 – rich fool
 4. Luke 15:1-32 – shepherd with 100 sheep; woman with ten coins, father with two sons
 5. Luke 16:1-8 – unrighteous servant
 6. Luke 16:19-31 – rich man and Lazarus
 7. Luke 18:1-8 – widow and the unrighteous judge
 8. Luke 18:9-14 – Pharisee and the tax collector

Two Books: Luke and Acts

1. Luke and Acts are one literary work written “in two books” or on two papyrus rolls
2. Latin word **volumen** refers to “roll”, “scroll”, “papyrus roll”. The Latin word **volumen** comes into the English as “volume” to refer to one book in a series of books such as “volume one”, “volume two”, etc.
3. Luke is volume one, or book one, from the first papyrus roll of Luke's work.
Acts is volume two, or book two, from the second roll of papyrus of Luke's work.
4. Stock sizes of papyrus were 35-40 feet.
 - a. Luke would have been about a 35-foot roll of papyrus
 - b. Acts would have been about 32 feet of papyrus
5. Similarities between the Book of Luke and the Book of Acts:
 - a. Both cover about the same amount of time: 30 years
 - i. Luke: 4 BC-30 AD = 34 years
 - ii. Acts: 30 AD-61 AD = 31 years
 - b. The last 23-24% deals with arrests, trials and result of these things in heavenly/imperial courts:
 - i. Luke 23% of book deals with Jesus' arrest, trials, death resurrection, ascension
 - ii. Acts 24% of book deals with Paul's arrest, imprisonment, trials, arrival in Rome where the message is proclaimed to Jews and Gentiles and in the imperial courts

Date of Writing

1. 60-62 AD
2. Mark's book recording Peter's eyewitness account had already been written and available.
3. Luke had interviewed his own eyewitnesses, most likely, between 57-60 AD while Paul was held in prison in Caesarea by the Sea in the land of Israel.

4. None of these things are mentioned or hinted at:
 - a. Paul's release from Roman in 62 AD
 - b. Paul's potential visit to Spain 62-67 AD (or, alternate activity and travel)
 - c. Nero burning Rome in 64 AD
 - d. Peter's execution in Rome 64 AD
 - e. Rome's march on Judea and beginning of Jewish wars in 66 AD
 - f. Paul's execution fall 67 or spring of 68
 - g. Fall of Jerusalem and burning of temple in 70 AD
 - h. Triumphal procession into Rome with Temple treasures (candlestand, gold altar, silver trumpets, etc.) and sale of Jewish slaves from Jerusalem in Rome's slave market in 71
5. The book of Acts ends with Paul teaching Christianity to the Jews in Rome who visit Paul in his rented apartment while under house arrest. Gentiles, Jews, Roman guards and Christians were all hearing the message of Jesus from Paul and his companions while living peacefully in the capital of the Roman Empire. This all changed and would not return for centuries in 64 AD.
6. Luke and Acts had to be recorded before 64 AD, but after the Matthew and Mark had been written.
7. Luke and Acts had to be written when:
 - a. The names in Luke's writings were still alive and could be cross-examined as witnesses
 - b. The recording of names and public proclamation of those names in Luke's writings would not be putting these people's lives at risk because of Nero's persecution, the Jewish wars with Rome or the continued persecution of the church during the days of Titus (79-81 AD) and Domitian (81-96 AD)

Theophilus

1. "Most Excellent"
 - a. Luke 1:4 –
 - b. Acts 24:3
2. Could be a Roman Gentile. Could be a Jewish High Priest.
3. Theophilus ben Annas, high priest 37-41 AD
 - a. A deposed Sadducean high priest
 - b. Historical figure based on:
 - i. Josephus
 - ii. Archaeological
 1. Archaeological discovery of an ossuary names Joanna as the granddaughter of Theophilus
 - a. Joanna in Luke:
 - i. 8:2-3
 - ii. 24:10
4. It appears Luke could have been writing with the Jewish priesthood in mind as readers
 - a. The date of the writing and the date of Theophilus align
 - b. Luke's first book begins and ends with the Temple in Jerusalem:
 - i. Luke 1:5, 8-9 –

"In the days of Herod, king of Judea, there was a priest named Zechariah...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."

- ii. Luke 24:52-53 (final verses after ascension) -
*"And they worshiped him and returned to Jerusalem with great joy, and were continually in the **temple** blessing God."*
5. Luke does not explain the customs or practices of the Jewish priesthood
6. Luke mentions that a large number of priests came to the faith after the resurrection in Acts 6:7
*"The word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the **priests** became obedient to the faith."*
7. Theophilus, the high priest, being a Sadducee was constantly challenged with topics that Luke continued to reinforce in his books:
 - a. Resurrection
 - b. Angels
 - c. God's sovereign intervention
8. A Gentile writer writing to a Gentile convert would spend much less time around issues such as the Jewish temple, Sadducee interaction with Jesus, details of the Jewish priesthood, etc.
9. Luke begins by telling Theophilus,
"Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us." (Luke 1:1)
 - a. These things were NOT accomplished among the Gentiles, but the Jews
 - b. These things were NOT accomplished in Rome, but in Jerusalem.
 - c. The "things that have been accomplished" were things foretold in Scripture:
*"...Then he said to them, "Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them **in all the Scriptures the things** concerning himself.... These are my words that I spoke to you while I was still with you, **that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled**...and said to them, "**Thus it is written**, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. **You are witnesses of these things.**" (Luke 24:26-27, 44, 46-48)*
10. If a Gentile wrote Luke and Acts, then it is a Gentile telling the Jews and the Gentiles the Gospel had been foretold in the OT and Israel's Messiah must be preached to the nations.
11. If a Jew wrote Luke and Acts, then it is a Jew telling the Jews that the Gospel had been foretold in the OT and Israel's Messiah must be preached to the nations to fulfill Israel's purpose.

High Priest From Josephus ' writings Josephus "Antiquities":

From Herod to the Destruction of the Temple

Under Herod

56. Hananeel
57. Aristobulus III. (xv. 3, §§ 1, 3) (Hananeel reappointed; xv. 3, § 3)
58. Jesus, son of Phabet (xv. 9, § 3)
59. Simon, son of Boëthus (perhaps Boëthus himself; xv. 9, § 3; xvii. 4, § 2)
60. Mattathias, son of Theophilus (xvii. 6, § 4)
 Joseph, son of Ellem (one day; xvii. 6, § 4; see Grätz in "Monatsschrift," 1881, pp. 51 et seq.)
61. Joazar, son of Boëthus (xvii. 6, § 4)

Under Archeiaus

62. Eleazar, son of Boëthus (xvii. 13, § 1)
63. Jesus, son of Sie (Σιε; xvii. 13, § 1)

Joazar reappointed; xviii. 1. § 1; 2, § 1)

Under Quirinius

64. Ananus, son of Seth (xviii. 2, § 2; Luke iii. 2)

Under Valorius Gratus

65. Ismael, son of Phabi (xviii. 2, § 2)

66. Eleazar, son of Ananus (xviii. 2, § 2)

67. Simon, son of Camithus (xviii. 2, § 2)

68. Joseph (called "Caiaphas" (xviii. 2, § 2; 4, § 3; Matt. xxvi. 3, 57)

Under Vitellius

69. Jonathan, son of Ananus (xviii. 4, § 3; "B. J." ii. 12, §§ 5-6; 13, § 3)

70. Theophilus, son of Ananus (xviii. 5, § 3) – 37-41 AD

Under Agrippa

71. Simon, or Cantheras, son of Boethus (xix. 6, § 2; see Grätz., "Gesch." 4th ed., iii. 739-746)

72. Mattathias, son of Ananus (xix. 6, § 4)

73. Elioneus, son of Cantheras (xix. 8, § 1; Parah iii. 5)

Under Herod of Chalcis

74. Joseph, son of Cainus (xx. 1, § 3)

[Perhaps Ishmael (iii. 15, § 13) should be placed here.]

75. Ananias, son of Nebedeus (xx. 5, § 2; Derenbourg, "Hist." p. 233)

(Jonathan restored; xx. 8, § 5)

Under Agrippa II

76. Ishmael, son of Fabi (xx. 8, §§ 8, 11; Parah iii. 5; Sotah ix. 5; Derenbourg, "Hist." pp. 232-235)

77. Joseph Cabi, son of Simon (xx. 8, § 11)

78. Ananus, son of Ananus (xx. 9, § 1)

79. Jesus, son of Damneus (xx. 9, § 1; "B. J." vi. 2, § 2)

80. Jesus, son of Gamaliel (xx. 9, §§ 4, 7; Yeb. vi. 4; an instance in which a priest betrothed to a widow before his elevation was permitted to marry her afterward; Derenbourg, "Hist." p. 248)

81. Mattathias, son of Theophilus (xx. 9, § 7; "B. J." vi. 2, § 2; Grätz, in "Monatsschrift," 1881, pp. 62-64; idem, "Gesch." 4th ed., iii. 750 et seq.)

82. Phinehas, son of Samuel, appointed by the people during the war (xx. 10, § 1; "B. J." iv. 3, § 8; see Derenbourg, "Hist." p. 269) [A man altogether unworthy.]

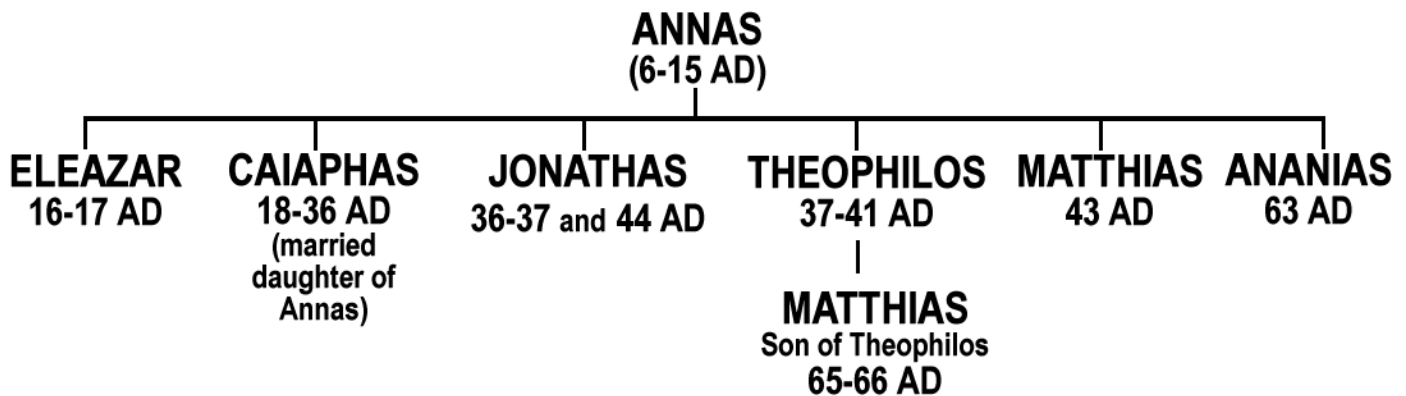
Josephus enumerates only fifty-two pontificates under the Second Temple, omitting the second appointments of Hyrcanus II., Hananeel, and Joazar.

Jewish Temples High Priests from the Jewish Virtual Library

(<https://www.jewishvirtuallibrary.org/high-priests-of-the-second-temple-period>)

- John Hyrcanus II (63-40 BCE)
- Antigonos, son of Aristobulos II (40-37 BCE)
- Aristobulus III (37 BCE)
- Ananelus (37-30 BCE)
- Joshua ben Fabus (30-23 BCE)
- Simon ben Boethus (23-5 BCE)
- Matthias ben Theophilus (5-4 BCE)
- Joazar ben Boethus (4 BCE)
- Eleazar ben Boethus (4-3 BCE)
- Joshua ben Sie (3 BCE - ?)
- Joazar ben Boethus (? - 6 CE)
- Ananus ben Seth (6-15 CE)
- Ishmael ben Fabus (15-16)
- Eleazar ben Ananus (16-17)
- Simon ben Camithus (17-18)
- Joseph Caiaphas (18-36)
- Jonathan ben Ananus (36-37)

- **Theophilus ben Ananus (37-41)**
- Simon Cantatheras ben Boethus (41-43)
- Matthias ben Ananus (43)
- Elioneus ben Simon Cantatheras (43-44)
- Jonathan ben Ananus (44)
- Josephus ben Camydus (44-46)
- Ananias ben Nebedeus (46-58)
- Jonathan (58)
- Ishmael ben Fabus (58-62)
- Joseph Cabi ben Simon (62-63)
- Ananus ben Ananus (63)
- Joshua ben Damneus (63)
- Joshua ben Gamaliel (63-64)
- Mattathias ben Theophilus (65-66)
- Phannias ben Samuel (67-70)



- All sons (or son-in-law) of Annas
- Theophilus may have been addressed in Luke 1 and Acts 1
- Theophilus's son was the second to last high priest in Jerusalem
- Jesus appeared before Annas in John 18:13, 19-24, "First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year... The high priest questioned Jesus about his disciples and about his teaching... one of the officials standing by slapped Jesus, saying, 'Is this the way you answer the high priest?'... Then Annas sent him bound to Caiaphas the high priest"
- Jesus appeared before Caiaphas in John 18:28 and Mark 14:53-65, "Then they led Jesus from the house of Caiaphas to the governor's headquarters." and, "They led Jesus to the high priest. And all the chief priests and the elders and the scribes came together... And the high priest tore his garments and said, "What further witnesses do we need?"

Theophilus ben Ananus

Theophilus ben Ananus served as "the High Priest in the Second Temple in Jerusalem from 37 to 41 CE according to Josephus's Antiquities of the Jews. He was a member of one of the wealthiest and most influential Jewish families in Iudaea Province during the 1st century."

- In this tradition, Theophilus would have been both a **kohen** and a **Sadducee**.
- That would make him the son of Annas and brother-in-law of Caiaphas, raised in the Jewish Temple.

- Theophilus (Hebrew: תפלוס בר חנן) was the High Priest in the Second Temple in Jerusalem from 37 to 41 AD according to Josephus's Antiquities of the Jews.
- Theophilus was a member of one of the wealthiest and most influential Jewish families in the province of Judaea during the 1st century.
- Some claim that Luke's Gospel was targeted at Sadducee readers.
- Theophilus was known to be a supporter of the peace party (according to Josephus) in the runup to the Revolt of 66-70 AD
- Theophilus was no longer high priest by that time, but his younger brother was. Theophilus could have held significant influence, similar to that of Annas with Caiaphas.
- The hypothesis is that he was a potential protector of the Christians of Jerusalem, who - like him - opposed the rebellion against Rome.
- This might explain a few features of Luke.
 - He begins the story with an account of Zacharias the righteous priest who had a Temple vision of an angel (1:5–25).
 - Luke quickly moves to account Mary's purification (niddah), Jesus' Temple redemption (pidyon ha-ben) rituals (2:21–39)
 - Next to Jesus' pilgrimage to the Temple when he was twelve (2:46), possibly implying his bar mitzvah.
 - Luk makes no mention of Caiaphas' role in Jesus' crucifixion and emphasizes Jesus' literal resurrection (24:39), including an ascension into heaven as a realm of spiritual existence (24:52; Acts 1:1).
 - Luke also seems to stress Jesus' arguments with the Sadducees on points like:
 - legal grounds for divorce,
 - the existence of angels, spirits, and an afterlife (Sadducees did not believe in the resurrection of the dead).
 - If this was the case then Luke is trying to use Jesus' rebuttals and teachings to break down Theophilus' Sadducean philosophy, maybe with the hope that Theophilus would use his influence to get the Sadducees to cease their persecution of the Christians.
 - One could also look at Luke's Gospel as an allegorical (רמז remez) reference to Jesus as "the man called the Branch" prophesied in Zechariah 3:8; 6:12–13, who is the ultimate high priest foreshadowed by the Levitical priesthood. ...
- All of the New Testament passages concerning alms and almsgiving, except one in Matthew, are in Luke-Acts.
 - Therefore, these parables may be about alms, almsgiving, and the proper use of the wealth controlled by the temple authorities.
 - Luke's criticism focuses on the use of these temple resources by the religious aristocracy for their own selfish purposes.
 - This means that the religious authorities controlled tremendous wealth that had been in times past properly distributed to the people as part of the institutional form of almsgiving.
 - The priests in these parables are unfaithful, dishonest, and disobedient because, inter alia, they have not invited the poor, the maimed, the lame, and the blind to the banquet table.

- Once the office of the High Priest became non-hereditary, and available to the highest bidder, the institutional role of almsgiving was abandoned or reduced as the purchaser had to recoup his purchase price.
- Theophilus had four brothers who all served as High Priests.
- Theophilus' brother-in-law, Joseph Caiaphas, condemned Jesus Christ
- Theophilus is a common enough name that there are many other possibilities for the man mentioned in Luke's Gospel and the Acts.
 - In its favor is the fact that in Luke Theophilus is called by the title Most Excellent (*kratiste*), indicating he held a political office like high priest, the ethnarch under the Romans.
 - Interestingly, in Acts 1:1 he does not have this honorific title indicating that he is no longer high priest

(<https://www.patheos.com/blogs/delisahargrove/2023/01/theophilus-in-lukes-gospel/>)

Mattathias ben Theophilus

- Theophilus's son Mattathias ben Theophilus is another option for Luke's Theophilus.
- Mattathias ben Theophilus served as the High Priest from 65-66 AD, and was in office in 65 C.E., when the war against the Romans broke out (Josephus, "Ant." xx. 9, § 7).
- During the troubles in Jerusalem which preceded the siege by Titus ("B. J." iv. 3, § 7) he was deposed, since he, like the other aristocrats, belonged to the peace party, one of his sons having even sought refuge with the Romans.
- Matthias was put to death as a dangerous character by the very Simon ben Gioras whom he had invited to Jerusalem to subdue the revolutionists ("B. J." vi. 2, § 2).
- According to Grätz, it is he who is referred to in a Talmudic story which relates that once, on a Day of Atonement, a high priest remained in the Holy of Holies a longer time than usual praying for the Sanctuary, which was in danger of destruction by the Zealots (Tosef., Yoma, ii. 5; Yoma 53b; Yer. Yoma 42c).
- Only one High Priest succeeded Mattathias before Rome toppled the temple in 70 AD.

“Aniquities of the Jews”, book XVIII, chapter 5, section 3.
(<http://www.ccel.org/j/josephus/works/ant-18.htm>).

“Whereupon he ordered the army to march along the great plain, while he himself, with Herod the tetrarch (HEROD ANTIPAS) and his friends, went up to Jerusalem to offer sacrifice to God, an ancient festival of the Jews being then just approaching; and when he had been there, and been honorably entertained by the multitude of the Jews, he made a stay there for three days, within which time he deprived Jonathan of the high priesthood, and gave it to his brother Theophilus. But when on the fourth day letters came to him, which informed him of the death of Tiberius, he obliged the multitude to take an oath of fidelity to Caius; he also recalled his army, and made them every one go home.”

Joanna, the wife of Chuza, in Luke

- Archeological evidence confirming the existence of Theophilus, as an ossuary has been discovered bearing the inscription, "**Yehoḥanah (Johanna) daughter of Yehoḥanan (Jonathan) son of Thefilus (Theophilus) the High Priest**". The details of this ossuary have been published in the Israel Exploration Journal.



יהוחננה בת יהוחנן
בן תפילוס הכהן הגדול

“Yehohanah, daughter of Yehohanan,
son of Theophilus the high priest”

- Therefore, Theophilus had at least one other son, named Jonathan, father to Johanna.
- The name Johanna appears twice in the New Testament in the Gospel of Luke.
 - First as one of women healed by Jesus who travels with Jesus and the disciples to Jerusalem.
 - Her second appearance also in the Gospel of Luke is on Easter Sunday when she and other women visits the empty tomb.
- It is unlikely, however, that the Johanna in the Gospel of Luke is the same Johanna as the one mentioned on the ossuary.
 - According to Richard Bauckham, Johanna was "the fifth most popular woman's name in Jewish Palestine," and
 - the Johanna of the Gospel of Luke was likely from Galilee, not from Jerusalem.
 - High Priests took office when at least 30 years old (Hebrew reckoning). Caiaphas was thus probably older than Theophilus. It was unusual for a son-in-law to take precedence over a son.

- If Theophilus was in his thirties in the period 37-41 CE, then a granddaughter, Johanna, would not have been born in the period of the Gospels up to 30 CE. (en)

Joanna of Luke

Luke 8:3 says that Joanna was the wife of Chuza Herod's "epitropos". Another text may shed further light on this.

- In **John 4:46** we read that:

46 So he [Jesus] came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official basilikos whose son was ill.

47 When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death ...

50 Jesus said to him, "Go; your son will live."

The man believed the word that Jesus spoke to him and went on his way.

51 As he was going down, his servants met him and told him that his son was recovering.

52 So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour the fever left him."

53 The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household.

54 This was now the second sign that Jesus did when he had come from Judea to Galilee.

There are a few parallels in this text with the account of the healing of the centurion's servant, which was also in Capernaum (see Matthew 8:5ff, Luke 7:1ff), but there are also some important differences.

- Matthew and Luke report that the person healed was the centurion's paralyzed slave, whereas John 4 indicates that it was the official's dying son.
- Furthermore, the man of **John 4** was a "**basilikos**", or royal official of king Herod, while a centurion would have been a Roman officer.
- A search for the word "**basilikos**" among the ancient Greek works in the Loeb Classical library led to the following renderings of this term: "a nobleman", "an aristocrat", and "a man of the royal court".
- Literally, "**basilikos**" the word could be translated, "little king".

In 1874, F.W. Farrar commented on this passage saying:

- *"As this courtier believed in Christ with his whole house, in consequence of the miracle now wrought, it has been conjectured with some probability that it was none other than Chuza himself (Lk 8:2-3)... The position of the courtier caused it to be widely known, and it contributed, no doubt, to that joyous and enthusiastic welcome which our Lord received during that bright early period of his ministry."* -- The Life of Christ (vol. 1, p. 230-232).

If Farrar is correct that Joanna's husband Chuza was the royal official of John 4, this would make a great deal of sense, since we're told that he, along with his entire household, believed. This would explain why a woman of Joanna's noble status would later be found following Jesus around Galilee and Judea, and supporting him financially, and it may also explain the

faith of Herod's foster-brother Manaen, who according to Acts 13:1 was found to be one of the earliest leaders of the church in Antioch around 45 AD.

- Acts 13:1-2 – “Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, **Manaen** a lifelong friend of Herod the tetrarch, and Saul. 2 While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 Then after fasting and praying they laid their hands on them and sent them off.”

Finally, the word "*epitropos*", used in Luke 8:3, fits beautifully with the word "*basilikos*" that we find in John 4:46.

- One is a royal official, or nobleman, while the other is specifically identified as Herod's governor, administrator, or prime minister.
- Strabo uses the word "*epitropos*" to describe “Sylleus the administrator of king Obodas of Nabatea”.
 - Obodas confirmed Sylleus as chief minister and almost immediately, Sylleus initiated negotiations with both the Romans and Herod the Great... Some think Sylleus was setting himself up to be the next king.
 - Josephus also notes that: There was one Obodas, king of Arabia... but Sylleus administered most of his affairs for him. (Antiquities of the Jews - 16.7.6)
 - The word he used here (translated administered) was "*dioikeo*," which is a synonym of the word *epitropos*.
 - **Chuza**, therefore should be seen as Herod's chief administrator, or even better, his "prime minister," rather than a mere "household manager" (as per the ESV).
- So if the ***basilikos*** of John 4:46 is Chuza, why doesn't the author of the Fourth Gospel identify him by name?
 - It has something to do with "protective anonymity"
 - John relates this royal official's story in an anonymous way since it was written during a time of persecution and so the author was "protecting his source".