

## LUKE

This gospel is thought to have been composed in Greece after A.D. 70. In addition to the original texts used by Matthew and Mark, it is likely that other traditions also influenced the writing of this gospel.

The Muratorian Canon identifies the Gospel of Luke as the "third book of the gospel," written by the "well-known physician" Luke in his own name after the ascension of Christ. It says about Luke: "The third gospel was written by Luke. After the Lord's ascension to heaven, Paul made Luke, who was interested in writing, his companion. Luke wrote the gospel based on what he had heard, because he had not seen the Lord in person...."

The Muratorian Canon is an ancient list of New Testament books—the oldest such list we have found. The original document, which was probably written in Greek, is dated to about AD 180 and lists 22 of the 27 books that were later included in the New Testament of the Christian Bible. The Muratorian Canon was discovered by Italian historian Ludovico Muratori in the Ambrosian Library in northern Italy and was published by him in 1740. It is known as the Muratorian Canon after his name. I

Papyrus 75 (P75), a significant New Testament manuscript was discovered in Egypt in 1952 as part of a larger collection of Bodmer Papyri. It contains most of the Gospels of Luke and John and is significant for its early date (around 180) and its close agreement with Codex Vaticanus. Papyrus 75 (P-75) contains the title "The Gospel According to Luke," supporting the traditional attribution of authorship to Luke the physician.

Papyrus 75 (formerly Papyrus Bodmer XIV–XV, now Hanna Papyrus 1), is an early Greek New Testament manuscript. It is an early Greek New Testament manuscript written on papyrus containing text from the Gospel of Luke 3:18–24:53 and John 1:1–15:8.

Another ancient work, 'Introduction to the Gospel of Luke', written at the end of the second century, also emphasizes that the third gospel is Luke's: "Luke was a Syrian from Antioch. He was a disciple of the apostles; he was Paul's companion until his martyrdom... He wrote it under the inspiration of the Holy Spirit for the converts in Achaia. This is the same Luke who later wrote the 'Acts of the Apostles'."

The church father Irenaeus, who lived at the end of the second century, also testifies that the author of this gospel is Luke. Another ancient work, 'Introduction to the Gospel of Luke', written at the end of the second century, also emphasizes that the third gospel is Luke's: "Luke was a Syrian from Antioch. He was a disciple of the apostles; he was Paul's companion until his martyrdom... He wrote it under the inspiration of the Holy Spirit for the converts in Achaia. This is the same Luke who later wrote the 'Acts of the Apostles'."

Tertullian, Origen, Eusebius, Jerome, and others accept the above tradition. They all say with certainty that the author of the third gospel was a friend of Paul, and that he himself is the author of Acts. In Paul's letters, Luke is described as "the beloved physician" (Col 4:14), "fellow worker" (Phil 24), and Paul's friend (2 Tim 4:11). Moreover, we encounter "we" statements in many places in Acts (16:10-17; 20:5-15; 21:18; 27:1-28-16). In all these statements, the plural "we" is used. "We" means Paul and Luke. This means that Luke accompanied Paul on at least some of his missionary journeys. Scholars

generally agree that Luke's Gospel and Acts are two works by the same author. He himself states in the introduction to Acts that the Gospel was his first work. Both works are dedicated to Theophilus (Luke 1:3; Acts 1:1). Luke must have been a native of Antioch in Syria and an educated Christian convert from among the Gentiles.

Luke was the author of the gospel of Luke and the book of Acts. Luke does not name himself in either of his books, but Paul mentions him by name in three epistles. Both Luke and Acts are addressed to the same person, Theophilus ([Luke 1:3](#); [Acts 1:1](#)). No one knows exactly who [Theophilus](#) was, but we know that Luke's purpose in writing the two companion books was so that Theophilus would know with certainty about the person and work of Jesus Christ ([Luke 1:4](#)). Perhaps Theophilus had already received the basics of the Christian doctrine but had not as yet been completely grounded in them.

Luke was a close friend of Paul, who referred to him as "the beloved physician" ([Colossians 4:14](#)). Perhaps Luke's interest in medicine is the reason his gospel gives such a high profile to Jesus' acts of healing.

Paul also refers to Luke as a "fellow laborer" ([Philemon 1:24](#)). Luke joined Paul in Troas in Asia Minor during Paul's second missionary journey ([Acts 16:6–11](#)). Some scholars speculate that Luke was the "man of Macedonia" whom Paul saw in his dream ([Acts 16:9](#)). Luke was left in Philippi during the second missionary journey ([Acts 17:1](#)) and picked up again to travel with Paul in the third journey ([Acts 20:5](#)). Luke accompanied Paul on his journey to Jerusalem and Rome and was with him during his imprisonment there ([2 Timothy 4:11](#)). Luke's vivid description of his travels with Paul in [Acts 27](#) seems to indicate that he was well-traveled and well-versed in navigation.

some scholars argue the Gospel of Luke and the Acts of the Apostles were written after 70 CE, possibly in the province of Achaea (around Greece)

**17, 2** Millstones or mill stones are stones used for crushing or, more specifically, grinding wheat or other grains. It is an indication of judgment.

**17, 4 seven times:** It emphasizes that forgiveness should be boundless (James 2, 13; Matthew 18, 22).

**17, 10: the phrase "worthless slaves":** it does not imply a slave's actual value but rather conveys that, after fulfilling their obligatory duties, they should have no expectation of praise, thanks, or reward because they have only done what they were commanded to do. It emphasizes that service is a responsibility, not a means to earn favor.

17:11-19, which describes Jesus healing ten lepers and only one returning to give thanks, is unique to the Gospel of Luke and is not found in the other Gospels. This story highlights Jesus's compassion, the importance of gratitude and faith, and showcases a Samaritan leper as an exemplary figure of thankfulness, a theme that resonates with Luke's broader message of God's grace extended to outsiders. Also note the parable of the Good Samaritan (10, 25 – 37), The Gentile is saved through faith in Jesus (cf. 7, 50; 8, 48.50).

**17, 12: Keeping their distance:** Lepers were excluded from the temple and ostracized from the elite because they were unclean (Leviticus 13:45, 46; Numbers 5:23). Only if they are healed and receive the approval of the Levites can Israel's re-entry into covenant life be possible. Lk 5,14.

**17, 18: this foreigner:** This recalls the incident in which Elisha healed the Gentile Naaman (2 Kings 5:1-14); the prophecy about the adoption of Gentiles into God's covenant family (Isaiah 56:3-8) is also fulfilled here.

17, 20 - 37: The kingdom of God is already present among them because of Jesus' presence (20.21). But Jesus also instructs them to wait with alertness for the unexpected return of the Son of Man (22-37).

**17, 21 among you:** Although the Greek word 'enthos' has meanings of 'among' and 'within', in light of other passages that make clear the presence and nearness of the kingdom of God (10:9.11; 11:20), 'among you' is better.

**17, 35:** Some manuscripts include verse 36 after 35: "Two men will be in a field; one will be taken and the other left behind,"

17, 34 : Where?: This question is related to verses 21.23. Where is the kingdom of God? This is the main inquiry of this passage (17, 20-37). The only answer is in Christ. The first coming of Christ (21) and the second coming (22-36) are the realization of the kingdom of God. "Where the corpse is": This is a figurative expression (In revised POC Bible this is seen as 37<sup>th</sup> verse). It means that everything is centered in Christ. Wherever Christ is, there is the culmination of everything.

18, 3: A widow: Widows in Israel were often weak and helpless; there was a law in Israel to support them (Deut 26:12). Jesus and Luke take a compassionate approach towards widows (2:37; 4:25, 26; 7:12; 20:47; 21:3).

**18, 6 the unjust judge:** His indifference to the widow's plight was a denial of justice (Deut 27:19). If an unjust and cruel judge will help a widow who constantly asks for help, how much more will the heavenly Father be attentive to the help of his children who constantly pray (Sirach 35:12).

**(18,15) Infants:** The Greek word 'brephos', which means newborn or infant, is used eight times in the New Testament. In various contexts, this term has two meanings: 1. Luke uses it to refer to the unborn child John the Baptist (1:41-44), to Jesus lying in the manger (2:12-16), and to the newborn children of Israel (Acts 7:19). Through these applications, we gain the understanding that the kingdom of Heaven belongs to all newborn babies. 2. Peter uses this metaphorically to describe new Christians who are thirsty for spiritual nourishment (1 Peter 2:2). From this we get the message that those who are humble, willing, and submissive are worthy of the kingdom of God.

**18, 35 Jericho:** About 27 kilometers northeast of Jerusalem. Herod the Great rebuilt it about a kilometer and a half from the Old Testament city of Jericho, which had been uninhabited since the first century (Joshua 6:26). A blind man: Mark calls him Bartimaeus (Mark 10:46). Ironically, the blind beggar recognized Jesus more clearly than the crowd that rebuked him (18:39).

**18,38: Son of David:** The Messiah who was expected to bring God's healing to Israel (4:18; Isaiah 35:4-6; Mark 11:2-5). The Messiah would follow in the footsteps of King Solomon, whom Jewish tradition honored as a great healer and exorcist (Wisdom 7:20; Mark 12:22, 23). Luke 2:11; Matthew 9:27.

**19, 8: four times:** The most severe remission to robbery (Exodus 22, 1).

19, 13 ten coins: Literally, ten minas. One minas = 100 drachmas. It is equal to 4 months' wages for a laborer. Unlike in Matthew's parable, the coins are distributed equally here.

**19, 27: slaughter:** Refers to the fall of Jerusalem in A.D. 70 (13:34,35; 19:41-44; 21:20-24).

**19:28-21:38:** The beginning of Jesus' teaching ministry in Jerusalem with his royal entry (19:47; 21:1-4; 21:37.38; 22:53). Mt 21:1-11; Mk 11:1-10; Jn 12:12-19.

19:28: The ascent to Jerusalem: The long journey that began in 9:51 reaches its destination (13:22-33; 17:11; 18:31; 19:11).

19:29: Bethphage ... Bethany: Two villages about two miles from Jerusalem (John 11:18). Mount of Olives (Mark 11:1): Located to the east of the city of Jerusalem. This is where Jesus and his disciples spent the night of the Passover (21:37).

**19:30: A colt of a donkey:** Matthew wrote about the donkey and its colt (Matthew 21:7). Since no human had ridden it, the donkey was suitable for sacred use (Numbers 19:2; 1 Sam 6:7). Zechariah's royal prophecy (9:9) is fulfilled with Jesus' entry into the city. Jesus comes in peace, riding on a donkey's colt. Otherwise, he would have come there on a war horse (Zech. 9:10).

**19:38: Blessed is the King:** Fulfilling Jesus' words in 13:35, the crowd triumphantly sings Psalm 118:26 and welcomes Jesus as King (in Luke only, 1:32) and as the one to come (Malachi 3:1; Luke 7:19). Jewish pilgrims who traveled to Jerusalem for the Passover, the Feast of Weeks, and the Feast of Tabernacles regularly sang the Hallel Psalms (113-118).

**19, 41-44:** This lamentation over Jerusalem is also a feature of this Gospel. It indicates that Jerusalem will be attacked because the people did not accept Jesus as their mediator for peace. Jesus spoke in the style of Old Testament prophecies (Isaiah 29:1-3; Jeremiah 6:6; Ezekiel 4:1-3). Jerusalem would repeat its atrocities and suffer the same destruction it suffered in 586 B.C. In 70 A.D., the Roman army besieged Jerusalem and destroyed the temple (21:20).

**19:45.46:** Jesus, having entered Jerusalem with authority and entered his temple (Mal 3:1-3), cleanses the temple where his ministry will take place (Isa 56:7; Jer 7:11). Mt 21:12-17; Mk 11:15-19; Jn 2:13-22.

**20, 9-19 = Mark 12:1-12.:** The vineyard and the farmers: History tells us that in the first century in Palestine there were problems between landowners and farmers. This is a reflection of the social and economic problems of Palestine. It is clear that Jesus is portraying the chief priests as the "cultivators" of the vineyard, who rejected his teachings (20:19). Israel is often depicted in the Old Testament as the "vineyard of Yahweh" (Psalm 80:8; Isaiah 5:1-7; Jeremiah 2:21; Hosea 10:1).

**20:15: threw him out and killed:** In Mark 12:8, the murder takes place inside the vineyard. Luke writes that the death takes place outside the vineyard. This is to refer to the death of Jesus outside the city of Jerusalem (cf. Heb. 13:12).

20:17.18: Stone: Jesus uses this symbol to unite three Old Testament texts (Psalm 118:22; Isaiah 8:14.15; Daniel 2:44.45). Similar uses are found in Romans 9:33; 1 Peter 2:6-8.

**20:20 governor:** Pontius Pilate, a Roman governor in charge of collecting taxes and maintaining law and order in Palestine. 23, 1.

**20, 22: Is it lawful...?:** A tricky question. If Jesus supported the tax, it would anger the Jews, who wanted freedom from Roman rule; if he condemned the tax, he could inform the Roman emperor and

be charged with treason. The first Jewish revolt against Rome, which occurred in 66-70 AD, was sparked by the Palestinians' refusal to pay taxes to the Roman emperor. It was in the context of this revolt that the Romans destroyed the city of Jerusalem and the temple. Matt. 22:15-22; Mark 12:13.

**20, 24: Denarius:** A Roman silver coin bearing the image and inscription of Tiberius Caesar (A.D. 14-37). 7, 41.

**20,25: To Caesar and ... to God:** Jesus cleverly evades the trap of his questioners by using the example of Roman taxation, while at the same time instructing them about their noble duty. The coin that bears Caesar's image belongs to Caesar (cf. Rom. 13:1-7; 1 Pet. 2:13-17). Man is his own, for he is made in the image and likeness of God (Gen. 1:26, 27). Similar can be seen in Mark 12:16.

**20,27-40:** They are convinced that the Law of Moses says nothing about the resurrection of the dead (20,27). They are also aware of the Levitical Law (Deut 25,5-10). The Sadducees are using this as a paradox to deny life after death. Jesus responds with two arguments: (1) the folly of their thinking, given that marriage exists in heaven; (2) The Law of Moses clearly mentions life after death. If Abraham, Isaac, and Jacob were to live with God (Ex. 3:6), then the resurrection of the dead is definitely established in the Pentateuch.

**20, 27:** The Sadducees Mt 3,7.; Mk 12, 18

**20, 36: Like angels:** Those who are raised up neither marry nor are given in marriage. All the saints will be given glory and immortality like the angels. Unlike the angels, they are not disembodied spirits, but live in resurrected bodies (1 Cor 15:35-50). Thus, they are equal in some respects, but not in all.

**20, 41: Son of David:** David had a unique position among the kings of Israel. The title 'Son of David' was a basis for considering the Messiah as superior to David. Jesus corrects this by using Psalm 110:1, written by David. The Hebrew original is 'ladoni' and the Greek translation is 'tho kurio mou' ('to my Lord') (20:42; Acts 2:34-36). Similar can be seen in Mark 12:36.

**21, 2: Two copper coins:** The lepta was the smallest Jewish coin in use at the time. There were more than twelve treasury chests in the temple area to receive various types of donations.

**21, 5: Beautiful stones:** The structure of the Temple in Jerusalem, which Herod the Great began to rebuild and expand in 19 B.C., was enormous. Most of the stones were about twelve meters long. This particular sight, according to Jesus, is short-lived (21:6). Similar in Mark 13:1.

**21:8: Many ... will come:** The expectation for the Savior reached its peak in first-century Palestine. Many people at this time were claiming to end Roman rule over Palestine (Acts 5:33-39).

**21,12: Before all this:** From the perspective of Luke and the community with him, verses 10 and 11 describe things that are yet to happen in the future; but the persecution of Christ's disciples (12-19) and the fall of Jerusalem (20-24) are fulfilled signs of the eschatological age.

**21,20: Jerusalem surrounded by armies...** : Jesus foretells the fall and destruction of Jerusalem in A.D. 70. From this verse and verses 19,42-45, some scholars assume that Luke wrote his Gospel after the destruction of Jerusalem. They believe that this account has all the characteristics of a historical account. Those who reject this view offer two arguments: (1) Jesus' discourse in Luke is consistent with the Old Testament's words and symbols against Jerusalem. Jesus may have predicted that Jerusalem would be destroyed in 70 AD, as in the 6th century BC (Jer 6:6-8; 52:4; Eze 4:1-3). The above scholars deny the prophetic nature of Jesus' sermon and its narrative; (2) There is nothing

unusual in the narrative that would indicate that Luke knew the details of the fall of Jerusalem. The many steps Luke describes were common in the ancient world for conquering walled cities.

**21, 22: Days of vengeance:** For the period of divine judgment that fell upon Israel when they abandoned the Lord by engaging in idolatry and lawlessness (Deut. 32, 35; Hosea 9,7). The Septuagint bible uses the word 'hemera ekdykeseos', which is also used here. God will send punishments upon Jerusalem for rejecting the Messiah (Daniel 9:25-27).

**21,24:** Jesus describes the terror that Jerusalem will face, indicating that foreign nations will play a strategic role in executing God's judgment (Rev 11,2). Using several Old Testament passages to describe the tragedies that had befallen Jerusalem in the past, the evangelist indicates the terrible destruction that would befall it in the near future (70 AD). 'Fall by the edge of the sword': this theme can be seen in Jer 21:7; Eze 39:32.

**21:24: The times of the Nations:** Deut 28:49; Zech 14:1.2. 'will be trampled on': Isa 63:18; Dan 8:13; 2 Macc 3:45. The evangelist records the event of the destruction of the temple in Jerusalem and the signs in the universe that indicate the coming of the Son of Man.

**21:25: In the sun, the moon, and the stars:** Many Old Testament prophecies describe upheavals in the heavenly realms, depicting Yahweh destroying the pagan kingdoms (Isaiah 13:9, 10; Ezekiel 32:7; Joel 2:10, 31). Mark 13:24,25. The roaring of the sea: a symbol of angry, warlike foreign nations. It is also used by Isaiah as a symbol of the nations that God will use to punish wayward Israel (Isaiah 5:30). This also indicates God's wrath against the enemy (Wisdom 5:22).

**21:33: Heaven and earth:** Even the stable universe cannot survive the words of Jesus. The Old Testament proclaims the immortality of God's word, in contrast to the perishability of creation (Psalm 102:25-27; Isaiah 40:8; 51:6).

**21:36: To stand before:** to face the judge with courage (Eph 6:13; 2 John 2:28).

**22,1-23,56: The Passion narrative:** Here the evangelist Luke quotes Mark's words, but makes additions in his own style. Different passages: 1. The institution of the Eucharist (22,15-20); 2. Farewell sermon (22,21-38); 3. Insults and interrogation (22,63-71); 4. Before Herod; Before Pilate (23,6-16); 5. Address to the women (23,27-32); 6. The repentance of the thief (23,39-41); 7. The death of Jesus (23,46.47.49).

The evangelist proclaims Jesus' innocence (23,4.14.15.22) It is clear that Jesus fell victim to the forces of evil (22:3, 31, 53) and died there to fulfill the will of the Father (22:42, 46). Luke describes Jesus' mercy, compassion for the poor, and power to heal (22:51; 23:43). The evangelist records that Jesus was not alone in death, and that many followed him on the way to the cross (23:26-31,49).

**22,1: Passover ... Feast of Unleavened Bread:** Mark 14,1. The people of Israel celebrated the Feast of Unleavened Bread and the Passover in the spring (Leviticus 23,4-8; Ezekiel 5,21). Thousands of people flocked to Jerusalem to celebrate the Passover, a pilgrimage festival, as a nation. (Deut 16:1-8). The Feast of Unleavened Bread, which began on the day of the Passover, continued for six more days. It was a time when leaven (a symbol of sin) was not to be eaten. Passover (John 6:4)

**22,3: Satan entered into Judas:** It was the devil who had plotted against Jesus (Jn 13,27). The devil, who had 'left him until an opportune time' (4,13), now entered into Judas. While Judas was 'watching for an opportunity' (22:6). The time had finally come when Judas' loose connection with Jesus was finally broken (22:48). 4:13.

**22, 4 officers of the temple police:** Levites who served as temple soldiers in Jerusalem (22, 52; Acts 4,1; 5,24-26).

**22: 14ff Lord's Supper (Cor 11,23 - 26). Mt 26,26- 29; Mk 14,22-24.:** Jesus is the Lamb who is given as food for God's family (John 1:29; 2 Cor 5:6-8). Just as Passover commemorates Israel's liberation from Egypt, the Holy Sacrifice commemorates and experiences the redemption of humanity from the slavery of sin.

**22, 17: He took a cup:** Due to the peculiarities of the manuscripts of verses 19 and 20, some Bible scholars have translated the word cup to mean the cup of communion. Four cups of wine were drunk as part of the Passover meal (Seder). Here Jesus takes the first or second cup. Either he was consecrating the meal (first cup); or they may have already sung Psalms 113 and 114 (second cup). The cup of communion that Jesus blesses in 22:20 could be the cup of blessing (the third cup) that is drunk after the main meal (2 Cor 10:16).

**22,19.20: For you ... in memory of me ...:** This description of the institution of the Holy Eucharist is similar to Paul's description (1 Cor 11,23-26). The words after 'this is my body' in verse 19 and verse 20 are missing in some manuscripts.

**22:19: Giving thanks:** The Greek verb "eucharisto" is translated from this. From this the name Eucharist is derived. Breaking: The early Christians called this act the "breaking of bread" (24:35; Acts 2:42; 20:7).

**This is... my body:** When Jesus blessed the unleavened bread, it became Christ, the essence of the Passover of the New Covenant; the Passover of the Old Covenant (Deut 16:3). It is not just a symbol. Do this: The apostles and their successors must imitate the work of Jesus on the altar and in life. Note that only twelve people were with him at the Last Supper (Matthew 26:20; Mark 14:17). According to Jewish tradition, this feast was celebrated by families or groups of ten to twenty people.

**22:19 Memory :** The Greek word 'anamnesis' is used four times in the New Testament. Three of these are in connection with the Last Supper. In the Gospels, the word is used for memorials in the liturgy. The Israelites did certain things to help God remember them: they burned frankincense with the bread of the Presence as a memorial of the burnt offering in the Temple (Leviticus 24:7); Trumpets were blown to remind God of Israel during Israel's feast days and sacrifices (Numbers 10:10).

**22:20: poured out:** The same Greek word 'enkheo' is used both at the institution of the Eucharist and in references to the shedding of the blood of the righteous (Matthew 23:35; Acts 22:20). In Old Testament, the blood of animal sacrifices was poured out at the base of the altar to atone for sin (Ex 29:12; Lev 4:7-18). New Testament: An expression used only in the Gospels, at the Last Supper. The Epistles use it more frequently (Rom 11:27; 2 Cor 3:6; Heb 8:6).

**22, 24-38:** While in John's Gospel the farewell sermon is spread over five chapters (13-17), in Luke it is much shorter.

**22:31: demanded:** The Greek verb 'exciteōmai' is found only here in the New Testament. The request is to be completely delivered from the hands of God into the hands of Satan (cf. Job 1:6-12; 2:1-6; Zech 3:1-5).

**22:37: Numbered with the transgressors:** This is the fulfillment of Isaiah's vision of the suffering servant (Isaiah 53:12). He is a type of the rejected Messiah, despised (53, 3), wounded (53,5), and cut

off (53,8). He is numbered with sinners, yet he is blameless. His is the suffering of others (53:10-12). ( Cf Matt. 8:17; Acts 8:32-35; 1 Pet. 2:24,25).

**22:38: "It is enough.":** This is an expression of dissatisfaction with the disciples' ignorance, who failed to grasp the meaning of Jesus' figurative call to sell their cloaks and buy swords (22:36), as a result of the intense spiritual struggle. The abrupt end of Jesus' counsel to his disciples (24-38) is evidence of this dissatisfaction. When Jesus sternly rebuked his disciples who were violent and tried to defend themselves with swords (22:49-51), his intentions became clear.

**22, 39: According to custom:** In the evenings Jesus used to pray on the Mount of Olives outside Jerusalem (21.37).

**22, 42: This cup:** symbol of great suffering (Isa 51,17; Eze 23,33). Mt 20,22.

**22,43-44:** Although these verses are very ancient, they are not found in the old papyrus scrolls and widely circulated manuscripts.

**22:43: An angel:** A detail found only in Luke. Similarly, angels were present during Jesus' temptation in the wilderness (Matthew 4:11; Mark 1:13). The Father answers the Son's prayer not by sparing him from suffering, but by strengthening the Son to endure it (Hebrews 5:7-9). Luke 1:11.

**22, 50: One of them said:** According to John's interpretation, this is Peter. (Jn 18,10).

**22, 51: Healed him:** This is only in Luke's account.

**22:53: The power of darkness:** Satan's fierce attack on Jesus (4:13); the serpent that bruises the heel of the seed (Genesis 3:15). Paul also uses the same expression in his account of the work of salvation (Col 1:13). Luke 22:3.

**22, 54: In the house of the high priest:** official residence in Jerusalem (Jn 18,28).

**22:61: Turning to Peter, he said:** Only Luke recorded this.

**22,66-71:** After an initial night trial (54-65), Jesus is tried during the day. Mark, and following him Matthew, describe some details of this daytime trial as taking place at night. In Mark and Matthew, we see that the Sanhedrin tried Jesus twice. Mark 14:53.

22, 66 Sanhedrin (22,66) The Sanhedrin, which governed the internal affairs of Judaism. It is also known in the New Testament as the 'sanctuary council', 'assembly of elders', and 'council'. They were considered the descendants of the 70-man leadership group chosen by God as commanded by Moses (Numbers 11:16-30). The structure of the Sanhedrin in New Testament times was different. It was composed of the chief priests, the scribes, and the elders of the people. There were also local councils under the Sanhedrin. This group made decisions on matters that were of no interest to Rome (interpretation of the Law of Moses, adjudicating disputes that were not decided in local councils, and passing judgment on criminal cases). There are records that this group had the authority to sentence to death (Mishnah, Sanhedrin 7,1; Josephus, Antiquities 20,9.1) and that it did not (John 18,31). Mark 14,55.

**22,67: "If I tell you,":** Jesus exposes the wickedness of his accusers by quoting Jeremiah's response to King Zedekiah (Jer 38,15). The prophet Jeremiah, who had proclaimed the fall of Jerusalem, was



condemned to death by the rulers (Jer 38:2-14). The evangelist sees this Old Testament event as a parallel to the trial of Jesus.

**22,69: From now on:** Jesus foresees the Sanhedrin's judgment being overturned in God's court. Jesus uses Psalm 110,1; Daniel 7,13 to foretell his glorification as enthroned at the right hand of the Father. Refer parallel text Matt 26,64.

**22:70: I am:** 'Ego eimi' is the expression used by God to reveal himself to Moses in the Old Testament (Ex 3:14). Mark records that Jesus said 'I am' to the question of whether he was the Messiah and the Son of God (Mark 14:62). In Matthew, Jesus' answer is, "You have said it" (Matthew 26:64). In any case, Jesus establishes his Sonship and Messiahship through words. The Sanhedrin, accusing him of blasphemy, moves to take action for the death penalty.

**23,30: Fall on us ... Cover us:** Prophecy of the prophet Hosea against the northern kingdom of Israel, which had abandoned the Lord by engaging in idolatry (Hosea 10,8) As a result of the people's neglect, the Assyrians attacked and destroyed Israel in the eighth century B.C. Jesus, quoting Hosea, prophesied that what happened to Samaria would happen to Jerusalem (cf Rev. 6:16).

**23:33: Skull:** The Aramaic name is 'Golgotha' (Matthew 27:33; Mark 15:22; John 19:17).

23,34 "Father, forgive them, for they do not know what they are doing". Stephen also prayed this way at the time of his death (Acts 7:60).

to divide his clothing : This is a fulfillment of Psalm 22:18. The crucifixion (22:16) and the mockery of the crowd (22:6, 7) are all evident in this psalm. Jesus uttered the first lines of Psalm 22 on the cross (Matthew 27:16; Mark 15:34). Matthew 27:46.

**23, 44: Sixth hour ... Ninth hour:** The brightest hours of the day (from 12 to 3 pm) were covered by the 'dominion of darkness' (Luke 22, 53). Matt 27, 45.

**23:45: Curtain:** The veil that separated the Most Holy Place and the Holy Place in the Jerusalem Temple separated God and man and was a symbol of sin (Isaiah 59:2). Jesus' body, hanging alive on the cross, bears the weight of human sins (2 Corinthians 5:21). It was at the moment that that body became lifeless that sin was removed (cf. Rom. 6:23) and the curtain of the temple was torn in two. 'He has opened for us a new and living way through the curtain, that is, his flesh' (Heb. 10:20).

Torn into two: (From top to bottom Mark 15:38). It's a metaphor for everything and for everyone.

**23,46: Father, into your hands:** Jesus turns Psalm 31,5 into his three-day "sleep" prayer. This is the prayer that Jewish mothers taught their children to recite before going to bed. When Jesus entrusts even his death to the Father's care, he reveals that he is completely under the Father's control (John 10:17, 18; Eph 5:2).

**23,51: Joseph of Arimathea:** He was one of Jesus' disciples (Mt 27,57; Jn 19,38).

23,54: It was the day of preparation: the day of preparation for the Sabbath - Friday.

23:56: Spices and ointments: The body could not be properly prepared there, as the time between Jesus' death and the beginning of the Sabbath was long enough for the entire ritual procedure. The women returned on Sunday to do what was not finished on Friday (24:1).

**24,1-53: Luke's account of the resurrection is divided into five parts:** 1. The women at the empty tomb (23,56-24,12); 2. Jesus appears to the two disciples on the road to Emmaus (24,13-35); 3. Jesus appears to the disciples in Jerusalem (24,36-43); 4. Jesus' final instructions (24:44-49); 5. Ascension (24:50-53). Throughout this narrative, the suffering, death, and resurrection are explained as the

fulfillment of the Old Testament and the fulfillment of the Jewish hope (7:21, 26, 27, 44, 46). In the Acts of the Apostles, written by Luke himself, it is theoretically explained that the resurrection of Jesus was the fruition of the Pharisees' expectations (Acts 24:15).

**24,1: First day:** Sunday. The Sabbath (Saturday) is the last day of the Jewish week (Genesis 2,13). The early Christians celebrated Sunday as the 'Lord's Day', celebrating the resurrection of Christ and breaking bread (Acts 20,7; Revelation 1,10).

**24,4: Two men:** According to 24,23 they are angels (Mt 28,2; Acts 1,10).

24,9: Mark also mentions the women who returned from the tomb in amazement.(16,8)

**24, 13: Sixty stadia:** A distance of about 11 kilometers. Some manuscripts give 160 stadia (i.e. 28 kilometers). Emmaus: The location of this Jewish village is not precisely determined (1 Maccabees 9,50).

**24:18: Cleopas:** This may be the same person called Clopas in John 19:25. According to early Christian tradition, he is Simon, the brother of Joseph (3:23), the legal father of Jesus, and the second bishop of Jerusalem (Eusebius, Ecclesiastical History 3:11; 4:22).

24:19: Mighty in deed and word: This is the epithet for Moses in Acts 7:22. Jesus is said to be the prophet foretold, like Moses (Deut 18:15) (Acts 3:22,23; 7:37).

24,44: In the law of Moses, and in the prophets, and in the psalms: Traditionally, the Jews divided the Hebrew Bible into three parts. 24,27. The first book of the writings is the psalms. It was also the book most widely used by the Jews. That is probably why the term Psalms is used instead of the term Writings.

**24:49: Promise:** The outpouring of the Spirit of God is a promise in the Old Testament (Isa 44:3; Eze 36:26; Joh 2:28.29; Gal 3:14; Eph 1:13).

**24,51: into heaven:** The ascension of Jesus to heaven is the only event repeated in the second book of Luke, the Acts of the Apostles. This culminates in Jesus' ascension to the right hand of the Father (Acts 2:32-35; Mark 16:19).

**24:53:** Luke begins and ends his Gospel (1:9) in the Temple in Jerusalem.