

The Gospel according to Luke and *The Acts of the Apostles*

Catholic Bible Institute in the Diocese of Orange
Nov. 19, 2016
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- 8:00** *Saturday Mass (optional)*
- 8:30** *Arrival & Setup*
- 8:45** *Opening Prayer / Initial Announcements*
- 9:00** **Presentation 1 – Luke’s Two-Volume Work: An Overview**
Literary-Historical Questions: Who? When? Where? For Whom? Why?
Luke’s Sources, Structural Outline, and Unique Materials
Literary Features & Thematic Emphases of Luke
Lukan Christology (Who is Jesus?) & Discipleship (How do we follow Jesus?)
Lectionary Readings for Advent & Christmas
The Infancy Narratives of Matthew & Luke (and Mark & John?)
Group Discussions: *In what sense is Luke’s Infancy Narrative a “Gospel in Miniature”?*
- 10:15** *Break*
- 10:30** **Presentation 2 – Major Themes of Luke’s Gospel & Acts**
The Holy Spirit in Luke/Acts
Jesus as the Prophetic Messiah: The Inaugural Sermon at Nazareth
Women in the Gospels, esp. Luke’s parallel stories
Prayer in the New Testament, esp. Luke/Acts
Sermon on the Plain: Demands of Discipleship
Parables of Jesus in the Gospels, esp. in Luke
Group Discussions: *What does Luke’s Gospel emphasize about our discipleship?*
- 11:45** **Reflection on Luke 15** (by Randy Lopez)
- 12:00** *Lunch*
- 1:00** **Presentation 3 – Eucharist and Resurrection in the New Testament**
Feeding of the Multitudes; Last Supper; Lord’s Supper; Eucharist
What is (and is not) “Resurrection”?
Various Types of Resurrection Stories
Empty Tomb Narratives & Resurrection Appearance Stories
Group Project: *Analyzing the Ascension Stories (Luke 24 & Acts 1; cf. Matt 28; Mark 16)*
- 2:15** *Break*
- 2:30** **Presentation 4 – The Acts of the Apostles**
Structural Outline and Contents of Acts
Literary Features and Thematic Emphases
Acts of the Holy Spirit!
Portrayals of the Apostles: Peter, Paul, and others
Conversion of Paul (compare Acts 9, 22, 26)
Council of Jerusalem (Acts 15)
Concluding Q & A
- 3:45** *Announcements & Closing Prayer*
- 4:00** *Clean-up & Departure*



The Gospel according to Luke

Structural Outline:

Literary Preface & Infancy Narrative: 1:1 – 2:52

Preparation for Ministry: 3:1 – 4:13

Galilean Ministry: 4:14 – 9:50

Journey to Jerusalem: 9:51 – 19:27

Jerusalem Ministry: 19:28 – 21:38

Passion Narrative: 22:1 – 23:56

Resurrection Appearances & Ascension: 24:1-53

Luke's Use of Mark's Gospel:

Mark 1:3-4, 7-8, 9-11	Luke 3:2b-4, 16, 21-22	Mark 10:13-34, 46-52	Luke 18:15-34, 35-43
Mark 1:12-13, 14, 21-39	Luke 4:1-2, 14-15, 31-44	Mark 11:1-10, 15-19, 27-33	Luke 19:28-38, 45-48; 20:1-8
Mark 1:40—3:19a	Luke 5:12—6:19	Mark 12:1-27, 35-40, 41-44	Luke 20:9-40, 41-47; 21:1-4
Mark 4:1-25, 35—5:43	Luke 8:4-18, 22-56	Mark 13:1-20, 24-32	Luke 21:5-24, 25-33
Mark 6:7-16, 30-44	Luke 9:1-9, 10-17	Mark 14:1-72 [mostly]	Luke 22:1-71 [mostly]
Mark 6:45—8:26	[omitted]	Mark 15:1-47 [mostly]	Luke 23:1-56 [mostly]
Mark 8:27—9:10, 14-40	Luke 9:18-36, 37-50	Mark 16:1-8	Luke 24:1-11

Material found ONLY in Luke's Gospel:

- **1:1-4** – Literary Prologue: Dedication to Theophilus
- **1:5 – 2:52** – Infancy Narrative (incl. Announcement of John's Birth, Announcement of Jesus' Birth, Mary Visits Elizabeth, Canticle of Mary, Birth of John, Canticle of Zechariah, Birth of Jesus, Visit of Shepherds, Circumcision and Naming of Jesus, Presentation at the Temple, Return to Nazareth, Boy Jesus in the Temple)
- 3:10-14 – John the Baptist Replies to Questioners
- **4:14-30** – Jesus Preaches and Is Rejected at Nazareth
- **5:1-11** – Miraculous Catch of Fish & the Call of Simon
- 6:24-26 – Four "Woes" added after Four Beatitudes
- **7:11-17** – Jesus Raises a Widow's Son at Nain
- 8:1-3 – Galilean Women Follow Jesus
- **Much of 9:51 – 18:14** – Jesus and His Disciples Journey to Jerusalem (incl. Rejection by Samaritans, Mission of Seventy Disciples, Parable of the Good Samaritan, Martha & Mary, Parable of a Friend at Midnight, Warning against Greed, Parable of the Rich Fool, Parable of a Barren Fig Tree, Healing a Crippled Woman, Healing a Man of Dropsy, Teachings for Guests and Hosts, Costs of Discipleship, Parable of the Lost Coin, Parable of the Lost/Prodigal Son, Parable of an Unjust Steward, Parable of a Rich Man and Lazarus, Sayings of Unprofitable Servants, Cleansing of Ten Lepers, Parable of a Widow & Judge, Prayers of a Pharisee & Publican)
- **19:1-11** – Jesus Encounters Zacchaeus the Tax Collector
- 19:39-44 – Jesus Laments over Jerusalem
- 22:15-17, 31-32, 35-38 – Some of Jesus' Words at the Last Supper
- 23:2-16 – Jesus Appears before Pilate, and also before Herod
- 23:27-31 – On the Way to the Cross, Jesus Speaks to some Weeping Women
- 23:34, 39-43, 46 – The Repentant Thief, and some Details of the Crucifixion
- **24:13-35, 36-49** – Jesus Appears to Disciples on the Road to Emmaus, and in Jerusalem
- **24:50-53** – Jesus Ascends to Heaven, and the Disciples Return to Jerusalem

Material also in other Gospels, but significantly different in Luke:

- 3:1-2 – Preaching of John the Baptist
- 3:23-38 – Genealogy of Jesus
- 6:20-26 – Beatitudes & Woes
- 7:36-50 – Pardon of a Sinful Woman
- 9:18-22 – Peter's Confession about Jesus
- 11:1-8 – Lord's Prayer; More about Prayer
- 14:16-24 – Parable of the Great Feast
- 19:12-27 – Parable of Ten Gold Coins
- 21:34-38 – Exhortation to be Vigilant
- 22:15-38 – Jesus' Discourses at the Last Supper (incl. Betrayal by Judas Foretold, Disciples Argue, Denials by Peter Foretold, and Instructions for the Time of Crisis)
- 24:1-12 – Empty Tomb Story

The Gospel according to Luke



I) Composition and History

- A) *Date of Composition*: mid to late 80's of the first century
- B) *Attributed Author*: physician, companion of Paul? (Col 4:14; 2Tim 4:11; Phlm 1:24)
- C) *Actual Author*: 2nd generation Gentile-Christian convert, well-educated "historian"
- D) *Original Readers*: Christians with Gentile heritage, including some wealthier folks
- E) *Place of Composition*: Antioch in Syria? or a Greek city where St. Paul had founded a church?
- F) *Literary Prologue* (1:1-4): all one sentence! careful investigation, orderly account; Theophilus

II) Structural Outline

- A) **Literary Preface & Infancy Narrative: 1:1 – 2:52**
- B) Preparatory Events: 3:1 – 4:13
- C) Jesus' Ministry in Galilee: 4:14 – 9:50
- D) **Jesus' Journey to Jerusalem: 9:51 – 19:27**
- C') Jesus' Ministry in Jerusalem: 19:28 – 21:38
- B') Passion Narrative: 22:1 – 23:56
- A') **Resurrection Appearances & Ascension: 24:1-53**

III) Structure and Contents of Luke's Gospel, in comparison to Mark's Gospel

- A) Luke *follows* Mark's geographical structure overall:
 - only *one year* public ministry of Jesus (vs. multi-year ministry in John's Gospel)
 - only *one trip* to Jerusalem (last week of Jesus' life, when he is arrested and killed)
- B) Luke *keeps* much of Mark's material (making small improvements):
 - Luke 3:1–9:17, 18-50 parallels Mark 1:3 – 6:44; 8:27 – 9:40 (but omits Mark 6:45 – 8:26)
 - Luke 18:15 – 24:11 mostly parallels Mark 10:13 – 16:8
- C) Luke *rearranges* some of Mark's material (to make an "orderly account"):
 - Postpones call of first disciples (Mark 1:16-20) to **Luke 5:1-11**
 - Moves up Jesus' visit to Nazareth (Mark 6:1-6a) to **Luke 4:16-30**
- D) Luke *adds* much new material:
 - Prologue, Infancy Narrative, Parables, Healings, Resurrection Appearances, etc.
 - Luke also continues the story in a second volume: *The Acts of the Apostles*

IV) Literary Features & Thematic Emphases of Luke's Gospel

- A) Theological *Geography* & Contextualized *History*:
 - Gospel begins & ends in *Temple of Jerusalem*; Jesus' *journey to Jerusalem* is central
 - *Historical* markers: 1:5 (days of Herod); 2:1-3 (census of Augustus); 3:1-2 (15th year of Tiberius)
- B) Prominence of the *Holy Spirit* – drives all action throughout this Gospel
 - Involved with Zechariah, Elizabeth, John the Baptist, Mary, Jesus, esp. at the beginning
- C) Emphasis on *Prayer and Praise, Thanksgiving and Joy, Mercy and Salvation*:
 - Hymns of praise; prayers of Jesus & other characters; Jesus' teachings about prayer
- D) Prominence of *Parables* – more than in any other Gospel, including some famous ones:
 - Focus on *repentance/forgiveness* and on use of *wealth/possessions* (esp. Luke 15&16)
- E) Prominence of *Women* – reflects Luke's original readers; women leaders in Pauline churches
 - Luke often *pairs* stories involving men with stories involving women (real or fictional)
- F) Prominence of *Food & Meals* – stresses importance of *hospitality, community* and *sharing*
 - "Eating your way through Luke's Gospel"; "Breaking of the Bread" (esp. Luke 24)
- G) Attention to the *Poor & Lowly, Sick & Sinners, Women & Children, Samaritans & Gentiles*
 - Samaritan Villagers; Parable of Good Samaritan; Healing of 10 Lepers (incl. Samaritan)
- H) Theme of *Reversal* – poor/rich, hungry/satisfied, weak/strong, lowly/proud, sinner/righteous, etc.
 - Illustrated in Mary's "Magnificat" (1:46-55) and many parables (Luke 10, 18, etc.)
 - Emphasized in the Beatitudes & Woes (Luke 6:20-26; contrast Matt 5:3-12)

V) Christology in Luke's Gospel

A) Christological Titles:

- *Titles from Mark retained:* Christ, Son of God, Son of Man, Son of David, King of Jews
- *New emphases in Luke's Gospel:* Jesus is **Lord** (of Israel, and of all nations); **Savior** (of all, but esp. the poor); God's anointed **Prophet** (in word and deed)

B) How Jesus is portrayed in words and deeds:

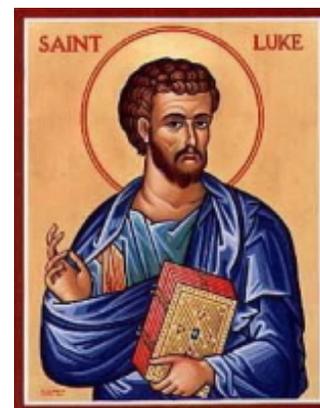
- More of Jesus healing the sick: Widow of Nain (7:11-17); Crippled Woman (13:10-17); Man with Dropsy (14:1-6); Ten Lepers, one a Samaritan (17:11-19)
- More stories involving foreigners, esp. Samaritans (4:25-27; 9:51-56; 10:29-37; 17:11-19)

C) The "Inaugural Event" of Jesus' public ministry (Luke 4:16-30; citing Isaiah 61:1-2)

VI) Discipleship in Luke's Gospel

A) Jesus' disciples in Luke's Gospel, incl. new characters as pos. role models:

- Apostles: similar roles as in Mark and Matthew
- Anonymous sinful woman who anoints Jesus in Galilee (7:36-50)
- Galilean women: much earlier than in Matt/Mark (Luke 8:1-3)
- Seventy disciples: also sent on a mission (10:1-12)
- Martha and Mary of Bethany (10:38-42)
- Zacchaeus, a tax collector in Jericho (19:1-10)



B) Explicit teachings about discipleship:

- Sermon on Plain (6:17-49); would-be disciples (9:57-62); divisions in families (12:49-53); costs of discipleship (14:25-33)
- Parables of Two Debtors (7:41-43); Good Samaritan (10:25-37); Rich Fool (12:16-21); Lost/Prodigal Son (15:11-32); Shrewd Steward (16:1-8); Rich Man and Lazarus (16:19-31)

VII) The Birth of Jesus in the Four Gospels

A) **Mark:** no infancy narrative; Jesus called "Son of Mary"; mention of "brothers and sisters"

B) **Matthew:** focus on men, power, intrigue, violence – Joseph's dreams; King of the Jews?

C) **LUKE:** focus on women, poor, joy, praise, salvation – Mary's *Magnificat*; other hymns

D) **John:** Jesus as the eternal Logos, the Word made flesh ("incarnation")

VIII) The Passion Narratives of the Four Gospels (similar events, but different emphases)

A) **Mark:** suffering and rejection, scourging and derision, horribly painful death

- "My God, my God, why have you abandoned me" (Mark 15:34; quoting Ps 22)

B) **Matthew:** Jewish & Roman authorities conspire against Jesus, esp. Caiaphas, Pilate, and Judas

- Almost identical "last words of Jesus on the cross" in Matt 27:46 as in Mark

C) **LUKE:** innocence and forgiveness (longer dialogues at Last Supper; added trial before Herod; words of Pilate stress innocence; less abuse/mistreatment of Jesus; encounters on road to Calvary)

- "*Father forgive them...*" (Luke 23:34); "*You'll be with me in paradise*" (23:43); "*Into your hands I commend my spirit*" (23:46; ...and he *breathed* his last; cf. Ps 31:5)

D) **John:** Jesus is in control; he "finishes" God's work by being exalted/glorified on the cross

- "I thirst" (John 19:26-27); "Behold your son/mother" (19:28); "It is finished" (19:30)

IX) The Resurrection of Jesus in the Four Gospels

A) **Mark 16** – empty tomb story only (16:1-8), no appearance story (16:9-20 added later)

B) **Matthew 28** – brief appearance to women on the road; later to disciples gathered in Galilee

C) **LUKE 24** – multiple appearances, esp. two disciples on road to Emmaus; "Ascension" story

D) **John 20-21** – appearances to Mary Magdalene, to the disciples, to Thomas; later also in Galilee

X) Related Resources by Fr. Felix:

A) <http://catholic-resources.org> – large website with biblical, liturgical, theological materials

B) "*The New Testament: A Guided Tour*" – audio CD program, from Now You Know Media

C) "*A Retreat with the Gospel of Luke*" – audio CD program, from Now You Know Media

**Scripture Readings for Sundays and Major Feasts
in the Seasons of Advent and Christmas**
from the Roman Catholic *Lectionary for Mass* (1998 USA edition)

SEASON of ADVENT

	<i>First Reading</i>	<i>Second Reading</i>	<i>Gospel Reading</i>
Year A			
First Sunday	Isaiah 2:1-5	Romans 13:11-14	Matthew 24:37-44
Second Sunday	Isaiah 11:1-10	Romans 15:4-9	Matthew 3:1-12
Third Sunday	Isaiah 35:1-6a, 10	James 5:7-10	Matthew 11:2-11
Fourth Sunday	Isaiah 7:10-14	Romans 1:1-7	Matthew 1:18-24
Year B			
First Sunday	Isaiah 63:16b-17,19b; 64:2-7	1 Corinthians 1:3-9	Mark 13:33-37
Second Sunday	Isaiah 40:1-5, 9-11	2 Peter 3:8-14	Mark 1:1-8
Third Sunday	Isaiah 61:1-2a, 10-11	1 Thessalonians 5:16-24	John 1:6-8, 19-28
Fourth Sunday	2 Samuel 7:1-5,8b-12,14a,16	Romans 16:25-27	Luke 1:26-38
Year C			
First Sunday	Jeremiah 33:14-16	1 Thessalonians 3:12-4:2	Luke 21:25-28, 34-36
Second Sunday	Baruch 5:1-9	Philippians 1:4-6, 8-11	Luke 3:1-6
Third Sunday	Zephaniah 3:14-18a	Philippians 4:4-7	Luke 3:10-18
Fourth Sunday	Micah 5:1-4a	Hebrews 10:5-10	Luke 1:39-45

SEASON of CHRISTMAS

	<i>First Reading</i>	<i>Second Reading</i>	<i>Gospel Reading</i>
<i>Years A, B, C</i>			
Christmas Vigil	Isaiah 62:1-5	Acts 13:16-17, 22-25	Matthew 1:1-25 (or 1:18-25)
Christmas Midnight	Isaiah 9:1-6	Titus 2:11-14	Luke 2:1-14
Christmas Dawn	Isaiah 62:11-12	Titus 3:4-7	Luke 2:15-20
Christmas Day	Isaiah 52:7-10	Hebrews 1:1-6	John 1:1-18 (or 1:1-5, 9-14)
Holy Family Sunday			
<i>Year A</i>	Sirach 3:2-6,12-14	Colossians 3:12-21 (or 3:12-17)	Matt 2:13-15, 19-23
<i>Year B (optional)</i>	Gen 15:1-6; 21:1-3	Hebrews 11:8, 11-12, 17-19	Luke 2:22-40 (or 2:22, 39-40)
<i>Year C (optional)</i>	1 Samuel 1:20-22, 24-28	1 John 3:1-2, 21-24	Luke 2:41-52
Mary, Mother of God (New Year's Day)			
	Numbers 6:22-27	Galatians 4:4-7	Luke 2:16-21
Epiphany of the Lord (Sunday after Jan. 1)			
	Isaiah 60:1-6	Ephesians 3:2-3a, 5-6	Matthew 2:1-12
Baptism of the Lord			
<i>Year A</i>	Isaiah 42:1-4, 6-7	Acts 10:34-38	Matthew 3:13-17
<i>Year B (optional)</i>	Isaiah 55:1-11	1 John 5:1-9	Mark 1:7-11
<i>Year C (optional)</i>	Isaiah 40:1-5, 9-11	Titus 2:11-14; 3:4-7	Luke 3:15-16, 21-22

Scripture Readings for Weekdays in the Seasons of Advent and Christmas

Weekday	First Reading	Responsorial Psalm	Gospel Reading
Week 1 – Mon	Isaiah 2:1-5	Ps 122:1-9	Matt 8:5-11
Week 1 – Tues	Isaiah 11:1-10	Ps 72:1, 7-8, 12-13, 17	Luke 10:21-24
Week 1 – Wed	Isaiah 25:6-10	Ps 23:1-6	Matt 15:29-37
Week 1 – Thurs	Isaiah 26:1-6	Ps 118:1,8-9,19-21,25-27	Matt 7:21, 24-27
Week 1 – Fri	Isaiah 29:17-24	Ps 27:1, 4, 13-14	Matt 9:27-31
Week 1 – Sat	Isaiah 30:19-21, 23-26	Ps 147:1-6	Matt 9:35–10:1, 6-8
Week 2 – Mon	Isaiah 35:1-10	Ps 85:9-14	Luke 5:17-26
Week 2 – Tues	Isaiah 40:1-11	Ps 96:1-3, 10-13	Matt 18:12-14
Week 2 – Wed	Isaiah 40:25-31	Ps 103:1-4, 8, 10	Matt 11:28-30
Week 2 – Thurs	Isaiah 41:13-20	Ps 145:1, 9-13	Matt 11:11-15
Week 2 – Fri	Isaiah 48:17-19	Ps 1:1-6	Matt 11:16-19
Week 2 – Sat	Sirach 48:1-4, 9-11	Ps 80:2-3, 15-16, 18-19	Matt 17:10-13
Week 3 – Mon	Numbers 24:2-7, 15-17	Ps 25:4-9	Matt 21:23-27
Week 3 – Tues	Zephaniah 3:1-2, 9-13	Ps 34:2-3, 6-8, 17-19, 23	Matt 21:28-32
Week 3 – Wed	Isaiah 45:6-8, 18, 21-25	Ps 85:9-14	Luke 7:18-23
Week 3 – Thurs	Isaiah 54:1-10	Ps 30:2, 4-6, 11-13	Luke 7:24-30
Week 3 – Fri	Isaiah 56:1-3, 6-8	Ps 67:2-3, 5, 7-8	John 5:33-36
Dec. 17	Genesis 49:2, 8-10	Ps 72:3-4, 7-8, 17	Matt 1:1-17
Dec. 18	Jeremiah 23:5-8	Ps 72:1, 12-13, 18-19	Matt 1:18-24
Dec. 19	Judges 13:2-7, 24-25	Ps 71:3-6, 16-17	Luke 1:5-25
Dec. 20	Isaiah 7:10-14	Ps 24:1-6	Luke 1:26-38
Dec. 21	Cant 2:8-14 <i>or</i> Zeph 3:14-18	Ps 33:2-3, 11-12, 20-21	Luke 1:39-45
Dec. 22	1 Samuel 1:24-28	1 Samuel 2:1, 4-8	Luke 1:46-56
Dec. 23	Malachi 3:1-4, 23-24	Ps 25:4-5, 8-10, 14	Luke 1:57-66
Dec. 24 – morning Mass	2 Samuel 7:1-5, 8-11, 16	Ps 89:2-5, 27, 29	Luke 1:67-79
Dec. 26 – St. Stephen	Acts 6:8-10; 7:54-59	Ps 31:3f, 6-8, 17, 21	Matt 10:17-22
Dec. 27 – St. John	1 John 1:1-4	Ps 97:1-2, 5-6, 11-12	John 20:2-8
Dec. 28 – Holy Innocents	1 John 1:5–2:2	Ps 124:2-5, 7-8	Matt 2:13-18
Dec. 29	1 John 2:3-11	Ps 96:1-6	Luke 2:22-35
Dec. 30	1 John 2:12-17	Ps 96:7-10	Luke 2:36-40
Dec. 31	1 John 2:18-21	Ps 96:1-2, 11-13	John 1:1-18
Jan. 1 – Mary, Mother of God	Num 6:22-27 <i>and</i> Gal 4:4-7	Ps 67:2-8	Luke 2:16-21
Jan. 2	1 John 2:22-28	Ps 98:1-4	John 1:19-28
Jan. 3	1 John 2:29–3:6	Ps 98:1, 3-6	John 1:29-34
Jan. 4	1 John 3:7-10	Ps 98:1, 7-9	John 1:35-42
Jan. 5	1 John 3:11-21	Ps 100:1-5	John 1:43-51
Jan. 6 – <i>if before Epiphany</i>	1 John 5:5-13	Ps 147:12-15, 19-20	Mark 1:7-11
Jan. 7 – <i>if before Epiphany</i>	1 John 5:14-21	Ps 149:1-6, 9	John 2:1-12
Jan. 6 – Epiphany	Isa 60:1-6 <i>and</i> Eph 3:2-3, 5-6	Ps 72:1-2, 7-8, 10-13	Matt 2:1-12
Jan. 7 – <i>if after Epiphany</i>	1 John 3:22–4:6	Ps 2:7-8, 10-11	Matt 4:12-17, 23-25
Jan. 8 – <i>if after Epiphany</i>	1 John 4:7-10	Ps 72:1-4, 7-8	Mark 6:34-44
Jan. 9	1 John 4:11-18	Ps 72:1-2, 10-13	Mark 6:45-52
Jan. 10	1 John 4:19–5:4	Ps 72:1-2, 14-17	Luke 4:14-22
Jan. 11	1 John 5:5-13	Ps 147:12-15, 19-20	Luke 5:12-16
Jan. 12	1 John 5:14-21	Ps 149:1-6, 9	John 3:22-30

The Birth of Jesus:

Comparing the Gospel Infancy Narratives

Introduction to Matthew 1–2 and Luke 1–2:

The birth of Jesus is narrated at the beginning of both the **Gospel of Matthew** and the **Gospel of Luke**, but not in Mark, and alluded to very differently in John. Although the story may seem familiar, a close analysis shows that there are *many significant differences* between the Matthean and Lukan accounts, with *hardly anything in common* between them. The following are the only commonalities, and even these contain significant differences in the details:



Common Elements in Both Infancy Narratives:

- Main characters: *Mary, Joseph, Jesus*
- Supporting characters: *Angels, Holy Spirit*
- Titles attributed to Jesus: *Christ, son of David*
- Heritage: *children of Abraham/Israel, house of David*
- Place names: *Nazareth in Galilee, Bethlehem in Judea*
- Historical period: *during the reign of King Herod*

Different Contents of the Two Accounts:

Matthew 1–2 (only 48 verses, incl. Genealogy)	Luke 1–2 (total of 132 verses, plus 16 more in genealogy)
1:1 - Title of the Gospel	1:1-4 - Literary introduction to the Gospel
1:2-17 - The Genealogy of Jesus (from Abraham to David to Joseph)	(Genealogy included later, in Luke 3:23-38)
-	1:5-25 - Angel Gabriel announces John the Baptist's birth
1:18-24 - An unnamed angel announces Jesus' birth to Joseph in a dream	1:26-38 - Angel Gabriel announces Jesus' birth to Mary while awake
-	1:39-56 - Mary visits Elizabeth (incl. Mary's "Magnificat")
-	1:57-58 - Elizabeth gives birth to her son (John the Baptist)
-	1:59-80 - John the Baptist is circumcised & named (incl. Zechariah's "Benedictus")
-	2:1-5 - Joseph & Mary journey to Bethlehem for the census
1:25 & 2:1a - Mary's son is born in Bethlehem of Judea, and named Jesus	2:6-7 - Mary gives birth to her son in Bethlehem of Judea
-	2:8-14 - Angels appear to some shepherds (incl. the "Gloria" of the angels)
-	2:15-20 - The shepherds visit Mary & Joseph & the infant lying in a manger
-	2:21 - The infant is circumcised & named Jesus
-	2:22-38 - Jesus is presented to God in the Temple (incl. Simeon's "Nunc Dimittis")
2:1b-12 - Magi from the East visit, first Herod, then Jesus	-
2:13-21 - Joseph & Mary flee to Egypt with the child Jesus; the Innocents are murdered; the Holy Family returns to Israel	-
2:22-23 - They journey to Nazareth	2:39-40 - The family returns to Nazareth
-	2:41-52 - At age twelve, Jesus & his parents visit the Jerusalem Temple

Different Theological Emphases of Each Narrative:

	Matthew 1-2	Luke 1-2
Driving Force:	<i>Hebrew Scriptures</i> are fulfilled (1:22-23; 2:5-6, 15, 17-18, 23)	<i>Holy Spirit</i> is at work (1:1, 35, 41, 67; 2:25-27)
Jesus' Heritage:	* Son of <i>David</i> , son of <i>Abraham</i> (1:1-17) * Legal son of Joseph, but child of the Holy Spirit (1:18-25)	* Son of <i>God</i> , son of <i>Mary</i> by the Holy Spirit (1:26-38) * Heir to David's throne, over the house of Judah (1:32-33; 2:4)
Names/Titles:	* Messiah (1:1, 16-18; 2:4) * Jesus: "He will save his people from their sins" (1:21, 25) * <i>Emmanuel</i> : "God with us" (1:23) * <i>King of the Jews</i> (2:2) * "A ruler who is to shepherd my people Israel" (2:6) * Nazorean (2:23)	* Jesus (1:31; 2:21) * Son of the Most High; Son of God (1:32, 35) * He will be great, holy, full of wisdom & grace (1:32, 35; 2:40) * "Of his kingdom there will be no end" (1:33) * A <i>Savior</i> is born... who is Messiah and <i>Lord</i> (2:11, 26) * A light for revelation to Gentiles and for glory to Israel (2:32)
Characters Emphasized:	<i>Men</i> : King David, Joseph of Nazareth, Magi from the East, King Herod, chief priests & scribes, Ethnarch Archelaus	<i>Women</i> : Virgin Mary of Nazareth, Elizabeth, Anna <i>Poor & Aged</i> : Shepherds, Zechariah, Simeon
Themes:	obstacles, conflict, fear, murder, politics	glory, praise, joy; poverty, humility, faith
OT Parallels:	* Dreamer Joseph (Genesis 37-41) * Baby Moses (Exodus 1-2)	* Birth of Samson (Judges 13) * Birth of Samuel (1 Samuel 1-2)

What does Mark's Gospel Say?

Mark does *not* contain a *narrative* of Jesus' birth; it only makes a few brief references to his family heritage:

- Mark's Gospel does not directly tell us *where* Jesus was born, and it *never* mentions the town *Bethlehem*.
 - Several times he is called "**Jesus of Nazareth**" (1:24; 10:47; 16:6) or "**the Nazarene**" (14:67).
 - This need not imply that Jesus was born there, but at least indicates that he grew up in Nazareth of Galilee (cf. 1:9).
- Mark's Gospel says nothing about who Jesus' earthly *father* was, nor does it ever mention *Joseph* by name.
 - Only once does Mark's Gospel mention the name of Jesus' *mother*, calling him "**the son of Mary**" (6:3).
 - His **mother** is referred to in only one other pericope, when she (along with his "brothers and sisters") goes to Capernaum to bring Jesus back home, thinking that he had gone crazy (3:21, 31-35).
- Mark mentions Jesus' previous *occupation* only once, calling him a "**carpenter**" (6:3).
 - The Greek word τεκτων could also more broadly mean "craftsman" or "construction worker."

Johannine References to Jesus' Ancestry and Birth:

Although the Fourth Gospel does not contain a *narrative* of Jesus' birth, it mentions his "coming into the world" and "becoming flesh" (Latin: *incarnatus est*), and several debates about his heritage (Judean or Galilean? human or divine?):

- **The Incarnation: "The Word Made Flesh"**
 "The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.
And the Word became flesh and lived among us,
 and we have seen his glory, the glory as of a father's only son, full of grace and truth." (1:9-14)
- **The Ancestry of Jesus: Son of Joseph or Son of God?**
 Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, *Jesus son of Joseph from Nazareth.*"
 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."
 When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!"
 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you."
 Nathanael replied, "**Rabbi, you are the Son of God! You are the King of Israel!**" (1:45-49; cf. 6:42)
- **The Messiah's Origin: From Bethlehem or from Galilee?**
 When they heard these words, some in the crowd said, "This is really the prophet."
 Others said, "This is the Messiah." But some asked, "Surely the Messiah does not come from *Galilee*, does he? Has not the scripture said that the Messiah is descended from David and comes from *Bethlehem*, the village where David lived?" (7:40-42; cf. 7:52)

The Holy Spirit in Luke/Acts

A) **Introduction:** The ancient Greek word *pneuma* has a variety of meanings and translations: "*wind, breath, ghost, spirit.*"

- The English adjective "**pneumatic**" and other words that are derived from *pneuma* all have something to do with "air" or "spirit" or "lungs": pneumatic drills/pumps/ tires; pneumonia (a lung disease); pneumatology (the study of spiritual beings/ phenomena), etc.
- The related verb *pneo* ("to blow") always refers to the wind, while *ekpneo* ("to breathe out") is used in the NT only of Jesus' death.

Greek	English	Matt	Mark	Luke	John	Acts	Paul	Heb	Cath	Rev	NT Total
πνευμα	spirit, breath, wind	19	23	36	24	70	146	12	25	24	379
πνευμα αγιον	Holy Spirit	5	4	13	3	41	15	5	3	0	89
πνευμα Κυριου	Spirit of the Lord	0	0	1	0	2	1	0	0	0	4
πνεω + υποπνεω	to blow + blow gently	2	0	1	2	1+1	0	0	0	1	7+1
εκπνεω	to breathe out	0	2	1	0	0	0	0	0	0	3



B) **The Role of the Holy Spirit (and other spirits) in the Gospel according to Luke:**

- The angel Gabriel says of John the Baptist: "Even before his birth, he will be filled with **the Holy Spirit**" (1:15); he will act "with the **spirit and power** of [the prophet] Elijah" (1:17); later, the child grows and becomes "**strong in spirit**" (1:80).
- Gabriel tells Mary of God's plan: "**The Holy Spirit** will come upon you, *and the power of the Most High will overshadow you*" (1:35).
- When newly-pregnant Mary visits her pregnant older cousin, Elizabeth is "filled with **the Holy Spirit**" (1:41).
- In the Magnificat, Mary proclaims, "My soul magnifies the Lord, and **my spirit rejoices** in God my Savior" (1:46-47).
- After the birth of John the Baptist, his father Zechariah is "filled with **the Holy Spirit**" and utters a prophecy (1:67).
- In Jerusalem, "**the Holy Spirit** rested on" Simeon (2:25); **the Holy Spirit** had revealed to him that he would not die before seeing the Messiah (2:26); so **the Spirit** guides Simeon to the Temple, where he encounters the infant Jesus and his parents (2:27).
- John the Baptist distinguishes between himself and Jesus: "I baptize you with water; but one who is *more powerful* than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with **the Holy Spirit** and fire" (3:16).
- After Jesus is baptized, "**the Holy Spirit** descended upon him *in bodily form like a dove*. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'" (3:22).
- Before beginning his public ministry, "Jesus, full of **the Holy Spirit**, returned from the Jordan and was led by **the Spirit** in the wilderness" (4:1), where he is tempted by the devil. Jesus then returns to Galilee "filled with **the power of the Spirit**" (4:14).
- In the synagogue at Nazareth, his hometown, Jesus reads from the scroll of the prophet Isaiah: "**The Spirit of the Lord** is upon me, *because he has anointed me* to bring good news to the poor" (4:18); after finishing the reading, Jesus declares, "Today this scripture has been fulfilled in your hearing" (4:21), implying that he is indeed a prophet and the Messiah, enlivened by God's Spirit.
- Jesus casts out many "**unclean spirits**" and "**evil spirits**" (4:33, 36; 6:18; 7:21; 8:2; 8:29; 9:39, 42; 10:20; 11:24, 26; 13:11).
- Soon after the seventy disciples return from their mission, Jesus "rejoiced in **the Holy Spirit**" and thanks God (10:21).
- While teaching his disciples about prayer, Jesus says, "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give **the Holy Spirit** to those who ask him!" (11:13).
- In response to criticism from his opponents, Jesus tells his disciples, "Everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against **the Holy Spirit** will not be forgiven" (12:10).
- Jesus tells his disciples not to worry if arrested, "for **the Holy Spirit** will teach you at that very hour what you ought to say" (12:12).
- As Jesus is dying on the cross, he utters his final words: "Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend **my spirit**.' Having said this, **he breathed his last** (Gk: *exepneusen*)" (23:46).
- When the resurrected Jesus appears to the disciples, they are at first afraid, thinking that they were seeing a **ghost/spirit** (24:37); but Jesus assures them that he is not merely a **ghost/spirit**, but can be seen and touched, since he has flesh and bones (24:39).
- As Jesus ascends to heaven, he tells his disciples to await "*what my Father promised,*" namely "**power from on high**" (24:49).

C) **The Role of the Holy Spirit in the Acts of the Apostles:**

- God's Spirit inspires/guides *most* of the action in the Acts of the Apostles, which might better be called "*The Acts of the Holy Spirit.*"
- Jesus instructs the apostles "through the Holy Spirit" (1:2).
- The first disciples are "baptized with the Holy Spirit" at Pentecost (1:5, 8; 2:1-4; 11:15-16).
- The apostles are "full of" or "filled with" the Holy Spirit, esp. when they preach (1:8; 2:4; 4:8, 31; 11:24; 13:9, 52).
- Similarly, the Holy Spirit spoke through King David and the prophets in ancient Israel (1:16; 4:25; 28:25).
- God "will pour out" his Spirit on all people and all nations in the last days (2:17-18, 33; 10:45).
- Believers, including Gentiles, receive the Holy Spirit when they repent and are baptized (2:38; 15:8; 19:5-6).
- Sometimes the reception of the Holy Spirit even precedes baptism (10:44-48).
- Some people "test" or "lie to" or "oppose" the Holy Spirit, with dire consequences (5:1-11; 7:51).
- Deacons and other ministers must also be "full of the Spirit" (6:1-6), esp. when they prophesy (6:10; 7:55-59; 11:28; 21:4).
- The Spirit is conferred through the "laying on of hands" (8:17-19; 9:17; 19:6).
- The Spirit "speaks to" the apostles and prophets (8:29; 10:19; 11:12; 13:1-4; 21:11).
- The Spirit leads and guides the decisions and actions of the Christian leaders (15:28; 16:6-7; 19:21; 20:22-23).

The Genealogies of Jesus in Matthew and Luke

Matthew 1:1-17

- 1 The book of the genealogy of **Jesus Christ**, the **son of David**, the son of **Abraham**.
- 2 Abraham became the father of **Isaac**, Isaac the father of **Jacob**, Jacob the father of **Judah** and his brothers.
- 3 Judah became the father of **Perez** and Zerah, *whose mother was Tamar*.
Perez became the father of **Hezron**, Hezron the father of **Ram**,
- 4 Ram the father of **Amminadab**. Amminadab became the father of **Nahshon**, Nahshon the father of **Salmon**,
- 5 Salmon the father of **Boaz**, *whose mother was Rahab*.
Boaz became the father of **Obed**, *whose mother was Ruth*. Obed became the father of **Jesse**,
- 6 Jesse the father of **David the king**. David became the father of **Solomon**, *whose mother had been the wife of Uriah*.
- 7 Solomon became the father of **Rehoboam**, Rehoboam the father of **Abijah**, Abijah the father of **Asaph**.
- 8 Asaph became the father of **Jehoshaphat**, Jehoshaphat the father of **Joram**, Joram the father of **Uzziah**.
- 9 Uzziah became the father of **Jotham**, Jotham the father of **Ahaz**, Ahaz the father of **Hezekiah**.
- 10 Hezekiah became the father of **Manasseh**, Manasseh the father of **Amos**, Amos the father of **Josiah**.
- 11 Josiah became the father of **Jechoniah** and his brothers at the time of the *Babylonian exile*.
- 12 *After the Babylonian exile*, Jechoniah became the father of **Shealtiel**, Shealtiel the father of **Zerubbabel**,
- 13 Zerubbabel the father of **Abiud**. Abiud became the father of **Eliakim**, Eliakim the father of **Azor**,
- 14 Azor the father of **Zadok**. Zadok became the father of **Achim**, Achim the father of **Eliud**,
- 15 Eliud the father of **Eleazar**. Eleazar became the father of **Matthan**, Matthan the father of **Jacob**,
- 16 Jacob the father of **Joseph**, *the husband of Mary. Of her was born Jesus who is called the Messiah*.
- 17 Thus the total number of generations from **Abraham** to **David** is fourteen generations;
from **David** to the **Babylonian exile**, fourteen generations;
from the **Babylonian exile** to the **Messiah**, fourteen generations.

Compare Ruth 4:18-22 (same names as Matt 1:3b-6a)

- 18 Now these are the descendants of **Perez**: Perez became the father of **Hezron**,
- 19 Hezron of **Ram**, Ram of **Amminadab**, 20 Amminadab of **Nahshon**, Nahshon of **Salmon**,
- 21 Salmon of **Boaz**, Boaz of **Obed**, 22 Obed of **Jesse**, and Jesse of **David**.

Biblical Stories about the Four Mothers mentioned in Matthew's Version:

- o **Tamar** – daughter-in-law of Judah; wife of Judah's son Er (Genesis 38:1-30; Ruth 4:12; 1 Chron 2:4)
- o **Rahab** – prostitute in Jericho (Joshua 2:1-21; 6:17-25; cf. Hebrews 11:31; James 2:25)
- o **Ruth** – widow from Moab, whose two sons had married Israelite women (Ruth 1:1-4:22)
- o **Wife of Uriah** – Bathsheba; committed adultery with King David (2 Samuel 11:1-12:25; 1 Kings 15:5)

Hebrew Gematria (calculating numerical values of names) in Matthew's Version:

- o Hebrews letters: *alef* = 1; *bet* = 2; *gimel* = 3; *dalet* = 4; *hey* = 5; *waw* = 6; etc.
- o **David** = D+V+D = 4+6+4 = 14 !

Luke 3:23-38

- 23 When **Jesus** began his ministry he was about thirty years of age.
He was the son (as was thought) of **Joseph**, the son of **Heli**,
- 24 the son of **Matthat**, the son of **Levi**, the son of **Melchi**, the son of **Jannai**, the son of **Joseph**,
- 25 the son of **Mattathias**, the son of **Amos**, the son of **Nahum**, the son of **Esli**, the son of **Naggai**,
- 26 the son of **Maath**, the son of **Mattathias**, the son of **Semein**, the son of **Josech**, the son of **Joda**,
- 27 the son of **Joanan**, the son of **Rhesa**, the son of **Zerubbabel**, the son of **Shealtiel**, the son of **Neri**,
- 28 the son of **Melchi**, the son of **Addi**, the son of **Cosam**, the son of **Elmadam**, the son of **Er**,
- 29 the son of **Joshua**, the son of **Eliezer**, the son of **Jorim**, the son of **Matthat**, the son of **Levi**,
- 30 the son of **Simeon**, the son of **Judah**, the son of **Joseph**, the son of **Jonam**, the son of **Eliakim**,
- 31 the son of **Melea**, the son of **Menna**, the son of **Mattatha**, the son of **Nathan**, the son of **David**,
- 32 the son of **Jesse**, the son of **Obed**, the son of **Boaz**, the son of **Sala**, the son of **Nahshon**,
- 33 the son of **Amminadab**, the son of **Admin**, the son of **Arni**, the son of **Hezron**, the son of **Perez**, the son of **Judah**,
- 34 the son of **Jacob**, the son of **Isaac**, the son of **Abraham**, the son of **Terah**, the son of **Nahor**,
- 35 the son of **Serug**, the son of **Reu**, the son of **Peleg**, the son of **Eber**, the son of **Shelah**,
- 36 the son of **Cainan**, the son of **Arphaxad**, the son of **Shem**, the son of **Noah**, the son of **Lamech**,
- 37 the son of **Methuselah**, the son of **Enoch**, the son of **Jared**, the son of **Mahalaleel**, the son of **Cainan**,
- 38 the son of **Enos**, the son of **Seth**, the son of **Adam**, the son of **God**.

Women in the Gospel according to Luke

Women are mentioned frequently in all four of the Gospels, but are especially prominent in Luke:

Passage (Source)	Brief Description
Luke 1:5-7 (L)	Zechariah's wife Elizabeth is named; both are righteous and old
Luke 1:13, 18 (L)	Gabriel and Zechariah each mention Elizabeth briefly
Luke 1:24-25 (L)	Elizabeth conceives & praises God for taking away her "disgrace" (of being barren)
Luke 1:26-38 (L)	Annunciation: Gabriel visits Mary to proclaim Jesus' birth; Mary agrees to cooperate
Luke 1:39-56 (L)	Mary visits Elizabeth; Elizabeth praises Mary; Mary praises God in the "Magnificat"
Luke 1:57-61 (L)	Elizabeth gives birth to John; she (surprisingly) is the one who names him
Luke 2:5-7 (L)	Mary goes with Joseph to Bethlehem; there she gives birth to her firstborn child
Luke 2:15-20 (L)	Shepherds visit Mary & Joseph; Mary treasures all things in her heart (v. 19)
Luke 2:22 & 27 (L)	" They " go to Jerusalem for "their" purification; Simeon speaks to both "parents"
Luke 2:33-35 (L)	Simeon speaks directly to Mary : a sword shall pass through her heart
Luke 2:36-38 (L)	Prophet-widow Anna praises God and speaks to the people about Jesus
Luke 2:41-51 (L)	Both "parents" take Jesus to Jerusalem; his Mother speaks (v. 48) and "treasures" all (v. 51)
Luke 3:19 (Mk)	Wicked Herodias mentioned only very briefly (contrast Mark 6:17-29)
Luke 4:25-26 (L)	Jesus refers to OT examples: the widows of Israel & the widow of Zarephath (1 Kgs 17:1-7)
Luke 4:38-39 (Mk)	Jesus heals Simon's mother-in-law ; she then immediately serves them all
Luke 7:11-17 (L)	Jesus has compassion for a widow in Nain , restoring her only son to life
Luke 7:28 (Q)	"Among those born of women , no one is greater than John" (the Baptist)
Luke 7:35 (L)	" Wisdom is vindicated by all her children"
Luke 7:36-50 (Mk)	A sinful woman anoints Jesus and is forgiven; Jesus contrasts her with Simon the Pharisee
Luke 8:1-3 (L)	Many Galilean women support Jesus & his disciples: Mary Magdalene, Joanna, Susanna , others
Luke 8:19-21 (Mk)	Jesus' mother & brothers come; those who hear & do God's word are his mother/brothers
Luke 8:40-42, 49-56 (Mk)	Jesus restores Jairus' daughter to life; the child's parents are both mentioned (vv. 51, 56)
Luke 8:43-48 (Mk)	Jesus heals a hemorrhaging woman ; she takes the initiative and is praised for her faith
Luke 10:38-42 (L)	Martha serves & complains while Mary sits at Jesus' feet (like a disciple!) and is praised
Luke 11:27-28 (L)	A woman says, "Blessed is the <i>womb</i> that bore you and the <i>breasts</i> that nursed you!"
Luke 11:31 (Q)	Jesus refers to the Queen of the South , who came to hear Solomon's wisdom (1 Kgs 10:1-10)
Luke 12:45 (L)	In a parable, both men & women slaves are beaten by a wicked manager
Luke 12:53 (Q)	Families will be divided: father / son; mother / daughter; mother-in-law / daughter-in-law
Luke 13:10-17 (L)	On a sabbath, Jesus cures a woman who had been crippled for 18 years
Luke 13:20-21 (Q)	Parable of the Kingdom of God being like a woman mixing yeast & flour
Luke 13:34 (Q)	Jesus wants to gather Jerusalem's children as a mother hen protects her brood
Luke 14:26 (Q)	Disciples must "hate" their father, mother, wife , children, brothers, and sisters
Luke 15:8-10 (L)	Parable of a woman who lost & found a coin, then rejoices with her friends
Luke 16:18 (Mk)	A brief saying against men divorcing their wives or marrying divorced women
Luke 17:26-27 (Q)	"In the days of Noah, people were marrying and giving in marriage " (see Gen 6-8)
Luke 17:32 (L)	"Remember Lot's wife " (see Gen 19:15-26)
Luke 17:35 (Q)	Two women will be grinding grain: one will be taken, one left
Luke 18:1-8 (L)	Parable of a widow fighting for her rights against an unjust judge
Luke 18:20 (Mk)	"Honor your father and mother " (cited from Exod 20:12 and Deut 5:16)
Luke 18:28-30 (Mk)	Disciples who have left wives , brothers, parents , children & possessions will be rewarded
Luke 20:27-36 (Mk)	Sadducees question the resurrection with story of a woman who had seven husbands
Luke 21:1-4 (Mk)	A poor widow's small offering is worth more than the offerings of rich people
Luke 21:23-24 (Mk)	Alas for pregnant and nursing women in the days of Jerusalem's destruction
Luke 22:56-57 (Mk)	Peter's first denial comes after a servant girl challenges him
Luke 23:26-31 (L)	Jesus speaks to wailing women in the crowd on the way to his crucifixion
Luke 23:49 (Mk)	The women from Galilee watch Jesus' crucifixion from a distance
Luke 23:55-56 (Mk)	The women see where Jesus is buried and prepare spices & ointments for his body
Luke 24:1-11 (Mk & L)	Mary Magdalene, Joanna, Mary of James , and other women find Jesus' tomb empty; two messengers speak with them; they remember Jesus' words and tell the other disciples
Luke 24:22-24 (L)	Two disciples (two men? or a married couple? "Cleopas" in 24:18) on the road to Emmaus tell Jesus how some women of their group had gone to the tomb & saw a vision of angels

Sources: L = only in Luke; Q = also in Matthew, but not Mark; Mk = also in Mark (and usually also Matthew)

Note: When Luke mentions "disciples" or "they," do *not* assume the reference is *only* to men; it may *also* include women!

Parallel Stories involving Women and Men in the Gospel according to Luke:

First Story (ref. & source)	Second Story (ref. & source)
Angel Gabriel appears to Zechariah (1:8-23 – L)	Angel Gabriel appears to Mary (1:26-38 – L)
Canticle of Mary (<i>Magnificat</i> , 1:46-55 – L)	Canticle of Zechariah (<i>Benedictus</i> , 1:68-79 – L)
Simeon encounters the infant Jesus & his parents in the Jerusalem Temple (2:25-35 – L)	Anna thanks God & prophesies about Jesus in the Jerusalem Temple (2:36-38 – L)
Widow of Zarephat & Israelite widows (4:25-26 – L)	Naaman the Syrian & Israelite lepers (4:27 – L)
Exorcism of a Demoniac at Capernaum (4:31-37 – Mk)	Healing of Simon's mother-in-law at Capernaum (4:38-39 – Mk)
Centurion's slave is healed (7:1-10 – Q)	Widow of Nain's son raised from the dead (7:11-17 – L)
Naming of the twelve apostles of Jesus (6:12-16 – Mk)	Naming of women who accompanied Jesus (8:1-3 – L)
Jairus' daughter is raised to life (8:41-42, 49-56 – Mk)	Bleeding woman is healed (8:43-46 – Mk)
Parable of the Good Samaritan (10:25-37 – L)	Examples of Martha and Mary (10:38-42 – L)
A neighbor asks for bread at midnight (11:5-8 – L)	A widow asks for justice persistently (18:1-11 – L)
A woman in a crowd shouts out to Jesus, "Blessed is the womb that bore you..." (11:27 – L)	A man at a dinner tells Jesus, "Blessed is anyone who will eat bread in the kingdom of God!" (14:15 – L)
The Queen of the South (11:31 – Q)	The Ninevites (11:32 – Q)
A crippled woman is healed (13:10-17 – L)	A lame man is healed (14:1-6 – L)
" Daughter of Abraham " reference (13:16 – L)	" Son of Abraham " reference (19:9 – L)
Parable of a man planting a mustard seed (13:18-19 – Mk)	Parable of a woman mixing yeast & flour (13:20-21 – Q)
Parable of a shepherd looking for a lost sheep (15:3-7 – Q)	Parable of a woman looking for a lost coin (15:8-10 – L)
Example of two men together asleep (17:34 – Q)	Example of two women grinding meal (17:35 – Q)
A servant girl questions Peter (22:56-57 – Mk)	Two men also question Peter (22:58+59 – Mk/L)
Simon of Cyrene carries Jesus' cross (23:26 – Mk)	Jesus meets women on the way to Calvary (23:27-29 – L)
Joseph of Arimathea buries Jesus' body (23:50-53 – Mk)	Women see where Jesus is buried (23:55-56 – Mk)
Women find Jesus' tomb empty (24:1-11 – Mk)	Two disciples journey to Emmaus (24:13-35 – L)

Literary Sources: L = only in Luke; Q = in Luke and Matthew, but not Mark; Mk = from Mark (and usually also in Matthew)

Men & Women appearing together in Lukan Stories:

- Zechariah & Elizabeth are introduced (1:5-7 – L)
- Elizabeth (with Zechariah) conceives a child (1:24-25 – L)
- Elizabeth & Zechariah name their son John (1:57-63 – L)
- Joseph & Mary go to Bethlehem, where Jesus is born (2:1-7 – L)
- Shepherds visit Mary & Joseph and their child Jesus (2:15-20 – L)
- Mary & Joseph with 12-year-old Jesus in the Temple (2:41-52 – L)
- Simon the Pharisee and an anonymous sinful woman (7:36-50 – L)
- Jesus' mother & brothers come to see him (8:19-21 – Mk)
- Parable of someone beating male & female servants (12:45 – L)
- Divisions within families: father vs. son; mother vs. daughter, etc. (12:53 – Q)
- Priority of Jesus over one's family: father & mother, etc. (14:26 – Q)
- Jesus speaks of adultery & divorce (16:18 – Mk)
- "Remember Lot's wife" (17:32 – L)
- Parable of a widow & an unjust judge (18:1-8 – L)
- "Honor your father and your mother" (18:20 – Mk)
- Disciples must leave their families behind (18:29 – Mk)
- Case of a woman who had seven husbands (20:27-38 – Mk)
- Widow and others at the Temple treasury (21:1-4 – Mk)
- Jesus' relatives near the cross, including women (23:49 – Mk)
- Two disciples on the road to Emmaus (24:13-35 – L; possibly a married couple, or a brother/sister pair?)

Prayer in the New Testament

Biblical Hebrew and Greek do not have single words meaning “prayer” in general, but rather a whole series of different words with related meanings, such as “praise, bless, give thanks, confess, repent, ask, plea, beg, petition, sacrifice, bow down, worship, sing psalms, etc.” To learn about the wide variety of “prayer” in the Bible, we can not only look at the explicit teachings about prayer by Jesus, Paul, and other biblical characters and authors, but also consider the texts in which these figures are portrayed as praying, as well as the specific prayers they are said to have spoken. While all four Gospels contain some teachings and examples of prayer, by far the most prayer-related material is found in **Luke’s Gospel**.

Prayers spoken by Jesus himself:

- While teaching the disciples to pray: **The Lord’s Prayer** (Matt 6:9-13; **Luke 11:2-4**)
- Thanking the Father for hiding things from the wise, revealing them to children (Matt 11:25-27; **Luke 10:21-24**)
- Before curing a deaf man, Jesus looks up to heaven, sighs, and says, “Ephphatha” (Mark 7:31-35)
- Before calling Lazarus out of the tomb, Jesus thanks the Father for hearing him (John 11:41-42)
- After the Last Supper discourse: Jesus’ Great Prayer to the Father (John 17:1-26)
- While at Gethsemane (Matt 26:36-44; Mark 14:32-39; **Luke 22:41-46**; cf. John 18:11)
- While hanging on the cross (Matt 27:46; Mark 15:34; **Luke 23:34, 46**; cf. John 19:30)

Other occasions when Jesus prays:

- After having been baptized in the Jordan river, Jesus remains praying (**Luke 3:21**)
- While living in Capernaum, Jesus goes outside of town to pray by himself (Mark 1:35; cf. **Luke 5:16**)
- Before choosing his Twelve Apostles, Jesus spends the night in prayer (**Luke 6:12**)
- Jesus gives thanks to God before distributing food to 5000 people (Matt 14:19; Mark 6:41; **Luke 9:16**; John 6:11)
- After feeding the 5000, Jesus goes off by himself to pray (Matt 14:23; Mark 6:46)
- In feeding the 4000, Jesus gives thanks (to God) before distributing the loaves (Matt 15:36; Mark 8:6-7)
- Jesus prays alone before asking the disciples who people think he is (**Luke 9:18**)
- Jesus goes up a mountain with three disciples to pray, when he is transfigured (**Luke 9:28-29**)
- After observing Jesus at prayer, one of his disciples asks him to teach them to pray (**Luke 11:1**)
- People bring children to Jesus for him to lay his hands on them and pray (Matt 19:13)
- Jesus prays blessings over bread and wine at the Last Supper (Matt 26:26-28; Mark 14:22-23; **Luke 22:17-20**)
- Jesus prays the Peter’s faith may not fail (**Luke 22:32**)
- Jesus mentions that he could call upon his Father to save him (Matt 26:53)

Prayers addressed to God by other NT characters:

- Mary’s Song of Praise: *Magnificat* (**Luke 1:46-55**)
- Zechariah’s Prayer of Blessing: *Benedictus* (**Luke 1:68-79**)
- The Angels’ Hymn of Praise: *Gloria in excelsis* (**Luke 2:14**)
- Simeon’s Prayer to God: *Nunc Dimittis* (**Luke 2:29-32**)
- Prayers of a Pharisee and a Tax Collector in a parable (**Luke 18:13**)



References to other characters praying in the Gospels:

- Zechariah enters the temple to offer incense and pray, while the people outside pray (**Luke 1:8-22**)
- The prophetess/widow Anna remains in the temple fasting and praying night and day (**Luke 2:37**)
- The disciples of John the Baptist and of the Pharisees are said to fast and pray often (**Luke 5:33**)
- A Samaritan prostrates himself and thanks Jesus after being healed of leprosy (**Luke 17:16**)
- In a parable, a Pharisee and a tax collector go to the temple to pray (**Luke 18:10-14**)

Jesus’ instructions on prayer:

- Pray for those who persecute you (Matt 5:43-45; **Luke 6:28**)
- Don’t be like hypocrites, who show off or babble when they pray (Matt 6:5-8; Mark 12:40; **Luke 20:47**)
- Forgive others, so that God may also forgive you (Matt 6:12, 14-15; Mark 11:25; **Luke 6:37; 11:4**)
- Trust that God will give you good things when you ask (Matt 7:7-11; **Luke 11:9-13**; cf. John 14-16)
- Some demons can only be driven out through prayer (Mark 9:29)
- Pray always and don’t lose heart (**Luke 18:1**, with the parable of the Unjust Judge)
- Jesus calls the Jerusalem temple “a house of prayer” (Matt 21:13; Mark 11:17; **Luke 19:46**; quoting Isaiah 56:7)
- Whatever you ask for in prayer with faith, you will receive (Matt 21:22; Mark 11:24)
- If you ask anything in Jesus’ name, he will do it (John 14:13-14; 15:7; 16:24)
- Pray that you may escape from the coming judgment (Matt 24:20; Mark 13:16; **Luke 21:36**)
- Pray that you might not come into the time of trial (Matt 26:41; **Luke 22:40, 46**)

Prayers within the Acts of the Apostles:

- Acts 1:14 – After Jesus’ ascension, his disciples and family devote themselves to prayer
- Acts 1:24-25 – The apostles pray before selecting a replacement for Judas
- Acts 2:42 – The believers in Jerusalem devote themselves “to the apostles’ teaching and fellowship, to the breaking of bread and the prayers”
- Acts 3:1 – Peter and John go up to the temple at the hour of prayer
- Acts 4:29-31 – Peter and John pray for boldness in preaching and for God to do miracles
- Acts 6:4-6 – The apostles select seven men to serve the community, so they can devote themselves to prayer and preaching; they appoint them by praying and laying hands on them
- Acts 7:59-60 – Stephen prays to the Lord Jesus at the moment of his death
- Acts 8:15 – Peter and John go to Samaria to pray that new believers may receive the Holy Spirit
- Acts 8:22-24 – Peter tells Simon the Magician to repent and pray for forgiveness; Simon asks Peter to pray for him
- Acts 9:11 – After encountering Jesus on the road, Saul of Tarsus remains in Damascus praying
- Acts 9:40 – Peter prays before raising Tabitha back to life
- Acts 10:2-4 – Cornelius, a Roman centurion, is described as a devout man who prayed constantly
- Acts 10:9 – While in Joppa, Peter goes up to a roof to pray (cf. 11:5)
- Acts 10:30-31 – Cornelius recounts how an angel appeared to tell him his prayers had been heard
- Acts 12:5, 12 – While Peter is in prison, the church prays for him
- Acts 13:3 – The Christians at Antioch fast and pray before sending Barnabas and Saul off on a mission
- Acts 14:23 – With fasting and prayer, Barnabas and Paul appoint elders for the churches they founded
- Acts 16:13, 16 – Paul, Silas, and Timothy go to a place of prayer outside of Philippi
- Acts 16:25 – While in prison overnight at Philippi, Paul and Silas pray and sing hymns
- Acts 20:36 – After speaking to the elders from Ephesus, Paul kneels with them and prays
- Acts 21:5 – On a beach near Tyre, Paul kneels and prays with believers from that city
- Acts 22:17 – Paul tells a crowd of Jews about what happened while he was praying in the Jerusalem temple
- Acts 26:29 – Paul tells King Agrippa that he prays that he and everyone listening will become Christians
- Acts 27:29 – During a storm at sea, the whole crew prays for day to come (so that they might be safe)
- Acts 27:35 – While on the ship, Paul gives thanks to God for the bread before they all eat
- Acts 28:8 – On Malta, Paul cures the father of the governor Publius by praying and laying his hands on him
- Acts 28:15 – Upon landing on the Italian mainland, Paul thanks God for the believers who meet him

Prayers and instructions about prayer in the letters of the New Testament:

- A “Thanksgiving” at the beginning and a “Doxology” at the end of most of the Pauline letters
- Many more instructions about prayer throughout the Pauline and Deutero-Pauline letters!
- Several prayers and teachings about prayer in Hebrews, the Catholic Epistles, and the Book of Revelation.

Biblical Vocabulary of Prayer:

Greek	English	Matt	Mark	Luke	John	Acts	Paul	Heb	Cath	Rev	NT Total
προσευχομαι	to pray, speak to God	15	10	19	0	16	19	1	5	0	85
προσευχη	prayer, request	2	2	3	0	9	14	0	3	3	36
ευχομαι	to pray, make a vow	0	0	0	0	2	3	0	2	0	7
ευχη	prayer, vow	0	0	0	0	2	0	0	1	0	3
δεομαι	to ask, beg, plead	1	0	8	0	7	6	0	0	0	22
δεησις	prayer, plea, petition	0	0	3	0	0	12	1	2	0	18
δοξαζω	to praise, glorify	4	1	9	23	5	12	1	4	2	61
ευλογεω	to bless	5	5	13	1	1	7	7	2	0	41
ευλογητος	blessed	0	1	1	0	0	5	0	1	0	8
ευχαριστεω	to give thanks	2	2	4	3	2	24	0	0	1	38
ευχαριστια	thanksgiving	0	0	0	0	1	12	0	0	2	15
προσκυνεω	to bow down, worship	13	2	3	11	4	1	2	0	24	60
αδω & ωδη	to sing / song	0	0	0	0	0	2/2	0	0	3/5	5 + 7
υμνεω & υμνος	to sing hymns / hymn	1/0	1/0	0	0	1/0	0/2	1/0	0	0	4 + 2
ψαλλω & ψαλμος	to sing psalms / psalm	0	0	0/2	0	0/2	4/3	0	1/0	0	5 + 7
επαιτεω & προσαιτεω	to beg	0	0	2	1	0	0	0	0	0	2 + 1

The Sermon on the Plain in Luke's Gospel

Overview of Content in Luke:

- Introduction (6:17-20a)
- Beatitudes and woes (6:20b-26)
- Love of enemies (6:27-36)
- Not judging (6:37-42)
- Producing good fruit (6:43-49)

Contrasting the Gospels of Luke and Matthew:

	“Sermon on the Plain” (Luke 6:17-49)	“Sermon on the Mount” (Matt 5:1—7:29)
Preceding Pericopes	Overnight prayer on a mountain; Jesus chooses 12 apostles (6:12-16)	Summary of Jesus’ preaching (4:23) [chooses apostles later: 10:1-4]
Following Pericopes	Centurion of Capernaum (7:1-10) [Cleansing Leper already in 5:12-16]	Cleansing a Leper (8:1-4) Centurion of Capernaum (8:5-13)
Length	33 verses	111 verses
Introduction & Setting	Comes down to a level place; crowds; healings (6:17-20a; cf. Mark 3:7-8)	Fame spreads; healings; crowds; Goes up mountain; sits (4:24-25; 5:1-2)

Luke's Sermon on the Plain: Detailed Content

	Luke	Matthew
Introduction	6:17-20a	5:1-2
Beatitudes: “Blessed are...”	6:20b-23	5:3-12
Woes: “Woe to you who...”	6:24-26	[ch. 23]
Love your enemies (do good, bless, pray)	6:27-28	5:43-45
“Turn the other cheek...”	6:29-30	5:38-42
Golden Rule: “Do unto others...”	6:31	7:12
“If you love only those...”	6:32-34	5:46-47
Love your enemies (repeated)	6:35	x
Be merciful... as God is	6:36	5:48
Do not judge/condemn (cf. Mk 4:24)	6:37-38	7:1-2; 12:36-37
Can the blind lead the blind?	6:39	15:14
Disciples aren't above teachers (cf. Jn 13:16)	6:40	10:24-25a
Parable of specks and planks	6:41-42	7:3-5
Trees with good or bad fruit	6:43-44	7:15-20; 12:33
Good/evil people produce good/evil	6:45	12:34-35
Don't just call out, “Lord, Lord”	6:46	7:21-23
Parable of two houses	6:47-49	7:24-27

Four Beatitudes and Four Woes (Luke 6:20-26)

- Luke: “Blessed are YOU who are poor, hungry now, weeping now, hated/insulted/etc.” (6:21-23)
- Matt: “Blessed are THOSE who are poor in spirit, mourn, meek, hunger and thirst for righteousness, merciful, pure of heart, peacemakers, persecuted for righteousness’ sake...” (5:3-12)
- Luke: “Woe to YOU who are rich, filled now, laugh now, spoken well of...” (6:24-36)
- Matt: “Woe to you, scribes and Pharisees, blind guides, hypocrites, fools...” (23:13-36)
- Luke: four contrasting pairs, actual social conditions, directed at disciples
- Matthew: more statements; beatitudes more spiritual; woes more specifically directed

Parables and Images in the Gospel according to Luke

What is a “Parable”? “At its simplest a parable is a *metaphor or simile* drawn from *nature or common life*, arresting the hearer by its *vividness or strangeness*, and leaving the mind in sufficient *doubt* about its precise application to tease it into *active thought*.” (C. H. Dodd, *The Parables of the Kingdom*, 1961). Implications:

- The meaning of most parables is *not* so obvious, or at least it shouldn’t be. If we *assume* we know what Jesus is talking about, we are probably missing the main point. If we are too familiar with the story (having heard it so often before), we might not think carefully enough about its real meaning.
- Most parables contain some element that is *strange* or *unusual*. They should cause you to say, “Wait a minute! That’s *not* how farmers do their work! That’s *not* what kings usually do! That’s *not* what normally happens in nature!” And this *strange* element should cause us to think, since Jesus says this is *how God acts!*
- Parables do not *define* things precisely, but rather use *comparisons* to describe some aspect of how God acts or interacts with human beings. Yet to say “A is like B” does not mean that “A is identical to B in all respects”; so we should be careful not to misinterpret or misapply the parables.

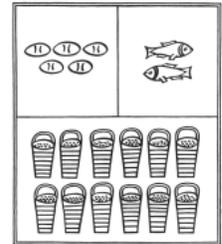
Parable	Luke	Mark	Matthew	Thomas
Garments & Wineskins	Lk 5:36-39	Mk 2:21-22	Mt 9:16-17	GTh 47b
Two Houses, Built on Rock or Earth	Lk 6:47-49	-	Mt 7:24-27	-
Children in the Market Place	Lk 7:31-35	-	Mt 11:16-19	-
Two Debtors	Lk 7:41-43	-	-	-
Sower & Seed	Lk 8:5-8	Mk 4:3-8	Mt 13:3-9	GTh 9
[Why Jesus Uses Parables]	Lk 8:9-10	Mk 4:10-12	Mt 13:10-17	-
[Interpretation of Sower & Seed]	Lk 8:11-15	Mk 4:13-20	Mt 13:18-23	-
Lamp on a Stand	Lk 8:16 [cf. 11:33]	Mk 4:21	Mt 5:15	GTh 33
[Other Sayings about Jesus’ Parables]	Lk 8:17-18 [cf. 12:2]	Mk 4:22, 24a, 25	Mt 10:26; 13:12	GTh 5; 41
Good Samaritan	Lk 10:25-37	-	-	-
Friend Asking for Help at Midnight	Lk 11:5-8	-	-	-
Strong Man	Lk 11:21	Mk 3:27	Mt 12:29	GTh 35
Return of the Unclean Spirit	Lk 11:24-26	-	Mt 12:43-45	-
Lamp on a Stand	Lk 11:33 [cf. 8:16]	Mk 4:21	Mt 5:15	GTh 33
Rich Fool	Lk 12:16-21	-	-	GTh 63
Faithful Servants	Lk 12:35-38	[cf. Mk 13:33-37]	-	-
Burglar	Lk 12:39-40	-	Mt 24:43-44	GTh 21b, 103
Servant Entrusted with Supervision	Lk 12:42-46	-	Mt 24:45-51	-
Going before the Judge	Lk 12:58-59	-	Mt 5:25-26	-
Barren Fig-Tree	Lk 13:6-9	-	-	-
Mustard Seed	Lk 13:18-19	Mk 4:30-32	Mt 13:31-32	GTh 20
Leaven	Lk 13:20-21	-	Mt 13:33	GTh 96
Closed Door	Lk 13:24-30	-	[cf. Mt 25:10-12]	-
Choice of Places at Table	Lk 14:7-11	-	-	-
Great Supper	Lk 14:16-24	-	Mt 22:1-10	GTh 64
Tower-Builder & King Planning for Battle	Lk 14:28-32	-	-	-
Salt	Lk 14:34	Mk 9:50	Mt 5:13	-
Lost Sheep	Lk 15:3-7	-	Mt 18:12-13	GTh 107
Lost Coin	Lk 15:8-10	-	-	-
Lost/Prodigal Son	Lk 15:11-32	-	-	-
Unjust Steward	Lk 16:1-8	-	-	-
Rich Man & Lazarus	Lk 16:19-31	-	-	-
Servant’s Reward	Lk 17:7-10	-	-	-
Unjust Judge	Lk 18:1-8	-	-	-
Pharisee & Publican	Lk 18:9-14	-	-	-
Pounds or Talents	Lk 19:12-27	-	Mt 25:14-30	-
Throne Claimant	Lk 19:12, 14, 15a, 27	-	-	-
Wicked Tenants	Lk 20:9-18	Mk 12:1-11	Mt 21:33-44	GTh 65
Budding Fig Tree	Lk 21:29-31	Mk 13:28-29	Mt 24:32-33	-

Feeding the Multitudes / Last Supper / Christian Eucharist / Body of Christ

The various New Testament accounts of Jesus feeding the multitudes, the Last Supper of Jesus with his disciples, and the Early Christian Church's commemoration of the Lord's Supper contain similar patterns of **four key verbs** (or their synonyms):

The Feeding of the 5000 (in all four Gospels):

- **Mark 6:41** – “Taking the five loaves and the two fish, he looked up to heaven, and **blessed** and **broke** the loaves, and **gave** them to his disciples to set before the people; and he divided the two fish among them all.”
- Same four verbs in Matt 14:19 & Luke 9:16; slightly different in John 6:11.

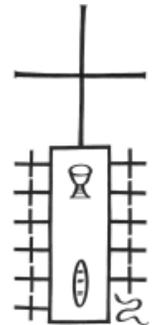


The Feeding of the 4000 (only in Mark and Matt, not Luke or John):

- **Mark 8:6** – “...and he **took** the seven loaves, and after **giving thanks** he **broke** them and **gave** them to his disciples to distribute; and they distributed them to the crowd.”
- Same four verbs and nearly identical text in Matt 15:36.

The Last Supper (as narrated in the Synoptic Gospels and mentioned by Paul; but very different in John's Gospel):

- **Mark 14:22-24** – “While they were eating, he (Jesus) **took** a loaf of bread, and after **blessing** it he **broke** it, **gave** it to them, and said, ‘Take; this is my body.’ Then he **took** a cup, and after **giving thanks** he **gave** it to them, and all of them drank from it. He said to them, ‘This is my blood of the covenant, which is poured out for many.’ ”
- **Matthew 26:26-28** – “While they were eating, Jesus **took** a loaf of bread, and after **blessing** it he **broke** it, **gave** it to the disciples, and said, ‘Take, eat; this is my body.’ Then he **took** a cup, and after **giving thanks** he **gave** it to them, saying, ‘Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’ ”
- **Luke 22:17, 19-20** – “Then he **took** a cup, and after **giving thanks** he said, ‘Take this and **divide** it among yourselves;...’ Then he **took** a loaf of bread, and when he had **given thanks**, he **broke** it and **gave** it to them, saying, ‘This is my body, which is given for you. *Do this in remembrance of me.*’ And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is the new covenant in my blood.’ ”
- **1 Corinthians 11:23-26** – “For I (Paul) received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed **took** a loaf of bread, and when he had **given thanks**, he **broke** it and said, ‘This is my body that is for you. *Do this in remembrance of me.*’ In the same way he **took** the cup also, after supper, saying, ‘This cup is the new covenant in my blood. *Do this, as often as you drink it, in remembrance of me.*’ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.”
- **John 13:1-30** – The above “words of institution” are not in John, but replaced with the story of Jesus washing his disciples' feet; yet the setting is clearly Jesus' last meal before his death, as mentioned in vv. 4, 12, and 26-30. The “Eucharistic teaching” of John's Gospel is found earlier, at the end of the “Bread of Life Discourse” (6:22-59)



“The Words of Institution” at the Catholic Mass:

Throughout the centuries, whenever the “Liturgy of the Eucharist” (also known as the “Lord's Supper,” the “Mass,” the “Divine Liturgy,” and/or a “Communion Service”) is celebrated in Christian Churches, the priest or minister usually speaks some words based closely on the above NT texts:

Before he was given up to death, a death he freely accepted,
Jesus **took** bread, and **gave you thanks**.
He **broke** the bread, **gave** it to his disciples and said:
“Take this, all of you, and eat it: This is my body which will be given up for you.”
When supper was ended, he **took** the cup.
Again he **gave you thanks** and praise, **gave** the cup to his disciples, and said:
“Take this, all of you, and drink from it:
This is the cup of my blood, the blood of the new and everlasting covenant.
It will be shed for you and for all, so that sins may be forgiven.
Do this in memory of me.” [Eucharistic Prayer II, *Roman Missal*]



The Early Christian "Breaking of Bread" (a.k.a. Lord's Supper or Eucharist):

- **Luke 24:30-31, 33, 35** (Supper at Emmaus) –
"When he [Jesus] was at table with them, he **took** bread, **blessed** it, and **broke** it, and **gave** it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight... That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together... Then they told what had happened on the road, and *how he had been made known to them in the breaking of the bread.*"
- **1 Cor 10:16-17** – "*The cup of blessing* that we bless, is it not a sharing in the **blood of Christ**? *The bread that we break*, is it not a sharing in the **body of Christ**? Because there is **one bread**, we who are many are **one body**, for we all partake of the one bread."
- **1 Cor 11:17-21** (Paul scolding the early Christians in Corinth for not conducting the Lord's Supper properly) –
"...when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you... When you come together, it is not really to eat the **Lord's supper**. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk." (see also 11:23-34)
- **Acts 2:42, 46** – "They (the community of believers in Jerusalem) devoted themselves to the apostles' teaching and fellowship, to the **breaking of bread** and the prayers... Day by day, as they spent much time together in the temple, they **broke bread** at home and ate their food with glad and generous hearts..."
- **Acts 20:7, 11** (Paul in Troas) – "On the *first day of the week*, when we met to **break bread**, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight... Then Paul went upstairs, and after he had **broken bread** and eaten, he continued to converse with them until dawn; then he left."
- **Acts 27:35** (Paul speaking to everyone on a ship after fourteen days of riding out a storm at sea) –
"After he had said this, he **took bread**, and **giving thanks** to God in the presence of all, he **broke** it and began to **eat**."
- **John 6:35, 47-58** (Johannine teaching about the Eucharist is found at the end of the "Bread of Life Discourse") -
Jesus said to them, "***I am the bread of life***. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty... Very truly, I tell you, whoever believes has eternal life. ***I am the bread of life***. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. ***I am the living bread that came down from heaven***. Whoever eats of this bread will live forever; and ***the bread that I will give for the life of the world is my flesh***." The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Very truly, I tell you, ***unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life***, and I will raise them up on the last day; ***for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them***. Just as the living Father sent me, and I live because of the Father, so ***whoever eats me will live*** because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But ***the one who eats this bread will live forever***."
- **Didache 9** (The Teaching of the Twelve Apostles, ca. 80-120 AD):
"And concerning the **Eucharist**, hold Eucharist thus: First **concerning the Cup**, '*We give thanks to thee, our Father, for the Holy Vine of David thy child, which, thou didst make known to us through Jesus thy child; to thee be glory for ever.*'
And **concerning the broken Bread**: '*We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Child. To thee be glory for ever.*
As this **broken bread** was scattered upon the mountains, but was brought together and became one, so let thy Church be gathered together from the ends of the earth into thy Kingdom, for thine is the glory and the power through Jesus Christ for ever.' "

The "Body of Christ"

- **Romans 12:1-8** – "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship... / 4 For as in **one body** we have **many members**, and not all the members have the same function, so **we, who are many, are one body in Christ**, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness."
- **1 Corinthians 12:12-14** – "For just as the body is one and has many members, and all the members of the body, though many, are **one body**, so it is with Christ. For in the **one Spirit** we were all baptized into **one body**--Jews or Greeks, slaves or free--and we were all made to drink of **one Spirit**. Indeed, the body does not consist of one member but of many."
- **Ephesians 4:4-7, 11-12** – "There is **one body and one Spirit**, just as you were called to the **one hope** of your calling, **one Lord, one faith, one baptism, one God and Father of all**, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift... / 11 The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, **for building up the body of Christ**..."
- See also Romans 7:4; 1 Corinthians 6:13-20; 10:16-17 (above); Ephesians 2:13-22; Colossians 3:12-17

The Resurrection of Jesus in the Four Gospels

Terms, Definitions, and Contrasts:

- **Resurrection of the Body** = a transition from mortal earthly life, through physical death, to a new completely *different* form of life:
 - The English word "resurrection" is derived from the past participle of the Latin verb *resurgere*, "to rise again."
 - In many texts, Jesus is the *subject* of his own action: "he will *rise* from the dead" (Mark 8:31; 12:25; John 11:23-24; etc.).
 - In other texts, Jesus is the *object* of God's action: "he will *be raised* from the dead" (Mark 12:26; 16:6; Luke 9:22; etc.).
- **Resurrection** is *not* the same as the "resuscitation" or "reanimation" of a body, *nor* the "reincarnation" or "immortality" of a soul.
 - **Resuscitation** = restoring/reviving a person from unconsciousness, coma, or apparent death, back to the same earthly life.
 - **Reanimation** = rejoining of an earthly body with the same soul (or maybe a new soul) after a temporary separation.
 - **Reincarnation** = rebirth of a soul into a new & different but still physical & mortal body (common idea in Eastern religions).
 - **Immortality** = inability to die; life continuing forever (esp. a soul after its separation from a dead body).
- **Ascension** = the return of the risen Jesus to God in heaven:
 - Described only in Luke 24 and Acts 1, as preparation for the sending of the Holy Spirit.
 - Thought to have occurred near the town of Bethany, on the Mount of Olives, just East of Jerusalem.
 - Cf. Genesis 5:24, the story of Enoch, the seventh Patriarch who does not die, but is "taken" by God.
 - Cf. 2 Kings 2:1-14, the story of the "assumption" of the prophet Elijah, taken to heaven on a fiery chariot.
- **Christians believe in the "Resurrection of the Body,"** not merely the "Immortality of the (disembodied) Soul!"
 - What this new (spiritual) body will be like is unknown, since it will be radically different from our present (physical) bodies.
 - St. Paul describes the dialectic of continuity & difference with the analogy of sown seeds & grown plants (1 Cor 15:35-50).
 - Even if our mortal body is buried or cremated, we believe we will receive some type of "resurrected body."

Biblical Background of Belief in the Resurrection:

- **Earliest Stages:** *No belief in life after death whatsoever*, life simply ceases to exist:
 - Psalm 115:17 – "The dead do not praise the Lord, nor do any that go down into silence."
 - Eccles 9:5 – "The living know they will die, but the dead know nothing; they have no more reward; even the memory of them is lost."
- **Middle Stages:** *Belief in a general resuscitation* or reanimation of many dead, or a whole nation, to a renewed life on earth:
 - Isaiah 26:19 – "Your dead shall live, their corpses shall rise. O Dwellers in the dust, awake and sing for joy!"
 - Ezekiel 37 – Ezekiel's Vision of a valley full of dry bones, which come back to life when God's Spirit is breathed into them.
 - Daniel 12:2 – "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."
- **Later Stages:** *Belief in the resurrection of the death* to a new and *different* form of life:
 - Wisdom 3:1-8 - "But the souls of the righteous are in the hand of God... In the eyes of the foolish they seemed to have died... but they are at peace... their hope is full of immortality... In the time of their visitation they will shine forth..."
 - 2 Macabees 7:14 - "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him." (cf. 2 Mac 12:43-45)
 - 1 Corinthians 15:35-57 – Paul explains that the spiritual imperishable body will be different from physical perishable bodies, as plants differ from sown seeds, or as the brightness of the sun differs from that of the moon and the stars.
 - Mark 12:25 – "For when they rise from the dead, they... are like angels in heaven."

Four Types of Literary Materials related to Resurrection in the New Testament:

- **Brief Statements of Resurrection Faith** (Jesus says that he will be, or Christians simply proclaim that Jesus was raised from the dead, with no narrative details): see esp. 1 Cor 15:3-4
 - Some NT texts (esp. in Mark's Gospel) suggest that Jesus' resurrection will occur "*after three days*" (Mark 8:31; 9:31; 10:34; 14:58; 15:29; see also Matt 12:40; 26:61; 27:40, 63; John 2:19-20).
 - Many other passages (esp. in Matthew & Luke) instead quote Jesus as saying "*on the third day*" (Matt 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; cf. 1 Cor 15:4).
- **Empty Tomb Narratives** (a few days after Jesus' death, some women find his tomb empty, his body missing):
 - Mark 16:1-8; Matt 28:1-8, 11-15; Luke 24:1-12; John 20:1-13
- **Resurrection Appearance Stories** (the risen Jesus appears to various individuals or groups of his disciples):
 - Matt 28:9-10, 16-20; Luke 24:13-35, 36-49; John 20:14-18, 19-23, 24-29, 31:1-23
 - Cf. 1 Cor 15:5-8; Acts 1:3-5; [Mark 16:9-18]
- **Ascension Narratives** (Jesus "ascends" or is taken up to heaven):
 - Only in Luke 24:50-53 and Acts 1:2, 6-11 (also Mark 16:19-20, but this is part of the *later* ending of Mark, added some time in the 2nd Century; Mark originally ended at 16:8).
 - In contrast, Matt 28:16-20 is an *anti*-Ascension story: Jesus says he will *remain* with the disciples forever!



Overview of the Resurrection Accounts in the Four Gospels:

Event	Mark	Matthew	Luke	John
Some Women Find Jesus' Tomb Empty	16:1-8	28:1-8	24:1-11	20:1-2, 11-13
<i>Peter and the Beloved Disciple Run to the Tomb</i> (only Peter in Luke)	--	--	24:12	20:2-10
Jesus Appears to the Women (esp. Mary Magdalene)	[16:9-11]	28:9-10	--	20:14-18
The Guards Report to the Authorities	--	28:11-15	--	--
Jesus Appears to Two Disciples on the Way to Emmaus	[16:12-13]	--	24:13-35	--
Jesus Appears to the Disciples on Sunday Evening	--	--	24:36-43	20:19-23
<i>Jesus Appears to the Disciples a Week Later (with Thomas)</i>	--	--	--	20:24-29
Jesus Appears to the Eleven as They Sat at Table	[16:14-18]	--	--	--
Jesus Appears to the Eleven on a Mountain in Galilee (Great Commission)	--	28:16-20	--	--
Jesus' Last Words and His Ascension to Heaven	[16:19-20]	--	24:44-53	--
<i>The Original Ending of John's Gospel</i>	--	--	--	20:30-31
<i>Jesus Appears again to the Disciples at the Sea of Tiberias</i>	--	--	--	21:1-23
<i>The Second Ending of John's Gospel</i>	--	--	--	21:24-25

Comparison of the "Empty Tomb" Narratives in the Four Gospels (also the initial appearance of Jesus to the Women, recorded only in Matthew and John)

Gospel	Messenger(s)	Recipient(s)	Message(s)
Mark 16:1-8	a young man dressed in a white robe	"Mary Magdalene, Mary mother of James, Salome"	"Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."
Matthew 28:1-8	an angel of the Lord; his appearance was like lightning, and his clothes white as snow	"Mary Magdalene and the other Mary"	"Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you."
<i>Matthew</i> 28:9-10	<i>Jesus himself</i>	<i>(same two women)</i>	<i>"Greetings!" ... "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."</i>
Luke 24:1-11	two men in dazzling clothes	"Mary Magdalene, Joanna, Mary the mother of James, & other women with them"	"Why do you look for the living among dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again."
John 20:11-13	two angels in white	Mary Magdalene alone	"Woman, why are you weeping?"
<i>John</i> 20:14-18	<i>Jesus himself</i>	<i>Mary Magdalene (again alone)</i>	<i>"Woman, why are you weeping? Whom are you looking for?" "Mary!" "Do not hold onto me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"</i>

Compare also the Ascension Narratives of Luke 24:44-53 and Acts 1:1-14 and the "Anti-Ascension" of Matt 28:16-20

An Outline of the Acts of the Apostles

Luke's Prologue: A Summary of the end of Luke's Gospel (1:1-14)

Address to Theophilus; summarizing Luke's first book (1:1-3)

The risen Jesus' final appearance to the disciples and his ascension into heaven (1:4-11)

Jesus' disciples and family remain in Jerusalem (1:12-14)

The Early Days of the Community of Believers in Jerusalem (1:15-8:3)

To replace Judas, another apostle is chosen: Matthias (1:15-26)

The coming of the Spirit on the day of Pentecost (2:1-13)

Peter preaches to the crowd in Jerusalem, and thousands are baptized (2:14-41)

The communal life of the first believers (2:42-47)

Peter and John heal a crippled beggar near the temple (3:1-11)

Peter preaches to the crowd amazed by this miracle (3:12-26)

Peter and John are arrested and give witness before the Sanhedrin (4:1-22)

The community prays together and shares everything in common (4:23-35)

Two examples of sharing possessions, one positive and one negative (4:36-5:11)

The apostles perform many miracles, healing and converting many people (5:12-16)

They are again arrested and give witness before the Sanhedrin (5:17-42)

Seven Hellenists are appointed as community servants/deacons (6:1-7)

The deacon Stephen is arrested and put on trial; he preaches fearlessly and is martyred (6:8-7:53)

Stephen is stoned to death, and a persecution begins against the church (7:54-8:3)

Christianity Spreads throughout Judea and Samaria (8:4-12:25)

Philip preaches in Samaria; the apostles Peter and John confront Simon the Magician (8:4-25)

Philip encounters the Ethiopian eunuch on the road to Gaza (8:26-40)

The risen Jesus appears to Paul on the road to Damascus, and Paul is converted and baptized (9:1-30)

The Church grows; Peter heals a paralytic and raises a dead girl to life (9:31-43)

Cornelius, a Roman centurion, is converted; the Spirit is given to Gentiles (10:1-48)

Peter explains to believers in Jerusalem why he baptized Gentiles (11:1-18)

The community of disciples at Antioch are the first to be called "Christians" (11:19-26)

Agabus predicts a famine, so the Antioch church sends relief to believers in Judea (11:27-30; 12:25)

James is martyred, and Peter is arrested but then delivered from prison (12:1-19)

King Herod (Agrippa I) dies (12:20-24)

Barnabas and Paul (Saul) Are Sent Out by the Church at Antioch (13:1-14:28)

The Church at Antioch commissions the missionaries (13:1-3)

Barnabas and Paul preach on the island of Cyprus (13:4-12)

They move on to Pamphylia and Pisidia (South-central Turkey; 13:13-52)

They briefly preach in Iconium, but are attacked and flee (14:1-7)

They heal and preach at Lystra and Derbe (14:8-20)

They retrace their steps, visiting all the churches, and return to Antioch (14:21-28)

The Council of Jerusalem: Requirements for Gentile Christian Converts (15:1-35)

The question arises: Do Gentiles need to be circumcised? (15:1-5)

The apostles and elders meet and debate the issues (15:6-21)

They write a letter to communicate their decision to the church of Antioch (15:22-35)

The Mission of Paul and His Companions in Greece and Asia Minor (15:36-20:38)

Barnabas and Paul separate, each taking new companions on their missions (15:36-41)

Paul, Silas and Timothy travel through Lycaonia and Asia Minor to Macedonia (16:1-12)

At Philippi they baptize Lydia, exorcise a demon, are arrested, but delivered from prison (16:13-40)

Paul and his companions preach and faces danger in Thessalonica (17:1-15)

Paul preaches at the Areopagus in Athens (17:16-34)

Paul moves on to Corinth, founds a church, and is tried before the proconsul Gallio (18:1-17)

Paul travels back East, briefly visiting the church at Antioch (18:18-23)

Apollos preaches about Jesus in Ephesus and Corinth (18:24-28)

Paul settles in Ephesus for over two years, preaching and building up the church (19:1-40)

Paul and his companions revisit the churches of Greece and Asia Minor on their way to Jerusalem (20:1-38)

Paul Returns to Jerusalem and is Imprisoned in Caesarea (21:1-26:32)

Paul journeys toward Jerusalem; his destiny is foretold (21:1-14)

Paul arrives in Jerusalem, visits the temple, causes a riot and is arrested (21:15-40)

Paul defends himself before the crowd in Jerusalem, and then is imprisoned (22:1-29)

Paul defends himself before the Sanhedrin (22:30-23:11)

Paul's life is threatened, so he is taken to the Roman governor in Caesarea (23:12-35)

Paul defends himself on trial before the governor Felix (24:1-27)

Paul defends himself before the governor Festus and appeals to Caesar (25:1-12)

Paul appears before King Agrippa and Queen Bernice (25:13-26:32)

Paul Is Taken as a Prisoner to Rome (27:1-28:16)

Paul and other prisoners begin the long sea voyage towards Rome (27:1-5)

A storm at sea causes their ship to drift and eventually wreck on the island of Malta (27:6-44)

The prisoners winter on Malta and then continue to Rome (28:1-16)

Paul Lives in Rome and Continues Preaching about Jesus (28:17-31)

An Outline of the Acts of the Apostles

- A) Luke's Prologue: A Summary of the end of Luke's Gospel (1:1-14)
- B) The Early Days of the Community of Believers in Jerusalem (1:15-8:3)
- C) Christianity Spreads throughout Judea and Samaria (8:4-12:25)
- D) Barnabas and Paul (Saul) Are Sent Out by the Church at Antioch (13:1-14:28)
- E) The Council of Jerusalem: Requirements for Gentile Christian Converts (15:1-35)
- F) The Mission of Paul and His Companions in Greece and Asia Minor (15:36-20:38)
- G) Paul Returns to Jerusalem and is Imprisoned in Caesarea (21:1-26:32)
- H) Paul Is Taken as a Prisoner to Rome (27:1-28:31)
- I) Paul Lives in Rome and Continues Preaching about Jesus (28:17-31)

“Theological Geography”

The Acts of the Apostles does not contain a complete history of the growth and expansion of Christianity in its first generation, but focuses only on a few geographical areas.

- Acts begins in **Jerusalem**, capital of Israel (1:4) and ends in **Rome**, capital of the whole empire (28:14b-31). The main focus of Acts is on the activities of the Christian missionaries and communities in Jerusalem, Antioch, Corinth, Ephesus, several other provincial capitals, and other larger cities of the early Roman Empire.
- **Acts 1:8** gives a geographical outline of the whole book, as the risen Jesus tells his apostles, “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in *Jerusalem* (Acts 1-7), in all *Judea* and *Samaria* (Acts 8-12), and to *the ends of the earth*” (Acts 13-28).

“The Acts of the Holy Spirit”

Just as in Luke's Gospel, the Spirit of God inspires and guides most of the action within the Acts of the Apostles.

[See the previous page on “The Holy Spirit in Luke/Acts”]

Theology Expressed in Sermons and Speeches

A whole series of sermons and speeches delivered by the apostles in various contexts (esp. by Peter or Paul) summarize the essence of early Christian preaching about Jesus: Acts 2:14-41; 3:12-26; 4:8-12; 5:29-32; 7:2-53; 8:26-38; 10:35-49; 13:16-41; 16:30-34; 17:22-34; 19:1-7; 20:17-35; 22:1-21; 23:1-6; 24:10-21; 26:1-23; 28:23-28.

Each of these sermons and speeches include many, if not all, of the following key points:

- Jesus of Nazareth is the Messiah, the Christ, sent by God,
 - as promised in the Scriptures, as foretold by the prophets,
 - for the forgiveness of sins, for the salvation of the world;
- He was rejected by the people, condemned by the authorities;
 - he suffered, was crucified, died, and was buried.
- Yet God exalted him on high, raised him up to new life;
 - and he will one day return to us in glory.
- In response, people must repent, believe, be baptized,
 - receive the Holy Spirit and join the community of believers.

The Community Life of the First Disciples

Several passages in Acts summarize features of the communal life of the early believers in Jerusalem:

- After Peter preaches to the crowd at Pentecost, many become believers and are baptized: “They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.” (Acts 2:42).
- The narrator immediately adds a more extended description of their life together (Acts 2:43-47).
- A few chapters later, the narrator tells us even more about how they shared all their property (Acts 4:32-35).
- Two examples are given, one positive and one negative, of people sharing their goods (Acts 4:36-5:11).

Parallels between the Apostles and Jesus:

The portrayal of the apostles in Acts is very similar to how Jesus is portrayed in Luke's Gospel. Just like Jesus, they are filled with the Holy Spirit, they quote from the scriptures in their preaching, they teach and heal, they perform miracles and exorcisms, they gain followers but also stir up opponents, they are persecuted and some of them are arrested, but they forgive their opponents and remain faithful to God even if they are killed:

The Apostles in Acts	Jesus in Luke's Gospel
The Holy Spirit descends on the apostles at Pentecost (2:1-4)	The Holy Spirit descends on Jesus at his baptism (3:21-22)
Peter preaches, quoting from the prophet Joel (2:16-36; quoting Joel 2:28-32)	Jesus preaches, after reading from the prophet Isaiah (4:14-30; quoting Isa 61:1-2)
The apostles call people to join them (2:37-41, 47b)	Jesus calls his first followers (5:1-11, 27-32)
Peter and John heal a lame beggar (3:1-10)	Jesus heals a blind beggar (18:35-43)
The high priest arrests some of the apostles and questions them before the council (4:1-22)	Jesus is arrested and interrogated by the council (22:47-71)
The narrator summarizes the "signs and wonders" of the apostles, especially the healings and exorcisms (5:12-16; 8:6-7, 13)	The narrator summarizes the miraculous activity of Jesus, esp. his healings and exorcisms (4:40-41; 6:17-19)
The sick are healed through Peter's shadow (5:15) and Paul's handkerchiefs (19:11-12)	A woman is healed when she touches the fringes of Jesus' clothing (8:43-48)
The Jewish leaders want to kill the apostles, because of their teachings (5:17-42)	Jewish leaders plot to kill Jesus, partly due to his teachings (19:45-48)
Peter raises Tabitha (a.k.a. Dorcas) from the dead (9:36-42)	Jesus raises a widow's son from the dead (7:11-17)
The apostles encounter a pious Roman centurion (10:1-48)	Jesus heals the son of a faithful Roman centurion (7:1-10)
Paul feels compelled by the Spirit to go to Jerusalem, despite the dangers that await him there (19:21; 21:8-17)	Jesus is determined to go to Jerusalem, despite the dangers that await him there (9:51; 13:33; 19:11-28)
Paul is welcomed in Jerusalem by the believers, and soon goes to the temple (21:17-26)	Jesus is welcomed in Jerusalem by large crowds, and soon goes to the temple (19:28-48)
Paul is seized by a Jewish mob that wants him killed, but later stands trial before Roman governors (21:30-36; 23:23-26:32)	Jesus is arrested by a Jewish mob, but is later turned over to the Roman procurator for trial (22:47-54; 23:1-25)
Paul argues against the Sadducees, who do not believe in the resurrection (23:6-9)	Jesus is questioned by some Sadducees, who dispute the concept of resurrection (20:29-38)
Paul takes bread, gives thanks, breaks it, and eats (27:35; cf. 20:7-11)	Jesus takes bread, blesses it, breaks it, and gives it to the disciples to eat (27:35; cf. 24:30)
As he is being stoned to death, Stephen hands his spirit over to the Lord Jesus and forgives his executioners (7:59-60)	As he is dying on the cross, Jesus forgives his executioners and hands his spirit over to God (23:34, 46)

Parallels between Peter and Paul:

- Roughly the first half (**Acts 1–12**), dealing with the beginnings of the Church in and around Jerusalem, focuses on the leadership of **Peter** (and John), whereas the second half (**Acts 13–28**), dealing with the expansion of the Church into non-Jewish areas of the Roman Empire, focuses on the activities of (Barnabas and) **Paul**; yet there is some overlap between the apostles:
 - **Paul** (still named Saul before 13:9) is introduced as early as 7:58, and also mentioned in 8:1-3; 9:1-30; 11:25-30.
 - **Peter** (also called Simon in 10:17-18, 32 and Simeon in 15:14) is still a key player in the "Council of Jerusalem" (15:1-35), although the leadership of *James* in the Jerusalem church is already evident by this time (15:13-21; cf. 21:18).
- Although **Paul** calls himself "an apostle to the Gentiles" (Rom 11:13) and calls **Peter** "an apostle to the circumcised" (Rom 2:8), the Acts of the Apostles portrays both Peter *and* Paul as converting both Jews *and* Gentiles:
 - **Peter** preaches mainly to Jews, but is also involved in the conversion of some Samaritans (8:14-25) and of Cornelius, a Roman centurion (10:1–11:1-18).
 - **Paul** works mainly among Gentiles, but normally begins in a new town by preaching in the local synagogue to his fellow Jews (13:5, 14, 44; 14:1; 17:1; 18:4; etc.).

Readings from the Acts of the Apostles on Sundays & Major Feasts – *Lectionary for Mass* (1998 USA edition)

#	<i>Sunday or Feast</i>	Second Reading
13	<i>Christmas Vigil – Years ABC</i>	Acts 13:16-17, 22-25 – Paul & Barnabas Preach in Antioch of Pisidia
21	<i>Baptism of the Lord – Years ABC</i>	Acts 10:34-38 – Peter Preaches about Jesus to Cornelius' Household
#	<i>Sunday or Feast</i>	First Reading
42	<i>Easter Sunday – Years ABC</i>	Acts 10:34a, 37-43 – Peter to Cornelius: Jesus Commissioned the Apostles to Preach
43	<i>2nd Sunday of Easter – Year A</i>	Acts 2:42-47 – The Communal Life of the Believers in Jerusalem
46	<i>3rd Sunday of Easter – Year A</i>	Acts 2:14, 22-33 – Peter Preaches to a Crowd at Pentecost (excerpt: Jesus & David)
49	<i>4th Sunday of Easter – Year A</i>	Acts 2:14a, 36-41 – Peter's Speech at Pentecost (conclusion: Repent & Be Baptized)
52	<i>5th Sunday of Easter – Year A</i>	Acts 6:1-7 – The Appointment of Seven Hellenists as Community Servants (Deacons)
55	<i>6th Sunday of Easter – Year A</i>	Acts 8:5-8, 14-17 – Philip Evangelizes Samaria; The Apostles Confirm the Action
58	<i>Ascension of the Lord – ABC</i>	Acts 1:1-11 – The Promise of the Holy Spirit and the Ascension of Jesus
59*	[<i>7th Sunday of Easter – Year A</i>]	Acts 1:12-14 – The Community of Apostles, Women, and Jesus' Family in Jerusalem
63	<i>Pentecost Sunday – Years ABC</i>	Acts 2:1-11 – The Holy Spirit Comes upon the Disciples at Pentecost
44	<i>2nd Sunday of Easter – Year B</i>	Acts 4:32-35 – Unity and Sharing in the Community of Believers
47	<i>3rd Sunday of Easter – Year B</i>	Acts 3:13-15, 17-19 – Peter Preaches in the Temple: God Has Glorified Jesus
50	<i>4th Sunday of Easter – Year B</i>	Acts 4:8-12 – Peter's Speech before the Sanhedrin
53	<i>5th Sunday of Easter – Year B</i>	Acts 9:26-31 – Saul (Paul) Visits and Preaches in Jerusalem
56	<i>6th Sunday of Easter – Year B</i>	Acts 10:25-26, 34-35, 44-48 – Cornelius' Family Receives the Holy Spirit & Baptism
58	<i>Ascension of the Lord – Year B</i>	(<i>same as in Year A</i>)
60*	[<i>7th Sunday of Easter – Year B</i>]	Acts 1:15-17, 20a, 20c-26 – The Choice of Another Apostle to Replace Judas
63	<i>Pentecost Sunday – Year B</i>	(<i>same as in Year A</i>)
45	<i>2nd Sunday of Easter – Year C</i>	Acts 5:12-16 – Signs and Wonders Performed by the Apostles
48	<i>3rd Sunday of Easter – Year C</i>	Acts 5:27-32, 40b-41 – The Trial of the Apostles before the Sanhedrin
51	<i>4th Sunday of Easter – Year C</i>	Acts 13:14, 43-52 – Barnabas and Paul Preach in Antioch of Pisidia
54	<i>5th Sunday of Easter – Year C</i>	Acts 14:21-27 – Barnabas and Paul Conclude Their First Mission
57	<i>6th Sunday of Easter – Year C</i>	Acts 15:1-2, 22-29 – The Letter of the Apostles after the Council of Jerusalem
58	<i>Ascension of the Lord – Year C</i>	(<i>same as in Year A</i>)
61*	[<i>7th Sunday of Easter – Year C</i>]	Acts 7:55-60 – The Martyrdom of Stephen
63	<i>Pentecost Sunday – Year C</i>	(<i>same as in Year A</i>)

***Note on #59-61:** In ecclesiastical provinces where the Ascension of the Lord is transferred to the Seventh Sunday of Easter (incl. all of California and most of the Western USA), the readings for the Ascension (#58) replace those listed here.

First Readings for Weekday Masses in the Easter Season – *Lectionary for Mass* (2002 USA edition)

#	Weekday of Easter	First Reading
261	Easter Octave – Mon	Acts 2:14, 22-33 – Peter preaches to the crowd in Jerusalem on the day of Pentecost.
262	Easter Octave – Tues	Acts 2:36-41 – The conclusion of Peter's sermon and the reaction of the people.
263	Easter Octave – Wed	Acts 3:1-10 – Peter and John heal a crippled beggar near the Beautiful Gate of the Temple.
264	Easter Octave – Thurs	Acts 3:11-26 – Then, Peter preaches to the crowd that gathers in Solomon's Portico.
265	Easter Octave – Fri	Acts 4:1-12 – Peter and John are arrested; the next day they preach before the Sanhedrin.
266	Easter Octave – Sat	Acts 4:13-21 – The Sanhedrin orders them to stop preaching about Jesus, but they refuse.
267	2nd Week – Mon	Acts 4:23-31 – The community of believers prays and gives praise to God.
268	2nd Week – Tues	Acts 4:32-37 – The believers are united in community and share possessions in common.
269	2nd Week – Wed	Acts 5:17-26 – The apostles are arrested and put on trial before the Sanhedrin.
270	2nd Week – Thurs	Acts 5:27-33 – Peter and the apostles defend themselves before the Sanhedrin.
271	2nd Week – Fri	Acts 5:34-42 – A Pharisee named Gamaliel defends the apostles during their trial.
272	2nd Week – Sat	Acts 6:1-7 – Seven Hellenists are appointed as community servants (deacons).
273	3rd Week – Mon	Acts 6:8-15 – Stephen works great wonders and signs, but is arrested and put on trial.
274	3rd Week – Tues	Acts 7:51—8:1a – Stephen concludes his self-defense speech and is stoned to death.
275	3rd Week – Wed	Acts 8:1b-8 – The Church in Jerusalem is persecuted; Philip goes to preach in Samaria.
276	3rd Week – Thurs	Acts 8:26-40 – Philip preaches to the Ethiopian Eunuch on the road from Jerusalem to Gaza.
277	3rd Week – Fri	Acts 9:1-20 – Jesus appears to Saul (Paul) on the road to Damascus; Saul is baptized.
278	3rd Week – Sat	Acts 9:31-42 – Peter heals a paralytic named Aeneas and restores a dead girl, Tabitha, to life.
279	4th Week – Mon	Acts 11:1-18 – Peter tells believers in Jerusalem why he baptized the gentile Cornelius.
280	4th Week – Tues	Acts 11:19-26 – A Christian Church is established in Antioch in Syria.
281	4th Week – Wed	Acts 12:24—13:5a – The Church at Antioch sends Barnabas and Saul on their first mission.
282	4th Week – Thurs	Acts 13:13-25 – Barnabas & Paul preach to Jews in the synagogue at Antioch in Pisidia.
283	4th Week – Fri	Acts 13:26-33 – Paul's sermon in the synagogue in Pisidian Antioch (cont.).
284	4th Week – Sat	Acts 13:44-52 – Barnabas and Paul extend their preaching to the Gentiles in Pisidian Antioch.
285	5th Week – Mon	Acts 14:5-18 – The apostles are persecuted at Iconium, then preach & heal a cripple in Lystra.
286	5th Week – Tues	Acts 14:19-28 – Barnabas and Paul conclude their mission and return to Antioch in Syria.
287	5th Week – Wed	Acts 15:1-6 – The apostles and elders meet in Jerusalem to settle some questions.
288	5th Week – Thurs	Acts 15:7-21 – The Council of Jerusalem decides that Gentiles need not be circumcised.
289	5th Week – Fri	Acts 15:22-31 – The Council of Jerusalem composes a letter to communicate their decisions.
290	5th Week – Sat	Acts 16:1-10 – Paul, Silas & Timothy depart from Antioch and travel through Asia Minor.
291	6th Week – Mon	Acts 16:11-15 – They cross over to Europe (Philippi in Macedonia) and baptize Lydia.
292	6th Week – Tues	Acts 16:22-34 – They are arrested and beaten in Philippi, but God delivers them from prison.
293	6th Week – Wed	Acts 17:15, 22—18:1 – Paul goes to Athens and preaches to the Greeks at the Areopagus.
*294	6th Week – Thurs	*Acts 18:1-8 – Paul, Silas & Timothy begin a Christian Church in Corinth.
295	6th Week – Fri	Acts 18:9-18 – Paul remains in Corinth 18 months, and is tried before the proconsul Gallio.
296	6th Week – Sat	Acts 18:23-28 – Apollos preaches about Jesus in Ephesus and Achaia.
297	7th Week – Mon	Acts 19:1-8 – Paul preaches in Ephesus, teaching more about the Holy Spirit.
298	7th Week – Tues	Acts 20:17-27 – Paul says farewell to the Christian elders of Ephesus who meet him at Miletus.
299	7th Week – Wed	Acts 20:28-38 – Paul concludes his farewell address, telling the elders of dangers to come.
300	7th Week – Thurs	Acts 22:30; 23:6-11 – In Jerusalem, Paul defends himself before the Sanhedrin.
301	7th Week – Fri	Acts 25:13b-21 – In Caesarea, proconsul Festus tells King Agrippa & Queen Bernice about Paul.
302	7th Week – Sat morn.	Acts 28:16-20, 30-31 – Paul arrives in Rome, preaches to Jews, and remains under house arrest.

**Lectionary Note before #294:* "In Provinces where the celebration of the Ascension is transferred to the Seventh Sunday of Easter [incl. California & most of the Western USA], the following readings are used on this Thursday." [see Lectionary #58]

Readings for Sundays in Ordinary Time – Cycle C

#	Sunday	First Reading	Second Reading	Gospel
21	Baptism of the Lord [begin 1 st week in O.T.]	<i>optional:</i> Isa 40:1-5, 9-11 <i>or reading from Year A</i>	<i>opt:</i> Titus 2:11-14; 3:4-7 <i>or reading from Year A</i>	Luke 3:15-16, 21-22 – Jesus' Baptism
66	2 nd Sunday – C	Isa 62:1-5	1 Cor 12:4-11	John 2:1-11 – Wedding at Cana
69	3 rd Sunday – C	Neh 8:2-4a, 5-6, 8-10	1 Cor 12:12-30	Luke 1:1-4; 4:14-21 – Inaugural Sermon
72	4 th Sunday – C	Jer 1:4-5, 17-19	1 Cor 12:31—13:13	Luke 4:21-30 – Nazareth Sermon (cont.)
75	5 th Sunday – C	Isa 6:1-2a, 3-8	1 Cor 15:1-11	Luke 5:1-11 – Call of Fishers
78	6 th Sunday – C	Jer 17:5-8	1 Cor 15:12, 16-20	Luke 6:17, 20-26 – Beatitudes & Woes
81	7 th Sunday – C	1 Sam 26:2,7-9,12-13,22-23	1 Cor 15:45-49	Luke 6:27-38 – Love Your Enemies
84	8 th Sunday – C	Sir 27:5-8	1 Cor 15:54-58	Luke 6:39-45 – Not Judging
87	9 th Sunday – C	1 Kgs 8:41-43	Gal 1:1-2, 6-10	Luke 7:1-10 – Centurion's Faith
90	10 th Sunday – C	1 Kgs 17:17-24	Gal 1:11-19	Luke 7:11-17 – Widow at Nain
93	11 th Sunday – C	2 Sam 12:7-10, 13	Gal 2:16, 19-21	Luke 7:36—8:3 – Women with Jesus
96	12 th Sunday – C	Zech 12:10-11; 13:1	Gal 3:26-29	Luke 9:18-24 – Faith & Discipleship
99	13 th Sunday – C	1 Kgs 19:16b, 19-21	Gal 5:1, 13-18	Luke 9:51-62 – Journey to Jerusalem
102	14 th Sunday – C	Isa 66:10-14c	Gal 6:14-18	Luke 10:1-12, 17-20 – Mission of 70
105	15 th Sunday – C	Deut 30:10-14	Col 1:15-20	Luke 10:25-37 – Par. Good Samaritan
108	16 th Sunday – C	Gen 18:1-10a	Col 1:24-28	Luke 10:38-42 – Martha & Mary
111	17 th Sunday – C	Gen 18:20-32	Col 2:12-14	Luke 11:1-13 – Teachings on Prayer
114	18 th Sunday – C	Eccl 1:2; 2:21-23	Col 3:1-5, 9-11	Luke 12:13-21 – Par. Rich Fool
117	19 th Sunday – C	Wis 18:6-9	Heb 11:1-2, 8-19	Luke 12:32-48 – Treasures; Be Ready
120	20 th Sunday – C	Jer 38:4-6, 8-10	Heb 12:1-4	Luke 12:49-53 – Divisions in Families
123	21 st Sunday – C	Isa 66:18-21	Heb 12:5-7, 11-13	Luke 13:22-30 – Entering God's Kingdom
126	22 nd Sunday – C	Sir 3:17-18, 20, 28-29	Heb 12:18-19, 22-24a	Luke 14:1, 7-14 – Teachings on Humility
129	23 rd Sunday – C	Wis 9:13-18b	Phlm 9-10, 12-17	Luke 14:25-33 – Discipleship Demands
132	24 th Sunday – C	Exod 32:7-11, 13-14	1 Tim 1:12-17	Luke 15:1-32 – Three "Lost" Parables
135	25 th Sunday – C	Amos 8:4-7	1 Tim 2:1-8	Luke 16:1-13 – Par. Unjust Steward
138	26 th Sunday – C	Amos 6:1a, 4-7	1 Tim 6:11-16	Luke 16:19-31 – Par. Rich Man & Lazarus
141	27 th Sunday – C	Habb 1:2-3; 2:2-4	2 Tim 1:6-8, 13-14	Luke 17:5-10 – On Faith & Service
144	28 th Sunday – C	2 Kgs 5:14-17	2 Tim 2:8-13	Luke 17:11-19 – Healing 10 Lepers
147	29 th Sunday – C	Exod 17:8-13	2 Tim 3:14—4:2	Luke 18:1-8 – Par. Widow & Judge
150	30 th Sunday – C	Sir 35:12-14, 16-18	2 Tim 4:6-8, 16-18	Luke 18:9-14 – Par. Pharisee & Publican
153	31 st Sunday – C	Wis 11:22—12:2	2 Thess 1:11—2:2	Luke 19:1-10 – Jesus & Zacchaeus
156	32 nd Sunday – C	2 Macc 7:1-2, 9-14	2 Thess 2:16—3:5	Luke 20:27-38 – On Resurrection
159	33 rd Sunday – C	Mal 3:19-20a	2 Thess 3:7-12	Luke 21:5-19 – Apocalyptic Signs
162	34 th /Last Sunday: Christ the King	2 Sam 5:1-3	Col 1:12-20	Luke 23:35-43 – The Crucified King