

# The Gospel of Luke

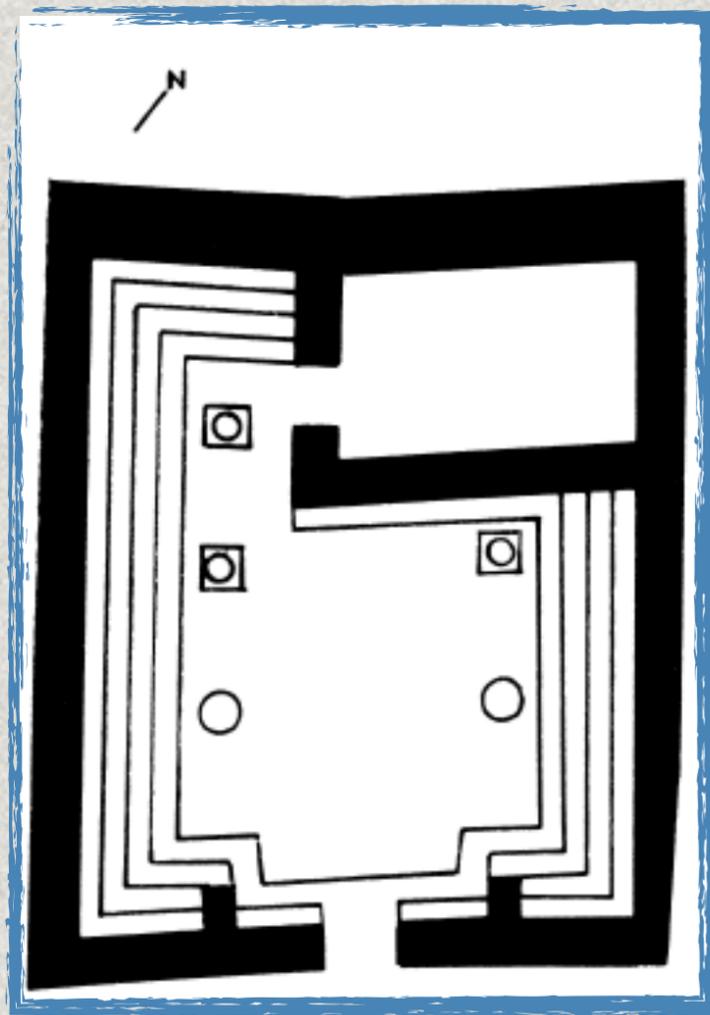
εὐαγγέλιον κατὰ ΛΥΚΑΣ

# Overview of the Gospel of Luke



1. Luke is writing to Theophilus, who may have been a high priest or the son of a high priest in Jerusalem.
2. Luke is considered the author because the “we” passages in Acts.
3. Luke is identified as a “physician”.
4. After Luke’s prologue, it is clear that he has Hebraic influence that is NOT because of the Greek Bible.
5. Luke presents the circumcision of the Baptist and Jesus.
6. Luke is not an eye-witness to Jesus ministry.
7. Luke seems to present a far more progressive role for woman.
8. Luke has access to sources that are different than the others.

# Luke 4:Jesus' Preaching at the Synagogue at Nazareth



1ST CENTURY C.E. MASADA SYNAGOGUE

## ANCIENT SYNAGOGUES

1. INSIDE THE LAND: STUDY AND READING OF SCRIPTURE
2. OUTSIDE OF THE LAND: THE ABOVE AND PRAYER
3. SYNAGOGUE ITSELF WAS A COMMUNITY CENTER
4. STRUCTURE: ROWS OF SEATS ON THREE SIDES, TWO ROWS OF PILLARS, A BEMA, A SEAT OF MOSES, AND A TORAH ARK.

## SEATS AND PILLARS

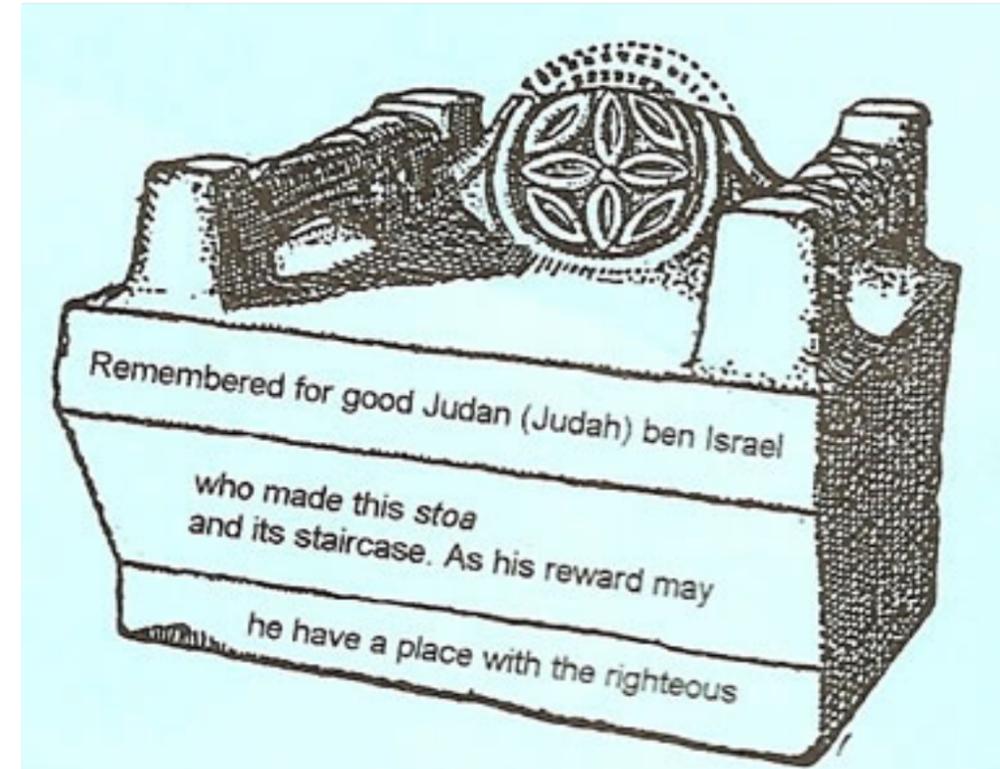


SYNAGOGUE AT MASADA

## A SEAT OF MOSES



העתק - המקור נמצא במוזיאון ישראל  
REPLICA - THE ORIGINAL IS IN THE ISRAEL MUSEUM



Remembered for good Judan (Judah) ben Israel  
who made this stoa  
and its staircase. As his reward may  
he have a place with the righteous

**MATT 23:2**

# BEMA



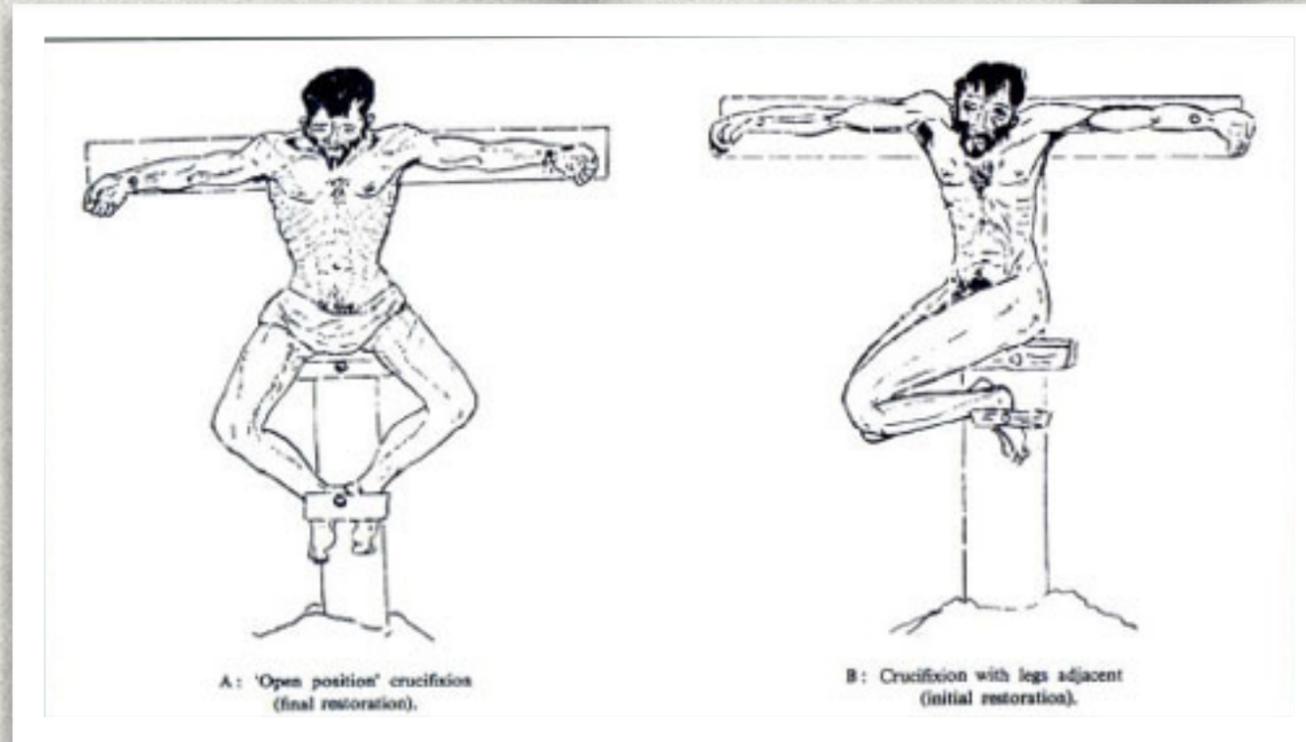
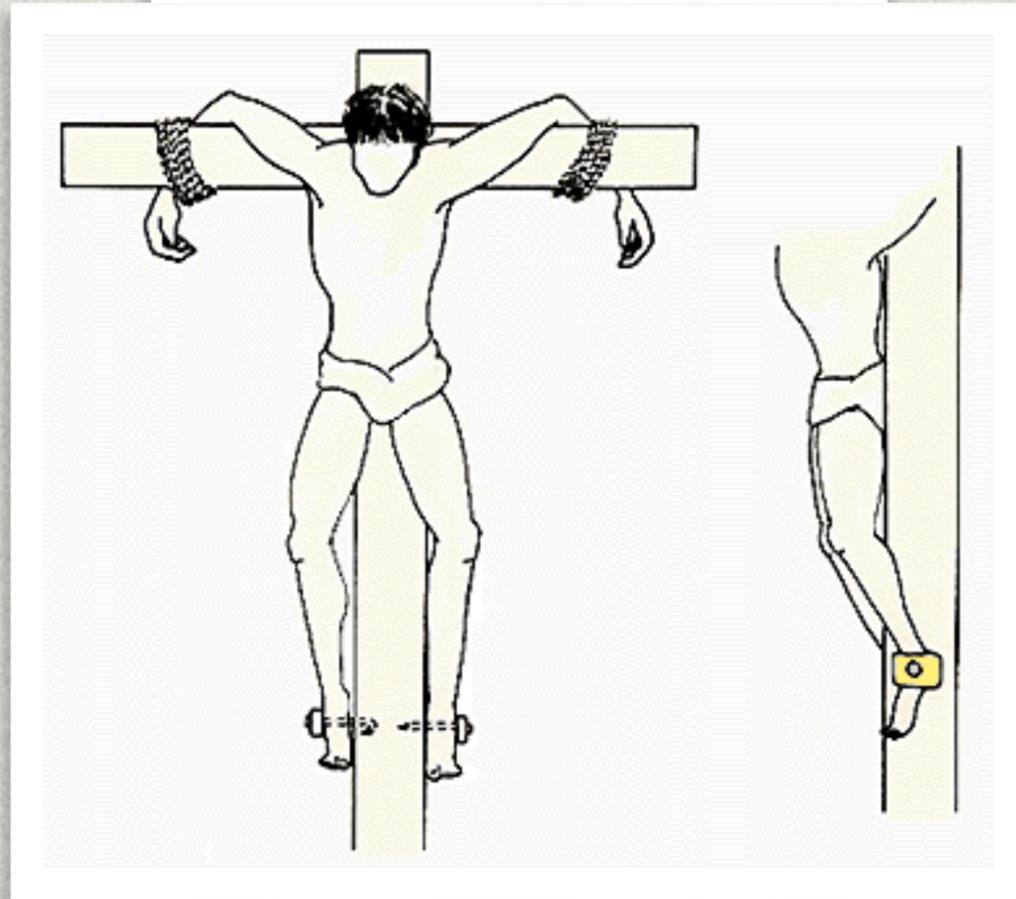
SYNAGOGUE AND BEMA AT CHORAZIN



A TABLE FROM MAGDALA (BEMA?)

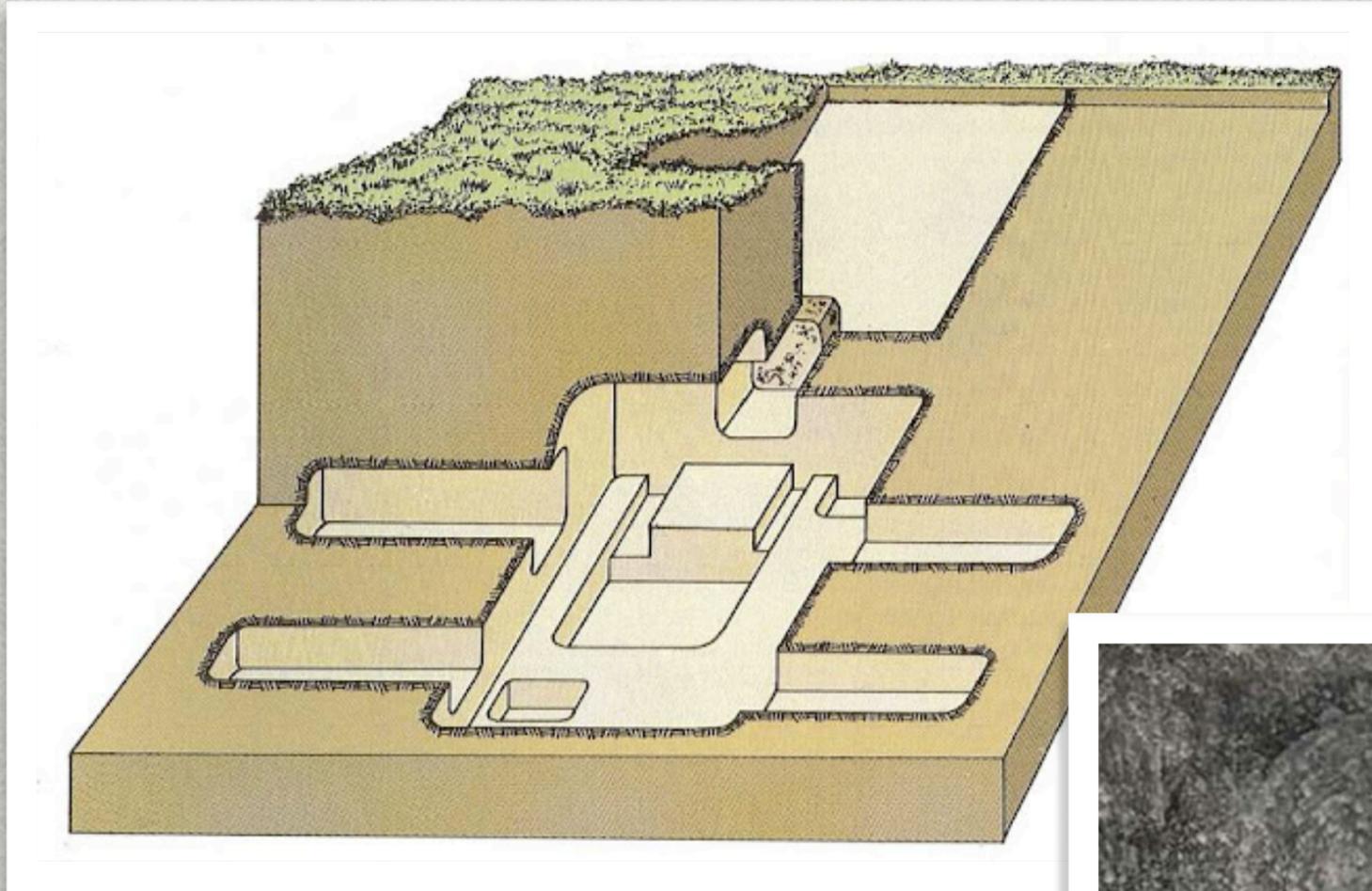


# Crucifixion of Jesus



**CRUCIFIED MAN FROM  
GIVAT HA-MIVTAR**

# Burial



**FIRST CENTURY KOKHIM TOMB**



**KOKHIM, CHURCH OF THE HOLY SEPULCHRE**



**OSSUARY OF CAIAPHAS**

# Resurrection

**1. AN JEWISH EXPECTATION FOR THE END OF HUMAN HISTORY**

**2. NOT EXPECTED AS A SINGLE EVENT IN THE MIDDLE OF HUMAN HISTORY...(MESSIAH STONE)**

**3. A SIGN THAT GODS HAND HAS INDEED BEEN MOVED FOR REDEMPTION AND FORGIVENESS (LK. 24:47-49)**



**CEMETERY ON THE SLOPES OF THE MOUNT OF OLIVES**