

Luke 2 New International Version (NIV) The Birth of Jesus. 2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 (This was the first census that took place while [] Quirinius was governor of Syria.) 3 And everyone went to their own town to register.

Luke was born in Antioch and was one of the earliest converts to Christianity. Luke, well-educated in classical Greek and noted for his literary talent, wrote his Gospel and a sequel, the Acts of the Apostles, which follows the Gospel of John. Together the two works cover 60 years of the Life and Teachings of Jesus and the early Christian Church. Luke was a physician and likely accompanied Paul on three of four journeys as described in Acts the "we" passages from Acts. According to the introduction of Acts, the Gospel of Luke was written first. It is noted that the Acts of the Apostles ends abruptly with St. Paul under house arrest around 62 AD, with no mention of his trial or his subsequent activities; he does not mention the Roman persecution of Christians in the mid 60s, nor the martyrdom of Peter and Paul, the leading figures in Acts. And there is no mention of the destruction of the Temple in 70 AD. The traditional promise of a Savior for all of humanity is fulfilled in Jesus Christ Luke 2: There is a narrative unity to Luke and Acts, for the mission of Jesus in Luke and his disciples in Acts is to carry out the "Purpose of God," a concept expressed in Luke 4: Jesus tells the people of Capernaum that "I must preach the good news of the kingdom of God to the other cities also, for I was sent for this purpose" Luke 4: The first two chapters of Luke are known as his Infancy Narrative, for it describes in great detail the conception and childhood of Jesus, often through the eyes of his mother Mary. With her consent 1: She then visits her hospitable cousin Elizabeth, who exclaims "Blessed are you among women and blessed is the fruit of your womb" 1: Several of our Marian beliefs are based on the Infancy Narrative. Luke sees the life and mission of Jesus Christ as a visitation from God. Those who are hospitable to our Lord, such as the sinful woman in the house of Simon the Pharisee 7: The Gospels of Matthew, Mark, and Luke are considered the Synoptic Gospels, as the three often describe the life and teachings of Jesus in a similar pattern, although there are noticeable differences. For example, whereas Matthew To be sent by God means to execute a prophetic mission. Discipleship in Luke and the Acts of the Apostles often takes the form of a journey, such as the Journey to Jerusalem Luke 9: Luke places great emphasis on prayer. Luke portrays Jesus as one who prays: Jesus prays during his baptism 3: All except the prayer in the Garden are unique to Luke alone. He considers prayer to be among the more important elements of discipleship. Luke shows that prayer is the means by which God has guided his people throughout history. He is the only one to describe the Appearance of Jesus on the Road to Emmaus King James I commissioned a group of Biblical scholars in to establish an authoritative translation of the Bible from the ancient languages and other translations at the time, and the work was completed in The original King James Bible included the Apocrypha but in a separate section. A literary masterpiece of the English language, the original King James Bible is still in use today. LUKE CHAPTER 1 Prologue 1 Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, 2 just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may know the truth concerning the things of which you have been informed. Announcement of the Birth of John 5 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. For I am an old man, and my wife is advanced in years. For behold, henceforth all generations will call me blessed; 49 for he who is mighty has done great things for me, and holy is his name. The Birth of John 57 Now the time came for Elizabeth to be delivered, and she gave birth to a son. And all these things were talked about through all the hill country of Judea; 66 and all who heard them laid them up in their hearts, saying, "What then will this child be? The Canticle of Zechariah 67 And his father Zechariah was filled with the Holy Spirit, and prophesied, saying, 68 "Blessed be the Lord God of Israel, for he has visited and redeemed his people, 69 and has raised up a horn of salvation for us in the house of his servant David, 70 as he spoke by the mouth of his holy prophets from of old, 71 that we should be

saved from our enemies, and from the hand of all who hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant, 73 the oath which he swore to our father Abraham, 74 to grant us that we, being delivered from the hand of our enemies, might serve him without fear, 75 in holiness and righteousness before him all the days of our life. The Adoration of the Shepherds 8 And in that region there were shepherds out in the field, keeping watch over their flock by night. The Presentation in the Temple 22 And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord 23 as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord" 24 and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons. She did not depart from the temple, worshiping with fasting and prayer night and day. The Childhood of Jesus 39 And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. Behold, your father and I have been looking for you anxiously. CHAPTER 3 The Preaching of John the Baptist 1 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysani as tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness; 3 and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. Prepare the way of the Lord, make his paths straight. Who warned you to flee from the wrath to come? The Baptism of Jesus 21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased. And he ate nothing in those days; and when they were ended, he was hungry. The Galilean Ministry and Rejection at Nazareth 14 And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he stood up to read; 17 and there was given to him the book of the prophet Isaiah. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the acceptable year of the Lord. And he was teaching them on the sabbath; 32 and they were astonished at his teaching, for his word was with authority. What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God. For with authority and power he commands the unclean spirits, and they come out. And he sat down, and taught the people out of the ship. And they came, and filled both the ships, so that they began to sink. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. The Cleansing of a Leper 12 And it came to pass, when he was in a certain city, behold a man full of leprosy: And immediately the leprosy departed from him. The Healing of a Paralytic 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: Who can forgive sins, but God alone? The Call of Levi 27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: The Question about Fasting 33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? CHAPTER 6 Debates about the Sabbath 1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And he arose and stood forth. And he did so: The Mission of the Twelve 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. Ministering to a Great Multitude 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: Sermon on the Plain 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: Blessed are ye that weep now: Woe unto you that laugh now! Love of Enemies 27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. Judging Others 37 Judge not, and ye shall not be judged: For with the same measure that ye mete withal it shall be measured to you again. A Tree Known by Its Fruit 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For of thorns

men do not gather figs, nor of a bramble bush gather they grapes. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: And he said, Young man, I say unto thee, Arise. And he delivered him to his mother. The Testimony of Jesus about John 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? A man clothed in soft raiment? Yea, I say unto you, and much more than a prophet. And he saith, Master, say on. Tell me therefore, which of them will love him most? And he said unto him, Thou hast rightly judged. I entered into thine house, thou gavest me no water for my feet: CHAPTER 8 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: The Parable of the Sower 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: And when he had said these things, he cried, He that hath ears to hear, let him hear. The seed is the word of God. The Parable of the Lamp 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. Jesus and His Family 19 Then came to him his mother and his brethren, and could not come at him for the press. The Calming of a Storm at Sea 22 Now it came to pass on a certain day, that he went into a ship with his disciples: And they launched forth. Then he arose, and rebuked the wind and the raging of the water: And they being afraid wondered, saying one to another, What manner of man is this!

2: Gospel of Saint Luke - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

Luke Chapter 2 The Birth of Jesus 1In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2(This was the first census that took place while Quirinius was governor of Syria.) 3And everyone went to his own town to register.

If Luke was the author of the third Gospel and the Acts of the Apostles, the course and nature of his ministry may be sketched in more detail from both texts. They suggest that Luke shared in instructing persons in the Christian message and possibly in performing miraculous healings. They place the author with Paul during his initial mission into Greece. It is there that Luke later rejoins Paul and accompanies him on his final journey to Jerusalem. In any case, two years later he appears with Paul on his prison voyage from Caesarea to Rome and again, according to the Second Letter of Paul to Timothy 4: Further direct information about Luke is scanty in the New Testament, but certain inferences may be drawn. The literary style of his writings and the range of his vocabulary mark him as an educated man. If so, he would be the only New Testament writer clearly identifiable as a non-Jew. Actually, the phrase probably refers to a particular type of Jewish Christian, those who strictly observed the rituals of Judaism. It offers no support, therefore, to the view that Luke was a Gentile. His intimate knowledge of the Old Testament Hebrew Bible and the focus of interest in his writings favour, on balance, the view that he was a Jewish Christian who followed a Greek lifestyle and was comparatively lax in ritual observances. Writings from the latter half of the second century provide further information. A number of them St. The Prologue makes the particular assertion that St. That interpretation receives a measure of support from the Lukan writings: Whether Luke is to be identified, as some scholars believe, with the prophet Lucius mentioned in Acts The identification of St. Later notions that Luke was one of the 70 disciples appointed by the Lord, that he was the companion of Cleopas, and that he was an artist appear to be legendary. Luke, detail of St. If the Gospel bearing his name and the Acts of the Apostles were written by the traditionally ascribed author, they were probably composed during or shortly after the Jewish revolt 66-73 ce. Some scholars have also associated Luke with the Pastoral Letters and the Letter to the Hebrews, either as author or as amanuensis, because of linguistic and other similarities with the Gospel and the Acts. Some scholars, on the other hand, doubt that Luke is in fact the author of the two New Testament books traditionally ascribed to him and argue for a date later in the 1st century ce. Those objections are based upon the assumption that Luke was the disciple of Paul and would, therefore, reflect his theology and upon the traditional identification of Acts 15 with the conference in Galatians 2. Both of those premises, however, are quite probably mistaken. A more serious objection is the difference between the portrait of Paul in Acts and the impression one receives of him in his letters. Within a century there was a widespread and undisputed tradition identifying that Luke with an otherwise insignificant physician and colleague of Paul. By the selection and interpretation of his sources, he charted the path by which the church would understand both its own uniqueness in the world and also its continuing relationship to Judaism and to the world. His work was no small achievement, and through the centuries it has served the church well.

3: Gospel of Luke - Wikipedia

The Gospel of Luke is one of Four Gospels of the New Testament of the Bible - Matthew, Mark, Luke, and John. St. Luke was born in Antioch and was one of the earliest converts to Christianity.

Written in Greek by one who is conscious of the historical aspects of the Christ event, Luke seeks to show Jesus as the universal savior was accepted by the Gentiles but ultimately rejected by the Chosen People. He seems to have access to several sources, but is intent on producing one reliable report in two volumes that will tell of the life of Jesus of Nazareth and assist his followers in remaining faithful to the Gospel message. Who is Luke the Evangelist? As with the writers of the other synoptic Gospels, Luke does not identify himself in the body of the text. But from the writings of Paul and the other NT writers we encounter a companion of Paul, a physician named Luke who is traditionally identified with the writer of the Gospel. Tradition and the writings of the Church Fathers tell us that he was a Syrian by birth, most likely from Antioch and that through his many travels with Paul, including his final journey to Rome where Paul was executed, he became acquainted with the traditions and writings handed down by the Apostle to the Gentiles. Tradition tells us that he died in old age and was buried in Constantinople. Luke is venerated as the patron saints of physicians and those in the healthcare profession. Much has been written about the sources used by Luke to write his Gospel. Scholars tend to divide into three main groups: The Theology of Luke: This two volume approach, whether intentional or not, is very advantageous to the believer for it allows us to separate the material relating to the life of Christ from that relating to the development and growth of the Church. While it seems like a history of the life of Jesus it is really a history of salvation, a document of faith written with the purpose of recalling how the Holy Spirit definitively came into human history through Jesus of Nazareth and passed from the Risen Christ to his Church. Thus Jesus is the flowering of a long made plan of God to save everyone. It is this central truth that Luke seeks to recall in his Gospel as well as to help solidify and strengthen the belief of those who have received Jesus as savior. For Luke wants his readers to come away, not with a book dedicated simply to historical facts but with assurance, confidence and trust in Jesus as the long awaited Messiah of Israel and Lord of all peoples. From now on everyone, Jew and Gentile, has the possibility of entering the Kingdom of God. He is the one who announces the Messiah. And this Messiah is more than Israel ever dreamed of! Amongst these great acts are the scattering of the proud in heart, the putting down of the mighty and the exaltation of the lowly, the filling of the hungry and the sending the rich empty. We see it in the Beatitudes Lk 6: Through the telling of this famous parable Luke seeks to make the teachings of Jesus relevant to his community! Throughout the Gospel Jesus prays before every major event in his life. His deep and intimate relationship with His Father is a key component in the Gospel of Luke. Through his emphasizes on prayer Luke seeks to encourage his community in a strong and consistent prayer life. And when he came to the place he said to them. In the Infancy Narrative three journeys are recorded. First Mary, having received the message of the angel travels in haste to visit her cousin Elizabeth in the hill country of Judah Lk 1: On the way back they realize that Jesus is not with them and they rush to the city where they find him teaching in the Temple Lk 2: Both the Journey to Emmaus and the episode known as the Finding of the Child in the Temple serve to highlight the centrality of Jerusalem in the Gospel of Luke. Almost one third of the Gospel is dedicated the journey of Jesus to the city of his passion. In the course of his journey Luke presents many practical insights, many in the form of parables and sayings, for the life of the Christian. Jesus must pass through the city of his passion in his journey to resurrection and return to the Father. Thus the one who seeks to follow Jesus must also be willing to embrace the journey of the cross, through the city of our lives, on our individual and communal journey to the Father. One of the most interesting features in the Gospel of Luke is the Infancy Narratives from which most of our Christmas story is gleaned. Both births are inextricably linked. The announcement of the birth of the Baptist is strategically placed to be compared with that of Jesus, and while the announcements are very similar in many ways yet the response of Mary is very different from that of Zechariah. Luke also uses the Narratives to compare and contrast the identities and roles of Jesus and John. This subordination of John is emphasized in the count of the Visitation Lk1: It is here also that we find the

THE FIRST CHRISTMAS, FROM THE GOSPEL OF ST. LUKE pdf

original texts for four great hymns of the Church: As essential parts of the official prayer of the Church they offer a deep reservoir of meaning and source of reflection for all who seek to enrich their prayer life. At the going down of the sun and in the morning, We will remember them.

4: THE GOSPEL OF ST. LUKE

4 so that your Excellency may learn how well founded the teaching is that you have received.. 5 In the days of King Herod of Judaea there lived a priest called Zechariah who belonged to the Abijah section of the priesthood, and he had a wife, Elizabeth by name, who was a descendant of Aaron.

Biography of Saint Luke ; II. Authenticity of the Gospel ; III. Integrity of the Gospel ; IV. Purpose and Contents ; V. Sources of the Gospel: Synoptic Problem ; VI. Who Spoke the Magnificat? The Census of Quirinius ; X. Saint Luke and Josephus. The word Lucas seems to have been unknown before the Christian Era ; but Lucanus is common in inscriptions, and is found at the beginning and end of the Gospel in some Old Latin manuscripts *ibid*. It is generally held that St. Luke was a native of Antioch. III, iv, 6 has: Loukas de to men genos on ton ap Antiocheias, ten episteuen iatros, ta pleista suggegonos to Paulo, kai rots laipois de ou parergos ton apostolon homilnkos --"Lucas vero domo Antiochenus, arte medicus, qui et cum Paulo diu conjunctissime vixit, et cum reliquis Apostolis studiose versatus est. Spitta, Schmiedel, and Harnack think this is a quotation from Julius Africanus first half of the third century. The writer of Acts took a special interest in Antioch and was well acquainted with it Acts We are told the locality of only one deacon, "Nicolas, a proselyte of Antioch", 6: These considerations seem to exclude the conjecture of Renan and Ramsay that St. Luke was a native of Philippi. Luke was not a Jew. He is separated by St. Paul from those of the circumcision Colossians 4: Hence he cannot be identified with Lucius the prophet of Acts From this and the prologue of the Gospel it follows that Epiphanius errs when he calls him one of the Seventy Disciples; nor was he the companion of Cleophas in the journey to Emmaus after the Resurrection as stated by Theophylact and the Greek Menol. Luke had a great knowledge of the Septuagint and of things Jewish, which he acquired either as a Jewish proselyte St. Jerome or after he became a Christian, through his close intercourse with the Apostles and disciples. Besides Greek, he had many opportunities of acquiring Aramaic in his native Antioch, the capital of Syria. He was a physician by profession, and St. Paul calls him "the most dear physician" Colossians 4: This avocation implied a liberal education, and his medical training is evidenced by his choice of medical language. Plummer suggests that he may have studied medicine at the famous school of Tarsus, the rival of Alexandria and Athens, and possibly met St. From his intimate knowledge of the eastern Mediterranean, it has been conjectured that he had lengthened experience as a doctor on board ship. He travailed a good deal, and sends greetings to the Colossians, which seems to indicate that he had visited them. Luke first appears in the Acts at Troas Paul, and, after the vision, crossed over with him to Europe as an Evangelist, landing at Neapolis and going on to Philippi, "being assured that God had called us to preach the Gospel to them" note especially the transition into first person plural at verse He was, therefore, already an Evangelist. He was present at the conversion of Lydia and her companions, and lodged in her house. He, together with St. Paul and his companions, was recognized by the pythonical spirit: These men are the servants of the most high God, who preach unto you the way of salvation " verse He beheld Paul and Silas arrested, dragged before the Roman magistrates, charged with disturbing the city, "being Jews ", beaten with rods and thrown into prison. When Paul departed from Philippi, Luke was left behind, in all probability to carry on the work of Evangelist. At Thessalonica the Apostle received highly appreciated pecuniary aid from Philippi Phil. It is not unlikely that the latter remained at Philippi all the time that St. Paul was preaching at Athens and Corinth, and while he was travelling to Jerusalem and back to Ephesus, and during the three years that the Apostle was engaged at Ephesus. Paul revisited Macedonia, he again met St. Luke at Philippi, and there wrote his Second Epistle to the Corinthians. Jerome thinks it is most likely that St. Luke is "the brother, whose praise is in the gospel through all the churches" 2 Corinthians 8: Shortly afterwards, when St. Paul returned from Greece, St. Luke accompanied him from Philippi to Troas, and with him made the long coasting voyage described in Acts, xx. He went up to Jerusalem, was present at the uproar, saw the attack on the Apostle, and heard him speaking "in the Hebrew tongue" from the steps outside the fortress Antonia to the silenced crowd. Then he witnessed the infuriated Jews, in their impotent rage, rending their garments, yelling, and flinging dust into the air. We may be sure that he was a constant visitor to St. In that period he might well become acquainted with the

circumstances of the death of Herod Agrippa I, who had died there eaten up by worms" skolekobrotos , and he was likely to be better informed on the subject than Josephus. Ample opportunities were given him, "having diligently attained to all things from the beginning", concerning the Gospel and early Acts, to write in order what had been delivered by those "who from the beginning were eyewitnesses and ministers of the word" Luke 1: It is held by many writers that the Gospel was written during this time, Ramsay is of opinion that the Epistle to the Hebrews was then composed, and that St. Luke had a considerable share in it. Thence they went on to Rome, where, during the two years that St. Paul was kept in prison, St. Luke was frequently at his side, though not continuously, as he is not mentioned in the greetings of the Epistle to the Philippians Lightfoot, "Phil. He was present when the Epistles to the Colossians, Ephesians and Philemon were written, and is mentioned in the salutations given in two of them: Mark, Aristarchus, Demas, and Luke my fellow labourers" Philem. Jerome holds that it was during these two years Acts was written. We have no information about St. Luke during the interval between St. He stood beside St. Paul in his last imprisonment ; for the Apostle, writing for the last time to Timothy, says: Make haste to come to me quickly. For Demas hath left me, loving this world. Only Luke is with me" 2 Timothy 4: It is worthy of note that, in the three places where he is mentioned in the Epistles Colossians 4: Mark ; and in the Acts he knows all the details of St. He must have frequently met St. Epiphanius has it that he preached in Dalmatia where there is a tradition to that effect , Gallia Galatia? Jerome writes of him De Vir. Luke its always represented by the calf or ox, the sacrificial animal, because his Gospel begins with the account of Zachary, the priest, the father of John the Baptist. A picture of the Virgin in S. Maria Maggiore, Rome, is ascribed to him, and can be traced to A. Luke was an artist, at least to the extent that his graphic descriptions of the Annunciation, Visitation, Nativity, Shepherds. Presentation, the Shepherd and lost sheep, etc. Luke is one of the most extensive writers of the New Testament. His Gospel is considerably longer than St. The style of the Gospel is superior to any N. Renan says Les Evangiles, xiii that it is the most literary of the Gospels. Luke is a painter in words. He can be as Hebraistic as the Septuagint, and as free from Hebraisms as Plutarch. He is Hebraistic in describing Hebrew society and Greek when describing Greek society " Plummer, introd. His great command of Greek is shown by the richness of his vocabulary and the freedom of his constructions. Internal Evidence The internal evidence may be briefly summarized as follows: The arguments are given at length by Plummer, "St. The writer of the "we" sections claims to be a companion of St. The "we" begins at Acts, xvi, 10, and continues to xvi, 17 the action is at Philippi. It reappears at xx, 5 Philippi , and continues to xxi, 18 Jerusalem. It reappears again at the departure for Rome, xxvii, 1 Gr. Plummer argues that these sections are by the same author as the rest of the Acts: The change of person seems natural and true to the narrative, but there is no change of language. The characteristic expressions of the writer run through the whole book, and are as frequent in the "we" as in the other sections.

5: Overview of St Luke's Gospel | St Mary-the-Virgin (St Mary's), Kenton.

The Gospel reading for this Mass tells the first part of the Christmas story from the Gospel of Luke, when Baby Jesus is born and the Angels herald the Good News to the shepherds tending their flocks.

The Circumcision and Naming of Jesus. She was advanced in years, having lived seven years with her husband after her marriage, ³⁷and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. Your father and I have been looking for you with great anxiety. Sulpicius Quirinius became legate of the province of Syria in A. At that time, a provincial census of Judea was taken up. If Quirinius had been legate of Syria previously, it would have to have been before 10 B. A previous legateship after 4 B. It is not by chance that Luke relates the birth of Jesus to the time of Caesar Augustus: Rome, Italy, and the Roman provinces. It is a legal description indicating that Jesus possessed the rights and privileges of the firstborn son Gn 27 ; Ex See notes on Mt 1: Wrapped him in swaddling clothes: Laid him in a manger: A possible allusion to Is 1: Luke is the only synoptic gospel writer to use the title savior for Jesus Lk 2: As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The political overtones of the title are played down in Luke and instead the Messiah of the Lord Lk 2: Lord is the most frequently used title for Jesus in Luke and Acts. When used of Jesus it points to his transcendence and dominion over humanity. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: In this respect, they are described in a fashion similar to the parents of John Lk 1: At the end of this period she is required to offer a year-old lamb as a burnt offering and a turtledove or young pigeon as an expiation of sin. The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. They took him up to Jerusalem to present him to the Lord: The law further stipulated Nm 3: About this legal requirement Luke is silent. The birth of Jesus brings these hopes to fulfillment. Mary herself will not be untouched by the various reactions to the role of Jesus Lk 2: It presents Jesus in the role of the faithful Jewish boy, raised in the traditions of Israel, and fulfilling all that the law requires. With this episode, the infancy narrative ends just as it began, in the setting of the Jerusalem temple.

Hymns of the Nativity from the Gospel of St Luke. Words: Charles Wesley, Hymns on the Four Gospels: St. Luke, Hymns Source: George Osborn, ed., The Poetical Works of John and Charles Wesley.

Elizabeth and Zechariah are elderly and without a child. Six months later the angel Gabriel comes to Mary to explain that she will give birth to a child with the help of the Holy Spirit and to tell her that Elizabeth is also pregnant. When Mary visits Elizabeth, the older woman feels her babe leap in her womb. Elizabeth says to Mary, "Blessed are you among women. The story of the birth of Jesus follows. We hear of Joseph and Mary traveling to Bethlehem, finding no room in the inn, and taking shelter in a stable. During the night Jesus is born, wrapped in swaddling clothes and laid in a manger, and shepherds are directed by angels to come and adore him. The Christmas story in the gospel of Luke gives a prominent role to women, unlike most of the narratives in the Bible. The story also emphasizes the humble birth of Jesus in a stable, attended only by his mother and father, and then by shepherds. If we know our Bible well, we also know that the Acts of the Apostles is a companion volume written by the same author. What meanings might this birth story have had for Theophilus and the other Greek-speaking Christians of his largely Gentile church? We know that there were conflicts in the early church between Jewish and predominately Gentile congregations. The Jewish Christians led by Peter and James, the brother of Jesus, emphasized the Jewish law that they believed Jesus had sought to renew. Gentile Christians and many Greek-speaking Jewish Christians, on the other hand, believed that Jesus had freed them from Jewish law altogether. The birth story in the gospel of Luke sets the birth of Jesus within the Roman Empire at the time of a census decreed by Caesar Augustus. In the second century some Christians began to claim that Jesus was a divine being who merely appeared to be human. Most likely this feast began in churches dominated by Gentiles during the reign of Constantine, after he was converted to Christianity in In the Julian calendar of that period the Feast of the Nativity was celebrated on December 25th, which was the winter solstice. As the birth story in the gospel of Luke does not mention any date, the winter solstice was undoubtedly chosen to coincide with the pagan celebration of the rebirth of the sun. Thus, Jesus was proclaimed in the Roman Empire as the "true sun. When Christian scholars in the Middle Ages were confronted with this factual inconsistency, they concluded that the shepherds had stayed in the fields because of the winter solstice. European Christians adapted the story in other ways. The manger was represented in painting and creche scenes as a wooden rack or "crib. This eventually was shortened to "Christmas. In the Puritans of the Massachusetts Bay Colony made the observance of Christmas a punishable offense, and Protestant suspicion continued in some denominations well into the 19th century. It was the Roman Catholic Church that kept the "Christ mass" tradition alive until the holiday became acceptable to all Christians and to many others as well. If this is some of what Christmas has meant in the life of the church, as the story is told in the gospel of Luke, what meanings might it have for us today? I suggest, first, that as a very human story of mothers becoming pregnant and giving birth it reminds us that life, as we know it, is the medium in which God chooses to dwell. Jesus is the gift of the Holy Spirit, and the gospel of Luke tells us that the Holy Spirit moved and inspired him throughout his life. The Acts of the Apostles describes how the Holy Spirit also guided the churches after Jesus ascended to heaven. Second, the gospel of Luke reminds us that poverty is not a mark of human failure or divine rejection. The origins of the church are very humble and poor. The gospel story shows that the kingdom of God is not for those who claim to have earned salvation because of their success in the world, but for those who have faith. Third, this story of women, a baby in a manger, and shepherds in the fields who come in wonder to the stable, should elicit in us a renewed sense of awe and gratitude for life. Each child is a wondrous creation, and the birth of a child is cause for joy. The Christmas story in the gospel of Luke points to the miracle of life-to the life of Jesus, but also to our lives-for, as Paul reminds us, we are the church, which is the body of the living Christ. At Christmas, therefore, we celebrate the birth of the true sun, the light that enters the darkness and is not overcome by it, the life we know together in Christ, and the joy we share with one another and with the world.

7: Luke 2 - The Birth of Jesus - In those days - Bible Gateway

Book of Luke is Word for Word from the King James Version of the Holy Bible. Please watch Luke's Gospel to find out about the Lord Jesus Christ and all the amazing things that He done! Gospel of.

The stated purpose of the two volumes is to provide Theophilus and others like him with certainty and assurance about earlier instruction they have received Lk 1: To accomplish his purpose, Luke shows that the preaching and teaching of the representatives of the early church are grounded in the preaching and teaching of Jesus, who during his historical ministry Acts 1: This history is first of all salvation history. This salvation history, moreover, is a part of human history. Luke relates the story of Jesus and the church to events in contemporary Palestinian Lk 1: Luke is concerned with presenting Christianity as a legitimate form of worship in the Roman world, a religion that is capable of meeting the spiritual needs of a world empire like that of Rome. To this end, Luke depicts the Roman governor Pilate declaring Jesus innocent of any wrongdoing three times Lk At the same time Luke argues in Acts that Christianity is the logical development and proper fulfillment of Judaism and is therefore deserving of the same toleration and freedom traditionally accorded Judaism by Rome Acts By presenting the time of the church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent parousia to the day-to-day concerns of the Christian community in the world. Although Luke still believes the parousia to be a reality that will come unexpectedly Lk Throughout the gospel, Luke calls upon the Christian disciple to identify with the master Jesus, who is caring and tender toward the poor and lowly, the outcast, the sinner, and the afflicted, toward all those who recognize their dependence on God Lk 4: No gospel writer is more concerned than Luke with the mercy and compassion of Jesus Lk 7: No gospel writer is more concerned with the role of the Spirit in the life of Jesus and the Christian disciple Lk 1: While Jesus calls all humanity to repent Lk 5: Of them he demands absolute and total detachment from family and material possessions Lk 9: To all who respond in faith and repentance to the word Jesus preaches, he brings salvation Lk 2: Early Christian tradition, from the late second century on, identifies the author of this gospel and of the Acts of the Apostles as Luke, a Syrian from Antioch, who is mentioned in the New Testament in Col 4: The prologue of the gospel makes it clear that Luke is not part of the first generation of Christian disciples but is himself dependent upon the traditions he received from those who were eyewitnesses and ministers of the word Lk 1: His two-volume work marks him as someone who was highly literate both in the Old Testament traditions according to the Greek versions and in Hellenistic Greek writings. Among the likely sources for the composition of this gospel Lk 1: Some hold that Luke used Mark only as a complementary source for rounding out the material he took from other traditions. The principal divisions of the Gospel according to Luke are the following: The Infancy Narrative 1:

8: Luke in the Bible - 5 Inspiring Things to Know

St. Luke, also called Saint Luke the Evangelist, (flourished 1st century ce; feast day October 18), in Christian tradition, the author of the Gospel According to Luke and the Acts of the Apostles, a companion of St. Paul the Apostle, and the most literary of the New Testament writers.

9: Christian Bible Study: Sermons - Christmas Story in the Gospel of Luke

Taken from the Gospel of St. Luke, young readers can begin to incorporate the True Christmas Story into their lives and holiday traditions celebrating the true meaning of Christmas. In my home growing up, every Christmas we had a tradition of reading the Christmas story.

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