

AN ORDERLY ACCOUNT · LUKE'S OWN ARCHITECTURE · EVERY CHAPTER, CHAPTER & VERSE

The Gospel of Luke Timeline

The third Gospel traced by its own structure — from the Temple to the Temple, with the long road to Jerusalem at its heart. Entries marked ♦L are Lukan exclusives, found nowhere else.

9

ERAS

43

EVENTS

129

SCRIPTURE REFERENCES

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HOW TO READ THIS TIMELINE

Major Event

Standard Event

Teaching / Parable

Miracle / Sign

Prologue & Advent

IT BEGINS IN THE TEMPLE — WITH AN OLD PRIEST AND INCENSE

LUKE 1:1-4 STANDARD EVENT *Luke 1:1-4*

The Prologue — An Orderly Account for Theophilus ♦L

The most polished Greek sentence in the NT — Luke states his method like a historian: sources consulted, eyewitnesses interviewed, everything investigated from the beginning.

LUKE 1:1-2 “Many have undertaken to draw up an account... just as they were handed down to us by those who from the first were eyewitnesses and servants of the word.” — Luke openly works from prior accounts and living witnesses.

LUKE 1:3-4 “I myself have carefully investigated everything from the beginning... so that you may know the certainty (asphaleia) of the things you have been taught.” — written so faith can stand on verified ground.

LUKE 1:5-25 STANDARD EVENT *Luke 1:5-25*

Gabriel in the Temple — John Announced ♦L

Four hundred years of prophetic silence end at the incense altar — Malachi’s promised Elijah-figure announced to a priest too old to believe it.

LUKE 1:13,17 “Your prayer has been heard... he will go on before the Lord, in the spirit and power of Elijah” — Malachi 4:5-6 picked up exactly where the OT left off.

LUKE 1:18-20 Zechariah: “How can I be sure of this?” — struck mute until the birth. The priest of the house of speech silenced for unbelief.

LUKE 1:26-38 MAJOR EVENT *Luke 1:26-38*

The Annunciation to Mary ♦L

Gabriel sent to Nazareth — the Davidic covenant lands on a teenage girl, and her consent becomes the hinge of history.

LUKE 1:32-33 “The Lord God will give him the throne of his father David... his kingdom will never end” — 2 Sam 7:13-16 activated.

LUKE 1:35 “The power of the Most High will overshadow (episkiazō) you” — the Shekinah-cloud verb of Exod 40:35 ; Mary becomes the new tabernacle.

LUKE 1:38 “I am the Lord’s servant. May your word to me be fulfilled.” — the yes that reverses Eden’s no.

LUKE 1:39-80 TEACHING / PARABLE *Luke 1:39-80*

The Visitation; Magnificat & Benedictus ♦L

Luke opens with songs — Mary’s Magnificat and Zechariah’s Benedictus frame the whole Gospel as the God of reversal keeping covenant.

LUKE 1:46-55 “He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty.” — Hannah’s song reborn (1 Sam 2); Luke’s great-reversal theme announced before Jesus is born.

LUKE 1:68-79 “He has raised up a horn of salvation for us in the house of his servant David... to remember his holy covenant, the oath he swore to our father Abraham.” — Abraham and David converge on one child.

The Birth at Bethlehem; Shepherds First ♦L

Caesar's census moves the family to David's town; the King laid in a manger; the birth announcement goes to night-shift shepherds.

- LUKE 2:7 "No guest room (kataluma) available" — the overflowing family house, not a commercial inn; the manger inside a peasant home (Bailey's Middle Eastern reading). The innkeeper of the Christmas play is nowhere in the text.
- LUKE 2:10-11 "Good news (euangelizomai)... a Savior... the Messiah, the Lord" — every title an imperial claim, announced over a feeding trough.
- LUKE 2:19 "Mary treasured up all these things and pondered them in her heart" — Luke's likely source signature.

Presentation — Simeon & Anna; The Boy in the Temple ♦L

The Law kept to the letter; two elderly watchers recognize the consolation of Israel; twelve-year-old Jesus already knows whose Son he is.

- LUKE 2:30-32 Simeon: "My eyes have seen your salvation... a light for revelation to the Gentiles" — Gentile inclusion announced in week six; Luke's horizon from the start.
- LUKE 2:34-35 "This child is destined to cause the falling and rising of many in Israel... and a sword will pierce your own soul too." — the cross shadows the dedication.
- LUKE 2:49 "Didn't you know I had to be in my Father's house?" — the first recorded words of Jesus; the only childhood scene in the Gospels.

Preparation

ANCHORED IN WORLD HISTORY — THE FIFTEENTH YEAR OF TIBERIUS

LUKE 3:1-20 MAJOR EVENT *Luke 3:1-20*

John at the Jordan — History Anchored, Israel Summoned

Luke nails the moment with seven rulers named — then the word of God bypasses every one of them and comes to a man in the wilderness.

- LUKE 3:1-2 “In the fifteenth year of the reign of Tiberius Caesar... the word of God came to John son of Zechariah in the wilderness.” — the chronological anchor of the Gospel (c. AD 26-29 by reckoning); emperors and high priests listed, God speaks elsewhere.
- LUKE 3:8 “Do not begin to say to yourselves, ‘We have Abraham as our father.’ For out of these stones God can raise up children for Abraham.” — ancestry is not covenant standing.
- LUKE 3:10-14 ♦L — crowds, tax collectors, soldiers each ask “What should we do?” John’s answers are startlingly concrete: share clothes and food; collect no more than required; no extortion, be content with pay. Repentance has an economics.

LUKE 3:21-38 MAJOR EVENT *Luke 3:21-38*

Baptism — The Voice; The Genealogy Back to Adam

Heaven opens while Jesus prays — Luke alone notes the prayer — and the genealogy runs backward past Abraham to “Adam, the son of God.”

- LUKE 3:21-22 “As he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove... ‘You are my Son, whom I love.’” — Ps 2:7 and Isa 42:1 in one sentence; prayer as the setting (a Lukan signature).
- LUKE 3:38 “...the son of Adam, the son of God.” — Matthew traces to Abraham for Israel; Luke traces to Adam for the whole human race. The universal Gospel.

LUKE 4:1-13 MAJOR EVENT *Luke 4:1-13*

The Temptation — Forty Days, Three Tests

Where Israel failed forty years, the true Son stands forty days — every answer from Deuteronomy, the wilderness book.

- LUKE 4:5-7 “I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to.” — Jesus does not dispute the claim. Real usurped dominion, really on offer (1 John 5:19); the kingdoms will be won another way.
- LUKE 4:12 “Do not put the Lord your God to the test” (Deut 6:16) — three temptations, three answers from Deuteronomy 6–8.
- LUKE 4:13 “He left him until an opportune time.” — Luke alone flags that the fight will resume (Luke 22:3,53).

The Galilean Ministry

FROM THE NAZARETH MANIFESTO TO THE TRANSFIGURATION

LUKE 4:14-30 MAJOR EVENT *Luke 4:14-30*

Nazareth — The Mission Statement and the Cliff ♦L

Luke moves this scene to the front as the programmatic announcement: Isaiah 61 read, fulfillment declared, and a near-lynching when grace goes to Gentiles.

- LUKE 4:18-19** “Good news to the poor... freedom for the prisoners... the year of the Lord’s favor” (Isa 61:1-2 ; Jubilee, Lev 25). He stops before “the day of vengeance.”
- LUKE 4:21** “Today this scripture is fulfilled in your hearing.” — the manifesto of the entire Gospel.
- LUKE 4:25-29** Elijah and a Sidonian widow; Elisha and Naaman the Syrian — grace outside Israel, and the synagogue tries to throw him off the cliff. The Gentile theme draws blood on day one.

LUKE 4:31-5:26 MIRACLE / SIGN *Luke 4:31-5:26*

Capernaum Power — Demons, Fevers, the Catch, the Paralytic

Authority demonstrated across every domain — spirits, sickness, creation, and sin itself.

- LUKE 4:36** “With authority and power he gives orders to impure spirits and they come out!” — the unseen realm recognizes him before the seen one does (4:34,41).
- LUKE 5:8-10** The catch breaks the nets; Peter: “Go away from me, Lord; I am a sinful man!” — “From now on you will fish for people.”
- LUKE 5:20-24** “Friend, your sins are forgiven... But I want you to know that the Son of Man has authority on earth to forgive sins.” — the visible healing proves the invisible one.

LUKE 5:27-6:16 STANDARD EVENT *Luke 5:27-6:16*

Levi’s Banquet; Sabbath Collisions; The Twelve Chosen

A tax collector’s party scandalizes the pious; the Sabbath disputes begin; twelve are chosen after a night of prayer.

- LUKE 5:31-32** “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.” — Luke’s table-fellowship theme opens.
- LUKE 6:5** “The Son of Man is Lord of the Sabbath.”
- LUKE 6:12-13** “Jesus went out to a mountainside to pray, and spent the night praying to God” — then chose the Twelve. Prayer before every hinge: another Lukan signature.

LUKE 6:17-49 TEACHING / PARABLE Luke 6:17-49

The Sermon on the Plain — Blessings and Woes

Luke's version is shorter, flatter terrain, sharper edge — four blessings matched by four woes that Matthew doesn't carry.

LUKE 6:20-26 “Blessed are you who are poor... But woe to you who are rich, for you have already received your comfort.” — not “poor in spirit”; Luke keeps it concrete, and the woes ♦L make the reversal cut both ways.

LUKE 6:27-28,35-36 “Love your enemies, do good to those who hate you... Be merciful, just as your Father is merciful.”

LUKE 6:46-49 “Why do you call me ‘Lord, Lord,’ and do not do what I say?” — the two builders; hearing plus doing is the foundation.

LUKE 7:1-17 MIRACLE / SIGN Luke 7:1-17

The Centurion's Faith; The Widow of Nain ♦L

A Gentile soldier astonishes Jesus; then at Nain's gate he interrupts a funeral — Luke's twin concerns, the outsider and the widow, in back-to-back scenes.

LUKE 7:9 “I have not found such great faith even in Israel.” — a Roman officer out-believes the covenant people.

LUKE 7:13-15 “His heart went out to her... ‘Young man, I say to you, get up!’... and Jesus gave him back to his mother.” — Elijah at Zarephath replayed (1 Kgs 17:23); the only son of a widow, Luke's signature compassion.

LUKE 7:18-8:3 STANDARD EVENT Luke 7:18-8:3

John's Doubt; The Sinful Woman ♦L; The Women Patrons ♦L

Even the forerunner wavers in prison; a forgiven woman out-loves a Pharisee host; and Luke names the women funding the movement.

LUKE 7:22 “The blind receive sight, the lame walk... the good news is proclaimed to the poor.” — Isaiah's signs as the answer to honest doubt.

LUKE 7:47 “Her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little.”

LUKE 8:2-3 Mary Magdalene, Joanna (wife of Herod's steward), Susanna “and many others... were helping to support them out of their own means.” — named female patrons; no other Gospel records this.

LUKE 8:4-56 MIRACLE / SIGN Luke 8:4-56

The Sower; Storm, Legion, the Bleeding Woman, Jairus's Daughter

The parable of the four soils, then four escalating demonstrations — chaos, demons, uncleanness, death — all answered.

LUKE 8:15 “The seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.”

LUKE 8:25 “Who is this? He commands even the winds and the water, and they obey him.” — stilling the sea is YHWH's signature (Ps 107:29).

LUKE 8:30-39 “Legion” begs not to be sent to the Abyss; the freed man is sent home as the first missionary to the Decapolis: “Tell how much God has done for you.”

LUKE 8:48,54-55 “Daughter, your faith has healed you” — and to a dead girl: “My child, get up!” Uncleanness doesn't flow into Jesus; life flows out.

The Twelve Sent; Five Thousand Fed; The Confession; The Transfiguration

Chapter nine stacks the hinges: first mission, the only miracle in all four Gospels, Peter's confession, the first passion prediction, and glory on the mountain.

- LUKE 9:16-17 Five loaves, two fish — “all ate and were satisfied”; twelve basketfuls left. Manna again.
- LUKE 9:20-22 “Who do you say I am?” — “God’s Messiah.” Immediately redefined: “The Son of Man must suffer many things... and on the third day be raised.”
- LUKE 9:23 “Take up their cross daily” — Luke alone adds “daily”; discipleship as a repeated act, not a single crisis.
- LUKE 9:29-31 The Transfiguration — Moses and Elijah speak of “his departure (exodos), which he was about to bring to fulfillment at Jerusalem” ♦L. The cross as the new Exodus, named only by Luke.
- LUKE 9:35 “This is my Son, whom I have chosen; listen to him.” — Sinai’s cloud, the baptismal voice, and Deut 18:15 together.

IV

ERA FOUR · LUKE 9:51–13:21 · THE TRAVEL NARRATIVE BEGINS

The Journey to Jerusalem — Part I

“HE RESOLUTELY SET OUT FOR JERUSALEM” — TEN CHAPTERS ON THE ROAD

LUKE 9:51-62 MAJOR EVENT *Luke 9:51-62*

The Face Set Toward Jerusalem; The Cost of Following

The hinge of the whole Gospel — everything from here to 19:27 happens on the road to the cross, Luke’s unique central section and the home of most of his greatest material.

- LUKE 9:51** “As the time approached for him to be taken up to heaven, Jesus resolutely set out (set his face) for Jerusalem.” — the Servant’s flint-set face (Isa 50:7).
- LUKE 9:54-55** James and John want fire on a Samaritan village; Jesus rebukes them — Samaritans will be heroes and grateful lepers before this journey ends.
- LUKE 9:62** “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.”

LUKE 10:1-24 STANDARD EVENT *Luke 10:1-24*

The Seventy-Two Sent ♦L — Satan Falls Like Lightning

A second mission wave, recorded only by Luke — seventy(-two), the number of the nations in Genesis 10. The mission to the world is rehearsed on the road.

- LUKE 10:2-3** “The harvest is plentiful, but the workers are few... I am sending you out like lambs among wolves.”
- LUKE 10:17-18** “Even the demons submit to us in your name.” — “I saw Satan fall like lightning from heaven.” The kingdom’s advance is itself the assault on the dark dominion.
- LUKE 10:20** “Do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” — power kept in its place.

LUKE 10:25-42 TEACHING / PARABLE *Luke 10:25-42*

The Good Samaritan ♦L; Mary and Martha ♦L

“Who is my neighbor?” answered with the most subversive story Jesus ever told — then Bethany, where one thing is needed.

- LUKE 10:33-37** “But a Samaritan... took pity on him.” — priest and Levite pass by; the despised half-breed heretic is the hero. “Go and do likewise.” The question shifts from “who qualifies as my neighbor?” to “will I be one?”
- LUKE 10:41-42** “Martha, Martha... few things are needed — or indeed only one. Mary has chosen what is better.” — a woman seated at the rabbi’s feet, the posture of a disciple, defended by the rabbi.

Teaching on Prayer — The Lord's Prayer; The Friend at Midnight ♦L

The disciples watch him pray and ask to learn — Luke's shorter Lord's Prayer, then a parable about shameless midnight asking.

- LUKE 11:2-4 "Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins... And lead us not into temptation."
- LUKE 11:9-13 "Ask and it will be given to you... how much more will your Father in heaven give the Holy Spirit to those who ask him!" — Luke's version climaxes in the Spirit, not "good gifts."

The Beelzebul Charge; The Strong Man; Woes on Pharisees and Lawyers

Accused of casting out demons by the prince of demons, Jesus explains the real cosmic situation — then turns the prophetic woes on the religious establishment.

- LUKE 11:20 "But if I drive out demons by the finger of God, then the kingdom of God has come upon you." — the Exodus phrase (Exod 8:19); the plagues-on-Egypt power now aimed at the true oppressor.
- LUKE 11:21-22 "When someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up his plunder." — the strong man (Satan) is being disarmed house by house.
- LUKE 11:46 "You experts in the law... you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them."

The Rich Fool ♦L; Do Not Worry; Watchfulness; Fire on the Earth

A chapter on money, anxiety, and readiness — anchored by Luke's parable of the man who built bigger barns the night he died.

- LUKE 12:15 "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."
- LUKE 12:20-21 "You fool! This very night your life will be demanded from you... This is how it will be with whoever stores up things for themselves but is not rich toward God." ♦L
- LUKE 12:32-34 "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor... For where your treasure is, there your heart will be also."

Repent or Perish; The Barren Fig Tree ♦L; The Bent Woman ♦L

Two headlines about sudden death reframed; a fig tree given one more year; and a daughter of Abraham unbent after eighteen years of satanic binding.

- LUKE 13:2-5 "Do you think that these Galileans were worse sinners... because they suffered this way? I tell you, no! But unless you repent, you too will all perish." — tragedy is not a sin-meter; it is a summons.
- LUKE 13:8-9 "Sir, leave it alone for one more year, and I'll dig around it and fertilize it." — judgment delayed by intercession; patience with a deadline.
- LUKE 13:16 "Should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day?" — illness framed as bondage to a hostile power; the Sabbath as exactly the right day for release.

The Journey — Part II: The Banquet and the Lost

TABLE FELLOWSHIP AS THEOLOGY — AND THE THREE LOST THINGS

LUKE 13:22-14:24 STANDARD EVENT *Luke 13:22-14:24*

The Narrow Door; Lament Over Jerusalem; Banquet Teachings ♦L

Warnings sharpen as Jerusalem nears — and a Sabbath dinner at a Pharisee's house becomes a seminar on seats, guest lists, and the great banquet.

- LUKE 13:29-30 “People will come from east and west and north and south, and will take their places at the feast in the kingdom of God. Indeed there are those who are last who will be first, and first who will be last.” — the reversal, again, at table.
- LUKE 13:34 “Jerusalem, Jerusalem... how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.”
- LUKE 14:11 “All those who exalt themselves will be humbled, and those who humble themselves will be exalted.”
- LUKE 14:13-14 “When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed... you will be repaid at the resurrection of the righteous.” — guest lists as kingdom economics.
- LUKE 14:21-23 The Great Banquet ♦L: the invited make excuses; the poor, crippled, blind, and lame are brought in — then the highways and hedges, “so that my house will be full.”

LUKE 14:25-35 TEACHING / PARABLE *Luke 14:25-35*

Counting the Cost — Tower and King ♦L

Large crowds follow — so Jesus thins them with the hardest discipleship sayings in the Gospel.

- LUKE 14:26-27 “If anyone comes to me and does not hate father and mother... such a person cannot be my disciple.” — Semitic hyperbole for decisive preference, and still a demand no mere teacher could make.
- LUKE 14:28-32 The tower-builder and the king at war ♦L: “Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost?” — faith with its eyes open.

LUKE 15:1-32 MAJOR EVENT *Luke 15:1-32*

The Lost Sheep, the Lost Coin ♦L, the Prodigal Son ♦L

The summit of the parables — three lost things, one escalating joy, told against the grumble of 15:2: “This man welcomes sinners and eats with them.”

- LUKE 15:7 “There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.”
- LUKE 15:20 “While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.” — a Middle Eastern patriarch running: absorbing the village's shame so the son never bears it (Bailey).
- LUKE 15:22-24 Robe, ring, sandals, fatted calf — restoration to full sonship before a word of the rehearsed speech about hired servants can finish.
- LUKE 15:28-32 The elder brother refuses to come in: “All these years I've been slaving for you...” The parable ends unresolved — aimed at the grumbling Pharisees, and at every reader who has stayed home and resented grace.

The Shrewd Manager ♦L; The Rich Man and Lazarus ♦L

Two money parables found only in Luke — one praising shrewdness redirected toward eternity, one showing the reversal carried past the grave.

- LUKE 16:9 “Use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.” — money as a tool for eternity, not a master (16:13).
- LUKE 16:13 “You cannot serve both God and money.”
- LUKE 16:22-25 The beggar carried to Abraham’s side; the rich man in torment — the only character in any parable with no name is the rich man; the poor man gets one. The reversal complete.
- LUKE 16:31 “If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.” — spoken weeks before a man named Lazarus does, and months before Jesus himself does.

The Final Approach

THROUGH SAMARIA AND JERICO — THE LAST MILES

LUKE 17:11-37 MIRACLE / SIGN *Luke 17:11-37*

Ten Lepers, One Samaritan ♦L; The Kingdom in Your Midst

Ten healed, one returns — and he is the foreigner. Then the question of when the kingdom comes gets an answer no one expected.

LUKE 17:15-18 “One of them, when he saw he was healed, came back, praising God in a loud voice... and he was a Samaritan. ‘Was no one found to return and give praise to God except this foreigner?’” — gratitude as the rarest miracle.

LUKE 17:20-21 “The coming of the kingdom of God is not something that can be observed... because the kingdom of God is in your midst.” — already present in the King standing in front of them.

LUKE 18:1-17 TEACHING / PARABLE *Luke 18:1-17*

The Persistent Widow ♦L; The Pharisee and the Tax Collector ♦L

Two prayer parables only Luke preserves — prayer that refuses to quit, and the only posture justification accepts.

LUKE 18:7-8 “Will not God bring about justice for his chosen ones, who cry out to him day and night?... However, when the Son of Man comes, will he find faith on the earth?”

LUKE 18:13-14 “God, have mercy on me, a sinner.” I tell you that this man, rather than the other, went home justified before God.” — justification language, in a parable, before Paul ever wrote it.

LUKE 18:18-43 STANDARD EVENT *Luke 18:18-43*

The Rich Ruler; The Third Passion Prediction; Blind Bartimaeus

One rich man walks away sad; the cross is announced a third time and not understood; a blind beggar sees better than everyone.

LUKE 18:24-27 “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” — standard rabbinic hyperbole for the impossible (Babylonian rabbis used an elephant); no ninth-century “Needle Gate” required, and inventing one converts grace into works. “What is impossible with man is possible with God.”

LUKE 18:31-34 “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled... The disciples did not understand any of this.”

LUKE 18:42-43 “Receive your sight; your faith has healed you.” — the beggar follows, praising God.

Zacchaeus ♦L — The Thesis Verse; The Ten Minas

A chief tax collector up a sycamore tree, salvation at his table by sundown — and Luke's thesis sentence for the whole Gospel.

- LUKE 19:8 “Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.” — the rich ruler couldn't; grace did what the command could not.
- LUKE 19:9-10 “Today salvation has come to this house... For the Son of Man came to seek and to save the lost.” — the thesis verse of Luke's Gospel.
- LUKE 19:12-27 The minas: a nobleman goes to receive a kingdom while his servants are entrusted to do business until he returns — the journey is ending, and the King is about to be rejected by his citizens.

Jerusalem — The King in His Temple

ENTRY, TEARS, CLEANSING, CONTROVERSY, AND THE TEMPLE'S DOOM

LUKE 19:28-48 MAJOR EVENT *Luke 19:28-48*

The Triumphal Entry; Jesus Weeps Over the City ♦L; The Temple Cleansed

Zechariah 9:9 staged deliberately — then, in a scene only Luke records, the King stops on the descent and weeps over the city that cannot see its visitation.

LUKE 19:38-40 “Blessed is the king who comes in the name of the Lord!” (Ps 118:26). “If they keep quiet, the stones will cry out.”

LUKE 19:41-44 ♦L — “As he approached Jerusalem and saw the city, he wept over it... because you did not recognize the time of God’s coming (episkopē — visitation) to you.” Not one stone left on another — fulfilled AD 70.

LUKE 19:45-46 “My house will be a house of prayer (Isa 56:7); but you have made it a den of robbers (Jer 7:11).”

LUKE 20:1-21:4 STANDARD EVENT *Luke 20:1-21:4*

The Day of Traps — Authority, Tenants, Caesar’s Coin, the Widow’s Coins

Every faction takes its shot in the Temple courts and every trap fails — the day ends with two copper coins outweighing the treasury.

LUKE 20:17-18 “The stone the builders rejected has become the cornerstone” (Ps 118:22) — they know the tenants parable is aimed at them (20:19).

LUKE 20:25 “Give back to Caesar what is Caesar’s, and to God what is God’s.” — the coin bears Caesar’s image; you bear God’s.

LUKE 20:37-38 To the Sadducees on resurrection: “He is not the God of the dead, but of the living, for to him all are alive.” — Exodus 3 turned into resurrection proof.

LUKE 21:3-4 “This poor widow has put in more than all the others... she out of her poverty put in all she had to live on.”

LUKE 21:5-38 TEACHING / PARABLE *Luke 21:5-38*

The Olivet Discourse — Jerusalem Surrounded; The Son of Man Coming

Luke’s version is the most historically concrete — armies around Jerusalem, the times of the Gentiles, and the horizon of the Son of Man beyond it.

LUKE 21:6 “Not one stone will be left on another; every one of them will be thrown down.” — fulfilled by Titus, AD 70, within the generation.

LUKE 21:20-24 ♦L precision: “When you see Jerusalem being surrounded by armies, you will know that its desolation is near... Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.”

LUKE 21:27-28 “At that time they will see the Son of Man coming in a cloud with power and great glory (Dan 7:13)... stand up and lift up your heads, because your redemption is drawing near.”

The Passion

FROM THE UPPER ROOM TO THE BORROWED TOMB

LUKE 22:1-38 MAJOR EVENT *Luke 22:1-38*

The Last Supper — New Covenant; Greatness Redefined; Peter Warned

Satan re-enters the story through Judas; Passover becomes the new covenant meal; and even at this table the disciples argue about rank.

- LUKE 22:3** “Then Satan entered Judas” — the “opportune time” of 4:13 has arrived; Luke alone closes that loop.
- LUKE 22:19-20** “This is my body given for you... This cup is the new covenant in my blood, which is poured out for you.” — Jer 31:31 and Exod 24:8 at one table.
- LUKE 22:25-27** “The kings of the Gentiles lord it over them... But you are not to be like that... I am among you as one who serves.”
- LUKE 22:31-32** ♦L — “Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.” — the denial foreseen, the restoration pre-planned.

LUKE 22:39-65 MAJOR EVENT *Luke 22:39-65*

Gethsemane — The Cup; Arrest; The Look That Broke Peter

The real battle fought in prayer under the olive trees — then a kiss, a severed ear healed, and a rooster.

- LUKE 22:42-44** “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” An angel strengthens him; “his sweat was like drops of blood falling to the ground.” ♦L
- LUKE 22:51** “No more of this!” — Malchus’s ear healed; the last miracle before the cross, performed on the arrest party. ♦L
- LUKE 22:53** “This is your hour — when darkness reigns.” — the powers behind the politics, named.
- LUKE 22:61-62** “The Lord turned and looked straight at Peter... And he went outside and wept bitterly.” ♦L — the look only Luke records.

LUKE 22:66-23:25 MAJOR EVENT *Luke 22:66-23:25*

The Trials — Sanhedrin, Pilate, Herod ♦L; Barabbas Released

Luke alone records the Herod Antipas hearing — and stacks three formal declarations of innocence against one surrendered verdict.

- LUKE 22:69-70** “From now on, the Son of Man will be seated at the right hand of the mighty God” (Dan 7:13 ; Ps 110:1). “Are you then the Son of God?” — “You say that I am.”
- LUKE 23:8-11** ♦L — Herod hopes for a sign; Jesus gives him no answer at all. Mocked in an elegant robe; Herod and Pilate become friends that day (23:12).
- LUKE 23:4,14,22** Three times Pilate: “I find no basis for a charge against this man.” — Luke the historian counts the acquittals.
- LUKE 23:25** “He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.” — substitution acted out in the verdict.

The Crucifixion — Father Forgive; The Thief; Into Your Hands

Luke's cross is marked by mercy — forgiveness for the executioners, paradise for a thief, and a final prayer of trust rather than dereliction.

- LUKE 23:28-31 ♦L — to the mourning women: “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children” — the AD 70 horizon even on the way to the cross.
- LUKE 23:34 ♦L — “Father, forgive them, for they do not know what they are doing.” — intercession for the executioners, mid-execution.
- LUKE 23:42-43 ♦L — “Jesus, remember me when you come into your kingdom.” — “Truly I tell you, today you will be with me in paradise.” Salvation with no time left for anything but faith.
- LUKE 23:44-46 Darkness from noon to three; the temple curtain torn; “Father, into your hands I commit my spirit” (Ps 31:5) ♦L — the bedtime prayer of a Jewish child, prayed at death.
- LUKE 23:47 The centurion: “Surely this was a righteous man.” — Luke's wording stresses the innocence his whole trial narrative built.

Risen — Emmaus, the Upper Room, the Ascension

IT ENDS WHERE IT BEGAN — IN THE TEMPLE, WITH PRAISE

LUKE 24:1-12 MAJOR EVENT *Luke 24:1-12*

The Empty Tomb — “Why Do You Look for the Living Among the Dead?”

The women who funded the ministry are the first witnesses of its vindication — and are not believed.

LUKE 24:5-7 “Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee.”

LUKE 24:11 “But they did not believe the women, because their words seemed to them like nonsense.” — embarrassing, therefore credible; nobody invents unbelieving women as first witnesses.

LUKE 24:13-35 MAJOR EVENT *Luke 24:13-35*

The Emmaus Road ♦L — Hearts Burning, Known in the Breaking of Bread

Luke’s masterpiece — the risen Lord incognito, walking two despairing disciples through the whole Bible, then recognized at the table.

LUKE 24:25-27 “Did not the Messiah have to suffer these things and then enter his glory? And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” — the definitive hermeneutics lesson.

LUKE 24:30-32 Known in the breaking of the bread: “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” — the Gospel of the table to the last.

LUKE 24:36-49 STANDARD EVENT *Luke 24:36-49*

Flesh and Bones, Broiled Fish; Minds Opened; The Promise of Power

Bodily resurrection demonstrated at the dinner table; the Scriptures opened; the mission and the Spirit promised — Luke’s bridge to Acts.

LUKE 24:39-43 “Touch me and see; a ghost does not have flesh and bones, as you see I have.” — he eats broiled fish in front of them. Resurrection, not apparition.

LUKE 24:46-48 “Repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.” — the table of contents for volume two.

LUKE 24:49 “Stay in the city until you have been clothed with power from on high.” — Pentecost promised.

The Ascension — Great Joy, Back to the Temple

Not grief but joy — the enthronement of the King. Luke’s Gospel closes exactly where it opened: in the Temple, praising God. But now everything has changed.

LUKE 24:50-51 “While he was blessing them, he left them and was taken up into heaven.” — he ascends mid-blessing; the blessing never stops.

LUKE 24:52-53 “They worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.” — from Zechariah’s silenced unbelief at the altar (1:20) to unstoppable praise; the frame closes, and Acts is about to open.

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