

Introduction to the Book of Luke

	Chapters	Verses	Avg Verse/Chapter	Words
Matthew	28	1071	38	18,346
Mark	16	678	42	11,304
Luke	24	1151	48	19,482
John	21	879	42	15,635
Acts	28	1007	36	18,450

Author

1. Not named in the book of Luke (or, Acts)
2. Tradition unanimously attributes this book to Luke from the earliest days. This means it is unlikely the book ever circulated anonymously.
 - a. A Western text from 120 AD includes Luke's name in Acts 20:13, "*But I Luke...*"
 - b. The phrase "*According to Luke*" appears at the end of papyrus 75 (P75) from 200 AD, the oldest complete copy of Luke.
 - c. The Muratorian Canon from 170-180 lists all the recognized books of the New Testament and attributes the book to Luke, a doctor, Paul's companion and a native of Antioch in Syria
 - d. The Anti-Marcionite Prologue from 175 AD describes Luke as a native of Antioch in Syria who lived to be 84, was a doctor, unmarried, wrote in Achaia and died in Boeotia (a province in the center of Greece).
 - e. Irenaeus (175-195) said Luke was an "inseparable companion" of Paul
3. Luke appears in these verses:
 - a. Colossians 4:14
 - b. 2 Timothy 4:11
 - c. Philemon 24
 - d. 2 Corinthians 8:18 – as the unnamed brother who is famous for proclaiming the Gospel
4. Luke writes Facts and Truth:

"Thornton's research on first-person narratives in ancient literature shows that if the author had completely fabricated the we-passages and was not present as an eyewitness, he would have been perceived in the ancient context as a liar."
5. Gentile or Jew?
 - a. Romans 3:1-2 – Jews entrusted with the oracles (words) of God

b. Colossians 4:11 –

2532 [e]	2424 [e]	3588 [e]	3004 [e]	2459 [e]	3588 [e]	1510 [e]	1537 [e]	4061 [e]	3778 [e]	3441 [e]
kai	Iēsous	ho	legomenos	Ioustos	hoi	ontes	ek	peritomēs	houtoi	monoi
καὶ	Ἰησοῦς	ὁ	λεγόμενος	Ἰουῆστος	, οἱ	ὄντες	ἐκ	περιτομῆς	οὗτοι	μόνοι
and also	Jesus	-	called	Justus	-	being	among	[the] circumcision	these	only
Conj	N-NMS	Art-NMS	V-PPM/P-NMS	N-NMS	Art-NMP	V-PPA-NMP	Prep	N-GFS	DPro-NMP	Adj-NMP

14 [e]	1519 [e]	3588 [e]	932 [e]	3588 [e]	2316 [e]	3748 [e]	1096 [e]	1473 [e]	3931 [e]
iergoi	eis	tēn	basileian	tou	Theou	hoitines	egenēthēsan	moi	parēgoria
ἰνεργοὶ	εἰς	τὴν	βασιλείαν	τοῦ	Θεοῦ	, οἵτινες	ἐγενήθησάν	μοι	παρηγορία
ow workers	for	the	kingdom	-	of God	who	have been	to me	a comfort
-NMP	Prep	Art-AFS	N-AFS	Art-GMS	N-GMS	RelPro-NMP	V-AIP-3P	PPro-D1S	N-NFS

- i. The “circumcised” = “circumcised party” in Galatians 2:1
- ii. Aristarchus, John Mark and Justus were formerly members of the circumcision party that now sided with Paul.

Galatians 2:12

4253 [e]	3588 [e]	1063 [e]	2064 [e]	5100 [e]	575 [e]	2385 [e]	3326 [e]	3588 [e]	1484 [e]	4906 [e]	3753 [e]
pro	tou	gar	elthein	tinas	apo	Iakōbou	meta	tōn	ethnōn	synēsthien	hote
12 πρὸ	τοῦ	γὰρ	, ἐλθεῖν	τινας	ἀπὸ	Ἰακώβου	, μετὰ	τῶν	ἐθνῶν	συνήσθιεν	; ὅτε
Before	-	for	came	certain ones	from	James	with	the	Gentiles	he was eating	when
Prep	Art-GNS	Conj	V-ANA	IPro-AMP	Prep	N-GMS	Prep	Art-GNP	N-GNP	V-IIA-3S	Adv

1161 [e]	2064 [e]	5288 [e]	2532 [e]	873 [e]	1438 [e]	5399 [e]	3588 [e]	1537 [e]	4061 [e]
de	ēlthon	hypestellen	kai	aphōrizen	heauton	phoboumenos	tous	ek	peritomēs
δὲ	ἦλθον	, ὑπέστελλεν	καὶ	ἀφώριζεν	ἑαυτὸν	, φοβούμενος	τούς	ἐκ	περιτομῆς
however	they came	he was drawing back	and	was separating	himself	being afraid of	those	of	[the] circumcision
Conj	V-AIA-3P	V-IIA-3S	Conj	V-IIA-3S	RefPro-AM3S	V-PPM/P-NMS	Art-AMP	Prep	N-GFS

For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the **circumcision party**

- iii. Also, Acts 10:45 -
“And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.”
- iv. Acts 11:2 -
“Now the apostles and the brothers[a] who were throughout Judea heard that the Gentiles also had received the word of God. 2 So when Peter went up to Jerusalem, the circumcision party criticized him, saying, 3 “You went to uncircumcised men and ate with them.”
- v. Titus 1:10 -
“For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.”

1510 [e]	1063 [e]	4183 [e]	2532 [e]	506 [e]	3151 [e]	2532 [e]	5423 [e]				
Eisin	gar	polloi	kai	anyptaktoi	mataiologoi	kai	phrenapatai				
10	Εἰσὶν	γὰρ	πολλοὶ	καὶ	ἀνυπότακτοι	,	ματαιολόγοι	,	καὶ	φρεναπάται	,
	There are	for	many	also	insubordinate		empty talkers		and	deceivers	
	V-PIA-3P	Conj	Adj-NMP	Conj	Adj-NMP		Adj-NMP		Conj	N-NMP	

"For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party."
- Titus 1:10

3122 [e]	3588 [e]	1537 [e]	3588 [e]	4061 [e]
malista	hoi	ek	tēs	peritomēs
μάλιστα	οἱ	ἐκ	τῆς	περιτομῆς
especially	those	of	the	circumcision
Adv	Art-NMP	Prep	Art-GFS	N-GFS

- c. Luke is a Jew, but not a member of the circumcision party, as were Peter and Barnabus
- d. All the other canonical texts (those inspired by the Holy Spirit) were written by the descendants of Abraham, Isaac and Jacob. If Luke is a Gentile, then, the books of Luke and Acts are the only books written by a non-Jew. Would that be a violation of Romans 3:1-2?
- e. All the missionaries in Acts are Jew: Paul, Silas, Timothy, Luke
 - i. Titus is an uncircumcised Gentile (Gal. 2:1-5), but he is never mentioned in Acts.
- f. Luke had extensive knowledge of the Greek Old Testament
- g. Luke was completely familiar with Jewish culture and theology
- h. Luke adopts a Septuagint style of Greek and alludes to the Scripture without mention it
- i. Luke interprets Scripture in contemporary Jewish methods
- j. Jerome praised Luke's Greek
- k. Luke was with Paul when Paul wrote to the Romans from Corinth in 57 AD:
 - i. Luke appears with Paul in Corinth while he is writing Romans in 57 AD and then travels with Paul to Jerusalem according to one of the "we" passages Luke wrote in Acts 20:1-6:
*"After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. When he had gone through those regions and had given them much encouragement, he came to Greece. (THIS IS WHERE PAUL WROTE THE LETTER TO THE ROMANS IN 57 AD)
*There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. These went on ahead and were waiting for us at Troas, but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days."**
 - ii. Paul mentions Luke by name at the end of Romans in Romans 16:21-22:
"Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. I Tertius, who wrote this letter, greet you in the Lord."
 1. This "Lucius" is in the correct city with Paul in the same year when this letter to the Romans if being written as "Luke" was in the book of Acts.

2. “Luke” in the Greek in **Romans 16:21-22** is ΛΟΥΚΙΟΣ /LOO-kee-os/ meaning “Lucius” derived from the Latin “Lucius” meaning “light” or “illumination”.

- a. The individuals named Lucius in the New Testament were likely Hellenistic Jews or Gentiles who had converted to Christianity.
- b. Written to Rome where Latin was spoken along with Greek:

782 [e]	4771 [e]	5095 [e]	3588 [e]	4904 [e]	1473 [e]	2532 [e]	3066 [e]	2532 [e]
Aspazetai	hymas	Timotheos	ho	synergos	mou	kai	Loukios	kai
21 Ἀσπάζεται	ὑμᾶς	Τιμόθεος	, ὁ	συνεργός	μου	, καὶ	Λούκιος	, καὶ
Greets	you	Timothy	the	fellow worker	of me	also	Lucius	and
V-PIM/P-3S	PPro-A2P	N-NMS	Art-NMS	Adj-NMS	PPro-G1S	Conj	N-NMS	Conj

2394 [e]	2532 [e]	4989 [e]	3588 [e]	4773 [e]	1473 [e]
lasōn	kai	Sōsipatros	hoi	syngeneis	mou
Ἰάσων	, καὶ	Σωσίπατρος	, οἱ	συγγενεῖς	μου .
Jason	and	Sosipater	the	kinsmen	of me
N-NMS	Conj	N-NMS	Art-NMP	Adj-NMP	PPro-G1S

3. Luke in the Greek in **Colossians 4:14** is Λουκᾶς /loo-KAHS/ meaning “Luke”. This is “a contracted form of the Latin name ‘Lucanus’, which is derived from the Greek ‘Lucius’:

- a. Written to Colosse where Greek was spoken.

782 [e]	4771 [e]	3065 [e]	3588 [e]	2395 [e]	3588 [e]	27 [e]	2532 [e]	1214 [e]
Aspazetai	hymas	Loukas	ho	iatros	ho	agapētos	kai	Dēmas
14 Ἀσπάζεται	ὑμᾶς	Λουκᾶς	ὁ	ἰατρός	ὁ	ἀγαπητός	, καὶ	Δημᾶς .
Greets	you	Luke	the	physician	-	beloved	and also	Demas
V-PIM/P-3S	PPro-A2P	N-NMS	Art-NMS	N-NMS	Art-NMS	Adj-NMS	Conj	N-NMS

4. In English “Luke” and “Lucius” only have the two letters “Lu-“ in common.
 5. In Greek “Loukios” (Rm.16) and “Loukas” (Col. 4:14) have five common letters: “Louk..s”

- a. In papyri of Pisidian Antioch “Luke” and “Lucius” were used interchangeably for the same individual.
 - b. The name “Luke” is very well attested in Greek literature to be a diminutive of the Greek name “Lucius”.
6. DO NOTE: In Romans 16:21 “Luke” (or, “Lucius”) is a “kinsmen of Paul” along with Jason and Sosipater.
 7. Now, this “Lucius” (or, “Luke”) is from Cyrene and an early Christian in the church of Antioch in Acts 13:1 (here Acts 13:1-3):

“Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger [a-Latin word meaning “black”, “dark”]. **Lucius** of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have

called them.” Then after fasting and praying they laid their hands on them and sent them off.”

“We” passages in Acts:

1. **Acts 16:10-17:** Luke is with Paul in Troas when Paul receives a vision to preach in Macedonia.
 - a. The first “we” passage in Acts 16:10 occurred near the time of Paul’s sickness/ailment mentioned in Galatians 4:13-14. Luke may have joined Paul at that time in a professional capacity as a doctor to help him.
2. Acts 20:5-16
3. Acts 21:1-18
4. **Acts 24:23:** Luke is present when Paul is arrested in Caesarea after a riot at the Temple.
5. Acts 21:1-18:
6. **Acts 27:1** Luke accompanies Paul on his journey to Rome and his trial before Caesar.
7. **Acts 28:30-31:** Luke remains with Paul during his first imprisonment in Rome.

Luke’s Eyewitnesses and Factual Sources

1. Luke mentions other sources in Luke 1:1, but does not call them Gospels:

“Many have undertaken to compile a narrative of the things that have been accomplished among us...”

 - a. He does not say these other sources (“narrative”) were necessarily reliable.
 - b. Luke uses the Greek word διήγησις diegesis /dee-ay-gay-sis/ meaning “narrative” or “account”. It is from the Greek verb διηγέομαι (diégéomai) meaning “to narrate” or “to explain”. The word is used to refer to a detailed account to describe the act of recounting events or stories focused on clarity and detail.
 - i. Interestingly, the word pragmaton translated here as “

1895 [e]	4183 [e]	2021 [e]	392 [e]	1335 [e]	4012 [e]	3588 [e]
Epeidēper	polloi	epecheirēsan	anataxasthai	diēgēsīn	peri	tōn
1 Ἐπειδὴ περ	πολλοὶ	ἐπεχείρησαν	ἀνατάξασθαι	διήγησιν	περὶ	τῶν
Inasmuch as	many	have undertaken	to draw up	a narration	concerning	the
Conj	Adj-NMP	V-AIA-3P	V-ANM	N-AFS	Prep	Art-GNP

4135 [e]	1722 [e]	1473 [e]	4229 [e]	
peplērophorēmenōn	en	hēmin	pragmatōn	
πεπληροφορημένων	ἐν	ἡμῖν	πραγμάτων	
having been accomplished	among	us	things	(Referred to in context of Hebrews 2:3-4)
V-RPM/P-GNP	Prep	PPro-D1P	N-GNP	

→ "to fully carry out", "to fully convince", "to fulfill"

→ - "a detailed account",
- used to describe the act of recounting events

2. The Gospel of **Mark**
 - a. 40% of Luke is taken from Mark (410 verses)
 - b. Mark is a recording of **Peter’s eyewitness account** written down by Mark
3. **“Q”** - Hypothetical source called “Q” that it appears both Matthew and Luke used.

- a. "Q" material does not appear in Mark, but shows up in Matthew and Luke
 - b. 250 verses, or 20%, of Luke seems to come from "Q"
 - c. To fit with Luke's introduction "Q" would have to have been **a source created by an eyewitness**
4. "L" - Hypothetical source called "L" which logically would be **the eyewitnesses** Luke interviewed.
- a. Material unique to Luke
 - b. 485 verses, or 40%, of Luke is identified as coming from source "L"
 - c. The source of "L" could be the many available **eyewitnesses** Luke interviewed such as:
 - i. Mary
 - ii. Joanna as a witness at the empty tomb in Luke 24:10
 - iii. Cleopas, one of two disciples on the road to Emmaus, in Luke 24:18
 - iv. Followers of Jesus other than the twelve disciples
 - v. The circle of women disciples, including Joanna.
 - 1. Luke 8:1-3 –

"Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: **Mary, called Magdalene**, from whom seven demons had gone out, and **Joanna, the wife of Chuza, Herod's household manager**, and **Susanna**, and **many others**, who provided for them out of their means."

 - a. Chuza could have been the royal official of John 4:46-54 (not mentioned by name in 85 AD due to persecution). The son was healed and delivered from death. Chuza's whole household believed. Joanna would have been allowed to follow and support Jesus. Herod did not oppose Jesus in the Gospels.
 - b. Chuza and others would be named by Luke as eyewitnesses because they did not face persecution in 60-61 AD
 - d. This material from "L" includes:
 - i. Infancy narrative.....= This source could be Mary, mother of Jesus
 - ii. Many sayings of Jesus...= Source could be disciples, crowd, women, etc
 - iii. Many parables of Jesus..= Source could be disciples, crowd, women, etc.
 - iv. Eight miracles of Jesus...=
 - 1. Luke 5:1-11 – catch of fish and call of Peter
 - 2. Luke 7:1-10 – Healing of the centurion's slave
 - 3. Luke 7:11-17 – Raising to life the son of the woman from Nain
 - 4. Luke 11:14 – casting out a demon from a deaf man
 - 5. Luke 13:10-17 – healing woman with the bent back
 - 6. Luke 14:1-6 – healing of the man with dropsy
 - 7. Luke 17:11-9 – healing of the ten lepers
 - 8. Luke 22:50-51 – reattaching the ear of the high priest's slave
 - v. Parables of Jesus...=
 - 1. Luke 10:29-37 – Good Samaritan
 - 2. Luke 11:5-8 – the friend at midnight
 - 3. Luke 12:13-21 – rich fool

4. Luke 15:1-32 – shepherd with 100 sheep; woman with ten coins, father with two sons
5. Luke 16:1-8 – unrighteous servant
6. Luke 16:19-31 – rich man and Lazarus
7. Luke 18:1-8 – widow and the unrighteous judge
8. Luke 18:9-14 – Pharisee and the tax collector

Two Books: Luke and Acts

1. Luke and Acts are one literary work written “in two books” or on two papyrus rolls
2. Latin word **volumen** refers to “roll”, “scroll”, “papyrus roll”. The Latin word **volumen** comes into the English as “volume” to refer to one book in a series of books such as “volume one”, “volume two”, etc.
3. Luke is volume one, or book one, from the first papyrus roll of Luke’s work. Acts is volume two, or book two, from the second roll of papyrus of Luke’s work.
4. Stock sizes of papyrus were 35-40 feet.
 - a. Luke would have been about a 35-foot roll of papyrus
 - b. Acts would have been about 32 feet of papyrus
5. Similarities between the Book of Luke and the Book of Acts:
 - a. Both cover about the same amount of time: 30 years
 - i. Luke: 4 BC-30 AD = 34 years
 - ii. Acts: 30 AD-61 AD = 31 years
 - b. The last 23-24% deals with arrests, trials and result of these things in heavenly/imperial courts:
 - i. Luke 23% of book deals with Jesus’ arrest, trials, death resurrection, ascension
 - ii. Acts 24% of book deals with Paul’s arrest, imprisonment, trials, arrival in Rome where the message is proclaimed to Jews and Gentiles and in the imperial courts

Date of Writing

1. 60-62 AD
2. Mark’s book recording Peter’s eyewitness account had already been written and available.
3. Luke had interviewed his own eyewitnesses, most likely, between 57-60 AD while Paul was held in prison in Caesarea by the Sea in the land of Israel.
4. None of these things are mentioned or hinted at:
 - a. Paul’s release from Roman in 62 AD
 - b. Paul’s potential visit to Spain 62-67 AD (or, alternate activity and travel)
 - c. Nero burning Rome in 64 AD
 - d. Peter’s execution in Rome 64 AD
 - e. Rome’s march on Judea and beginning of Jewish wars in 66 AD
 - f. Paul’s execution fall 67 or spring of 68
 - g. Fall of Jerusalem and burning of temple in 70 AD
 - h. Triumphal procession into Rome with Temple treasures (candlestand, gold altar, silver trumpets, etc.) and sale of Jewish slaves from Jerusalem in Rome’s slave market in 71
5. The book of Acts ends with Paul teaching Christianity to the Jews in Rome who visit Paul in his rented apartment while under house arrest. Gentiles, Jews, Roman guards and Christians were all hearing the message of Jesus from Paul and his companions while living peacefully in the capital of the Roman Empire. This all changed and would not return for centuries in 64 AD.

6. Luke and Acts had to be recorded before 64 AD, but after the Matthew and Mark had been written.
7. Luke and Acts had to be written when:
 - a. The names in Luke's writings were still alive and could be cross-examined as witnesses
 - b. The recording of names and public proclamation of those names in Luke's writings would not be putting these people's lives at risk because of Nero's persecution, the Jewish wars with Rome or the continued persecution of the church during the days of Titus (79-81 AD) and Domitian (81-96 AD)

Theophilus

1. "Most Excellent"
 - a. Luke 1:4 –
 - b. Acts 24:3
2. Could be a Roman Gentile. Could be a Jewish High Priest.
3. Theophilus ben Annas, high priest 37-41 AD
 - a. A deposed Sadducean high priest
 - b. Historical figure based on:
 - i. Josephus
 - ii. Archaeological
 1. Archaeological discovery of an ossuary names Joanna as the granddaughter of Theophilus
 - a. Joanna in Luke:
 - i. 8:2-3
 - ii. 24:10
4. It appears Luke could have been writing with the Jewish priesthood in mind as readers
 - a. The date of the writing and the date of Theophilus align
 - b. Luke's first book begins and ends with the Temple in Jerusalem:
 - i. Luke 1:5, 8-9 –

"In the days of Herod, king of Judea, there was a priest named Zechariah...Now while he was servng as priest before God when his division was on duty, according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense."
 - ii. Luke 24:52-53 (final verses after ascension) -

"And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God."
5. Luke does not explain the customs or practices of the Jewish priesthood
6. Luke mentions that a large number of priests came to the faith after the resurrection in Acts 6:7

"The word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith."
7. Theophilus, the high priest, being a Sadducee was constantly challenged with topics that Luke continued to reinforce in his books:
 - a. Resurrection
 - b. Angels
 - c. God's sovereign intervention
8. A Gentile writer writing to a Gentile convert would spend much less time around issues such as the Jewish temple, Sadducee interaction with Jesus, details of the Jewish priesthood, etc.

9. Luke begins by telling Theophilus,
"Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us." (Luke 1:1)
- These things were NOT accomplished among the Gentiles, but the Jews
 - These things were NOT accomplished in Rome, but in Jerusalem.
 - The "things that have been accomplished" were things foretold in Scripture:
*"...Then he said to them, "Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them **in all the Scriptures the things** concerning himself.... These are my words that I spoke to you while I was still with you, **that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled**...and said to them, "**Thus it is written**, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. **You are witnesses of these things**."* (Luke 24:26-27, 44, 46-48)
10. If a Gentile wrote Luke and Acts, then it is a Gentile telling the Jews and the Gentiles the Gospel had been foretold in the OT and Israel's Messiah must be preached to the nations.
11. If a Jew wrote Luke and Acts, then it is a Jew telling the Jews that the Gospel had been foretold in the OT and Israel's Messiah must be preached to the nations to fulfill Israel's purpose.

High Priest From Josephus ' writings Josephus "Antiquities":

From Herod to the Destruction of the Temple

Under Herod

- Hananeel
- Aristobulus III. (xv. 3, §§ 1, 3) (Hananeel reappointed; xv. 3, § 3)
- Jesus, son of Phabet (xv. 9, § 3)
- Simon, son of Boëthus (perhaps Boëthus himself; xv. 9, § 3; xvii. 4, § 2)
- Mattathias, son of Theophilus (xvii. 6, § 4)
Joseph, son of Ellem (one day; xvii. 6, § 4; see Grätz in "Monatsschrift," 1881, pp. 51 et seq.)
- Joazar, son of Boëthus (xvii. 6, § 4)

Under Archeiaus

- Eleazar, son of Boëthus (xvii. 13, § 1)
- Jesus, son of Sie (Σιε; xvii. 13, § 1)
Joazar reappointed; xviii. 1. § 1; 2, § 1)

Under Quirinius

- Ananus, son of Seth (xviii. 2, § 2; Luke iii. 2)

Under Valorius Gratus

- Ismael, son of Phabi (xviii. 2, § 2)
- Eleazar, son of Ananus (xviii. 2, § 2)
- Simon, son of Camithus (xviii. 2, § 2)
- Joseph (called "Caiaphas" (xviii. 2, § 2; 4, § 3; Matt. xxvi. 3, 57)

Under Vitellius

- Jonathan, son of Ananus (xviii. 4, § 3; "B. J." ii. 12, §§ 5-6; 13, § 3)
- Theophilus, son of Ananus (xviii. 5, § 3) – 37-41 AD

Under Agrippa

71. Simon, or Cantheras, son of Boethus (xix. 6, § 2; see Grätz., "Gesch." 4th ed., iii. 739-746)
72. Mattathias, son of Ananus (xix. 6, § 4)
73. Elioneus, son of Cantheras (xix. 8, § 1; Parah iii. 5)

Under Herod of Chalcis

74. Joseph, son of Cainus (xx. 1, § 3)
[Perhaps Ishmael (iii. 15, § 13) should be placed here.]
75. Ananias, son of Nebedeus (xx. 5, § 2; Derenbourg, "Hist." p. 233)
(Jonathan restored; xx. 8, § 5)

Under Agrippa II

76. Ishmael, son of Fabi (xx. 8, §§ 8, 11; Parah iii. 5; Sotah ix. 5; Derenbourg, "Hist." pp. 232-235)
77. Joseph Cabi, son of Simon (xx. 8, § 11)
78. Ananus, son of Ananus (xx. 9, § 1)
79. Jesus, son of Damneus (xx. 9, § 1; "B. J." vi. 2, § 2)
80. Jesus, son of Gamaliel (xx. 9, §§ 4, 7; Yeb. vi. 4; an instance in which a priest betrothed to a widow before his elevation was permitted to marry her afterward; Derenbourg, "Hist." p. 248)
81. Mattathias, son of Theophilus (xx. 9, § 7; "B. J." vi. 2, § 2; Grätz, in "Monatsschrift," 1881, pp. 62-64; idem, "Gesch." 4th ed., iii. 750 et seq.)
82. Phinehas, son of Samuel, appointed by the people during the war (xx. 10, § 1; "B. J." iv. 3, § 8; see Derenbourg, "Hist." p. 269) [A man altogether unworthy.]

Josephus enumerates only fifty-two pontificates under the Second Temple, omitting the second appointments of Hyrcanus II., Hananeel, and Joazar.

Jewish Temples High Priests from the Jewish Virtual Library

(<https://www.jewishvirtuallibrary.org/high-priests-of-the-second-temple-period>)

- John Hyrcanus II (63-40 BCE)
- Antigonus, son of Aristobulos II (40-37 BCE)
- Aristobulus III (37 BCE)
- Ananelus (37-30 BCE)
- Joshua ben Fabus (30-23 BCE)
- Simon ben Boethus (23-5 BCE)
- Matthias ben Theophilus (5-4 BCE)
- Joazar ben Boethus (4 BCE)
- Eleazar ben Boethus (4-3 BCE)
- Joshua ben Sie (3 BCE - ?)
- Joazar ben Boethus (? - 6 CE)
- Ananus ben Seth (6-15 CE)
- Ishmael ben Fabus (15-16)
- Eleazar ben Ananus (16-17)
- Simon ben Camithus (17-18)
- Joseph Caiaphas (18-36)
- Jonathan ben Ananus (36-37)
- **Theophilus ben Ananus (37-41)**
- Simon Cantatheras ben Boethus (41-43)
- Matthias ben Ananus (43)

- Elioneus ben Simon Cantatheras (43-44)
- Jonathan ben Ananus (44)
- Josephus ben Camydus (44-46)
- Ananias ben Nebedeus (46-58)
- Jonathan (58)
- Ishmael ben Fabus (58-62)
- Joseph Cabi ben Simon (62-63)
- Ananus ben Ananus (63)
- Joshua ben Damneus (63)
- Joshua ben Gamaliel (63-64)
- Mattathias ben Theophilus (65-66)
- Phannias ben Samuel (67-70)