

READING THE NEW TESTAMENT IN 2021 Week 31 (August 2-6)

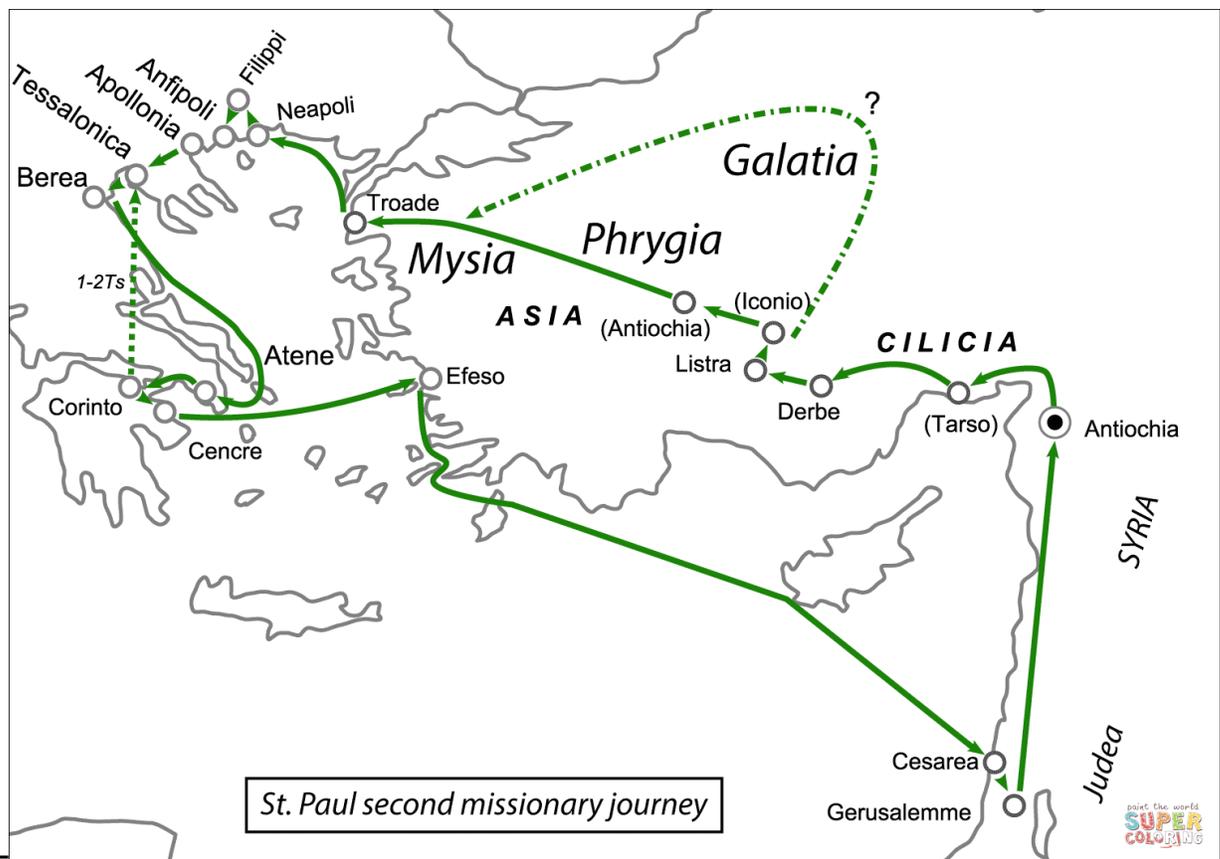
“Let the Word of Christ dwell in us richly” ... and bear fruit in our lives) – Colossians 3:16.

Historical Context (Paul’s third missionary trip).

62 AD Approximate time of the writing of Luke

Who is Luke?

Paul and Silas pick up Timothy in Lystra (“Listra”), and then continue from town to town. Somewhere along the way, and by the time they reach Troas (“Troade”), Luke is with them. We know this because the text moves from describing what Paul and others are doing, to “we”. “When he had seen the vision, we immediately tried to cross over into Macedonia ...” (Acts 16:10). Luke continues as a travel companion of Paul until the end of Paul’s ministry (II Timothy 4:6-11).



This is a wonderful Italian map. Therefore, the names are different than in English.

<http://www.supercoloring.com/coloring-pages/st-pauls-second-missionary-journey> Original image credit: *St Paul's missionary journeys article on Italian Wikipedia* Permission: Some rights reserved. This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 License](https://creativecommons.org/licenses/by-nc/4.0/). (<https://creativecommons.org/licenses/by-nc/4.0/>)

What was Luke’s profession? It is interesting to note that Paul calls Luke “the beloved doctor / physician” in Colossians 4:14.

Day	Reading	Clarification from original language – Greek word in parentheses
Mon.	Luke 10 (:18)	Fall = (Pesonta) The form of this word is a participle = “falling,” and comes from the Greek word “pipto”. It means to fall from a physical height / into

misfortune / into shame / be ruined. It is also can be used to describe throwing one's self physically down / into a rage / into ruin.

Tues. Luke 11 (:2) **Hallowed** = (Hagiastheato) It means separate from the common; and has an ethical component to how it is held as separate.

Compare to the commandment in Exodus 20:7. "You shall not use lightly (or emptily) the name of Adonai (the Lord) your God, because Adonai will not leave unpunished someone who uses his name lightly." (The Complete Jewish Study Bible)

Wed. Luke 12 (:20) **"... being demanded ..."** = (Apaitousin) This is an intensified meaning of the word, "demand". In this intensive form, it signifies who actually owns it: hence "demanding back."

Compare to Ecclesiastes 12:7 "and the dust returns to the earth as it was, and the spirit (soul) returns to God, who gave it." (The Complete Jewish Study Bible)

Thurs. Luke 13 (:16) **Bound** = (Edaesen) Tied up / secured – like an animal.

Fri. Luke 14 (:26) **Hate** = (Misei) Hate / reject / abhor. It is the active, not passive, form of the verb in the Greek.

It is used by Paul in Romans 7:15 "... for I do not do what I want, but I do the very thing I hate.

In the Septuagint (the Greek translation of the Old Testament, used in Jesus; day), it is used of the wife who is not loved – "Adonai saw that she (Leah) was unloved, so he made her fertile ..." (Genesis 29:31)

Sources: www.thebiblejourney.org; The Interlinear NIV, Parallel New Testament in Greek and English; Dictionary of New Testament Theology, Vols. 1-3; Revised Standard Version Bible – © 1990, Thomas Nelson; The New Linguistic and Exegetical Key to the Greek New Testament; The Broadman Bible Commentary, Vol 9, Luke and John; Word Pictures in the New Testament – Vol II, Luke; Basics of Biblical Greek: Analytical Greek New Testament. © DFN (May be printed, but not used for profit).