

READING THE NEW TESTAMENT IN 2021 Week 32 (August 9-13)

("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 "Theophilus" to whom this gospel, and the Acts, is written? (Luke 1:3; Acts 1:1.)

One theory is that Theophilus was a Roman official, to which Luke is writing a defense of Christianity in day when persecution is rising against the faith.

A second theory is that Luke and Acts were written to a man named Theophilus, who had been the Jewish High Priest between 37 and 41 AD. "Support for this comes from archaeological evidence found among the Herodian mansions in the Jewish quarter of Jerusalem." – The Complete Jewish Study Bible.

A third theory is that the individual is simply called "God's Friend". This could be the name for a general reader of these two documents, or a patron Luke is writing for perhaps greater distribution.

Whoever Theophilus may be, it is interesting to note that there have been many have written orderly accounts of the life of Jesus by this date (Luke 1:1), and Luke is simply adding his own compilation. This suggests that Theophilus may have already read a number of accounts, found some variations in both the written and verbal presentations, and had questions which Luke seeks to answer (Luke 1:4).

<u>Day</u>	<u>Reading</u>	<u>Clarification from original language – Greek word in parentheses</u>
Mon.	Luke 15 (:6)	<p>Rejoicing = (Xairo) There are three types of joy – each with their own root words. There is blending between all three.</p> <ol style="list-style-type: none"> 1. "Agalliaomai" is the outward demonstration of joy and exultation. 2. "Euphraino" is the subjective feeling of joy, from which we get the word "euphoria." 3. "Xairo" is the basis / cause for joy – which is usually physical comfort and well-being. It means to take pleasure in someone or something. In the Septuagint (Greek translation of the Old Testament in use in Jesus' day), xairo and euphraino are both used to translate the same Hebrew word.
Tues.	Luke 16 (:8)	<p>Shrewdly = (Phronimos) Intelligent / discerning / sensible / thoughtful / prudent / judicious / intellectual acuteness (used in the Septuagint in parallel with wisdom) / insightful thought.</p>
Wed.	Luke 17 (:1)	<p>Through = (Dia) It can be "through", as light passing through water. It is the word from which we get "diameter" which is from one side to the other. We then can be the medium through which the temptation arrives at another person.</p> <p>It also can mean "on account of". This is very close to the meaning above. This meaning – which is the actual tense of the pronoun following</p>

“through” – is more the sense of our action triggering the action of another person. It is not actively tempting another, nor necessarily being the one through whom the temptation arrives. It is more the idea of cutting off someone on the freeway, which then leads to that person kicking the dog when they get home.

- Thurs. Luke 18 (:1) **“Give up”** = (Egkakein) Be faint-hearted / be despondent / be remiss. Literally, “not give into bad.”
- Fri. Luke 19 (:11) **Kingdom** = (Basileia) The primary meaning is the fact of being king – having the position of power. Secondly, it is having kingship over a specific, geographical area. It is like Richard the Lionhearted being king of England, even when he was not in England and then having to come back to retake his kingdom. – described well in the story of Robinhood; and in Sir Walter Scott’s book Ivanhoe; of in the tale of Arthur pulling the sword from the stone, and thus being recognized as the rightful king of England.

Sources: www.thebiblejourney.org; The Complete Jewish Study Bible; The Broadman Bible Commentary, Vol. 9; The Interlinear NIV, Parallel New Testament in Greek and English; Dictionary of New Testament Theology, Vols. 1-3; Basics of Biblical Greek; Word Pictures in the New Testament – Vol II, Luke; The Analytical Greek Lexicon Revised 1978 Edition.

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