

**READING THE NEW TESTAMENT IN 2021 Week 33 (August 16-20)**

*("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.

This gospel may have been hand-delivered, such as the decision of the council in Jerusalem being sent to Antioch by Judas (called Barsabbas) and Silas (Acts 15:22-23). Or, it may have been entrusted for delivery to a merchant going that way.

At the time of the writing, there was also a postal delivery service. Established by emperor Augustus (reigned from 27 BC to 14 AD). While there was a fast service reserved for imperial business that used horse-drawn carts to travel about 50 miles a day, there was also the oxen-cart service which allowed for the sending of personal communications, at a speed of about 10 miles per day. If Luke was writing to a Roman official, there is historical precedent for Luke to have been able to use the faster service.

<b><u>Day</u></b>	<b><u>Reading</u></b>	<b><u>Clarification from original language – Greek word in parentheses</u></b>
Mon.	Luke 20 (:18)	<b>"Falls on"</b> = (Peson epi) In the Greek it is falling "over / on / against." It carries with it the idea of tripping over / landing on or against from a fall.
Tues.	Luke 21 (:32)	<b>Generation</b> = (Genea) It can mean those born at approximately the same time / family / descendants / time period / those bound together by common origin.
Wed.	Luke 22 (:30)	<b>Judging</b> = (Krinontes) The word comes from the idea of sifting / separating. To this was added the idea of deciding – both in a positive sense of approving, and in a negative sense of condemning. It also means simply deciding between. In the Old Testament, it means to reestablish peace, and to help the people. An interesting comparison is the role of folks in the Old Testament book of Judges.
Thurs.	Luke 23 (:43)	<b>Today</b> = (Saameron) This day / this present day.
Fri.	Luke 24 (:49)	<b>Clothed</b> = (Endusaesthe) The form of this verb is not passive – someone else putting the clothes on. It is called "middle" – which is acting upon one's own self: clothing one's self. An interesting comparison is the parable that includes the man who does not get dressed up for the wedding (Matthew 22:1-14).

Sources: [www.thebiblejourney.org](http://www.thebiblejourney.org); [www.qns.com](http://www.qns.com) (Joan Wettingfeld, 7/20/2012); [www.travel-and-history.com](http://www.travel-and-history.com); The Interlinear NIV, Parallel New Testament in Greek and English; Dictionary of New Testament Theology, Vols. 1-3; Basics of Biblical Greek; The Analytical Greek Lexicon Revised 1978 Edition; The Analytical Greek New Testament. © DFN (May be printed, but not used for profit).