

From the Gospel According to

LUKE

Luke, "the beloved physician" (Col 4:14), and apostle Paul's faithful co-worker (2Tim 4:11) is the author of the third Gospel, and also of the book of the Acts (Acts 1:1). As his name indicates, Luke was descended from Greek ancestors, and this harmonises with the fact that Paul distinguishes Luke from the Christians of Jewish descent. (Col. 4:11-14).

Luke being a physician was a man of education of a higher degree, which is further proved by the wealth of historical and geographical subjects that he details in both books as well as the classical style in which he wrote. Luke skillfully mastered the Greek language, and there are portions in his Gospel which approach Classical Greek literature. Luke has been called "the most beautiful book ever written" (Ernest Renan).


In his Gospel Luke presents Jesus Christ as the compassionate "Son of man" and gives us wonderful details of His human nature, without forgetting to stress His divine nature as God and King. (Lk. 1:32-35).

Finally, concerning the date or time the Gospel of Luke was written, we understand that since it was written before the book of the Acts (Acts 1:1) it seems to follow that it was written a considerable time before the destruction of Jerusalem.

Luke 1:30 "Fear not, Mary: for thou hast found favor with God."

In the Greek text instead of "..favor.." the word **charin**  is used, which means grace. So we read the above verse: **"Fear not, Mary: for thou hast found grace with God."**

The verb **Chairo (χαίρω)**: to rejoice, is related to *charis* (grace) indicating that true joy is a direct result of God's grace. The imperative plural: **chairete (χαίρετε)** is one of the Pauline exhortations to the Christians (1Thess. 5:16 and Phil. 4:4). The verb "*chairo*" is to be found in many New Testament verses. (Mt. 2:10, 5:12, 18:13, 28:9, e.t.c.)

The imperative sing. **chaire**  (hail) was used in a hypocritical sense by Judas Iscariot at the scene of betray in the Gethsemane. (Mt. 26:49). It was also used, from the mocking Roman soldiers, ironically addressing our Lord, just before His crucifixion. (Mt. 27:29, Mk. 15:18, Jn. 19:3.)

Chara (χαρά): joy, delight, from "*chairo*". "*Chara*" (joy) is the second constituent of the fruit of the Holy Spirit (Gal. 5:22) and is also to be found in many verses: (Lk. 1:14, 2:10, 8:13, 10:17, 15:7, 10, 24:41, 52, e.t.c.).

Charisma (χάρισμα): a gift of God's grace, a favour bestowed, an undeserved benefit from God. It is derived from "*charis*" with the suffix -ma indicating the result of grace.

In Romans 6:23 we read: **"For the wages of sin is death; but the gift (charisma) of God is eternal life through Jesus Christ our Lord"**. It stands opposite to **opsonion (ὀψώνιον)**: that is, whatever is bought especially to be eaten. (from "*opson*": meat and "*oneomai*": to buy.). That is God's "*charisma*" (gift) of eternal life cannot be bought, but is freely given to man through faith in Jesus Christ.

In 1 Corinthians 12:4-11 we read of the "*charismata*" (gifts) of the Holy Spirit, which are **"given to every man to profit withal"** according to the Spirit's discernment and sovereign rights (as He will).

Other verses with the word "*Charisma*": (Rom. 1:11, 5:15,16, 6:23, 11:29, 12:6, 1Cor. 1:7, 7:7, 12:4,9,28,30,31, 2Cor. 1:11, 1Tim. 4:14, 2Tim. 1:6, 1Pet. 4:10).

"*Charis*": from "*chairō*".

In an objective sense: outward grace or favour, beauty, prop. of persons. For example speaking about Joseph in the land of Egypt, in Acts 7:10 we read: "**..and delivered him out of all his afflictions, and (God) gave him (Joseph) favor (*charin*) and wisdom in the sight of Pharaoh king of Egypt;**"

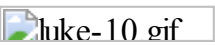
In subjective sense: it is the grace or favour felt, whether on the part of the doer or the receiver.

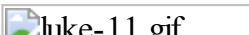
a) On the part of the doer: grace, kindness, goodwill of someone towards one.

Especially concerning God, "grace" is a favor done because of the lovingkindness of God to men finding its only motive in the bounty and freeheartedness of the Giver. In Tit.2:11 we read: "**For the grace (*charis*) of God that bringeth salvation hath appeared to all men,..**"

b) On the part of the receiver: sense of favour received, thankfulness, gratitude. In 2Cor. 8:16 we read: "**But thanks be to God (*charis to Theo* - χάρις δε τῷ Θεῷ) , which put the same earnest care into the heart of Titus for you.**". Paul is grateful towards God because he had put in Titus' heart this earnest care for the Corinthians. Also in 9:15 we read: "**Thanks be unto God (*charis to Theo*) for His unspeakable gift**".

The word "*charis*" is to be found in very many verses in the New Testament. (Only in Rom. we find it being used in: 1:5,7 3:24 4:4,16 5:2,15,15,17,20,21 6:1,14,15,17 11:5,6, 12:3,6 15:15 16:20,e.t.c.)

Charitoo (*χαριτόω*) : to show grace to anyone. In Eph. 1:6 we read: "**to the praise of the glory of His grace, wherein He "hath made us accepted (*echaritosen* -  : showed grace towards us) in the beloved**".

In the Passive means: to have grace shown one, to be highly favoured. So in Luke 1:28 we read: "**Hail, thou that art highly favored, (*kecharitomeni* - ) the Lord is with thee.**"

"*Kecharitomeni* ": pfpp of the verb "*charitoo*" and means the one upon who *Charis* (Grace) has been bestowed.

Luke 4:18 "**The Spirit of the Lord is upon Me, because He hath annointed Me to preach the Gospel to the poor.**"

Instead of: "...to preach the Gospel to the poor.." we read in the Greek text: "*euaggelisasthai* the poor."

Euaggelisasthai (*εὐαγγελίσασθαι*) : ainf of the verb "*euggelizomai*": to *euangelize*, that is to bring the good news, of the kingdom of God through Jesus Christ.

According to the above in the Greek text we read verse 4:18: "**The Spirit of the Lord is upon Me, because He hath annointed Me to preach the good news to the poor.**"

(see also Mt.11:5, Lk.16:16 Eph. 2:17 and Heb.4:2).

Luke 15:16 "**..and he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.**"

Husks or pods are the skins of various legumes. It is difficult to believe that any person, like the prodigal son of the parable, tried to keep himself alive by eating the pods of the legumes.

Insted of "..husks..", in the Greek text the word **keratia (κεράτια)** is used. *Keratia* are the carobs, the fruits of the carob tree, an evergreen, Mediterranean tree that has dark brown edible pods of very low nutritional value. They contain small quantities of sugars absorbable from the human intestine but they cannot sustain life, if they are used as the sole source of food for a prolonged time. Nowadays they are powdered and often are used instead of cocoa in health foods eg: "diet" bars of chocolate made of carob powder.

The story then becomes believable and cannot be put in doubt for any reason.

In the Greek text we read: **"..and he would fain have filled his belly with the carobs that the swine did eat, and no man gave unto him."**

Luke 15:22 **"But the Father said to His servants, Bring forth the best robe, and put it on him."**

In the Greek text instead of the "..best robe.." we read: **..stolen ten proten.. (στολήν την πρώτην)** that is "..the first robe..", meaning, the robe that he had had before he left the Father's house. This gives the parable a special meaning. The prodigal son is restored to the position he had before he left his father's house to go to the far country.

Every backslider, who comes back to Jesus Christ, with a sincere repentance, is forgiven, is completely restored and the Heavenly Father gives him the original position and privileges he had.

Luke 16:9 **"..Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."**

The verb translated as "..fail..", is the Greek verb **ekleipo (ἐκλείπω)**, which means: to die, to depart to the other world.

As long as we are still living on this earth we are expected to use the wealth, that God has entrusted to us, for the Salvation of other people and their relief in needful periods. By doing so they will welcome us in the everlasting habitations when we die.

Luke 16:16 **"The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it."**

Instead of "..is preached.." in the Greek text we read : "..the Kingdom of God *euangelizetai*..".

Euangelizetai (εὐαγγελίζεται): pinp of the verb "*euaggeleo*" = *euangelizomai*: euangelize: bring the good news.

The most joyful message, ever heard on this world, is the message of the Kingdom of God, and that everyone is invited to it, through acceptance in faith of the accomplished work of Jesus Christ. This is why in the Greek text the verb "*evangelize*" is used, accurately expressing the glad tidings.

So we can read: **"The law and the prophets were until John. Since that time the Kingdom of God is evangelized and everyone is in a hurry to enter into it."**

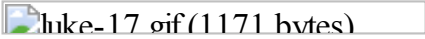
(see also Mt.11:5 Lk.4:18 and Heb.4:2)

Luke 17:19 **"And He said unto him: Arise, go thy way: thy faith hath made thee whole."**(KJV).

"Arise, go your way. Your faith has made you well" (NKJV).

Lord Jesus said these words to one of the ten healed lepers. He happened to be a Samaritan, who **" when he saw that he was healed, turned back, and with a loud voice glorified God."**

If Jesus had really told him: **"your faith has made you well" or "thy faith hath made thee whole"**, then a question arises: what the Samaritan enjoyed more than the other nine, who had also been healed but had failed to worship and glorify Him?.

In the Greek text instead of "..thy faith hath made thee whole." or "..your faith has made you well." we read: **he pistis sou sesoken se**  which means: "..thy faith has saved you". Sesoken: pfi of the verb sozo: to save.

In other words: You are not only healed, like the others, but in addition you receive your Salvation through faith as well. It is not enough for a person to receive the healing of the body. One must also receive the Salvation of his/her soul.

It is possible for a person to be healed from an illness by believing in Jesus Christ as a Healer and yet not to be saved, if he/she does not give his/her life to Him. Jesus Christ is the only Saviour of the soul and Healer of the body.

Luke 17:34 **" I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left."**

By using the expression "..two men..", one may understand that two male persons will be in one bed.

In the Greek text the word "..men.." is not written. So we read **"I tell you, in that night there shall be two in one bed, the one shall be taken, and the other shall be left."**

If we want to be more specific we may use the expressions: "two persons" or "two people".

It is obvious that the above verse refers to the Rapture of the church and a couple, or two brothers, or two sisters may be found in one bed in that night.