

In depth verse by verse analysis with numerous word studies, cross references, and quotations from conservative resources.

**NOTE:** This Verse by Verse Commentary page is part of an ongoing project to add notes to each verse of the Bible. Therefore many verses do not yet have notes, but if the Lord tarries and gives me breath, additions will follow in the future. The goal is to edify and equip you for the work of service (Eph 4:12-13) that the Lord God might be glorified in your life and in His Church. Amen (Isa 61:3b, Mt 5:16)

First image- From [Jensen's Survey of the NT](#) by permission

**Luke 1:1** In as much as many have undertaken to compile an account of the things accomplished among us,

- those. [John 20:31](#). [Ac. 1:1–3](#). [1 Ti. 3:16](#). [2 Pe. 1:16–19](#).

**AMPLIFIED SINCE** [as is well known] many have undertaken to put in order *and* draw up a [thorough] narrative of the surely established deeds which have been accomplished *and* fulfilled in *and* among us,

**Barclay** Since many have set their hands to the task of drawing up an account of the events which were completed amongst us,

**CSB** Many have undertaken to compile a narrative about the events that have been fulfilled among us,

**ESV** Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us,

**GWN** Many have attempted to write about what had taken place among us.

**KJV** Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

**NET** Now many have undertaken to compile an account of the things that have been fulfilled among us,

**NAB** Since many have undertaken to compile a narrative of the events that have been fulfilled among us,

**NIV** Many have undertaken to draw up an account of the things that have been fulfilled among us,

**NLT** Many people have set out to write accounts about the events that have been fulfilled among us.

**NJB** Seeing that many others have undertaken to draw up accounts of the events that have reached their fulfilment among us,

**Wuest** - Since it is well known and a fact of importance that many have undertaken to draw up in its historical sequence a narrative of events concerning which there has been a wide diffusion of knowledge among us,

**YLT** Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us,

## AN ACCOUNT OF WHAT JESUS ACCOMPLISHED

Luke begins a very long sentence that continues through [Luke 1:4](#).

**John Hannah** has this outline

The preface to the Gospel ([Lk 1:1-4](#))

The sources for the Gospel ([Lk 1:1-2](#))

The research for the Gospel ([Lk 1:3](#))

The purpose for the Gospel ([Lk 1:4](#))

**J C Ryle** - St. Luke's Gospel contains many precious things which are not recorded in the other three Gospels. For example, the histories of Zechariah and Elizabeth, the angel's announcement to the Virgin Mary, and, in general terms, the first two chapters of his Gospel. Only St. Luke records the conversions of Zacchaeus and the penitent thief, the walk to Emmaus, and the famous parables of the Pharisee and the Tax Collector, the Rich Man and Lazarus, and the Lost Son. These are parts of Scripture for which every well-instructed Christian feels peculiarly thankful. And for these we are indebted to the Gospel of St. Luke. (Expository Thoughts [Luke 1](#))

**Darrell Bock** - Luke begins his work as other ancient writers do, with a preface. The entire paragraph is one long Greek sentence. Luke explains his connection to the past and his desire to give his readers assurance about the instruction they have received. Luke discusses in [Luke 1:1](#) the tradition he inherited. Then he traces in [Luke 1:2](#) the origin of that tradition in eyewitnesses and servants who preach the Word. As the main clause, [Luke 1:3](#) discusses how Luke wrote his account. The last verse reveals Luke's purpose. He desires to give his reader, Theophilus, assurance about the events surrounding Jesus. (Baker Exegetical Commentary)

**Steven Cole** introduces his sermon series on Luke with these thoughts - Luke has a number of distinctive features. He devotes more space to the birth and infancy of Jesus than any other gospel. He alone mentions the incident from Jesus' youth, when He was left behind at the Temple. On the other end of Jesus' life, Luke alone mentions the ascension and, in his companion volume (Acts) traces the history of Jesus' followers beyond that momentous event. Luke clearly has a universal emphasis, showing that the gospel is for every class, race, and nation. The angels tell the shepherds that the news of the Savior who has been born is "good news of a great joy which shall be for all the people" ([Lk 2:10](#)). The aged Simeon prophesies that this Child is God's salvation which He has prepared in the presence of all peoples, "a light of revelation to the Gentiles" ([Lk 2:32](#)). As John the Baptist preaches, Luke alone (of the synoptics) cites Isaiah, that "all flesh shall see the salvation of God" ([Lk 3:6](#)). When our Lord begins His ministry at Nazareth, He creates animosity by pointing out that Elijah was sent to a Gentile widow in Sidon and that the Gentile Naaman the leper was cleansed ([Lk 4:25-27](#)). Luke closes with Jesus' commission that "repentance for forgiveness of sins should be proclaimed in His name to all the nations" ([Lk 24:47](#)). Not just Gentiles, but sinners of every stripe are the focus of Luke's gospel. He uses the word "sinners" 16 times, more than Matthew (5), Mark (5), and John (4) combined....Luke is the only synoptic gospel to call Jesus "Savior" ([Lk 2:11](#)). He alone uses the word salvation (6 times) and ten times he uses the word for preaching the good news, which is only used once in the other gospels. Luke alone of the three uses the word grace (8 times) and Luke is the only Gospel writer to use the words "redemption" and "redeem" (J. Sidlow Baxter, *Explore the Book*[Zondervan], 5:254). The theme verse of Luke occurs in the context of the salvation of the despised tax

collector, Zaccheus, where Jesus explains His mission: "For the Son of Man has come to seek and to save that which was lost" ([Lk 19:10](#)).....Luke has been called the Gospel of Prayer because of his emphasis, not only on our need to pray, but also on Jesus' prayer life. Nine times Luke tells of prayers that Jesus offered in the crises of His life, and seven of these are unique to Luke (Scroggie, p. 370). It has also been called the Gospel of the Holy Spirit, who is named more in Luke than in Matthew and Mark together, and even more than in John (Baxter, p. 246). There is a marked emphasis on Jesus' dependence on the Spirit. **Thus Luke shows us Jesus as the Savior who was fully human, but who triumphed as man through dependence on prayer and the Holy Spirit. ([Luke 1:1-4](#))**

Here is Pastor Cole's broad outline of Luke

1. Introduction: Purpose for writing ([Lk 1:1-4](#)).
2. The Advent of the Son of Man ([Lk 1:5-4:13](#)).
3. The Ministry of the Son of Man: Galilee ([Lk 4:14-9:50](#)).
4. The Rejection of the Son of Man: Toward Jerusalem ([Lk 9:51-19:27](#)).
  - A. Mounting opposition ([Lk 9:51-11:54](#)).
  - B. Instructions in view of the opposition ([Lk 12:1-19:27](#)).
5. The Suffering of the Son of Man ([Lk 19:28-23:56](#)).
6. The Triumph of the Son of Man ([Lk 24:1-53](#)).

**In as much** (**epeideper** from **epeidē** = since, and **per** = truly) is a conjunction since indeed, considering that, whereas, usually referring to a fact already known. **Friberg** adds that it is "a causal conjunction with reference to a well-known fact." **BDAG** adds it is an "intensified form of **epeide**, a marker of cause or reason." This is the only use in the NT. Dr Luke uses **epeideper** to introduce the reason for his Gospel account.

**Bock on epeideper** - The conditional term **epeidēper**, (inasmuch as) is usually causally related to the action of the main clause: "since many have undertaken" (BDF §456.3). Those accounts laid the groundwork for why Luke writes. Ancient writers loved to show that what they were doing had precedents." (Ibid)

A triple compound particle ("since," "truly," "indeed") expressing cause with reference to a fact already well known. (Cleon Rogers)

**Vincent** - "Only here in New Testament. A compound conjunction: *epei*, since, *de*, as is well known, and *per*, giving the sense of certainty."

**Many** - This refers to both to previous written and/or oral testimonies.

**A T Robertson on many** - How many no one knows, but certainly more than two or three. We know that Luke used the Logia of Jesus written by Matthew in Aramaic (Papias) and Mark's Gospel. Undoubtedly he had other written sources.

**Undertaken** ("have taken in hand" - KJV)(**epicheireo** from **epi** = upon, in + **cheir** = hand) means to take in hand, to put the hand to, to set one's hand to some task, to endeavor to perform a task (in this case to write the Gospel account), to try, to undertake. To take in hand, undertake, attempt, whether effective or not. The only uses are by Luke ([Lk 1:1](#), [Acts 9:29](#) = "attempting to put him to death," [Acts 19:13](#) = "attempted to name over those who had the evil spirits the name of the Lord Jesus.")

**Vincent on epicheireo** - The word carries the sense of a difficult undertaking (see [Acts 19:13](#)), and implies that previous attempts have not been successful. It occurs frequently in medical language. Hippocrates begins one of his medical treatises very much as Luke begins

his gospel. "As many as have taken in hand (ἐπεχείρησαν) to speak or to write concerning the healing art."

There are 4 uses of **epicheireo** in the non-apocryphal Septuagint ([2Ch 20:11](#), [Ezra 7:23](#), [Esther 8:12](#), [9:25](#)). Gilbrant adds that "This verb occurs 12 times in the Septuagint including 8 times in the Apocrypha. It generally means "to attack," "to attempt," or "to make an attempt on." It was used with reference to attacking the Jewish people ([2 Chronicles 20:11](#)) and the temple ([Ezra 7:23](#) [LXX [2 Esdras 7:23](#)]), and the attempt to cause harm to the Jews in exile ([Esther 9:25](#))."

**A T Robertson on epicheireo** - Both Hippocrates and Galen use this word in their introduction to their medical works. Here only in the N. T., though a common literary word. Common in the papyri for undertaking with no idea of failure or blame. Luke does not mean to cast reflection on those who preceded him. **The [apocryphal gospels](#) were all much later and are not in his mind.** Luke had secured fuller information and planned a book on a larger scale and did surpass them with the result that they all perished save Mark's Gospel and what Matthew and Luke possess of the Logia of Jesus. There was still room for Luke's book. That motive influences every author and thus progress is made.

**John MacArthur** - It is important to note that Luke was not critical of those who had **undertaken** (a term often used in connection with literary endeavors) **to compile** an account (a phrase often used to refer to historical writing) of Jesus' life and ministry. He did not pen his gospel as a corrective to those accounts, but because God prompted him to write a comprehensive narrative of the life of Christ and the spread of His salvation gospel. Luke's reason for referring to his sources was twofold. First, it establishes his history as a legitimate, reliable account. He was a careful historian who used credible methods of research and writing, and based his content on the firsthand accounts of eyewitnesses. Second, Luke's use of those sources places his gospel squarely in the orthodox tradition. His volume was not a bizarre, different, heretical gospel. Luke's account was consistent with the teaching of the apostles (cf. [Acts 2:42](#)) and with those of eyewitnesses and especially the other Spirit-inspired gospel writers (cf. [John 20:30–31](#); [21:24–25](#)). (Luke Commentary)

**To compile** ("to set forth in order" = KJV) (**anatassomai** from **anti** = + **tasso** = to put in order, to arrange) literally means to arrange in a row, to draw up again in order, to compose, to arrange in a series "a narrative that the sequence of events may be evident." It is used by Plutarch in classic Greek to denote going regularly through a thing again and so to rehearse it. Here Luke uses it to to arrange in proper order, that is, to arrange afresh so as to show the sequence of events. Luke's Gospel in fact is the most chronologically arranged of all 4 Gospels.

**A T Robertson on anatassomai** - This verb anataxasthai has been found only in Plutarch's Moral. 968 CD about an elephant "rehearsing" by moonlight certain tricks it had been taught (Moulton and Milligan, Vocabulary). That was from memory going regularly through the thing again. But the idea in the word is plain enough. The word is composed of **tassō**, a common verb for arranging things in proper order and **ana**, again. Luke means to say that those before him had made attempts to rehearse in orderly fashion various matters about Christ. "The expression points to a connected series of narratives in some order (taxi), topical or chronological rather than to isolated narratives" (Bruce). "They had produced something more than mere notes or anecdotes" (Plummer)

**Account** (**diegesis** from **diá** = through or an intensifier + **hēgéomai** = to lead) is a **narrative** or message that tells the details of an act or course of events in an orderly sequence. **BDAG** says **diegesis** is "an orderly description of facts, events, actions, or words." It is used of a historical report in classic Greek. It is a discourse consisting of an orderly

exposition or narration. **NET Note** explains that "This is sometimes translated "narrative," but the term itself can refer to an oral or written account. It is the verb "undertaken" (epicheireo) which suggests a written account, since it literally is "to set one's hand" to something." It indicates a narration of a verified and well-witnessed report.

**NET Note on diegesis** - This is sometimes translated "narrative," but the term itself can refer to an oral or written account. It is the verb "undertaken" which suggests a written account, since it literally is "to set one's hand" to something (BDAG 386 s.v. epicheire,w). "Narrative" is too specific, denoting a particular genre of work for the accounts that existed in the earlier tradition. Not all of that material would have been narrative.

**Vincent on diegesis** - Only here in New Testament. From διά, through, and ἡγέομαι, to lead the way. Hence **something which leads the reader through the mass of facts**: a narrative, as A. V., with the accompanying idea of thoroughness. Note the singular number. Many took in hand to draw up, not narratives, but a narrative, embracing the whole of the evangelic matter. The word was particularly applied to a medical treatise. [Galen](#) (a prominent Greek physician) applies it at least seventy-three times to the writings of [Hippocrates](#) (also a Greek physician).

**A T Robertson on diegesis** - [Diēgēsis] means leading or carrying a thing through, not a mere incident.

This is the only NT use of **diegesis**. There are 2 uses in the non-apocryphal Septuagint - [Judges 5:14](#), [Hab 2:6](#).

**Gilbrant** - In classical Greek literature (diegesis) was used in a speech by Aristotle, for example, where it means "the statement of a case" (Liddell-Scott). Similarly, Luke described the many who had undertaken to compile a "narrative" (RSV); "declaration" (KJV); "account" (NIV), of the things concerning Jesus.

## MISSION ACCOMPLISHED

**The things accomplished among us** - The NAS rendering does have a marginal note = "on which there is full conviction." This reflect the fact that one of the other meanings of plerophoreo in the NT is "fully assured" (spoken of Abraham in [Ro 4:21](#)). The KJV translation reflects the alternate meaning of plerophoreo = things "most surely believed among us." Most writers favor the sense of fully accomplished over fully assured. So the question arises to what is Luke referring that was "accomplished among us?" From Luke's record it is clear that the thing accomplished among them was the Father sending His only Son to be the Savior of sinners.

**Among us** - Explained by the words in the next sentence, who were eye-witnesses and ministers.

**Torrey** adds that **plerophoreo** "is applied to a ship fully laden, to a tree in full bearing, etc. Hence it implies that fulness of evidence by which any fact is supported, and also that confidence, or feeling of assent, by which facts so supported are believed."

**Accomplished** (**plerophoreo** from **pleres** = full + **phero** = to bear or bring) means literally to bring to a full measure or to fulfill ([2Ti 4:5, 17](#)). It can also have the nuance of full assurance, of being absolutely certain ([Ro 4:21](#) speaking of Abraham's faith). The KJV translates **plerophoreo** with the nuance of full assurance - "surely believed," but most modern translations favor the nuance of fulfilled or accomplished.

**Among us** - In other words these things concerning Jesus Christ did not occur in a corner or in secret but out in the open for all to see. This openness means that the validity of Jesus' claims, as well as the claims made about him by others, are open to critical examination. God wants lost people to see His life giving Son among them. Today this happens as believers

daily die to self and live a Spirit filled life, a supernatural life which testifies to the life of the Son in them (cp [Jn 16:14](#) = Spirit's goal). The lost need to see Jesus and you may be the only "Bible" many lost people ever read! What is the Gospel according to you?

In context **the thing accomplished among us** refers to the events fulfilled in the life of Jesus.

**Darrell L Bock** adds that "fulfilled," is the best (interpretation compared to the other possible interpretation of "full assurance") since Luke's emphasis in his volumes is the fulfillment of God's plan ([Lk 1:20, 57; 2:6, 21-22; 4:21; 9:31; 21:22, 24; 24:44-47](#)). The passive participle (that have been fulfilled) suggests God's acts with its use of the "theological" passive (Marshall 1978: 41). These fulfilled events from the past continue to color how one should see the present. The effect of Jesus' life, death, and resurrection lives on (**Ed**: This comment reflects the use of the perfect tense which speaks of past completed action and ongoing effects). Luke will chronicle one of the immediate effects, the rise of the church, in his second volume." **Vincent** adds that "The word is chosen to indicate that these events happened in accordance with a preconceived design."

**A T Robertson** on **plerophoreo** in [Luke 1:1](#) - Papyri examples occur for finishing off a legal matter or a financial matter in full. Deissmann (Light from the Ancient East, pp. 86f.) gives examples from the papyri and inscriptions for completing a task or being convinced or satisfied in mind. The same ambiguity occurs here. When used of persons in the N. T. the meaning is to be convinced, or fully persuaded ([Rom. 4:21; 14:5; Heb. 6:11; 10:22](#)). When used of things it has the notion of completing or finishing ([2 Tim. 4:5, 17](#)). Luke is here speaking of "matters" ([pragmatōn]). Luke may refer to the matters connected with Christ's life which have been brought to a close among us or **accomplished**. Bruce argues plausibly that he means fulness of knowledge "concerning the things which have become widely known among us Christians." In [Col. 2:2](#) we have "fulness of understanding" (tēs plērophorias tēs suneseōs). In modern Greek the verb means to inform. The careful language of Luke here really pays a tribute to those who had preceded him in their narratives concerning Christ.

**Holman Apologetics Commentary on the Bible** on the idea of fulfilled among us - Jesus did not drop onto the scene without context. As the Evangelists made clear, he instead came as the fulfillment of messianic prophecies made throughout the OT.

**Morris** - Others had written about Christ and His teachings before Luke did ([Luke 1:1](#)), including Matthew and Mark, both of whom had known Christ personally, a privilege probably not shared by Luke. Nevertheless, Luke's long association with the Apostle Paul and others who had known the Lord ([Luke 1:2](#)), together with his obvious ability in investigation and research, enabled him to write down an accurate account of his own. Many think that Luke may have drawn on Mark's account, as well as Matthew's or even some other hypothetical written source supposedly used by all of them (the so-called "Q-document," or some such record). Even if such a document really existed (which is very doubtful), it was not divinely inspired like those of Matthew, Mark and Luke, but simply a human record of events, from which they could draw in their research, as led by the Holy Spirit. This latter presumption is supported by Luke's claim that he had "perfect understanding of all things from above" (the latter being a legitimate alternative to "the very first").

**J C Ryle** - Christianity is a religion built upon facts. Let us never lose sight of this. It came before mankind at first in this shape. The first preachers did not go up and down the world, proclaiming an elaborate, artificial system of abstruse doctrines and deep principles. They made it their first business to tell men great plain facts. They went about telling a sin-laden world, that the Son of God had come down to earth, and lived for us, and died for us, and risen again. The Gospel, at its first publication, was far more simple than many make it now. It was neither more nor less than the history of Christ.

While Matthew speaks especially to the Jews, Luke speaks especially to the Gentiles. **Godet**, wrote that if Matthew is “A treatise on the right of Jesus to the Messianic sovereignty of Israel,” then Luke is “A treatise on the right of the heathen to share in the Messianic kingdom founded by Jesus.”

**William Barclay** - LUKE’S introduction is unique in the first three gospels because it is the only place where the author steps out upon the stage and uses the pronoun ‘I’. There are three things to note in this passage.

**(1) It is the best bit of Greek in the New Testament.** Luke uses here the very form of introduction which the great Greek historians all used. Herodotus begins, ‘*These are the researches of Herodotus of Halicarnassus.*’ A much later historian, Dionysius of Halicarnassus, tells us at the beginning of his history, ‘*Before beginning to write I gathered information, partly from the lips of the most learned men with whom I came into contact, and partly from histories written by Romans of whom they spoke with praise.*’ So Luke, as he began his story in the most [sonorous](#) (Ed: full, loud, and deep) Greek, followed the highest models he could find.

**(2)**

It is as if Luke said to himself, ‘I am writing the greatest story in the world and nothing but the best is good enough for it.’ Some of the ancient manuscripts are very beautiful productions, written in silver ink on purple vellum; and often the scribe, when he came to the name of God or of Jesus, wrote it in gold (Ed: O that we too might handle the precious Word of God with such a sense of awe and reverence! May this lofty objective transform our daily reading from mundane to majestic by the power of the Spirit. Amen). The story is told of an old workman who, every Friday night, took the newest and shiniest coins out of his pay packet for Sunday’s offering in church. The historian, the scribe and the workman were all filled with the same idea—**only the best is good enough for Jesus. They always gave their utmost for the highest.** (Ed: Also the title of Oswald Chambers famous devotional writing!)

**(2) It is most significant that Luke was not satisfied with anyone else’s story of Christ.** He must have his own. Real religion is never a second-hand thing. It is a personal discovery. Professor Arthur Gossip of Trinity College, Glasgow, used to say that the four gospels were important, but beyond them all came the gospel of personal experience. Luke had to rediscover Jesus Christ for himself (Ed: But it is all based on careful, exacting scholarship, not speculation or hypotheses!)

**(3) There is no passage of the Bible which sheds such a floodlight on the doctrine of the inspiration of Scripture.** No one would deny that the Gospel of Luke is an inspired document; and yet Luke begins by affirming that it is the product of the most careful historical research. God’s inspiration does not come to those who sit with folded hands and lazy minds and only wait, but to those who think and seek and search (Ed: Beloved this same principle applies to our reading of the Word of God. We are unlikely to be led by our Teacher the Spirit into significant depth of understanding of the inspired Word if our only objective is to check off my daily “read through the Bible in a year” assignment! One verse paused over and pondered on, is of far more value to our soul than one chapter passes over quickly and mechanically!). True inspiration comes when the searching mind joins with the revealing Spirit of God. The word of God is given, but it is given to those who search for it.

A few Insights on the Gospel of Luke from **H A Ironside**

Luke dwells much on the prayer-life of Jesus Christ, and prayer, of course, is connected with His Manhood. Jesus never makes a move but He looks first to His Father in heaven. We see Him praying, praying, praying, as every important occasion arises. In this Gospel we also see frequently the Lord Jesus Christ as a guest in the homes of various people. He sat with them and ate with them, and talked over their problems. No other Gospel presents Christ going out to dinner so often as Luke does. Jesus shares their joys and sorrows and partakes of the good things that are presented to Him. When you meet a man at the dinner-table you find out what he really is. I had read forty or fifty biographies of Martin Luther, but he always seemed to be a figure on a pedestal until I read "Luther's Table Talks." Then I felt that he and I were friends. I felt that I knew the man as I could not have known him otherwise. So these accounts of Christ at the dinner-table give us an understanding of His Manhood, which we would not get in any other way....

Luke gives us a great deal of information that is not found in the other Gospels. It is he alone who relates the stories of the visits of the angel Gabriel to Zacharias and to Mary. No one else tells us of the song of Mary, and the prophecy of Zacharias. The birth of Christ in a stable is recorded only here, as also the angel's announcement to the shepherds. The presentation of the Child Jesus in the temple at Jerusalem, and the welcome given by Anna and Simeon, also are mentioned only here. The first meeting in Nazareth, as recorded in chapter four; the great draught of fishes; the interview with the woman of the city in the house of Simon the Pharisee, as found in chapter seven; the beautiful incident of Mary at the feet of Jesus; and the mission of the seventy (Luke 10) are found only here. Much of the material of chapters eleven to eighteen inclusive is told only by Luke, as also the story of Zaccheus. It is he alone who mentions the coming of the angel to our Savior to strengthen Him in His Gethsemane agony. And had it not been for Luke, we would never have known of the penitent thief, nor of the visit of our risen Lord with the two disciples on the way to and in their home at Emmaus. Then when we think of the parables, it is striking to note how many are only related in this Gospel. The story of the Good Samaritan, the rich fool, the barren fig-tree, the great supper (not to be confounded with the marriage of the king's son as given in Matthew) the lost coin, the prodigal son, the unjust steward, the story of Dives and Lazarus, the unjust judge and the widow, the Pharisee and the publican, and the parable of the pounds, are all given by Luke. The last-mentioned, while similar to the parable of the talents, is, nevertheless, quite a different story.

How much then we would be bereaved of, if Luke had not been moved by the Spirit of God to search out so many things that no other inspired writer has recorded. There is nothing redundant here. All is of great importance and cannot be overestimated, so far as its value to the Church of God is concerned, and also its importance in presenting the gospel of the grace of God in its manifold aspects...

#### **1. Six miracles peculiar to Luke.**

- (1) The draught of fishes, [Lk 5:4-11](#).
- (2) The raising of the widow's son, [Lk 7:11- 18](#).
- (3) The woman with the spirit of infirmity, [Lk 13:11-17](#).
- (4) The man with the dropsy, [Lk 14:1-6](#).
- (5) The ten lepers, [Lk 17:11-19](#).
- (6) The healing of Malchus' ear. [Lk 22:50-51](#).

#### **2. Eleven parables, peculiar to Luke.**

- (1) The two debtors, [Lk 7:41-43](#).

- (2) The good Samaritan, [Lk 10:25-37](#).
- (3) The importunate friend, [Lk 11:5-8](#).
- (4) The rich fool, [Lk 12:16-19](#).
- (5) The barren fig-tree, [Lk 13:6-9](#).
- (6) The lost piece of silver, [Lk 15:8-10](#).
- (7) The prodigal son, [Lk 15:11-32](#).
- (8) The unjust steward, [Lk 16:1-13](#).
- (9) The rich man and Lazarus, [Lk 18:19-31](#).
- (10) The unjust judge, [Lk 18:1-8](#).
- (11) The Pharisee and publican, [Lk 18:9-14](#).

**3. Some other passages mainly peculiar to Luke.**

- (1) [Luke 1:1-2:52](#) and [Lk 9:51- 18:14](#) are mainly peculiar to Luke.
- (2) John the Baptist's answer to the people. [Lk 3:10-14](#).
- (3) The conversation with Moses and Elias, [Lk 9:30- 31](#).
- (4) The weeping over Jerusalem, [Lk 19:41-44](#).
- (5) The bloody sweat, [Lk 22:44](#).
- (6) The sending of Jesus to Herod, [Lk 23:7-12](#).
- (7) The address to the daughters of Jerusalem, 23:27-31.
- (8) "Father forgive them", 23:34.
- (9) The penitent robber, 23:40-43.
- (10) The disciples at Emmaus, 24:13-31;
- (11) Particulars about the ascension. 24:50-53.

4. The following words and phrases should be studied, making a list of the references where each occurs and a study of each passage in which they occur with a view of getting Luke's conception of the term.

- (1) The "son of man" (23 times).
- (2) The "son of God" (7 times).
- (3) The "kingdom of God" (32 times).
- (4) References to law, lawyer, lawful (18 times).
- (5) Publican (11 times).
- (6) Sinner and sinners (16 times).

Mr. Stroud estimates that 59 percent of Luke is peculiar to himself and Mr. Weiss figures that 541 have no incidences in the other gospels. ([H.A. Ironside Expository Commentary](#))