

## ~LUKE (186)

- A physician and faithful companion of the apostle Paul. He was the writer of the Gospel of Luke and of the Acts of Apostles. That Luke was well educated is apparent from his writings. Also, his background as a doctor is noticeable in his use of medical terms.
- After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed with a high fever, and they made request of him for her. (Luke 4:38)
- But it happened that the father of Publius was lying down distressed with fever and dysentery, and Paul went in to him and prayed, laid his hands upon him and healed him. (Acts of Apostles 28:8)
- **Luke** did not speak of himself as an eyewitness of the events in the life of Christ that are recorded in his Gospel account.
- Just as those who from the beginning became eyewitnesses and attendants of the message delivered these to us. (Luke 1:2)
- So, he apparently became a believer sometime after Pentecost of 33 C.E.
- In the book of Acts of Apostles, **Luke** is referred to in an indirect way by the use of the pronouns we and us.
- Now as soon as he had seen the vision, we sought to go forth into Macedonia, drawing the conclusion that God had summoned us to declare the Good News to them. (Acts of Apostles 16:10)
- Therefore we put out to sea from Troas and came with a straight run to Samothrace, but on the following day to Neapolis. (Acts of Apostles 16:11)
- And from there to Philippi, a colony, which is the principal city of the district of Macedonia. **We** continued in this city, spending some days. (Acts of Apostles 16:12)
- And on the Sabbath day we went forth outside the gate beside a river, where we were thinking there was a place of prayer, and

we sat down and began speaking to the women that had assembled. ([Acts of Apostles 16:13](#))

- And a certain woman named Lydia, a seller of purple, of the city of Thyatira and a worshiper of God, was listening, and Yehowah opened her heart wide to pay attention to the things being spoken by Paul. ([Acts of Apostles 16:14](#))
- Now when she and her household got baptized, she said with entreaty. If you men have judged me to be faithful to Yehowah, enter into my house and stay. And she just made **us** come. ([Acts of Apostles 16:15](#))
- And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. ([Acts of Apostles 16:16](#))
- This girl kept following Paul and us and crying out with the words; These men are slaves of the Most High God, who are publishing to you the way of salvation. ([Acts of Apostles 16:17](#))
- This girl kept following Paul and us and crying out with the words; These men are slaves of the Most High God, who are publishing to you the way of salvation. ([Acts of Apostles 16:17](#))
- Now as it was decided for us to sail away to Italy, they proceeded to hand both Paul and certain other prisoners over to an army officer named Julius of the band of Augustus. ([Acts of Apostles 27:1](#))
- When, finally, **we** entered into Rome, Paul was permitted to stay by himself with the soldier guarding him. ([Acts of Apostles 28:16](#))
- He was with Paul at Troas on the apostles second missionary tour and accompanied him from there to Philippi, where he may have remained until Paul's return on his third missionary journey. **Luke** accompanied Paul to Judea at the end of that missionary tour
- We then completed the voyage from Tyre and arrived at Ptolemais, and we greeted the brothers and stayed one day with them. ([Acts of Apostles 21:7](#))

- The next day we set out and arrived in Caesarea, and we entered into the house of Philip the evangelizer, who was one of the seven men, and we stayed with him. (**Acts of Apostles 21:8**)
- Now after these days we prepared for the journey and began going up to Jerusalem. (**Acts of Apostles 21:15**)
- And while the apostle was imprisoned for about two years at Caesarea, **Luke** probably wrote his Gospel account there, circa **56-58 C.E.** He accompanied Paul on his trip to Rome for trial.
- Now as it was decided for us to sail away to Italy, they proceeded to hand both Paul and certain other prisoners over to an army officer named Julius of the band of Augustus. (**Acts of Apostles 27:1**)
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- Since the book of Acts covers events from **33 C.E.** down through two years of Paul's imprisonment in Rome but does not record the outcome of Paul's appeal to Caesar, **Luke** likely completed the book of Acts there by about **61 C.E.**
- **Luke** joined Paul in sending greetings to Christians at Colossae when Paul wrote to them from Rome, circa **60-61 C.E.**, and the apostle identified him as **the beloved physician**.
- **Luke the beloved physician** sends you his greetings, and so does Demas. (**Colossians 4:14**)
- In writing to Philemon from Rome, circa **60-61 C.E.**, Paul included greetings from **Luke**, Lucas, **KJ**, referring to him as one of his fellow workers.
- Also Mark, Aristarchus, Demas, **Luke**, my fellow workers. (**Philemon 1:24**)
- That **Luke** stuck close to Paul and was with him shortly before the apostles martyrdom is evident from Paul's remark, **Luke** alone is with me.
- **Luke** alone is with me. Take Mark and bring him with you, for he

- is useful to me for ministering. ([2 Timothy 4:11](#))
- Some hold that **Luke** was a Gentile, basing this mainly on;
  - And Jesus who is called Justus, these being of those circumcised. Only these are my fellow workers for the kingdom of God, and these very ones have become a strengthening aid to me. ([Colossians 4:11](#))
  - **Luke** the beloved physician sends you his greetings, and so does Demas. ([Colossians 4:14](#))
  - Because Paul first mentioned, those circumcised.
  - And Jesus who is called Justus, these being of those circumcised. Only these are my fellow workers for the kingdom of God, and these very ones have become a strengthening aid to me. ([Colossians 4:11](#))
  - And later referred to **Luke**,
  - **Luke** the beloved physician sends you his greetings, and so does Demas. ([Colossians 4:14](#))
  - The implication is drawn that **Luke** was not of the circumcision and hence was not a Jew. But this is by no means conclusive.
  - What, then, is the superiority of the Jew, or what is the benefit of the circumcision? ([Romans 3:1](#))
  - States that God entrusted his inspired utterances to the Jews. **Luke** is one of those to whom such inspired utterances were entrusted.
  - The Scriptures likewise furnish no basis for identifying **Luke** with the Lucius mentioned at;
  - Now in Antioch there were prophets and teachers in the local congregation, Barnabas as well as Symeon who was called Niger, and **Lucius** of Cyrene, and Manaen who was educated with Herod the district ruler, and Saul. ([Acts of Apostles 13:1](#))
  - Or Paul's relative of the same name referred to at;
  - Timothy my fellow worker greets you, and so do **Lucius** and

**Jason and Sosipater my relatives. (Romans 16:21)**