

INTRODUCTION TO THE NEW TESTAMENT

- ❖ The 4 Canonical Gospels (4 sessions)
- ❖ Acts & Pauline Epistles (5 sessions)
- ❖ Catholic Epistles, letters & Revelation (1 session)

1st Session covered

- ❖ Introduction to the 4 Canonical Gospels
 - ❖ Proof of their Canonicity (Internal & External evidence)
 - ❖ Wisdom behind the existence of 4 Gospels
 - ❖ Meaning of the word Gospel and proper titles
 - ❖ Purposes of each Gospel
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2nd Session covered

- ❖ The Gospel according to St Matthew
 - ❖ The Gospel according to St Mark

Gospel According to St. Luke

1. About the Author.
2. Canonicity of the Gospel, and its authorship
3. Purpose of the Gospel.
4. Time of the writing.
5. Place of origin of the Gospel
6. The language in which the Gospel was written
7. Characteristics / Attributes of this Gospel.



I- The Gospel According To St. Luke

1-About the Author:

- Writer of the 3rd Gospel - Luke is a Latin name, written in Greek as Lukas probably the short form Loukanoss. The name means: The carrier of light or the glaring light.
- **St Luke is a Gentile** In the epistle to the Colossians St. Paul mentions Aristarchus, Mark the cousin of Barnabas and Jesus who is called Justus (**are of the circum** St. Luke wasn't mentioned there but was mentioned separately among the Gentiles in (Col. 4:14).
- **Some incorrectly state that he converted to Judaism; likely they confused him with Lucius in (Acts 13)**
- Most scholars believe that he accepted Christianity as a disciple of St. Paul (according to Tertullian).
- He was **most likely from Antioch in Syria**, Why we believe so:
 - The book of Acts -written by St. Luke- gives much credit to Antioch being a city that accepted Christianity early, and St. Paul took it as a Starting point for his evangelical trips.
 - And the disciples were first called Christians in Antioch (Acts 11:26)
 - St. Luke writes about the 7 servants chosen by the Apostles, among them Nicholas of whom he wrote said **“a proselyte of Antioch” (Acts 6:5)**. He wouldn't have added this unless he was Antiochian himself.



I- The Gospel According To St. Luke

1-About the Author: Was St. Luke one of the Seventy Apostles?

There is NO complete agreement among scholars on this

The first opinion (He is) based on:

1. Since he is the only evangelist to record Jesus appointing the 70 Apostles (Luke 10)
Early Church fathers supporting this include: Origen, Jerome, Gregory the Great, and Epiphanius in his book **“Answering the Heresies”**
2. Some also suggest that **Luke was one of the two disciples on the road to Emmaus** (Luke 24:13), as he is the only one to narrate the event, **mentioning Cleopas by name** but not the other disciple..
3. The Coptic Synaxarium commemorates him as an Apostle on 22nd of Babah and the 1st of Hatour.
4. It is said that Luke became a Christian after hearing about **Christ's miracles and preaching in Palestine**. His curiosity led him to meet Christ, believe in Him, and eventually **become one of the 70 Apostles**.

The opposing view argues that Luke was not one of the 70 Apostles

because he explicitly states that his account was based on the testimony of **eyewitnesses and ministers of the word** :

“Just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us” (L1:2).

This indicates that he did not personally witness Christ's ministry and wasn't part of the disciples or 70 Apostles.

Luke's role was that of a **historian and careful researcher**, gathering information from those who experienced these events firsthand. Despite not being an eyewitness, his Gospel remains authoritative and inspired by the **Holy Spirit**.



I- The Gospel According To St. Luke

1-About the Author:

The relationship between St. Luke & St. Paul

- He met St. Paul during his 2nd evangelical trip in Troas after Paul's vision of the man of Macedonia pleading with him *"Come over to Macedonia and help us"* (Acts 16). He then escorted Paul to Samothrace, Neapolis, and then Philippi, which is the primary city of that part of Macedonia (Acts 16:10-17).
- How do we know if Luke was with Paul and when?
St. Luke stayed in Philippi after accompanying St. Paul there in 51 AD, caring for its church for 7 years while Paul continued his journey. His use of **"they"** instead of **"we"** in **Acts 17** indicates his absence from Paul's travels: **"Now when they had passed through Amphipolis and Apollonia..."** He rejoined Paul during his 3rd missionary when Paul stopped in Philippi en route to Jerusalem. They traveled together through ten cities, eventually reaching Caesarea, where Luke remained with Paul during his 2Yrs imprisonment (Acts 21). The narrative shifts back to **"us/we,"** confirming Luke's presence: **"These men, going ahead, waited for us at Troas..."**
- It is also known that St. Luke escorted St. Paul to Rome and remained with/close to him during both his 1st & 2nd imprisonment – How do we know this?



I- The Gospel According To St. Luke

1-About the Author:

The relationship between St. Luke & St. Paul.....Cont..

- We know that St Paul wrote 2 Epistles during his 1st prison in Rome, (Colossians & Philemon).
- In his greetings to the Colossians (Col. 4:14) *"Luke the beloved physician and Demas greet you"*.
- In his epistle to Philemon, (Phil. 23) *"Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, Luke, my fellow laborers."*
- St Luke was with St. Paul during his 2nd imprisonment in Rome too, as St. Paul says to Timothy in the 2nd epistle, (his last epistle) (2 Tim:4:11) *"**Only Luke is with me. Get Mark and bring him with you**"*..
- St. Paul referenced St Luke multiple times in his epistles –we saw above in Philemon & Colossians; also 2nd Corinthians where he called him *"**the brother whose praise is in the gospel**" (2 Cor. 8:18)* and *"**our brother**" (2 Cor. 12:18)*. Origen identifies "**our brother**" as Luke, supported by the appendix of the epistle.
- Little more is known about St. Luke's life, reflecting his deep humility. Although he authored the Gospel of Luke and the Book of Acts, he never mentioned himself or his own work.
His last mention was by St. Paul: *"**Only Luke is with me.**" (2 Tim. 4:11)*

I- The Gospel According To St. Luke

1-About the Author:

- After the martyrdom of St. Paul and St. Peter, St. Luke preached near Rome. Accused by Jews of sorcery, he was brought before Nero, who asked, “How long will you lead the people astray?” St. Luke replied, “I am not a magician, but an Apostle of the Lord Jesus Christ.”
- Nero commanded “Cut off his right hand”. St Luke replied “We do not fear death, and so you realize the power of my Master.... He reattached his hand, then separated it. He was martyred with 276 witnesses - The Coptic Church commemorate him on the 22nd of Babah (1 Nov), and the western Church on 18th October.
- It is mentioned in history that the Emperor Constantine II ordered the body of St. Luke to be moved from Thepes in Poetia -to- Constantinople and be kept in the Church of the Apostle.
- St. Luke lead a life of celibacy and was 84 years old when he martyred.

I- The Gospel According To St. Luke

Physician

St. Paul called him *“the beloved physician”* (Col. 4:14) and followed his medical advice, as seen in 1 Tim 5:23 *“No longer drink only water but use a little wine for your stomach’s sake and your frequent infirmities”*

Luke's profession influenced his Gospel, where he portrays Jesus as the healer of humanity, using medical terms and detailing diseases the Jesus healed.



- ❖ His descriptions of Peter’s mother-in-law (Ch 4), the bleeding woman (Ch8) the boy with a bruising spirit (Ch9), and the bent-over woman (Ch13) show he is a physician.
- ❖ The only evangelist to note Jesus' own people calling him a physician:
“...You will surely say this proverb to Me, ‘Physician, heal yourself!’” (Luke 4:23).
- ❖ Gives respect to physicians: compare his account of the bleeding woman to Mark’s: *“suffered many things from many physicians”* (Mark 5) **Vs** *“She had spent all her livelihood on physicians and could not be healed”* (Luke 8)
- ❖ As physician, Luke was impressed by Jesus' healing miracles, which were central to his evangelism. Jesus told John’s disciples, *“Go and tell John the things you have seen and heard: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised...”* (Luke 7:22).

British writer W K Hobbart book *“The medical language of St Luke”* showed the Gospel by St Luke contained medical terms matching those used by Greek physicians, such as Hippocrates & Dioscorides proving Luke is a doctor

I- The Gospel According To St. Luke

Historian

1-About the Author:



Luke is praised as a precise historian for his accurate accounts. His sources were eyewitnesses and ministers of the word, likely including St. Mary herself *“Just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus”* (Luke 1).

His **precision** in narrating events shows clearly in

- a) *“There was in the days of Herod, the king of Judea, a certain priest named **Zachariah**, of the division of Abijah. His wife was of the daughters of Aaron, and her name was **Elizabeth**”* (Luke 1:5)
- b) *“And it came to pass in those days that a decree went out from Caesar Augustus that the entire world should be registered. This **census** first took place while Quirinius was governing Syria.”* (Luke 2:1-2)
- c) *Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetr-arch of Galilee, his brother Philip tetr-arch of Iturea and the region of Trachonitis, and Lysanias tetr-arch of Abilene, while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.*(Luke 3:1-2)

I- The Gospel According To St. Luke

Painter

1-About the Author:

According to Christian historians St. Luke was a painter, that's why St. Luke is often portrayed with an Ox on one side and painting tools on the other.



- Theodore the Reader mentioned that: Around 400AD Queen Eudokia sent a painting of the Virgin Mary by St. Luke from Jerusalem to Constantinople..
- St. Thomas Aquinas (The known catholic theologian) mentioned that St. Luke painted Jesus, now housed in Rome's **Basilica of Santa Maria Maggiore**.
- St Esidorous wrote in his book (Students' light to solve the problems of the Book) that St. Luke depicted St Mary holding Baby Jesus, with three known copies in Jerusalem, Rome, and Egypt.

I- The Gospel According To St. Luke

2- Canonicity of the Gospel, and its authorship:

St Luke is recognized as the author of both the **Third Gospel** and the **Book of Acts**.

Furthermore, St. Clement of Alexandria in [Outlines](#) and Eusebius of Caesarea in [Church History](#) -both testify that St. Luke translated St. Paul's Epistle to the Hebrews from Hebrew to Greek.



The introduction of his Gospel (Ch 1) shows that Luke based his account on **eyewitness testimony**. During St. Paul's imprisonment, Luke spent considerable time in Palestine, leading many to believe he received information directly from St. Mary, particularly about Christ's birth and His visit to the temple at age 12.

[This connection also explains how he was able to paint an icon of St. Mary.](#)

Luke's humility is evident in his writings – both the **Gospel & Book of Acts** where he focuses on the events rather than himself.

His works also reflect his Greek heritage and strong education.

I- The Gospel According To St. Luke

2- Canonicity of the Gospel, and its authorship:

Some early Church Fathers, including **Irenaeus, Origen, Eusebius, and Jerome**, were misunderstood when they said that when Paul referred to *"my gospel"* (Rom 2:16, 2 Tim 2:8), he was saying he wrote the **Gospel of Luke**



Others like Clement of Alexandria and Tertullian clarify, asserting that:

1. Paul was referring to his **preaching**, not a written Gospel, especially since **Luke's Gospel had not yet been written**.
2. While The Gospel according to St Luke does reflect the spirit and teachings of Paul, aligning closely with his message, when Paul said *"my gospel,"* he meant his oral proclamation of the Good News, not a written text.
3. In the NT the term *gospel* originally referred to **verbal teachings**, not a physical book.

I- The Gospel According To St. Luke

2- Canonicity of the Gospel, and its authorship:

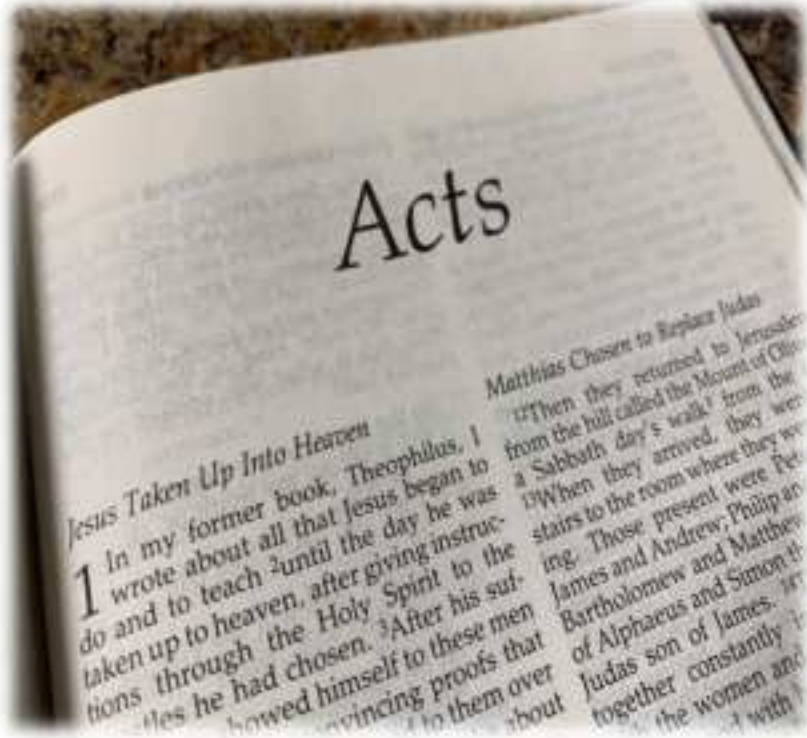
1- External evidences:

The Church tradition testifies that the 3rd Gospel was written by Luke.

- ❖ **Origen (158–253 AD):** *“The third was written by Luke and canonized by Paul, intended for the Gentile believers in Christ.”*
- ❖ **Irenaeus (martyred 202 AD):** *“Luke, the companion of Paul, wrote the gospel declared by Paul.”*
- ❖ **Eusebius (263–339 AD):**
He described Luke as an **Antiochian physician**, a close companion of **Paul**, and familiar with the **Apostles**.
Eusebius affirmed that Luke authored **two canonical books**: the **Gospel of Luke** and the **Book of Acts**, the latter based on his own eyewitness testimony.
- ❖ **Tertullian (160–220 AD):** *“The Church acknowledges only four Gospels: Matthew, John, Luke, and Mark, all of which have been used since the time of the Apostles.”*
- ❖ **Clement of Alexandria:**
Noted that after **Mark & Luke** preached their Gospels, **John** who had focused on oral preaching later wrote his Gospel.
- ❖ **Justin Martyr (110–163 AD):**
He frequently referenced and borrowed from the **Gospel of Luke**, confirming its early use in Christian teaching.

I- The Gospel According To St. Luke

2- Canonicity of the Gospel, and its authorship:



Therefore, if **Luke** is the author of **Acts**, he must also be the author of the **Third Gospel**, as Acts is clearly stated to be his *second account*.

2- Internal evidences:

Since the **2nd century**, it has been accepted that the author of the **3rd Gospel** is also the writer of the **Book of Acts**, supported by the following:

❖ Similar Style and Language:

Both books share consistent style, language, concepts, and themes.

❖ Addressed to Theophilus:

Both the **Gospel of Luke** and **Acts** are dedicated to the same person, *"most excellent Theophilus."*

❖ Acts Refers to the Gospel as a "Former Account":

In the introduction to **Acts**, the author refers to the Gospel of Luke as his *"former account"* (Acts 1:1).

❖ Eyewitness Narration:

The author of Acts uses *"we"* and *"us"* in certain passages, indicating he was present during Paul's journeys. The only companion of Paul during those events was **Luke**, ruling out others like **Barnabas** or **Mark**.

I- The Gospel According To St. Luke

2- Canonicity of the Gospel, and its authorship:

2- Internal evidences:

Examples of the similarities in both language and style (Bok of Acts - and - Gospel according to St Luke)

- 1) And not many days after ... (Luke 15:13) ... not many days from now (Acts 1:5)
- 2) beginning from Galilee ... (Luke 23:5) ... began from Galilee ... (Acts 10:37)
- 3) his lot fell ... (Luke 1:9) ... he was numbered ... (Acts 1:17)
- 4) and on the earth distress of nations ... (Luke 21:25) all the face of the earth ... (Acts 17:26)
- 5) until the day ... (Luke 1:20, 80) ... until the day ... (Acts 1:2, 22)
- 6) Savior and salvation (1:27, 79), (6:11, 30), (3:6), (16:9) (4:12, 31), (7:25) There is no account for the words (Savior, Salvation) in the gospels of Matthew & Mark, and were mentioned once in the Gospel of St. John (4:34), (4:22)

And soooo many more language similarities

Add to these the medical terms used in both books, showing that the author was a physician. There is unity of style in writing both books, proving the author for both should be the same person, Luke the physician.

I- The Gospel According To St. Luke

3- The Objective of the Gospel

In the prologue of his Gospel, St Luke states his purpose clearly to Theophilus:
“that you may know the certainty of those things in which you were instructed” (Luke 1:4).

His goal was to strengthen the faith of Theophilus and all nations in the truth of Christ's life and teachings.

While St Matthew focused on presenting Jesus as the Messiah to the Jews, St Luke emphasized His miracles to demonstrate His divine power to all nations

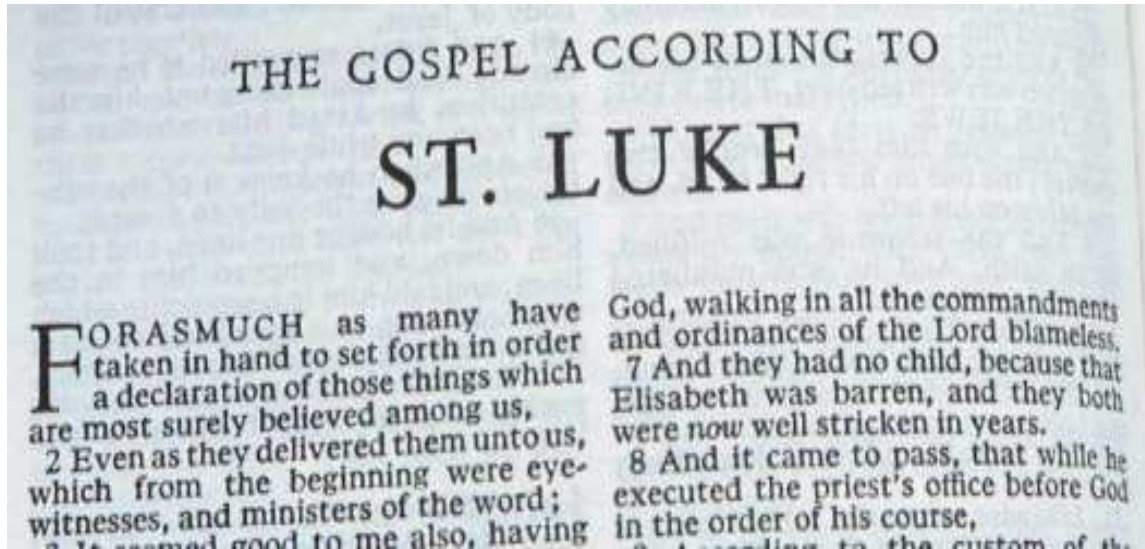


Luke also aimed to show the **Gentiles** that Christ is the Savior in all life's tribulations, highlighted by the angel's announcement to the shepherds:

“For there is born to you this day in the city of David a Savior, who is Christ the Lord” (Luke 2:11).

I- The Gospel According To St. Luke

4- The Time it was written



Based on all of the above, the Gospel according to St. Luke was written between 58 & 63 AD.

ie before the martyrdom of St Paul & St Peter and before the destruction of Jerusalem

- A. Was written after Matthew and Mark wrote theirs.
- B. Was written before The Book of Acts, we read in Acts 1:1 *"The former account I made, O Theophilus"*
- C. We know Acts was written 62/63AD as it ends with Paul's 2-yr imprisonment in Rome (60/62 AD), suggesting it was completed around 62-63 AD, before Paul's martyrdom (67 AD).
- D. We also know The book of Acts was written before 70AD as it never mentions the fall of Jerusalem..

I- The Gospel According To St. Luke

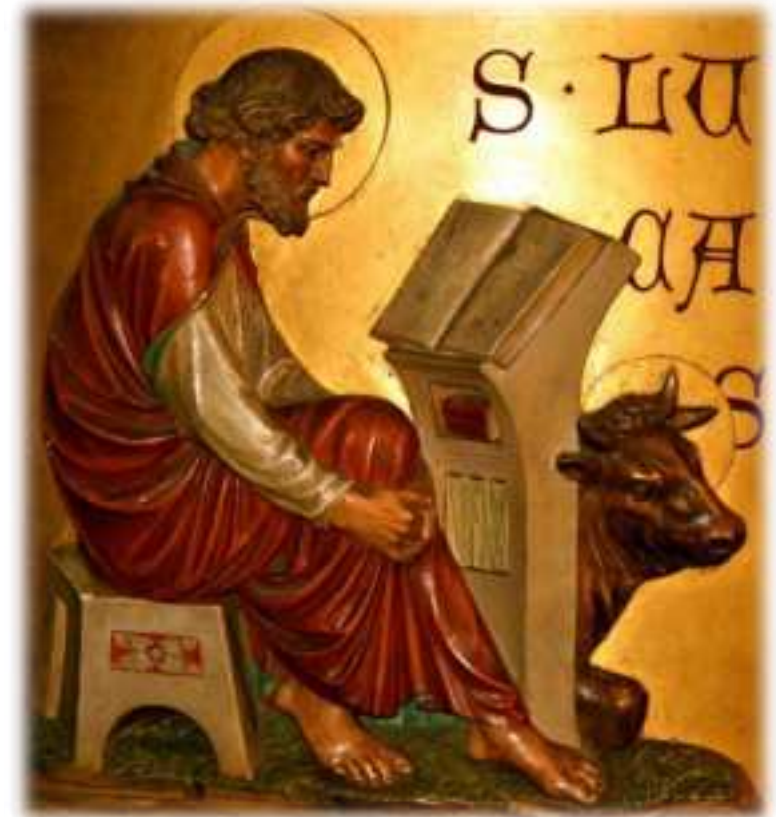
5- Place of origin of the Gospel according to St Luke

There is no unanimous agreement on where Luke wrote his Gospel. Various opinions suggest **Achaia, Greece, Alexandria, Ephesus, Caesarea, or Rome.**

The most widely supported view is **Rome**, as Luke was with Paul during his imprisonment there (Colossians 4:14, Philemon 24), and the Gospel was written before the martyrdom of **Peter and Paul.**

Some scholars propose that the Gospel was written in **stages**, as Luke traveled and gathered eyewitness accounts: *“just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us”* (Luke 1:2).

According to **Syrian Church tradition**, some believe Luke wrote it in **Alexandria** during Paul's imprisonment in **Caesarea** (58–60 AD).



I- The Gospel According To St. Luke

6- The language in which the Gospel was written

The Gospel of Luke was written in **classical Greek** with an elegant and polished style. French historian **Ernest Renan** (1823–1892) described it as *“the best book ever written in any language.”* He praised Luke's skill in translating Hebrew canticles into flawless Greek while preserving their original spirit:

- *Magnificat* (St. Mary)
- *Benedictus* (Zechariah the Priest)
- *Nunc Dimittis* (Simeon the Elder)
- *Gloria In Excelsis* (Angels at Christ's birth)



The first two chapters of Luke showcase sophisticated Greek, despite containing many Hebrew expressions. The rest of the Gospel blends **classical Greek elegance** with **Hebrew undertones**.

Rev. **Alfred Plummer** noted that *“the author of the Third Gospel and Acts is the most skilled writer among the New Testament authors.”* He added that Luke’s mastery allowed him to adopt either a **Hebrew style**, like the Septuagint translators, or a purely **Greek style**, as needed. His descriptive writing offers vivid, eyewitness-like clarity, and his Gospel contains **312 unique words**, some appearing for the first time in recorded Greek literature.

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

- 1. Christ the Sacrifice / Offering**
- 2. Christ the Savior / Redeemer**
- 3. Christ the compassionate human**
- 4. Christ the son of man**
- 5. Christ offering salvation Free for all**
- 6. Offering exclusive accounts & events**
- 7. Offer a much more detailed and prescriptive historical account of the life of Christ**

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

St. Luke is portrayed with an Ox next to him, as he present Christ as an offering.

The emphasis is Christ the redeemer who came to save the sinners.

Luke starts his gospel talking about priesthood and burning incense.



It is the only gospel clearly presenting the Humanity of Christ.

That He became our partner in everything except for sin.

He is a full human like us (Ex. prayers, hence Luke mentioned the prayers of Jesus)

This gospel addresses the gentiles as it declares the kindness of Christ, His love and mercy, that made him accept to become a man to save us.

In writing to the Greeks he traced up the genealogy of Christ to Adam, showing that **He's the son of Man** and **the Son of God**, the Savior of the entire humanity. He's the **Son of God** according to His divinity and the **son of the Virgin Mary** according to His humanity. **Following this objective Luke cared to record:**

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

2- Christ the Savior/Redeemer – Gospel of mercy

- a) The angel's annunciation to the shepherds *"For there is born to you this day in the city of David a Savior, who is Christ the Lord"* (2:11). Only Luke recorded these events with animals surrounding Him.
- b) What Simeon the elder said when he carried Jesus *"Lord, now You are letting Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, and the glory of Your people Israel"* (2:29-32)
- c) The character of Anna the prophetess (daughter of Phanuel) who for 84ys, did not depart from the temple, saying *"And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem"* (2:38)

Hence the mercy is a main factor of this gospel.



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

3- Christ the compassionate human – Gospel of mercy



Ch 15, called by many **“Chapter of grace”**, we find 3 wonderful parables showing God’s mercy towards sinners as it says:

“there is joy in the presence of the angels of God over one sinner who repents”,

The Lost Sheep, The Lost Coin, and The Lost Son,

which are counted as the most elegant parables in the NT,

showing the mercy & love of God towards sinners

Luke also presented the parable of the **Great Supper** in which the master tells his servant

“Go out quickly into the streets and lanes of the city and bring in here the poor and the maimed and the lame and the blind” (Luke 14:21).

Clarifying in the same parable the availability of many vacant seats

“and still there is room” (Luke 14),

and the must of bringing more people to fill them from streets.

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

3-Christ the compassionate human – Gospel of mercy

Luke uniquely highlights Christ's **compassionate humanity** in several key moments, reflecting both His character and His acts of service:

- ❖ Only **Luke** records **Jesus weeping over Jerusalem** (L19:41-44), showing His deep sorrow for the city's fate.
- ❖ In **Gethsemane**, Luke emphasizes Jesus' intense **prayer**, noting that His **sweat became like drops of blood**, highlighting His emotional anguish.
- ❖ On the **cross**, Luke captures Jesus' words of mercy:
“Father, forgive them, for they do not know what they do” (23:34), showcasing His compassion even in suffering.
- ❖ In His teachings, Luke presents Jesus urging generosity and compassion, saying, *“When you give a feast, invite the poor, the maimed, the lame, the blind... and you will be repaid at the resurrection of the just”* (Luke 14:12), emphasizing kindness toward those who cannot repay.



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

3- Christ the full Human – The Compassionate – Lover of Mankind

Luke recorded events at which Jesus **shared humanity their burdens & emotions**, narrating Jesus having:

- Compassion on the widow of Nain raising her son (7:11),
- Showed great mercy to the sinful woman and defended her in the house of Simon the Pharisee (7:36),
- He extended grace to Zacchaeus despite the Pharisees complaints “He has gone to be a guest with a man who is a sinner” (19:1-10)



Most of the parables in this Gospel give evidence of Jesus’ mercy towards sinners and His healing hands, most of which started with the word “Man” and had an obvious compassionate side.

Given are ten parables that started with the word “Man”

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

3- Christ (Son of Man) the full Human

The Good Samaritan (10:30-37) *"A certain man went down from Jerusalem to Jericho..."*

The Rich Fool (12:16-21) *"... The ground of a certain rich man yielded plentifully"*

The Great Supper (14:16-24) *"...A certain man gave a great supper and invited many"*

The Lost Sheep (15:3-7) *"What man of you, having a hundred sheep ..."*

The Lost Son (15:11-32) *"...A certain man had two sons"*

The Unjust Steward (16:1-8) *"...There was a certain rich man who had a steward ..."*

The Rich and Lazarus (16:19-31) *"There was a certain rich man ..."*

The Pharisee and the Tax Collector (18:10-14) *"Two men went up to the temple to pray"*

The Parable of the Minas (19:12-17) *"A certain nobleman ..."*

The Parable of the Vinedressers and the Vineyard (20:9-19) *"A certain man planted a vineyard ..."*

This becomes clear if we contrast these parables with what was written in the Gospel according to St. Matthew, where most parable starts *"The kingdom of heaven is ..."*
as St. Matthew wrote about Christ the King

I- The Gospel According To St. Luke

7- Characteristics of the Gospel 3- Christ the full Human shared Mankind in everything except sin

As Luke's Gospel primarily addressed **Greeks**, who valued the concept of humanity, he emphasizes Jesus as **God incarnate as full human**. Luke portrays Christ's **perfect humanity**, sharing all aspects of humanity — **except sin**. He highlights Jesus being **conceived, born, circumcised, and growing in wisdom, stature, and favor with God and men** (Luke 2:52).

Recognizing that **prayer is a distinctly human act** — He emphasizes the many times **Jesus prayed**.

1. When being baptized by John “... *and while He prayed, the heaven was opened*” (3:21)
2. “*So He Himself often withdrew into the wilderness and prayed*” (5:16)
3. Before the call of the 12 disciples “*Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God*” (6:12)
4. Before asking the disciples about their belief in Him “*And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, who do the crowds say that I am?*” (9:18)
5. The Transfiguration “*Now it came to pass, about eight days after these sayings that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and.....*” (9:28, 29)
6. When He taught the disciples the Godly prayers “*Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, ‘Lord, teach us to pray, as John also taught his disciples.’*” (11:1)
7. **His prayers** on the cross “*Father, forgive them, for they do not know what they do*” (23, 34)

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

5- Presenting Salvation -Free for all- irrespective of: Race, Gender, Color, Status or even Worthiness

To Samaritans:

When he sent prophets before Him to Samaria, (9:52-56)

The parable of the Good Samaritan (10:30-37)

And - healing the Samaritan Leper (17:11-17)



To the Jews:

"And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (1:33)

To gentiles:

"A light to bring revelation to the Gentiles" (2:32),

"And all flesh shall see the salvation of God ... (3:6, 8)

When Luke commended the faith of the Centurion being stronger than the faith found in Israel (7:9),

"I bring you good tidings of great joy which will be to all people" (2:10)

"that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem" (24:47)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

5- Presenting Salvation –Free for all- irrespective of: Race, Gender, Color, Status or even Worthiness

To the despised hated tax collectors and sinners

“Then tax collectors also came to be baptized, and said to him ...” (3:12)

The calling of Levi, (5:27-32) &

the sinful woman in the Simon’s house, (7:37-50)

Zacchaeus, (19:2-10) & The right criminal (23:43)

To people of high stature in society:

In the house of Simon the Pharisee, (7:36)

in certain Pharisee’s house ... washing before eating, (11-37)

“Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath ...” (14:1)

To the poor:

“He has filled the hungry with good things and the rich He has sent away empty” (1-53)

“Blessed are you poor, for yours is the kingdom of God”, (6:20)

To the rich:

Zacchaeus (19-2) & Joseph of Arimathea (23:50)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

6 - Exclusive testimony about The birth of Christ and His Childhood

St. Luke provides a comprehensive range of the life of Christ.

The Gospel according to St Luke traces the life of Christ starting from His birth and ending by His resurrection.

Providing an exclusive testimony about:

The birth of Christ and His Childhood:-

- A. The annunciation of Gabriel to St. Mary concerning the birth of Christ (1:26-38)
- B. The visit of St. Mary to Elizabeth The wife of Zachariah (1:39-45)
- C. The annunciation of Gabriel to Zachariah concerning his wife giving birth to John the Baptist (1:5-25)
- D. The canticle of St. Mary (1:46-56)
- E. The birth of John the Baptist (1:57-66)
- F. The canticle of Zachariah (1:67-79)
- G. The birth of Christ, and parallel events (2:1-7)
- H. The appearance of the angel to the shepherds (2:8-20)
- I. The circumcision of Jesus (2:21)
- J. The early years of Jesus and Him growing up in Nazareth (2:39), His obedience to His mother and Joseph (2:51), Him amazing the scholars when He was twelve years old (2:41-50)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

7- The gospel of Luke presented some Exclusive accounts of the Last Week of Jesus' life "Passion Week":

1. Jesus saying to Simon *"Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you that your faith should not fail; and when you have returned to Me, strengthen your brethren"* (22:31-32)
2. He mentioned the sweat flowing on the Savior's face while praying in the garden *"And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground"* (22:44)
3. Mentioned the angel appearing to Jesus while praying *"Then an angel appeared to Him from heaven, strengthening Him"* (22:43)
4. Narrated sending the Savior to Herod and how Herod mocked Him and sent Him back to Pilate. **Luke showed this to be a direct reason for Pilate and Herod became friends from that day on.** (23:6-12)
5. Jesus talking to the women of Jerusalem who were mourning & lamenting Him *"Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!'"* (23:28-31)
6. Jesus prayers on the cross, asking for forgiveness to those who crucified Him.
7. The criminal blaspheming Him then the 2nd rebuking the first one. Finalizing the scene by the 2nd criminal confessing Jesus Christ as Lord and King saying *"Then he said to Jesus, 'Lord, remember me when You come into Your kingdom'."* And Jesus replying *"Assuredly, I say to you, today you will be with Me in Paradise"* (23:42, 43).

I- The Gospel According To St. Luke

7- Characteristics of the Gospel

8- Presented exclusive account of some Parables

- 1) The parable of debtors (in the house of Simon the Pharisee) (7:41-43)
- 2) The parable of the Good Samaritan (10:30-37)
- 3) The parable of the Persistent Midnight Friend (persistent prayer) (11:5-8)
- 4) The parable of the Rich Fool (12:16-21)
- 5) The parable of the Master Sudden Return (12:35-38)
- 6) The Parable of the Lost Coin (15:8-10)
- 7) The Parable of the Lost Son (15:11-32)
- 8) The Parable of the Unjust Steward (16:1-13)
- 9) The parable of the Rich and Lazarus (16:19-31)
- 10) The parable of the Obedient Servant (14:7-11)
- 11) The parable of the Unjust Judge (18:1-8)
- 12) The Parable of the Pharisee and the Tax Collector (18:9-14)
- 13) The parable of Catching a Great Number of Fish (5:4-11)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

9- Presented exclusive account of some Miracles



- 1) The miracle of Raising the Son of the Widow of Nain (7:11-17).
- 2) The miracle of healing the woman who had a spirit of infirmity for 18ys (13:11-17).
- 3) The miracle of healing the Man with Dropsy (14:1-6).
- 4) The miracle of healing the ten lepers (17:12-19).
- 5) The miracle of healing the cut off ear of the servant of the high priest (22:50-51).

10- Presented an exclusive account of some Events

- 1) Sending out the seventy apostles (10:1-24)
- 2) Jesus' visit to Mary and Martha (10:38-42)
- 3) Jesus' visit to Zacchaeus' house (19:1-10)
- 4) Jesus' discussion about the count of cost (14:28-34)
- 5) Jesus' discussion about the best places (14:7-11)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel



11- St. Luke cared to narrate about Jesus Christ

Praising Mary, the sister of Lazarus, who sat at His feet to listen to Him, while Martha, her sister, was distracted with much serving. Martha complained to Jesus about Mary letting her serve alone, and He replied her “...*Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her*” (10:38-42).

12- St Luke cared to include the conversation occurred during the Transfiguration on the Mount Matthew and Mark mentioned only “*Elijah appeared to them with Moses, and they were talking with Jesus*” (Mark 9:4, Mat. 17:3), Luke added “*and spoke of His death which He was about to accomplish at Jerusalem*” (9:30, 31)



I- The Gospel According To St. Luke

7- Characteristics of the Gospel

12. Only this gospel contains the story of the disciples of Emmaus (24:13-35).
13. In this gospel we can find **details** concerning the ascension of our Lord into Heavens, together with preceding and following events *“And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy”* (24:50-53).
14. Solely presents the Promise of the Father to send the Holy Spirit upon the disciples (24:49).

