

Commentary on Luke's Gospel with Emphasis on Medical Terms

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I. Introduction

The Man Luke

According to the Apostle Paul, Luke was “*the beloved physician*”¹ (Col. 4:14) who accompanied the church planter on his missionary journeys (Acts 16-28). Luke may have been from the city of Philippi where a great medical center was located, and where he stayed after the Philippian church was started (Acts 16:9 ff.). Luke apparently was a Gentile since Paul excluded him from the companions “*of the circumcision*” (Col. 4:11, 14). As also the writer of the Book of Acts, he referred to the Hebrew name “*Aceldama*” (Acts 1:19) as “*their proper tongue*” (i.e., the Jews’ language, not his). Luke started his chronology with Adam and not with Abraham (Lk. 3:38), and he explained Jewish customs (Lk. 22:1-7). Not only are his writings teeming with medical terms, they are very comprehensive and voluminous, allowing him to have written more words in two NT Books than Paul in fourteen Epistles. Luke emphasized the individual, the poor, women, child-birth and human development while utilizing understatement, humor, Semitism, *dei* (the divine “must”), 266 *hapax legomena* in Acts alone, with the rare literary combination of Classical Greek, Semitic Greek, and Hellenistic Greek. He stayed with Paul unto the end, as the Apostle testified (II Tim. 4:11).

The authorship of the Gospel of Luke

The external evidence for the Lukan authorship of this *Gospel* includes the early patristics such as Justin Martyr, Irenaeus, Tertullian and Origin, and the early Muritorian Canon. It is difficult to understand why a Gentile would be assigned its authorship if he were not indeed the author.

The internal evidence follows these lines of argument. 1) The author was not an eyewitness, but he used scholarly methods of historical research to write his *Gospel*. 2) The author was obviously not a Jew since he referred to “*their synagogues*” (Lk. 4:15) and “*their proper tongue*” (Acts 1:19). The *Gospel* has unity with the *Book of Acts*, since both have the same recipient, similar medical language, and *Acts* has a former treatise (1:1). Further, the “*we*” sections in *Acts* (16:10-17; 20:5-21:18; 27:1-28:31) point to Luke, since all other possibilities are eliminated (e.g., Aristarchus, Demas, Epaphras, Epaphroditus, Jesus-Justus, Mark, Onesimus and Tychicus). Finally, since Luke was a constant companion of Paul (Acts 20; II Tim. 4), the Lukan authorship of both books is affirmed.

¹The Greek behind “*the physician*” is ὁ ἰατρός.

The Date, Origin, and Destination of the Gospel of Luke

The *Gospel* was written before *Acts*, which ended with Paul's first Roman Imprisonment in AD 60, the time of the writing of the *Prison Epistles*. Therefore it must have been written in the middle 50's, obviously prior also to I Tim. 5:18. Its origination may have been from Greece, Caesarea, or Rome, as Luke wrote to Theophilos ("lover of God"), a high ranking Roman official (cf. "most excellent" with Acts 23:26; 24:3; 26:25), who needed additional edification about the life of the Saviour (*Gospel*) and His institution of the NT assembly (*Acts*).

Characteristics about Luke's Gospel

Luke emphasized the person and work of the Holy Spirit (17x in the *Gospel* and 70x+ in *Acts*) and prayer in his writings. He stressed the Kingdom of God (32x) and Christ's usage of parables (17x). He attempted to answer the question about Christ "Who is this" (cf. 5:21; 7:49; 8:25; and 9:9) and organized his whole *Gospel* around the theme of "the great reversal" of Lk. 4:18, which was indeed Christ's focused ministry. The writer of this *Gospel* used many rare words (*hapax legomena*² or *dis legomena*), some of which were medical terms, suggesting an internal proof to the Lukan authorship.³

II. Outline

- A. Introduction (1:1-4)
- B. The Lord's and John's Infancy (1:5-2:52)
- C. The Lord's Inauguration of Ministry (3:1-4:13)
- D. The Lord's Influence in Galilee (4:14-9:50)
- E. The Lord's Interest toward Jerusalem (9:51-19:27)
- F. The Lord's Initiative with Jerusalem (19:28-21:38)
- G. The Lord's Incumbency for Calvary (22:1-24:53)

²Luke used at least 220 *hapax legomena* ("once spoken") in his *Gospel*.

³Hobart researched the terms used in Luke's *Gospel* and argued that so many of them were also employed by ancient physicians, demanding Lukan authorship. William K. Hobart, *The Medical Language of St. Luke*, (Grand Rapids: Baker Book House, 1954 reprint of 1882 edition). The agnostic Society of Friends H. Cadbury repudiated this hypothesis, arguing that the medical terms were known and used by the average Greek citizen, and no argument could be championed for only a physician writing the third *Gospel*. Henry Joel Cadbury, *The Style and Literary Material of Luke*, (Cambridge, MA: Harvard University Press, 1920).

III. Commentary

SUMMARY OF CHAPTER ONE

(Introduction [1:1-4])

Luke took it upon himself, being led by the Spirit (cf. I Pet. 1:21), to write a Gospel narrative of the life of Christ, based on his interviews with eyewitnesses and ministers of the word. He had precise understanding of the events from his sources, he testified, and wrote to a Roman official named Theophilus, to confirm in writing what Theophilus had been instructed verbally, for his certain sanctification.

(The Lord's and John's Infancy [1:5-80])

a. The Announcement of John's Birth (1:5-25)

Luke, no doubt interviewed John's parents to develop his narrative about the Baptist's birth. John's father, Zacharias, was a priest and therefore a minister of the word, and his barren mother, the elderly Elisabeth, was an eyewitness to the account. The angel of the Lord (Gabriel) appeared to Zacharias while he ministered⁴ in the Zerubbabel-Herod Temple announced the birth of his son, the apparent fulfillment of the Elijah prophecy (cf. Mal. 4:5-6; also *vide* Mt. 17:11-12). As Zacharias balked at the announcement, Gabriel informed him that he would be dumb until the child's fulfillment. Elisabeth conceived and hid herself five months.

b. The Announcement of Jesus' Birth (1:26-56)

In Elisabeth's sixth month, Gabriel announced to the young virgin Mary that she was favored and blessed and would conceive. Of course, Mary was troubled, because even though she was espoused⁵ to Joseph, she was morally pure and had not known a man. Gabriel informed her that her son would be called Jesus and would fulfill the great Davidic prophecy (II Sam. 7:16-18). Luke revealed with less than technical expression Mary's conception, couched in the term "*shall overshadow*," and teaching that the Holy Ghost "fathered" the physical body of Jesus, which was "*holy*" (the virgin conception/birth sidestepped the perpetuation of the Adamic nature in the Saviour).⁶ Mary visited Elisabeth and with Mary's greeting, John the Baptist leaped in his mother's womb,⁷ signifying the historical meeting of the mothers of the forerunner to the Messiah and of the Messiah. Mary began her "Magnificat" citing at least 15 OT passages with reference to the Messiah (vv. 46-56).⁸

⁴As a priest of the lineage of Abijah (cf. I Chr. 24:10), Zacharias had the privilege to offer incense once in his lifetime ("*his lot*").

⁵The biblical plan for marriage (cf. Gen. 2:28; II Cor. 11:2) practiced by the Jews was the following: the covenant (cf. Mal. 2:14; Mt. 1:18), the consummation (cf. Mt. 1:18, 25), and the celebration (cf. Judg. 14:10; Isa. 25:6).

⁶Paul summarized this truth, saying, "*And without controversy great is the mystery of godliness: God was manifest in the flesh*" (I Tim. 3:16).

⁷The righteous family members of Zacharias were all filled with the Holy Ghost (cf. Lk. 1:15, 41, and 67).

⁸Since Eve, all women had the anticipation of being the mother of the Messiah (cf. Gen. 3:15; 4:1, 25), which Daniel described as "*the desire of women*" (Dan. 11:37).

c. *The Birth and Infancy of John (1:57-80)*

Upon the birth of her son, Elisabeth called his name John,⁹ not Zacharias, and his father confirmed her name for the Baptist, at the marvellment of the people. Immediately Zachariah's mouth opened and he uttered the great "Benedictus" (vv. 68-79), citing many OT passages which prophesied the coming "horn of salvation" (v. 69). John the Baptist grew physically and spiritually in the deserts until the commencement of his forerunner ministry.

MEDICAL TERMS IN CHAPTER ONE

1. v. 1 "have taken in hand" (ἐπεχείρησαν); this *trīs legomena* was exclusively Lukan (Lk. 1:1; Acts 9:29; 19:13); this practice referred to physician laying hands on patient.
2. v. 1 "a declaration" (διήγησιν); this Lukan *hapax legomena* was a common term for a medical treatise—Hippocrates.¹⁰
3. v. 2 "eyewitness" (αὐτόπται); Luke no doubt had much experience with "autopsy" as did the other ancient physicians. He is the only NT writer to use this *hapax*.
4. v. 2 "ministers" (ὑπηρέται); Luke used it 6x out of 20x in NT; it could refer to medical assistants—Galen.¹¹
5. v. 3 "having had understanding" (παρηκολουθηκότι); cf. Luke's influence on Paul (I Tim. 4:6 and II Tim. 3:10); it could refer to a medical investigation—Dioscorides.¹²
6. v. 7 "barren" στειῖρα (sterile); cf. also Lk. 1:36; 23:29; Gal. 4:27.
7. v. 7 "well stricken" προβεβηκότες (literally "go ahead"); cf. also Lk. 1:18; 2:36.
8. v. 9 "to burn incense" (θυμιᾶσαι); this *hapax* referred to fumigating with herbs—Galen.
9. v. 13 "shall bear" γεννήσει (to engender or beget [98x]).
10. v. 20 "dumb" σιωπῶν (Luke used 4x of 11x in NT); "aposiopesis" refers to breaking off of a sentence prematurely.
11. v. 24 "conceived" (συνέλαβεν); Luke used it 11x out 16x (*vide* Lk. 1:31 (συλλήψῃ ἐν γαστρὶ [literally "shalt conceive in thy womb"]), 36; 2:21).
12. v. 27 "virgin" (παρθένον); Luke used it 3x (cf. also Acts 21:9) to refer to a technical virgin.

⁹John is the abbreviated form for Jochen or "Jehovah is gracious."

¹⁰Hippocrates of Cos (460-370 BC) was the greatest Greek physician of antiquity in the Age of Pericles. Known as "the father of Western medicine," he helped establish medicine as a distinct discipline. The Hippocratic Oath was foundational to the Hippocratic School of Medicine.

¹¹Galen was better known as Galen of Pergamon, or Aelius Galenus or Claudius Galenus (AD 129-199). Having done medical research on monkeys and pigs, he became a prominent Roman physician, surgeon and philosopher. Through his vast research, he gave foundational knowledge in anatomy, physiology, pathology, pharmacology and neurology. His works are extant, including his famous *That the Best Physician is also a Philosopher*.

¹²Pedanius Dioscorides (AD 40-90) was a Greek physician and pharmacologist known for his five volume work entitled *De Materia Medica* dealing with the application of herbs for pharmacological purposes.

13. v. 31 “womb” (γαστήρι); Luke used it 2x of 11x; it is the source for “gastric.”
14. v. 36 “old age” (γήρα); this *hapax* is the last of three physical stages for mankind—Galen.
15. v. 42 “spake out” (ἀνεφώνησε); this *hapax* referred to a voice exercise—Galen.
16. v. 59 “to circumcise” (περιτεμεῖν); Luke used it 8x out of 18x to refer to the cutting around of the male’s foreskin.
17. v. 59 “child” (παιδίον); Luke use it 14x out of 51x, referring to an infant of 8 days to include even a small child.
18. v. 63 “writing table” (πινακίδιον); this *hapax* referred to a small tablet for writing medical observations—Hippocrates.
19. v. 64 “immediately” (παραχρῆμα); Luke used it 17x out of 19x referring to immediate healing or death because of affliction (Lk. 4:39 and Acts 12:23, respectively).

SUMMARY OF CHAPTER TWO

(The Lord’s and John’s Infancy--continued [2:1-52])

a) *The birth of Jesus (2:1-7)*

Joseph and Mary submitted to Roman law and went to Bethlehem to pay their taxes. While there, Mary brought forth Jesus and “laid him in a manger because there was no room in the inn.”

b) *The nativity of Jesus (2:8-20)*

The angel of the Lord, with a multitude of other angels, announced Jesus’ birth to the shepherds, who hurriedly went to see baby Jesus with Joseph and his mother. Mary kept these early events of Jesus’ life in her heart, as a spiritual “baby book” (cf. 2:19, 51).

c) *The presentation of Jesus in the Temple (2:21-38)*

In obedience to Lev. 12:2-3; Joseph and Mary presented Him for circumcision and made their sacrifice. Simeon had the promise of the Holy Ghost that he should see the Messiah before his death. With a slew of OT references (e.g., Isa. 42:6; 49:6; 52:10), Simeon recognized that Jesus was the Lord’s Christ (v. 26), giving his well-known *nunc dimittis* song (2:29-32).¹³ He blessed Mary and predicted her great sorrows (vv. 34-35). At the same time aged Anna (84 years old) referred Jesus to all as the “*redemption in Jerusalem*” (vv. 36-38).

d) *The Early Development of Jesus (39-52)*

At twelve years of age, presumably in preparation for His *bar mitzvah* (literally “son of the commandment”), Jesus went with His parents to Jerusalem for the Passover and tarried behind Joseph and Mary (v. 43). His parents could not find Him and went back only to find Him conversing with the doctors of law (vv. 44-46). As they questioned Jesus about His behavior, He asked, “wist¹⁴ ye not that I must be about my Father’s business?” (v. 49). His focus was upon

¹³The first line of Lk. 2:29 in the *Vulgate* reads: *nunc dimittis servum tuum Domine secundum verbum tuum in pace.*

¹⁴“Wist” comes from the German verb *wissen* meaning “to know.”

His mission on earth, but nevertheless obeyed Joseph and Mary (v. 51). Luke recorded that the God-Man, Jesus of Nazareth the Christ, grew intellectually, physically, spiritually, and socially.¹⁵

MEDICAL TERMS IN CHAPTER TWO

1. v. 7 “*wrapped in swaddling clothes*” (ἐσπαργάνωσεν); Luke’s *dis legomena* (cf. 2:12); this was the expression for the typical way infants were wrapped—Galen.
2. v. 16 “*found*” (ἀνεῦρον); again one of Luke’s *dis legomena* words (cf. Acts 21:4) referring to the discovery of some truth after careful research. Hippocrates employed it referring to the practice of medical research to discover the etiology of disease.
3. v. 26 “*death*” (θάνατον); Luke used it 15x out of 119x in the NT. This refers to the separation of spirit from body.
4. v. 27 “*custom*” (εἰθισμένον); Luke’s *hapax* perfect passive participle form referred to the customary habit or behavior which became the basis or standard for medical aberrations—Galen.
5. v. 40 “*grew*” (ἠῤῥαυε); Luke employed it 8x out of 22x NT occurrences referring to that which augments the person (cf. Lk. 1:80).

SUMMARY OF CHAPTER THREE

(The Lord’s Inauguration of Ministry [3:1-4:13])

a) *The Ministry of John the Baptist (3:1-20)*

With historical precision giving political, religious, and theological parameters, Luke recorded the abrupt entrance of the ministry of John the Baptist. He fulfilled the OT predictions of the forerunner’s mission as Luke cited Isa. 40:3-4. He baptized only those who met the conditions of faith and repentance, demanding fruits of repentance from the Pharisees, people, publicans and soldiers. As the multitude contemplated John’s identity, the Baptist declared his ministry in contrast with the Messiah’s ministry. John baptized in water,¹⁶ Jesus would baptize in the Holy Ghost¹⁷ and in fire.¹⁸ Although John attracted the multitudes to his baptism, he also attracted enemies including Herodias who had him imprisoned.

b) *The Baptism of Jesus (3:21-23)*

¹⁵While he was finite in His human nature, He was infinite, eternal, omniscient, omnipresent, etc., in His divine nature, while being the one Person—the Lord Jesus Christ.

¹⁶Contextually, this was believer’s immersion.

¹⁷Jesus, not the Holy Spirit, was the agent in Spirit Baptism, immersing believers in the Spirit to authenticate His new institution, the Baptist assembly meeting in the upper room (Acts 2:1-4). Spirit Baptism occurred four times historically in the *Book of Acts* (2, 8, 10-11, and 19) to authenticate that Jews, Samaritans and Gentiles would have an equal place of membership in His assemblies. Today, there is one baptism (Eph. 4:5)—water immersion into NT church membership.

¹⁸Since John was speaking to a mixed multitude, including the Pharisees, the expression “baptism in fire” may refer to judgment on those who blaspheme the Holy Ghost (Mt. 12:31-33).

As Jesus identified with the forerunner to the Messiah by receiving his baptism, the Holy Ghost descended upon Him like a dove, and the Father voiced His pleasure in His becoming a Baptist.¹⁹ The Lord Jesus Christ commenced His ministry with His public baptism, at the age of thirty. His pedigree started with his legal parent, Joseph.

c) The Genealogy of Jesus (3:22-38)

Luke traced the lineage of Jesus Christ back through his legal guardian Joseph, to Heli, to Abraham, and ultimately back to Adam, the son of God. Luke focused on Jesus' physical genealogy whereas Matthew focused on His royal genealogy through David.

MEDICAL TERMS IN CHAPTER THREE

1. v. 3 “*remission*” (ἀφεσιν); Luke used the noun 10x out of 17x in the NT; it refers to the remission of illness—Aretaeus.²⁰
2. v. 14 “*violence*” (δυσασείσητε); Luke used this *hapax* which could refer to the procedure of physically agitating a patient—Hippocrates.
3. v. 20 “*added*” (προσέθηκε); Luke used it 13x (e.g., 12:25) out of 18x, referring to the additional application of remedies to the patient, per Hippocrates and Galen.

SUMMARY OF CHAPTER FOUR

(The Lord's Inauguration of Ministry [4:1-13])

d) The Temptation of the Lord (4:1-13)

The Spirit of God led Christ to be tempted through forty days of fasting by the devil. Three times the devil tempted Him and three times the Lord responded with Scripture (cf. Eph. 6:17). He targummed (cf. Ezr. 4:7) the *Book of Deuteronomy* thrice (Dt. 8:3; 6:13, and 16), and Satan responded with the misinterpretation of Ps. 91:11-12. He defeated the devil in this spiritual sword fight and the enemy left the Savior.

(The Lord's Influence in Galilee [4:14-9:50])

a) His ministry in the Synagogue (4:14-30)

The Lord Jesus Christ went to the synagogue in Nazareth and read from Isa. 61:1-2a.²¹ He gave His interpretation of this messianic passage, indicating that He was the fulfillment. The Lord explained that he had fulfilled Isaiah's prediction, and that only the believing remnant of the widows and heathen received His forerunners, Elijah and Elisha. This caused their anger and

¹⁹The Triune God was present at Jesus' baptism.

²⁰Unknown other by his works, Aretaeus probably lived in the first century under the reign of Nero. He wrote eight works of which *De causis et signis acutorum morborum* was one.

²¹Christ did not say that “*the day of vengeance*” was occurring because He was not ushering in the Tribulation at that time.

they took the Lord to kill the Saviour prematurely, by casting Him off the hill. He passed through the midst of them.

b) His ministry over demons (4:31-37)

In Capernaum, the Lord taught on the Sabbath in the synagogue and exorcized a demon from a man. The demon recognized that Jesus was “*the Holy One of God*,” but Christ did not want his public testimony. The people were amazed that by His word He could exorcize demons. His fame began to spread.

c) His ministry over disease (4:38-44)

Leaving the synagogue, the Lord entered Peter’s house and rebuked her fever.²² Multitude began to come and He healed them. Although they want him to tarry, the Lord needed to preach the Kingdom of God and went to other synagogues throughout Galilee.

MEDICAL TERMS IN CHAPTER FOUR

1. v. 2 “*hungered*” (ἐπείνασε); this root is the source for the physical phenomena of “pining away.”
2. v. 17 “*opened*” (ἀναπτύξας); this is another of Luke’s *hapax legomena* which referred to opening up parts of the body—Hippocrates.
3. v. 20 “*closed*” (πτύξας); this Lukan *hapax* referred to rolling up bandages (*ptugma*)—Galen.
4. v. 23 “*physician*” (ἰατρέ); of the 7x it is used, Luke used it 3x, more than any other writer, and Paul used it referring to Luke (Col. 4:14). It is the suffix (*iatic*) on compound words referring to the healing of something (i.e., pediatrics, geriatrics, etc.)
5. v. 23 “*heal*” (θεράπευσον); Luke used the verb more than any other writer (19x out of 44x). It is the source for “therapeutic.”
6. v. 28 “*were filled*” (ἐπλήσθησαν); Luke was fond of this verb, employing it 21x out of 24x in NT. He also used the cognate noun πλήθος (cf. Lk. 6:17) for any quantity (25x out of 32x), which according to Galen, was frequently used by ancient physicians.
7. v. 29 “*brow*” (ὄφρύος); Luke’s *hapax* was used frequently in ancient medical literature to refer to the eyebrow—Galen.
8. v. 35 “*had thrown*” (ῥίψαν); Luke used it 5x out 8x. Ancient physicians used for any convulsions—Aretaeus.
9. v. 35 “*hurt*” (βλάψαν); Luke used it 1x out of 2x as physicians employed it for any general hurt—Hippocrates.
10. v. 38 “*was taken*” (ἦν συνεχομένη); Luke used the participle root 9x out of 12x. The ancients employed it for any distress or suffering—Hippocrates.
11. v. 38 “*great fever*” (πυρετῶ μεγάλῳ); Luke used “*fever*” 3x out of 6x as the Greek is the source for pyretology (treatment of fevers).

²²This personal blessing on Peter’s mother-in-law no doubt did much to encourage Peter’s wife to travel with him in his dangerous apostolic ministry (cf. I Cor. 9:5).

12. v. 40 “*sick*” (ἀσθενοῦντας); this common word refers to the condition of being physically weak or sick.

13. v. 40 “*diseases*” (νόσοις); Luke used it 5x out of 12x. It is the source for nosophobia, or the fear of contracting some disease.

SUMMARY OF CHAPTER FIVE

(The Lord’s Influence in Galilee [Lk. 4:14-9:50])

d. His call to the initial disciples (Lk. 5:1-11)

At Lake Gennesaret the Savior had Simon’s ship launch out to for greater fishing, and the fishermen caught a great multitude and sought help from the ship of the sons of Zebedee. After having landed the fish and coming to shore, Peter, James, and John forsook all and followed Christ.

e. His healing of several afflicted (Lk. 5:12-26)

In a nearby city He encountered a leper and cleansed him, instructing the leper to fulfill the requirements of Lev. 14:4 ff. In another instance, the Lord was teaching in a house and sought by a palsied man on a couch carried by four men who broke through the ceiling of the house. Because of the individual man’s personal faith, along with his friend’s collective faith, the man received healing and arose from the couch. Many were amazed and glorified God.

f. His call of Levi (Lk. 5:27-32)

The Lord called Levi unto salvation, who responded to the simple command “*follow me*,” and manifested his faith by having a great feast. Christ explained to the critical religious leaders that He came to call sinners, not “*the righteous*,” to repentance.

g. His teaching on fasting (Lk. 5:33-39)

Christ explained that His disciples didn’t fast because it was not a time of mourning but rejoicing since the “*bridegroom*” was present.

MEDICAL TERMS IN CHAPTER FIVE

1. v. 2 “*were washing*” (ἀπέπλυναν); Luke used this *hapax* which was also employed for cleansing wounds—Hippocrates.

2. v. 4 “*let down*” (χαλάσατε); Luke utilized the word 5x out of 7x occurrences in the NT, and ancient physicians employed it to refer to loosening bandages—Dioscorides.

3. v. 6 “*brake*” (διερρήγυστο); Luke used it 3x out of 5x NT occurrences as it was used by physicians for any tear—Galen.

4. v. 12 “*leprosy*”²³ (λέπρας);²⁴ Luke used it 2x out of 4x. The OT law dealt with this disease of תַּרְעָמָה (35x), giving specific rules according to its symptoms such swelling, brightness, a scab,

²³The *KJV* followed the translation tradition back to the *Vulgate*’s *lepra*.

inflammation, etc. Directions were recorded for the administration of both the leper and the leprous clothing (Lev. 13:2-59). Hippocrates had diagnosed a dull white leprosy, a white leprosy, and a black leprosy.

5. v. 17 “*to heal*” (ἰᾶσθαι); Luke used it 17x out of 28x referring to the supernatural healing of Christ and the disciples.

6. v. 18 “*bed*” (“κλίνη”); Luke used it 4x out of 10x. Cf. v. 19.

7. v. 18 “*was taken with a palsy*” (παραλελυμένος); Luke used it 4x out of 5x. Both Hippocrates and Galen employed this term for the medical condition.

8. v. 19 “*couch*” (κλινιδίω); this was a small light bed (cf. Lk. 5:24). The reference to “sick beds” runs throughout the ancient physicians’ discourses.

9. v. 31 “*are whole*” (ὕγιαίνοντες); the root of the verb ὕγιαίνω, “to be hygienic” (12x in NT including Lk. 7:10 and 15:27), was employed by all of the classic physicians of the ancient world, including Hippocrates, Aretaeus, and Galen.

SUMMARY OF CHAPTER SIX

(The Lord’s Influence in Galilee [Lk. 4:14-9:50])

h. The Lord of the Sabbath (Lk. 6:1-11)

In another issue regarding eating, the Lord instructed the Pharisees that His disciples could eat grain from the fields on the Sabbath because He was the Lord of the Sabbath.

i. Christ Chose His Twelve Apostles (Lk. 6:12-16)

The Lord chose His 12 Apostles after praying all night long, listing them with Peter first and Judas Iscariot last.

j. He gave various discussions of Beatitudes, Love, Judging, and Building (Lk. 16:17-49)

The Saviour began to discuss miscellaneous truths “in the plain” concerning some elements of the Kingdom of God characteristics. He listed several blessings and several woes, describing the characteristics of the saved who will enter the Millennial kingdom. He emphasized the importance of love toward others which love reflects divine love. He warned about judging the hearts of others and not judging oneself. Christ stressed that He was the foundation upon Whom all must build a relationship.

MEDICAL TERMS IN CHAPTER SIX

1. v. 6 “*the right*” (ἡ δεξιὰ) hand; Luke designated that it was the right hand, not the left, that was afflicted. The other Gospel writers ignore this medical detail that earlier physicians noted--Hippocrates.

²⁴The Greek root λεπτο means “to scale or peel away.”

2. v. 6 “*was withered*” (ξηρά); Luke used 3x (*vide* also Lk. 6:8; 23:31) of the 7x occurrences in the NT. The Greek root ξηρός is behind *xerophagy* or the diet of dry foods; cf. the drying process of Xerox. The Hebrew root is חָרַב ([b]-tz-r-h) for dearth (cf. Jer. 14:1).
3. v. 12 “*continued all night*” (διανυκτερεύων); this is one of Luke’s *hapax legomena* referring to the vigil ancient medical attendants were called on to perform to oversee their patients—Galen.
4. v.18 “*were vexed*” (ὀχλούμενοι); this *dis legomena* occurs also in Acts 5:16; Galen and Hippocrates employed it to refer to any disturbing affliction.
5. v. 35 “*hoping for nothing again*” (ἀπελπίζοντες); Luke’s *hapax* occurs in medical literature to refer to diseases which cause despair—Galen.
6. v. 38 “*pressed down*” (πεπιεσμένον); Luke’s use of this *hapax* occurs in Hippocrates and Galen’s writings about body part pressing the individual.

SUMMARY OF CHAPTER SEVEN

(The Lord’s Influence in Galilee [Lk. 4:14-9:50])

k. Christ performed two significant miracles (Lk. 7:1-17)

The Lord moved on to Capernaum and healed a centurion’s servant by His word. The centurion was a Gentile who loved the Jews and built them a synagogue. This miracle hints at Gentile salvation which would come later in full bloom. Moving on to Nain, He raised a widow’s only son, having compassion on her sorrow. His reputation began to grow.

j. Christ eulogized John the Baptist (Lk. 7:18-35)

When John sent two disciples to Jesus for confirmation as Messiah, He challenged them to determine if He was fulfilling OT Scripture. When they left, He called John more than a prophet and the greatest. The Pharisees rejected the counsel of God by rejecting John’s baptism.

l. He forgave a sinful woman (Lk. 7:36-50)

The Lord used the example of the sinful woman who anointed His feet with oil in the Pharisees house to teach a parable of forgiveness. She had sinned greatly and was forgiven greatly. They at the feast began to learn inductively that Jesus could forgive sins.

MEDICAL TERMS IN CHAPTER SEVEN

1. v. 15 “*sat up*” (ἀνεκάθισεν); Luke used this *dis legomena* also in Acts 9:40 to one sitting up in bed, as did the physicians Hippocrates and Galen for the same phenomenon.
2. v. 21 “*plagues*” (μαστίγων); of its 6x in the NT, Luke employed it also in Acts 22:24. Aretaeus classified μαστίγων as a chronic disease.
3. v. 45 “*hath [not] ceased*” (διέλιπε); Luke used this *hapax* as did the physicians depicting the cessation of remedies.

SUMMARY OF CHAPTER EIGHT

The Lord's Influence in Galilee [Lk. 4:14-9:50]

m. His parable of the sower (Lk. 8:1-18)

With the gathering of much people including the women, the Lord began to instruct them with the parable of the sower. The seed of the sower fell upon different soils with different responses. He likened this to understanding the mysteries of the Kingdom of God and the various responses to the Kingdom message.

n. His true family (Lk. 8:19-21)

Christ affirmed that those of His true family are the ones who hear the word of God and implement it in their lives.

o. He calmed the storm (Lk. 8:22-25)

On a certain day the Lord went with His disciples to the other side of the lake and a storm arose which He calmed. He challenged them about their faith and they recognized His supernatural power.

p. He cast out devils (Lk. 8:26-39)

On the shore of the Gadarenes, the Lord met a naked man living in the tombs who was demon possessed. The lead demon was Legion representing many demons whose exorcism compelled them to enter a herd of swine (about 2000 [Mk. 5:13]) which thereafter ran wildly into the lake and drowned. This stirred the people to force him out of the territory, but the demon-exorcized man was left in his right mind.

q. He raised Jairus' daughter (Lk. 8:40-56)

In the midst of raising Jairus' twelve²⁵ year, the Lord was interrupted by a woman with an issue of blood twelve years.²⁶ She touched His garment and was healed. Jairus' daughter had died but the Lord Jesus raised her from the death on the basis of the father's faith.

MEDICAL TERMS IN CHAPTER EIGHT

1. v. 23 “*were filled*” (συνεπληροῦντο); this *tris legomena* occurs also in Lk. 9:51 and Acts 2:1; Hippocrates and others used it to refer being filled with diseases.
2. v. 27 “*ware*” (ἐνεδιδύσκετο); Luke used this *dis legomena* in Lk. 16:9 as well. The mania of going naked was recorded by Aretaeus as a propensity of afflicted people.
3. v. 43-44 “*issue*” (ῥύσει); this *tris legomena* was employed by Mark (5:25) as well as Luke in these two references in his Gospel, referring to a running fluid. Galen and Hippocrates

²⁵The emphasis on the number twelve may have been an attention-getting device for the twelve apostles.

²⁶Luke included in this *pericope* the expression “*had spent upon physicians*” (εἰς ἰατροὺς προσαναλώσασα), which is omitted in the CT. He could and did reprove the quacks of his own profession as Mark also noted (5:26). Some critic removed this clause “to save the appearances.”

employed it to refer to any running fluid, but especially to that of blood. *Rhus dermatitis* (poison ivy) occurs when the skin comes in contact with the plant's allergenic oil.

SUMMARY OF CHAPTER NINE

(The Lord's Influence in Galilee [Lk. 4:14-9:50])

r. The Lord's Commission of the Twelve (Lk. 9:1-9)

The Lord Jesus commissioned his 12 Apostles and sent them out to preach the gospel of the Kingdom of God.²⁷ They had divine authority to help Him fulfill prophecy concerning the Messiah (e.g., Isa. 61:1-2). This ministry troubled Herod who wanted to see Jesus.

s. The Feeding of the 5000 (Lk. 9:10-17)

The Saviour continued to manifest His Messiahship by blessing the multitudes with the miracle of feeding 5000 men with five loaves of bread and two fish. The twelve basketsful were for the 12 apostles who helped in the miraculous feeding.

t. The Confession of Peter (Lk. 9:18-27)

Although many thought that Jesus was Elijah or John the Baptist, Peter recognized with divine illumination, that his Master was "*the Christ of God.*"²⁸ The Saviour promptly warned about the cost of the coming crucifixion, and the blessing of the coming transfiguration.

u. The Transfiguration of Christ (Lk. 9:28-36)

To encourage His disciples, and especially the inner three, the Lord gave a pre-figuration of His resurrected body to Peter, John, and James. The voice from heaven commanded that the "*beloved Son*" be heard.

v. The Healing of the Demonic Lad (Lk. 9:37-45)

On the way down from the Mount of Transfiguration, a man complained that the disciples could not exorcize demon in his son. The Lord rebuked them for their lack of faith (and prayer), and then prophesied of His coming death.

w. The Lord's Discipleship (Lk. 9:46-50)

Christ continued to disciple His disciples, by demanding humility from them as they strove for greatness amongst themselves. He also demanded humility from them relative to others who were not in the apostolate.

(The Lord's Interest towards Jerusalem [Lk. 9:51-19:27])

a. The Lord's additional discipleship (Lk. 9:51-62)

²⁷Luke does not use the Matthean expression "*Kingdom of Heaven*" since he was writing to the Gentile Theophilus. The KOH is used exclusively of the literal, Davidic, Millennial Kingdom. The KOG refers to the realm of regeneration (cf. Jn. 3:5) which is the spiritual requirement to enter the physical Millennium.

²⁸Luke omits Christ's promise about His *ἐκκλησία* (Mt. 16:16-18), since it was first given to the Jews and would not be "gentilic" until Acts 2 and/or 11.

As the Lord Jesus Christ began His fatal approach towards Jerusalem, He rebuked James and John about their fiery censoriousness. He instructed them that He did not come to destroy but to save. As others began to follow the Messiah, He listed the requirements for discipleship, with three illustrations: no earthly comforts, no other priorities, and no looking back.

MEDICAL TERMS IN CHAPTER NINE

1. v. 7 “*perplexed*” (διηπόρει); Luke used this noun exclusively (Lk. 24:4; Acts 2:12; 5:24; and 10:17) to refer to the condition of physical or mental perplexity, as did the ancient physicians.
2. v. 11 “*healing*” (θεραπείας); Luke used the noun two (*vide* also Lk. 12:42) of the four times it appears in Scripture (cf. also Mt. 24:45 and Rev. 22:2) in the sense of “therapy.” Hippocrates employed it for “medical treatment.”
3. v. 14 “*make sit down*” (Κατακλίνατε); Luke used this *tris legomena* exclusively (cf. also Lk. 14:8 and 24:30), just as ancient physicians would help the afflicted recline.
4. v. 39 “*foameth*” (ἀφροῦ); another of Luke’s *hapax legomena* words. Hippocrates and Aretaeus employed it as a symptom of epilepsy.
5. v. 51 “*should be received up*” (ἀναλήψεως); Luke’s *hapax* occurred in the ancient physicians to refer to “recovery” or “restoration.”

SUMMARY OF CHAPTER TEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

b. The Lord’s Sending Forth of the Seventy (Lk. 10:1-24)

Christ sent out His seventy disciples (presumably to the seventy nations [Gen. 10:1 ff]) with His commission and warning. They returned, rejoicing that even the spiritual realm was in submission to the Saviour’s authority.

c. He taught the example of the Good Samaritan (Lk. 10:25-37)

He instructed a man knowledgeable in the OT law about the spirit of the Torah, teaching that actions manifest the love of God and neighbor. In the illustration, a Jew from Jerusalem fell to thieves and in his beaten state was overlooked by a priest and a Levite. However, a Samaritan ministered to the Jew, showing his fulfillment of Dt. 6:5.

d. Christ’s ministry to Mary and Martha (Lk. 10:38-42)

The Lord entered the house of Martha who was encumbered to serve Him with her gift of ministry. She wanted her sister Mary to help her, but Mary would rather hear Jesus teach than serve. The Lord rebuked Martha for putting her spiritual gift above the Lord.

MEDICAL TERMS IN CHAPTER TEN

1. v. 11 “*cleaveth on us*” (κολληθέντα); Luke used the root of this *aorist* participle seven of the ten times it occurs in the NT (cf. Lk. 15:15). Dioscorides used it to refer to physical collusion or cementing.
2. v. 33 “*pouring*” (ἐπιχέων); Luke is the only writer to use this verb, and he used it in connection of pouring olive oil (ἐλαιον) and wine (οἶνον) upon the wounds, showing his knowledge of the healing and cleansing power of oil and wine, respectively. Hippocrates and Galen frequently referred to the medicinal values of olive oil and wine.
3. v. 34 “*bound up*” (κατέδησε), “*wounds*” (τραύματα), “*set on*” (ἐπιβιβάσας), “*took care*” (ἐπεμελήθη);²⁹ with a series of very technical medical expressions, Luke revealed the Samaritan’s medically sophisticated care for the Jew.

SUMMARY OF CHAPTER ELEVEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

e. The Lord’s teaching on prayer (Lk. 11:1-13)

The disciples prompted the Lord to teach them to pray as John did his disciples. He instructed them about phraseology and the necessity of importunity in prayer. God is good and answers the prayers of the incessant cry.

f. The slander of the Pharisees (Lk. 11:14-28)

The Pharisees attributed the irrefragable miracle of healing the demonic to the work of Beelzebub, rejecting great light.³⁰ He suggested that the Judaism they represented was demonic and growing more so daily.

g. The Lord’s various warnings (Lk. 11:29-54)

The Messiah warned the Jews about seeking signs, about hiding the light of truth, and about the external righteousness of the Pharisees.

MEDICAL TERMS IN CHAPTER ELEVEN

1. v. 12 “*egg...scorpion*” (ὄον, σκορπίον³¹); these were two common items of the ancient physician’s world as Luke no doubt knew. The egg (1x) was a prescription for under-nourishment, and the treatment of scorpion stings required the physician’s treatment.

²⁹The NT occurrences of the Greek words are in this order: 1x, 1x, 3x, and 3x (including the non-Lukan I Tim. 3:5).

³⁰Luke did not discuss the unpardonable sin of the blasphemy of the Holy Ghost as did Matthew (12:32), since this sin representing the great apostasy of the first century Jews could not be committed by the Gentiles (such as Theophilus).

³¹Reference to σκορπίον (Hebrew: עֲקָרָב [g] q-r-b) occurs 5x in the NT (see also Lk. 10:19; Rev. 9:3, 5, 10).

2. v. 41 “*such things as ye have*” (τὰ ἐνόητα); this Lukan *hapax* refers to things within vessels, used by the ancient physicians for the contents of containers.
3. v. 46 “*touch*” (προσψάυετε); Luke used this *hapax* to refer to the delicate touch of the finger, such as that of the physician Hippocrates who employed it.

SUMMARY OF CHAPTER TWELVE

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

h. The Lord warned about the fear of man (Lk. 12:1-12)

Christ challenged his disciples about the leaven of the Pharisees which would beholden them to fearing man and not fearing God.

i. The Lord instructed about trust in Him and not material things (Lk. 12:13-34)

He employed a parable about the rich fool who trusted in his wealth and died unprepared for eternity. Christ added further instruction trusting in God to supply all physical needs. His “*little flock*”³² needed to put their treasure in spiritual things such as the Kingdom message.

j. The Lord’s parable about stewardship (Lk. 12:35-48)

The disciples needed His instruction about watching for His soon return through the use of the parable of the watching servants.

k. He continued with further instruction about His Return (Lk. 12:49-59)

Christ taught that He would divide men, and that the people needed to discern the times like they could discern the weather.

MEDICAL TERMS IN CHAPTER TWELVE

1. v. 5 “*cast*” (ἐμβαλεῖν); this Lukan *hapax* occurs in ancient medical writers descriptions of putting a dislocated joint in place or mixing ingredients.
2. v. 16 “*brought forth plentifully*” (εὐφόρησεν); the sole biblical use of this *aorist* verb of course occurs only in Luke’s Gospel, but it was employed by Hippocrates and Galen. It is the root of *euphoria*.
3. v. 25 “*add*” (προσθεῖναι); Luke used this verb 13x out of 18x to describe what the ancients used for the term “*prosthesis*” or prosthetic limb.
4. v. 29 “*be of doubtful mind*” (μετεωρίζεσθε); Luke’s warning about this condition, using the present imperative verb (as a *hapax*), was employed by the ancients as a medical concern by Hippocrates.

SUMMARY OF CHAPTER THIRTEEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

³²The Lord’s little flock, edified by Him, later turned the world upside down (Acts 17:6).

l. The Lord's command for and example about repentance (Lk. 13:1-17)

He commanded all sinners to repent or suffer the consequence of perishing in Hell. His parable suggested that the Lord Jesus had looked for the fruit of repentance during His three-year ministry and found none. A lowly woman, apparently through repentance, had received the Lord's deliverance as an example to the proud Jewish men.

m. The Lord taught about the growth of the Kingdom and the difficulty of entrance (Lk. 13:18-30)

His Kingdom would grow like the "grain of mustard seed," but at the same time would be difficult to enter since faith and repentance was necessary.

n. The Saviour's lament over Jerusalem (Lk. 13:31-35)

Rejecting the advice of the Pharisees to depart from Jerusalem because of Herod, the Lord lamented the prophetic destruction of the spiritually dead Judaism embedding the Jews' city and the Temple.

MEDICAL TERMS IN CHAPTER THIRTEEN

1. v. 25 "hath shut" (ἀποκλείση); this *aorist* verb is another Lukan *hapax* and was employed by Hippocrates to refer to the procedure of shutting up wounds.

2. v. 32 "I do cures" (ἰάσεις ἐπιτελώ³³); Luke is the only NT writer to use ἰάσεις (cf. Acts 4:22, 30), and he employed it with the significant verb ἐπιτελώ indicating literally "the bringing to an end or the perfecting" of cures. Both noun and verb were employed by Hippocrates and Galen.

SUMMARY OF CHAPTER FOURTEEN

(The Lord's Interest towards Jerusalem [Lk. 9:51-19:27])

o. The Lord's instruction through teaching and parables (Lk. 14:1-24)

He rebuked the hypocritical Pharisees about their inconsistent Sabbath-keeping and instructed through parables about the need for humility to enter the coming great supper.

p. Christ taught further on the cost of discipleship (Lk. 14:25-35)

As the multitudes began following Him, the Messiah taught about the great cost to follow Him. If one does not count the cost, one will fail, He averred.

MEDICAL TERMS IN CHAPTER FOURTEEN

1. v. 4 "they held peace" (ἡσύχασαν); with the exception of I Thes. 4:11, this verb is Lukan (Lk. 14:4; 23:56; Acts 11:18; and 21:14). Quiet rest was the prescription for many afflictions of the ancient world. The RCC monks practiced "hesychasm," or silent meditation.

³³The Critical Text (CT) used the inferior reading ἀποτελώ.

2. v. 10 “*higher*” (ἀνώτερον); Luke used this *hapax* adjective in a non-medical physical direction as Galen employed it medically to refer to anatomical positioning.
3. v. 13 “*the maimed*” (ἀναπήρους); Luke referred to ἀνάπειρος again in the same passage (v. 21), alluding to the crippled which the ancient physicians saw regularly.
4. v. 19 “*yoke*” (Ζεύγη); another *dis legomena* of Luke (*vide* Lk. 2:24), Galen and Hippocrates employed the noun referring to a pair of nerves, arteries, veins, etc.

SUMMARY OF CHAPTER FIFTEEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

q. The Lord’s three-fold parable (Lk. 15:1-32)

Teaching one parable with three sub points, the Lord Jesus taught the joy in heaven when one sheep of one hundred was found, one piece of silver of ten was found, and one son of two was found. The self-righteous son in the last illustration was the self-righteous Pharisee. Christ came to save the lost, not the self-righteous!

MEDICAL TERMS IN CHAPTER FIFTEEN

1. v. 8-9 “*silver*” (δραχμᾶς); occurring thrice in these two Lukan verses, the δραχμᾶς was a weight of silver used for measuring medicine prescriptions.
2. v. 8 “*diligently*” (ἐπιμελῶς); Luke used this *hapax* adverb as did the ancients for strict compliance to medical advice.

SUMMARY OF CHAPTER SIXTEEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

r. The Lord’s parable of the unjust steward (Lk. 16:1-18)

Christ instructed His disciples about the unjust steward, demonstrating how one is to use his mammon for God and not for self. Life is a stewardship that reflects how one uses his physical means for faithfulness to God.³⁴ The covetous Pharisees derided Him with their self-righteous hearts, setting the backdrop for the next illustration.

s. The Lord’s illustration of the rich man and Lazarus (Lk. 16:19-31)

Giving an illustration of some wealthy man who recently died, the Lord Jesus revealed a sober account of two men and their attempts at stewardship. The rich man focused his life-stewardship on himself, died, and went to hell. Lazarus, a poor man, apparently trusted in the Lord, and being saved and serving God, he died and went to “Abraham’s bosom” (cf. Gen. 25:8).

³⁴Believers should invest their mammon (money) in eternal things so that they can meet up with the fruit of their investment in Heaven (cf. I Tim. 6:17-19).

The temporal³⁵ and eternal lesson of stewardship is manifested in one's focus on one of two masters—God or mammon.

MEDICAL TERMS OF CHAPTER SIXTEEN

1. v. 20 “*full of sores*” (ήλκωμένος); Luke used this *hapax* participle as did the ancients with reference to “being ulcerated.” The word “ulcer” comes from the French *ulcere* which came from the Latin *ulcus* which came from the Greek noun *elkos* (έλκος [see v. 21]).
2. v. 21 “*licked*” (άπέλειχον); using another *hapax* verb, Luke recorded that the dogs licked Lazarus' ulcers. It may be that Luke, familiar with zoopharmacognosy, or animal wound licking, realized that the good Lord gave the only medicinal help Lazarus received through the benefit of the dogs' saliva.³⁶
3. v. 23 “*torments*” (βασάνοις); Matthew used the plural noun to describe general diseases of torments which Christ healed (Mt. 4:24). Luke employed the other two uses of the root noun βάσανος to describe the condition (v. 23) and place (v. 28) of the multitude of physical torments in Hell.
4. v. 24 “*cool*” (καταψύξη); Luke quoted the rich man's request with this *hapax aorist* compound verb. Literally, the sufferer said “give me intense cooling immediately!” Both Hippocrates and Aretaeus employed the verb to denote the medical procedures to cool the body from high temperatures.
5. v. 24-25 “*I am tormented...tormented*” (όδυνώμαι...όδυνάσαι);³⁷ Luke, like other physicians such as Hippocrates and Galen, encountered patients with great sorrowing (cf. Lk. 2:48; Acts 20:38³⁸) and being tormented.
6. v. 26 “*gulf*” (χάσμα); this is another Lukan *hapax* which the great physicians employed to refer the cavity in a wound. It is the source for “chasm.”
7. v. 26 “*fixed*” (έστήρικται);³⁹ the Greek root στήρίζω means “to make steroid” occurs 13x in the NT with Luke employing it 3x (Lk. 9:51 and 22:32). Hippocrates used it to refer pain or disease strongly imbedded in the patient.

SUMMARY OF CHAPTER SEVENTEEN

(The Lord's Interest towards Jerusalem [Lk. 9:51-19:27])

t. His teaching about offenses and forgiveness (Lk. 17:1-10)

³⁵Eternal torment awaits those who worship mammon (cf. vv. 23, 24, 25, and 28).

³⁶The French expression *Langue de chien, langue de médecin* (“the tongue of a dog is the tongue of a doctor”) is *apropos*.

³⁷The root of these two present tense verbs is όδυνάομαι.

³⁸Weeping accompanied the sorrowing in this account (v. 37; *vide* Lk. 13:28).

³⁹This passive perfect verb denotes that Someone in the past fixed the boundaries in *hades* and they are still fixed!

Christ warned about offending little ones and the necessity of forgiveness. This instruction prompted the disciples to ask about an increase in their faith.

u. The Lord healed the ten lepers (Lk. 17:11-19)

The Lord healed ten lepers and rebuked the nine for not giving glory to God.

v. His teaching about the coming kingdom (Lk. 17:20-37)

The Saviour taught that the KOG comes without observation, or that it is invisible. According to John 3:3-5, it is the universal realm of regeneration promised in the New Covenant provisos, including the indwelling Spirit.⁴⁰ The New Covenant was ratified at the Cross, and the spiritual blessings are available now and the spiritual/physical blessing for Israel will be available at the outset of the Millennium.

MEDICAL TERMS OF CHAPTER SEVENTEEN

1. v. 2 “*it were better*” (λυσitteλει); Luke used this verb of comparison *hapax* as did Hippocrates to designate the degrees of physical improvement.

2. v. 6 “*sycamine*” (συκαμίω);⁴¹ Luke made the distinction between this *hapax* and the *hapax* “*sycamore*” (συκομωραίαν) in Lk. 19:4. The former was the mulberry tree (*Morus nigra*) and the latter was the fig-mulberry tree (*Ficus sycomorus*).⁴² Dioscorides recognized the distinction and consequent medicinal values of the two trees.

3. v. 20 “*with observation*” (μετὰ παρατηρήσεως); Luke used this *hapax* phrase concerning it negation with regard to the KOG. Galen employed it regularly concerning the medical observation of diseases.

4. v. 33 “*life shall preserve*” (ζωογονήσει); this Lukan *dis legomena* occurs also in Acts 7:19.⁴³ Galen used it regularly to refer to that medicinal prescription which was life producing.

SUMMARY OF CHAPTER EIGHTEEN

(The Lord’s Interest towards Jerusalem [Lk. 9:51-19:27])

w. The Lord’s teaching on the widow and the judge (Lk. 18:1-8)

⁴⁰The Kingdom of God is the invisible, universal entity in the NT, not the “*church*” and not the “*body of Christ*.”

⁴¹The Hebrew שִׁימָה (shiqmah) is the source for “*sycamore*” (I Ki. 10:27). The Greek word for fig is συκη. In Lk. 19:8 (see also Lk. 3:14), the writer Luke quoted Zacchaeus’ use of the *dis legomena* verb “*I have taken by false accusation*” (συκοφαντέω). In Athens, informers who suspected the illegal importing of figs from Attica would sometimes extort money to ignore the transgression of the law, thus receiving the opprobrium “*sycophant*.”

⁴²The Tyndale NT translation (1534) differentiated between the “*sycamine*” tree and the “*wilde fygge*” tree in these respective passages.

⁴³Perhaps Paul was influenced by his physician Luke as the Apostle employed a similar term “*quickeneth*” (ζωοποιούντος) in I Tim. 6:13.

Christ gave a parable about the importance of constant prayer, using the widow's troubling of the judge concerning her need to be avenged.

x. His parable concerning the Pharisee and the publican (Lk. 18:9-14)

To emphasize the importance of humility in contrast to the Pharisees' self-righteousness, the Lord contrasted the religious pride of the Pharisees with the abject humility of the publican. The socially despised publican repented, whereas the socially honored religionist didn't "need" repentance (cf. Lk. 15:7).

y. Christ's teaching on who may enter His kingdom (Lk. 18:15-30)

Again, the Lord used contrasts, showing that those entering the Kingdom of God need child-like faith and not great religion or riches!

z. He foretold of His death (Lk. 18:31-34)

The Lord Jesus Christ predicted His despicable death in Jerusalem to His disciples who did not understand at this time.

aa. He healed a blind man (Lk. 18:35-43)

As Christ entered Jericho, He encountered a blind beggar who "saw" that Jesus was the messianic Son of David. His faith in the Lord saved him physically and spiritually, giving the beggar "sight" in both realms.

MEDICAL TERMS OF CHAPTER EIGHTEEN

1. v. 25 "eye" (τριμαλιᾶς); Luke was one of the two Gospel writers (cf. Mk. 10:25) to employ τριμαλιᾶ for any opening, even a puncture or perforation as did Galen.

2. v. 25 "needle" (ῥαφίδος);⁴⁴ this was no doubt a surgeon's needle with which Luke was familiar (cf. Mt. 19:24; Mk. 10:25).

SUMMARY OF CHAPTER NINETEEN

(The Lord's Interest towards Jerusalem [Lk. 9:51-19:27])

bb. His ministry to Zacchaeus (Lk. 19:1-10)

A despised little lost man went to great efforts to see and subsequently receive the Lord as Saviour, evincing his biblical faith by restoring the wealth he gained through corruption.

cc. The parable of the pounds (Lk. 19:11-27)

To instruct His disciples about the time element of the beginning of the Millennium, the Lord gave the parable about the various pounds given to stewards who needed to be faithful until the nobleman (Christ) returned from the "far country" (suggesting a long time). His message was "occupy⁴⁵ till I come" (v. 13).

⁴⁴The CT used the inferior and unique reading βελόνης for needle.

⁴⁵The Greek *aorist* imperative Πραγματεύσασθε means "be pragmatic or practical."

(The Lord's Initiative with Jerusalem [Lk. 19:28-21:38])

dd. His triumphal entry (Lk. 19:28-48)

The Lord Jesus Christ, in fulfillment of Scripture, began His fateful journey to Jerusalem. He stopped on the way at Bethany and instructed His disciples to prepare for His entrance with a pre-arranged colt. His messianic entrance was misunderstood, and the Lord wept over the city which inhabitants would ultimately reject Him and receive the fulfillment of Daniel's prophecy (9:24-27). Further, He entered the Temple and cleansed it for the second time (cf. Jn. 2:13-25).

MEDICAL TERMS OF CHAPTER NINETEEN

1. v. 48 "were very attentive" (ἐξεκρέματο); this Lukan *hapax* occurs in Hippocrates and Galen describing the consciousness of the patient.

SUMMARY OF CHAPTER TWENTY

(The Lord's Initiative with Jerusalem [Lk. 19:28-21:38])

ee. The Religionists' challenge of Jesus' religious authority (Lk. 20:1-18)

As the Lord taught in the Temple, the religious leaders challenged his authority for teaching and fulfilling OT Scripture. He countered with the authority of His fore-runner, John the Baptist's baptism. When they refused to answer, Christ taught the parable of the husbandmen who were unfaithful in their stewardship and consequently lost their privilege.

ff. The Religionists' challenge of Jesus' political authority (Lk. 20:19-26)

They attempted to pit Christ against the governor by asking about tribute to Caesar, which question he rebutted with the teaching that spiritual things belong to God and physical things belong to man.

gg. The Religionists' challenge of Jesus' theological authority (Lk. 20:27-40)

Trying to entrap the Saviour in a theological quagmire about the doctrine of the resurrection, the Lord responded with the truth that the patriarchs' God was of the living and not of the dead.

hh. The theological answer of David (Lk. 20:41-47)

He further elaborated on the theological exegesis of Ps. 110:1, indicating that David was looking to his divine messianic descendant.

MEDICAL TERMS OF CHAPTER TWENTY

1. v. 28 "without children" (ἄτεκνος); Luke used this *tris legomena* adjective in this passage alone. This was a common term among the ancient physicians whose use described women's affliction of a closed womb.

SUMMARY OF CHAPTER TWENTY-ONE

(The Lord's Initiative with Jerusalem [Lk. 19:28-21:38])

ii. His instruction about the widow's mite (Lk. 21:1-4)

In the treasury of the Temple, the Lord contrasted the wealthy men's empty giving with the poor widow's invaluable giving.

jj. His teaching about the Second Coming (Lk. 21:5-38)

Building upon Daniel's prophecy, Christ taught about the Tribulation period, dividing into the first (vv. 5-19) and second halves (vv. 20-33) and then making application to the Gentile hearers (vv. 34-38).

MEDIAL TERMS OF CHAPTER TWENTY-ONE

1. v. 11 "*fearful sights*" (φόβητρά); this Lukan *hapax* occurred also in Hippocrates for fearful objects in the imagination of the afflicted.
2. v. 25 "*with perplexity*" (ἐν ἀπορίᾳ); another Lukan *hapax* was popular among the physicians for psychological puzzlement.
3. v. 26 "*failing*" (ἀποψυχόντων); Luke's *hapax* participle literally means "to breathe out" and was the physician's expression for physical expiration.
4. v. 34 "*overcharged*" (βαρυνθῶσιν); this Lukan *hapax* refers to the medical condition of the heart in which it is weighed down or heavy.
5. v. 34 "*with surfeiting*" (ἐν κραυπάλῃ); Luke quoted the Lord Who knew of the dangers of "crapulous" or intemperate behavior in eating or drinking. The ancients employed this for "drunken nausea."

SUMMARY OF CHAPTER TWENTY-TWO

(The Lord's Incumbency for Calvary [Lk. 22:1-24:53])

a. Judas plotted to kill Jesus (Lk. 22:1-6)

At the time of the feast of unleavened bread, the pressure to find and kill Jesus of Nazareth increased as the religionists hated Him. They found their means through the willing betrayal of Judas who was prompted by Satan.

b. Jesus' Last Supper (Lk. 22:7-38)

Having prearranged for a meeting place (using Peter and John) to eat the Passover with His disciples, the Lord began to give his last counsel to them. After the Passover meal He instituted the ordinance of the Lord's Supper, indicating that the elements represented His broken body and shed blood (ratifying the New Covenant). He revealed that He would be betrayed by

one of the twelve, and that all of them would deny the Lord. The scene was set for the Saviour of mankind to accomplish God's will.

c. Jesus' Prayer in the Garden (Lk. 22:39-46)

The Lord's agony in prayer in the Garden revealed the intensity of His contemplation as the God-Man who would suffer excruciating pain and separation from God as He submitted to the will of God. Luke revealed the physical agony of His sweating drops of blood.

d. Judas' betrayal of the Saviour (Lk. 22:47-53)

The unfathomable betrayal of Judas manifested itself with the kiss of a "friend."⁴⁶ Peter responded to the betrayal by attempting to cut off the head of Malchus and missed, hitting his ear lobe.

e. Peter's denial of the Saviour (Lk. 22:54-65)

Proud Peter denied the Lord just as Jesus predicted. The three-fold denial demonstrated a pattern and was punctuated with the cock crowing twice. In one of the most tender yet sober moments in human history, the Lord turned His head and looked at Peter. The pathos of the Lord's look led Peter to weep bitterly.

f. Sanhedrin's examination of Jesus (Lk. 22:66-71)

Upon the Lord's refusal to deny that He was the Christ, the religious leaders were convinced that they had sufficient justification to take Him to Pontius Pilate.

MEDICAL TERMS OF CHAPTER TWENTY-TWO

1. v. 43 "*strengthening*" (ἐνισχύων); Luke also used this verb in Acts 9:19 for physical strength about which the ancient physicians were concerned for their respective patients.
2. v. 44 "*in agony*" (ἐν ἀγωνίᾳ);⁴⁷ with this *hapax*, Luke was the only Gospel writer to refer to Christ's agony in the Garden in such physical terms as found these two adjoining verses.
3. v. 44⁴⁸ "*sweat*" (ἰδρῶς); Luke used this NT Greek *hapax* here, following the OT Hebrew *dis legomena* עָזַז ("sweat") occurring in Gen. 3:19 and Ezk. 44:18. Three times "*sweat*" occurs in the Bible, referring to either the result of man's sin or the admixture of Christ's blood with His human sweat to stress the redemptive power of His blood over man's sin manifested by sweat.
4. v. 44 "*drops*" (θρόμβοι); another Lukan *hapax* used by physicians for thrombosis or blood clots (Hebrew: חֲלֵט חֲלֵט q-l-t).⁴⁹ Luke the physician recorded the only biblical example of Hematidrosis, or the sweating of blood.⁵⁰

⁴⁶The first kiss of betrayal in the deception of darkness was that of Jacob's (Gen. 27:27).

⁴⁷Paul used the verb form of this root (ἀγωνίζομαι), referring to the agony of athletes (cf. I Cor. 9:25 *et al*). It is derived from the Hebrew יָגַז (yagon) for sorrow, grief (cf. Gen. 42:38).

⁴⁸The CT omits verse 44; cf. *RSV*.

⁴⁹Cf. thrombocytopenia, thrombophlebitis, thrombocytosis, thrombophilia, etc.

⁵⁰A thorough search of the medical literature demonstrates that such a condition, while admittedly rare, does occur in humans. Commonly referred to as hematidrosis or hemohidrosis (Allen, 1967, pp. 745-747), this condition results in the excretion of blood or blood pigment in the sweat. Under conditions of

5. vv. 50-51 “*right ear...ear*” (τὸ οὖς τὸ δεξιόν...τοῦ ὠτίου); whereas the other Gospel accounts refer merely to τοῦ ὠτίου (the diminutive of τὸ οὖς), Luke employed both to designate the right ear and its diminutive part, the ear lobe. Consequently, the Lord healed and did not replace, Malchus’ ear (severed ear lobe).

SUMMARY OF CHAPTER TWENTY-THREE

(The Lord’s Incumbency for Calvary [Lk. 22:1-24:53])

g. Pilate’s examination of the Lord (Lk. 23:1-25)

Pilate could find no political offense with Christ and sent Him to Herod (conveniently in Jerusalem) who received no answers from the Lord. Whereas the two politicians found no offense worthy of capital punishment, they capitulated to the religionists and the crowd and approved of the Saviour for crucifixion.

h. The crucifixion of Jesus (Lk. 23:26-49)

The Lord Jesus was crucified with malefactors in fulfillment of Scripture. He ministered to His companions in crucifixion as the soldiers mocked Him. From noon to 3 PM the earth was in darkness and finally the Lord commended His Spirit to the Father in death. The centurion and women pondered His death.

i. The burial of Jesus (Lk. 23:50-56)

Joseph of Arimathaea arranged to have the Lord’s body removed and buried, apparently before Wednesday was over (at 6 PM), and before Thursday (the high day Sabbath of the first day of the feast of unleavened bread).⁵¹

MEDICAL TERMS OF CHAPTER TWENTY-THREE

1. v. 31 “*green*” (ὕγρῳ); Luke used this *hapax* designating the condition of the tree, which designation Hippocrates and others used for a moist physical condition in contrast to a dry (ξηρῳ) condition (cf. Lk. 6:6). “Hygroma” is the medical term for the accumulation of fluid in a cyst.

great emotional stress, tiny capillaries in the sweat glands can rupture (Lumpkin, 1978), thus mixing blood with perspiration. This condition has been reported in extreme instances of stress (see Sutton, 1956, pp. 1393-1394). During the waning years of the twentieth century, 76 cases of hematidrosis were studied and classified into categories according to causative factors: “Acute fear and intense mental contemplation were found to be the most frequent inciting causes” (Holoubek and Holoubek, 1996). While the extent of blood loss generally is minimal, hematidrosis also results in the skin becoming extremely tender and fragile (Barbet, 1953, pp. 74-75; Lumpkin, 1978), which would have made Christ’s pending physical insults even more painful. www.apologeticspress.org

⁵¹Cf. Jn. 19:31; Lev. 23:3-7.

SUMMARY OF CHAPTER TWENTY-FOUR

(The Lord's Incumbency for Calvary [Lk. 22:1-24:53])

j. The resurrection of Jesus (Lk. 24:1-12)

With the weekly Sabbath falling on Friday at sundown to Saturday at sundown, the Lord Jesus Christ did not arise from the grave until shortly into Sunday (which began at Saturday sundown western time).⁵² By early Sunday morning the women found the tomb empty and told the apostles.

k. The Lord's ministry on the Emmaus Road (Lk. 24:13-35)

The resurrected Jesus found two disciples walking Emmaus and pondering the events of the last several days.⁵³ He began to speak to them from the Scriptures and their eyes were opened as they recognized that He was the risen Saviour. They confirmed this with the Eleven.

m. The Lord's ministry to the Ten and His ascension (Lk. 24:36-53)

The resurrected Christ appeared before His disciples and assured them of Who He was. He ate fish and honeycomb before them, confirming that He was the One about whom the Tanak spoke. He commissioned them to evangelize the nations after they had tarried at Jerusalem. He then ascended to Heaven.

MEDICAL TERMS OF CHAPTER TWENTY-FOUR

1. v. 1 “*idle tales*” (λήρος); this *hapax* probably brought to Luke's mind the delirious talk the afflicted muttered under medication, as Hippocrates employed the noun.
2. v. 25 “*slow of heart*” (βραδέϊς⁵⁴ τῆ καρδίᾳ); this phrase was used only by Luke, no doubt likening their spiritual condition of bradycardia with the physical condition he probably detected regularly.
3. v. 42 “*broiled*” (ὀπτοῦ); Luke employed this *hapax* with fish (ἰχθύος) to denote the healthy diet of the resurrected Lord. Ancient physicians were concerned about the diet of the sick.
4. v. 42 “*honeycomb*” (μελισσίου κηρίου);⁵⁵ another Lukan *hapax* referring to the ancients' recommended dietary prescription for the infirm, which food the resurrected Lord Jesus Christ ate.

Finis

⁵²Christ was entombed for 72 hours as the sign of Jonah demanded (cf. Mt. 12:40). This period was from the western Wednesday at 6 PM to the western Saturday 6 PM (three days and three nights).

⁵³Certainly all of the inhabitants in Jerusalem would have known about the great darkness Wednesday afternoon, and that the veil of the Temple (which protected the people from seeing deity) was rent in two pieces.

⁵⁴James used the adjective twice (Jam. 1:19).

⁵⁵The CT omits this last clause καὶ ἀπὸ μελισσίου κηρίου (“*and of a honeycomb*”).

APPENDIXES

A. Selected Medical Terms in Acts by Chapter

1. 1:18 “*headlong*” (πρηνῆς); Luke employed this *hapax* referring to Judas’ botched attempt at suicide. Galen used it for a distended body part.
2. 1:18 “*burst*” (ἐλάκησε); this is another Lukan *hapax* with which the ancient physicians were aware, referring to the result of organs subject to infection.
3. 2:13 “*full of new wine*” (Γλεύκου⁵⁶ μεμεστωμένοι); Luke used a *hapax* verb and *hapax* noun to describe the charge leveled at the Christians. The expression was the remedy prescribed by ancient physicians such as Hippocrates for certain ailments.
4. 2:23 “*have crucified*” (προσπήξαντες); Luke’s *hapax* was employed by Galen for fastening apparati to the afflicted.
5. 3:21 “*restitution*” (ἀποκαταστάσεως); Luke employed this *hapax* for the physical restoration of the earth back to the Garden days, as physicians used it for the restoration of dislocated joints.
6. 5:23 “*with all safety*” (ἐν πάσῃ ἀσφαλείᾳ); Luke used this *hapax* prepositional phrase which was the slogan of ancient physician for their patients.
7. 5:30 “*slew*” (διεχειρίσασθε); this is Luke’s *dis legomena* (see also Acts 26:21) which literally means “through the use of hands.” The employment of hands by physicians was for the benevolence of the patient; the Jews’ use of hands was for the malevolence of the Saviour.
8. 7:20 “*nourished up*” (ἀνετρέφη); this *tris legomena* is strictly Lukan (Acts 7:21 and 22:3). Of course physicians such as Hippocrates were concerned that his patients were nourished after illness.
9. 7:54 “*gnashed*” (ἔβρυχον); Luke records with this *hapax* the phenomenon of biting or grinding of teeth, which practice some with physical or psychological conditions practiced, according Hippocrates. It is the root word to the sleeping disorder of bruxism, or the grinding of teeth in sleep.
10. 8:3 “*made havock*” (ἐλυμáινετο); Luke recorded with this *hapax* the supernatural damage of Saul on the Jerusalem church, no doubt likening it to the physical damage some medical quakes performed, as Hippocrates warned.
11. 10:11 “*sheet*” (ὀθόνην); Luke employed this *dis legomena* referring to a great four-edged sheet similar to medical bandages of which Galen spoke.
12. 12:23 “*eaten by worms*” (σκωληκόβρωτος); Luke used this *hapax* compound word (σκώληξ [“worm”] and βιβρώσκω [“eat”]) to give the medical affliction that killed Herod—he was diseased with maggots.
13. 12:23 “*gave up the ghost*” (ἐξέψυξεν); Luke recorded the three individuals (Ananias, Sapphira, and Herod) in Acts who expired (Acts 5:5, 10; 12:23), as he used the physician’s term.

⁵⁶This noun is the root to “glucose.”

14. 15:39 “*contention was so sharp*” (παροξυσμός); Luke used this *dis legomena* (and probably influenced Paul’s use [cf. Heb. 10:24]) to convey the strength of the controversy between Paul and Barnabas about Mark’s missionary status. Hippocrates and Galen used it for paroxysmal attacks⁵⁷ to refer to a sharp pain or recurrence of an acute affliction.
15. 17:25 “*breath*” (πνοῆς); presumably Luke used this *dis legomena* (cf. Acts 2:2) as did Hippocrates for the first breath of a child from the womb.
16. 17:30 “*winked at*” (ὑπεριδών); Luke indicated with this *hapax* that God did theologically on purpose what many physicians did shabbily by overlooking a condition.
17. 19:12 “*body*” (χρωτὸς); Luke used the specific medical term for “skin” with this *hapax* as did Galen, *et al.*
18. 20:10 “*embracing*” (συμπεριλαβών); Luke the physician used this *hapax* for Paul’s positioning of himself relative to the unconscious lad, recognizing something supernatural had happened.
19. 21:13 “*break*” (συνθρύπτουτές); Luke used this *hapax* for the emotional crushing of his heart as physicians used the verb for the crushing of small stones.
20. 26:5 “*knew*” (προγινώσκοντές); Luke quoted Paul with a word used by many ancient physicians referring to the effort to foretell the outcome of a disease, or its “prognosis.”
21. 26:24 “*mad*” (μανίαν); with this *hapax*, Luke quoted Festus’ charge against Paul that he was suffering from mania. Hippocrates wrote a treatise on mania.
22. 27:3 “*refresh*” (ἐπιμελείας); with this *hapax* Luke employed the medicinal term used by kind Julius to help Paul get personal care and strength.
23. 27:43 “*swim*” (κολυμβῆν); Luke was familiar with the remedy of swimming for invalids and used this technical term to refer to welfare of the prisoners, albeit involuntary.
24. 28:3 “*fastened on*” (καθήψε); Luke recorded with this *hapax* the verb which Dioscorides used to indicate poisonous matter introduced in the body.
25. 28:6 “*have swollen*” (πίμπρασθα); Luke used this *hapax* for the common term for swelling that the ancient physicians used.
26. 28:6 “*no harm*” (ἄτοπον); this *tetrakis legomena* (Lk. 23:41; Acts 25:5; and II Thes. 3:2) was employed by physicians as well as by Luke to refer to the lack of physical affliction.
27. 28:8 “*bloody flux*” (δυσεντερία); this Lukan *hapax* was the common term for dysentery about which all the ancients knew and wrote.
28. 28:31 “*no man forbidding him*” (ἀκωλύτως); with this *hapax* adverb Luke revealed the unhindered ability Paul had to preach. Galen used the adverb to describe unhindered respiration, perspiration, etc.

⁵⁷These are symptoms associated with multiple sclerosis, pertussis, stroke, asthma, epilepsy, malaria, etc.

B. Medical Prefixes and Suffixes

<i>Prefixes</i>		<i>Suffixes</i>	
a-	without, none	-algia	pain
bi-	two	-apheresis	removal
Brady	slow	-ase	enzyme
Dys-	difficult	-cytosis	condition of cells
Endo-	within	-drome	running
Epi-	on	-ectomy	surgical excision
Eu-	good, well	-emia	a blood condition
Ex-	outside	-flux	flow
Hemi-	half	-globin	protein
Hydro-	water	-lasis	abnormal condition
Hypo-	below	-ism	state of or condition
Inter-	between	-itis	inflammation
Intra-	within	-lysis	loosening
Nulli-	none	-megaly	enlargement
Pan-	all	-oma	tumor
Para-	beside	-opsy	viewing
Per	through	-ostomy	creation of an artificial opening
Peri-	around	-paresis	slight paralysis
Polio-	gray	-pathy	disease
Poly	many	-phagia	eating
Primi-	first	-plasty	surgical repair
Quadri-	four	-pnea	breathing
Re-	back	-rrhea	discharge
Retro-	backward	-stasis	stop
Secundi-	second	-tropia	to turn
Sub-	below		
Tachy-	fast		
Trans-	across		

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