

Prologue or Reliability of the Gospel of Luke

📖 Luke 1:1-4

👤 Pastor Jeremy Thomas

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🌐 fbgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

Last week we introduced the Gospel of Luke. This involved our basic approach, which is the grammatical-historical-contextual approach, meaning we consider the grammar in the original Greek language, the historical background at the time it was written, and we interpret within the context of the pericope, the book argument, the testament and so forth. We deliberately exclude the theological approach that is so commonly brought to the study of the Bible. By theological we mean the student deliberately and consciously brings his theology to the text in the interpretive process. In fact, the most world-renowned commentary on the Gospel of Luke is written by Darrell Bock of Dallas Theological Seminary. He is considered an expert on Luke-Acts and his commentary endorses using the theological approach. The reason is because he does not believe that you can approach a text without preconceptions or bias. So he endorses bringing his progressive dispensational theology to the text and interpreting Luke-Acts in terms of his theology. We reject that approach because we think that the rules of interpretation are designed to remove preconceptions or bias so that we are able to approach the text objectively. So, our approach is limited to grammatical study, historical study and contextual study. We also looked at the author, who is by tradition in the Muratorian Fragment and Anti-Marcionite Prologue, identified as Luke and understood to be the third gospel writer, following Matthew and Mark. Later in church history, people began to try to prove that Luke was the author from the text. They observed that Luke is the only viable possibility, given that his geographic movements could be harmonized with Paul's in the "we" sections of Acts. We also observe that Luke is a traveling companion of Paul at many times during Paul's ministry. These observations lend credence to the idea that Luke was the author. As far as the background of Luke, tradition says that he is a Gentile, but this has been disputed by some on the basis that Romans 3:2 says that the "oracles of God were entrusted to the Jews." They argue that this means that all the authors of Scripture were Jews. However, there are several textual clues that Luke was actually a Gentile and not a Jew. First, Rom 3:2 does not say that all Scripture was written by Jews, but that it was entrusted to them, that is, God entrusted the copying and preservation of the Scriptures to the Jewish people. Also, when coupling 1 Tim 4:11 and Phil 24, we see that Luke was a fellow minister with Paul but he was not of the circumcision. This can only mean that he is a Gentile. Finally, Acts 1:19 indicates that Luke did not speak Aramaic, which would be uncommon for a Jew. Many details we will look at in the Gospel of Luke will confirm that indeed Luke is a Gentile, including today's

introductory words in Luke 1:1-4, the Prologue. As far as the date of composition, it was written before Acts, on the basis of Acts 1:1 which refers to a former account written “about all that Jesus began to do and teach.” So it must be written before Acts. Acts was written in AD63, so a date of AD56-61 is a reasonable date for the Gospel of Luke, and third in the order, following Matthew and Mark. I mentioned that this was very early and by that I mean very early compared to when liberal scholars date the book. As far as the audience, Luke is a Gentile writing to Gentiles through a Gentile believer of high status known as Theophilus, a man we will discuss more tonight. As far as the sources Luke used, we will study these in detail in Luke 1:1-4, there are possible unpublished works, personal interviews as well as study of the previous gospels Matthew and Mark. The purpose we will also see tonight in Luke 1:4, where it is stated that he wrote that Theophilus would know the exact truth about the things he had been taught. As far as the message, Jesus Christ is the Son of Man who was rejected by Israel resulting in the gospel going out to all people, including those with physical disabilities, women and children. Jesus came to seek and save that which was lost, period. Those who respond by faith become His disciples. Finally, we looked at some of the uniquenesses of this gospel. It is the longest book in the entire NT. It is the only book to cover the childhood and development of Jesus. It emphasizes the universality of the gospel. It is also the source of four famous Christian hymns; the Song of Elizabeth comes from Luke 1:39-45, Mary’s Magnificat comes from Luke 1:46-55, Benedictus comes from 1:67-79, Gloria in Excelsis is rooted in Luke 2:13-14 and Nunc Dimittis comes from Luke 2:28-32. Further, more than 50% of Luke is unique to Luke. In this vein, 18 of the 22 parables are found only in Luke. There are other things, but lastly, Luke wrote more verses than Paul, which means Luke’s writings comprise over 28% of the NT, a remarkably high percentage relative to the amount of attention Luke receives.

I want to briefly add two more items to the introduction, the key verse of the book and the outline we will be following, and then we will address a very unique section in Luke, the first four verses, which have no parallel in any of the other gospels, and why he has this unique section.

Let’s identify a key verse. When I say key verse, I don’t mean to imply that Luke intended for us to consider this as the key verse. I mean that students of the Gospel of Luke have thought that this verse sums up best the message of the whole book. In that sense, if you memorize this verse, you have a good idea of what the book is all about. So turn to Luke 19:10. This is the conclusion to the famous story of Zaccheus. All kids raised in church know that Zaccheus was a wee little man, a wee little man was he, he climbed up in a sycamore tree for the Lord he wanted to see. That’s the song, but the key thing to know about Zaccheus was that he was a tax collector, and very rich. He was someone that the Jews thought was beyond the pales of salvation. People like that simply could not be saved. But after Jesus calls him down he says in verse 9, “Today salvation has come to this house, because he, too, is a son of Abraham.” And then the key verse is verse 10, “For the Son of Man has come to seek and to save that which was lost.” Zaccheus was lost like all of us. Zaccheus was a sinner like all of us. It doesn’t matter if you are a Jew or a Gentile, a slave or free, a male or a female, the Son of Man has come to seek and to save those who are lost. That really is the message of Luke. As Wiersbe said, “It’s a book with a message for *everybody*, because

Luke's emphasis is on the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10)."¹ So we identify Luke 19:10 as the key verse. Memorize it, burn it on your brain, because there are people you think are undeserving of salvation. There are Zaccheus' in your life. And you have to be cleansed from that horrible, horrible thought that somehow you deserved salvation and others don't deserve it. That is one of the most sinful thoughts you can have. Luke, I hope, will cleanse you of that, because by 1st century Jewish reckoning, you are a Gentile, and that makes you a dog, nothing more than a nasty, filthy, unclean animal. Remember that when you think you deserved salvation. No, the reason you are saved is because the Son of Man has come to seek and to save that which was lost. He came to save you.

Now, we want to outline the book briefly, so that we have some idea the direction of this book. Almost everybody outlines this book the same way, and so we are going to follow this outline. You will see from the outline that the book is in four units and that these four units follow a geographical movement. First, in 1:1-4:13 The Son of Man Introduced. Here we learn how the births of the John the Baptist and the Son of Man were revealed by the angel Gabriel. Then we have Mary's *Magnificat*, which is now a famous Christian hymn. Then we have the account of John's birth and his father's prophecy. Then the birth of the Son of Man and how the shepherds were the first to be told, a group of workers who were not highly esteemed, forecasting that the Son of Man came to seek and save even the lowest people in society. He moves to the presentation of Jesus at the Temple and His growth and development in Nazareth until He is found in the Temple with the teachers of the law. Then much later John prepares the way for the Son of Man. We won't go through everything, suffice it to say, that 1:1-4:13 is where The Son of Man is Introduced. Second, in 4:14-9:50 The Son of Man Ministers in the Galilee. His early ministry was in the Galilee at Nazareth, His hometown, and how He was rejected by them but would be accepted by non-Jews, emphasizing the strong Gentile emphasis of this gospel. And how the Jews were enraged by this. This section also emphasizes His miracles which authenticate Him as the Son of Man. And how His teachings outraged the religious leadership. The choosing of the Twelve occurs in the Galilee and the Sermon on the Mount is given. We will cover all these things in the Galilee and more. Third, in 9:51-19:28, The Son of Man Travels to Jerusalem. This is a long section known as the Travelogue, for it appears that all that is taught during this section was taught on the way from the Galilee to Jerusalem for the last time. There is much teaching in this section, including 22 parables. Fourth, and lastly, in 19:29-24:53 The Son of Man is Rejected, Crucified and Resurrected. So, in line with the other Synoptic gospels, there is Luke's account of the final Rejection of the Son of Man by the nation Israel and how they Crucified Him but how God raised Him.

Let's turn to the first section, The Son of Man Introduced, and begin with Luke 1:1-4. This is a prologue, which means, "beginning words" or "first words." This is totally unique to Luke. No other gospel writers give a prologue. Matthew begins with a genealogy. Mark begins with John the Baptist. John begins with Jesus as the eternal Son of God. So the prologue is a unique feature of Luke. Why does he begin with a prologue? Constable said, "It was customary among the great Greek and Hellenistic historians, including the first-century Jewish writer Josephus, to explain and justify their work in a preface. Their object was to assure the reader of their capability, thorough

research, and reliability."² Since Luke was a Gentile historian, he begins in the customary way, with a prologue. His object is to assure Theophilus of his capability, thorough research and reliability of his work. Why would Theophilus require such a statement? Constable said, "It would have been what a cultured Greek would have expected to find at the beginning of a reputable historical work."³ Thus, this kind of preface is what the most excellent Theophilus would expect. It would lend credence to the reliability of the work. Therefore, the very fact there is a preface adds further weight to the conclusion that Luke was a Gentile writing to Gentiles. It simply is not characteristic of a Jewish work. Therefore, Luke's purpose for the first four verses is to assure his Gentile audience that his research was thorough and therefore the work is reliable.

Verses 1-4 are a single sentence in the Greek. Since it is such a long sentence, many English translations break it into several sentences. However, the NASB translation preserves the continuity of these verses. The significance being that, in Luke's mind, vv 1-4 are a single thought. He begins his thought in verse 1 with the words, **Inasmuch as many have undertaken to compile an account of the things accomplished among us...** The word **Inasmuch** followed by the words in verse 3, "seemed fitting" are a common feature in preambles of official documents. This indicates that Luke may have written the document to serve as an official record that could be logged in a court file. Whether this was intended to be used for that purpose by Theophilus is not stated, but it does reinforce the reliability of the work. If it could be submitted to a court as an official record, it would communicate to Theophilus that this was as reliable a record as one could acquire. Thus, he begins by giving a reason or cause for his writing his gospel as something necessary in light of the fact that **many have undertaken to compile an account of the things accomplished among us.** **Many** is the Greek word *πολλοι*, from which we get 'poly-' It means more than just a couple, which is two or a few which is 3-8, so we may well imagine that more than eight had **undertaken to compile an account.** The word translated **undertaken** is understood by some to refer to oral tradition, and explained as a common method of Jewish teaching. For example, Pentecost, citing Edersheim said, "Our Lord Jesus Christ was a Jew according to the flesh, and the story of His life and teaching was preserved after the Jewish method. That method was oral transmission..."⁴ However, the word translated **undertaken** is *επεχειρησαν* from the two words "upon" "hand" and therefore, to set one's hand to, thus implying a written record. Thus, Luke does not seem to be saying there was much oral tradition about Jesus that was being taught, but that there were many that had already written accounts. Constable agreed saying, "Luke tells us that when he wrote his Gospel there were already several written accounts of Jesus' ministry, perhaps including the Gospels of Matthew (40-70 A.D.) and Mark (63-70 A.D.)."⁵ These written accounts concerned **the things accomplished among us.** The word translated **things** is *πραγματων* and refers to "deeds, events," so the reference is to deeds Jesus had done. The word translated **accomplished** is from the Greek word *πληροφορω* and can be translated "fulfilled." If so, and this is probable, Luke is saying that these things were **fulfilled among us.** The translation **fulfilled** shows there was a divine purpose behind all that Jesus began to do and to teach (Acts 1:1). These events were not just accomplished, they actually **fulfilled** OT Messianic prophecy. The verb is in the perfect tense, communicating a past completed action with ongoing results. That is, Jesus had

done these things once and for all and they were having continuing effects. Thus, verse 1 would be saying that the reason Luke set out to write his gospel is because many had set out to write down the things Jesus fulfilled among them that changed the world once and forevermore. He sees himself as entering into the tradition of writing down these things. Wallace said, "Luke... sees himself stepping into a tradition of reporting about Jesus..."⁶ Of course, none of these other writings ever entered the canon of Scripture, unless Matthew and Mark are being included, which is possible, but nonetheless, Luke sees himself as entering into that tradition and in time his record was recognized as carrying the authority of Scripture and earmarks of divine inspiration and so has come to us as part of the canon of Scripture.

In verse 2 Luke continues his thought saying, **just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word...** The words **just as** are *καθως* and are comparative, and so should be translated "like." "like the accounts handed down to us by those who from the beginning were eyewitnesses." This statement refers to oral tradition stemming from the original **eyewitnesses**. This makes it different from verse 1. Verse 1 is referring to written records. Verse 2 is referring to oral records. These oral records he says **were handed down**. The Greek word *παρεδωσαν* means "to pass on what one knows." It can be orally or written," but in this case the context indicates it is oral. It can be translated "passed on, transmitted, related or taught." The important thing is that we see that this is referring to oral teaching. It is true that oral teaching was a Jewish method of teaching. Lest one thinks this form of teaching tends to result in changes, I quote from Edersheim about the rigor of oral transmission among the Rabbi's, "...its efficiency is attested by the amazing fact that it was not at the earliest until the fifth century of our era that the Rabbinical literature was reduced to writing. It was at least a century before the birth of Jesus that the *Halacha* and *Haggada* came into existence, and during all those centuries that voluminous and ever-growing literature was carried in the memories of the Rabbis and their disciples and orally transmitted from generation to generation...The diligence of the Rabbis was directed to the immaculate transmission of the Oral Law, "Raise up many disciples" was their motto, and their disciples were drilled in the multitudinous precepts of that interminable tradition until they had them by heart. The lesson was repeated over and over till it was engraved upon their memories, and hence the term for Rabbinical instruction was *Mishnah*, "repetition." This oral tradition, Luke tells us, came **to us by those who from the beginning were eyewitnesses**. From this we know that Luke himself was not an eyewitness, because it came to him and others who were writing these things down as they were taught them orally by those who were from the beginning eyewitnesses. The words **from the beginning** are defined by Luke in verse 5 as "In the days of Herod, king of Judea," when "there was a priest named Zacharias, of the division of Abijah;" and his "wife from the daughters of Aaron, whose name was Elizabeth." These are the parents of John the Baptist. Knowing the years of Herod's reign began in 37BC and ended in 4BC, we know that **the beginning** of Luke's account is about the year 6/5BC. And the **eyewitnesses** from that time would be Zacharias, Elizabeth, Mary, the Shepherds and others like Simeon and Anna, all of whom are mentioned in the early chapters of Luke's Gospel and others like them who lived throughout the period of Jesus' life and ministry. These are the sources

that Luke and others received these things from and wrote them down. They were considered two things; **eyewitnesses and servants of the word.** These two words are very important words chosen by Luke, since they are both medical terms. The first word, **eyewitnesses** is a *απαξ λεγομενον*, meaning it is used only once in the NT. Of course, the word “eyewitnesses” is used elsewhere, such as 2 Pt 1:16, but the word there is *εποπταις*, which is not a medical term. The word here is *αυτοπται*, from which we get “autopsy.” The word is derived from two words *αυτ* meaning “self” and *-οψομαι* meaning “to see”, and so “to see for oneself.” Zacharias, Elizabeth, Mary, the Shepherds, Simeon, Anna, and all the rest, saw for themselves these things, they did an autopsy on these things. The second word, **servants**, is *υπερηται*. This word means an assistant. In a hospital setting it was used of an intern.⁷ The intern assists the physician. In this case Zacharias, Elizabeth, Mary, the Shepherds, Simeon, Anna and all the rest of the eyewitnesses were assisting **the word.** The **word** is used often by Luke as “the gospel story.” Ryrie said, “*from the beginning* of the gospel story; i.e., the birth of John the Baptist.⁸ In conclusion, verses 1-2 paints the historical situation as follows. The original eyewitnesses saw with their own eyes everything from the birth of John the Baptist and they instructed others in these things by the rigorous method of Rabbinical instruction so that they were known by heart. They made many disciples and these disciples wrote these things down. The reason Luke said this is because “The writer wanted to assure Theophilus (v. 3) that the information that he and other writers had included in their accounts was valid. It had come from eyewitness testimony of people who accompanied Jesus from the beginning of His public ministry and who were servants of the word, namely the gospel message.”⁹ Luke is now going to tell us that he himself thought it was good that he should write them down.

Verse 3, **it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus...**As mentioned in verse 1, when the words **seemed fitting** follow the word **inasmuch**, it indicates that the document is an official document that could be entered into a court record. What Luke is saying is that he wants to enter into the tradition of writing these things down as others had before him. **it seemed fitting for me as well.** This does not imply that the others that wrote them down did a poor job, but merely that it seemed best that he do so **as well.** Then he adds the reason he is writing. **Having investigated everything carefully.** We can put the word “because” before this statement, as it is causal. So, “because he had investigated everything carefully” he wants to add his research to the research of others. The word **investigated** is *παρηκολουθηκοτι* means “to pay careful attention to something in a segment of time,” and can be translated, “*follow a thing, follow a course of events, take note of...*” A. T. Robertson said this was a medical term used by the physician Galen. It referred to following the facts of a patient’s case. So what Luke did was follow the course of events during a particular segment of time. The time frame is stated to be **from the beginning**, which, as in verse 2, refers to verse 5, when Herod was reigning and the announcement was made to Zacharias and Elizabeth that she was going to give birth to John. So from about 6/5BC. The other word, **carefully**, is *ακριβως* and refers to “accuracy, care, meticulous”. A. T. Robertson said it meant he went into all the details. Luke had followed the course of events beginning with the conception of

John and made a meticulous study of them from the records others had written from the oral tradition. Then what he did with that research is **write it out...in consecutive order**. But the word translated **consecutive order** does not mean “consecutive” in the sense of a sequence. I always thought it did so that I thought Luke was the authority on the sequence of events. But, I found out otherwise, because you can’t get all your theology from the English text, you have to get it from the original text. This word *καθεξης* means simply “in order,” but it can refer to spatial order, logical order, or chronological order. The point is that he put things down in an order, but it’s not necessarily a chronological order. Constable saw the same thing and said, “In consecutive order” (NASB, Gr. *kathexes*, “orderly” NIV) does not necessarily imply chronological order.”¹⁰ “All the Gospel writers seem to have departed from a strictly chronological arrangement of events occasionally for thematic purposes.”¹¹ Radmacher, Allen and House said, “Most of 1:5-9:50 is chronological, but much of 9:51ff is thematic...Not every part is in chronological sequence, but the broad sequence is Christ’s ministry in Galilee, His travel to Jerusalem, and His struggles in Jerusalem.”¹² So the issue is not sequence, but an orderly account. And lastly verse 3 tells us who Luke wrote too, **most excellent Theophilus**. Who is this **Theophilus**. As the word itself indicates, it means “lover of God” or “loved of God.” Because of this meaning some think it is a general term for all believers. Martin said, “Theophilus” (lit., “lover of God”) was a common name during the first century. Who this man was is open to conjecture. Though it has been suggested that Luke used the name for all who are “lovers of God” (i.e., the readers of his Gospel narrative), it is better to suppose that this was a real individual who was the first recipient of Luke’s Gospel and who then gave it wide circulation in the early church.”¹³ It seems correct that this Theophilus was an individual for several reasons. First, because he is referred to as **most excellent**. As mentioned last week, the phrase **most excellent** is an honorary form of address. It is used in Acts 23:26 and 24:3 of Festus and Acts 26:25 of Felix. These were Roman officials of some repute, so we think that **Theophilus** was also a man of some repute. Most think that he was a believer because of what is said in verse 4, and I agree. It is evident from the last word in verse 4 that **Theophilus** had **been taught**. The Greek word translated **taught** is *κατηχεω*, from which we get ‘catechism.’ Wiersbe said, “It’s also possible that Theophilus was a seeker after truth who was being taught the Christian message, because the word translated *instructed* in Luke 1:4 gives us our English word *catechumen*, “someone who is being taught the basics of Christianity.”¹⁴ Therefore, Theophilus was a believer who had been under the instruction of Catechisers who were teaching oral tradition concerning Jesus. Smith says, “Ere the story was written, there was a class of teachers in the primitive Church whose function it was to go about instructing the believers in the oral tradition and drilling it into their minds after the fashion of the Rabbinical schools. They were named the Catechisers...and their scholars the catechumens...--an expressive name, since...the root word signifies to *din* a thing into a person’s ears by incessant iteration.” Theophilus seems to be one of these catechumens, and evidently in some relationship to Luke, who tells us this is his very reason for writing in verse 4.

So that you may know the exact truth about the things you have been taught. The words **so that** are a *iva* clause, which signals the purpose of writing. The word **know** is *επιγνωσ*, a word which means “thorough or exact

knowledge." It seems that Theophilus may have been receiving parts or pieces of the story, and that what Luke is doing is giving him a thorough knowledge so that he could put all the pieces together. It's not that anything Theophilus had been taught was necessarily wrong, only that it was partial. But Luke also says **the exact truth**, using a word that refers to the "stability of a statement or idea," something that will not totter or fall. Luke wrote in order to assure Theophilus that the things he had been taught by the catechisers, had been meticulously researched so that he can rest assured they are stable truths, truths that won't totter or fall. J. Vernon McGee said, "The first four verses of this chapter form a tremendous beginning. Luke wrote his Gospel to give people certainty and assurance about the Lord Jesus Christ."¹⁵

One doctrine needs special remark relative to the first four verses. The doctrine of inspiration is a doctrine that is not well understood. What the doctrine states is that the Scriptures have dual authorship. God the Spirit is the primary author and human men are the secondary authors. The words chosen are those from the natural background and vocabulary of the human author, yet they are the very words of God. Like a ship driven by the wind in the sails, so the Spirit drove the human authors to write specific words, preserving their own vocabulary and natural background. Luke was a doctor and in this passage he chose three words specific to the medical field. Peter uses fishing terms and Paul makes up theological jargon like *θεοπνευστος*, God-breathed. The Holy Spirit did not dictate these things to him in so many words, specifying what exactly to write down. Luke chose words that he already had at hand and employed them under divine inspiration. Further, he used a procedure of gathering data and meticulously analyzing and organizing it into this gospel. This shows that research is a valid method that God the Spirit can use to produce Holy Scripture.

In summary, in v 1 Luke composed a formal court document in addition to the many who had already written down the events fulfilled by Christ that changed the world forever. In verse 2, like, or in accordance with those oral traditions that were handed down to Luke and others by those who were from the beginning with Zacharias and Elizabeth, eyewitnesses, doing autopsies, and servants, assistants in the propagation of the word of the gospel. In verse 3, it seemed fitting for Luke too, to enter into this tradition of writing down what the eyewitnesses taught, especially since he had followed the course of events very meticulously all the way back to the beginning. And he decided to write it in an orderly way, not necessarily chronological, but orderly, for Theophilus, a man of an honorable estate who had already been instructed, so that he could know thoroughly the truth concerning the things he had been taught by the Catechisers. And that these things were and are true.

Constable said, "The Christian faith does not require believing things that are contrary to the facts but believing things that are true. Luke wrote his introduction to assure his readers that there was a factual basis for their faith. The gospel tradition was and is reliable."¹⁶

¹ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 170.

² Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mk 16:20. Liefeld, p. 821.

³ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mk 16:20.

⁴ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 25.

⁵ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Lk 1:1.

⁶ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

⁷ J. Vernon McGee, *Thru the Bible Commentary: The Gospels (Luke)*, electronic ed., vol. 37 (Nashville: Thomas Nelson, 1991), 20.

⁸ Charles Caldwell Ryrie, *Ryrie Study Bible: New American Standard Bible, 1995 Update*, Expanded ed. (Chicago: Moody Press, 1995), 1618.

⁹ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Lk 1:2.

¹⁰ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Lk 1:3.

¹¹ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Lk 1:3.

¹² Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Lk 1:3.

¹³ John A. Martin, "Luke," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 202.

¹⁴ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 170.

¹⁵ J. Vernon McGee, *Thru the Bible Commentary: The Gospels (Luke)*, electronic ed., vol. 37 (Nashville: Thomas Nelson, 1991), 20.

¹⁶ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Lk 1:4.