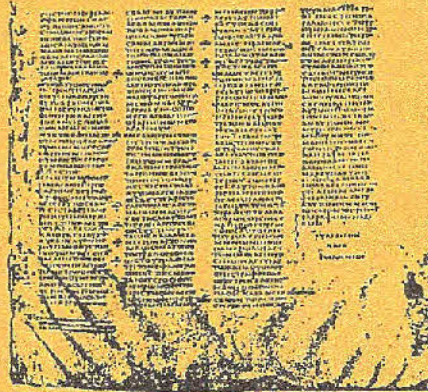


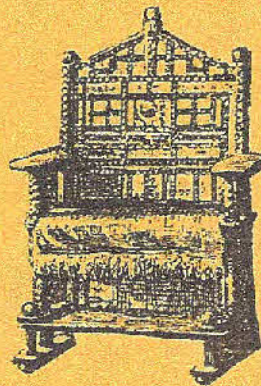
APOLOGETICS 2

From Luke the Jew



Since-indeed-at-any-rate many attempted to-compose
(a) narration concerning the things having-been-and-
still-brought-to-fulfillment among us. (Jews) Luke 1:1

For Judas the Judge



But the Jesus said to-them, amen I-am-saying to-YOU,
that YOU the (ones) having-followed me, in the regen-
eration, at-the-time-that the son-of-the MAN might-be-
seated upon (the) throne-of-his glory, YOU yourselves
will-be-seated also upon twelve thrones judging the
twelve tribes-of-the Israeli. Matt. 19:28



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God's Servant Luke

Jan. 1984

For some reason most modern commentaries like to make Luke a Gentile convert, why? Before answering this question notes some records.
The Scofield Bible p. 1070

WRITER. The writer of the third Gospel is called by Paul "the beloved physician" (Col. 4. 14); and, as we learn from the Acts, was Paul's frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.
 Date. The date of Luke falls between A.D. 63 and 68.

I could not agree that his "correct Greek" depends on him.

If Luke is an inspired writer, I believe, his Greek depends on the Holy Spirit.

A Commentary on the New Testament from the Talmud and Hebraica, by John Lightfoot, 1859
 Reprinted by Baker Book House Co. 1979.

VER. 1: [Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν, &c.] Forasmuch as many have taken in hand, &c.] Whereas it was several years after the ascension of our Lord before the four books of the holy gospel were committed to writing; the apostles, the seventy disciples, and other ministers of the word, in the mean time everywhere dispersing the glad tidings: no wonder if any pious and greedy auditors had, for their own memory's sake and the good of others, noted in their own private table-books as much as they were capable of carrying from the sermons and discourses which they so frequently heard. Nor is it more strange if some of these should from their own collections compile and publish now and then some commentaries or short histories of the passages they had met with. Which, however they might perform out of very good intentions, and a faithful impartial pen, yet were these writings far from commencing an infallible canon, or eternal unalterable rule of the Christian faith.

It was not in the power of this kind of writers either to select what the Divine Wisdom would have selected for the holy canon, or to declare those things in that style wherein the Holy Spirit would have them declared, to whom he was neither the guide in the action nor the director of their pen.

Our evangelist, therefore, takes care to weigh such kind of writings in such a balance as that it may appear they are neither rejected by him as false or heretical, nor yet received as divine and canonical: not the first, because he tells us they had written *καθὼς παρέδοσαν*, even those very things which the heavenly preachers had delivered to them^b; not the latter, for to those writings he opposeth, that he himself was *παρακληθηκώς ἄνωθεν*, one that had perfect understanding of things from above. Of which we shall consider in its proper place.

Luke 1:1 KJ

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

Follow Luke's own statement as you read this commentary.

Unless Luke is writing by the Holy Spirit, his writing is only opinion as the "many" above in verse 1.

John Lightfoot proves Luke is inspired.

Note my consistent translation of Luke 1:1
 *"Since-indeed-at-any-rate many attempted
["took-in-hand," KJ is ok.]

to-compose (a) narration concerning the things having-been-and-still-brought-to-fulness among us.

The word is not "believed" as in KJ. The "us" are the Jews, including Luke, to whom Jesus came. John 1:14

