

The Attackers: *Asphaleia* (“Exact”) in Luke 1:4 Refers to the Certainty Theophilus Should Receive from Luke’s Report : Points on Inspiration from Luke’s Prologue: Luke Was “Directed” by the Holy Spirit to Write Down Absolute Truth, 1 Peter 1:21; in Doing So Luke’s Intelligence, Personality, Literary Style, et al., Were Not Compromised; Differences in Gospel Passages Are Harmonized: the Diatessaron

18. These examples from Luke’s writings in the Acts of the Apostles indicate that *asphaleia* indicates “certainty” and *logos* emphasizes “truth.”
19. Under the enabling power of the Holy Spirit, Luke is confident that his research has been so authenticated by witnesses that what he writes may be accepted by Theophilus as certified truth.
20. The final word in the translation is the aorist passive indicative of the verb **κατήχεω (*katēchēō*)**: “instruction,” and the last phrase is “about which you have been instructed.”
21. Theophilus is possibly a believer, however, Luke is led to believe that he may not have comprehended the reality of the things he has been taught.
22. On behalf of his friend, Luke was motivated to do extensive research into the historicity of the Man called Jesus in order to authenticate everything pertaining to the Lord’s birth up to his ascension which he recorded in Luke 24:51 and Acts 1:9.
23. Here is the expanded and corrected translation of our passage:

Luke 1:1 - In view of the fact that many [a group of writers] have undertaken to organize a written record of things in their proper sequence [including the Gospels of Matthew and Mark] and carried to completion among us,

v. 2 - just as the written record was delivered to us by those who from the beginning of the Incarnation were eyewitnesses and servants of the word,

v. 3 - it seemed advantageous to me also, having investigated everything thoroughly and accurately, to write to you in an orderly manner, Most Excellent Theophilus;

v. 4 - so that you may come to have a full and authentic knowledge in your *kardia* concerning the certain truth about which you have been instructed.

24. From these four verses we are able to observe quite a number of points related to the doctrine of inspiration.

Points on Inspiration from Luke’s Prologue in Luke 1:1–4

1. Once Luke completed his research and began to write to Theophilus, he was then under the ministry of the Holy Spirit: under the definition of inspiration Luke was “supernaturally directed.”
2. Second Peter 1:21 states that the writers of Scripture “were carried along by the Holy Spirit” (NIV). The word is **φέρω (*phérō*)** and is used figuratively of the Holy Spirit “directing” the individual so that what he writes is accurate and infallible.
3. It is one thing to understand a concept but quite another to put it into writing so that it perfectly describes the idea and qualifies to become part of the inerrant Word of God.

4. This required the direction of the Holy Spirit but He did not in any way wave Luke's "human intelligence, vocabulary, individuality, literary style, personality, personal feelings, or any other human factor."
5. Luke was brilliant, but his research and interviews were gathered from the recall of men and women who knew and followed the Lord. The Holy Spirit's direction of Luke's recall insured that only accurate information was allowed to become a part of his Gospel.
6. Remember this promise the Lord gave the apostles on the night before He was crucified:

John 14:26 - "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

7. The recall ministry of the Holy Spirit was a necessary part of the supernatural act of inspiration for every writer of a biblical book.
8. Luke's classically-trained mind was a part of his personality and contributed to his literary style and his large vocabulary. The Holy Spirit allowed Luke to utilize these assets.
9. Both Luke and Theophilus had read the Gospels of Matthew and Mark, yet their emphases on the Lord as King and Servant respectively did not completely address His true humanity which Luke was prepared to do.
10. Luke's academic and even journalistic approach in preparation to write Theophilus was recognized by the Holy Spirit and allowed to become the foundation of this Gospel. This was the "human factor" that was permitted to occur.
11. The works he read and the people he interviewed spoke from their remembrance. Luke compiled the data thoroughly and came to the conclusion that he had full and authentic knowledge about our Lord's Incarnation.
12. Yet, all this human input had to be monitored so that error would not intrude. Textual critics are able to discover nuances among the Gospels that some assert challenges inerrancy.
13. However, considering that the public ministry of Jesus covered over three years, including time spent in various parts of Palestine, there were likely numerous details about the Lord's many encounters with both citizens and disciples.
14. One Gospel writer's report on an incident may slightly vary from another's, but this does not indicate error, but rather an additional piece of information supplied by a second source who observed the event.
15. When theologians pull together parallel passages from two or more Gospels the combination is referred to as "harmony of the Gospels."
16. This process results in a single edition that interweaves material from all four Gospels in chronological order.
17. The first effort at this was accomplished in the second century by Tatian \tā'-shan\ and given the name Diatessaron \dī'-a-tēs'-a-ron\: "by means of four." The term is taken from Greek music theory meaning "perfect fourth." The Diatessaron was considered by theologians to be in "perfect harmony."

18. Regarding Luke's Gospel, we are able to present the following observations:
- (1) The Gospel of Luke was once described by French scholar Ernest Renan \re-nä\ as the most beautiful book in the world.
 - (2) The stated objective of his Gospel was to present an account of the life of Jesus with historical accuracy and content integrity.
 - (3) Luke's prologue reveals that he was classically trained. The four-verse introduction follows the format of the classical writers including a statement of authenticity in which he cites research in the writings of those who were eyewitnesses and personal interviews with eyewitnesses.
 - (4) Although Theophilus was the initial recipient of his Gospel, the basic premise was viewed by the Holy Spirit as applicable to the entire New Testament church.
 - (5) That premise was to present an historical record of the life of Christ from the testimony of those who knew him including those who wrote about him, e.g., Mark and Matthew.
 - (6) The result is a comprehensive record of the life of Christ culled from secular history and inspired Scripture that enables the believer to have confidence in what the Bible communicates.
 - (7) There is a category of biblical scholars that constantly tries to critique the Bible, search for inconsistencies in the text, and discover historical inaccuracies.
 - (8) Passages in Luke's Gospel and the Acts of the Apostles that mention historical accounts not found anywhere in secular writings were, over the past century, considered erroneous.
 - (9) However, as secular historical evidence has emerged over this time, Luke has been proved to have correctly described these incidents.
 - (10) PRINCIPLE: The Holy Spirit so supernaturally directed the human writers of Scripture, that ... the very words bear the authority of divine authorship.