

(1) Luke's Introduction (Lk. 1:1-4)

1. Luke acknowledges numerous other “gospel” records of the Life of Christ (Lk. 1:1).
 - a. The legitimate Gospels would have included Matthew & Mark by this point of time. Following Luke, only the Gospel of John would be recognized by believers world-wide as being Divinely inspired Scripture.
 - b. Many apocryphal gospels were also being written. Gospel of Thomas, Gospel of Peter, Papyrus Fragments of Unknown Gospels, Jewish Christian Gospels, Gospel of the Egyptians, Secret Gospel of Mark, Birth & Infancy Gospels, Gospel of Nicodemus, Post Resurrection Revelations.
 - c. Other apocryphal works contained the term “gospel” in their title, but don't contain material pertinent to the life and ministry of Jesus Christ.
 - d. Other early Christian traditions about the life and teaching of Jesus are contained in other forms of Christian literature that do not contain the term “gospel” in their title.
2. Luke recognizes that many of these compiled accounts are inaccurate, and strives to compile his own historical record based upon interviews with the eyewitnesses to the events.
3. Luke's immediate recipient for this historical work is “Most Excellent Theophilus” κράτιστε Θεόφιλε (Lk. 1:3; Acts 1:1).
 - a. κράτιστος kratistos ^{#2903}_{4x} (Lk. 1:3; Acts 23:26; 24:3; 26:25) superlative of κρατύς kratus *strong, mighty*. TDND entry includes κράτος (θεοκρατία), κρατέω, κραταίος, κραταιόω, κοσμοκράτωρ, παντοκράτωρ.
 - b. Θεόφιλος Theophilos ^{#2321}_{2x}: *friend of God* (Lk. 1:3; Acts 1:1).