

The prologue of Luke is an introduction that was written that is a fine written literature style small selection of 4 scriptures at the beginning of Chapter 1 that expresses the nature and purpose of the gospel. When you take a closer look at the scripture the writer starts off with claiming that there are several accounts of Jesus' life that were apparent before he wrote the Third Gospel. This belief is backed by the Synoptic Gospels and their content being similar, the orders of stories have similarities, similar wording, similar parenthetical notes and similar Old Testament citations and allusions. If what Luke is stating is true, than it would lead one to believe that he may have had access to the writings of Mark and Matthew and used them as a reference when he wrote this gospel.

In verse 2, before this gospel was written there was oral testament given from those who saw from themselves the deeds of Jesus as well as information that was written earlier as well. The writer begins and ends with a reference to prophecies that were spoken prior being fulfilled. Some of those prophesy such as "Voice crying in the wilderness", "Blind see and the lame walk" and "Messenger of God" were amongst the ones that he confirmed in his writing as being true to fact. This writer is the only one who gave a full detailed accounting of the birth of Jesus and John the Baptist. In his writing he goes back to Jesus being the son of Adam, the son of God. He gives a more humanistic background of Jesus which shows his personal interactions with people.

He also describes the different family relationships such as Martha and Mary being sisters and Peter and Andrew being brothers. He also talks about how Jesus healed Simon's mother-in-law. These were things that wouldn't have been known unless there was a relationship. The writer traces the genealogy of Jesus from Adam from Mary's lineage which also shows that Jesus being fully human. Jesus genealogy is given in two places in the scripture which are in the book of Matthew and Luke. In the book of Matthew the writer traces the genealogy from Jesus to Abraham. Reading both of the writers' material will make one believe that they may be in fact tracing two different genealogies.

Matthew traces the lineage through David's son Solomon and Luke traces it through David's son Nathan. The only thing that remains the same between the two writers is the fact that they both mention Shealtiel and Zerubbabel in the tracings. With some many differences between the writers lineage tracing leave room for potential biblical errors. It was said that the Jews were great record keepers despite the fact that two writers' accounts are so contradictory. The church historian Eusebius gave an explanation that Matthew genealogical tracing is primary or it is based upon the biological lineage of Jesus while Luke provided us with a lineage that stems from levirate marriage. In those days it was traditional for a man's brother marrying the widow who would than conceive a son to be able to carry on the name of the deceased man.

According to Eusebius's account, Melchi and Matthan were both married to Estha but they were married to her at different times. These two marriages would make Heli and Jacob half brothers. When Heli passed away, he didn't have any sons to carry on his name therefore Jacob married his widow and she conceived a son and his name was Joseph. Now according to the old law this son would make Joseph the legal son of Heli but he was the biological son of Jacob. Tracing the genealogy of Jesus wasn't traditional or customary because Marys' conception was that of the Holy Spirit which automatically elevated Joseph lineage.