On the title, see Introduction.   
  
CHAP. I. **1—3.**]  
INTRODUCTION.   
  
**1. The former treatise. ...**]   
The latter member of this sentence,   
**but the present one** .... is wanting,  
and the Author proceeds at once to his  
narration, binding this second history to  
the first by recapitulating and enlarging  
the account given in the conclusion of the  
Gospel.   
  
**of all that Jesus....**] Whatever   
latitude may be given to the word **all**,  
it must at all events serve to refute the  
notion that St. Luke had at this time seen  
the Gospels of Matthew or Mark, in which  
many things which Jesus did and taught  
are contained, which he had *not* related in  
his former treatise. On Theophilus, see  
notes, Luke i. 3.   
  
**that Jesus began  
both to do and teach**] I cannot think  
**began** here to be merely superfluous. Its  
position here shews that it is *emphatic*, and  
the parallel cases (Matt. iv. 17: Mark i. 45 :  
Luke xiii. 25; xxiii. 5) all point to a   
distinct and appropriate meaning for the  
word. That meaning here seems to be,  
that the Gospel contained the *beginnings*,  
the *outset*, of all the doings and teachings  
of our Lord, as distinguished from this  
second treatise, which was to relate their  
sequel and results. Meyer understands it—  
*which Jesus first of all men did*, &c. But  
this introduces a meaning irrelevant to the  
context, besides *not giving* the emphasis to  
the word **began**, which it must have by  
the arrangement of the original, but to the  
word **Jesus**. The position of emphasis  
given to the verb shews, that the *beginning*  
of the doing and teaching of Jesus must  
be contrasted with the *continuance* of the  
*same*, now about to be related.   
  
**2. he  
was taken up**] The use of the verb in this  
abbreviated form, without the addition of  
“*into heaven*,” testifies to the familiarity  
of the apostolic church with the Ascension  
as a formal and recognized event in our  
Lord’s course.   
  
**had given commandments unto the apostles**] See Luke  
xxiv. 48 ff., and ver. 4 below.  
  
The words **through the Holy Ghost** may,  
in the original, be joined either with  
**had given commandments**, or with **had  
chosen**. There are ancient authorities  
both ways. In the *former* case, our Lord  
is said to have given His commands te the  
Apostles through, or in the power of, the  
Holy Ghost. Similarly He is said, Heb.  
ix. 14, “*through the Eternal Spirit* to  
have offered Himself without spot to God.”  
In the *latter*, He is said to have chosen  
the Apostles by the power of the Holy  
Ghost. Similarly, in ch. xx. 28, Paul tells