ST. LUKE. OL   
   
 bts. surely believed among us, \*\*even as they delivered them   
 1 unto us, which "from the beginning weré eyewitnesses,   
 ‘z. and ministers of the word; 3 it seemed good to me also,   
   
 having > had perfect understanding of all things from -the   
   
 very first, to write unto thee in order, most excellent   
 . Theophilus, +¢ that thou mightest know the certainty of   
 those ¢ things, wherein thou 4 dast deen instructed.   
 5 There was °in the days of Herod, the king of Judea,   
 @ Matt. 1.   
 D vender, traced down. © render, sayings.   
 4 render, wast.   
 word means fulfilled. But the A. V. has having traced down] by research,   
 the more likely rendering. Meyer would and so become accurately acquainted   
 render it, ‘which have found their com- from the very first—i. e. as in   
 pletion among ws,’ i. ‘us of the apostolic ver. ;—as distinguished from those who   
 times ;’ meaning ‘ Theophilus and him- only wrote of the official of the Lord,   
 self, &e. among us, i.e. us Chris- or only fragments perhaps of that.   
 tians, you and ine, all members of the in order] i. e, consecutively. By this   
 Church of Christ—so also the unto us word we must not understand St. Luke to   
 in ver. 2.] The Apostles, &c., lay claim to any especially chronological   
 vered these matters to the Churches accuracy in writing ;—which indeed is   
 in their (see below ver. 4), found in his Gospel. He traced the events   
 others drew up accounts from that cate- in order as they happened: but he may   
 chetical It appears from this, have arranged them as other considera-   
 that St. Luke was not aware of any tions led him. most excellent Theo-   
 narration drawn up by an eye-witness or philus] It is wholly unknown who this   
 minister of the word. Their account of person was. The name was a very com-   
 these matters was a from which mon one. The conjectures about him   
 the narrations were drawn up. He can- endless, and entirely without value. It   
 not therefore have seen (or, seen, appears by the title given him, that he   
 not recognized as such, which is hi was a person of dignity, and of course,   
 improbable) the Gospel of St. Matt: from ver. 4, he was a convert to Chris-   
 Compare 1 John i. 1—3. from tianity. The idea of the name being   
 beginning] Not, ‘from the very begin- not a proper, but a feigned one, desig-   
 sing,’ i.e. birth of the Lord, &c., nating ‘those who loved God’ (found as   
 from the official see Acts i. early as Epiphanius, and adopted again   
 21f. It differs from the very first recently), far-fetched and improbable.   
 below. eyewitnesses most probably 4. instructed] Theophilus had   
 stands alone: but it may well be taken been orally instructed in the narratives   
 with of the word (see minis- which form the subject of this Gospel :   
 ters, i. e. servants—but in and St. Luke’s intention in writing is,   
 connexion with from the 5 that he might have a accurate know-   
 word—not, ‘the personal word’ ledge of these The word means   
 ¢. e. Christ: so Athanasius, Cyril, literally, ‘catechetically   
 uthym.) which would be altogether alien those sayings] not, as in A. V.,   
 from St. Luke’s usage on Heb. 12): be rendered ‘things: neither the Greek   
 but, the word,—‘the word preached :’— nor the corresponding Hebrew word ever   
 we have the expression “ ministry (but has this meaning, as is commonly but   
 there diaconia) of the word” in Acts erroneously supposed. In all the com-   
 vi. 4. 8. it seemed good to me also] monly-cited examples of this, ex-   
 St. Luke by this classes with these ssed in words’ are meant: here the   
 many, and shews that he intended no dis- istories,— accounts.   
 paragement nor blame to them, and was 5—25.] ANNOUNCEMENT BY-GABRIKL   
 going to construct his own hi from OF THE BIRTH OF JOHN. Peculiar to   
 similar sources. The words which follow Luke. The style in the original now   
 imply however a conscious superiority totally and becomes Hebraistic,   
 his own qualification the work. ere nifying that the following is or   
 is here no expressed claim to inspiration, an Aramaic oral narration,   
 but at the same time no disclaimer of it. or perhaps (from the distinct charac-