XXIV.   
 460 ST. LUKE.   
 43h And he took it, and did eat before them.   
 hActsx.a. comb].   
 44 And he said unto them, These are ° ¢he words which I   
 spake unto you, while I was yet with you, that all things   
 must be fulfilled, which were written in the law of Moses,   
 and in the prophets, and in the psalms, concerning me.   
 "Aga gts » 45 Then opened he their understanding, that they might   
 ao 4.4, understand the scriptures, and said unto them, P 'Thus it   
   
 .™" ig written, and thus it behoved Christ to suffer, and to rise   
 re from the dead the third day: 47 and that repentance and   
 Rear at as.   
 mfccii-a°” \* remission of sins should be preached in his name among   
 XY. all’ 4 nations, beginning at Jerusalem. 4 [\* And] 'ye are   
 Relie a. witnesses of these things. # And, ™behold, I send the   
   
 © read, mM it is written that Christ should suffer, and should . .   
 P read,   
 4 render, the nations. ¥ omit.   
   
 and John xx. 27. 42.) This was done to asaying not recorded. . This three-   
 farther to convince them of his real cor- fold division the O. T. is the ordinary   
 poreity. The omission of the words and Jewish one, into the Law, Prophets, and   
 of an honeycomb in the best MSS. is re- Hagiographa,—the first containing the   
 markable : see var. It may possibly Pentateuch ;—the second Joshua, Judges,   
 have arisen from an idea in some tran- the four books Kings, and the Prophet,   
 scriber that this is the same as that except Daniel third Psalms, and   
 in John xxi. 9. The words could hardl: all the rest of the canonical books :—   
 have been an interpolation. “4. Daniel, Esther, and Nehemiah being   
 Certainly, from the form of beginning reckoned as one book, and the Chronicles   
 of this verse, which implies immediate closing the canon. 47.) The sub-   
 sequence, St. at the time of writing stance of preaching of the Gospel lite-   
 his Gospel, not in possession records rally corresponded to this deseription—   
 of any Galilean appearances of the Lord, see Acts ii. “ Repent and be baptized   
 nor indeed of later than this That every one of you in the name of Jesus   
 he corrects in Acts i., him mean- Christ for the remission of sins,”—were   
 time to have become acquainted with some the words of the first preached at   
 other sources of not however Jerusalem. 48. ye] From what follows,   
 perhaps including the Galilean appear- Acts i. if these words are be taken   
 ances, following appa- in their sense, they must have been   
 rently contains summary of many things spoken only to the Apostles;—they may   
 said during the last days before the however have been more general, and said   
 ascension ;—they cannot have been said to all present. 49.] This promice is   
 on this evening ;—for after the command explained (Acts i. 6) to be the baptism   
 in ver. 49, the disciples not have with the Holy Ghost,—and the time is   
 gone away into Galilee. Whether the limited to ‘not many days hence.’   
 Evangelist regarded it as a summary, is I send (the I is emphatic)] The proces-   
 to me extremely doubtful. Knowing These sion of the Holy from the Son is   
 parently of no . . i.e. ‘behold the he clearly here decl: as well as that from   
 seems to see ch. the command of which 49, the Father. And consequently we find   
 both here and al.; but doubtless He had Peter, in Acts ii. 33, referring to   
 apply said things them on these matters, these very words, in ascribing the out-   
 which have not been recorded for So pouring of the Spirit to the now exalted   
 in John x. 25, we have perhaps reference Saviour. In that verse, the of this   
 is filled by “ being by the hand of   
 God exalted”—the proper supplement of   
 it here The promiee itself not   
 found in the three Gospels, expressly   
 and frequently in John xiv.—xvi.: see   
 xiv. 16—26; xv. 26; xvi. 7—1], 13, 14,