

to "the most excellent Theophilus"—a Christian gentleman of title and position in the old world. Luke hints in the preface to the Acts that there is a connection between the two books, that they are related to each other. The word which points out the connection is "*began*." From its position in the original, this word is emphatic. "The former treatise"—namely, the Gospel—"have I made, O Theophilus, of all that Jesus *began* to do and to teach." In the Gospel you have the account of His first works and first words, of what He did and said in His state of humiliation; in this second treatise, says Luke, I propose to carry on the history commenced there; this will form the second volume: it will relate what Jesus continues to do and teach among men. His work did not cease with His death—He still works on in the world. The title of this book, as you are aware, is not inspired; and it would be a better index to the purpose which the writer had in his eye, if it were styled, not the Acts of the Apostles, but the Acts of Jesus Christ through His Apostles. In the Gospel you have the history of what He did in His state of humiliation; in the Acts of what He was still doing in His state of exaltation. And this is the right view to take of church history: it is the record of the works of Jesus—of the manifestation of the working of a supernatural power in the world.

Then he proceeds to give a short summary of His appearances during the forty days that elapsed between His resurrection and ascension. He touched

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