

der, and as many as were of the kindred of the high priest, were gathered together at Jerusalem—This was a full meeting of the sanhedrim, or supreme court of the Jews. It consisted of 70 members and these were of three classes, chief priests, elders and scribes. Some held their seats by right of their rank as heads of the priestly courses but the greater number were called to "the bench" by a vote of the sanhedrim itself. It had supreme authority in all civil and criminal cases and even acted as a legislative body. It held daily sessions in its court room in the temple. Caiaphas was really high priest (John 11: 49) but Annas, his father-in-law, having once filled the office, retained still the title according to Jewish usage (Luke 3: 2). The kindred of the high priest means those of high priestly race. The high priests were taken from certain families only, the members of which are called "high," or chief priests (Matt. 16: 21; 26: 47 &c.) Many of these would naturally be near relations of the "high priest." (Hervey). We know nothing about the others mentioned. The R. V. places "were gathered together in Jerusalem" at the close of verse 5, and inserts "was there" after the name of "Annas the high priest." But why is Jerusalem mentioned? The scene of all these events is Jerusalem and the sanhedrim never met in any other place. Alford supposes that the meeting was held in the city and not in the usual room in the temple, others (Lightfoot &c.) that there was an unusually large meeting when a number of members who lived out of town were present.

7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?—They did not deny the reality of the miracle, and the apostles had already declared that it was wrought by the power and in the name of Jesus (3: 6, 16). But they wished to found a charge of blasphemy against them based upon Deut. 13: 1-5 (See also Ex. 22: 18; Lev. 19: 26) by shewing that it had been wrought by Satanic influence or magic (Luke 11: 15; ch. 13: 6; 19: 19). "Power" means force, and "name" authority. In the Greek there is an emphasis upon the "ye," which is placed last, equal to "such as you," unlearned and contemptible men. (Hervey).

8. Then Peter, filled with the Holy Ghost, said unto them, ye rulers of the

people, and elders of Israel—The tense implies an immediate, sudden inspiration, giving the wisdom and courage, and words which were needed at the time. The promises of Matt. 10: 19, 20; Luke 12. 11, 12; 21: 14, 15, were abundantly fulfilled. (Ellicott). The R. V. omits "of Israel." The elders were grave and learned rabbis elevated to the dignity of councillors for their character and attainments.

9. If we this day be examined of the good deed done to the impotent man, by what means he (R. V. "this man") is made whole—Both nouns are without the article, "a good deed done to an impotent man," "of" means "concerning" as we still use it in the phrase "to speak of." (Lumby). Peter's words imply that perhaps there would be some other charge brought against them, for men are not usually treated as criminals for making lame people well.

10. Be it known unto you all, and to all the people of Israel, that by (R. V. "in") the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him (R. V. "in this name") doth this man stand here before you whole—With what wonderful conciseness and force are the great doctrines of the gospel condensed into a few words. The human nature, the mediatorial glory, the humiliating but atoning death, the glorious resurrection (a cardinal point in all the apostolic preaching) and the present might of Christ to save his people on earth, are all set out in half a dozen pregnant words. How could they deny it with the man there before them. (Hervey).

11. This is the stone which was set at nought of you (R. V. inserts "the") builders, which is become the head of the corner—Peter proceeds to shew that prophecy was fulfilled in this rejection of Jesus, applying the words of Ps. 118: 22 as Christ himself had done (Matt. 21: 42). Some of them would doubtless remember unpleasantly the occasion (See also Isa. 28: 16). The council are fitly called "the builders," for on them depended the whole religious and civil government of the people. (Lumby). The "corner stone" is still regarded as standing for the whole edifice which rests upon it and is laid with more or less elaborate ceremonial. So the once despised Jesus is now become the