no difficulty in the application of the term  
“*ignorance*” to even the rulers of the Jews.  
It admits of all degrees — from the unlearned,  
who were implicitly led by others, and hated  
Him because others did,—up to the most  
learned of the scribes, who knew and rightly  
interpreted the Messianic prophecies, but  
from moral blindness, or perverted   
expectations, did not recognize them in our Lord.  
Even Caiaphas himself, of whom apparently  
this could least be said, may be brought  
under it in some measure: *even he* could  
hardly have delivered over Jesus to Pilate  
with the *full* consciousness that He was  
the Messiah, and that he himself was   
accomplishing prophecy by so doing. *Some  
degree* of ignorance there must have heen  
in them all.

**18. of all the prophets]**  
See Luke xxiv. 27 and note. There is no  
hyperbole, nor adaptation to Jewish views.  
The assertion of the Rabbinical books, “All  
the prophets together prophesied not but  
of the days of the Messiah,” was *not merely  
a Jewish view, but the real truth*.—The  
prophets are here regarded as *one body*,  
actuated by *one Spirit*: and the sum of  
God’s purpose, shewn by their testimony, is,  
that HIS CHRIST *should suffer*.

**19. that your sins may be blotted out]**  
The faith implied in the command, “Be  
converted,” has for its aim, is necessarily  
(by God’s covenant, see John iii. 15, 18)   
accompanied by, the wiping out of sin.

**that the times of refreshing may come]**  
This passage has been variously rendered  
and explained. To deal first with the   
*rendering*,—that of the A.V.,—“*when the  
times... shall come*,”—is entirely   
unjustifiable, and alien from the meaning of  
the words. They can have but one sense,  
—that given in the marginal reading.  
This being so, *what are* **the times** (for such  
is the right reading, and not “*times*”  
only) **of refreshment?** What is   
**refreshment?** Clearly, from the above rendering,  
*some refreshment, future,* and which *their  
conversion was to bring about*. But hardly,  
from what has been said, refreshment *in  
their own hearts*, arising from their   
conversion: besides other objections, the   
following words, *may come* **from the presence  
of the Lord**, are not likely to have been  
used in that case. No other meaning, it  
seems to me, will suit the words, but that  
**of the times of refreshment**, the great  
season of joy and rest, which it was   
understood the coming of the Messiah in His  
glory was to bring with it. That this  
should be connected by the Apostle with  
the conversion of the Jewish people, was  
not only according to the plain inference  
from prophecy, but doubtless was one of  
those *things concerning the kingdom of  
God*, which he had been taught by his risen  
Master. The same connexion holds *even  
now*. If it be objected to this, that thus  
we have the conversion of the Jews   
regarded as *bringing about* the great times of  
refreshment, and those times consequently  
as *delayed by their non-conversion*, I  
answer, that, however true this may be in  
fact, the other is fully borne out by the  
manner of speaking in Scripture: the  
same objection might lie against the efficacy  
of *prayer*, See Gen. xix. 22; xxxii. 26;  
Mark vi.5; 2 Thess. ii. 3; 2 Pet. iii. 12.

**from the presence of the Lord** (*the  
Father*), who has reserved these *seasons* in  
His own power. When they arrive, it is  
by His decree, which goes forth from His  
presence. Compare the expression “*there  
went out a decree from Cesar Augustus*,”  
in Luke ii. 1.

**20.] and that he may  
send** (see above), *literally*,—not   
figuratively, by the Spirit:—even if the word  
**send** be nowhere else applied to the second  
coming of the Lord, there is no reason  
why it should not be here: the whole