have formed part of their preaching.

**3.] it was now eventide**, perhaps, from  
their adjourning the case till the next day,  
the *second* evening, beginning with the  
twelfth hour: see Matt. xiv. 15, and note.

**4. the number of the men]** The  
Greek word for “*men*” here is that which  
signifies males as distinguished from females.  
But it does not appear whether we are to  
take this strictly as masculine, or more  
loosely, as if it were the more general  
term. Meyer thinks the former:   
Olshausen, that as yet only *men* attached  
themselves to the church (but see ch. i.  
14): De Wette objects to the stricter  
that St. Luke does not so reckon,  
ch. ii, 4 (see however Luke ix. 14, and  
cf. the parallel place in Matthew): but  
leaves it undecided. The laxer use of this  
stricter term occurs Luke xi. 31, and James  
i. 20. In ch. v. 14, *men* and *women* both  
are mentioned as being added to the Lord.

**5–12.]** THE APOSTLES EXAMINED   
BEFORE THE SANHEDRIM. PETER’S SPEECH.

**5. their rulers, &c.]** i. e. the rulers  
&c. of the Jews; a construction frequently  
used where there can be little chance of  
mistaking to whom or what the pronoun  
refers.   
  
The rulers, elders, and scribes  
together make up the *Sanhedrim*, or great  
council: see Matt. ii. 4; xxvi. 59; ch. v.  
21.

**6. at Jerusalem]** Why is this   
specified? I believe it merely implies that  
the meeting was not held *in the temple*,  
but *in the city*.

On Annas and  
Caiaphas, both called high priests, Luke  
iii. 2,—see note there.

**7.] By** (literally,  
in) **what** (manner of) **power?** of what  
kind was the enabling cause, the element  
in which, as its condition, the deed was  
wrought?—**by** (**in**, sce above) **what** (manner  
of) name, spoken as a word of power: sce  
ch. iii. 6, 16.

**this**,—not the *teaching*  
(as some think),—nor *both the miracle and  
the teaching* (as others), but the *miracle*:  
and that only.

**8.] filled with the  
Holy Ghost**, i.e. specially, for the   
occasion.

**10.] whom ye crucified,**  
**whom God raised...** the copula (*and*, or  
*but*) is omitted, to make the contrast more  
striking.

**11.]** See Matt. xxi. 42, note.

**13–18.]** CONSULTATION AND SENTENCE