on them in the body, *might* perhaps have  
been spared their souls.”

**and great  
fear came...]** “*They that heard these  
things*” can hardly be those *present*, who  
not only *heard*, but saw: the remark is  
anticipatory, and is in fact equivalent to  
that in ver 11.

**6.]** Were these **young  
men** a class *in the congregation* accustomed  
to perform such services,—or merely the  
younger men, from whom they would naturally   
be expected? Some maintain the  
former: some the latter. We can hardly  
assume, as yet, any such official distinctions  
in the congregation as would mark off  
younger men from the *elders*, which latter  
are first officially mentioned ch. xi. 30.  
Besides which, we have no such   
ecclesiastical class as *these younger men*. And  
the use of a different word in the original,  
“*the youths*,” in ver. 10, as applying to  
these same persons, seems to decide that,  
they were *merely the younger members* of  
the church, acting perhaps in accordance  
with Jewish custom,—perhaps also on some  
hint given by Peter.

**wound him up]**  
So Ezek. xxix. 5; Tobit xii. 13; Ecclus.  
xxxviii. 16, **wrapped the body up**,—probably   
in their own mantles, taken off in  
preparing to carry him out. The context  
will not permit any more careful enfolding  
of the body to be understood.—The speedy  
burial of the dead, practised among the  
later Jews, was unknown in earlier times,  
see Gen. xxiii. It was grounded on Num.  
xix. 11 ff. The practice was to bury before  
sunset of the same day. The *immediate*  
burial in this case adds to the probability  
that the young men obeyed an intimation  
from the Apostle.

**8.] answered unto  
her**, perhaps *to her salutation*: but more  
probably to that which he knew to be her  
intent in entering in before him.

**so much**, naming the sum: or perhaps  
pointing to the money lying at his feet.

**9.]** To *try the omniscience* of the  
Spirit then visibly dwelling in the Apostles  
and the church, was, in the highest sense,  
*to tempt the Spirit of God*. It was a saying  
in their hearts ‘There is no Holy Spirit:’  
and certainly approached very closely to a  
sin against the Holy Ghost. Peter   
characterizes the sin more solemnly this second  
time, because by the wife’s answer it was  
now proved to be no *individual lie* of a  
bad and covetous man, but a preconcerted  
scheme to deceive God.

**the feet of them...]** Not that Peter heard the  
tread of the young men outside (they were  
probably barefooted), but it is an expression  
common in the poetical or lively description  
of the Hebrews, and indeed of all nations  
(see Isa. lii. 7; Nah. i. 15; Rom. x. 15);  
making the member whereby the person  
acts, the actor. I take the words to mean,  
that the time was just at hand for their  
return: see James v.9. The space of three  
hours was not too long: they would have to  
carry the corpse to the burying-ground at a  
considerable distance from the city, and  
when there, to dig a grave, and bury it.

**shall carry thee out]** This word,  
spoken *before her death, decisively proves*  
that death to have been not a *result* merely  
of her detection, but a judicial infliction.

**10.] when they came in**: not   
implying that they immediately entered, but  
leaving room for some interval of time:   
see above.