**12–16.]** PROGRESS OF THE FAITH;  
MIRACULOUS POWER, AND DIGNITY, OF  
THE APOSTLES.

**12.] they were all**,  
i.e. the Apostles only, not *all the Christians*.  
It docs not follow from the word  
all referring to *all the believers* in ch. ii. 1  
(see note there), that it necessarily refers to  
the same here also. The Apostles are *the  
subject of the paragraph:* and it is to set  
forth *their* unanimity and dignity that the  
description is given. They are represented  
as distinct from all others, believers and  
unbelievers (both which I take to be   
included under the term “*the rest*”): and  
the Jewish people itself magnified them.  
The further connexion see on ver. 14.

**Solomon’s porch]** See ch. iii. 11; John x.  
23, note.

**13.] the rest:** i.e. **all else**,  
whether believers or not: none dared to  
*join himself to*, as being one of, or equal to,  
them: *but* (so far was this from being the  
ease that) **the very multitude magnified  
them.**

**14.] And** (these clauses are not  
parenthetical, but continue the description  
of the dignity of the Apostles) the result  
of this was, that **believers were the more  
added to the Lord, multitudes of men and  
women.**

**15.]** This verse now takes  
up afresh the main subject of vy. 12  
and 13, the glorification of the apostolic  
office, **insomuch that...** It is   
connected not only with the multitude   
magnifying them, but also with ver. 12.

**into the streets]** literally, **down [the]  
streets**, i.e. *in the line of the streets.*

**the shadow of Peter]** As the greatest, in  
pre-eminence and spiritual energizing, of  
the Apostles. Now especially was fulfilled  
to him the promise of Matt. xvi. 18 (see  
note there):—and even the shadow of the  
*Rock* (Isa. xxxii. 2, Heb., and E.V., spoken  
primarily of His divine Master) was sought  
for. We need find no stumbling-block in  
the fact of Peter’s *shadow* having been  
believed to be the medium (or, as is surely  
implied, *having been* the medium) of   
working miracles. Cannot the ‘Creator Spirit’  
work with any instruments, or with none,  
as pleases Him? And what is a hand or a   
voice, more than a shadow, except that the  
analogy of the ordinary instrument is a  
greater help to faith in the recipient?  
Where faith, as apparently here, did not  
need this help, the less likely medium was  
adopted.—**See**, on the whole, ch. xix.12,and  
note: and remark that only in the case of  
our Lord (Luke viii. 46 and parallel places)  
and His two great Apostles in the New Test.,  
—and of Elisha in the Old Test., have we  
instances of this *healing virtue in the mere  
contact with or accessories of the person.*  
But what a fertile harvest of superstition  
and imposture has been made to spring  
out of these scanty examples!

**16.]** Observe, that the sense is, that ‘the   
multitude, &c., was coming together to   
Jerusalem, bringing, &c.,—and all such were  
healed:’ viz. when the next incident,  
which forms a contrast to this waxing  
prosperity of the Church, happened.

**17–42.]** IMPRISONMENT, MIRACULOUS  
LIBERATION, EXAMINATION BEFORE THE  
SANHEDRIM, AND SCOURGING OF THE  
APOSTLES.

**17. the high priest]**   
Annas,—ch. iv. 6, and note on Luke iii. 2.

**rose up** is not redundant, but implies