being excited by the popularity of the  
Apostles, and on that account commencing  
a course of action hostile to them. “He  
thought he ought to be quiet no longer.”  
Bengel. ‘He was roused to action by  
what had been done.” Chrysostom. To  
suppose that the High Priest ‘rose up’  
*after a council* held is far-fetched, and  
against the following words, which point to  
the kindling zeal of men first stirred up to  
action.

**they that were with him:**  
(see ch. iv. 13; xix. 38; xxii. 9.)—Not *the  
members of the Sanhedrim:* but *the friends  
and kindred* (ch. iv. 6) *of the High Priest:*  
see ver. 21.

**which is the sect of the  
Sadducees] which is** implies more than  
**who were**:—the movement extended  
through *the whole sect*. On **the sect of  
the Sadducees**, see Matt. iii. 7, note.   
Josephus also shews that the family of Annas,  
if not he himself, were connected with the  
sect of the Sadducees. They (see ch. iv.  
1, note) were the chief enemies of the  
Apostles, for teaching the *resurrection*.

**20.] all the words of this life**, an  
unusual expression, seems to refer to the  
peculiar nature of the enmity shewn   
towards them by the Sadducees, for preaching  
the resurrection unto life: as if it were said,  
“all the words of *this* LIFE,’ which they  
call in question. Or perhaps the expression  
may import, that the religion of Jesus had.  
its issue in life. A similar expression,  
“*the word of this salvation,*” occurs ch.  
xiii. 26. See also Rom. vii. 24. The   
deliverance, here granted to all the Apostles,  
was again vouchsafed to Peter in ch. xii.,  
and is there related more in detail. It is  
there a minute touch of truth, that he  
should *mistake for a dream* (ver. 9) what  
he saw: having lain so long in prison, and  
his mind naturally dwelling on *this his   
former* miraculous liberation.

**21.] at the  
break of day**: see Luke xxiv. 1, margin.

**The high priest came** to the ordinary   
session-chamber in the Temple, on the south  
side of it, and therefore if the Apostles were  
teaching in *Solomon’s porch* (ver. 12), not  
in their immediate vicinity. Perhaps the  
words, which imply that the summons was  
not issued till *after the arrival of the High  
Priest and his friends*, may point to a  
meeting of the Sanhedrim hurriedly and  
insufficiently called, for the purpose of  
‘packing’ it against the Apostles. If so,  
they did not succeed, see ver. 40: perhaps  
on account of the arrival of some who had  
been listeners to the Apostles’ preaching.

**all the senate]** Probably the *elders*,  
including perhaps some who were not  
members of the Sanhedrim: the   
well-known foes of Jesus and his doctrine