at first conceded by Nathan, though afterwards, on a revelation made from God, denied :—not *‘desired,’* as A.V. The vow  
(a species of prayer) Kere referred to, is defined by the expression *“find a tabernacle,”* to be that mentioned Ps. cxxxii.

**48.**] But, though Solomon built Him an  
house, *we are not to suppose, for all that,  
that He is confined to earthly spots.*

**as saith the prophet**] We have in substance  
the same declaration by Solomon himself  
at the dedication of his temple, 1 Kings  
viii. 27: see also the beautiful prayer of  
David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.—The student will not fail to be interested in observing  
the apparent reference to this declaration  
in Stephen’s apology, by St. Paul, ch. xvii.24.

**51.**] I do not think there is any occasion to suppose an *interruption from  
the audience* to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has  
dwelt, with continually increasing fervour,  
on the *rebellions against and rejections of  
God by His people.* He has now brought  
down the history to the establishment of  
the temple worship. From Solomon’s time  
to his own, he saw but a succession of apostasies, idolatries, rejection of God’s a dark and loathsome catalogue, terminated by the betrayal and  
murder of the Just One Himself. It is  
not at all beyond probability, to believe  
that the zeal of his fervent spirit was, by  
the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also  
Neander’s view, in opposition to the  
generality of Commentators, as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the  
most probable. “Henceforward he is borne  
along by vehemence in his discourse. His  
approaching death gave him great boldness  
of speech : for of this I believe him to have  
been fully aware.” Chrysostom.

**stiffnecked and uncircumcised**] Words and  
figures familiar to the prophets in speaking  
of the rebellious Israel: see besides the  
references, Deut. ix. 6, 13; Neh. ix. 16:—  
Dent. x. 16; xxx. 6. See also Rom. ii.  
29.

**and ears**] I should hardly  
think of any allusion to Ps. x1. 6,—because  
the LXX have rendered ‘mine ears hast  
thou opened’ by *“a body hast thou pre-  
pared me.”*

**ye do always resist the Holy Ghost**] Apparently reference to Isa.lxiii.10. The instances as yet had been  
confined to *their fathers:* now he has  
arrived at their own times. The *two* are  
taken up again in the next verse.  
**52. Which of the prophets**] See Matt. xxiii.  
34 ff.: 2 Chron. xxxvi. 16: where the same  
general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent  
the uniform attitude of disobedience and  
hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35.

**them which shewed before of the coming of the Just One**] *The  
office of all the prophets,* see ch. iii. 18.  
The assertion is repeated, to connect them,  
by this title, with Him, whom they announced.

**the Just One**] This name was used by the Jews to designate the  
Messiah. See note on James v. 6.

**betrayers**] by Judas's treachery, of which  
the Sauliedrists had been the accomplices ;