8—8. 647   
   
 kingdom to Israel? 7 @ Aud he said unto them, 'It is not Dataset   
 for you to know the times or the seasons, which the Father wa   
 8mf But ye shall receive Mike air   
 hath er, "& in his own the ° power. Ghost is come upon you:   
 witnesses unto me both in Jerusalem, and in o 377% xxiv.   
 and oe Sin   
 ° ye shall be » ver.   
 © render, But. 3 dies,   
   
 € render, authority, é is not the same word as that rendered power in   
 ag next verse.   
 f render, Howbeit.   
 & render, by the Holy Ghost coming upon you.   
 } better literally, my witnesses.   
   
 “assembling” of yer. 4. Lord, wilt interpretation of the two passages, but   
 thon restore] literally, thou restore ? one beyond our power to resolve, how far,   
 ‘The stress of the question is in the words, among the things not yet put under His   
 which in the original are prefixed for em- feet, may be this very thing, knowledge   
 phasis, at this time. That the Kingdom of that day and howr.—Bengel attempts   
 was, in some sense, and at some time, to be to evade the generality of the assertion   
 restored to Israel, was plain; nor does the It is not for youto know.... “It was   
 Lord deny this implication (see on ver. 8). et for the Apostles to know these,”   
 Their fault was, a too curious enqniry on a “but they were afterwards sig-   
 point reserved among the secrets of God. ”’ But signified   
 Lightfoot’s idea, that the disciples won- idual, or portion of   
 dered at the Kingdom being: about to be the Church, Than ever read plainly these   
 restored to the ungrateful Jews, at this times or seasons in that mysterious book ?   
 time, now that they had crucified Him, &c., —There is truth in Olshansen’s remark,   
 would make our Lond’s answer irrelevant.— that the Apostles were to be less prophets   
 See Micah iv. 8.—Meyer would refer at, of the future, than witnesses of the past ;   
 or in this time, to the interval designated but we must not limit the word you to the   
 hy ‘not many days hence,” “ during this Apostles, nor forget that the knowledge   
 time ;” “wilt thou, during this time, re- of times and seasons has very seldom been   
 store?” But this does not seem natural. T imparted by prophecy, which generally   
 should rather understand it, at present, has formed a testimony to this very fact,   
 period,—now. The present tense, dost thou that God has them in His foreknowledge,   
 restore (see above), is often used in speak- and, while He announces the events, con-   
 ing with reference to matters of prophecy, ceals for the most part in obscurity the   
 importing fixed determination. So that times or seasons] ‘The two do   
 we must not understand it, “ Art thou nify the same thing: times being:   
 restoring ?” bnt “wilt,” or “dost thou the wider term, applicable to any kind of   
 restore ?”” 7.) This is a general re- portion or point of duration, whereas a   
 proof and assertion, spoken with reference season is always a definite, limited space   
 to men, as forbidden to search curiously of time, and involves the idea of transitori-   
 into a point which Omniscience has re- ness. | “As the best means of   
 served—the times and seasons of the future bridling their curiosity, recalls them   
 divine dealings. But it is remarkable both to God’s promise and to His com-   
 that not “ God,” but the Father is here mand.” Calvin. Howbeit “marks   
 used; and this cannot fail to remind us the contrast between that which did be-   
 of that saying (Mark sii, 32), “But of long to the disciples and that did not:   
 that day or hour knoweth none, no not as also between that which was to happen   
 an angel in heaven, (so in oldest MSS.,) at that time, and that which was reserved   
 nor even the Son, but the Father.” It for the futnre.”’? Bengel. ye shall   
 may be observed however, that the same receive power] that power, especially,   
 assertion is not made here: only the times spoken of ch. iv. 33, connected with their   
 and seasons said to be in the power of the office of witnessing to the resnrrection ;   
 Almighty Father, Who ordereth all things but also all other spiritual power. See.   
 “ aecording to the counsel of His will? Luke xxiv. 49. ye shall be my wit-   
 The Knowledge of the Son is not here in nesses] So they say of themselves, ch. vs   
 qnestion, only that of the disciples. It is 32, «We are His witnesses of these things.”   
 an enyniry intimately connected with the This was the peculiar work of the Apostles.