660 THE ACTS. IHG   
   
 iehaaits | those days of my Spirit; 'and they shall prophesy :   
 \* 19™and I will shew wonders in heaven above, and signs   
 Pin the earth beneath; blood, and fire, and vapour of   
 smoke: 29" the sun shall be turned into darkness, and the   
 n Matt. xxiv. into blood, before that great and notable day of the   
 xiii, 24, Lord come: \*! and it shall come to pass, that ° whosoever   
 Luke xxi. shall call on the name of the Lord shall be saved.   
 o Rom. x. men of Israel, hear these words; Jesus of Nazareth, 2 man   
 approved of God among you ? by miracles and wonders 2 and   
 signs, which God did by him in the midst of you, as ye   
 yourselves also know: ®%him, 4being delivered 4 dy the   
   
   
   
   
 P render, ON. 4 vender, according to.   
   
 our English text, ‘the servaats and hand- pressly aserted of Jew and Gentile, Rom.   
 maids.’ The words and they shall pro- i. 17, where see note. 22. Ye men of   
 phesy are not iu the LXX nor in the Israel] This address binds all the hearers   
 Hebrew text. 19.] The words above, in one term, and that one reminds them of   
 signs, and beneath are not in the LXX, their covenant relation God: comp.   
 nor in the Hebrew text. blood, and “all the house of Israel,” ver. 36.   
 fire,....] Not, ‘bloodshed and wasting by of Nazareth] This title does not here seem   
 Jire, as commonly interpreted :—not devas- to be emphatically used by way of contrast   
 tations, but prodigies, are foretold :— to what follows, as some have thought,   
 bloody and fiery appear: i but only as the ordinary appellation of   
 smoke, as in the Hebrew. 20.) Sce Jesus by the Jews, see John xviii. 5, 7;   
 Matt. 29. the... day of the ch, xxii, 8; xxvi. 9. The words of   
 Lord] Not the first coming of Christ,— (by) God, belong to approved, and denote   
 which interpretation would run counter to the source whence the proof came.   
 the whole tenor of the Apostle’s application approved must be taken in its fuller and   
 of the prophec but clearly, His second stricter meaning: viz. as importing,—   
 coming : regarded in prophetic language as shewn to be that which He claimed to be.   
 following close upon the outpouring of the The connexion of the passage is, that the   
 Spirit, because it the nert great event in Man Jesus of Nazareth was by God de-   
 the divine arrangements. — The Apostles monstrated, Ly God wrought in among   
 probably expected this coming very soon you, by God’s counsel delivered to death,   
 (see note on Rom. xiii. 11); but this did by God raised up (which raising up is   
 not at all affeet the accuracy of their ex- argued on till ver. 32, then taken up   
 pressions respecting it. Their days wit- again), by God (ver. 36), finally, made   
 nessed the Pentecostal effusion, which was Lord and Christ. This was the process of   
 the beginning of the signs of the end: then argument then with the Jews,—proceeding   
 follows the period, TO THE FATHER on the identity of a man whom they had   
 ONLY, of waiting—the Chureh for her Lord, seen and known,—and then mounting   
 —the Lord Himself till all things shalt up from His works and His death and   
 haye been put under His feet,—and then His resurrection, to His glorification,—   
 the signs shall be renewed, and the day of all THE PURPOSE AND DOING oF Gop.   
 the Lord shall come. Meantime, and in which God did by him] This is   
 the midst of these signs, the covenant of not, as De Wette characterizes it, @ low   
 the spiritual dispensation is, ver. 21— view of the miracles wrought by Jesus, nor   
 © Whosoever shall call on the name of the is it inconsistent with John ii. 11; but it   
 Lord, shall be saved.’ The gates of God’s is in strict accordance with the progress of   
 tnerey are thrown open in Christ to all our Lord through humiliation to glory,   
 people :—no barrier is placed,—no union and with His own words in that very   
 with any external association or succession Gospel (v. 19), which is devoted to the   
 required : the promise is to individuals, as great subject, the manifestation, by the   
 individuals: whosoever: which individual Father, of the glory of the Sox. This   
 universality, though here, by the nature of side of the subject is here especially dwelt   
 the circumstances, spoken the limits on in argument with these Jews, to exhibit   
 of the outward Israel, is as ex- (sce above) the whole course of Jesus of