19—26. THE ACTS. 661   
   
 determinate counsel and foreknowledge of God, "rye have © +. 30.   
 taken, and by wicked hands have crucified and slain : 2 & whom #8   
   
 God [8 dath] raised up, having loosed the pains of death :   
 because it was not possible that he should be holden ¢ of it.   
 25 For David speaketh concerning him, 'I foresaw the trsa.xvi.s   
 Lord always before my face, for he is on my right hand,   
 that I 4 should not be moved: \* therefore did my heart   
 rejoice, and my tongue was glad; morcover also my flesh   
   
   
   
 T read and render, ye by the hand of Jawless men nailed up and   
 slew.   
 § omit. tie. by it. U render, May.   
   
 Nazareth, as the ordinance and doing of be true in its highest and proper meaning   
 tur Gop or Israzt. 23. delivered] Ly of any one, it must be of Him. We are met   
 whom, is not said, was supplied by the at every turn by the shallow objeetions of   
 hearers, The counsel and foreknowledge the Rationalists, who seem incapable of   
 of God are not to be joined as in the A. V. comprehending the principle on which the   
 to “delivered,” with “by,” as if they were sayings of David respecting himself are   
 the agents—the connexion in the original referred to Christ. To say, with De Wette,   
 is that of and appointment, not that Peter’s proof lies not in any historical   
 of agency. The same connexion is ex- but only in an idead meaning of the Psalm,   
 pressed in ch. xv. by “after the manner of is entirely beside subject. To interpret   
 Moses.” See 2 Pet. i. 21 and note. the sayings of David (or indeed those of   
 by the hand of lawless men] viz. of the any one else) ‘historically,’ e. solely as   
 Roman soldiers. The same word is used referring to the occasion which gave rise to   
 by St. Paul to express those without law, them, and having no wider reference, would.   
 to whom he became as without law, 1 Cor. be to establish a canon of interpretation   
 ix. 21, The counsel and fore~ wholly counter to the common sense of   
 knowledge of God are not the same: the mankind. Every one, placed in any given   
 former designates His Eternal Plan, by position, when speaking of himself as in   
 which He has arranged all things (henee the that position, speaks what will refer to   
 determinate counsel) —the latter, omni- others similarly situated, and most point-   
 science, by which every part of this plan is edly to any one who shall in any especial   
 foreseen and unforgotten by Him. and pre-eminent way stand in that position.   
 nailed up] The liarshness and unworthiness Applying even this common rule to David’s   
 of the deed are strongly set forth by a sayings, the applicability of to Christ,   
 word expressing the mechanical aet merely, will be legitimized :—but how much more,   
 nailed up, as in contrast with the former when we take into aecount the whole eir-   
 clause, in which the dignity and divine cumstances of David’s theocratic position,   
 mission of Jesus are set forth.—Peter lays as the prophetic representative and type of \*   
 the charge on the multitude, use they Christ. Whether the Messiah were present   
 abetted their rulers,—see ch. iii. where or not to the mind of the Psalmist, is of   
 this is fully expressed: not for the far- very littleimport: in some cases He plainly   
 fetched reason given by Olshausen, that. was: in others, as here, David’s words,   
 ‘all mankind were in fact guilty of the spoken of himself and his cireumstances,   
 eath of Jesus :’ in which case, as Meyer conld only be in their highest and literal   
 well observes, Peter must have said ‘we,’ sense true of the great Son of David who   
 not ‘you.’ 24.) On the ditficulty, and wastocome. David often spoke concerning   
 probable account to be given of the ex- himself: bat THE SPIRIT WHO SPOKE IN   
 pression having loosed the pains of death, Davip, concerning Christ. The citation   
 see note in my Greek Test. ‘They camnot, is almost word for word according to the   
 well be explained to the English reader. ‘ version, differing from the Hebrew   
 The assertion, it was not possible original as noticed below, that I may   
 that he should be holden of it, depends not be moved] In the Hebrew, and English   
 for its proof on the “ Kor” which follows. Bible, this is, shall not be moved.’   
 25.) The xvith Psalm was not by 26. my tongue] In the Hebrew, and   
 the Rabbis applied to the Messi but English Bible, ‘my glory :’ so in Ps. eviii.   
 Peter here proves to them that, if it is to 1, where our prayer-book gain renders   
 Vou. I. x