8—17. THE ACTS. 669   
   
 fathers, ['¥ hath] glorified his W Son Jesus; whom Ye 1 obn wu.   
 ™ delivered up, and "denied him in the presence of Pilate, xii,   
 when he was determined to let him go. But ye denied a Bhatt sau   
 m Matt.   
 °the Holy One Pand the Just, and desired a murderer to   
 be granted unto you; and killed the Prince of life,   
 whom God [¥ hath] raised from the dead; \* \* whereof we   
 %sAnd his name through faith in his }   
 are witnesses.   
 Luke i.   
 know: yea, the faith which is by him 2 ath given him this"   
 perfect soundness in the presence of you all. eb.   
 brethren, I wot that ‘through ignorance ye did And as now, Fehei   
 t Luke xxiii. John xvi.3. xifi.27. Cor. 1 Tim. 13.   
 ch, iv. xiv. W render, Servant.   
 V omit. Y render, behold.   
 whom : sce note, ch, ti. 32, = more probably, of   
 2 render, gave.   
 period of time.” Bengel. “See,” says in his name, though grammatically justi-   
 Chrysostom, “how he is always connecting fied, seems against the connexion with the   
 God with their ancestors, that he may not Apostle’s profession, “ whereof we are wit-   
 seem to be introducing any new doctrine. nesses,” just before. It is evident to my   
 Before (ch. ii.) bronght in the patri- mind, that the faith in His name, here   
 arch David, and now he introduces Abra- spoken of, is the faith of these witnesses   
 ham.” glorified] Not, as A. V., ‘hath themselves. His name (the efficient canse),   
 glorified,” implying, by thus honouring by means of, or on account of (our) faith   
 His name: it is the historie past tense, in his name (the medium), &c. yea,   
 glorified, viz. by His exaltation through the faith which is [wrought] by him—   
 death—see John xii. 23; xvii. 10. not ‘faith ¢ Tim ;’ which is an inadinis-   
 Not ‘His Son, but His Servant: servant, sible rendering. Peter’s own words (1 Pet.   
 however, in that distinctand Messianic sense i.21) are remarkably parallel with, and the   
 which the same expression bears in Isa. best interpreters of, this “who   
 xl.—Ixvi. The above meaning is adopted by Him do believe in God that raised Him   
 by all the best modern Commentators. up froin the dead and gave Him glory, so   
 in the presence of Pilate, or, perhaps, that your faith and hope are in God.   
 to the face of Pilate. when he was Some of the Commentators are anxions to   
 determined to let him go: sce Luke xxiii. bring in the faith of the lame man himself   
 20; John xix. 4, 12. 14, the Holy in this verse. Certainly it is according   
 One and the Just} Not only in the higher to analogy to suppose that ke had such   
 and divine sense present to St. Peter’s Jaith, from and after the words of Peter:—   
 inind, but also by Pilate’s verdict, and but, as certainly, there is xo allusion to it   
 the testimony of the Jews’ consciences. in this verse, and the thread of Peter’s   
 ‘The sentence is fnll of antitheses: the diseourse would be broken by any snch,   
 “Holy One and the Just” contrasts with It is the firm belicf in His name on the   
 the moral impurity of “a murderer,”— part of us His witnesses, of which he is   
 “the Prince of life,” with the destruction here speaking, as the medinm whereby His   
 of life implied iu “ murderer,”—while “ye name (the Power of the great dignity to   
 killed” again stands in remarkable oppo- which He has been exalted, the authorship   
 sition to “éhe Prince of life”? This last of life) had in this case worked. 17.J   
 title given to our Lord implics, as the Vul- now, introducing a new consideration:   
 gate renders it, “the Author of life.”—It see 2 Thess. ii. 6. Here it softens the   
 is possible, that the words “ Prince of severer charge of 14: sometimes it   
 life” may contain an allusion to the great intensifies, as ch. 6; 1Joln ii. 28 :—   
 iniracle which was the immediate cause especially with “behold,” ch, xiii. xx.   
 of the enmity of their rulers to Je 22. No meaning such as ‘ow that the   
 Lut of course St. Peter had a higher vie real Messiahship of Him whom ye have   
 in the title than merely this. 16.] slain is come to light’ (Meyer) is admis-   
 The A. V. is right; through, or better, sible. brethren, still softening his   
 on account of, faith in his name. ‘The tone, and reminding them of their oneness   
 meaning, for the sake of (i. of awakening of blood and covenant with the speaker.   
 in you, and in the lame man himself) faith through ignorance] ‘Tere need Le