676 THE ACTS. Il.   
   
 uLukexsiv, also your rulers, 18 But " those things, which God before   
 43. ch, had shewed \* by the mouth of all 4 4is prophets, that   
 ' > Christ should suffer, he hath so fulfilled.   
 , therefore, and ¢ be converted, that your sins may ¥ Repent ye   
 out, Iwhen the times of refreshing shall come from the   
   
   
 presence of the Lord ; and @ he shall send ! Jesus Christ,   
   
 ach. 11. which before was preached unto you: \*1 \* whom the heaven   
 4 read, the. b ead, his Christ. © Titerally, turn about.   
   
 4 +ender, that the times of refreshing may come. See note. ;   
 ® render, that he may.   
 f read and render, Christ Jesus, who was before appointed unto you:   
 or perhaps better, him who was before appointed your Messiah, even   
 Jesus. See note,   
   
 no difficulty in the application of the term ment? Clearly, from the above rendering,   
 “ignorance” to even the rulers of Jews. some refreshment, future, and which their   
 Itadmits of alldegrees — from conversion was to bring about. But hardly,   
 who were implicitly led by others, hated from what has been said, refreshment in   
 Him because others did,—up to the most their own hearts, arising from their con-   
 learned of the scribes, who and rightly version: besides other objections, the fol-   
 interpreted the Messianic prophecies, but lowing words, may come from the presence   
 from moral blindness, or perverted expec- of the Lord, are not likely to have been   
 tations, did not recognize them in our Lord. used in that case. No other meaning, it   
 Even Caiaphas himself, of whom apparently seems to me, will suit the words, but that   
 this could least be said, may be brought of the times of refreshment, the great   
 under it in some measure: even he could season of joy and rest, which it was under-   
 hardly have delivered over Jesus to Pilate stood the coming of the Messiah in His   
 with the ful consciousness that He was glory was to bring with it. That this   
 the Messiah, and that he himself was ac- should be connected by the Apostle with   
 complishing prophecy by so doing. Some the conversion of the Jewish people, was   
 degree of ignorance there must have heen not only according to the plain inference   
 in them all. 18. of all the prophets] from prophecy, but doubtless was one of   
 See Luke xxiv. 27 and note. There is no those things concerning the kingdom of   
 hyperbole, nor adaptation to Jewish views. God, which he had been tanght by his risen   
 The assertion of the Rabbinical books, “ Master. The same connexion holts even   
 the prophets together prophesied not but now. If it be objected to this, that thus   
 of the days of the Messiah,” was not merely we have the conversion of the Jews re-   
 a Jewish view, but the real truth.—The garded as bringing about the great times of   
 prophets are here regarded as one body, refreshment, and those times consequently   
 actuated by one Spirit: and the sum of as delayed by their non-conversion, I   
 God’s purpose, shewn by their testimony, is, answer, that, however true this may be in   
 that His Curis? should suffer. fact, the other is fully borne out by the   
 19. that your sins may be blotted out] manner of speaking in Seripture: the   
 The faith implied in the command, “ Be same objection might lie against the   
 converted,” has for its aim, is necessarily of prayer, See Gen. xix. x   
 (by God’s covenant, see John iii. 18) ac- Mark vi.5; 2 Thess. ii. 3; 2 Pet. iii.   
 companied by, the wiping out of sin. from the presence of the Lord (the   
 that the times of refreshing may come] Father), who has reserved these seasons in   
 This passage has been variously rendered His own power. When they arrive, it is   
 and explained. To deal first with the rez- by His decree, which goes forth from His   
 dering,—that of the A. V.,—“‘when the presence. Compare the expression “there   
 times... shall come,”—is entirely un- went out a decree from Cesar Augustus,”   
 justifiable, and alien from the meaning of in Luke ii. 1. 20.) and that he may   
 the words. ‘They can have but one sense, send (see above), literally,—not figura-   
 —that given in the marginal reading. tively, by the Spirit :—even if the word   
 This being so, what are the times (for such send be nowhere else applied to the second   
 is the right reading, and not “ times” coming of the Lord, there is no reason   
 only) of refreshment? What is refresh- why it should not be here: the whole