18—25. THE ACTS. 671   
   
 must receive until the times of \* 8 restitution of all things, a Matt.   
 bh which God hath spoken by the mouth of all his holy b Lake io.   
   
 prophets [into the the world began. ee 22 [i shall Moses Lord ¢rudy] °Ys3443." 7   
 God raise up unto you of your brethren, like unto me;   
 au   
   
 him shall ye hear in all things, whatsoever he shall say   
 unto you. 23 And it shall come to pass, that every soul,   
   
 which will not hear that prophet, shall be destroyed from   
 among the people. 24 Yea, and all the prophets from   
 Since and those that follow after, as many as have ae.u.s. |   
 25d G:   
 spoken, have likewise foretold of these days. Ye are Ba 7   
   
 & better, restoration, as strictly corresponding with Matt. xvii, 11, where the   
 same expression is used.   
 b render, for perspicuity, of which times. 1 omit,   
 omit: not in the original.   
   
 ground and standing-point of these two to render it, but until; see below. The   
 orations of Peter are peculiar, and the key both to the construetion and mean-   
 very mention of the ‘times of refresh- ing here, is our Lord’s saying, Matt.   
 ment’ proceeding forth from the presence xvii. 11, “ Elias truly first cometh, and   
 of the Father would naturally lead to the shall restore all things.” From this we see   
 position here assigned to the Son, as one that the restoration of all things stands   
 sent by the Father. See below, on ver. alone: and that which does not belong to   
 26. who was before appointed] «all things.’ Next, what is this restora-   
 before appointed, as apparently in eh. xxii. tion? According to the usage of the   
 14 (marginal reading). unto you,—as word, it cannot be applied to the works of   
 your Messiah. 21. whom the heaven the Spirit in the hearts of men, but must   
 must receive] The words thus translated be understood of the glorious restoration   
 admit of a double rendering: (1) ‘ Whom of all things, the regeneration (Matt. xix.   
 the heaven must receive.” (2) ‘ Who must 28), which, as Peter here says, is the   
 possess the heaven” Of these the former theme of all the prophets from the begin-   
 is in my view decidedly preferable, both as ning.—No objeetion can be raised to this   
 best suiting the sense, and as being the from the meaning of the word times: see   
 natural rendering, whereas the other is ch, vii. 17, and St. Peter’s own language,   
 foreed. The reason given by Bengel for 1 Pet. i. 20, “in the last times.” —On the   
 rejecting the right rendering, “To be re- testimony of the prophets, see ver. note.   
 ceived, i. e. contained, shut into, the 22.] This citation isa free but faith-   
 heaven, is a violent interpretation, and ful paraphrase of the text in Deuteronomy.   
 seems to imply, that the heaven is greater —That the words, as spoken by Moses,   
 than Christ, and to detract from His seem to point to the whole line of pro-   
 exaltation above all heavens,” is best phets sent by God, is not any objection   
 answered by himself, “ Yet thereis a sense, to their being applied to Christ, but rather   
 in which it may be said that the heaven necessitates, and entirely harmonizes with,   
 receives Christ, viz. it admits Him, as that application. See the parable Matt.   
 a throne its proper King;” only I would xxi. 33-41, And zone of the whole pro-   
 rather understand it locally, and recog- phetic body entirely answered to the words   
 nize a parallel expression with that in like unto me, but Christ. The Jews there-   
 ch. i., also Zocal, “a cloud received Him fore rightly understood it (though not   
 out of their sight.” And so far from always consistent in this, comp. John i. 21   
 seeing in it any derogation from the with vi. 14) of the Messiah. 24.) See   
 Majesty of Christ, it seems to me ad- ver. 18, note.—St. Peter’s aim is to shew   
 mirably to set it forth: it behoves the the unanimity of add the in speak-   
 heaven (which is his, his will) to ing of these times.—Saniuel is named, more   
 receive Him till the appointed. as being the first great prophet after   
 until] Not during, as the advocates of the Moses, than as bearing any part in this   
 present spiritual sense of the passage wish testimony. The prophetie period of which