IV. 1—13. THE ACTS. 673   
 5 And it came to pass ‘on the morrow, that their rulers,   
 beit, many of them which heard Annas word high priest, ; and ¢tukeii.2,.   
 the number of the men was about five thousand.   
   
   
 and elders, and scribes,   
   
 Caiaphas, and John, and Alexander, and as many as were xviii,   
 of the kindred of the high priest, were gathered together   
 7 And when they had set them in the   
 at Jerusalem.   
 midst, they asked, 4 By what power, or by what name, #5 hts,   
 have ye done this ? SeThen Peter, filled with the Holy .{!   
 Ghost, said unto them, Ye rulers of the people, and elders iin,   
   
 of Israel, 9if we this day be examined of the good deed   
 done to the impotent man, by what means he is made   
 whole ; !9be it known unto you all, and to all the people   
 of Israel, ‘that by the name of Jesus Christ of Nazareth, feb. ii...   
 whom ye crucified, \* whom God raised from the dead, even geb.it.2s.   
 by him doth this man stand here before you whole.   
 14This is the stone which was set at nought of you »Ps.cxviit   
   
   
 builders, which is become the head of the corner. xxviil.   
 12i Neither is there salvation in any other: for there i is Matt. xxi.   
 none other name under heaven given among men, whereby iti.   
   
 we must be saved.   
   
 13 Now when they saw the ®boldness of Peter and   
   
 ¥ render, beheld. 8 literally, freedom of speech.   
   
 used where there can be little chance of   
 have formed part of their preaching. mistaking to whom or what the pronoun   
 3.] it was now eventide, perhaps, from refers. The rulers, elders, scribes   
 their adjourning the case till the next day, together make up the Sanhedrim, or great   
 the second evening, beginning with the council: see Matt. ii. 4; xxvi. 59; ch. v.   
 twelfth hour: see Matt. xiv. 15, and note. 21. 6. at Jerusalem] Why is this   
 4. the number of the men] The cified ? I believe it merely implies that   
 Greek word for “men” here is that which the meeting was not held tx the temple,   
 signifies males as from females. but in the city. On Annas and   
 But it does not appear whether we are to Caiaphas, both called high priests, Luke   
 tuke this strictly as masculine, or more ili. see note there. 7.) By (literally,   
 loosely, as if it were the more general in) what (manner of) power? of what   
 term. Meyer thinks the former: Ols- kind was the enabling cause, the element   
 hausen, that as yet only men attached in which, as its condition, the deed was   
 themselves to the church (but see ch. i. wronght ?—by (in, sce what (manner   
 : De Wette objects to the stricter of) name, spoken as a word of power: sce   
 that St. Lmke does not so reckon, ch. iii. 16. this,—not the teaching   
 ch. ii, 4 (see however Luke ix. 14, and (as some think),—nor both the miracle and   
 cf. the parallel place in Matthew): but the teaching (as others), but the miracle :   
 wes it undecided. The laxer use of this and that only. 8.] filled with the   
 ter term occurs Luke xi. 31, and James Holy Ghost, i.e. specially, for the oc-   
 b In ch. v. 14, men and women both casion. 10.) whom ye crucified,   
 are mentioned as being added to the Lord. whom God raised ... the copula (azd, or   
 5—12.] Tur APOSTLES EXAMINED BE- but) is omitted, to make the contrast more   
 FORE THE SANHEDRIM. PEren’s SPEECH. striking. 11.] See Matt. xxi. 42, note.   
 5. their rulers, &c.] i. e. rulers 18—18.] ConsULTATION AND SENTENCE   
 &e. of the Jews ; 4 construction frequently