14—81. THE ACTS. 675   
   
 their voice to God with one accord, and said, 4 Lord, " thou 2 Kings xix.   
 art God, which hast made heaven, and eouth, and the sea,   
 and all that in them is: \*®who by the mouth of ° thy   
 servant David hast f said, \* Why did the heathen rage, and x?s.1i.1.   
 the people imagine vain things? °6The kings of the   
 earth stood up, and the rulers were gathered together   
 against the Lord, and against his Christ. 27 For ¥ of a¥¥att.x¥i.3.   
 tr sh against \* thy holy ‘8 child Jesus, \*whom thou hast stuei's.   
 anointed, both Herod, and Pontius Pilate, with the Gen- \*sonn 5:38   
 tiles, and the people of Israel, were 4 gathered together,   
 28> for to do whatsoever thy hand and thy counsel deter- beh.tiass   
 mined before to be done. 29 And now, Lord, behold their   
 threatenings: and grant unto thy iservants, © that with all ever.   
 boldness they may speak thy word, °° by stretching 3!   
 forth thine hand to heal, and that signs and wonders xi   
 may be done ° by the name of ‘ thy holy & child Jesus.   
 81 And when they had prayed, & the place was shaken tv oe   
 where they were assembled together; and they were all 28 7   
 filled with the Holy Ghost, "and they spake the word of nver.20.   
   
   
   
   
   
   
   
 d This is not “ Kyrie,” the usual word for Lord, as in verses 26, 29, but   
 “Despota,” signifying Master.   
 © read, our father David thy servant.   
 f read, said by the Holy Spirit.   
 h read, gathered together in this city. & render, Servant.   
 i This is the word “doulois,” signifying bondservants, not as in verses   
   
   
 27, 30.   
 the Apostles were present on this occasion. “child,” but Servant, as before, ch. iii.   
 24. they lifted up their voice to Jesus, the Servant of Jehovah, is the anti-   
 God with one accord] i.e. not, as Meyer type and completion of David, and: of all   
 supposes, literally all together in other servants of the Lord: what is said   
 a known formula of prayer, but led by of them only partially and hyperbolically,   
 some one, and all assenting; not “their is said literally entirely of Him.   
 voices,” but their voice: see note on ch. ii. 28.) There is an ellipsis in the thought   
 6. thou art God, which hast made] 1t. between the verb to do, and its object   
 is an acknowledgment that it the same whatsoever, &c. : “to do [as they thought,   
 God, who was now doing these things, that their own counsel; but really] whatsoever   
 had beforetime prophesied them of Christ. Thy hand and Thy counsel determined.”   
 27.] The for implies an acknow- thy hand and thy counsel] thy hand in-   
 ledgment of the truth of God in the ful- dicates the Power, thy counsel the Wisdom   
 filment of the prophecy: Thou art the ot God. The Wisdom decreed, the Hand   
 God who hast, &c., for these events have performed. 31.] As the first out-   
 happened accordingly. The clause, in ponring of the Spirit, so this special one   
 this city, which has been excluded from in answer to prayer, was testified by an   
 the text on account of its apparent re- outward and visible sign: but not by the   
 dundance, answers to the clause “ on his same sign,—for that. first baptism by the   
 holy hill of Zion,’ Ps. ii, See also Holy Ghost, the great fulfilment of the   
 Matt xxiii. 37; Luke xiii. The parts promise, was not to be repeated. It was   
 of this verse correspond accurately to those on every ground probable that the token   
 of the prophecy just quoted. The ap- of the especial presence of God would be   
 pellation here given to our Lord is not some phenomenon which would be recog: