THE ACTS. VII. 58—60.   
   
 . derers: 53% 4 who have recetved the law &by the disposition   
 of angels, and have not kept it. 5\*\* When they heard   
 these things, they were cut to the heart, and they gnashed   
 on him with their teeth. 55 But he, ¥being full of the   
 yeh. vib. Holy Ghost, looked up stedfastly into heaven, and saw the   
 glory of God, and Jesus standing on the right hand of   
 18. God, 56 and said, \* f Behold, I see the heavens opened, and   
   
   
 p Dan wg. the \*Son of man standing on the right hand of God.   
 a tee? 57 Then they cried out with a loud voice, and stopped   
   
 their ears, and ran upon him with one accord, and   
 ch. beast him out of the city, ‘and stoned him: and ‘the   
 ‘xxii.   
 4 render, men who received. ® render, at the injunction.   
 f ;ender, Lo, I behold.   
   
 Matt. xxvi. 14—16 :—murderers, by the of the Lord.” Stephen, under accusation   
 hands of the Romans; ch. ii. 23, note. of blaspheming the earthly temple, is   
 58. at the injunction of angels] granted a sight of the heavenly temple ;   
 Many explanations have been given of these being cited before the Sadducee High   
 words. An enumeration and description of Priest, who believed neither angel nor   
 them may be seen in my Greek Testament. spirit, he is vouchsafed a vision of the   
 The key to the right ‘understanding of heavenly Hiak Prrzst, standing and mi-   
 them seems to be the similar expression in nistering at the Throne, amidst the angels   
 Gal. iii. 19, “the law, . . . ordained by and just men made perfect. 56.]   
 [means of] angels.” The law was given ‘This is the only time that our Lord is by   
 by God, but announced by angels. The human lips called the Son oF Man after   
 people received God’s law then, at the in- His Ascension (Rev. i. 13; xiv. 14, not   
 junction of angels. 54.) were cut t instances). And why here? I believe for   
 the heart, see ch. v. 33, note. 55.) this reason. Stephen, full of the Holy   
 Certainly, in so far as vision of Stephen Ghost, speaking now not of himself at all   
 was supernatural, it was not necessary that (ver. 55), but entirely by the utterance of   
 the material heavens should have been the Spirit, repeats the very words, Matt.   
 visible to him: but from the words looked xxvi. 64, in which Jesus Timeelf, before   
 up stedfastly into [the] heaven, it would this council, had foretold His glorification   
 seem that they were. We are not told —and assures them that that exaltation of   
 where the Sanhedrim were assembled. It the Soy or Man, which they should here-   
 does not seem as if they were convened in after witness to their dismay, was already   
 the ordinary session room: it may have begun and actual. 58. cast him ont   
 been in one of the courts of the temple, of the city] See Levit. xxiv. 14, The   
 which would give room for more than the Rabbinical books say, “The place of sto-   
 members of the Sanhedrim to be present, ning was outside the city: for all walled   
 as seems to have been the case. cities were considered to correspond to the   
 standing] A reason why the glorified camp of Israel.” Compare also Heb. xiii.   
 Saviour was seen standing and not sitting, 12, 13. and stoned him] An antici-   
 has been pleasingly given by Chrysostom, pation of the fact, the details of which   
 “Why standing and not sitting? that He follow. Stoning was the punishment of   
 may shew His attitude of help to the blaspheming, Levit. xxiv. 16. The ques-   
 martyr. For of the Father also it is said, tion whether this was a legal proceeding on   
 « Arise, O God.’” See also the collect St. sentence, or a tumultuary one, is not easy   
 Stephen’s day. But not perhaps correctly : to answer. It would appear from John   
 for ‘help’ does not seem here to he the xviii, 31, that the Jews had not legally the   
 applicable idea, but the confirmation of his power of putting any man to death (see   
 JSaith by the ecstatic vision the Saviour’s note there). Certainly, from the narrative   
 glory at God’s right hand.—I should be before us, and from the fact of a bloody   
 rather disposed to think that there was perseention having taken place soon after   
 reference in the vision to that in Zech. iii. it, it that the Jews did, by conni-   
 1, where Zechariah sees “Joshua [Jesus] vance of, or in the absence of the Procu-   
 the High Priest standing before the angel rator, administer summary punishments of