25—36. THE ACTS. 743   
   
 came up with him ¢ from Galilee to Jerusalem, \* Pieho are goin,   
 his witnesses unto the people. °° And we declare unto   
 you glad tidings, how that © the promise which was made e«   
 nto the fathers, 33 God hath 4/u//i//ed the same unto us \*   
 their children, in that he hath raised up Jesus [T again]; wt   
 as it is also written in the § second psalm, ‘Thou art my £P as,   
 Son, this day have I begotten thee.   
 that he raised him up from the dead, now no more to   
 return to corruption, he said on this wise, § I will give you stsa.w.s.   
 the sure \*mercies of David. %5 Wherefore as concerning \*   
 in another psalm, » Thou shalt not suffer thine Holy One h Pe.   
 to see corruption. 36 For David, ‘after he had served his i? txt   
   
   
   
   
   
 P yead, Who are now.   
 4 render, completely fulfilled. T omit.   
 8 Some of our ancient authorities read, first: see note.   
 t The original here has holy things : see note.   
   
 31.] The now gives peculiar force refers the prophecy in its full completion   
 to the sentence. Who are at this moment to the Resurrection of our Lord: similarly   
 Wwitnesses,—living witnesses; i. e. <I am in Rom. i. 4, “declared to be the Son of   
 not telling you a matter of the past merely, God with power... . by the resurrection   
 but one made present to the people of the JSrom the dead.” 34. now no more to   
 Jews by living and eye-witnessing testi- return ...] Compare Rom. vi. 9, “ Christ   
 mony.’ 32. we declare unto you] being raised from the dead, dieth no more :   
 He and Barnabas were not of the number death hath no more dominion over him.”   
 of those who came up with Him from It is interesting to trace the same shades   
 Galilee unto Jerusalem, ver. 31, nor was of thought in the speeches and epistles of   
 their mission to the Jewish people. ‘ They Paul; and abundant opportunity of doing   
 are at this moment witnessing to the so will ocenr as we proceed.—But here the   
 people, we, preaching to you.’ The we is returning to corruption does not merely   
 emphatic, Stier observes how entirely imply death, so that Jesus should have   
 Paul sinks himself, his history and com- once undergone it, and no more hereafter,   
 mission from Christ, in the great Object as the A. V. seems to imply: but we must   
 of his preaching. 33. in that he hath supply ‘to die, and in consequence to”   
 raised up Jesus] The term raised up is before the words, understanding them as   
 ambignous : but here the from the the result of death, if it had dominion   
 dead, is absolutely required by the con- over Him: thus the clause answers even   
 text; both because the word is repeated more remarkably to Rom. vi. 9. the   
 with that addition (ver. 34), and becanse holy things is the LXX rendering of the   
 the Apostle’s emphasis throughout the Hebrew word, Isa. }v. which in 2 Chron.   
 passage is on the Resurrection (ver. 30) as vi. 42, they have translated “ mercies.”   
 the final fulfilment of God’s promises The word ‘holy’ should have been pre-   
 regarding Jesus. The other meaning, served in the A. V., as to “ thine   
 ‘having raised up,’ as in ch. vii. 37, is Holy One” below; the mercies of David,   
 however maintained by several Commen- holy and sure: or my holy promises which   
 tators. Meyer well remarks, that this I made sure unto David. 35.) Where-   
 meaning would hardly in our passage have fore also,—correspondent to whichi purpose,   
 been thought of or defended, had it not of His Christ not seeing corruption.   
 been that the subjoined citation from Ps. he saith] viz. God, not David: the subject   
 ii. has been thought necessarily to apply is continued from vv. 32 and 34, aad fixed   
 to our Lord’s mission upon earth. by “he said” and “I will give” just pre-   
 The reading of some of our ancient autho- ceding,—thou shalt not suffer give)   
 rities here, in the first psalm, is to be and thine Holy One acenrately correspond   
 accounted for by the fact that anciently to “ Iwill and “holy things” before.   
 our second Psalm was the first, our first See on ch. if. 27. 36.) The psalm,   
 being reckoned as prefatory. St. Paul though spoken by David, cannot have its   
 2