THE ACTS. XT   
   
 iu, own generation by the will of God, } fell on sleep, and was   
 laid unto his fathers, and saw corruption: °7 but he, whom   
 God raised again, saw no corruption.   
 38 Be it known   
 kyersxxi.a, unto you therefore, [® mex and] brethren, that \* through   
 Dan. ix. 4,   
 Luke xxiv. this man is \* preached unto you the forgiveness of sins:   
 1 John 39and }¥ by him 2all that believe are justified from all   
 . things from which ye could not be justified ¥ dy the law of   
 40 Beware therefore, lest that come upon you,   
 a.axiz-1 Moses. is spoken of in ™ the prophets; 41 Behold, ye despisers,   
   
 and wonder, and peri hh: a for T work a work in your days,   
   
 a work which ye shall in no wise believe, though a man   
 declare it unto you. 42 And > when the Jews were gone ouz   
   
 UWomit: see on ch. i, 16. X hetler here, announced,   
 Y render, in. Z render, every one that believeth is.   
 &@ render, because.   
   
 » read aud render, as they were going out, they besought.   
   
 filment in David. \_ his own generaticn] could not do: leaving it for inference, or   
 David ministered only to the generation in for further teaching, that this was abso-   
 which he lived: but through this Man, re- Iutely atu: that the law could do nothin,   
 wission of sins is preached ¢o you and to ‘The same thought is expanded Rom.   
 all who believe on Him, after he had 3. This interpretation will be the more   
 served his own generation by the will (i.e. clearly established, when we remember   
 according to the appointment) of God] that to justify from sin was not in any   
 His whole course was marked ont and sense, and could not be. the office of the   
 fixed by God—he fulfilled it, and fell law, by which came the knowledge of sin.   
 asleep. (See, on the whole, 2 Sam. vii. 125 The expression “to justify from” is only   
 1 Kings ii. 10.) was laid unto his once used again by St. Paul (Rom. vi.   
 fathers] An expression arising from the 7, marginal rendering: the A.V. has “freed   
 practice ot burying families together : from sin,” but wrongly), and that where   
 the expression occurs very frennent in the he is arguing against the continning in sin.   
 Old. Test. $8.] Paul speaks here of every one that believeth is not to be   
 justification only in its /owest sense, as joined with in him, which (see above) is   
 negative, and synonymons with remission trasted with in the law of Moses.—It is   
 of sins; he does not unfold here that. quite in St. Paul’s manner to use every one   
 higher sense of justifying, the accounting that believeth thus absolutely : sce Rom. i.   
 righteous, which those who have from God 16; iii, 22; x. 4 (Gal. 22). 40.]   
 are just by faith. \t is the first office The object of preaching the Gospel to the   
 the Spirit by which he spoke, to convict Jews first was for a testimony to them:   
 concerning sin, before He convicts con- its reception was almost uniformly un-   
 cerning righteousness: therefore he dwells favourable: and against such anticipated   
 on the renzission of sins, just giving rejection he now warns them. 41.   
 a glimpse of the great doctrine of justifi~ ye despisers] So the LXX render the   
 eation, of which he had sueh wonderful Hebrew word, signifying ‘among the   
 things to write and to say. 89.) heathen, so in A. V., for which they seem   
 And from ell things (sin), frem which ye to have read some other word resembling   
 could not in (under) the law of Moses be it.—The prophecy was spoken of the judg-   
 justified in Him (as in the expression, iv ment to be inflicted by means of the   
 Christ, in the Lord, frequently), every be- Chaldwans: but neither this nor any other   
 liever is (habitual present tense) justified prophecy is confined in its application to   
 +...but not implying that in the law the occasion of which it was once spoken,   
 of Moses there might be justification from but guthers up under it all analogous pro-   
 some sins ;—under the law there is zo jus- cedures of God’s providence: such repeated   
 tification (Gal. iii. 11):—but it means fulfilments increasing in weight, and ap-   
 Christ shall do for you all that the law proaching nearer and nearer to that last