

and they that dwell at Jerusalem." This is to be noted. If the apostle is a pretender, or if he is to urge the claims of a pretender, why address the very men most likely to confront, correct, and expose such barefaced imposture? Why not appeal to the strangers from abroad, who, we should naturally suppose, would be imposed on more readily?

2nd. "Hearken to my words" is the first special invitation of Peter to the people. He has intelligence, inspired intelligence, for the audience; and words are the medium of conveying it. To "speak spiritual things in spiritual words", is, with Peter, orthodox. This, now, in some cases, by men who have been educated in a different college from the apostle, is either doubted or denied.

3d. "Jesus of Nazareth," says Peter, was "approved of God among you." He specifies his miracles, his wonders, and signs as evidence of what he asserts; declaring that these miracles had been done in the midst of those he addresses.

4th. "You have," continues the apostle, "taken, and by wicked hands crucified and slain" Jesus of Nazareth. Plain speaking, but true. Peter is a forcible preacher, and practices the eloquence that brings his subject home to the hearts of his audience. We must recollect that he is a witness—pledged to testify the Master's truth.

5th. "God has raised up this Jesus," "having loosed the pains of death." Of the fact that God raised him from the dead, "we are all witnesses."

6th. He is now "exalted at the right hand of God." He is Lord and Christ—a Prince and a Saviour. We saw him, when on mount Olivet, taken up out of our sight, and we saw two of the angels of his train, who, while we were still looking, appeared to us and told us in express terms that he was taken up into heaven. Therefore, he whom you clamored to have crucified in preference to the robber Barabbas, is now in heaven at God's right hand.

7th. Being thus exalted, "having received of the Father the promise of the Spirit" he has "shed it forth" as you now see and hear, according to his own word and appointment. The Lord Jesus is henceforth administrator of the Spirit.

8th. Hence, "let all the house of Israel," even all whose opportunity is to see and hear these things, "assuredly know that God has made the same Jesus whom you crucified between two criminals—he has made him both Lord and Christ, or Lord and Messiah."

Here the Judeans and citizens of Jerusalem are deeply moved, and Peter is interrupted. The Jewish auditors, hard-hearted as they