

wrought, not for their sakes, but to call the attention of the people to the Gospel. **We had made this man.** 2. Humility is an excellent virtue in one endowed with the Spirit of God.

13. The God of Abraham. Peter's aim is to link the Gospel with the former dispensation, and to show that it was in line with all the glorious past. **The God of our fathers.** Thus it was no new religion which he was proclaiming, but that which had been theirs from the beginning. **Hath glorified.** Peter now shows the contrast between their treatment of Jesus, and God's honour to him; while his own people had rejected, delivered, slain him, God had honoured him by mighty works. **His Son Jesus.** Rather, as in Rev. Ver., "his Servant Jesus." His aim is to show that Jesus had obeyed God, and fulfilled his will, and for that very faithfulness had suffered death. **Delivered by the rulers and denied by the people.** When he was determined. The guilt of the crucified belonged to the people not less than to the Roman governor.

14. The Holy One and the Just. "The Holy and Righteous One." Rev. Ver. Titles which had been applied to Christ in the Old Testament, and which Peter now gives to the crucified Jesus. **Desired.** The Rev. Ver. is stronger: "asked for." They not only wished, but demanded Barabbas instead of Jesus. **A murderer.** Literally, "a man a murderer." They sent the innocent to the cross, and required the freedom of the guilty.

15. Killed the Prince of Life. The word "prince" here means not only ruler, but originator, leader: the one who brings us unto eternal life bought with his death. The same word is translated "captain" in Heb. 2. 10. **God had raised.** The fact that Jesus had been raised from the dead was the great truth upon which the whole Gospel rested. Hence it is asserted in every discourse of the New Testament. **We are witnesses.** Not only Peter and John, but all the twelve. 3. The great work of every Christian is to bear testimony to a risen and living Saviour.

16. His name. Not that the mere name of Jesus has a magical power, as a charm or spell; but it is here referred to as representing his personality, just as every person is known by his name. **Through faith in his name.** The miracle required a faith in the power of him who wrought it, either on the part of the worker or of the subject, the two disciples, or the lame man. **Ye see and know.** An appeal to their own personal knowledge. 4. God's work in grace may be a mystery, but its results may be seen by all. No one can comprehend growth, but all can see that trees grow: no one can fathom a soul's salvation, but the change in character which it brings all can perceive. **The faith which is by him.** "Through him," (Rev. Ver.) the faith which Christ alone can impart, establish, and reward, the true faith of the Gospel. Both apostles and lame man had

exercised this faith, each in his own measure. 5. Faith is the link between our weakness and Christ's power.

17. Brethren. A gentle word, making them feel that Peter felt himself one with them selves. 6. Let the teacher or the preacher always place himself among his hearers. **I wot.** I know. **Through ignorance.** Rather, "in ignorance," as in Rev. Ver. Their ignorance lessened, but did not remove their guilt, and in all, from the people up to Caiaphas, were varying degrees of ignorance, and, therefore, different measures of responsibility. **Your rulers.** Both the Jewish priests and the Roman officers.

18. Those things. The events of the Saviour's life and death. **God before had showed.** The foreknowledge of God is here shown in contrast with the ignorance of men. **All his prophets.** In the current of prophecy, from Genesis to Malachi, especially in Isaiah and Zechariah. **That Christ should suffer.** The prophecies had clearly pointed to a suffering as well as a reigning Messiah. Not that all had referred to his sufferings, but Peter refers to them as one body and pointing toward the same person. **He hath so fulfilled.** Not by controlling their wills, but by overruling their acts. 7. So God ever makes the wrath of men minister to his praise.

19. Repent ye. To repent is not merely to feel sorrow for the past, but to turn away from it, "to change the mind," literally, to reverse the current of thought from sin toward God. **Be converted.** Here meaning, not the mysterious transformation in nature wrought by God's Spirit, with the consciousness of pardon, but, as in Rev. Ver., "turn again," change the life, in correspondence with the change of purpose. **That your sins may be blotted out.** 8. When we have done our part in conversion, God does his, and takes away our sin. The language refers to the ancient method of writing with a sharp point on sheets of wax. The writing was blotted out by simply smoothing it over with the blunt end of the pen. **When the times of refreshing.** Rather, as in Rev. Ver., "that so there may come," etc. The turning of Israel to Christ would bring on the refreshing season of the world's salvation. Times of refreshing probably meant, in the apostle's thought, the new life of the regeneration of Israel, God's people. **From the presence of the Lord.** The God of Israel is here meant, not especially the Lord Jesus.

20. And he shall send. Rev. Ver., "that he may send the Christ who has been appointed for you, even Jesus." The return of Christ from heaven was looked for, as soon as his own Israel, which had rejected him, should be ready for his appearing. **Preached.** Rather, "appointed." 9. Would that the Church now were in this state of eager watching for the coming of its Head!

21. Heaven must receive. Jesus must tarry in heaven until the world shall be