

to the feeling which they excited in the beholders and the third to their moral and spiritual teaching. *God did by him.* The works of Jesus made the Father known (see John 5 : 19 ; 16 : 10.) *Ye . . know.* The Jews did not deny the fact of our Lord's miracles, though they ascribed them not to God's power, but to Satan's. (See Matt. 12 : 24.)

V. 23. *Delivered ; betrayed by Judas to the Jewish rulers. The determinate counsel and foreknowledge of God.* Every part of God's way of salvation was foreknown and planned. *By the hand of lawless men* (Rev. Ver.) ; people outside of the Jewish law, that is, the Romans, who actually crucified Jesus.

II. A Risen Christ, 24-36.

V. 24. *Whom God hath raised up ;* so that the death of Jesus did not defeat or overthrow God's plan, but was a step in its fulfilment. *Not possible ;* because the purpose of God could not fail. Vs. 25-28 contain a quotation from Ps. 16, which, Peter shows (vs. 29-31), could not refer to the psalmist, but must point to Christ.

V. 32. *This Jesus ;* whom the Jews had crucified, but whom God had raised up, vs. 24, 25. *Hath God raised up ;* a declaration which the speaker would not have dared to make unless it had been true, since many were present who would have challenged it had it been false. *We all are witnesses ;* that is, Peter and the other apostles, the personal companions of Jesus, now manifestly filled with his Spirit, and wholly surrendered to the task of making him known,—who could be better witnesses ?

V. 33. *By the right hand of God exalted ;* that is, by God's power. God, like a king, has raised up Jesus to the glory long predicted of the Messiah. *Having received . . the promise of the Holy Ghost ;* a promise repeatedly found in the Old Testament prophets (Isa. 44 : 3 ; Ezek. 36 : 26 ; Joel 2 : 28), and made definitely and clearly in the Gospels, Luke 12 : 11, 12 ; 24 : 49 ; John 14 : 16 ; 15 : 26 ; 16 : 14. *Hath poured forth this* (Rev. Ver.) ; the exalted Saviour's first act of lordship (see Rom. 1 : 3, 4 ; Eph. 4 : 8 ; Phil. 2 : 9 ; Heb. 2 : 9). *Ye now see.* Probably the flame-like appearance (v. 3) still rested on the disciples. *Hear ;* the languages spoken (v. 4), and what

was uttered in them.

Vs. 34, 35. *David is not ascended.* Peter returns to the fact that David did not in his person fulfil the prophecy of Ps. 16, and that therefore some other is meant. *The heavens.* The Jewish idea was that there were many heavens above the earth, inhabited by beings of greater or less dignity, 2 Cor. 12 : 2 ; Eph. 3 : 10. *The Lord said, etc. ;* in Ps. 110, much quoted in the New Testament (Matt. 22 : 43, 44 ; Heb. 1 : 13), here cited to prove that the Messiah was to be Lord over David.

V. 36. Jesus, who was so much despised by the Jews, is proved to be *both Lord and Christ ;* "Lord" over all (compare Rom. 9 : 5), but to Israel the "Christ" (the Anointed One), that is, that Messiah for whom they had been looking. *This Jesus whom ye crucified* (Rev. Ver.). These words are rightly placed last. "The sting is in the tail," says Bengel. Peter will stab his hearers broad awake to their awful guilt.

III. A Forgiving Christ, 37-42.

Vs. 37-42. *Pricked in their heart.* Conscience was now thoroughly roused, and stung the listeners with sudden remorse. *Repent.* The nation was guilty of rejecting their Messiah, and must repent of this great sin. *Be baptized ;* to indicate that they had died to their old life and were alive to the new faith. Baptism was the open acknowledgment that Jesus was Messiah. *In the name of Jesus Christ.* The fuller baptismal formula is given in Matt. 28 : 19. It is to be noted that Peter, in his First Epistle (ch. 3 : 21), lays stress on baptism. *Added unto them about three thousand souls ;* a marvelous addition to the 120 disciples of ch. 1 : 15.

V. 42. We have here, in brief, an account of the religious life in the early church : (1) *Apostles' teaching* (Rev. Ver.). The new converts felt the necessity of more knowledge concerning Jesus and his kingdom, and the apostles were the authorized instructors. Teaching was very important (see Matt. 11 : 29). (2) *Fellowship.* The Greek word, also translated "communion," is a general term including very many different things. It included all acts which manifested the friendship of the brethren. Afterwards it gave its name to the Communion or Lord's Supper (1 Cor. 10 : 16), while Paul applies