judged of Himself.   
  
**sweet wine**]  
*Sweet wine*, not necessarily *new* wine:  
perhaps made of a remarkably sweet  
small grape, which is understood by the,  
Jewish expositors to be meant in Gen.  
xlix. 11; Isa. v. 2; Jer. ii. 21,—and is  
still found in Syria and Arabia. Suidas  
interprets it “that which oozes out of the  
grapes before they are pressed.”  
  
  
**14—36.**] THE SPEECH OF PETER. “St.  
Luke gives us here the first sample of the  
preaching of the Gospel by the Apostles, with  
which the foundation of Christian preaching,   
as well as of the Church itself, appears  
to be closely connected. We discover  
already, in this first sermon, all the   
peculiarities of apostolic preaching. It contains  
no reflections nor deductions concerning the  
doctrine of Christ,—no proposition of new  
and unknown doctrines, but simply and entirely   
consists of the proclamation of   
*historical facts*. The Apostles appear here as  
the witnesses of that which they had seen:  
the Resurrection of Jesus forming the central   
point of their testimony. It is true,  
that in the after-development of the Church  
it was impossible to confine preaching to  
this historical announcement only: it gradually   
became invested with the additional  
office of building up believers in knowledge.  
But nevertheless, the simple testimony to  
the great works of God, as Peter here  
delivers it, should never be wanting in  
preaching to those whose hearts are not  
yet penetrated by the Word of Truth.”  
Olshausen. The discourse divides itself into  
two parts: 1. (vv. 14—21) ‘*This which  
you hear is not the effect of drunkenness,  
but is the promised outpouring of the  
Spirit on all flesh*,’ —2. (vv. 22—36) *‘which  
Spirit has been shed forth by Jesus, whom  
you crucified, but whom God hath exalted  
to be Lord and Christ*.’   
  
**14. with the  
eleven**] Peter and the eleven come forward  
from the great body of believers. And he  
distinguishes (by the word “*these*” in  
ver. 15) not *himself* from the *eleven*, but  
*himself and the eleven* from the rest. De  
Wette concludes from this, that the Apostles  
*had not themselves spoken with tongues*,  
as being an inferior gift (1 Cor. xiv. 18 ff.);  
perhaps too rashly, for this view hardly  
accords with the word **all** which is tho  
subject of the whole of ver. 4.   
  
**men of  
Judæa**] the Jews, properly so called : native  
dwellers in Jerusalem.   
  
**all ye that dwell  
at Jerusalem**] the sojourners (ver. 5) from.  
other parts.   
  
**15.**] **these**, see above.  
  
  
**the third hour of the day**] the *first  
hour of prayer*: before which no pious  
Jew might eat or drink.—But perhaps we  
need not look further than the ordinary  
intent of such a defence—the improbability  
of intoxication at that hour of the morning.   
See Eccl. x. 16; Isa. v.11; 2 Thess.  
v. 7.   
  
**16.**] This prophecy is from the  
LXX, with very slight variations.  
  
**this is**, i.e. ‘this is the fact, at which  
those words pointed.’ See a somewhat  
similar expression, Luke xxiv. 44.  
  
**17.**] **in the last days** is an *exposition* of  
the words “*after these things*” in the  
LXX and Hebrew, referring it to the days  
of the Messiah, as Isa. ii. 2; Micah iv. 1,  
al. See also 2 Tim. iii. 1; Heb. i. 1.  
**saith God** does not occur in the verse of  
Joel, but at the beginning of the whole  
passage, ver. 12, and is supplied by Peter  
here.   
  
**18.**] The Hebrew does not express  
the word **my** either time, but has, as in