our English text, ‘*the servants and handmaids*.’   
The words *and they shall prophesy*   
are not in the LXX nor in the  
Hebrew text.   
  
**19.**] The words **above**,  
**signs**, and **beneath** are not in the LXX,  
nor in the Hebrew text.   
  
**blood, and  
fire,....**] Not, ‘*bloodshed and wasting by  
fire*,’ as commonly interpreted :—not   
*devastations*, but **prodigies**, are foretold :—  
bloody and fiery appear: — *pillars* of  
smoke, as in the Hebrew.   
  
**20.**] See  
Matt. 29.   
  
**the... day of the  
Lord**] Not *the first coming of Christ*,—  
which interpretation would run counter to  
the whole tenor of the Apostle’s application  
of the prophecy but clearly, *His second  
coming* : regarded in prophetic language as  
following close upon the outpouring of the  
Spirit, because it is the *next great event* in  
the divine arrangements. — The Apostles  
probably expected this coming very soon  
(see note on Rom. xiii. 11); but this did  
not at all affect the accuracy of their   
expressions respecting it. Their days witnessed   
the Pentecostal effusion, which was  
*the beginning of the signs of the end*: then  
follows the period, KNOWN TO THE FATHER  
ONLY, of waiting—the Church for her Lord,  
—the Lord Himself till all things shall  
haye been put under His feet,—and then  
*the signs shall be renewed*, and *the day of  
the Lord shall come*. Meantime, and in  
the midst of these signs, the covenant of  
the spiritual dispensation is, ver. 21—  
‘*Whosoever* shall call on the name of the  
Lord, shall be saved.’ The gates of God’s  
mercy are thrown open in Christ to all  
people :—no barrier is placed,—*no union  
with any external association or succession  
required* : the promise is to *individuals*, AS  
*individuals*: **whosoever**: which individual  
universality, though here, by the nature of  
the circumstances, spoken within the limits  
of the outward Israel, is afterwards as   
expressly asserted of Jew and Gentile, Rom.  
i. 17, where see note.   
  
**22. Ye men of  
Israel**] This address binds all the hearers  
in *one term*, and that one reminds them of  
their covenant relation with God: comp.  
“*all the house of Israel*,” ver. 36.  
  
  
**of Nazareth**] This title does not here seem  
to be emphatically used by way of contrast  
to what follows, as some have thought,  
but only as the ordinary appellation of  
Jesus by the Jews, see John xviii. 5, 7;  
ch. xxii. 8; xxvi. 9.   
  
The words **of  
(by) God**, belong to **approved**, and denote  
the source whence the proof came.  
**approved** must be taken in its fuller and  
stricter meaning: viz. as importing,—  
**shewn to be** that which He claimed to be.  
The connexion of the passage is, that the  
Man Jesus of Nazareth was *by God*   
demonstrated, *by God* wrought in among  
you, *by God’s counsel* delivered to death,  
*by God* raised up (which raising up is  
argued on till ver. 32, then taken up  
again), *by God* (ver. 36), finally, made  
Lord and Christ. This was the process of  
argument then with the Jews,—proceeding  
on the identity of a man whom they had  
seen and known,—and then mounting  
up from His works and His death and  
His resurrection, to *His glorification*,—  
all THE PURPOSE AND DOING OF GOD.  
  
  
**which God did by him**] This is  
not, as De Wette characterizes it, *a low  
view of the miracles wrought by Jesus*, nor  
is it inconsistent with John ii. 11; but it  
is in strict accordance with the progress of  
our Lord through humiliation to glory,  
and with His own words in that very  
Gospel (v. 19), which is devoted to the  
great subject, *the manifestation, by the  
Father, of the glory of the Son*. This  
side of the subject is here especially dwelt  
on in argument with these Jews, to exhibit  
(see above) the whole course of Jesus of