Resurrection.   
  
**we all**,—first, and most properly,  
*the Twelve*: but, secondarily, the whole  
body of believers, all of whom, at this time,  
had probably seen the Lord since His  
Resurrection ; see 1 Cor. xv. 6.   
  
**33.**]  
Peter now comes to the *Ascension*—the  
exaltation of Jesus to be, in the fullest  
sense, Lord and Christ.   
  
**being by the  
right hand of God exalted**] Some would  
render, “*being exalted to the right hand  
of God*.” But plausible as this seems, it  
is inadmissible. The great end of this  
speech is to shew forth (see above) the  
GOD OF ISRAEL as the *Doer* of all these  
things.   
  
**the promise**] Christ is  
said to have received from the Father  
the promise above cited from Joel, which  
is spoken of *His days*. This, and not  
of course the declarations made by   
Himself to the same effect, is here *referred*  
*to*, though doubtless those were in Peter’s  
mind. The very expression, **shed forth**,  
refers to “ *I will pour out*” above, ver. 17  
(in the original they are the same word).  
  
**this**: i.e. ‘this influence,’ **this**  
merely ; leaving to his hearers the inference  
that *this*, which they saw and heard, must  
be none other than the promised effusion  
of the Spirit.   
  
**which ye now see** need  
not imply, as Dr. Burton thinks, that  
“there was some visible appearance, which  
the people saw as well as the apostles :”  
—very much of the *effect* of the descent  
of the Spirit would be *visible*, —the  
enthusiasm and gestures of the speakers,  
for instance ; not, however, the tongues of  
flame,—for then none could have spoken  
as in ver. 13.   
  
**34.**] This *exaltation*  
of Christ is also proved from prophecy—  
and from the same passage with which  
Jesus Himself had silenced His enemies.   
See notes, Matt. xxii. 41 ff. The  
connexion is, **For David himself is not  
ascended into the heavens**,—*as he would  
be, if the former prophecy applied to  
him*: BUT **he himself says**, removing all  
doubt on the subject, &c.   
  
**36.**] THE  
CONCLUSION FROM ALL THAT HAS BEEN  
SAID. The Apostle says, **let all the house  
of Israel know**, because all hitherto said  
has gone upon proofs and sayings belonging   
to *Israel*, and to *all* Israel. In the  
words **God hath made**, we have as before,  
the ground-tone of the whole discourse.  
  
  
**Lord**, from ver. 34.   
  
**Christ**, in  
the full and glorious sense in which that,  
term was prophetically known. The same  
is expressed in ch. v. 31 by “*hath exalted*  
[*to be*] *a Prince and a Saviour*.” —The final  
clause sets in the strongest and plainest  
light the fact to which the discourse   
testifies—ending with **whom ye crucified**,—  
the remembrance most likely to carry   
compunction to their hearts. “ In the close of  
his discourse, he again reproaches them  
with His crucifixion, that they may be  
touched with the greater compunction of  
conscience, and may be eager to seek the  
remedy for their sin.” Calvin. Bengel  
calls this “the sting at the end” of the  
discourse.   
  
**37—41.**] EFFECT OF THE  
DISCOURSE.   
  
**37.**] The compunction  
arose from the thought that they bad  
rejected and crucified Him who was now  
so powerful, and under whose feet they, as  
enemies, would be crushed.— “St. Luke gives  
us the fruit of the discourse, that we may  
know that the power of the Spirit was put  
forth, not only in the diversity of tongues,  
but also in the hearts of the hearers.”  
Calvin.   
  
**38. Repent**] The word imports   
*change of mind*: here, change from