identification of themselves with the course  
*of action marked out by the duty of   
obeying God rather than men*... in that they  
were bearing witness to God’s work, under  
the inspiration of the Holy Spirit given  
them as men obedient to God.—The whole  
is a *perfect model of concise and ready  
eloquence, and of unanswerable logical  
coherence;* and a notable fulfilment of the  
promise “it shall be given you in that hour  
what ye shall speak” (Matt. x. 19).

**We ought to obey]** Much stronger than  
their former saying in ch. iv. 19, “*whether  
it be right... to hearken unto you more  
than unto God, judge ye*,”—as their   
conduct, in *persisting after prohibition*, had  
been more marked and determined. That:  
was a mere ‘*listening to’* the proposition  
then made to them; this a course of   
deliberate action, chosen and entered on.

**to obey God**—opposed to the words **your  
doctrine** of the High Priest; and to his  
designation of our Lord as **this man**. In  
the background, there would be the   
command of the angel, ver. 20: but it is not  
alleged: the great duty of preaching the  
Gospel of Christ is kept on its highest  
grounds.

**30. The God of our fathers]**  
Thus binding on Christ and his work to  
the *covenant* whereof all present were   
partakers.

**ye**, emphatic: answering to  
the emphatic “*upon* **us**” of the High  
Priest.

**on a tree (or, beam of wood)]**  
Compare the similar contrast in ch. iii. 14,  
15. The manner of death is described  
thus barely and ignominiously, to waken  
compunction in the hearers, to whom the  
expression was well known as entailing  
curse and disgrace on the victim.

**31.] with** (not *to*) **his right hand**, as in  
ch. ii. 33, where see note. The great aim  
here, as there, is to set forth God as the  
DOER of all this.

**a Prince and a  
Saviour**, not, ‘*to be* a Prince and a Savior:”  
but the words are the predicate of **Him**—  
**as a Prince and a Saviour**.

**a Prince]**  
as in ch. iii. 15, which see.

**and a  
Saviour]** Jesus was to be King and Captain  
**of Israel**, and *also their Saviour*, The two  
offices, though inseparably connected in  
fact, had each its separate meaning in  
Peter’s speech: *a Prince*—to whom you owe  
obedience—*a Saviour*, by whom you must  
be saved from your sins.

**for to give, in his**  
*Kingly* prerogative; **repentance and  
remission of sins**, to lead to salvation hy  
him as a *Saviour*.—The key to this part of  
the speech is Luke xxiv. 47–49, where we  
have, in our Lord’s command to them, the  
same conjunction ‘of *repentance and re-  
mission of sins*,—and immediately follows,  
as here, “*ye are witnesses of these things*,”  
appointing them to that office which they  
were now discharging,—and, parallel with  
the mention of the Holy Ghost in our text,  
there follows there, “*and behold, I send  
the promise of my Father upon you*.” By  
conjoining the Holy Ghost, as a witness,  
with themselves,—they claim and assert  
the promise of John xv. 26, 27: see also  
the apostolic letter of ch. xv. 28. When  
we remember how much of the apostolic  
testimony was given in *writing*, as well as  
by word of mouth, this declaration of Peter  
becomes an important element for judging  
of the nature of that testimony also. See  
a very similar conjunction, 1 John v. 9.—  
*They* were God’s witnesses, in the things  
which they had seen and heard as men:  
the *Holy Ghost in them* was God’s   
Witness, in purifying and enlarging by His  
inspiration that their testimony to facts,  
and in unfolding, from (and as inseparable  
from) these witnessed facts,—*the things  
which eye hath not seen nor ear heard*.  
And *in the Scripture* THESE SAME   
TESTIMONIES are conjoined; *that of the   
Apostles*, holy men under the guidance and  
reminiscence of the Holy Spirit, faithfully  
and honestly reporting those things which  
fall under human observation: and *that of  
God the Spirit Himself*, testifying, through  
them, those loftier things which no human  
experience can assure, nor human   
imagination compass.

**32. things]** literally,  
**words**: meaning, **histories,** **things   
expressed in words**: see note on Luke i. 4.

**to them that obey him]** He does