**31.**] The **now** gives peculiar force  
to the sentence. **Who are at this moment  
witnesses**,—*living* witnesses; i. e. ‘I am  
not telling you a matter of the *past* merely,  
but one made present to the people of the  
Jews by living and eye-witnessing testimony.’

**32. we declare unto you**]  
He and Barnabas were not of the number  
of those who came up with Him from  
Galilee unto Jerusalem, ver. 31, nor was  
their mission to the Jewish people. *‘They*  
are at this moment witnessing to the  
people, we, preaching to you.’ The **we** is  
emphatic. Stier observes how entirely  
Paul sinks himself, his history and commission from Christ, in the great Object  
of his preaching.

**33. in that he hath  
raised up Jesus**] The term **raised up** is  
ambiguous: but here the meaning, **from the  
dead**, is absolutely required by the context; both because the word is repeated  
with that addition (ver. 34), and because  
the Apostle’s emphasis throughout the  
passage is on the *Resurrection* (ver. 30) as  
the *final fulfilment of God’s promises  
regarding Jesus*. The other meaning,  
‘*having raised up*,’ as in ch. vii. 37, is  
however maintained by several Commentators. Meyer well remarks, that this  
meaning would hardly in our passage have  
been thought of or defended, had it not  
been that the subjoined citation from Ps.  
ii. has been thought necessarily to apply  
to our Lord’s *mission upon earth*.

The reading of some of our ancient authorities here, *in the* **first** *psalm*, is to be  
accounted for by the fact that anciently  
our second Psalm was the first, *our* first  
being reckoned as prefatory. St. Paul  
  
refers the prophecy in its full completion  
to the *Resurrection* of our Lord: similarly  
in Rom. i. 4, “*declared to be the Son of  
God with power.... by the resurrection  
from the dead.*”

**34. now no more to  
return...**] Compare Rom. vi. 9, “*Christ  
being raised from the dead, dieth no more:  
death hath no more dominion over him.*”  
It is interesting to trace the same shades  
of thought in the speeches and epistles of  
Paul; and abundant opportunity of doing  
so will occur as we proceed.—But here the  
*returning to corruption* does not merely  
imply death, so that Jesus should have  
once undergone it, and no more hereafter,  
as the A. V. seems to imply: but we must  
supply ‘to die, and in consequence to’  
before the words, understanding them as  
the *result of death, if it had dominion  
over Him:* thus the clause answers even  
more remarkably to Rom. vi. 9.

**the  
holy things** is the LXX rendering of the  
Hebrew word, Isa. lv. 3, which in 2 Chron.  
vi. 42, they have translated “*the mercies*.”  
The word ‘holy’ should have been preserved in the A. V., as answering to “*thine  
Holy One*” below; **the mercies of David,  
holy and sure: or my holy promises which  
I made sure unto David**.

**35.**] **Wherefore also**,—correspondent to which purpose,  
of His Christ not seeing corruption.

**he saith**] viz. God, not David: the *subject*  
is continued from vv. 32 and 34, and fixed  
by “*he said”* and “*I will give*” just preceding,—*thou shalt not suffer* (literally *give*)  
and *thine Holy One* accurately correspond  
to “*I will give*” and “*holy things*” before.  
See on ch. ii. 27.

**36.**] The psalm,  
though spoken by David, cannot have its fulfilment