682 THE ACTS. Wo   
   
 ech:tii-3s,18: God rather than men. 30¢ The God of our fathers   
   
 ‘ga, raised up Jesus, whom ye slew and “hanged on a tree.   
 ne 31e Him hath God exalted with his right hand [4 fo de}   
 fa Prince and %a Saviour, "for to give repentance to   
 Israel, and forgiveness of sins.   
 nesses of these i things; and so 32 And the Holy his Ghost,   
   
 ® whom God hath given to them that obey him. $3! When   
 Col. 7 leh. if.   
 i John xv. kh. ii, . 54,   
 B omit. i literally, words : see note.   
   
 identification of themselves with the course offices, thongh inseparably connected in   
 of action marked out by the duty of obey- fact, had each its separate meaning in   
 ing God rather than men.. .in that they Peter’s speech: a Prince—to whom you owe   
 were bearing witness to God’s work, under obedience—a Saviour, by whom you must   
 the inspiration of the Holy Spirit given from your sins. for to give,   
 them as men obedient to God.—The whole Kingly prerogative; repentance and   
 is a perfect model of concise and ready remission of sins, to lead to salvation hy   
 eloquence, and of unanswerable logical him as a Saviour.—The key to this part of   
 coherence; and a notable fulfilment of the the speech is Luke xxiv. 47—49, where we   
 promise “it shall be given you in that have, in our Lord’s command to them, the   
 what ye shall speak” (Matt. x. 19). same conjunction ‘of repentance and re-   
 We ought to obey] Much stronger than mission of sins,—and immediately follows,   
 their former saying in ch. iv. 19, “whether as here, “ye are witnesses of these things,”   
 it be vight...to hearken unto you more appointing them to that office they   
 than unto God, judge ye,’—as their con- were now discharging,—an@, parallel with   
 duct, in persisting after prohibition, had the mention of the Holy Ghost in our text,   
 been more marked and determined. That: there follows there, “and behold, I send   
 was a mere ‘listening to’ the proposition the promise of my Father upon you.” By   
 then made to them; this a course of de- conjoining the Holy Ghost, as a witness,   
 liberate action, chosen and entered on. with themselves,—they claim and assert   
 to obey God—opposed to the words your the promise of John xv. 26, 27: see also   
 doctrine of the High Pricst; and to his the apostolic letter of ch. xv. 28. When   
 designation of onr Lord as this man. In we remember how much of the apostolic   
 the background, there would be the com- testimony was given in writing, as well as   
 inand of the angel, ver. 20: but it is not by word of mouth, this declaration of Peter   
 alleged: the great duty of preaching the becomes an important element for judging   
 Gospel of Christ is kept on its highest of the nature of that testimony also. See   
 grounds, 30. The God of our fathers] a very similar conjunction, 1 John v. 9.—   
 Thus binding on Christ and his work to They were God’s witnesses, in the things   
 the covenant whereof all present were par- which they had seen and heard as men:   
 takers. ye, emphatic: answering to the Holy Ghost in them was God’s Wit-   
 the emphatic “por us” of the High ness, in purifying and enlarging by His   
 Priest. on a tree (or, beam of wood) | inspiration that their testimony to facts,   
 Compare the similar contrast in ch. iii. and in unfolding, from (and as inseparable   
 15. The manner of death is described from) these witnessed facts,—the things   
 thns barely and ignominiously, to waken which eye hath not seen nor ear heard.   
 compunction in the hearers, to whom the And in the Scripture THESE SAME TES-   
 expression was well known as cntailing TIMONIES are conjoined; éhat of the Apos-   
 curse and disgrace on the victim. tles, holy men under the guidance and   
 31.] with (not ¢o) his right hand, as in reminiscence of the Holy Spirit, faithfully   
 ch. ii. 83, where see note. The great aim and honestly reporting those things which   
 here, as there, is to set forth God as the fall under human observation : and that of   
 Dorr of all this. a Prince and a God the Spirit Himself, testitying,   
 Saviour, not, ‘to be a anda Savionr? them, those loftier things which no human   
 but the words are the predicate of Him— experience can assure, nor human imagina-   
 as a Prince and a Saviour. a Prince] tion compass, 32. things] literally,   
 as in ch. iii. 15, which see. anda words: meaning, histories, things ex-   
 Saviour] Jesus was to be King and Captain pressed in words: see note on Luke i. 4.   
 of Israel, and also their Saviour, The two to them that obey him] Ile does