Nazareth, as the *ordinance and doing of*THE GOD OF ISRAEL.   
  
**23. delivered**] *by  
whom*, is not said, but was supplied by the  
hearers, The counsel and foreknowledge  
of God are not to be joined as in the A. V.  
to “*delivered*,” with “*by*,” as if they were  
the *agents*—the connexion in the original  
is that of *accordance* and *appointment*, not  
of agency. The same connexion is expressed   
in ch. xv. by “*after the manner of  
Moses*.” See 2 Pet. i. 21 and note.  
  
  
**by the hand of lawless men**] viz. of the  
Roman soldiers. The same word is used  
by St. Paul to express those without law,  
to whom he became as without law, 1 Cor.  
ix. 21.   
  
The **counsel** and **foreknowledge**   
of God are not the same: the  
former designates His Eternal Plan, by  
which He has arranged all things (hence the  
**determinate** counsel) —the latter, the   
**omniscience**, by which every part of this plan is  
foreseen and unforgotten by Him.  
  
  
**nailed up**] The harshness and unworthiness  
of the deed are strongly set forth by a  
word expressing the mechanical act merely,  
**nailed up**, as in contrast with the former  
clause, in which the dignity and divine  
mission of Jesus are set forth.—Peter lays  
the charge on the multitude, use they  
*abetted their rulers*,—see ch. iii. 17, where  
this is fully expressed: not for the   
farfetched reason given by Olshausen, that  
‘all mankind were in fact guilty of the  
death of Jesus :’ in which case, as Meyer  
well observes, Peter must have said ‘*we*,’  
not ‘*you*.’   
  
**24.**] On the difficulty, and  
probable account to be given of the   
expression **having loosed** the pains of death,  
see note in my Greek Test. They cannot  
well be explained to the English reader.  
  
The assertion, **it was not possible  
that he should be holden of it**, depends  
for its proof on the “ *For*” which follows.  
  
  
**25.**] The xvith Psalm was not by  
the Rabbis applied to the Messiah: but  
Peter here proves to them that, if it is to  
be true in its highest and proper meaning  
of any one, it must be of Him. We are met  
at every turn by the shallow objections of  
the Rationalists, who seem incapable of  
comprehending the principle on which the  
sayings of David respecting himself are  
referred to Christ. To say, with De Wette,  
that Peter’s proof lies not in any historical  
but only in an *ideal* meaning of the Psalm,  
is *entirely beside the subject*. To interpret  
the sayings of David (or indeed those of  
any one else) ‘historically,’ i. e. *solely as  
referring to the occasion which gave rise to  
them*, and having *no wider reference*, would  
be to establish a canon of interpretation  
wholly counter to the common sense of  
mankind. Every one, placed in any given  
position, when speaking of himself as in  
that position, speaks what will refer to  
others similarly situated, and most pointedly   
to any one who shall in any especial  
and pre-eminent way stand in that position.  
Applying even this *common rule* to David’s  
sayings, the applicability of them to Christ,  
will be legitimized :—but how much more,  
when we take into account the *whole   
circumstances of David’s theocratic position,  
as the prophetic representative and type of*  
*Christ*. Whether the Messiah were *present  
or not to the mind of the Psalmist*, is of  
very little import: in some cases He plainly  
*was*: in others, as here, David’s words,  
spoken of himself and his circumstances,  
could only be in their highest and literal  
sense true of the *great Son of David* who  
was to come. David often spoke *concerning  
himself*: but THE SPIRIT WHO SPOKE IN  
DAVID, *concerning Christ*. The citation  
is almost word for word according to the  
LXX version, differing from the Hebrew  
original as noticed below.   
  
**that I may  
not be moved**] In the Hebrew, and English  
Bible, this is, ‘*I shall not be moved*.’  
  
  
**26. my tongue**] In the Hebrew, and  
English Bible, ‘*my glory* :’ so in Ps. cviii.  
1, where our prayer-book version renders