itself in such men *comes from God’s preventing grace*, is not in question here, nor  
touched upon.

**36.**] The construction  
of this and the following verse is very  
difficult. I have treated in my Greek  
Test., of the various ways in which it has  
been taken, and endeavoured to establish  
that one which I believe to be right. Set  
plainly before the English reader it will  
stand thus:—**Of a truth I perceive**, &c...  
(and recognize this as) **the word which  
God sent to the children of Israel,  
preaching peace** (see reff.) **through Jesus  
Christ:** (then, for the first time, *truly  
perceiving this also*, on the mention of  
Jesus Christ, he adds the ascription to  
Him of lordship over *all men*,) **He is Lord  
of ALL MEN**; with a strong emphasis on  
*all*.

**by Jesus Christ** belongs to  
**preaching**, not to **peace**.

**37. the  
matter**] Not the *thing*, but the *thing said*,  
the ‘*material*’ of the proclamation, in this  
case equivalent to ‘*the history.*’

**began from Galilee**] It was from Galilee  
first that the fame of Jesus went abroad,  
as Luke himself relates, Luke iv. 14, 37,  
44; vii. 17; ix. 6. (xxiii. 5.) Galilee also  
was the nearest to Cæsarea, and may have  
been for this reason expressly mentioned.

**after the baptism which John  
preached**] So also St. Peter dates the  
ministry of our Lord in ch. i. 22. (See  
note there.)

**38. Jesus of Nazareth**]  
The *personal subject* of the matter which  
was published: ‘Ye know the subject  
which was preached..... viz. Jesus of  
Nazareth.’

**how that God anointed  
him**] Not as A. V., “*how God anointed  
Jesus of Nazareth:*’ see the last note.—The fact of the anointing with the Holy  
Spirit, in His baptism by John, was the  
historical opening of the ministry of Jesus:  
this anointing however was not His *first*  
unction with the Spirit, but only symbolic  
of that which He had in His incarnation:  
which unction abode upon Him, John i.  
32, 33, and is alleged here as the continuing  
anointing which was upon Him from God.—Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the  
background in this speech, and the *Person  
and Work and Office of Christ* put forward as the sole subject of apostolic preaching.

**oppressed**] literally, *subdued*,  
so that he is their master,—and his power  
is used for their oppression. Here, it alludes to physical oppression by disease (see  
Luke xiii. 16) and possession: in 2 Tim. ii.  
26, a very similar description is given of  
those who are *spiritually* bound by the  
devil.

**God was with him**] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well  
known and indicative of the presence of  
divine power and co-operation (see Judg.  
vi. 16): beginning as he does with the  
outer and lower circle of the things regarding Christ, as they would be matter of  
observation and inference to his *hearers*,  
and gradually ascending to those higher  
truths regarding His Person and Office,  
which were matter of *apostolic testimony*and demonstration from Scripture,—His  
resurrection (ver. 40), His being appointed  
Judge of living and dead (ver. 42), and  
the predestined Author of salvation to all  
who believe on Him (ver, 43).

**39. And we...**] Answering to **ye know**, ver.  
37. *‘You* know the history as matter of  
universal rumour: and *we* are witnesses of  
the facts.’ By this **we**, St. Peter at once  
takes away the ground from the exaggerated reverence for himself individually,  
shewn by Cornelius, ver. 25: and puts himself and the rest of the Apostles in the