strictly subordinate place of *witnesses* for  
Another.

**whom they slew**] St.  
Peter omits all mention of the actors in  
the murder, speaking as he did to Gentiles:  
a striking contrast to ch. ii. 23; iii. 14;  
iv. 10; v. 30,—when he was working conviction in the minds of *those actors themselves*.

**hanged on a tree**] So also  
ch. v. 30, where see note.

**41.**] Bengel  
would understand this eating and drinking  
with Him of *previous intercourse during  
His ministry*, and would put “not *to*”...  
as far as “with *him*” in a parenthesis,—  
finding a difficulty in their having eaten  
and drunk with Him *after His Resurrection*. But this is most improbable from  
the construction of the sentence, besides  
that the fact of their having eaten and  
drunk with Him *after* His Resurrection  
gives most important testimony to the  
reality and identity of His risen Body.  
And there is no real difficulty in it: Luke  
xxiv. 41, 43 and John xxi. 12 give us instances; and, even if the drinking with  
Him, is to be pressed, it is no contradiction  
to Luke xxii. 18, which only refers to one  
particular kind of drinking.

**42. unto  
the people**] Here, as elsewhere (ver. 2;  
John xi. 50 al. fr.), the *Jewish people:*that was all which in the apostolic mind,  
up to this time, the command had absolutely enjoined. The further unfoldings of  
the Gospel had all been brought about over  
and above this first injunction. Ch. i. 8  
is no obstacle to this interpretation; for  
although literally fulfilled by the leadings  
of Providence, as related in this book,  
they did not so understand it when spoken.

**which is ordained of God**] Had not  
Peter in his mind the Lord’s own solemn  
words, John xvii. 6?

**Judge of quick  
and dead**] See also St. Paul, ch. xvii. 31, preaching to Gentiles, brings forward  
the appointment of a Judge over all men  
as the central point of his teaching. This  
expression gives at once a universality to  
the office and mission of Christ, which prepares the way for the great truth declared  
in the next verse.—It is impossible that  
the *living and dead* here can mean (as the  
Augsburg Catechism, and Olshausen) the  
*righteous and sinners:*—a canon of interpretation which should constantly be borne  
in mind is, *that a figurative sense of words  
is never admissible*, EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the  
passage of John v. 25 (where see notes),  
the sense of “*the dead*” is determined to  
be figurative by the addition of “*and now  
is*” after the *hour* being mentioned, no  
such addition occurring in ver. 28, where  
the literally dead, “*all that are in the  
graves,*” are mentioned.

**43.**] All  
the prophets, generically: not that *every  
one* positively asserted this, but that the  
whole bulk of prophetic testimony announced it. To press such expressions to  
literal exactness is mere trifling. See ch.  
iii. 21, 24.

**shall receive remission of  
sins**] The *legal sacrifices*, as well as the  
declarations of the prophets, all pointed to  
the remission of sins by faith in Him.  
And the *universality* of this proclamation,  
applying to **whosoever believeth in him,**is set forth by the prophets in many places,  
and was recognized even by the Jews themselves in their expositions of Scripture,  
though not in their practice.

**44.**]  
Peter had spoken up to this point: and  
was probably proceeding (compare his own  
account of his speech, “*as I began to  
speak,*” ch. xi. 15) to include his present  
hearers and all nations in the number to  
whom this blessing was laid open,—or perhaps