

make sure that they, gentiles in Caesarea, knew three things, all three one, which he could presuppose known in Jerusalem or Galilee—(1) A new message of the kingdom of heaven; (2) This new message set in the framework of a great popular movement in Judea and Galilee, which was heralded by John the Baptist's ministry; (3) This new message the personal manifestation of Jesus of Nazareth. That knowledge presupposed, Peter repeats his old address (chapters 2, 3 and 5) witness-bearing to the death and resurrection of the Saviour, foretold in the prophets and confirmed by the gift of the Holy Ghost. (Lindsay). The glad tidings which Jesus preached were the fulfilment of Jewish Scripture, so it was the privilege of the Jews first to hear it and first to proclaim it to the world. Peter interjects a devout ascription of praise to Christ lest Cornelius should think he was merely a prophet sent by God.

37. That word (R. V. "that saying"). I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached—The Greek word rendered "word" here is not the same which is so translated in the previous verse, that refers to the whole message of salvation through Christ, this to the tidings about Jesus, which had gone abroad after John's ministry was closed. The ministry of Christ began in Galilee. (Matt. 4: 12; Mark 1: 14; Luke 4: 14, 37, 44).

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him—God's anointing gave Jesus his official standing and clothed him with power. (Isa. 61: 1; Luke 4: 18, 21). "Messiah" and "Christ" mean "Anointed One." The reference is not to merely casting out devils, but to all miracles of healing, for the Jews, in common with some modern enthusiasts, spoke of all diseases as the work of Satan. (Job. 2: 7; Luke 13: 16) Jesus came to "destroy the work of the devil" and release his captives.

39. And we are witness of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree (Gr. *xulon*, a beam, ch. 5: 30; 1 Pet. 2: 24)—Peter was not ashamed to own that the Messiah suffered

an ignominious death, since the shame of the cross was done away by the glory of the resurrection. (Gloag). Notice that Peter does not name the murderers when speaking to a gentile, but when addressing the Jews themselves he pressed home their guilt upon them. (2: 23; 3: 14; 4: 10; 5: 30).

40. Him God raised up the third day and shewed him openly—R. V. "Gave him to be made manifest," Christ was not only openly shewed, but by many proofs it was made clear to those who saw him, that it was the same body, even though now glorified, which had been wounded on the cross, that was alive again. (Lumby).

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. The apostles were set apart in the purpose of God before the facts to which they testified took place (John 17: 6). Why Christ did not manifest himself to the public after His Resurrection can only be conjectured. His personal mission to the world was finished, His concern now was for the infant church so soon to be left alone in the world. (John 14: 17, 22).

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick (living) and dead—(Matt. 28: 19; Acts 1: 8). This office Jesus holds as our mediator (John 5: 22, 27). The doctrine of the resurrection of the body is implied.

43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. All the prophets bear witness that faith in Christ is the one condition of salvation, not outward circumstances such as national birth and privileges. (Isa. 49: 6; Joel 2: 32; Jer. 31: 34; Dan. 9: 24; Micah. 7: 18; Zech. 13: 1; Mal. 4: 2; Acts 26: 22).

44. While Peter yet spake these words, the Holy ghost fell on all them which heard the word. Peter's speech is left unfinished. He was interrupted by the manifestations of the Spirit's presence which he had seen so many times. This is the only instance on record of any one receiving the