David was the chief prophet, *began in  
Samuel*.

**these days]** i.e. **these days**  
*now present*, not *the times of restoration*,  
as some understand : which would require  
“*those days*.” ‘*These days’* are, in fact,  
*connected with* the times of restoration,  
as belonging to the same dispensation and  
leading on to them; and thus the Apostle  
identifies the *then time* with this   
preparation for and expectation of those  
glories: but to make “*these days*” *identical*  
with the *times of refreshing* and the  
*times of restitution*, is to make him  
contradict himself.

**25.]** He applies  
this to *them* as being inheritors of the  
promises. They were descendants,   
according to the flesh, and fellow-partakers,  
according to the spirit.—For a full   
comment on this promise made to Abraham,  
see Gal. iii. 16.   
  
**26.] first**: implying  
the offer to the Gentiles (but as yet, in  
Peter’s mind, only *by embracing Judaism*)  
afterwards : see ch. xiii. 46; Rom. i. 16.—  
It is strange how Olshausen can suppose  
that the Spirit in Peter overleapt the bounds  
of his subsequent prejudice with regard to  
the admission of the Gentiles:—*he never  
had any such prejudice*, but only against  
their admission uncircumcised, and *as   
Gentiles*.

**raised up**, not ‘*from the dead:*”  
but as in ver. 22.

Again, not *His  
Son*, but **His Servant**: see note, ver. 13.

**sent him**, indefinite, of the sending  
in the flesh; it does not apply to the *present*  
*time*, but to God’s procedure in raising up  
His Servant Jesus, and His mission and  
ministry: and is distinct from the *sending*  
spoken of in ver. 20. This is also shewn by  
the present participle, **blessing you**,   
ingeniously, but not quite accurately rendered  
in the A.V. ‘*to bless you*’ He came  
**blessing you** (His coming was an act of  
blessing)—**in** (as the conditional element of  
the blessing)—**turning every one from your  
iniquities**: thus conferring on yon the  
best of blessings. The word **blessing** is  
chosen in allusion to the terms of the  
prophecy, ver. 25. The application to the  
*present time* is made by inference:—‘*as  
that was His object then, so now:*’—but  
the discourse is unfinished.—It did not  
come to a final conclusion as in ch. ii. 36,  
because it was *interrupted by the   
apprehension of the Apostles*.

**CHAP. IV. 1–4.]** APPREHENSION AND  
IMPRISONMENT OF THE TWO APOSTLES.

**1.] the priests**, i.e. the officiating  
priests, as soon as they were released from  
their duties.—The **captain of the temple**  
was the chief officer of the Levitical guard  
of the temple. In 2 Macc. iii. 4, we hear  
of the **governor of the temple**, whoappears  
to have been the same officer.

**the Sadducees]** see note on Matt. iii. 7. Perhaps  
*they* on this occasion had moved the guard  
and the priests to notice the matter: for  
the statement in the next verse of the  
offence given by preaching the *resurrection*,  
seems only to refer to *them*. Compare also  
ch. v. 17.

**2.] in Jesus**,—not, as A.V.,  
‘*through* Jesus, but **in the person** (or  
example) **of Jesus**, alleging Him as an  
example of that which the Sadducees   
denied: preaching by implication, inasmuch  
as one resurrection would imply that of all,  
the resurrection of the dead. We have a  
similiar use of “*in*,” 1 Cor. iv. 6, where  
“*in us*” means, in the case of myself and  
Apollos. ‘The resurrection *through* Jesus’  
does not appear on the present occasion to