672 THE ACTS. TIL. 26.   
   
   
 the 1 children of the prophets, and of the covenant which   
 God made with ™our fathers, saying unto Abraham,   
 © And in thy seed shall all the kindreds of the earth be   
 blessed. 2 Unto you first God, having raised up his   
 S uSon [i Jesus], & sent him, ° do d/ess you, » in turning away   
 ine every one of you from P Ais iniquities.   
 IV. 1 And as they spake unto the people, the priests,   
 s and the \*captain of the temple, and the Sadduecees, came   
 upon them, 2» being grieved that they taught the people,   
 and preached 4 ¢hrough Jesus the resurrection from the   
   
   
   
 dead. 3 And they laid hands on them, and put them in   
 hold until the next day; for it was now eventide. + How-   
   
 i omit. 1 render, SONS.   
 ™ or, your. render, Servant.   
 ° render, blessing. @ render, IN: see note,   
 P read, your,   
   
 David was the chef prophet, began in in the A. V. ‘ ¢o bless you? He came   
 Samuel. these days] i.e. these days blessing you (His coming was an act of   
 now present, no the times of restoration, blessing)-—in (as the conditional element of   
 as some understand : which would require the blessing)— turning every one from your   
 “those days.” \* These days’ are, in fact, iniquities: thus conferring on yon the   
 connected with the times of restoration, best of blessings. The word blessing is   
 as belonging to t!e same dispensation and chosen in allusion to the terms of the   
 leading on to them ; and thus the Apostle prophecy, ver. 25. The application to the   
 identifies the then time with this pre- present time is made by infcrence:—‘ as   
 paration for and expectation of those that was His object then, so now ?—but   
 glories: but to make “these days” identical the discourse is unfinished.—It did not   
 with the times of refreshing and the come to a final conclusion as in ch. ii.   
 times of restitution, is to make him because it was interrupted by the appre-   
 contradict himself. 25.] He applies hension of the Apostles.   
 this to them as being inheritors of the Cuap. IV. 1—4.] APPREHENSION AND   
 promises. They were descendants, ac- IMPRISONMENT OF THE TWO APOSTLES.   
 cording to the flesh, and fellow-partakers, 1,] the priests, i. e. officiating   
 according to the spirit.—For a full com- priests, as soon as they were released from   
 meut on this promise made to Abraham, their duti The captain of the temple   
 see Gal. iii. 16. 26.] first: implying was the chief\*oflicer the Levitical guard   
 the offer to the Gentiles (but as yet, in of the temple. In 2 Mace. iii. we hear   
 Peter’s mind, only by embracing Judaism) of the governor of the temple, whoappears   
 afterwards : see ch. xiii. ; Rom. i. 16.— to have been the same officer. the Sad-   
 It is strange how Olshausen ean suppose ducees] Sce note on Matt. iti. Perhaps   
 that the Spirit in overleapt the bounds they on this oceasion had'moved the guard   
 of his subsequent prejudice with regard to and the priests to notice the matter: for   
 the admission of the Gentiles :—he never the statement in the next verse of the   
 had any such prejudice, but only against offence given by preaching the resurrection,   
 their admission wacireumcised, and as Gen- seems only to refer to Compare also   
 tiles. raised up, not ‘from the dead 2” eh. v. 17. 2.) in Jesus,—not, as A. V.,   
 but as in ver. 22. Again, not His ‘through Jesus, but in the person (or   
 Son, but His Servant: see note, ver. 13. example) of Jesus, alleging Him as an   
 sent him, indefinite, of the sending example of that which the Sadducees de-   
 in the flesh it does not apply to present nied: preaching by implication, inasmuch   
 time, but to God’s procedure in raising up as one resurrection would imply that of all,   
 His Servant Jesus, and His mission and the resurrection of the dead. We have a   
 ininistry: and is distinct from the sending similiar use of ‘‘in,” 1 Cor. iv. 6, where   
 spoken of in ver. This is also shewn by “in us” means, in the case of myself and   
 the present participle, blessing you, inge- Apollos. ‘‘The resurrection through Jesus’   
 niously, but not quite accurately reudered does not appear on the present occasion to