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The Cambridge Bible for Schools  
and Colleges.

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THE ACTS OF  
THE APOSTLES  
(XV—XXVIII)



Cambridge:

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AT THE UNIVERSITY PRESS.

# The Cambridge Bible for Schools and Colleges.

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,  
DEAN OF PETERBOROUGH.

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## THE ACTS OF THE APOSTLES (XV—XXVIII)

*WITH INTRODUCTION AND NOTES*

BY

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*EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.*

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PREFACE  
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH.

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\* \* The Text adopted in this Edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed. For the principles adopted by Dr Scrivener as regards the printing of the Text see his Introduction to the *Paragraph Bible*, published by the Cambridge University Press.

## INTRODUCTION.

### I. DESIGN OF THE AUTHOR.

THE writer of the Acts of the Apostles sets forth, in his introductory sentences, that the book is meant to be a continuation of a "former treatise." It is addressed to a certain "Theophilus," and since, among the other books of the New Testament, the third Gospel is written to a person of the same name, it is natural to take these compositions to be the work of the same author, and the unvarying tradition of antiquity has ascribed both works to St Luke. Leaving however, for the present, the consideration of this tradition, and turning to the contents of the book, we find that the author describes his earlier work as a "treatise of all that Jesus *began* both to do and teach until the day in which He was taken up" (Acts i. 1, 2). This description accords exactly with the character and contents of St Luke's Gospel, and, moreover, the opening sentences of the Acts are an expansion and explanation of the closing sentences of that Gospel. They define more completely the "promise of the Father" there mentioned, they tell us how long the risen Jesus remained with His disciples, they describe the character of His communications during the forty days, and they make clear to us, what otherwise would have been difficult to understand, viz. how it came to pass that the disciples, when their Master had been taken from them, "returned to Jerusalem with great joy" (Luke xxiv. 52). When we read in the Acts of the two men in white apparel who testified to the desolate gazers that the departed Jesus was to come again as He had been seen to go into heaven, we can comprehend that they would recall His words (John xiv. 28),



“I go away and come again unto you. If ye loved me ye would *rejoice* because I said, I go unto the Father,” and that they would be strengthened to act upon them.

Thus, from the way in which this second account of the Ascension supplements and explains the former brief notice in the Gospel, it seems natural to accept the Acts as a narrative written with the purpose of continuing the history of the Christian Church after Christ's ascension, in the same manner in which the history of Christ's own deeds had been set forth in the Gospel. Now the writer declares that his object in the first work had been to explain what “Jesus *began* to do and teach.” He had not, any more than the other Evangelists, aimed at giving a complete life of Jesus, but only an explanation of those *principles* of His teaching, and those great acts in His life, on which the *foundations* of the new society were to be laid. If then the second book be meant to carry on the history in the same spirit in which it had been commenced, we shall expect to find in it no more than what the disciples *began* to do and teach when Jesus was gone away from them. And such unity of purpose, and consequently of treatment, is all the more to be looked for because both books are written to the same person.

That the Acts of the Apostles is a work of this character, a history of *beginnings* only, will be apparent from a very brief examination of its contents. We are told by the writer that Christ, before His ascension, marked out the course which should be taken in the publication of the Gospel. “Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.” Taking these words for his theme the author directs his labour to shew in what manner the teaching of the Apostles was *begun* in each of these appointed fields of labour, and he does no more. He mentions the eleven Apostles by name at the outset, to imply thereby that each one took his due share in the work of evangelization, though it will not come within the historian's purpose to describe that share. And with like brevity he relates how the Apostolic band was completed by the election of Matthias into the place of Judas. This done, he turns to his proper theme,

which is what Jesus *began* to do through the Spirit after His ascension. He tells us how the disciples, filled with the Holy Ghost, preached in Jerusalem until it was declared by the lips of their adversaries (Acts v. 28) that the city was filled with their doctrine. After this *commencement* we hear but little of the work done in Jerusalem. The author's next step is to relate how from the Holy City the mission of the disciples was extended into Judæa and Samaria. To make this intelligible he found it needful to describe with some detail the events which led to the death of Stephen, and before that to point out the position which the first martyr held in the new society. And as the defence which Stephen made before the Jewish rulers forms what may be called the Apology to the Jews for the universalism of Christianity, we have the argument of that speech given at some length. The time had arrived when the Gospel was to be published to others than Jews, and we can see from the charges laid against Stephen that this further spread of their labours had been dwelt upon in the addresses of the Christian teachers. Blasphemous words spoken against the Temple and the Law would be but a vague accusation were it not explained by the defence which was made in reply to it. From this defence we can see that the provocation which had roused the Jews against Stephen was the doctrine that God was the God not of the Jews only, but also of the Gentiles, and that His worship was no longer to be restricted to any particular locality as heretofore. To prove to his hearers that this was shewn in their own history and taught by their own prophets, Stephen points out that it was not in the Holy Land, to which they attached such sanctity, that God first appeared to Abraham, but in Mesopotamia; that God was with him also in Haran, and that when He had brought "the father of the faithful" into Canaan, He gave no permanent possession therein either to him or to his descendants for many generations. Yet though the people of Israel were for a long time strangers in Egypt God was with them there. He blessed them so that they multiplied exceedingly, and manifested His constant care of them in their slavery until at last He sent them a deliverer in Moses. This prophet God had trained first in Pharaoh's court

and then in the land of Midian, and had manifested His presence to him in a special manner in the wilderness of Mount Sinai, and all these tokens of God's care for His people had been shewn without any preference on the part of Jehovah for one place above another.

The mention of Moses leads the speaker into a brief digression, in which he compares the rebellious behaviour of the Israelites towards their deliverer, with the hostile disposition of the Jews towards Jesus. But he soon resumes the thread of his argument, and points out that the Tabernacle, and with it the visible sign of God's presence among His chosen people, was moving from place to place for forty years in the wilderness, and that when the people came into Canaan there was no thought of a fixed abode for the Tabernacle until the days of David : that then God did not at once permit the building of the Temple which that king designed to raise, and when Solomon was allowed to build God's house, yet, as Stephen reminds his hearers, the voice of their prophets still testified that the Most High did not dwell in temples made with hands, but sat in heaven, while earth was as His footstool, and that He was the Maker and Preserver not of one race, but of all men. This language, enforcing, from a review of their own history and prophecies, the position which Stephen had taken up in the defence of the new doctrine, and rather going beyond, than defending himself against, the accusation of his opponents, roused their indignation, and, apparently perceiving this, the speaker concludes his defence not with a peroration, but with a solemn rebuke, in which he says that, with all their zeal for the Law they have not kept the true spirit of that heaven-sent deposit of which they had been made the guardians. Provoked still more by such a declaration the crowd breaks out into a furious rage, and by stoning Stephen and persecuting all who adhered to his cause, endeavours to stop the spread of the Christian doctrines, but these persecutions become the cause of a still wider propagation of the new teaching and effect the very object to which the Jews were so strongly opposed.

This is the longest speech contained in the Acts, and the

great prominence given to it by the author seems to harmonize with what we judge to be his general design. For this address was the first defence of the wider extension of the preaching of the disciples, and on such initiatory stages of the movement it is after the author's manner to dwell.

He next proceeds with the history of the propagation of Christ's doctrine in Judæa and Samaria, and as if to indicate at once that the message was now to be spread to the farthest corners of the earth, Philip's mission to the Ethiopian eunuch is mentioned that we may be informed concerning the firstfruits of the faith in Africa; but the story is carried no farther, nor have we any after-record concerning Philip, except the notice (xxi. 8) which seems to imply that he made his home for the future in Cæsarea, where the population would be mainly Gentiles.

Saul's conversion and Peter's visit to Cornelius may be called companion pictures meant to display the two lines of activity by which the conversion of the Gentiles was to be brought about. The one mission, initiated by St Peter, was to those among the heathen who, like the centurion of Cæsarea, had been already led to some partial knowledge of God, through the study of the Jewish Scriptures. On the other hand the great Apostle of the Gentiles was sent forth to his allotted work among those who were to be turned (Acts xiv. 15) "from their vanities to serve the living God which made heaven and earth and all things therein."

As soon as Peter's share in the *beginning* of this mission is concluded, and he has twice testified concerning it (xi. 4—17, xv. 7—11) that his action had been prompted by a Divine revelation, and that the propriety of what he had done was confirmed by the witness of the Holy Spirit, our historian dismisses him, the most energetic of the original twelve, from his narrative, because the other *beginnings* of Gospel-preaching among the heathen can be better explained by following the career of St Paul, the chief pioneer of the Christian faith as it spread to the ends of the earth. Still through the whole of what is related concerning the labours of that Apostle, we learn only of the *founding* of Churches and societies, and of the *initial*

steps of the Christian work in the places which he visited. We are indeed told that St Paul proposed, some time after the completion of their first missionary journey (xv. 36), that he and Barnabas should go and visit those cities in which they had already preached the word of the Lord. But that proposal came to naught, and the Apostle with Silas then visited only Lystra and Derbe, and that apparently for the sole purpose of taking Timothy as a companion in his further labours. After this visit, the account of which is summed up in three verses, the whole of the second journey was made over new ground. Troas, Philippi, Thessalonica, Athens and Corinth were visited, and probably in all these places, and in others unnamed, the *beginnings* of a Christian society were established. We know that it was so in three of these cities. In returning by sea to Jerusalem the Apostle touched at Ephesus, but remained there so short a time that his real work in that metropolis can hardly be dated from this visit. We are only told that he entered into the Synagogue and reasoned with the Jews (xviii. 19), no mention being made of what was his special work, the mission to the Gentiles. But on his third journey, as though he had foreseen how "great a door and effectual" was opened to him in Ephesus, he chose that city as the first scene of his settled labours, and continued there for the greater part of three years, and became in that time, we cannot doubt, the founder of the Asiatic Churches of the Apocalypse. From thence he passed over to Macedonia, but though this journey is noticed there is no word told us concerning the Churches which had been founded there by St Paul and his companions on the previous visit, nor concerning his labours in Greece whither he afterwards went. Nay even though he made a special halt on his homeward voyage at Philippi, where was a congregation which above all others was a deep joy to the Apostle, we have not a detail recorded of the condition in which he found the brethren whom he so much loved. Very little had been said concerning the results of the former stay at Troas (xvi. 8—11) to indicate whether any Christian brotherhood had been established there; and it may be that the missionaries were forbidden of the Spirit at that time to preach

in Troas as in the rest of Asia. For this reason, it seems, the historian dwells more at length (xx. 6—12) on the residence of St Paul in that city during his third journey, in such wise as to make clear to us that here too the work of Christ was now *begun*. After that, during the whole course of the voyage, with the exception of the invitation of the Ephesian elders to Miletus and the solemn parting address given to them there, in which we hear repeated echoes of the language of St Paul's Epistles, there is no mention of any stay at places where the work of Evangelization had already commenced. And when Jerusalem is reached the imprisonment speedily follows, and the writer afterwards records merely those stages in the Apostle's history which led up to his visit to Rome. He might have told us much of the two years passed in Cæsarea, during which St Paul's friends were not forbidden "to minister or to come unto him." He might have told us much of those two other years of the Roman imprisonment, of which he knew the termination. But this entered not into his plan of writing. So he has made no attempt to write a history of St Paul, any more than of St Peter. As soon as we have heard that the message of the Gospel was published first to the Jews and then to the Gentiles in the empire-city of the world in that age, the author pauses from his labour. He had completed the task which he undertook: he had described what Jesus, through His messengers, *began* to do and teach, after His ascension into heaven, for in reaching Rome the message of the Gospel has potentially come "to the uttermost parts of the earth."

## II. THE TITLE.

It will be clear from what has been already said of its contents that the title, by which the book is known to us, can hardly have been given to it by its author. The work is certainly not "The Acts of the Apostles." It contains no detailed account of the work of any of the Apostles except Peter and Paul. John is mentioned on three occasions, but he appears rather as the companion of Peter than as the doer of any special act by himself.

Of James the son of Zebedee we have no notice except of his execution by Herod, while much more space is devoted to Stephen and Philip, who were not Apostles, than to him; and the same remark applies to the notices of Timothy and Silas. We may conclude then that the title, as we now have it, was a later addition. The author (Acts i. 1) calls the Gospel "a treatise" (λόγος), a term the most general that could be used; and if that work were styled by him "the first treatise," the Acts would most naturally receive the name of "the second treatise." Or it may be that the form of title given in the *Cod. Sinaiticus* was its first appellation. There the book is called simply "Acts," and for a while that designation may have been sufficient to distinguish it from other books. But it was not long before treatises came into circulation concerning the doings of individual Apostles and Bishops, and these were known by such titles as "The Acts of Peter and Paul," "The Acts of Timothy," "The Acts of Paul and Thecla," &c. It would become necessary, as such literature increased and was circulated, to enlarge the title of this original volume of "Acts," and from such exigency we find in various MSS. different titles given to it, such as "Acts of the Apostles," "Acting of Apostles," "Acts of all the Apostles," "Acts of the Holy Apostles," with still longer additions in MSS. of later date.

### III. THE AUTHOR.

All the traditions of the early Church ascribe the authorship of the Acts to the writer of the third Gospel, and Eusebius (*Hist. Eccl.* II. 11) says, "Luke, by race a native of Antioch and by profession a physician, having associated mainly with Paul and having companied with the rest of the Apostles less closely, has left us examples of that healing of souls which he acquired from them in two inspired books, the Gospel and the Acts of the Apostles." Eusebius lived about 325 A.D. Before his time Tertullian, A.D. 200, speaks (*De jejuniis*, 10) of the descent of the Holy Ghost upon the Apostles and of Peter going up to the housetop to pray, as facts mentioned in the com-

mentary of Luke. Also (*De baptismo*, 10) he says, "We find in the Acts of the Apostles that they who had received the baptism of John had not received the Holy Ghost, of which indeed they had not even heard." Similar quotations could be drawn from Clement of Alexandria, a little anterior to Tertullian, and also from Irenæus, who wrote about A.D. 190. The earliest clear quotation from the Acts is contained in a letter preserved in Eusebius (*H. E.* v. 2) sent by the Churches in the south of Gaul to the Christians of Asia and Phrygia and written A.D. 177, concerning the persecutions of the Church in Gaul. Alluding to some who had been martyred there, the writers say, "They prayed for those who arranged their torments as did Stephen, that perfect martyr, 'Lord, lay not this sin to their charge.'" In still earlier writings there may be allusions to the Acts, but they are not sufficiently distinct to warrant their insertion as quotations. But in the scarcity of writings at this early period we need not be surprised if a century elapsed after the writing of the book before we can discover traces of its general circulation. It was probably completed, as we shall see, between A.D. 60—70, and if in a hundred years from that time the Christians of Europe can quote from it as a book well known to their brethren in Asia we may feel quite sure that it had been in circulation, and generally known among Christians, for a large portion of the intervening century. Modern critics have doubted the existence of the Acts at the date when this letter of the Churches of Vienne and Lyons was written, and have argued thus: "The tradition of St Stephen's martyrdom, and the memory of his noble sayings, may well have remained in the Church, or have been recorded in writings then current, from one of which indeed eminent critics conjecture that the author of Acts derived his materials<sup>1</sup>." As if it were easier to admit on conjecture the existence of writings for which no particle of evidence is forthcoming, than to allow, in agreement with most ancient tradition, that "the Acts" was composed at the date to which, on the face of his work, the writer lays claim.

In his book the author makes no mention of himself by

<sup>1</sup> *Supernatural Religion*, III. 25.



name, though in the latter part of his narrative he very frequently employs the pronoun "we," intimating thereby that he was present at the events which in that portion of his work he is describing. The passages in which this pronoun is found (xvi. 10—17; xx. 5—38; xxi. 1—18; xxvii.; xxviii.) deserve special notice. The author of the Acts, by his allusion in the opening words to his "former treatise," leads us to the belief that in this second work he is about again to use material which he gathered from those who had been eyewitnesses and ministers in the scenes which he describes. Much of this material he has clearly cast into such a shape as fitted his purpose, and much which was no doubt at hand for him he did not use because of the special aim which in his treatise he had in view. It is very difficult to believe that an author who has in other parts systematically shaped other men's communications, many of which would naturally be made to him in the first person, into a strictly historical narrative, should in four places of his work have forgotten to do this, and have left standing the "we" of those persons from whom he received his information. It seems much more natural to infer that the passages in question are really the contributions of the writer himself and that, on the occasions to which they refer, he was himself a companion of St Paul. For whoever the writer may have been he was neither neglectful nor ignorant of the rules of literary composition, as may be seen by the opening words both of the Gospel and the Acts.

But it has been alleged that anyone who had been the companion of St Paul at those times, to which reference is made by the passages we are considering, would have had much more and greater things to tell us than the writer of the Acts has here set down. This would be quite true if the author had set out with the intention of writing a life of St Paul. But, as has been observed before, this is exactly what he did not do. His book is a description of the *beginnings* of Christianity. And with this in mind we can see that the matters on which he dwells are exactly those which we should expect him to notice. In the first passage (xvi. 10—17) he describes the events which were connected with the *planting of the first Christian Church* in

Europe at Philippi, and though the word "we" only occurs in the verses cited above, it would be ridiculous to suppose that he, who wrote those words implying a personal share in what was done, was not a witness of all that took place while Paul and Silas remained in Philippi. A like remark applies to the second passage (xx. 5—38). Here too the word "we" is not found after verse 15 where we read "we came to Miletus." But surely having been with St Paul up to this point, we have no reason to think that the writer was absent at the time of that earnest address which the Apostle gave to the Ephesian elders whom he summoned to Miletus to meet him; an address which is exactly in the style that we should, from his Epistles, expect St Paul to have used, and which we may therefore judge the writer of the Acts to have heard from the Apostle's lips, and in substance to have faithfully reported.

The next passage (xxi. 1—18) brings the voyagers to Jerusalem, and there the writer represents himself as one who went with St Paul to meet James and the Christian elders when the Apostle was about to give an account of his ministry among the Gentiles. But though after that the story falls again, as a history should, into the third person, have we any right to conclude from this that the writer who had come so far with his friend, left him after he had reached the Holy City? Surely it is more natural to suppose that he remained near at hand, and that we have in his further narrative the results of his personal observation and enquiry, especially as when the pronoun "we" again appears in the document it is (xxvii. 1) to say "it was determined that *we* should sail into Italy." The writer who had been the companion of St Paul to Jerusalem is at his side when he is to be sent to Rome. The events intervening had been such that there was no place for the historian to speak in his own person, but the moment when he is allowed again to become St Paul's companion in travel, the personal feature reappears, and the writer continues to be eyewitness of all that was done till Rome was reached, and perhaps even till the Apostle was set free, for he notes carefully the length of time that the imprisonment lasted.

That the writer of the Acts does not mention St Paul's Epistles is what we should expect. He was with St Paul, and not with any of those congregations to which the Epistles were addressed, while as we have said, the *planting* of the Church, and not the further edification thereof was what he set before him to be recorded in the Acts. Moreover we are not to look upon St Luke as with St Paul in the same capacity as Timothy, Silas, or Aristarchus. He was for the Apostle "the beloved physician"; a Christian brother it is true, but abiding with St Paul because of his physical needs rather than as a prominent sharer in his missionary labours.

The passages in question seem to give us one piece of definite information about their writer. They shew us that he accompanied St Paul from Troas as far as Philippi, and there they leave him. But they further shew that it was exactly in the same region that the Apostle, when returning to Asia for the last time, renewed the interrupted companionship, which from that time till St Paul's arrival in Rome seems only to have been interrupted while he was under the charge of the Roman authorities. If we suppose, as the title given to him warrants us in doing, that Theophilus was some official, perhaps in Roman employ; that he lived (and his name is Greek) in the region of Macedonia; then the third Gospel may very well have been written for his use by St Luke while he remained in Macedonia, and the Acts subsequently when St Paul had been set free. In this way addressing one who would know how the writer came to Macedonia with St Paul, and went away again as that Apostle's companion, the places in which the author has allowed "we" to stand in his narrative are exactly those in which the facts of the case would dictate its retention.

Nor is this personal portion of the writer's narrative so unimportant as has been alleged by some critics. The founding of the Church at Philippi may be called the recorded birthday of European Christendom. And for the writer of the Acts it was not unimportant to tell us that a Christian Church was established at Troas, when he had said in an earlier place that on a former visit they were forbidden of the Spirit to preach the

word in Asia. Who moreover can reckon the address at Miletus an unimportant document in early Church history? Does it not shew us how the prescient mind of the Apostle saw the signs of the times, the germs of those heretical opinions which he lived to find more fully developed, and against which he afterwards had to warn Timothy and Titus, against which too almost all the letters of the other Apostles are more or less directed? And how the 'Apostle of the Gentiles' was brought to Rome was a subject which could not but find full place in a history of the *beginnings* of the Gospel. For though the writer of the Acts fully acknowledges the existence of a Christian Church in Rome before St Paul's arrival, it was a part of his purpose to shew us how that Church was for the first time strengthened by the personal guidance and direction of one of the Apostles.

The letters of St Paul bear their witness to St Luke's presence with the Apostle when he was a prisoner in Rome; for in the Epistle to Philemon, written from Rome during this first imprisonment, the writer sends to Philemon the salutation of Luke (ver. 24) as one of his fellow-labourers, and in the Epistle to the Colossians (iv. 14) he is also mentioned as "Luke the beloved physician." Indeed it seems very probable that St Luke afterwards continued to be the companion of St Paul, for in a later Epistle (2 Tim. iv. 11) we find him saying, "Only Luke is with me."

That "the beloved physician" was the writer both of the Gospel and of the Acts may perhaps also be inferred from the use which the author makes of technical medical terms in his description of diseases, as in the account of Simon's wife's mother (Luke iv. 38), in the story of the woman with the issue of blood (viii. 43, 44) and in his narration of the agony of Christ (xxii. 44). Also in the description of the cripple at the Temple gate (Acts iii. 7), in the notice of the death of Herod Agrippa (xii. 23), and when he writes of the blindness of Elymas (xiii. 11), and of the sickness of the father of Publius in Melita (xxviii. 8). A comparison of the Greek phraseology of the Gospel and of the Acts leads also to the conclusion that the two books

are from the same hand. It should further be noticed that there are more than fifty words used in the Gospel and also in the Acts which are not found elsewhere in the New Testament.

This work, as well as the Gospel, being anonymous, attempts have been made to refer the authorship to some other person than St Luke, seeing that it is only assigned to him by tradition, and his name never appears in the story as do the names of other actors in the work. Some critics have suggested that Timothy was the author of those sections in which the plural pronoun "we" occurs, because in the letters addressed to the Corinthians, Thessalonians and Philippians, St Paul mentions Timothy with great affection as his fellow-preacher. It is argued that whoever wrote the narrative of the Acts must have been in very close relation to St Paul at the time when he visited Corinth and Thessalonica and Philippi, and that the name of such a man would not have been omitted, at all events, from the opening greetings of all these Epistles. But we can see from Acts xx. 4—5 that there was an intimate companion of St Paul, who for some reason remained at his side when the others could leave him, and who there states expressly that he was with the Apostle when Timothy had gone away. And the suggestion of those who think that Luke the physician was taken with him by St Paul because of the bodily infirmities under which the Apostle laboured, and that it is in this capacity, rather than as a fellow-preacher, that St Luke was in such close attendance during the missionary journeys, is worthy of consideration. If this were so, Luke, though the writer of the diary, yet would not come so prominently before the Churches in the various cities which were visited, as those companions of St Paul who were fellow-missionaries, and this would explain why he is omitted in the greetings of the letters afterwards written by St Paul to the newly-founded congregations. Moreover, the physician would be the one person who would naturally remain in attendance, when the fellow-preachers had gone forth on their several ways.

Nor is there any better ground for supposing, as some have done, that Silas is the narrator who writes in the first person.

We have only to look at Acts xv. 22, where, in the portion of the narrative which, according to this hypothesis, must have been written by Silas, he is spoken of as a "chief man among the brethren," to see that Silas could not be the writer of such a notice concerning himself.

And the argument which would make Silas (i. e. *Silvanus*), and Luke (i. e. *Lucanus*), two names belonging to one and the same person, because the one is derived from *silva*=a wood, and the other from *lucus*=a grove, and so their sense is cognate, does not merit much consideration. It is said in support of this view that Silas and Luke are never mentioned together. But it is plain from the story of the preaching and arrest of Paul and Silas at Philippi, that the writer who there speaks in the first person plural was a different person from Silas (cf. Acts xvi. 16—19). And with regard to the cognate signification of the two names it should be borne in mind that when such double appellations were given to the same person they were not derived from the same language. *Cephas* and *Thomas* are Aramaic, while *Peter* and *Didymus* are Greek. But *Silvanus* and *Lucanus* have both a Latin origin.

With still less ground has it been suggested that Titus was the author of these personal sections and that some later writer incorporated them in his work. Titus was with St Paul in his missionary journeys, as we know from the second Epistle to the Corinthians, but to accept him as author of "the Acts" would be to prefer a theory of modern invention before the tradition which, though not capable of exact verification, has the voice of long antiquity in its favour. We are therefore inclined to give the weight which it deserves to the ancient opinion, and to accept the traditional view of the origin of both the Gospel and the Acts, rather than any of the modern suppositions, which are very difficult to be reconciled with the statements in the Acts and the Epistles, and which are the mere offspring of critical imaginations.

## IV. DATE OF THE WORK.

That the writer was one who lived amid the events with which he deals will be clear to any one who will consider how he connects his narrative with contemporary history, and that in no case can he be proved to have fallen into error. We find him speaking of Gamaliel (Acts v. 34) exactly as what we know from other sources about that doctor of the Law would lead us to expect a contemporary to speak. In the same place he deals with historical events in connection with Theudas and Judas, and it has been shewn in the notes that there is great probability that in all he says he is correct, for he speaks of the latter of these rebels with more exactness than is found in Josephus, while the former has probably been unnamed by that writer because the rebellion in which Theudas was concerned was comprised under the general description that he gives of the numerous outbreaks with which Judæa was at that time disturbed.

Again, the writer of the Acts brings Cæsarea before us exactly in the condition in which we know it to have been under Roman government in the period before the destruction of Jerusalem. He alludes (xi. 28) to the famine in the days of Claudius Cæsar, in language which only one who had personal knowledge of the event would have used. He gives a notice of Herod Agrippa which accords with Josephus in most minute details, and which shews that the writer of the description was most intimately acquainted with the circumstances which attended that monarch's death. In his mention of Cyprus he makes it clear by the designation which he uses for the Roman governor of that island that he was conversant with all the circumstances of its government, which had but recently undergone a change, as is pointed out in the notes on St Paul's visit to Cyprus. Of the same character is his very precise notice of the magisterial titles in Thessalonica and Malta. He employs in his narrative about these places no general expression, signifying "ruler" or "chief man," but gives the special names of the officials there, using words far from common, and which modern investigations have proved to be of that precision which bespeaks a personal

acquaintance with the condition of the districts to which the writer refers.

It is noteworthy too that he introduces at Ephesus the burning of the books of magic exactly at that place where, almost above any city in the whole of Asia, such acts were held in the greatest repute. So too the whole dialogue which he records when Paul was rescued by the chief captain in Jerusalem is full of incidental allusions to the tumults and disorders with which Judæa was afflicted at the time, allusions which would hardly have been made, and certainly not so naturally and without all comment, by a writer who put together the story of the Acts at a time long after the Apostles were dead. The mention of the large force told off to convey Paul to Cæsarea is just one of those notices which a later writer would never have invented. A body-guard of *four hundred and seventy* men for the conveyance of a single prisoner would have seemed out of all proportion except to one who when he wrote knew that the whole land was infested with bands of outlaws, and that these desperadoes could be hired for any outrage at the shortest notice.

In the same way Felix, Festus and Agrippa are brought before us in exact harmony with what we learn of their history and characters from other sources, and with none of that description which a late writer would have been sure to introduce, while a contemporary would know it to be unnecessary. Even the speech of Tertullus before Felix, both by what it says and what it omits, in its words of flattery, is evidence that we are dealing with the writing of one who lived through the events of which he has given us the history.

But it is in the frequent notices of Jerusalem that the most cogent evidence is to be found for the date of the writer. That city was destroyed by the Romans A.D. 70, but in the whole of the Acts there is no single word to indicate that the author of this book knew anything of that event or even of the causes whose operation brought it about. The city is always mentioned as still in its grandeur; the Temple services and sacrifices continue to be observed; at the great feasts the crowds of strangers assemble as the Law enjoined, and among its population the



Scribes and Pharisees and Sadducees act the same parts which they do in the Gospel histories; localities such as Solomon's porch, and the field Akeldama, the tower of Antonia and its near neighbourhood to the Temple, are spoken of as though still existing and as well-marked spots; the synagogues erected in the city for the foreign Jews are mentioned, and the writer speaks of them as places which would be well known to his readers. Annas and Caiaphas and Ananias are to him no characters removed by long years of past history, but recent holders of office in the city which was still standing in all security. These features, so many and so various, of contemporary knowledge mark the Acts as a book which must have been written before the overthrow of Jerusalem, and as the narrative terminates about the year 63 A. D., we conclude that its composition must have been completed very soon after that date, and probably not later than A. D. 66. About the latter year St Paul was martyred at Rome, and had the writer of the Acts known of that event it is very difficult to imagine that he should have made no allusion to it in such passages as those in which the Apostle declares his expectation of death and his readiness to suffer in the cause of Christ.

But not only does the writer of the Acts move easily in his narrative as if amid contemporary history, and give notices of persons and places like one to whom actual experience in what he writes about makes his footing sure, but he has also left an undesigned testimony to the date at which he wrote in the character of his narrative. We know that before the end of the first century the Christian Church was troubled by the rise of much false doctrine. In the New Testament we have a few allusions to false teachers, as when it is said of Hymenæus and Alexander (1 Tim. i. 19, 20) that they "have made shipwreck concerning the faith," and (2 Tim. ii. 17, 18) of Hymenæus and Philetus, that they "have erred concerning the truth." But from other sources we learn much more than from Holy Writ concerning these first heretical teachers. The earliest and most prominent among them were the Gnostics, who derived their name from the pretensions which they made to superior know-

ledge (*gnosis*). This knowledge, as they taught, distinguished the more elevated among mankind from the vulgar, for whom faith and traditional opinion were said to be sufficient. These teachers also perverted the Scriptures by great license in the use of allegorical explanation; they held that from God had emanated generations of spiritual beings, whom they named *Æons*, and who, from the description given of them, are seen to be impersonations of the Divine attributes. By the Gnostics matter was declared to be evil, but superior knowledge could enable men either by asceticism to become superior to it, or if they indulged in excesses, to do so without harm. These heretics also denied the resurrection of the body. One of their number, Cerinthus, taught that Christ was one of the *Æons*, and that he descended upon the man Jesus at His baptism, and gave Him the power of working miracles, but departed from Him before His crucifixion. There were many other forms assumed by their various heretical doctrines, but what has been said will be a sufficient notice of their character for us to see how free from all knowledge of such speculations was the writer of the Acts. He mentions the opposition of the Judaizing Christians, those of the Circumcision, and he records in many places the violent assaults made on the first missionaries by those sections of the heathen population who saw that the spread of Christianity would interfere with their sources of gain, but of Gnosticism in any of its phases he has never a word, though that kind of teaching was widely spread before the end of the first century. It is therefore to be believed that his history was composed before such heretical teaching had spread, or even made itself much known, or else we must suppose that the writer, though aware of the existence of all these errors, has yet been able to compile a narrative of the early years of the Church without giving us a hint of what had been developed within her at the time when he wrote. He has brought forward St Paul speaking at Miletus (xx. 29, 30), "I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and yet on such a passage he has given no sign that the

words of the Apostle had been exactly verified. To suppose that the writer could thus compose his book and never shew that he knew of the later course of the history of the Church, if he did know of it, is quite as difficult as to conceive that he was aware of the overthrow of the Holy City, and yet, though making mention of Jerusalem in almost every chapter, he has never let fall a word in which he intimates his knowledge that the city no longer existed. The only safe conclusion to which a consideration of these characteristics of the Acts can lead us is that the author wrote as he has done because, at the time when he was writing, Gnosticism had not been spread abroad, nor was Jerusalem destroyed.

The absence of any allusions to the writings of St Paul in the Acts is a piece of the same kind of evidence for the early date of its composition. Many of the Pauline Epistles were no doubt written and in the possession of those Churches to which they were addressed before the composition of the Acts, but they had not yet been widely circulated, and so were probably unknown to St Luke. There are, however, some points in the history, which he has given us, that derive support from the Epistles. Thus the provision for widows, alluded to Acts vi. 1, was a new feature of social obligation introduced by Christianity. In the narrative of St Luke we are shewn that this was one of the earliest cares of the infant Church, and that it even took precedence of all that we now embrace under the name of public worship. Consonant with this part of the early Christian organization are the regulations given by St Paul to Timothy (1 Tim. v. 9) concerning provision for the widows in the Church over which he was to preside. Again the historian gives in several places the account of Saul's conversion after he had been a persecutor of the Christians; in entire accord with this the Apostle speaks of himself (1 Tim. i. 13) as "a blasphemer, and a persecutor, and injurious," but as having "obtained mercy because he did it ignorantly in unbelief." St Paul tells of his escape from Damascus (2 Cor. xi. 32) in language which agrees with what we read in the Acts (ix. 23—25). In like manner he makes mention (Gal. i. 18) of his visit to Jerusalem to see Peter

and James exactly as St Luke mentions it in the history (Acts ix. 28). We learn from the Acts (xii. 17) that James was president of the Church in Jerusalem, and with that agrees the testimony of St Paul (Gal. ii. 9), while the persecutions which the Apostle underwent in Lystra, Antioch and Iconium, of which the historian speaks at some length (Acts xiii., xiv.), are mentioned by St Paul when he is writing to Timothy, a native of Lystra (2 Tim. iii. 10, 11), as matters about which the latter had full knowledge. So too the letters of St Paul confirm the history in the Acts with reference to the sufferings endured by the Apostle in his mission to Macedonia. Speaking of these sufferings he reminds the Philippians (i. 30) that their conflict is of the same kind as they had seen him endure. He alludes also (ii. 22) to their knowledge of the character of Timothy whom St Luke mentions as one of St Paul's companions in that journey. And at an earlier period when writing to the Thessalonians (1 Thess. i. 6) he makes mention of the great affliction under which they had received the word of the Gospel, and specially names (ii. 2) the shameful treatment to which he and his companions had been subjected at Philippi. Then the teaching recorded at Athens in which the Apostle points out how men from natural religion should be led to "seek the Lord if haply they may feel after Him and find Him," has its counterpart in what is said in the opening of the Epistle to the Romans. There too St Paul declares that the invisible things of God, even His eternal power and Godhead, are clearly seen, being understood by the things that are made, so that men are without excuse. While the quotation from Aratus in that same speech on Mars' Hill is exactly in the style of St Paul as may be seen from similar quotations made by him 1 Cor. xv. 33 and Titus i. 12, while no other N. T. writer is found quoting from the works of heathen authors.

Again both history and letters shew us how St Paul laboured with his own hands for the support both of himself and those who were with him. St Luke mentions the working with Aquila and Priscilla at Corinth (xviii. 3) and puts a reference to the like conduct at Ephesus into the Apostle's mouth (xx. 34) when he is speaking to the elders at Miletus. The passages which confirm

this narrative in the Epistles will be found in 1 Cor. iv. 12; 2 Cor. xi. 8—10; 1 Thess. ii. 9; 2 Thess. iii. 8; while from Rom. xvi. 4 and 2 Tim. iv. 19 we have evidence that these persons whom St Luke tells us were fellow-workers with the Apostle as tent-makers were really friends whom he valued highly as brethren in Christ.

On another point we have similar confirmation of one document by the others. We know from the Acts how St Paul encouraged the Gentiles to aid with their substance the poor Christians in Judæa, and he mentions (Acts xxiv. 17) that it was to bring some of the alms collected in answer to his appeals that he had come to Jerusalem when he was attacked in the Temple. Writing to the Romans (xv. 25) the Apostle says "Now I go unto Jerusalem to minister unto the saints" and in the next verse mentions the 'contributions' of Macedonia and Achaia. We have also a proof (1 Cor. xvi. 1) that such collections were directed to be made in the churches of Galatia as well as at Corinth, and the same subject is mentioned 2 Cor. viii. 1—4.

In Acts xix. 21, the historian tells us of St Paul's intention to visit Rome, and to the Christians there the Apostle writes (Rom. i. 13) "I would not have you ignorant that oftentimes I have purposed to come unto you." We know from the Acts very incidentally (xxvii. 2) that Aristarchus went with St Paul when he was carried prisoner to Rome. This is confirmed by the language which the Apostle uses in a letter written during that imprisonment (Col. iv. 10) where he speaks of Aristarchus as his fellow-prisoner, a term which might well be used figuratively by him to express the devotion of the friend who gave up his own liberty that he might minister to the venerable prisoner.

Such coincidences of testimony in works written independently of each other are of the highest value, and could only be found in writings produced by those who wrote from direct personal knowledge. So that we are in this way brought to the conclusion that the narrative of the Acts was composed before the time when the Epistles of St Paul had been brought into circulation. For there is in the history no notice of the letters, and yet the details betoken the same freshness, and

closeness to the events of which they speak, as is seen in the confessedly contemporary allusions made by St Paul in his Epistles. There can, therefore, be no great difference in their date of composition between those Epistles of St Paul from which we have quoted and St Luke's account in the Acts of the Apostles.

A consideration of these various features of the Acts,—that the writer makes mention of contemporary secular history as one who was living among the events of which he speaks; that in his work we find no indication that he knew of the fall of Jerusalem; that he displays no acquaintance with the heretical tenets which were rife before the end of the first century; that he makes no reference to any of St Paul's Epistles, though writing as one fully conversant with the missionary-travels of that Apostle,—forces us to the conclusion that the work was written at some time between A. D. 63 and A. D. 70, and most probably about midway between these dates.

#### V. THE SOURCES OF THE NARRATIVE.

In the preface to the Gospel of St Luke the writer states definitely that the information which he is about to record for Theophilus was derived from those "which from the beginning were eye-witnesses and ministers of the word." And as he himself was certainly not a disciple of Christ from the first, it was necessary that in the earlier treatise he should consult others, and it may have been needful to do so for the greater portion of what he has there written. But in the later book the sources of his information are not necessarily of exactly the same kind as for the Gospel. So that the preface of the Gospel need not be taken as having reference to the Acts likewise; and it is manifest from the passages in which the author in the Acts speaks in the first person plural that he meant to imply that he was himself an eye-witness of the events which he is there describing. What has been said in the notes on iii. 8 about the graphic character of the language there used, and of its simi-

larity in style to the Gospel of St Mark, the vivid narratives of which have much in common with the acknowledged language of St Peter, it seems not improbable that the account of the events at and after the Ascension and of the spread of the Gospel in Jerusalem (Acts i.—v.) may have been drawn directly or indirectly from that Apostle's information. We may also ascribe to the same source all those portions of the narrative in which St Peter plays a conspicuous part, and of which the language is markedly of one character. Such portions would include ix. 32—xi. 18 and also xii. 1—19, much of which could have come in the first instance from no other lips than those of Peter himself. From some member of the Hellenistic party, of whom St Luke would meet many during his travels with St Paul, (just as we know (xxi. 8) that he dwelt with Philip the Evangelist many days at Cæsarea,) our author probably drew the whole of that portion of his narrative which relates to the appointment of the deacons and the accusation, defence, and death of Stephen (vi.—vii.), as well as those notices of the after movements of the Hellenistic missionaries (viii. 1—40, xi. 19—30, xii. 25) which are found at intervals in the history.

The narrative of Saul's conversion (ix. 1—30) must have been told by himself, and after xiii. 1 the remainder of the book deals exclusively with the labours of that Apostle, and as the writer had abundant opportunities while journeying with St Paul of hearing all the history of his life before he became his companion, we cannot suppose that he has recorded anything of St Paul's doings except what was derived from the information of that Apostle or his fellow-labourers.

There remain the two historic notices (1) of the rest experienced by the Churches of Judæa and Galilee and Samaria (ix. 31) and (2) of the death of Herod Agrippa (xii. 20—23); but of these, if, as we have endeavoured to shew, he were living amidst the events of which he writes, the author would be aware from his personal knowledge; and the natural manner in which both these incidents are introduced indicates how well the writer knew that for his Christian readers as well as for himself a slight hint would recall the bypast trials of Christ's Church.

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VI. ON SOME ALLEGED DIFFICULTIES IN THE CHARACTER  
OF THE NARRATIVE IN THE ACTS.

It has been said in recent criticism on the Acts that the book represents the Gospel as intended not for Jews only but for all mankind, in a manner at variance with the teaching of the Gospels. Those who put forward this objection would assign the teaching of the universality of the Gospel message to St Paul alone and would set it down as his development of what was meant at first to be only a modification of Judaism.

That in the Acts the preaching of the Gospel is represented as for all nations is certainly true. St Peter says (ii. 39) "The promise is unto you and to your children and to *all that are afar off*, even as many as the Lord our God shall call." The accusation laid against Stephen (vi. 14) was that he had said "Jesus of Nazareth shall destroy this place and *change the customs which Moses delivered us*" and his whole defence shews that he had preached that not the Jews nor Jerusalem were any longer to be God's special care, but all men were now to be embraced in His covenant, while the whole of St Paul's labours are directed to make of Jews and Gentiles one worldwide Church of Christ. But the student of the Gospels need surely find no stumblingblock here. For if we take that which is on all hands accepted as the most Jewish of the Gospels, that of St Matthew, we can see that the universalism of the Acts is therein foreshadowed from the first, and spoken of definitely before the close. To God's ancient people His offers of mercy were made first, and in accordance with this is the conduct of all the preaching of the Acts, but Gentiles are no longer excluded when once Christ has been born. To lay the foundations of the Christian Church firmly in the short space of the ministerial life of its Founder it was needful that the labours both of Himself and His disciples should be confined within a limited range, and directed to a people prepared by the Old Testament revelation and among whom some were likely to be ready to hear the words of the Gospel message.



But while the infant Jesus is in His cradle we see *wise men from the East* brought to be His earliest worshippers. The voice of His herald proclaims that not the natural seed of Abraham shall of necessity be heirs of the promises, but that God is able of the very stones (and if so, much more from among the rest of mankind) to raise up children unto Abraham. When the ministry of Christ is begun and He takes up His abode in the border land of the Gentiles, we are reminded that it had been made known of old that "the people which sat in darkness were to see great light, and that light is sprung up for them that sat in the region and shadow of death." Then what can be more universal than the benedictions with which the Sermon on the Mount begins? The poor in spirit, the mourners, the meek, the pure, the merciful, these are not restricted to the Jewish race, and on these it is that Jesus utters His first blessings. How often too does He shew that the customs of the Jews were to be done away, the ceremonial law, the fastings and the sabbaths to be disregarded, while the moral law was to be widened and deepened so that all men should learn that they were neighbours one of another? How often does He select the Samaritans to illustrate His teaching, and place them before us as those with whom He was well pleased, while He points out (Matt. viii. 10) that in the Roman centurion there was faith manifested beyond what He had found in Israel? It is true that when Jesus first sent out the twelve (Matt. x. 5) He said unto them "Go not into the way of the Gentiles" but this was in the same spirit in which all the teaching of Christianity had its commencement among the Jews. Yet the Lord who gave the injunction that this should be so, knew that those to whom the message was first sent would largely refuse to hear. For He adds to his commission the warning that His ministers are going as 'sheep among wolves,' and foretells that they should be persecuted from one city to another (Matt. x. 16—23), and goes on to say that His message is to be published far and wide, yea even proclaimed, as it were, from the housetops. When He speaks afterwards (Matt. xii. 18—21) of His own work in the

language of Isaiah He quotes "He shall shew judgment to *the Gentiles*...and in His name shall *the Gentiles* trust" and before the close of that same address He adds those words which proclaim that not only the ties of race but even those of family and kindred are to be disregarded in comparison with the unity of all men in Him "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Think too how he figures the kingdom of God. It is a tree (Matt. xiii. 32) in whose branches the birds of the air from all quarters shall come and find a home: it is a net cast into the wide sea of the world and gathers (xiii. 47) of every kind of fish; while the field in which God's seed is to be sown is not Judæa nor Palestine nor any limited region, but in His own gracious exposition (xiii. 38) "The field is the world." He makes known (Matt. xviii. 11) that His mission is not to save one race only but to seek and save that which is lost, and says to the professedly, but only outwardly, religious among His own people (xxi. 31) "The publicans and harlots go into the kingdom of God before you," and adds the solemn warning afterwards (xxi. 43) "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

And as the end of His life drew near Jesus spake even more plainly. Thus He says (Matt. xxiv. 14) "This Gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*," and His final commission (xxviii. 19) bids His disciples do what St Luke tells us in the Acts they did: "Go ye therefore and teach *all nations* baptizing them...and teaching them to observe all things whatsoever I have commanded you."

When in one Gospel we find so many evidences of what the character of the Christian preaching was meant to be, we need not examine farther to see with how little ground it is asserted that in the Acts St Luke paints Christianity in different colours from anything that was known to the writers of the Gospels or set forth in the life and teaching of Jesus. As the angels proclaimed at the birth of the Lord, "the tidings of great joy" were

to be "unto all people," and the newborn King while "the glory of God's people Israel" was also heralded from the first as to be "a light to lighten the Gentiles."

Another objection to the narrative in the Acts is that the book marks no rupture with Judaism. To bring this objection into prominence much stress is laid by those who use it on the severity with which St Paul speaks of the Judaizers in some parts of his letters, notably in the Epistle to the Galatians. From the language there used it is argued that the Apostle had broken altogether with Judaism, and that the picture of his life and labours as we have received it in the Acts is untrustworthy. Now first of all it is extremely unlikely that the preachers of Christ's Gospel, with His example before them, would sever themselves from their Jewish brethren until circumstances arose which forced them to do so. Our Lord had been a devout Jew while rebuking without measure what was deserving of rebuke in Pharisaic Judaism. And what we have set before us in the Acts, first in the doings of the twelve, and then in the story of St Paul is in natural sequence to the Gospel history. Peter and John going up to the temple at the hour of prayer is the link which binds one history to the other, and it is a link which would not lightly be broken, for who could be so powerfully appealed to by the first Evangelists as those who had the ancient scriptures already in their hands?

And in St Paul's case a distinction should be made between Judaism and Judaizers. He knew that Judaism must pass away, yet how tenderly, lovingly he deals in his letters with the devout Jew. The Judaizers, who were of set purpose an obstacle and hindrance to the work of the Gospel, he cannot away with. They are the men who desire merely "to make a fair shew in the flesh," who preach "another Gospel," and therefore are to the Apostle anathema. But he could still see constantly in the Law the pædagogues which was to bring men to Christ; and how near his heart his own people were we can discern from that Moses-like language of his written to the Romans at the same time that he wrote in his severest strain to the misleading Judaizers among the Galatians. In what a truly tender light St Paul regarded all

that was Jewish is seen from his words to the Romans (Rom. ix. 1—5) "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever." Now this very same feeling is shewn to us in the Acts. There to the Jews he becomes a Jew that he may gain them for the Gospel. He follows the advice of the brethren in Jerusalem and takes on him the Nazarite vow, and in his speech before the Council he shrinks not from saying "I am a Pharisee, a son of Pharisees," exactly in accord with the spirit which dictates again his argument to the Romans (xi. 1) "Did God cast off His people? God forbid. For I also am an Israelite." And those whom God had not cast off we may rest sure St Paul had not cast off, nor made with them such a breach as is suggested by those who argue from some expressions in his Epistles that the behaviour described in the Acts is not such as St Paul would have shewn to the other disciples nor they to him.

Again it is said that in the Acts Peter is represented as Pauline in all he says and does and Paul's conduct is pictured as in complete harmony with Peter's. But to those who believe that these two were both Apostles of the same Jesus, both preachers of the same Evangel, both guided by the same Holy Spirit, there is nothing but what is natural in this. The historian brings both before us as labouring for the same work, the extension of the Gospel according to Christ's command from Jerusalem to the ends of the earth. He gives us only short abstracts of what either preacher said, and is it not to be supposed that there would be great similarity in the drift of their addresses? Their main theme must be the Resurrection as a proof of the Divinity and the Messiahship of Jesus. Their chief exhortation "Repent and be baptized in the name of Jesus Christ for the remission of your sins."

But this figment of a Pauline and a Petrine party never entered into the thoughts of either Luke or Paul or Peter. There were partizans of Paul and of Peter at Corinth, it is true, but we know how they were rebuked by Paul himself, who bade them remember that Christ was not divided. Nor is there any evidence worth the name that His Apostles were divided. Paul tells us how he rebuked Peter because he stood condemned by the inconsistency of his own actions. But it was the rebuke of a friend and not of an opponent, for in the same chapter he speaks of Peter as one who had been entrusted by the Spirit with the Gospel of the circumcision, and who had given to him and Barnabas the right hand of fellowship, as labourers in a common cause though in different fields. But neither in the Acts nor in the Epistles have we any warrant for that opinion which is so prominent in the Clementine fictions of the second century. There, without being named, St Paul is alluded to by Peter "as the man who is mine enemy," and under the guise of Simon Magus is attacked for reproving Peter at Antioch. These writings are a most worthless ground on which to base any argument at all. Their author, whoever he may have been, durst not mention St Paul by name, so doubtful is he of the acceptance which his work will meet with; and yet it is of these works that writers who deny the fidelity of the New Testament documents assert "there is scarcely a single writing which is of so great importance for the history of Christianity in its first stage." It is out of these fictions that the Petrine and Pauline parties have been evolved. The writings of Justin Martyr, who knew the sentiments of Christians in the Holy Land at the beginning of the second century, have no trace of these parties, neither is there a trace to be found in what is left us of the writings of that Judæo-Christian Hegesippus. And if these men, who were in the position to know most about it, have no word of the matter, we can only conclude that the opposition so much dwelt on did not exist, but that, just as in the Acts we have it set before us, the preaching of Peter and Paul was in entire harmony. For them Christ was not divided, nor did their doctrine differ ~~except~~ so far as was made necessary by the con-

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dition of the audiences which they addressed. For a fuller discussion of this subject than is here possible, and for demonstration that there was no antagonism between Paul and the rest of the Apostles, the reader is referred to Dr Lightfoot's Essay on "St Paul and the Three" in his Edition of the Epistle to the Galatians.

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I have to thank several friends for their kind interest in the first part of the Acts and for some suggestions which, as far as was possible, have been embodied in the notes. But I desire specially to express my acknowledgement of the help which I have derived in matters of Jewish learning and antiquities from my friend Dr Schiller-Szinessy, to whose abundant stores of knowledge the enquirer seems always welcome.

1—5. *At Antioch some maintain that Gentile converts must be circumcised. A mission to Jerusalem about the question. Reception of those who were sent.*

And certain *men* which came down from Judea taught 15 the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore 2 Paul and Barnabas had no small dissension and disputation

XV. 1—5. AT ANTIOCH SOME MAINTAIN THAT GENTILE CONVERTS MUST BE CIRCUMCISED. A MISSION TO JERUSALEM ABOUT THE QUESTION. RECEPTION OF THOSE WHO WERE SENT.

The history now approaches that subject of controversy which was certain to arise as soon as Christianity spread beyond the limits of Palestine. The first converts to the new faith were made among the Jews, but few of them were likely to cast aside those prejudices of religion in which they had long been educated. As soon as Gentiles who had not first become proselytes to Judaism joined the Christian Church, Jewish exclusiveness received a violent shock, and there was no small danger lest the new community should be rent asunder almost at its beginning. "The covenant," by which expression the devout Jew specially meant "circumcision," was constituted a cry by Judaizing agitators, and the opposition, first brought into prominence at Antioch, proved a continuous source of trial through the whole ministry of St Paul, and has left its traces on most of the writings both of the N. T. and of early Christian literature.

1. *which came down from Judea*] The words of the new comers would derive authority from this. They would be received as the latest ordinance of the heads of the church at Jerusalem. Thus the mission of enquiry to Jerusalem was rendered necessary.

*taught the brethren*] These were a mixed body, composed of Jews, proselytes and Gentiles (see xi. 19, 20 and the notes there). Thus it was precisely the place where such a question would arise. Gentile converts who had not passed into Christianity by the gate of Judaism would be sure to be regarded as wanting something, by the people in whose mouths "uncircumcised" had been from old times the bitterest term of reproach. (Cp. 1 Sam. xvii. 26 and Acts xi. 3.) The tense of the verb used implies that these men were persistent in their teaching, they kept constantly to this theme.

*after the manner (custom) of Moses*] The word is found before (Acts vi. 14) "the customs which Moses delivered" and signifies those rites and usages which had their foundation in the law (cp. Luke i. 9, ii. 42; Acts xxi. 21) and so were more than a "manner" or "fashion." Cp. also John vii. 22, for circumcision as the ordinance given to the people by Moses.

*ye cannot be saved*] A statement likely to cause dissension and questioning among those who had just learnt (xiv. 27) that "God had opened the door of faith" (independent of the observance of the ceremonial law) "unto the Gentiles."

2. *When therefore Paul and Barnabas*] These Apostles would at

with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when

once repeat their testimony of what "God had done with them" among the Gentiles, and thus become the opponents of the "men from Judæa." [*dissension and disputation*] The authorities of best account give a simple instead of compound noun for the last word, and it would be well rendered "questioning," (so *R. V.*) as the subject in dispute is called a "question" at the end of the verse. The first noun rendered "dissension" does not imply any angry disputation, but only a division. They took different sides in the debate.

[*they determined (appointed)*] i.e. the brethren of the church of Antioch. The verb, as well as the whole context, shews that the mission was sent by the whole Christian community, to which the question was one of most vital importance, probably affecting a large part of their members.

[*apostles and elders*] Peter, John, and James we find were now at Jerusalem, and these seem, from other notices in the N. T. (Gal. i. 18, 19, and ii. 9), to have been the Apostles who continued to live in the holy city. These with the elders appear now as the governing body of the infant church. And Jerusalem was for the Jew, until its destruction, the place of chief authority (cp. Is. ii. 3). The overthrow of the holy city did as much as anything to help on the knowledge of the universality of the Christian religion. Those who had been bred in Judaism, could not (as devout Jews to this day do not) cast away the thought that Jerusalem is "the place where men ought to worship."

3. [*brought on their way*] It was not an uncommon mark of affection or respect that a part of the church at any place should attend its chief teachers for a short way on their journeys. (Cp. *infra* xx. 38, xxi. 16.) And for the antiquity of the custom among the Jews, see Gen. xviii. 16, where Abraham brings his heavenly visitors on their way.

Among the companions of Paul and Barnabas on this journey must have been Titus, for we read of him, and the question raised about his circumcision, in St Paul's own notice of this visit (Gal. ii. 3).

[*through Phenice (Phœnicia) and Samaria*] The road would take them along the coast through Berytus, Tyre and Sidon, which at this time were places of great importance, and most likely to have bodies of Christians among their inhabitants.

[*declaring the conversion of the Gentiles*] This would naturally be St Paul's great theme. Among those who were going up to Jerusalem with him would be members of the Judaizing party, but their presence was no check on the Apostle's zeal that all men should hear of the bringing in of Gentiles to the faith of Christ. The verb used implies that he gave his story with all details, and we may be sure that he dwelt on the way in which the Spirit of God had set a seal upon the work, though the converts of whom he spake were all uncircumcised.



they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all *things* that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

*unto all the brethren*] We see therefore that it was only some of the Jews who demanded from the Gentiles complete conformity to the Law. At Jerusalem (v. 5) the Judaizing party is described as 'certain of the sect of the Pharisees which believed,' and the Gospel history represents the Pharisees on all occasions as determined supporters of the ceremonial law. Probably their party was most numerous at Jerusalem, where all the ritual observances could be most completely carried out. In the more remote congregations the joy over the Gentile conversions would be unalloyed.

4. *they were received of the church*] "The church" is perhaps named first because there would on such a visit be an assembly of the whole Christian body to hear the story of the missionary labours of Paul and Barnabas before the question about which they had specially been sent from Antioch came to be discussed. The account of the spreading of the faith was for all, while the question of circumcision would be discussed only by the heads of the church, and those who could speak with authority. This preliminary meeting must have lasted for a considerable time, even if only a mere abstract of the labours, sufferings and success of Paul and Barnabas were given to those who met them. Such a recital was the best introduction that could be conceived for the question which was afterwards to be discussed and legislated on.

*God had done with them*] The preposition (*μετὰ*) implies that the Apostles deemed themselves fellow-workers *with* God (cp. Mark xvi. 20), but that they were only instruments whom God employed is also shewn below (v. 12) where the same labours are spoken of as "what God had wrought among the Gentiles *by* (*διὰ*) them."

5. *But there rose up, &c.*] The margin of the A.V. takes this sentence as part of the narration of Paul and Barnabas, "there rose up, said they, certain, &c." But it is much more natural to consider them to be St Luke's account of what happened at Jerusalem. The teachers at Antioch had not been described as Pharisees though they probably were so. But in no other passage of the N.T. are the Pharisees mentioned away from Jerusalem. As soon as the Apostolic narrative was heard by the church certain of their party *stood forth from* the church body and lodged their protest against what had been done. The Pharisaic teaching concerning the necessity of circumcision was based on such passages as Is. lvi. 6, where the covenant mentioned was held to be that of circumcision. And they supported their position by such passages as Is. lii. 1, where the uncircumcised are excluded from the holy city.

*saying, That it was needful*] Better, "saying, *It is* needful, &c." The words are a direct utterance, and suit better so rendered with

6—12. *The Council at Jerusalem; the debate and the speech of Peter. Narration of the work of Barnabas and Paul.*

6 And the apostles and elders came together for to consider of  
7 this matter. And when there had been much disputing, Peter

St Luke's narrative, in which he is describing what occurred before the church at Jerusalem.

The visit of St Paul to Jerusalem which St Luke here describes is now generally admitted to be the same of which St Paul speaks in Gal. ii. 1—9. The chronology offers no obstacle to this conclusion, while the purpose of the visit, and the companionship of Barnabas and the persons who were at the head of the church in Jerusalem are all accordant in the two notices. In the Epistle, St Paul tells us that he took Titus with him, and nothing is more likely than that while he had the company of some members of the Judaizing party, he would also take a companion with him from among those converts on whose behalf he was making the journey. He says too that it was 'by revelation' that he went up, while the narrative of the Acts represents him as sent by the church of Antioch. But here need be no contradiction. An inward monition may have furnished the true reason why the Apostle consented to make an appeal to the central authorities in Jerusalem. St Luke would not necessarily be aware of this; it was important in St Paul's argument to the Galatians that he should mention it. (For a fuller comparison of the two notices, see Bp Lightfoot's *Ep. to Galatians*, note, pp. 122—127.)

6—12. THE COUNCIL AT JERUSALEM; THE DEBATE AND THE SPEECH OF PETER. NARRATION OF THE WORK OF BARNABAS AND PAUL.

6. *And the apostles and elders came (were gathered) together*] These words refer to a formal summoning to discuss the difficult question which had been brought forward. That there was a space between the first welcome of the Apostles by the church and the assembly of the synod suits St Paul's words (Gal. ii. 2) that he explained his position "privately to them which were of reputation." This private conference was a necessary preparation for the more public discussion which alone is noticed by the history.

7. *much disputing*] [*R. V. questioning*] For the Pharisaic element would find its warmest supporters at Jerusalem. And it is to that party that the disputing must be ascribed, for it is plain, from the summing up of St James at the close of the discussion, that the other apostles were of the same mind with Paul and Barnabas, and as is said in the Epistle to the Galatians (ii. 9), "they gave unto them the right hands of fellowship."

*Peter rose up*] It is worth notice that Barnabas and Paul leave arguments and reasons to those who had laboured most among Jewish

rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the <sup>8</sup> hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us <sup>9</sup> and them, purifying their hearts by faith. Now therefore <sup>10</sup> why tempt ye God, to put a yoke upon the neck of the

converts, and merely content themselves with telling their experience of what God had wrought through them.

*Men and brethren*] See note on i. 16.

*a good while ago*] Lit. "from early days." Alluding to the conversion of Cornelius (chap. x.) which probably took place some ten years before the meeting of this synod. This was at an early period of the apostolic ministry, and the great and numerous events which had intervened made the time seem long ago.

*by my mouth*] That he may not seem to be claiming a distinction for himself as the one chosen of God for this work, St Peter is careful to call himself no more than the mouthpiece of God.

<sup>8.</sup> *which knoweth the hearts*] The word is only here and in Acts i. 24, and on both occasions it is St Peter who uses it. Such witness could admit of no appeal; and God had put the uncircumcised on the same level with the circumcised by giving to them the same gifts of the Spirit.

<sup>9.</sup> *And put no difference*] i.e. made no distinction. The Apostle looks on God's testimony to the Gentiles in two lights. What was given to the new converts was the same which had been given at the first outpouring of the Spirit. And God made no mark of distinction to sever Jews from Gentiles. Faith had purified the hearts of Cornelius and his house, and the outward observances of the law of Moses were of no account when the heart was clean before Him who alone could judge of the purity thereof. In these words of his St Peter clearly agrees to all that St Paul had taught about the admission of the Gentiles.

*purifying their hearts, &c.*] The verb is the same which is used in the account of the vision (x. 15) "what God hath *cleansed*, &c.," and St Peter is clearly referring to that narrative.

<sup>10.</sup> *Now therefore*] When you have this evidence of how God has already accepted the Gentiles.

*why tempt ye God*] Men are said "to tempt God" when they distrust his guidance, and in consequence disobey his revealed will (cp. Ps. xc. 9). So the Jews *tempted* God in the wilderness (Heb. iii. 9) when they saw His mighty works and yet murmured at His leaders: so they are said to have *tempted* Christ (1 Cor. x. 9) when they were punished by the fiery serpents; and Ananias and Sapphira are said to "have agreed to *tempt* the Spirit of the Lord," by acting as though they thought they could deceive God in their offering. From these instances the force of the question in the text will be seen. Those who should act as the Pharisaic party would recommend, would be dis-

disciples, which neither our fathers nor we were able to  
 11 bear? But we believe that through the grace of the Lord  
 12 Jesus Christ *we* shall be saved, even as they. Then all the  
 multitude kept silence, and gave audience to Barnabas  
 and Paul, declaring what miracles and wonders God had  
 wrought among the Gentiles by them.

trusting God's knowledge of the hearts of men, and refusing to be guided by what His Spirit had made known in the conversion of Cornelius.

*a yoke*] So St Paul (Gal. v. 1) calls the ceremonial law "a yoke of bondage." Christ uses the word "yoke" for his own precepts, knowing that a yoke was needed for men's guidance, but He calls it "easy" (Matt. xi. 30).

*able to bear*] How this was felt is shewn by the Rabbinic injunction to "make a hedge about the law," i.e. so to fence in its precepts by additional regulations of their own, that there should be no chance of infringing the commandment. These additions, commandments of men, as our Lord styles them, had made the ceremonial observances into a killing load.

11. *But*] Translation fails to give the force of this conjunction. It implies an exhortation for which the remainder of the verse states the reason. But *cease now from such a course*, for we believe, &c.

*through the grace of the Lord Jesus*] (The most ancient authorities omit *Christ*.) It is not to our having conformed to the Jewish law, St Peter urges, that we look for salvation, but to the grace of the Lord.

*even as they*] i.e. in like manner as they believe. Thus the argument is: If our belief and hope are the same, and no other, than theirs, why should these new converts be urged to adopt observances which form to us no ground for our hope of salvation? In the N. T. history St Peter's name appears no more, and when we call to mind the opposition which, at the close of the first, and in the second century, was represented as existing between the teaching of Paul and Peter, we cannot think that it was without meaning that this last appearance of the Apostle of the circumcision in the Scripture story sets him before us in full accord with the Apostle of the Gentiles.

12. *Then all the multitude*] Though the apostles and elders are alone mentioned (v. 6) as coming together, it now appears that the assembly was a large one.

*kept silence*] The authority with which he could speak through whom God had first opened the door of faith to the Gentiles must have silenced opposition. For he like themselves had had prejudices to overcome before his mission to Cornelius.

*and gave audience*] Here the imperfect tense implies the steady continuous attention to the whole narrative of that first missionary journey of St Paul.

*what miracles*] The word is that usually rendered *signs*; and the two nouns are the same which occur in the prayer of the disciples (iv. 30) 'that *signs and wonders* may be done through the name of thy

13—21. *James sums up the discussion, and pronounces the decision of the Church on this controversy.*

And after they had held their peace, James answered, <sup>13</sup> saying, Men *and* brethren, hearken unto me: Simeon hath <sup>14</sup> declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the <sup>15</sup> words of the prophets; as it is written, After this I will <sup>16</sup>

holy servant Jesus.' The prayer was now being answered abundantly. It is well that the English rendering should accord in these places.

*by them]* See note on v. 4 above.

13—21. JAMES SUMS UP THE DISCUSSION, AND PRONOUNCES THE DECISION OF THE CHURCH ON THIS CONTROVERSY.

13. *James]* i.e. the brother of the Lord, and bishop of Jerusalem, see above on xii. 17.

*Men and brethren]* See note on i. 16.

*hearken unto me]* The president's summary takes no note of the "much disputing" (v. 7) but points out that a divine revelation had been made to Peter, and that it was accordant with the words of Old Testament prophecy. On these warrants he based his decision.

14. *Simeon (Symeon)]* This more Jewish form of the name of the Apostle Peter is found also at the commencement of St Peter's second Epistle. The Jews after they came to have much intercourse with Gentiles had frequently two forms of name, one of which was employed on religious and solemn occasions, the other in intercourse with non-Jews and in the ordinary transactions of life. Thus in the Apocrypha (1 Macc. v. 17, &c.) the name of the Maccabean prince is written *Simon*, though on his coins it stands *Symeon* (see Gesenius, *s.v.*).

*how God at the first]* Better, *how God did first visit*, &c. It was not *at the first*, but some time after the mission of the Holy Ghost on the Apostles that Cornelius was converted. What St Peter had narrated was the *first* acceptance of a Gentile into the church.

*visit the Gentiles]* In the old sense of "look upon," and generally with the accompanying notion of kindness. (Cp. Luke i. 68, 78, vii. 16; Heb. ii. 6.)

*a people for his name]* Thus "the chosen people" were no longer to be Jews only, and so those ceremonial ordinances which had hitherto marked out Jews from Gentiles might be seen to be unnecessary.

15. *And to this agree]* i.e. with this action on God's part the statements of His prophets are in harmony. They had foretold that it should be so. Only one prophet is here quoted, viz. Amos (ix. 11, 12), but the audience would recall other like passages, as St Paul does Rom. xv. 9—12, quoting from the books of Moses, David and Isaiah.

16. *After this]* Lit. *after these things*, (so *R. V.*) It will be seen on reference to the words of Amos that the quotation here given is not

return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord,

made from the Hebrew, which is correctly represented by the A.V. in the book of Amos. Whether St James himself spoke at the synod in Greek, or St Luke has represented in Greek what the speaker himself uttered in Aramaic we cannot know. But the words in the text correspond very nearly with the LXX. which here (either because they read the Hebrew consonants differently or because they merely gave the sense without attempting an exact rendering), varies from the Hebrew text. Yet St Luke does not give exactly the words of the LXX. He may have quoted from memory or have modified them somewhat to adapt them to the form of his sentence. The words of the LXX. run thus, "In that day I will set up the tabernacle of David which hath fallen down, and I will build up the fallen parts thereof, and the ruins thereof I will set up, and I will build it up as the days of eternity, that the residue of men may seek (unto it) and all the Gentiles upon whom my name is called saith the Lord who doeth all these things."

*I will return, and will build*] This is not the form of either the Hebrew text or the LXX., but it is a favourite Hebrew mode of expression to signify "I will do a thing again." Cp. Eccl. iv. 1, "I returned and considered" = I considered once again. Also Eccl. iv. 7, ix. 11. This favours the opinion that St James, in this specially Jewish synod, may have spoken in Aramaic.

*the tabernacle of David*] The word used by Amos signifies one of those booths used by the people at the Feast of Tabernacles, when they lived in frail dwellings in order to be reminded that God was their protector. This word may be applied to the estate of the Jews when the Deliverer should come, to indicate that they should be brought very low, but yet should find in him a Saviour.

17. *might seek after the Lord*] The Hebrew of Amos differs widely here; and in the LXX. "the Lord" is not expressed. But the Spirit enabled St James to give the full interpretation of the prophetic words. The original paints the restored tabernacle, and of course the people of David restored along with it, as possessors of the remnant of Edom and all the heathen. The nations shall be joined unto the Lord's people. The LXX., as an exposition, speaks of "the residue of men seeking unto the restored tabernacle." St James makes both clear by shewing that "to seek after the Lord" is to be the true up-building both of the house of David and of all mankind besides.

The Hebrew word for "man" is *Adam* which differs very slightly from the word *Edom*. So that the variation between "remnant of Edom" and "residue of men" may be due only to the various reading of that noun.

*upon whom my name is called*] An Aramaic mode of saying "who

who doeth all these *things*. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that *we* trouble not them, which from among the Gentiles are turned to God: but that *we* write unto them, that *they* abstain from pollutions of idols, and from

are called by my name." The expression is so translated James ii. 7 (cp. Deut. xxviii. 10, &c.).

*who doeth*] Here the most ancient texts connect the words of this verse with those of the following, and have nothing to represent the English "all" in v. 17, or "unto God are all his works" in v. 18, so that the sense becomes either (1) "the Lord, who maketh these things known from the beginning of the world," or (2) "the Lord, who doeth these things that were known from the beginning of the world." The first of these renderings is the more difficult to understand, and it must be taken as somewhat hyperbolic. God made known by His prophets the calling of the Gentiles in very early days, and this early revelation may be all that is intended by the stronger phrase. But the second sense seems to suit better with the context. This reception of the Gentiles seems to the Jew a new and startling thing, but God has revealed it by His prophets, and He who is doing it is but carrying out what He had known and designed from the beginning of the world.

19. *Wherefore my sentence is*] Lit. I decide. The pronoun is emphatically expressed, and indicates that the speaker is deciding with authority.

*that we trouble not them*] The verb is only found here in N. T., and signifies to trouble by putting obstacles in the way of another. Thus the idea of the speaker is "We will not by needless impediments deter the new converts from joining us."

*which from among the Gentiles are turned to God*] The same phrase is used elsewhere in the Acts (cp. ix. 35, xiv. 15, xxvi. 20), but of the converts at Antioch (xi. 21) the whole expression is "a great number *believed and turned unto the Lord*," thus shewing what constituted the true turning unto God.

20. *But that we write unto them*] The word is used primarily of a charge sent by a messenger, but also, as in Heb. xiii. 22, is often used of what is sent by letter (and hence comes the English word *epistle*), and there can be little doubt that this is the sense in the present case, for though messengers were sent, they carried with them the decision of the synod of Jerusalem in a formal manner committed to writing (v. 23).

*that they abstain from pollutions of idols*] This is explained in v. 29 by "meats offered (i. e. sacrificed) to idols." Of the necessity for such an injunction in the early church, where congregations were to be now composed of both Jews and Gentiles, we can judge from St Paul's argument to the Corinthians (1 Cor. viii. 1—10, x. 19), and we can also see how he would have the Gentile converts deal tenderly with the scruples of their Jewish fellow-worshippers, however needless they themselves might deem such scruples.

fornication, and *from* things strangled, and *from* blood.

The word rendered *pollutions* is unknown to classical Greek and of very rare occurrence. So far as the construction of the original is concerned, it might refer to the other forbidden things that follow "pollutions of idols and of fornication, &c." But as in the other places where the cognate is found (Dan. i. 8; Mal. i. 7, 12; Eccus. xl. 29) it has always reference to defilement caused by food, it is better to confine the connexion in the same way here, and as in A.V. supply a preposition before the second noun, "and *from* fornication."

As the ordinance of the synod is for the settling of Jewish minds, we may understand the sort of offence which they were likely to feel from Daniel's refusal to eat of the food supplied by King Nebuchadnezzar. Meat was often sold in the markets from beasts that had been offered in sacrifice to idols, and this food and those who ate it the Jew would abhor. The Gentile converts might not be careful, when they had once come to think of the idol as nothing, and might join still in banquets with their non-Christian friends, and St Paul (1 Cor. viii. 9) supposes an extreme case, that such men might even sit down to meat in an idol-temple. If Jew and Gentile were to become one in Christ, much respect must be paid to the feelings which had been sunk deep into the minds of Israel by long years of suffering for their own idolatry.

*and from fornication*] This injunction must not be understood as a simple repetition of a moral law binding upon all men at all times, but must be taken in connexion with the rest of the decree, and as forbidding a sin into which converts from heathenism were most prone to fall back, and which their previous lives had taught them to regard in a very different light from that in which a Jew would see it. The Levitical law against every form of unchastity was extremely strict (Lev. xviii. and xx.), and it is probably to the observance of these ordinances that we may ascribe the persistence of the Jewish type, and the purity of their race at this day. Whereas among the heathen unchastity was a portion of many of their temple rites, and persons who gave themselves up to such impurities were even called by the names of the heathen divinities. To men educated in the constant contemplation of such a system, sins of unchastity would have far less guilt than in the eyes of those to whom the law of Moses was read every sabbath-day.

*and from things strangled* (lit. *from what is strangled*), *and from blood*] The prohibition of blood was made as soon as animal food was given to men (Gen. ix. 4), and it was frequently enforced in the Mosaic law (Lev. iii. 17, vii. 26, xvii. 10, 14, xix. 26). To eat blood was counted a sin against the Lord in the days of Saul (1 Sam. xiv. 33), and with strict Jews it is an abomination to this day. Things strangled are not specially mentioned in the law of Moses, but that they should not be eaten follows from the larger prohibition. Lev. vii. 26 does, however, make mention of the blood of fowls, and it would be in the use of them that the eating of blood began first to be practised. And in breaking the neck of an animal the Jew held that the blood was caused to flow into the limbs in such wise that it could not be brought out even by salt. See T. B. *Chullin*, 113<sup>a</sup>.



For Moses of old time hath in every city them that preach <sup>21</sup> him, being read in the synagogues every sabbath day.

22—29. *Answer and deputation sent from Jerusalem. The letter of the Synod to the Christians of Antioch.*

Then pleased it the apostles and elders, with the whole <sup>22</sup>

21. *For Moses of old time* (lit. from generations of old) *hath in every city, &c.*] Here we have the reason why these injunctions are to be laid upon the Gentile converts. It is necessary however to take the whole verse into consideration before we can decide on the force of the reason. Laying stress chiefly on the expression "from generations of old," some have thought that St James' argument meant that the Mosaic ritual having been preached for so long a time and found to be a load too heavy to bear, must now be given up, except in these specified points. Again the verse has been taken to mean that there was no need for the Christian church to legislate about the observance of the Mosaic law other than in these few points, because there was public teaching on the subject everywhere in the Jewish synagogues. Jewish Christians were therefore supplied with guidance, and would be so supplied until by degrees Judaism had entirely given place to Christianity. No doubt the Apostle contemplates the retention by the Jewish Christians of much of their old ritual, and that they would make no breach with the services of the synagogue. But in these enactments, which were apparently only for a time (since St Paul nowhere alludes to them in his Epistles), and to promote peace between Gentiles and Jews, we must remember that the Jews were regarded as the weaker brethren. And the argument of the council may be supposed to run thus: We may make this concession to the Gentiles without fear of doing any injury to the Jew. It is not probable that his feelings and prejudices will be interfered with, or the Mosaic law in its other portions set aside; 'For Moses, &c.'

*being read in the synagogues*] On the Jewish manner of reading the law, see additional note at the end of chap. xiii.

22—29. ANSWER AND DEPUTATION SENT FROM JERUSALEM. THE LETTER OF THE SYNOD TO THE CHRISTIANS OF ANTIOCH.

22. *Then pleased it*] The word is one often used in the official announcements of what has been decreed by authority, or of public resolutions (cp. Herod. I. 3; Thuc. IV. 118, &c.). So the more formal rendering, "It seemed good to," would come nearer to the force of the word.

*the apostles and elders, with the whole church*] So the decree was the voice of the whole church, and the deputies sent were chosen by the whole body, and it is in the name of 'apostles, elders and brethren' that the letter runs (v. 23).

church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed <sup>23</sup> Barsabas, and Silas, chief *men* among the brethren: and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren

*to send chosen men of their own company*] More literally (with *R. V.*), *to choose men out of their company and send them*, which rendering makes it clear that the election of those sent was the work of the whole assembly.

*with Paul and Barnabas*] That the church of Antioch might have the confirmation of the decree from the lips of others beside these two, for they might be supposed to favour especially all that was considerate towards Gentile converts.

*Judas surnamed Barsabas*] The oldest texts give 'Judas called Barsabbas.' Of this man nothing more is known than what we learn from this chapter. But as Barsabbas is clearly a patronymic, it has been conjectured that he was the brother of Joseph called Barsabbas, mentioned in Acts i. 23, where the MSS. and editions have the same variation of spelling.

*Silas*] This is probably the same person who in St Paul's Epistles (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1) and by St Peter (1 Pet. v. 12) is called Silvanus. For an account of similar contracted names cp. Winer's *Gram.* (ed. Moulton), pp. 127, 128. The mention of Silas is frequent in the Acts in this and the next three chapters. He was one of St Paul's companions in the first missionary journey into Europe.

*23. And they wrote letters by them after this manner*] From the form in which the document is here given, we should judge that the original was in Greek. A translation from a Hebrew original would hardly have begun with a greeting and ended with "Fare ye well." It seems likely that this was so too, because the population of Antioch, the chief town in Syria, would use Greek much more than Hebrew, at this date. The construction of the Greek in the beginning of this verse is not strictly grammatical, but such irregularities are not unusual in a passage which begins impersonally, as does v. 22.

*by them (lit. by their hand)*] This is a Hebraism. The letter was not delivered to Paul and Barnabas, but to the two ambassadors from Jerusalem. It is the oldest synodical circular letter in existence, and the only one of Apostolic times which has come down to us. Bengel suggests that it was composed by James, in the name and at the request of the assembly.

*The apostles and elders and brethren*] The oldest MSS. omit the second *and*, thus making the Epistle run in the name of *the apostles and elder brethren*, and this rendering is adopted in *R. V.* The conjunction of the two last words to signify 'the elders' is very unusual, and after what has been said in the previous verse about the decree expressing the voice of the whole church as well as of the apostles and elders, it seems much more in accord with the rest of the narrative

which are of the Gentiles in Antioch and Syria and Cilicia : Forasmuch as we have heard, that certain which went out <sup>24</sup> from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law* : to whom we gave no *such* commandment : it seemed good <sup>25</sup> unto us, being assembled with one accord, to send chosen

to adhere to the *Text. Rec.* which has a large amount of good MS. support.

*in Antioch and Syria and Cilicia*] As we have no mention of this decree of the synod of Jerusalem in St Paul's Epistles, we may suppose that the agitation on the subject, begun at Antioch, had spread only into Syria and Cilicia, and that the authoritative decision of the mother church quieted the controversy there, while it did not arise in the same form in other places.

**24.** *which went out*] These words are not represented in the Greek of some MSS., but they seem to give force to the history. The disturbing teachers had come from Jerusalem, but their want of any authority is contrasted strongly with the commission of Judas and Silas (*v.* 27). The first men *went* of themselves, the new messengers were the choice of the church.

*subverting your souls*] In N.T. the verb occurs only here and is not found in the LXX. In classical Greek, it is applied mostly to an entire removal of goods and chattels either by the owners or by a plundering enemy. The devastation wrought in the minds of the Gentile converts through the new teaching is compared to an utter overthrow.

*saying, Ye must be circumcised, and keep the law*] The oldest authorities omit the Greek of these words, which look somewhat like a marginal explanation that has crept into the text, especially as "to keep the law" is an expansion, though of course a correct one, of the statement made in *v.* 1, about the teaching that was given. There circumcision alone is mentioned as the point on which disturbance was created.

*to whom we gave no such commandment*] The insertion of the italic *such* was made necessary by the presence of the clause "saying, &c." but if that be omitted, the sentence becomes a more complete disavowal of any connexion with the Judaizing disturbers. 'To whom we gave no commandment at all.' So the *R. V.*

**25.** *being assembled with one accord*] The words may be so rendered and passage be compared with Acts ii. 1, iv. 24, v. 12. But in those passages there is only the substantive verb *εἶμι*, while here *γίνεσθαι* has its proper sense of "becoming." It seems therefore better and more accordant with the sense of the passage to translate 'having become of one accord' or 'having come to one accord.'

*to send chosen men unto you*] The participle here is not passive and so should not be referred to Judas and Silas, but to those who sent them. Render literally "that having chosen-out men we should send them, &c." i.e. "to choose out men and send them." So *R. V.*

26 men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord  
 27 Jesus Christ. We have sent therefore Judas and Silas, who  
 28 shall also tell *you* the same *things* by mouth. For it seemed  
 good to the Holy Ghost, and to us, to lay upon you no  
 29 greater burden than these necessary *things*; that *ye* abstain  
 from meats offered to idols, and from blood, and from  
 things strangled, and from fornication: from which if ye  
 keep yourselves, ye shall do well. Fare ye well.

*with our beloved*] The intention of the whole letter is to shew the honour which the church in Jerusalem felt was due to these missionary labourers. Hence the adjective "beloved" which in N.T. is specially applied to those who are closely united in faith and love. St Peter applies it to St Paul (2 Pet. iii. 15).

*Barnabas and Paul*] The name of Barnabas is put first here perhaps because he had been formerly (xi. 22) sent as a special messenger from the church in Jerusalem to Antioch.

26. *Men that have hazarded their lives*] What the English sentence leaves uncertain the Greek makes quite plain, viz. that these words refer to Barnabas and Paul and to the many dangers into which their first missionary journey had brought them (cp. xiii. 50, xiv. 2, 5, 19).

*for the name*] Here, as often, *name* signifies the Messianic dignity and divine authority of Jesus. They have preached everywhere Jesus as the Christ.

27. *by mouth*] The Greek has *by word*. Our modern phrase combines the two, *by word of mouth*, and is given in *R. V.*

28. *For it seemed good to the Holy Ghost, and to us*] A third time in this clause of the narrative from 22—29 does this official word occur, from which is derived the noun *dogma*. It had been promised that to the Apostles there should be given the Spirit of truth, who should guide them into all truth (John xvi. 13) and the historian of the Acts often speaks of them as "filled with the Spirit." They put forward therefore this unerring guide as the warrant for their decree. And as they at the suggestion of the Spirit were laying aside their longstanding prejudices against intercourse with Gentiles, they claim that the Gentiles in their turn should deal tenderly with the scruples of Jews.

*no greater burden*] The Jews themselves could speak thus of the load of legal observances (cp. *supra* v. 11). They had chosen out but a small part thereof, which the circumstances of the time made necessary to be observed.

29. *ye shall do well*] Not "ye shall be doing what is right," but "it shall be well with you" (*R. V.*), "you shall be in a good state."

*Fare ye well*] This termination and the *greeting* at the commencement of the letter are in the style of Western epistolary language. See above on verse 23.

30—35. *Reception of the letter and messengers at Antioch. Departure of Judas. Silas continues in Antioch.*

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the

30—35. RECEPTION OF THE LETTER AND MESSENGERS AT ANTIOCH. DEPARTURE OF JUDAS. SILAS CONTINUES IN ANTIOCH.

30. *came to Antioch*] An early reading preferred by recent editors is *came down*, as in Acts viii. 5, Jerusalem being regarded as the chief seat of church-government, and the centre of authority. Throughout the Bible the chosen place is always spoken of as one to which men go up.

*gathered the multitude*] An expression which shews of how great concern the question had become to the whole Christian body. The same word is used above (v. 12) of the assembly of Christians at Jerusalem.

31. *rejoiced for the consolation*] Barnabas "the son of consolation" (iv. 36) was a fit member of such an embassy. The consolation would be felt both by Jews and Gentiles, by the former because they knew how much was to be asked of their Gentile fellow-worshippers, by the latter because they were declared free from the yoke of Jewish observances. The noun very often signifies *exhortation*, but that sense is neither so apt here, nor is it borne out by the character of the letter, which sets forth a ground of peace and comfort, but is not hortatory.

32. *being prophets also themselves*] "Prophet" is here used in the earlier and less special sense; not as one who foretells the future, but who, being filled with the Spirit, speaks with His authority in explanation of the will of God. Judas and Silas being thus endowed were well fitted to exhort and confirm the disciples. The exhortations would be most necessary for the Gentiles who were to consent to more strict living than in times past, while the confirmation would uphold the Jews who otherwise might feel unwilling to allow the non-observance of a part of their law. The prophetic character of the speakers would give to their words the force of revelation. Such confirmation or strengthening of the brethren is the special charge laid on St Peter (Luke xxii. 32) who was to be the first preacher of Christ to the Gentiles, and had first received the lesson that what God had cleansed was not to be called common.

33. *they were let go in peace*] This is the translation of a Hebrew expression, and does not signify 'they were allowed to go quietly away,'

34 apostles. Notwithstanding it pleased Silas to abide there  
 35 *still*. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36—41. *A new Mission-journey proposed. Contention between Paul and Barnabas. They separate, and Paul with Silas goes through Syria and Cilicia.*

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have  
 37 preached the word of the Lord, *and see* how they do. And Barnabas determined to take with *them* John, whose  
 38 surname was Mark. But Paul thought not good to take him with *them*, who departed from them from Pamphylia,  
 39 and went not with them to the work. And the contention but "in peace" means "with a blessing or prayer for peace, as a parting word."

*unto the apostles*] The oldest MSS. read "*unto those that had sent them forth.*" So *R. V.*

34. This verse is omitted in many ancient MSS., and in others the Greek words vary. It may very well be a marginal note placed to explain *v. 40*, where Paul, who did not leave Antioch, is said to have chosen Silas for his companion in his next journey. Silas therefore must have remained in Antioch after Judas was gone, and such an explanation some reader put on the margin of his copy.

35. *teaching and preaching the word of the Lord*] In such a community there was need not only of setting forth Jesus as the Saviour, but of much instruction concerning the ways in which God had shewn that the Gentiles were now to be made partakers of the new covenant. So that the two verbs should not be taken one as an explanation of the other.

36—41. A NEW MISSION-JOURNEY PROPOSED. CONTENTION BETWEEN PAUL AND BARNABAS. THEY SEPARATE, AND PAUL WITH SILAS GOES THROUGH SYRIA AND CILICIA.

36. *visit our brethren*] The oldest MSS. omit the pronoun, and read *the brethren* only. So *R. V.*

37. *And Barnabas determined*] The Greek of the best MSS. gives a weaker verb "wished." The reason of Barnabas' choice was probably because Mark was his nephew (Col. iv. 10). *R. V.* renders "was minded."

*whose surname was*] The Greek is merely "who was called."

38. *who departed from them*] See above xiii. 14. He turned back to Jerusalem from Perga.

39. *And the contention was so sharp, ... that, &c.*] More literally (with *R. V.*), *And there arose a sharp contention so that, &c.* The Greek



The red line shows the probable course of the journey described Acts XV, 2 to XVIII, 22.

ILLUSTRATING THE SECOND MISSIONARY JOURNEY of the **APOSTLE PAUL.**

English Miles. 0 50 100 200 300

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was so sharp *between them*, that they departed asunder one from the other: and *so* Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being <sup>40</sup> recommended by the brethren unto the grace of God. And <sup>41</sup> he went through Syria and Cilicia, confirming the churches.

1—12. *Paul revisits Derbe and Lystra, chooses Timothy for a companion in his mission, and circumcises him. They pass through Phrygia and Galatia, and come into Mysia and to Troas. By a vision Paul is called into Macedonia. He crosses the sea and remains some days at Philippi.*

Then came he to Derbe and Lystra: and behold, a 16

word (from which our English *paroxysm* comes) intimates a temporary rather than a prolonged dispute, although it may for the time be severe. The result to the church was that two missionary journeys were undertaken instead of one. Though the Apostles might differ in their estimate of Mark, they were at one with reference to the work of the Gospel. Barnabas is mentioned no more in the Acts after this chapter. His name occurs in St Paul's Epistles, 1 Cor. ix. 6; Gal. ii. 1, 9, 13; and Col. iv. 10, in which last passage, written no doubt after the events here related, we can see that Mark had been again received as a fellow-worker by St Paul. We learn too from 2 Tim. iv. 11 and Philemon 24 that St Paul became warmly attached to him afterwards.

*sailed unto Cyprus*] In which island Barnabas, and it may be Mark also, was born (iv. 37). They chose therefore for their labours a district in which they were likely to have some influence.

40. *being recommended*] The more usual word in this sense in modern English is **commended**. (*R. V.*)

*unto the grace of God*] The best MSS. have "grace of the Lord."

41. *Syria and Cilicia*] These were the districts in which the teaching of the Judaizers had been most active, and the presence of Paul, with Silas as a representative of the church in Jerusalem, would allay all doubts and questionings, and lead to those results which are mentioned xvi. 5, the establishing of the churches, and their daily increase in numbers. This duty St Paul first discharged before he went on to visit any of the churches which himself had founded.

XVI. 1—12. PAUL REVISITS DERBE AND LYSTRA, CHOOSES TIMOTHY FOR A COMPANION IN HIS MISSION, AND CIRCUMCISES HIM. THEY PASS THROUGH PHRYGIA AND GALATIA, AND COME INTO MYSIA AND TO TROAS. BY A VISION PAUL IS CALLED INTO MACEDONIA. HE CROSSES THE SEA AND REMAINS SOME DAYS AT PHILIPPI.

1. *to Derbe and Lystra*] Thus beginning the revisiting spoken of in xv. 36. See notes on xiv. 6.



certain disciple was there, named Timotheus, the son of a certain woman, *which was* a Jewess, and believed; but his father *was* a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him

*was there*] The verb does not make it certain that Lystra, to which *ἐκεῖ* is most naturally referred, was the birthplace of Timothy, but only his home at the date of Paul's visit. He must however have resided there a good while to have earned the favourable report of the people both of that place and Iconium.

*named Timotheus*] The Timothy to whom St Paul addresses two Epistles and who was the companion of his labours in this journey until his return into Proconsular Asia (xx. 4). He was the son of a Jewish-Christian mother, and his father was a Greek, whether a proselyte of the gate or not, we are not told. The mother's name was Eunice (2 Tim. i. 4) and the grandmother's Lois. Timothy is spoken of as a fellow-worker with St Paul (Rom. xvi. 21). From 1 Cor. iv. 17 we find that he was St Paul's messenger to that church, and he is joined with that Apostle in the greeting of 2nd Corinthians. He also went to and fro between St Paul and the church in Thessalonica (1 Thess. iii. 2, 6) and must have been at Rome with St Paul, soon after the Apostle's arrival there, for he is mentioned in the Epistles to the Philippians (i. 1, ii. 19), to the Colossians (i. 1) and to Philemon (v. 1). An imprisonment which he underwent is alluded to (Heb. xiii. 23), but we cannot be certain when or where it was. According to tradition (Eus. *H. E.* III. 14) he was the first bishop of Ephesus, and is said to have suffered martyrdom at the hands of the populace (Niceph. *H. E.* III. 11).

*the son of a certain woman, which was a Jewess, and believed*] More strictly and according to the oldest texts, "*the son of a Jewess which believed.*" (So *R. V.*) Her earnest education of her son in the holy Scriptures (2 Tim. iii. 15) from his early youth marks the character of the woman, and makes it probable that the husband of such a woman was at least a proselyte of the gate. Timothy's father is so little mentioned that it seems likely he had died early.

*a Greek*] i.e. a Gentile by birth. The word was used widely of all who were not Jews.

2. *well reported of*] The same expression is used of Cornelius (x. 22) and by Paul of Ananias (xxii. 12).

*by the brethren*] i.e. the members of the Christian churches. Five or six years had elapsed since the previous visit of St Paul, so that the congregations had become somewhat formed, and the characters of their more earnest members well known.

*at Lystra and Iconium*] Thus we can see that there was an interchange of kindly offices between the newly-founded churches.

3. *and circumcised him*] It must be remembered that the decree of the synod of Jerusalem only related to the exemption of Gentiles from circumcision. It was a very different thing for a Jew to consent to

because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to

become a fellow-worshipper in the Christian churches with a Gentile who remained uncircumcised, and to tolerate, at this time, the non-observance of the rite by one who was counted for a Jew. For by the Rabbinical code the child of a Jewish mother was reckoned as a Jew (T. J. *Jebamoth*, ii. 6). It was because of this prejudice that Timothy was circumcised. It could be no offence to the Gentiles, and would render the labours of Timothy more acceptable to the Jews. Because he was the child of a mixed marriage the rite had been unobserved, and so long as he did not come forward as a teacher, there would be no need felt that it should be enforced, and there would be doubtless many others of a like class. But when he was to take a share in the missionary labours of St Paul all this was altered. He would at once have been met with the objection from the Jews, that he who had been but a bad Jew was not likely to guide others right as a Christian teacher. That St Paul saw no inconsistency in what was done in this matter is clear, for the narrative of St Luke tells us in the next verse that to the churches to which they went forth he delivered the decrees of the synod at Jerusalem.

4. *they delivered them*] i.e. they gave to the Gentile-Christians the decrees to observe, for there was nothing in them which a Jew would be likely to disregard. All that would be needed for the Jews in such cities would be to explain the terms on which Gentiles were to be admitted to the Christian communion.

5. *established in the faith*] The verb is peculiar to the Acts, and is used (iii. 7, 16) of the strengthening of the limbs of the lame man at the Beautiful Gate of the Temple. So its employment here indicates that thus the church was now prepared to make great progress. The barrier to Gentile admission was removed, and so the number of Christians multiplied daily.

6. *Now when they had gone throughout*] The oldest MSS. merely say *and they went through*.

*Phrygia and the region of Galatia*] Scarcely the direction, so far as population was concerned, which would have been chosen by them of their own accord, but the inner admonition of the Holy Ghost kept them from entering Proconsular Asia. The news of the events at Jerusalem on the day of Pentecost were known to some in Phrygia already (ii. 10), but of Galatia the history has yet made no mention, though we know from St Paul's Epistle to that church that he afterwards had the warmest

- 7 preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.  
 8 And they passing by Mysia came down to Troas. And a  
 9 vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into  
 10 Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia,

interest in and greatest anxiety concerning the Christians there, among whom Judaizers wrought like mischief with that done in Antioch. From some expressions of St Paul (Gal. iv. 19) it seems likely that it was from his own preaching at this time that churches in Galatia were founded.

*and were forbidden*] Better, *having been forbidden*. As they had been forbidden the one route, they went by the other. Probably St Luke says little about the events in this part of the journey, for his language below (v. 10) seems to shew that he only joined St Paul at Troas.

*in Asia*] See note on ii. 9.

7. *were come to Mysia*] The Greek scarcely says this. The preposition would be better rendered **over against**. The course of the journey seems to have been through Galatia and Phrygia, until they got so far to the west as to be opposite to, and on the borders of, Mysia. From this point they were inclined to go north into Bithynia, rather than further to the west, but were again hindered of their intention.

*they assayed*] i. e. 'made the attempt,' 'tried.' Cp. Coverdale's *Works* (Parker Soc.), p. 113: "As long as the physician hath any hope of the recovery of his patient, he *assayeth* all manner of means and medicines with him."

*but the Spirit suffered them not*] The oldest authorities read "*the Spirit of Jesus suffered them not*." In like manner (Rom. viii. 9) the "Spirit of God" is called also the "Spirit of Christ." Cp. also Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11.

8. *And they passing by Mysia*] i. e. without preaching in that district, which was a part of Proconsular Asia, where they were not permitted to preach.

*came down to Troas*] The well-known seaport on the coast of Mysia.

9. *a vision appeared*] So also to Ananias (ix. 10). Cp. also x. 3, 17, 19, xi. 5, xii. 9, xviii. 9. This was a part of the fulfilment of the prophecy of Joel about which St Peter spake on the day of Pentecost (ii. 17).

*a man of Macedonia*] The words which he spake made clear his nationality.

10. *we endeavoured*] More literally and better, *we sought*. (So *R. V.*) The steps taken would be in the way of enquiry how and when they could get across the sea to Europe. Here the writer begins to speak in the first person as if at this point he became a sharer in St Paul's labours. This he continues till v. 17.

assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13—34. *Preaching on the Sabbath at Philippi. Conversion and baptism of Lydia. A spirit of divination cast out by Paul. Anger of those who made gain thereby. Paul and*

*to go into Macedonia*] The word is stronger than the ordinary verb "to go" and = **go forth**, an expression very suitable to the first missionary journey from Asia into Europe. This is also as *R. V.*

*assuredly gathering*] The verb has the sense of "coming to a conclusion from putting things side by side." So it is rendered "proving" in ix. 22 and elsewhere. Here it means "deeming it to be proved."

11. *Samothracia*] This island lies in the north of the Aegean Sea, opposite to that part of the Thracian coast at which the river Hebrus empties itself.

*Neapolis*] The port of Philippi. This place is generally identified with the modern *Kavalla*. On the discussion about its identity, see *Dictionary of the Bible* (s. v.)

12. *and from thence to Philippi*] As the same verb is used for the whole description of the journey, it seems that the whole was made by ship.

*which is the chief city of that part of Macedonia, and a colony*] Better and more in accord with the oldest MSS. "*which is a city of Macedonia, the first of the district, a colony.*" (So *R. V.*) Philippi and the country round had long been famous by reason of the neighbouring gold mines. At the time of St Paul's visit it was held by the Romans, and a colony had been founded there by Augustus. The civil magistrates and the military authorities were Roman. Hence the fear when they heard that prisoners whom they had scourged were Roman citizens. For a history of Philippi, see *Dict. of the Bible*.

It should be borne in mind that a Roman colony was not like what we now call a colony. The inhabitants did not settle as they pleased, but were sent out by authority from Rome, marching to their destination like an army with banners, and they reproduced, where they settled, a close resemblance of Roman rule and life. They were planted on the frontiers of the empire for protection, and as a check upon the provincial magistrates. The names of those who went were still enrolled in the lists of the tribes of Rome. Latin was their language, and they used the Roman coinage, and had their chief magistrates sent out or appointed from the mother city. Thus were they very closely united with Rome, and entirely free from any intrusion on the part of the governors of the provinces.

*Silas are seized, brought before the authorities, scourged and imprisoned, but the prison doors are opened by a miracle. Conversion and baptism of the jailor and his household.*

- 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart

13—34. PREACHING ON THE SABBATH AT PHILIPPI. CONVERSION AND BAPTISM OF LYDIA. A SPIRIT OF DIVINATION CAST OUT BY PAUL. ANGER OF THOSE WHO MADE GAIN THEREBY. PAUL AND SILAS ARE SEIZED, BROUGHT BEFORE THE AUTHORITIES, SCOURGED AND IMPRISONED, BUT THE PRISON DOORS ARE OPENED BY A MIRACLE. CONVERSION AND BAPTISM OF THE JAILOR AND HIS HOUSEHOLD.

13. *where prayer was wont to be made*] *Proseuche* here and in v. 16 is the *place of prayer*, and, adopting the reading now most accepted, the English would be "*where we supposed there was a place of prayer.*" (So *R. V.*) The Jews had such *proseuchai* sometimes in buildings, sometimes in the open air, as was the case in this instance. The word is found in this sense in Josephus, *De vita sua*, 54. They are described by Philo (ed. Mang.) II. 282. They were very numerous in Rome (see Mayor, *Juvenal*, III. 296). Because of Jewish ceremonial washings they were, when in the open air, as often as might be, near a river-side or on the sea-shore. Cp. Ezra viii. 15, and 21. And no doubt the language of Ps. cxxxvii. 1, "By the rivers of Babylon we sat down" applies to a similar state of things.

*we sat down*] The attitude adopted by Jewish teachers.

*unto the women which resorted thither*] Better (as *R. V.*), "*which were come together.*" The Greek refers to those gathered together on this particular occasion only. Considering the little regard which the Jews had for women as persons to be conversed with and taught, it is noteworthy how large a part women play both in the Gospel History and in the Acts. It was one effect of Christianity to place woman in her true position.

14. *named Lydia*] This may have been her proper name, or it may only have been that by which she passed among the colonists of Philippi, being from the *Lydian* town of Thyatira. From inscriptions which have been found on the site of the ancient town, it is clear that dyeing was one of the staple trades of Thyatira, and it was from thence that Lydia brought over the purple which she sold in Philippi.

*Thyatira*] On the river Lycus in Lydia. To be distinguished from the river of the same name in Phrygia on which were situated Laodiceæ, Hierapolis and Colossæ, in all which places the congregations afterwards became objects of St Paul's great affection and interest. Col. iv. 13.

the Lord opened, that *she* attended unto the *things* which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters

*which worshipped God*] i.e. had become a proselyte, of the Jewish faith.

*whose heart the Lord opened*] St Luke recognizes that without this the word would have made no entrance. He probably makes special mention of this here because he had previously stated that the Lord had called them to preach at Philippi. Having pointed out their work, He helps them to perform it.

*that she attended*] She gave such heed as to be convinced of their truth. The same verb occurs viii. 6, and from the context both there and here we see that it implies "gave credence unto."

*15. and her household*] Of a like baptizing of a household see below (v. 33), and also cp. xi. 14. We are not justified in concluding from these passages that infants were baptized. "Household" might mean slaves and freedwomen.

*and abide there*] Like the two disciples who followed Jesus (John i. 38) Lydia was anxious to have the teachers, whose lessons she found so suited to the needs of her opened heart, near unto her.

*she constrained us*] Used only by St Luke in N. T. here and Luke xxiv. 29 of the two disciples at Emmaus. The force used was that of a prayer which would hear no "Nay."

*16. as we went to prayer*] Better, **as we were going to the place of prayer**, see on v. 13. For though the Greek noun here is without the article it is clearly to be rendered as in the previous verse. This must have been on another occasion than that on which Lydia was converted. For in the expression "she constrained us" it seems implied that they had already taken up their abode there before the events recorded in this verse.

*possessed with a spirit of divination*] More literally, and according to the oldest MSS. which make the two nouns in apposition, **having a spirit, a Python**. According to Plutarch (*De def. Orac.* 9) those persons who practised ventriloquism, called also *εγγαστριμβοι*, were named *Pythons*. But the damsel in this history clearly laid claim to some prophetic power, and was used as a means of foreknowing the future. So that word Python is here better referred to the name of Apollo, the heathen god of prophecy, and the A.V. "*spirit of divination*" gives the correct idea.

*her masters*] Some persons, who having found a strange power in the maiden, made use of it, as has oft been done, for their own purposes of gain, and persuaded the people to resort unto her with their questions.

- 17 much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.
- 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the
- 19 same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and

*by soothsaying*] The word is only found here in the N.T., and wherever it occurs in the LXX. it is always used of the words of lying prophets (Deut. xviii. 10; 1 Sam. xxviii. 8; Ezek. xiii. 6, 23; Mic. iii. 11); so that here we are constrained to take it in the same sense "by pretending to foretell the future."

17. *followed Paul and us, and cried*] Whatever the nature of the mental and spiritual malady under which this damsel suffered, it produced on her the like effect which is recorded of evil spirits in the history of Jesus (Mark i. 25; Luke iv. 41), and forced her to confess to the true character of the Christian teachers. The devils believe and tremble (James ii. 19).

After this verse the writer ceases for a time to indicate by his language that he was with St Paul, but in xx. 5, where the Apostle comes once again to Philippi, the first person plural appears in the narrative. It seems therefore not improbable that St Luke was left behind to labour for the spread of the Gospel in Macedonia and only taken away again by St Paul after the work had been well established.

*most high God*] Cf. the words of the demoniac, Mark v. 7.

*shew unto us*] The older reading is "unto you."

18. *this did she many days*] Whether this following took place only on the sabbaths, when the Apostles were going to the place of prayer, in which case the Apostles must have remained in Philippi some weeks, or whether it was on every occasion on which they appeared in public, we are not told.

*Paul, being grieved*] The Greek verb is somewhat stronger, and signifies "to be thoroughly worn out with annoyance." It is used (iv. 2), and nowhere else but here besides in N. T., of the annoyance of the priests and Sadducees at the teaching of the Apostles.

*said to the spirit*] As Christ had acted when on earth, so Paul now will not allow the cry of the evil spirit, even though the words proclaim that he and his companions are servants of the Most High God. So in Christ's name he bids the evil power come forth.

19. *that the hope of their gains was gone*] The verb is exactly the same as in the last clause of the previous verse. When the evil spirit *came out*, there *came out* also the chance of more gain. What the damsel herself may have thought of her own power we cannot tell, but probably, for their end of money-making, the masters had persuaded her that her ravings were prophetic.

drew *them* into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a

*they caught Paul and Silas*] As being the two most prominent members of the mission party.

*into the market-place*] The great place of concourse, and where, as in the Roman *forum*, would be the seat of the authorities.

*unto the rulers*] The Greek word is the general one for *rulers*, and signifies "the authorities," the special members thereof being indicated by the next verse.

20. *and brought them to the magistrates*] These *strategoï* were the *duumviri*, the two *praetors* specially appointed to preside over the administration of justice, in cases where there was no appeal to Rome, in the *municipia* and *colonies* of the Romans. The title in the Greek seems to indicate somewhat of a military authority, which could administer summary punishment.

*being Jews*] On the ways in which Roman aversion was aroused and exhibited towards the Jews, for their religious exclusiveness, see Mayor, *Juvenal*, xiv. 96-106 notes, with the authorities there given.

*do exceedingly trouble*] Only found here in the N. T. The kind of trouble is indicated xvii. 6, "These that have turned the world upside down" is their description.

21. *and teach customs*] Better, *set forth* (So *R. V.*), *make proclamation of*; the word refers to the preaching of the Apostles.

22. *the multitude rose up together*] i. e. together with the aggrieved proprietors of the damsel.

*the magistrates rent off their clothes*] i. e. the clothes of Paul and Silas, as is clear from the Greek verb, but not so evident from the A. V. Better, "*rent their clothes off them.*" (So *R. V.* only changing *clothes* into *garments.*)

*and commanded to beat them*] The Greek signifies "to beat them with rods," which was the office of the Roman lictor, who carried rods for the purpose when attending on the magistrates. The use of this special word is an indication that St Luke was aware of the particular kind of beating, and perhaps beheld the infliction. This is one of the occasions, no doubt, to which St Paul alludes (2 Cor. xi. 25), "Thrice was I beaten with rods."

23. *cast them into prison*] So that they should have no chance of teaching any longer. They appear (see *v.* 35) to have intended to keep them one night in prison and then to turn them out of the city.



charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises  
26 unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors  
27 were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and

24. *the inner prison*] Necessarily a place dark and without ventilation, and hence foul and loathsome; perhaps underground, like the Tullianum at Rome (Varr. *L. L.* v. § 161; Lev. xxix. 22).

*their feet fast in the stocks*] The stocks (lit. *wood*) was a means of additional security and additional torture. The feet passed through holes and held secure made rest almost impossible. The instrument was of early use (cp. Job xiii. 27, xxxiii. 11), and the Greeks, as well as ourselves, had also the pillory, and had it made with five apertures for head, hands and feet (Aristoph. *Eg.* 1049).

25. *And at midnight*] Sleep being out of the question, they passed the night in devotions. The imperfect tenses of the verbs in this verse imply that the prayers and singing were continued. But it is unnecessary to render (as *R. V.*) "Paul and Silas *were* praying...and the prisoners *were* listening, &c."

*unto God*] Whose bondservants the damsel had called them (*v.* 17). Now they are in bonds for His name, and He gives them His comfort and refreshing in a manner strange to those who are not His servants.

*and the prisoners heard them*] The inner prison appears to have held more than Paul and Silas, or it may be that bars in the inner walls allowed the sound to pass into other cells. The verb is not the common one for "hearing," and is rarely found anywhere. It indicates attentive hearkening.

26. *And suddenly there was a great earthquake*] Just as the place wherein the Apostles prayed (*iv.* 31) was shaken, so here God testifies that He is near at hand.

*and every one's bands were loosed*] The sense in which these words are to be taken may be gathered from the rest of the description. The chains (*δεσμά*) were made fast to the wall, and the shock which burst asunder the bolts of the doors also released the fastenings which held the chains in the masonry.

27. *And the keeper of the prison*] The word is rendered *jailor* in 23, and might well be so here (as *R. V.*), otherwise the English reader supposes the Greek to be varied from this variation of translation.

*awaking out of his sleep*] The word is only found here in N. T., and has the sense of a startled rousing.

*drew out his sword*] We now say rather "drew his sword." He

would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, <sup>28</sup> Do thyself no harm: for we are all here. Then he called <sup>29</sup> for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and <sup>30</sup> said, Sirs, what must I do to be saved? And they said, <sup>31</sup> Believe on the Lord Jesus Christ, and thou shalt be saved,

probably slept in such a place that on rising he could observe at a glance whether the prison doors were secure, and had his weapon close at hand so that he might seize and use it on any emergency. He must also have been so near to the open doors before he manifested any design of suicide that the prisoners within could see what he was doing. St Paul out of the dark could observe him before the jailor could see farther than the opened doors.

*would have killed himself*] He knew what his fate would be. See xii. 19; and compare xxvii. 42, for the way in which Roman officials must answer with their lives for the escape of prisoners. Suicide under such circumstances would to the jailor's mind present the easiest way out of his difficulties, and the teaching of even the greatest minds both of Greece and Rome was that it was justifiable and under some circumstances praiseworthy. The suicide of Cato (*Catonis nobile letum*) furnished a constant text for such teaching. (Cp. Cic. *Tusc.* i. §§ 9—119, Plat. *Apol.* 40.)

*28. But Paul cried*] The sound of one voice would arrest the action, for at the sight of the open doors he had concluded that all had made use of the opportunity and had escaped.

*29. Then he called for a light*] The Greek has "*lights*." He would summon all the help he could, and wish to make his inspection as speedy as possible.

*and came trembling*] Lit. *and being terror-stricken*. He connected all that had occurred with the two prisoners Paul and Silas, and as they were not fled away, a change of feeling came over him, and he at once judged them to be more than other men. So his attitude becomes one of supplication and worship.

*30. and brought them out*] There could be no fear that they would flee now who had remained when the open doors made flight easy.

*and said, Sirs*] The Greek word *Kύριου* implies an acknowledgment of great superiority. Those who had been his prisoners are now his "Lords."

*what must I do to be saved?*] He had probably heard about the testimony of the possessed damsel, that Paul and Silas shewed the way of *salvation*, and now without knowing what it fully meant, he cries out (in his misery, when despair had prompted suicide) asking for the teaching which they had to give.

*31. Believe on the Lord Jesus Christ*] The oldest authorities omit *Christ*. The word would not have the same significance for a Gentile

32 and thy house. And they spake unto him the word of  
 33 the Lord, and to all that were in his house. And he  
 took them the same hour of the night, and washed *their*  
 stripes; and was baptized, he and all his, straightway.  
 34 And when he had brought them into his house, he set  
 meat before *them*, and rejoiced, believing in God with  
 all his house.

as for a Jew, and may well have been omitted in the address to the jailor. What was asked from Gentile converts was to accept *Jesus* as their *Lord*. The men whom he had just called "Lords" point him to the only "Lord."

*and thy house*] With the thought that what the head of the family did would be followed by the members. (Cp. verse 15.) They were, we see in the next verse, willing hearers.

32. *the word of the Lord*] Preached to him the doctrine of Christ, as it was then only possible to do it, by the narrative of His life and its purpose.

33. *the same hour of the night*] It was midnight, see verse 25. But a new day, a birthday, had already begun for him and it must be kept as a feast, and he does his utmost to shew his rejoicing by care for those who had caused it.

*washed their stripes*] An act of attendance that had not been bestowed before. They were thrust into the inner prison, with all their wounds bleeding and uncared for.

34. *he set meat* (Greek, *a table*) *before them*] He would not leave them a moment in the dungeon, but testify to them, how the dawning of faith had filled him with joy.

*and rejoiced, believing in God with all his house*] The Greek adverb which is represented by the last four words in English would be better combined with the first verb, "and rejoiced with all his house." (So *R. V.*) The concluding verb gives the reason for the joy, and would be more fully rendered "having believed in God" or "having believed God." "To believe on the Lord Jesus" was the exhortation in verse 31. By this later expression we understand what was implied in the first. The belief on Jesus is to believe what God has revealed concerning Him. This had been explained in "the word of the Lord" which they had heard—the word which told how Jesus fulfilled all the prophecies, and by His acts on earth shewed that He was the Son of God.

It is scarcely possible to help being struck in this chapter with the account of the effect of the first preaching of the Gospel in Europe. We see at once its universality and its power. The first notable convert is Lydia, the Asiatic settler, a woman evidently of wealth, position and refinement; then the demoniac slave-girl is made an instrument of proclaiming the presence and power of the Most High God; and last, the Roman jailor, of a class, insensible as a rule and

35—40. *The magistrates would send them away, but Paul refuses to be thus dismissed. He announces that they are Romans, and the magistrates in fear beseech them to depart. They take leave of Lydia and the brethren and leave Philippi.*

And when it was day, the magistrates sent the sergeants, <sup>35</sup> saying, Let those men go. And the keeper of the prison <sup>36</sup> told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But <sup>37</sup> Paul said unto them, They have beaten us openly uncon-

hardened by habit, and also disposed to despise the Jews who were the bearers of the message of the Gospel. The converts of Philippi were types and an earnest of how Christ's cause would make its way.

35—40. THE MAGISTRATES WOULD SEND THEM AWAY, BUT PAUL REFUSES TO BE THUS DISMISSED. HE ANNOUNCES THAT THEY ARE ROMANS, AND THE MAGISTRATES IN FEAR BESEECH THEM TO DEPART. THEY TAKE LEAVE OF LYDIA AND THE BRETHREN AND LEAVE PHILIPPI.

35. *the sergeants*] These are the lictors, who were the attendants upon the prætors (*duumviri*), and who probably had on the previous day scourged Paul and Silas. Their Greek name *rabdouchoi* signifies "rod-bearers."

36. *the keeper of the prison*] As before, in v. 27, *the jailor*.

*told this saying*] The Greek text best supported has no pronoun. Better "*reported the words*." (So *R. V.*) No doubt he came with great joy, and it is evident that Paul and Silas had gone back to their prison after the events at midnight. To make the sentence run smoothly it will be needful to insert the word *saying* before the next sentence, now that the pronoun is removed.

*now therefore depart*] Better, "come forth," as *R. V.* The verb in the original gives clear indication that they were still in confinement.

37. *But Paul said unto them*] i.e. to the lictors, through the jailor. It is highly probable that the conversation of the Roman officers would be in Latin, and that the proceedings of the previous day may have been conducted in that language. In this way, if Paul and Silas were unfamiliar with the Latin speech, we might account for the non-mention or the disregard of their Roman citizenship. If either the Apostle did not comprehend all that was going on or could not, amid the confusion of such a tumultuous court, make himself understood, the message which he now sends to the magistrates might have had no chance of being heard before the scourging was inflicted.

*They have beaten us openly*] i.e. publicly. (So *R. V.*) For no doubt they had been lashed to the *palus* or public whipping-post in the sight of the people.

demned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but  
 38 let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they  
 39 feared, when they heard that they were Romans, and they came and besought them, and brought *them* out, and  
 40 desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

*uncondemned*] For all that had been listened to was the charge of the accusers, who, leaving out all mention of the real reason of their charge, viz., that they had lost a source of money-making, put forward the plea that the missionaries were disturbers of public law and order. The crowd shouted with the accusers, and the magistrates, forgetting their position, joined with the mob (verse 22) in the assault on the Apostles.

*being Romans*] The Greek is more full = *men that are Romans*, (so *R. V.*) and is in marked contrast with the charge of the accusers, which ran, "These men, being Jews." The laws which had been violated by this act were the *Lex Valeria* (B.C. 508) and the *Lex Porcia* (B.C. 300). On the outrage, compare Cicero's language in the *Verrine orations* (v. 66), 'Facinus est vinciri civem Romanum, scelus verberari, prope parricidium necari.'

*thrust us out privily*] The Apostle would say: let our dismissal from prison be as widely published as was our previous punishment.

38. *and they feared*] Because each Roman citizen had the right of appeal to the Emperor, and the penalty for outraging the rights of such a man was severe.

39. And so finding they had offended in this way, they come in the humblest wise, beseeching that the disciples by departing from Philippi will relieve them of their anxiety.

40. *into the house of Lydia*] Waiting there probably till they were fit to travel farther. But in the midst of the suffering they still exhort and comfort the Christians whom in their stay they had gathered into a church.

How deep the mutual affection which existed between St Paul and these Philippians, his first European converts, is manifest in every line of the Epistle which he wrote to them from Rome in his first imprisonment. They are his greatest joy, they have given him no cause for sorrow, and from first to last have ministered to his afflictions, and made manifest how they prized their "Father in Christ." The jubilant language of the letter is marked by the oft-repeated "Rejoice in the Lord."

1—9. *Paul and Silas journey through Amphipolis and Apollonia to Thessalonica, where some of the Jews raise an uproar against them and Jason their host.*

Now when they had passed through Amphipolis and 17 Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them

XVII. 1—9. PAUL AND SILAS JOURNEY THROUGH AMPHIPOLIS AND APOLLONIA TO THESSALONICA, WHERE SOME OF THE JEWS RAISE AN UPROAR AGAINST THEM AND JASON THEIR HOST.

1. *they had passed through*] The verb occurs in N. T. only here and in Luke viii. 1. The use of the same expressions is a noticeable point in support of the identity of authorship of the two books.

*Amphipolis and Apollonia*] The journey is made to the south and west. *Amphipolis* was about 33 miles distant from Philippi, along the Egnatian road. It had been a famous place in the time of the Peloponnesian war, and was in St Paul's time a great Roman military station. Its name was given to it because it was as nearly as possible enclosed by the winding stream of the river Strymon. *Apollonia* was about 30 miles farther on, in the district of Macedonia known as Mygdonia, and was about 37 miles from Thessalonica. The Apostle and his companions appear not to have made any stay in these towns.

*Thessalonica*] The modern *Saloniki*; to the Christians of which place St Paul afterwards addressed the two earliest of his extant epistles. From very early times Thessalonica had been a famous place. Its old name was *Therma*, and it was called Thessalonica after a sister of Alexander the Great. It is now one of the most important towns in European Turkey, and it played a great part in the history of the Middle Ages as the bulwark of Christendom in the East. It was captured by the Saracens A.D. 904, then by the Crusaders in 1184, and lastly by the Turks in 1430. Even now there is a large Christian element among its population, and a still larger number of Jews.

*a synagogue*] The *Text. Rec.* gives the definite article "*the synagogue*," though it is overlooked in the A.V., and we cannot always be sure that we represent the force of the Greek article by the English one. (*R. V.* retains "*a synagogue*"). But there was apparently no synagogue at Philippi, and it may very well be that in Thessalonica dwelt the greatest number of Jews and therefore the facilities for their worship had there alone been advanced so far as to secure them a building for their meetings, which would be known therefore as "*the synagogue*."

2. *as his manner was*] See xiii. 5, 14; xiv. 1, &c. *went in unto them*] And was no doubt asked (cf. xiii. 15) to offer any exhortation to the people which he might feel moved to do.

*three sabbath days*] Of course the Jews would assemble on that day in greater number, and for the other days of the week be less accessible.

- 3 out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
- 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude,

3. *opening*] St Luke (and he only in the N.T.) xxiv. 32 uses this verb of making plain what before was not understood. We may see from that passage what had been St Paul's work in Thessalonica, "He began at Moses and all the prophets and expounded unto them in all the scriptures the things concerning Christ."

*and alleging*] The more modern use of *allege*, =to assert, has somewhat obscured the older English meaning, which was merely "to set forth." The Greek verb here translated by it signifies primarily "to set out food, &c. on a table," and then figuratively "to set out arguments," but without the idea of assertion. St Paul reasoned but only out of the Scriptures. For the English word, cf. Coverdale, *Works* (Parker Soc.), p. 14, "We will first declare our mind out of Scripture and *allege* (i.e. *set before you*) somewhat more for the better understanding of the matter."

*that Christ must needs have suffered*] Better, "that it behoved the Christ to suffer," i.e. the Messiah, whom the Jews expected, but whom they looked for in New Testament days only as a mighty conqueror who should deliver them from their oppressors. Their wishes had been father to their thoughts, and they overlooked all that spake of the Messiah as the "Man of sorrows." This portion of the Scriptures it was which St Paul opened.

*and risen again from the dead*] Better, "and to rise again from the dead." For they like the disciples themselves in earlier days (John xx. 9) "understood not the scriptures (such as Ps. xvi. 10) that he must rise again from the dead."

*and that this Jesus, whom I preach unto you, is Christ*] The force of the words will be improved if "said he" be inserted to introduce the direct address. Read (as R. V.) "*this Jesus, whom* (said he) *I proclaim unto you is the Christ.*" For He has both suffered and risen again in accordance with the teaching of the Scriptures, and we are witnesses of His resurrection and ascension into heaven.

4. *And some of them believed (were persuaded)*] For St Paul's teaching was by arguments of which they all were able to form an estimate.

*and consorted with*] The notion conveyed by the Greek and by the English so far as its derivation is concerned is of "casting in their lot with the disciples," deciding to join their community.

*and of the devout Greeks*] These were proselytes of the gate, heathens by birth, who had embraced in part the Jewish faith. (Cp. xiii. 43, 50, and below, verse 17.)

*a great multitude*] For these had not the prejudices which clung so close about the born Jews.

and of the chief women not a few. But the Jews which<sup>s</sup> believed not, moved with envy, took unto *them* certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And<sup>6</sup> when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that

5. *But the Jews which believed not*] In the oldest MSS. the last three words are unrepresented in the Greek. These are very likely a gloss which has crept into the later texts, the reader who made it on his margin wishing to note that not all the Jews were adverse to the Apostle.

*moved with envy (jealousy)*] They did not like to see numbers of men and women drawn away from their party.

*certain lewd fellows of the baser sort*] The Greek is more nearly represented in modern English by "vile fellows of the rabble." ἀγοραῖος, "of the rabble," is properly the man who having no calling lounges about the ἀγορά, the market-place, in the hope of picking up a chance living, and who is ready for anything bad or good that may present itself. We have no English word sufficiently dignified to use for such a term in translation. "Loafer" comes nearest, but of course is too colloquial. The word "lewd" meant in old English "people," but afterwards came to signify (1) "the common people" and (2) "the ignorant and rude among the people," which is the sense intended by the A. V. The word nearest akin to "lewd" is the Germ. *leute* = people.

*set all the city on an uproar*] There is no word in the Greek for "all." The Jews in Thessalonica must have been numerous and influential to bring about such a tumult, but they preferred to raise (see v. 7) the cry that the new teachers were enemies of the Roman power. This would gain them a larger following.

*the house of Jason*] Manifestly the host of Paul and Silas. Beyond what is said of him in the following verses (6—9) we know nothing. The name is found, Rom. xvi. 21, in a list of those whom St Paul speaks of as his "kinsmen," but this may be quite a different person. He is most likely to have been a Jew, whose proper name perhaps was Joseph, and Jason, which is Greek, may be only that which he used in his intercourse with Gentiles.

*bring them out to the people*] So that the excited mob might inflict summary vengeance on them.

6. *they drew Jason*] The word is expressive of considerable violence. Better, "dragged." It is used of Saul (viii. 3) "haling" men and women, and committing them to prison.

*certain brethren*] We see therefore that in these three weeks a congregation or church had been formed.

*the rulers of the city*] The title πολιτάρχης is found nowhere in literature but in this chapter. But an inscription connected with this



have turned the world upside down are come hither also; 7 whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one 8 Jesus. And they troubled the people and the rulers of 9 the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

10—15. *Paul and Silas sent away to Berea. Noble character of the Bereans. The Jews from Thessalonica follow after Paul, and by reason of their enmity he is conducted to Athens.*

10 And the brethren immediately sent away Paul and Silas

very city of Thessalonica has been preserved on an arch which spans a street of the modern city. It contains some names which occur as the names of St Paul's converts, Sosipater, Gaius, Secundus, but the inscription is probably not earlier than the time of Vespasian (see Boeckh, *Inscr.* 2, p. 52, n. 1967). There the title of the magistrates is given in this precise form; a striking confirmation of the truthfulness of the account before us.

*the world*] Lit. "the inhabited earth." A phrase used in later Greek to signify the whole Roman Empire, which then embraced a very large portion of the known world (cp. Luke ii. 1). It speaks much for the spread of Christianity and its powerful influence, that words like these should come from the lips of enemies.

7. *hath received*] As guests into his house, and therefore he may be counted a sympathizer with their teaching.

*these all*] Implying that Paul and Silas, whom they had not found, would also be included in their accusation, if they could be caught.

*another king, one Jesus*] So far as this chapter gives an account of St Paul's preaching, he had drawn the attention of the Jews to the sufferings of the Messiah, but we cannot doubt that he had also spoken of His kingdom. Such language the mob would be urged to seize on, and make it the justification for their uproar. For Thessalonica though a free city was subject to the Emperor.

8. *And they troubled the people*] i.e. spread alarm among them at the prospect of insurrection, and made them eager to punish the Apostles.

9. *And when they had taken security of Jason*] i.e. having made him responsible either by his finding securities to be bound with and for him, or by making him give some deposit as a pledge for his good conduct, they took measures for securing, so far as those at present in custody were concerned, that they should commit no treason.

*and of the other*] *Other* is often found in old English as a plural. Cp. Bp. Pilkington's *Works* (Parker Soc.), p. 7: "Phinees...punished that wickedness which *other* winked at."

by night unto Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those *things* were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the

**10—15. PAUL AND SILAS SENT AWAY TO BEREА. NOBLE CHARACTER OF THE BEREANS. THE JEWS FROM THESSALONICA FOLLOW AFTER PAUL, AND BY REASON OF THEIR ENMITY HE IS CONDUCTED TO ATHENS.**

**10.** *sent away Paul and Silas*] The after-conduct of the Thessalonian Jews shews that they were resolved to bring the missionaries into danger, therefore their friends sent them secretly away.

*Berea*] Still the journey is south-west. The old name of Berea may be recognized in the modern *Verria*.

*synagogue of the Jews*] See above, v. 2.

**11.** *more noble*] Applied first to nobility of birth (which is the primary sense of *nobilis*), the word in its secondary sense implies, as here, nobility of character.

*received the word*] i.e. the word of God. It was the same teaching which had been given to the Jews in Thessalonica. This we see because the Bereans go to the O. T. Scriptures to examine into the truth of what they hear. Here we have a noteworthy instance of the right of private judgment. Even an Apostle's word is not to be taken for granted. The noble Bereans were ready to listen, and then diligent to examine into the grounds of what was said.

*and searched the scriptures*] The word is not the same as in the well-known passage John v. 39. The present verb has more the sense of *examining* and sifting evidence. It was used in Attic law of the steps taken by the lawyers to see whether an action would lie.

**12.** *also of honourable women*] The same word is found xiii. 50, of the women of Antioch in Pisidia, and signifies that they were of honourable estate, distinguished for their position, influence and wealth.

*which were Greeks*] The adjective refers specially to the women, but it probably is intended to define the men too. The Jewish converts had been mentioned as examiners of the Scriptures. The men and women mentioned afterwards were probably all Gentiles.

**13.** *the word of God*] The Thessalonian Jews would not have termed it so, to such an extent had prejudice and long training in the later Jewish teaching blinded their eyes. When Moses was read there was a veil over their hearts, and they saw not the glory.

*and stirred up the people*] In the oldest texts there are two verbs

brethren sent away Paul to go as *it were* to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

here, "*stirring up and troubling the multitudes.*" The first contains the figure of a storm at sea, where all is disturbed down to the very depths, a figure apt enough for the confusion which these men desired to create; the second verb is the same that occurs in v. 8, and it is probable from this that the way in which the trouble was produced here was the same as there, by the statement that the Apostles were traitors to the Roman power. (For the figurative language cp. Isaiah lvii. 20.)

14. *immediately*] As from Thessalonica so from Berea, the departure is made in all haste, so much has the charge of conspiring against Cæsar's power disturbed the whole people.

*to go as it were to the sea*] This rendering of the *Text. Rec.* conveys the idea that for a while the travellers made as though they would go in the direction of the sea, and then to baffle pursuit turned and took the land road to Athens. But the reading of  $\epsilon\omega\varsigma$  for  $\omega\varsigma$ , which has the support of the most ancient authorities, makes the sense to be "to go as far as to the sea," and this is to be preferred for several reasons. For it is difficult to understand that St Paul would have gone on through Thessaly and all the intervening districts which lie north of Attica, and never have sought an opportunity of preaching the word anywhere till Athens was reached. But if he were conveyed to the sea and took ship and was thus brought to Athens, then it is easy to understand that the next place mentioned in the journey is Athens. It is clear too from the whole account of St Paul's travels, that he was a person who by reason of his infirmities could not easily travel alone. That such a person should have been brought so long a distance by land, where the sea-voyage was so accessible and easy, is hardly to be imagined. It may well be that at the departure from Berea the design was to wait at the coast till his proper companions could come to him, but that when the sea was reached there was found a speedy opportunity of sailing into Attica, which the Apostle embraced, as his conductors were willing to go all the journey with him.

*abode there still*] Because Silas and Timothy had played a less prominent part and were not in the same peril as St Paul.

15. *they that conducted Paul*] The use of the Greek verb (which is only found here in N. T. in this sense) gives the idea that the whole care and ordering of the journey was in their hands rather than the Apostle's.

*brought him unto Athens*] And of course saw him safely settled where he could wait for his fellow-missionaries, which he seems to have designed to do, without preaching, had not his spirit been roused by the sights he saw.

*with all speed*] As at present he was alone, and not able to set about his work so promptly.

16—21. *Paul, provoked by the prevalence of idolatry at Athens, first addresses the Jews and then the Gentiles. Some of the philosophers question him on his teaching, and bring him to the Areopagus that they may hear him more at full.*

Now while Paul waited for them at Athens, his spirit was 16 stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with 17 the Jews, and with the devout *persons*, and in the market daily with them that met with *him*. Then certain philo- 18 sopers of the Epicureans, and of the Stoicks, encountered

16—21. PAUL, PROVOKED BY THE PREVALENCE OF IDOLATRY AT ATHENS, FIRST ADDRESSES THE JEWS AND THEN THE GENTILES. SOME OF THE PHILOSOPHERS QUESTION HIM ON HIS TEACHING, AND BRING HIM TO THE AREOPAGUS THAT THEY MAY HEAR HIM MORE AT FULL.

16. *his spirit was stirred in him*] But the stirring was of the sharpest. The verb is akin to the noun which in xv. 39 is used of the paroxysm of contention between Paul and Barnabas. His spirit was *provoked* within him, till he could not forbear to speak, could not wait till Timothy and Silas arrived.

*when he saw the city wholly given to idolatry*] Better (with *R. V.*) "as he beheld the city full of idols." This, the marginal rendering of the *A. V.*, appears, from the analogy of similar words, to be the closer meaning, and it agrees somewhat better with the facts. What St Paul beheld was the numerous statues erected some to one god, some to another. That the city was wholly given to idolatry was the inference from this abundance of idols. The mutilation of the busts of Hermes before the Sicilian expedition in the Peloponnesian war shews how numerous were the statues erected to one divinity only. Time had added many to the number before St Paul's visit.

17. *Therefore disputed (reasoned) he in the synagogue*] Going first to the Jews, and naturally expecting sympathy from them in his excitement against idolatry.

*the devout persons*] As before, the proselytes of the gate. Cp. xiii. 50, and above v. 4.

*and in the market daily*] One cannot but be reminded of the way in which Socrates some centuries earlier had thus gone about in the same city seizing eagerly on every one who would listen, and trying, according to his light, to shew them higher things, to open their eyes that they might discern between real knowledge and conceit without knowledge.

18. *philosophers of the Epicureans and of the Stoicks*] In St Paul's day these two systems of philosophy were most prominent throughout the Roman world, and were regarded as conflicting though in many points they bear a strong likeness to one another. Both were the

result of a desire to find some better principle for the guidance of man's moral nature than could be found in the so-called religious systems of Greece and Rome. But before the Christian era much that was best in both schools had sadly degenerated from its pristine character.

The founder of the Stoics was Zeno of Citium in Cyprus. His precise date is uncertain, but he flourished in the century between B.C. 350—250. The first lesson of his teaching was that the highest duty of the philosopher was to practise virtue. For the doing this knowledge was necessary, and the only knowledge that could be relied on was that which was based upon sensation. Reality belonged only to material things such as the senses could appreciate. In this manner the Stoic philosophy became materialist. For though owning the existence of God and of the soul in man, Zeno and his followers spake of these as, in some sense, material. But they termed God the soul of the universe, and taught that all things are produced from him, and will at last be absorbed into him again. And then a new world-cycle will begin and be in all respects like that which went before. So the Stoics were Pantheists. They taught moreover that the universe was governed by unchanging law, that the lot of individuals, and the occurrence of particular events were all uncertain. The care of Providence was for the fabric of the universe, and only indirectly extended to particulars or individuals whose lot was bound up with the unchanging course of fixed law. The Stoics therefore were fatalists. The way in which the individual could make the nearest approach to happiness was by bringing himself, through knowledge, into harmony with the course of the universe. But so unimportant did the individual appear to these philosophers, that suicide was held to be lawful, and at times praiseworthy. They were conscious of both physical and moral evil in the world, and from this men might escape by self-inflicted death. They taught however that, though the virtuous might have to suffer, no real evil happens to them, nor real good to the vicious. Fortified with this thought, the Stoic trained himself to be proudly independent of externals, and to bear evils, should they come, with indifference, and thus he strove to secure undisturbed peace of mind. Materialism, Pantheism, Fatalism and pride, were the features of one of the systems into contact with which St Paul was brought at Athens.

The Epicureans (named from Epicurus, born at Samos B.C. 342) agreed with the Stoics that philosophy should seek to promote the happiness of man, but maintained that this end could be best gained by the pursuit of pleasure. By this language they did not intend profligate pleasure, but a state wherein the body was free from pain and the mind from disturbance. They too made the senses their means of judging of what is pleasure, and so with them man became the measure of all good for himself. Thus the Epicureans were materialists. But differing from the Stoics they taught the world was formed by chance, and that the gods had no concern in its creation. Their gods were described as perfectly happy, dwelling apart and caring neither for the world nor its inhabitants. Thus the Epicureans were practical atheists. With them man might approach to a state of happiness by circumscribing his wants, so that life might be free from care. To restrain

him. And some said, What will this babbler say? other *some*, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, 19

the senses was the Epicurean road to happiness, to crush them as much as possible into insensibility was the path of the Stoic. But having such thoughts of the gods, neither system had in any way run counter to the popular theology. By doing so the Stoic would fear lest he should be thought to deny God altogether, while the Epicurean, though thinking all such worship folly, yet felt it too great an interruption to the pleasure which he sought to become an advocate of the abolition of idol worship. So St Paul found Athens crowded with the images and altars of the gods.

*What will this babbler say?* Better, *What would*, &c. The A.V. conceals the fact that *will* here signifies "meaneth" or "wischeth" to say, "What would he go on to say if we would listen?"

The word rendered "babblers" is not found elsewhere in N.T. In profane writers it is used of birds picking up scattered grain, and then figuratively of men who pick up a living as best they may, and hence are willing to flatter for the sake of what they can get, and so are men without principle or ground in what they say.

*a setter forth of strange gods*] The word *δαίμονια* here rendered "gods" is the word from which the English "demon" is derived. It was used in classical Greek mostly to denote some inferior order of divine beings. It was one of the accusations brought against Socrates and the charge on which he was condemned that he introduced new *daimonia* (Xen. *Mem.* I. 1, 2; Plato, *Apol.* 40 A &c.). It has been thought by some that the Athenians, by using the plural word, understood that "Jesus" was one new divinity and "Anastasis" (the Resurrection) another. But it is not necessary to suppose this. They might very well speak of a preacher of Jesus as a setter forth of new *divinities*. For they evidently saw that he had more to say than they had yet heard.

Times seem changed at Athens since the prosecution of Socrates, for it is not anger, but scornful curiosity which prompts the language of the speakers. They do not mean to assail Paul for his teaching, and amid the abundance of idols, they perhaps now would have felt no difficulty in allowing Jesus a place, provided he did not seek to overthrow all the rest of their divinities.

The nature of St Paul's teaching "in the market-place" has not been mentioned until we are told that it was of "Jesus and the resurrection." We may take this as a specimen of the way in which the author of the Acts has dealt with his materials. He has not seen it needful here to do more than specify in half-a-dozen words what St Paul had spoken about; and so when we have a report of a speech we need not suppose that he has given, or intended to give, more than a summary of what the speaker said, and, adhering to the substance, has cast his abbreviated record into such form as best fitted his narrative.

19. *And they took him*] Better, *took hold of him*. (As R. V.) But

saying, May we know what this new doctrine, whereof thou  
 20 speakest, *is*? For thou bringest certain strange *things* to  
 our ears: we would know therefore what these *things* mean.

there is no need to suppose that any violence was used or intended. The same verb is used often of taking by the hand to aid or protect (so Mark viii. 23; Acts xxiii. 19), and is the word by which the action of Barnabas is described (Acts ix. 27) when "he *took* Paul and brought him to the apostles." Moreover the whole context shews that the action of the crowd was in no sense that of an arrest, for we read (v. 33) when his speech was done "Paul departed from among them," evidently having been under no kind of restraint.

*and brought him unto Areopagus*] More clearly expressed if we read "the *Areopagus*." This place, the name of which is translated "Mars' hill" below in the text and here in the margin of the A.V., was an eminence to the west of the Acropolis at Athens. It was famous in classic literature as the meeting-place of the Athenian council of *Areopagus* which took its name from the place where it met. To this hill of Mars (*Ares*) the philosophers led St Paul, probably at a time when it was unoccupied (though some suppose that the court was sitting), that they might the better hear him away from the bustle of the market-place, and that he might more conveniently address a larger audience.

*May we know*] The verb here rendered "may" = literally "are we able." But there is no doubt that its force is well given by the A.V. For the literal force "to be able" often merged itself in that of "to wish" or "to be willing." Cp. Luke xi. 7, where the verb is translated "I *cannot* (= I am not able to) rise and give thee," but the sense is "I *don't wish* to rise," for after importunity he does arise and do all that is asked. The Stoics and Epicureans were not likely to doubt their own *ability* to understand all that St Paul might say to them.

*what this new doctrine, whereof thou speakest, is*] Better (with *R. V.*), "what this new doctrine is which is spoken by thee." The sense conveyed by the verb (*λαλεῖν*) is often in N.T. that of *announcing* or *publishing*, and the word is not unfrequently used of messages spoken by God or by his prophets (cp. Luke i. 45, 55, 70, xxiv. 25; Acts iii. 21, 24; James v. 10). The Apostle was not speaking to the Athenians *about* the doctrine, his words were the doctrine.

20. *strange things*] The original is not an adjective, but a participle, and signifies "something which strikes a person as strange." So that the effect is indicated which had been produced on the minds of the hearers. The words had filled them with surprise. In the middle voice the word is found 1 Pet. iv. 4, 12 = "to think anything strange."

*what these things mean*] See above on v. 18.

21. This verse is a parenthesis explanatory of what has gone before. The audience had been struck with the strange teaching, and that it was strange was enough. Novelty was their life's pursuit. So without having any regard for the importance of the teaching, they were ready to listen because it was new.

(For all the Athenians and strangers which were there <sup>21</sup> spent their time in nothing else, but *either* to tell, or to hear some new *thing*.)

22—31. *Speech of St Paul at Athens.*

Then Paul stood in the midst of Mars' hill, and said, <sup>22</sup> *Ye men of Athens, I perceive that in all things ye are too*

*strangers which were there*] The words will bear a fuller rendering, "*strangers sojourning there.*" (So *R. V.*) The place was famous, and all seekers after novelty came there from every quarter.

*spent their time*] More literally "had leisure for." But the one sense is the complement of the other. If all the time be spent in one way, there is no leisure left for any thing else. But the word has the further sense of "finding a favourable opportunity." The Athenians could find time for the pursuit of novelty, but for nothing beside. The imperfect tense of the verb also implies that this was their *constant* state of mind.

*either to tell, or to hear some new thing*] This character of the Athenian populace is confirmed by many statements of classical authors. In Thuc. III. 38 Cleon is represented as complaining of his countrymen that they were in the habit of playing the part of "spectators in displays of oratory, and listeners to the stories of what others had done;" and a like charge is made more than once by Demosthenes in his speeches on the vigorous policy of Philip of Macedon, which he contrasts with the Athenian love of talk and news.

22—31. SPEECH OF ST PAUL AT ATHENS.

Taking notice of the extreme religious scrupulousness, which had led the Athenians to raise an altar to an unknown God, the Apostle declares to them the God whom alone they ought to worship, and whom as yet they did not know. This God was the Maker and Preserver of all things, and the Father of all men, and He desired to bring all to a knowledge of Himself. Athenian poets had spoken of this Fatherhood of God: Such a God is not fitly represented by graven images, and He would have men cease from such ignorant worship, for he will be the Judge as well as Father of men, and has given proof of the reality of the judgment and of the world to come by the resurrection of Jesus Christ.

22. *in the midst of Mars' hill*] Better, *in the midst of the Areopagus*. See on v. 19. There is no need for translating the name in one way there, and in another here.

*Ye men of Athens*] The language of the Apostle's address takes exactly the form which it would have assumed in the mouth of one of their own orators. This may be due either to St Paul's knowledge of Greek literature, and to his desire, everywhere manifest, to find words acceptable to his audience; or it may be that St Luke giving an abstract of the speech has cast the initial words into a form which



23 superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO *THE* UNKNOWN GOD. Whom therefore ye ignorantly wor-

Demosthenes would have employed. In the latter case it is no mark of unfaithfulness in the author, who clearly in these ten verses can only mean to give a skeleton of what the Apostle really uttered. St Paul spake at length, we cannot doubt, when he stood in such a place and before such an audience. The historian in the Acts gives the barest outline of what was spoken, and cannot be thought to have meant his words to be otherwise accepted, seeing that what he has given us would hardly occupy five minutes in the utterance.

*ye are too superstitious*] The Greek adjective which the Apostle here employs has two shades of meaning, "superstitious," as in the A. V., and "religious" in a better sense. At the outset St Paul would not wish to give offence, and so the more complementary sense is to be preferred. As the word is of the comparative degree, this sense may be expressed either by "somewhat superstitious" (as R. V.) or "very religious." The first would imply only a small shade of the less acceptable meaning, the latter would be an expression of praise of the Athenians above other people. The former is to be chosen, for St Paul did not wish to give praise, but after some slight blame to point out a more excellent way. For a description of the *δεισιδαιμων*, which exactly answers to what we call "superstitious," see Theophrastus *Charact.* c. xvii.

23. *For as I passed by (along)*] The word refers to the whole of the Apostle's walk about the city.

*and beheld your devotions*] Better, "and noticed the objects of your worship." (With R. V.) The verb is that which in the previous verse is translated "I perceive," only that here it is strengthened by a preposition which gives it the force of "fully observe." The Apostle had not only seen the statues but read the inscriptions. The noun can only mean "a thing that is worshipped" not "the act of worship" as is the sense of the A. V.

*I found an altar*] The Greek has an emphatic conjunction, which might be represented by "*I found also* an altar," i.e. beside other things which I noticed.

*TO THE UNKNOWN GOD*] The original has no article and would be correctly rendered "*To an unknown God.*" But it is not always correct to omit the article in English because it does not appear in the original: here however it does not influence the meaning. When the altar was erected, it was in consequence of some visitation of which the cause was not apparent, and which could be ascribed to none of the existing divinities. We may conceive the Athenians speaking of the power which caused the visitation either as "an unknown God" or as "the unknown God" whose wrath they would deprecate, and, in an inscription, representing all that was intended without the article. We have abundant evidence of the existence in Athens of such altars as that to which St Paul alludes. But the words in which they are described generally run in the plural number, and speak of "the unknown gods."

ship, him declare I unto you. God that made the world<sup>24</sup> and all things therein, seeing that he is Lord of heaven and

Thus Pausanias (i. i. 4) describing one of the ports of Athens tells us that there were there "altars to gods styled *unknown*," and Philostratus in his *Life of Apollonius* says "at Athens there are erected altars for *unknown gods*." There is a like allusion in (pseudo) Lucian's *Philopatris*, but it is doubtful whether that is not drawn from this passage of the Acts. And Jerome writing on Tit. i. 12, says "The inscription on the altar was not, as Paul stated, 'To the unknown God' but 'To the unknown gods of Asia and Europe and Africa, to unknown and foreign Gods.' But, because Paul required to speak of only one unknown God, he used the word in the singular." But it is better to suppose that St Paul saw what he says he saw, and as evidence that such an inscription was not improbable, we may quote the Latin inscription found on an altar at Ostia, now in the Vatican, representing a sacrificial group in connexion with the worship of Mithras, the Sun-god of the later Persian mythology (Orelli, *Inscr. Gel.* ii. 5000), "Signum indeprehensibilis dei" which is a very near approach in Latin to what the Greek inscription to which the Apostle alludes would mean. The word "unknown" must not be pressed too far into the sense of "unknowable," because of what comes after. Paul says that "he is prepared to set forth to them that power which they were worshipping in ignorance." So though man by searching cannot find out God, yet he would desire to teach the Athenians, what he says elsewhere, that "the everlasting power and divinity of God may be clearly seen through the things that are made" (Rom. i. 20).

*Whom therefore ye ignorantly worship*] The best MSS. give the relative in the neuter. The better rendering therefore is **What therefore ye worship in ignorance.** (As *R. V.*) The *A. V.* seems to convey the sense that the worship was of an ignorant character: whereas what the Apostle intends to say is not any reflection on the nature of their worship, but only that they offered it in ignorance, and this he was ready to dispel. He accepts their religious character, takes his stand on their own confession that they are in ignorance about God, and so offers his teaching.

*him declare I unto you*] Of course in harmony with the previous clause the pronoun is here also neuter. "**This set I forth unto you.**" (As *R. V.*) In the verb which he employs the Apostle takes up their own word (verse 18) when they said "He seemeth to be a *setter forth* of strange gods." It is well that the similarity of word should be retained in the English.

**24. God that made the world, &c.]** Better, **The God, &c.**, which is specially needed when the neuter pronouns are read in the previous verse.

This was no Epicurean god, who dwelt apart and in constant repose; nor was the world a thing of chance as those philosophers taught, but God's own handiwork, and all things in it were of His creation.

*seeing that he is Lord of heaven and earth*] And therefore supreme possessor and disposer of all that is therein.

25 earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any *thing*, seeing he giveth to all life, and breath, and all  
 26 *things*; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their  
 27 habitation, that *they* should seek the Lord, if haply they might feel after him, and find *him*, though he be not far

*dwelleth not in temples made with hands*] Of which Athens had some of the most renowned in the world. A special interest attaches to these words as being so like those of Stephen (vii. 48). If true of the temple at Jerusalem, *a fortiori*, it is true of all Christian churches.

25. *neither is worshipped with (served by) men's hands*] The verb implies the sort of service yielded by a steward to his master, or a minister to his King, a service in which the superior is not independent of his inferior, and could not well do without him. This is seen in the next clause. God is not like earthly masters and kings. He gives all, and men can only offer to Him themselves in return. Cp. Pss. l, li. for like teaching.

26. *and hath made of one blood*] All the best MSS. omit the word "blood." And this seems to bring out more fully what the Apostle desires to dwell on; the Fatherhood of God. It is not that men are all of one family and so all equal in God's eyes, and ought to be in the eyes of one another. But when we read "they are made of One" we are carried back to the higher thought of the prophet (Malachi ii. 10), "Have we not all one Father?" This was a philosophy not likely to be acceptable to the Athenians among whom the distinction between Greeks and Barbarians was as radical as that which has grown up in America between white man and "nigger," or between Europeans and natives in India.

*for to dwell on all the face of the earth*] For His children the Father provided a home.

*and hath determined the times before appointed*] The word *προσθεταμένους* has more authority than *προεταμένους* and gives a better sense. The times (rather *seasons*) are appointed unto men, but it is not so clear what "before-appointed" could mean. Read "**And hath determined their appointed seasons.**" (So *R. V.*) The "seasons" referred to are those which God has ordained for seed-time and harvest, summer and winter, day and night, which are fixed by his decree and make the earth a fitting abode for men.

*and the bounds of their habitation*] i. e. where they can dwell and where they cannot.

27. *that they should seek the Lord*] The best authorities read "*seek God.*" This was the lesson which God meant His creation and providence to teach, that through His works men should see Him.

*if haply they might feel after him, and find him*] The world was to be man's book in which he should read God's power and love; thus

from every one of us: for in him we live, and move, <sup>28</sup>  
 and have our being; as certain also of your own poets  
 have said, For we are also his offspring. Forasmuch then as <sup>29</sup>  
 we are the offspring of God, we ought not to think that the  
 Godhead is like unto gold, or silver, or stone, graven  
 by art and man's device. And the times of *this* ignorance <sup>30</sup>  
 God winked at; but now commandeth all men every where

stimulated, a desire to know more might grow, and by efforts, which the graphic word of the Apostle compares to the exertion of one groping in the dark, more knowledge would come, and at last the full discovery would be made. God would be found. He is the rewarder of them that diligently seek Him.

*though he be not far from every one of us*] And so can reveal Himself according to the measure of zeal shewn by those who seek Him.

28. *for in him we live*] i.e. *through* or *by* Him. All our existence is through His care, therefore He must be near to all of us. The preposition is rendered *by* in verse 31, "*By* that man whom he hath ordained."

*and move*] More literally, *are moved*. The word does not refer to the motion of persons from place to place, but to those internal movements of the mind and spirit of which the outward actions are the effect. St Paul means that the feelings of men are acted on by God, who speaks to the heart through all nature if men will but hearken. This is the truth of which Pantheism is the caricature.

*your own poets have said*] The words are a quotation from Arātus, *Phænomena*, 5, and are also found in Cleanthes' *Hymn to Jupiter*, 5. Arātus was a native of Cilicia, and St Paul may in consequence be supposed to have known of his writings as of those of a fellow-countryman. By quoting from their own literature to the Athenians, St Paul illustrates his own declaration that in his labours "he became all things to all men." Such a quotation was also very well devised for arresting the attention of these cultivated hearers, and winning it may be some consideration for the speaker, as also being a man of culture.

29. *we ought not to think, &c.*] As man is of more honour than material things, how far above these must the Godhead be. The Athenians, the Apostle would teach them, had formed not too high but too low a conception of themselves.

30. *And the times of this ignorance*] There is no pronoun in the original, and the conjunctions are feebly represented by "and." The sense is more nearly conveyed by "Having however overlooked the times of ignorance." (Cp. Rom. iii. 25.) "To wink at" is now used with the meaning of "to connive at." St Paul, however, only means that God has not imputed to men the errors which they committed in ignorance, but now the case is changed. Men cannot plead ignorance, who have heard of Christ. (Cp. Luke xii. 48.)

*but now commandeth*] If the translation of the first clause be taken as above, the conjunction "but" (which has no Greek representative)

31 to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32—34. *Effect of St Paul's speech. Some mocked, but others believed.*

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again

is not needed. The best Greek text would be literally translated "He now commandeth men that they all everywhere should repent" (as nearly *R. V.*). "Repentance" means that they shall amend the lives which hitherto they have lived wrongly through ignorance.

31. *because he hath appointed, &c.*] The day of judgment had long ago been appointed in God's foreknowledge, but through Christ man's resurrection and immortality have been made more clear. He knows now, who knows of Christ, that the Son of Man has been raised up, as the first-fruits of a general resurrection. The rising of Christ proved Him to be divine and stamped His doctrine as true. But a part of that doctrine is (Matth. xxv. 32) "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats." By the resurrection of Jesus, God has given to men assurance that what Jesus taught was true, therefore because of the judgment which Christ foretold, men should repent everywhere, for the whole world shall be judged.

It is worth while to notice how St Paul's argument advances through its various stages. He speaks first of God as the Creator of the world and of men, and of the ordinances which He has made for man's abode on earth. Then he argues that all this should inspire men with the thought that as they are more worthy than material things, so God is far exalted above men. This ought to have led them to seek after Him, and even in the darker days those who sought could find Him. But now the days of God's revelation through nature are at an end. He has spoken through that Son of Man whom the resurrection proved to be the Son of God. Through Him will God judge the world, for which judgment men should prepare themselves by repentance.

It may be that at this point the Apostle's speech was stopped. Neither party among the hearers would have any sympathy with the doctrine of a resurrection and a final judgment. Had the address been completed, St Paul would have probably spoken in more definite language of the life and work of Jesus.

32—34. EFFECT OF ST PAUL'S SPEECH. SOME MOCKED, BUT OTHERS BELIEVED.

32. *some mocked*] Just as (Acts ii. 13) did some men on the day of Pentecost. To the Epicurean this life was all, and the Stoic's teaching,

of this *matter*. So Paul departed from among them. How-<sup>33</sup>  
beit certain men clave unto him, and believed: among the<sup>34</sup>  
which *was* Dionysius the Areopagite, and a woman named  
Damaris, and others with them.

1—11. *Paul goes from Athens to Corinth, labours there  
with his own hands for his maintenance. He is encouraged  
in his preaching by a vision of the Lord.*

After these *things* Paul departed from Athens, and came 18

that all should finally be absorbed into the Godhead, forbade the belief that the dead should rise again. So of these men the Epicureans would most likely be the mockers, the Stoics might be expected to give more heed; and theirs perhaps would be the decision to hear the Apostle again. The Greek of the best accepted MSS. makes the last clause run, "*We will hear thee yet again concerning this.*"

34. *Dionysius the Areopagite*] i.e. one of the members of the upper council of Athens. He must have been a man of position and influence, for no one could be a member of this council unless he had filled some high office of state, and was above 60 years of age. Tradition (Euseb. *H. E.* III. 4; IV. 23) says that this Dionysius was the first bishop of Athens, and that he was martyred. The works which long circulated among Christians as his compositions, and which even at the time of the Reformation occupied much of the thoughts and labours of such men as Dean Colet, are no doubt forgeries of a much later date than the days of this Dionysius.

XVIII. 1—11. PAUL GOES FROM ATHENS TO CORINTH, LABOURS THERE WITH HIS OWN HANDS FOR HIS MAINTENANCE. HE IS ENCOURAGED IN HIS PREACHING BY A VISION OF THE LORD.

1. *After these things Paul departed*] The best authorities omit the name of the Apostle, merely reading "*he departed.*" So *R. V.*

*came to Corinth*] As Athens was the seat of culture, so Corinth was the seat of commerce in the south of Greece. The city, at this time the political capital of Greece and the residence of the Roman pro-consul, stood on the isthmus which united the Peloponnesus to the mainland, and through it all land traffic between the peninsula and the rest of Greece must pass, while its two harbours, one on each side of the neck of land on which Corinth stood, made it the resort of seafaring traders both from east and west. Of Lechæum, the western port, on the Corinthian gulf, we have no mention in the New Testament, but Cenchrææ, the harbour on the Saronic gulf, by which communication with the East was kept up, is mentioned in verse 18. The city was also made famous for its connexion with the Isthmian games, from which St Paul in his Epistles draws frequent illustrations when writing to the Corinthian Church. (See 1 Cor. ix. 24—27, &c.) For further particulars of the history of Corinth see *Dict. of Bible*, s. v.

2 to Corinth; and found a certain Jew named Aquila, born  
in Pontus, lately come from Italy, with his wife Priscilla;  
(because that Claudius had commanded all Jews to depart  
3 from Rome:) and came unto them. And because *he* was of

2. *a certain Jew named Aquila*] The name *Aquila* is a Latin word, and it is not likely that this was the man's Jewish name, but as the custom was among the Jews, he had probably assumed a Roman name during his dwelling in Italy and in his intercourse with the Gentiles. See above on xiii. 9. The name is identified, by the Jews, with that of Onkelos, who wrote a Targum on the Pentateuch, and some make that Onkelos to be the same with Aquila who translated the Old Testament into Greek, of which translation part is preserved to us in Origen's Hexapla.

*born in Pontus*] Lit. *a man of Pontus by race*. The provinces of Asia Minor abounded with Jewish families of the Dispersion, as we may see from the whole history in the Acts. In Acts ii. 9—10 many of these districts are mentioned as contributing to the number of worshippers who had come to Jerusalem for the feast of Pentecost. Pontus came under Roman sway when its king Mithridates was conquered by Pompey, and this connexion may have led Aquila to leave his native country for Italy. Aquila and his wife are mentioned Rom. xvi. 3 as though they were again in Rome, so that probably they had formed ties there which were only temporarily severed by the Claudian edict mentioned in this verse. (It is however questioned whether the salutations in Rom. xvi. form part of the Epistle as it was sent to the Romans.) They were with St Paul when he wrote the first Epistle to the Corinthians (1 Cor. xvi. 19), and were so far settled in Ephesus, where that Epistle was written, as to have a house which they could place at the service of the Christians there, as a place to worship in. And if (as is most probable) Timothy was in Ephesus when the second Epistle (2 Tim. iv. 19) was addressed to him, they were in that city again at this later date (for Priscilla is only the diminutive form of Prisca as the name of the wife is there written). More than this is not known of their changes of abode.

*Claudius had commanded all Jews to depart from Rome*] The Jews were often objects of persecution in Rome, but this particular occasion is probably that mentioned by Suetonius, *Claud.* 25, where we read that by reason of Jewish tumults at the instigation of one Christus (or Chrestus) they were driven out of the city. Whether this was the name of some Jew then resident in Rome, or whether it is a reference to some disturbance that had arisen from the Jewish expectation of "the Christ" or Messiah, and the name Christus is mistakenly used by Suetonius as though it were that of some agitator actually present, we cannot tell. Or it may have been some movement of the Jews against the Christians because they taught that the "Christ" was already come. In that case the name "Christus" would come into great prominence, and might give rise to the statement of Suetonius that a person of that name had been the instigator of the disturbances.

the same craft, he abode with them, and wrought: for *by* their occupation they were tentmakers. And he reasoned *4* in the synagogue every sabbath, and persuaded *the* Jews and *the* Greeks. And when Silas and Timotheus were come *5*

3. *And because he was of the same craft]* Among the Jews every Rabbi deemed it proper to practise some handicraft, and they have a proverb about R. Isaac, who was a smith, "Better is the sentence of the smith (R. Isaac) than that of the smith's son (R. Jochanan)," thus marking their opinion that the pursuit of a craft was no injury to the teacher's wisdom (T. B. *Sanhedrin*, 96<sup>a</sup>). Thus our Lord is spoken of (Mark vi. 3) as "the carpenter."

*he abode with them, and wrought]* Some ancient authorities read *and they wrought*. This change in the number seems awkward. The mention already made of the craft of Aquila and his wife conveys the information that *they* wrought: what the sentence seems to need is the addition which the singular gives that "he wrought." In a passage from T. B. *Sukkah*, 51 b, part of which has already been quoted on vi. 9, we read in a description of the Jewish synagogue at Alexandria, "The people did not sit mixed together, but goldsmiths by themselves, and silversmiths by themselves, and ironworkers by themselves, and miners by themselves, and weavers by themselves, and when a poor man came there he recognised the members of his craft, and went there, and from thence was his support, and that of the members of his house." This may explain how readily Paul found at Corinth some persons who were of his own craft.

*by their occupation they were tentmakers]* What they made was most probably tent-cloth. This was of goats' hair, and the plaiting of it into strips and joining these together was a common employment in Cilicia, to such an extent that the district gave name to the material and the articles made of it, a soldier's and sailor's rough hair rug being named *Cilicium*. As the trade was intended in such cases as St Paul's merely to be used as a resource under circumstances of need which were not likely to come about, we can understand that while complying with Jewish feeling in the matter, a trade would be chosen for the boy which would not consume a large part of his time in learning. Mishnah *Qiddushin* iv. 14 says "let a person teach his son a trade both clean and easy." The most common handicraft of Tarsus offered just such a trade in the making of this rough goats' hair cloth.

4. *and persuaded the Jews and the Greeks]* There are no articles in the original and they are omitted in the *Revised Version*. No doubt, as in other Gentile cities, the religion of the Jews in Corinth gained the attention of many among the Gentiles, who as proselytes or inclining thereto would form part of the Sabbath audience in the synagogue. According to his rule St Paul addressed himself to the Jews first.

5. *And (But) when Silas and Timotheus were come (came down) from Macedonia]* The particle at the beginning of the verse is better regarded as adversative. We have in this verse an account of a change



from Macedonia, Paul was pressed in spirit, and testified to the Jews *that Jesus was Christ*. And when they opposed themselves, and blasphemed, he shook *his raiment*, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain *man's house*, named Justus, one that worshipped God, whose house

in the character of the Apostle's preaching after the arrival of Silas and Timothy, who had been left at Berea (xvii. 14). It may well be that he had encouragement by their presence in his work, and also that it was not so necessary for him to consume his whole time on his craft because the Philippians had sent a contribution for his support (Phil. iv. 15; 2 Cor. xi. 9).

*Paul was pressed in spirit*] The best texts read, **was constrained by the word** (so *R. V.*), and the *Vulg.* "instabat verbo" is evidence in its favour. The sense seems to be, he was earnestly occupied in preaching the Word, and felt himself more urged on, and also more able, to preach, because of his freedom from the necessity of constant labour. It was apparently only on the Sabbath that he had reasoned with the people before. The *usus loquendi* favours the passive meaning. Meyer (3rd ed.) renders "he was apprehended, seized by the word" in the sense of internal pressure of spirit.

*testifying to the Jews that Jesus was the Christ*] This sentence which is of the participial form in the original intimates the manner in which the greater earnestness of the Apostle was exhibited. He gave in all its fulness his solemn testimony, no doubt confirmed from Scripture and by the narrative of his own miraculous conversion, that this Jesus, whom he had formerly persecuted, was the Christ, the Messiah whom the Jews had long expected.

6. *opposed themselves*] The word implies very strong opposition, as of a force drawn up in battle array. It was an organized opposition.

*and blasphemed*] The same word is used in 2 Pet. ii. 2, "The way of truth shall be evil spoken of." And the same conduct, though the word is different, is described in the next chapter (xix. 9), "speaking evil of the Way before the multitude."

*he shook out his raiment*] Figurative of entire renunciation of them. Nothing that pertained to them should cling to him; and in like manner he would cast them off from his thoughts (cp. xiii. 51). For the action cp. Neh. v. 13.

*Your blood be upon your own heads*] He says "blood" in the sense of "destruction," using figuratively the language which in Josh. ii. 19 is used literally.

*I will go unto the Gentiles*] i.e. the Gentiles in Corinth. For in future preaching elsewhere (see xix. 8) he addressed the Jews and went to the synagogue, as had been his custom from the first.

7. *a certain man's house, named Justus*] He used this house for the

joined hard to the synagogue. And Crispus, the *chief*<sup>8</sup> ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in<sup>9</sup> the night by a vision, Be not afraid, but speak, and hold

purposes of teaching and worship. We may suppose that for his own lodging, he still remained with Aquila and Priscilla. Some MSS. give the name Titus Justus to this man, and the double name is adopted in the Revised Version, but there is good authority for the received text.

*one that worshipped God*] He was a Proselyte. The word is used of religious proselytes (xiii. 43) and of devout Greeks (xvii. 4). His house was therefore an appropriate place in which both Jews and Gentiles might meet, and to which Gentiles would be more ready to come than to that of a Jew by birth.

*whose house joined hard to the synagogue*] It is likely that St Paul, though he came no more to the synagogue at Corinth, chose not to betake himself far away, because he would be ready to receive any of his brethren who might change their feelings and come to him. But we can see how, while his near neighbourhood gave opportunity for this, the meetings of those who came to the synagogue with those who were going to the house of Justus, would be likely to cause bitterness, especially when the number of St Paul's adherents began to increase, and a ruler of the synagogue was counted among them.

8. *And Crispus, the chief ruler of the synagogue*] It is better to omit "chief" otherwise this part of the word is twice translated. (So *R. V.*) This Crispus is alluded to, 1 Cor. i. 14, as one of the few whom St Paul himself baptized. His previous distinguished position among the Jews, and the conversion of his whole family, would make him noticeable among the Christian converts. There may have been more than one synagogue in Corinth. In verse 17 we read of Sosthenes, the ruler of the synagogue. But it is quite possible that this man may have been appointed immediately after the conversion of Crispus, and may have been desirous to shew his zeal against the Christian teachers by laying an immediate information against Paul before the proconsul.

*and many of the Corinthians...were baptized*] St Paul mentions that he himself only baptized (in addition to Crispus) Gaius and the household of Stephanas. But Silas and Timothy were now by his side and would care for the admission of the new converts to baptism.

9. *Then spake the Lord to Paul in the night by a vision*] The rendering of the first word makes it seem as though the original were an adverb of time. Render, "And the Lord said, &c." We may judge from the language used to him that for some reason the heart of the Apostle was beginning to wax faint, and that he was in danger of bodily maltreatment. The communication was made in the same way as the call to come over into Macedonia (xvi. 9, 10). Only here the Lord appeared to his servant.

*speak, and hold not thy peace*] An exhortation to even more continuous preaching than before. Let nothing stop thy testimony.

- 10 not thy peace: for I am with thee, and no *man* shall set on thee to hurt thee: for I have much people in this city.  
 11 And he continued *there* a year and six months, teaching the word of God among them.

12—17. *Paul is accused before Gallio, who declines to consider the charge against him. In consequence the populace fall at once on Sosthenes, a chief man among the Jews, but Gallio lets their assault pass unnoticed.*

- 12 And when Gallio was the deputy of Achaia, the Jews

10. *for I am with thee*] The pronoun is expressed emphatically in the Greek, and *no man shall set on thee to hurt* [**harm**] *thee*. There will be assailants. Christ does not promise him freedom from attack. But the enemy shall not be able to do him violence. And this appearance of Christ would give the Apostle the confidence of the prophet of old (2 Kings vi. 16), "They that be with us are more than they that be with them."

*for I have much people in this city*] How important and extensive was the Christian community at Corinth we may gather from the Epistles which St Paul wrote afterwards to the Church there. And as the city was one of the great centres of commercial activity at this period, we can see how important it was (humanly speaking) for the Church to make good its footing there from the first. The Lord mercifully by this vision gave his servant assurance that his words should be largely blessed, and rising up thus comforted, he was ready for any task.

11. *And he continued* [**dwelt**] *there*] In these words the historian seems to be expressing the content which pervaded the Apostle's mind after the vision. Neither the A. V. nor the Revised rendering gives to the full the meaning of the Greek. The verb is generally rendered "to sit down," and here seems to be applied purposely to the restful state of the Apostle's mind after the comforting revelation. The same verb is used by St Luke (xxiv. 49), "Tarry ye in the city, until ye be clothed with power from on high," where the admonition is of like character with the advice given here to St Paul. In no other place in the New Testament is the word similarly used.

*a year and six months*] And beside his teaching to the Corinthians he wrote at this time the two Epistles to the Thessalonians which are the first in order of date among the Apostolic letters, and probably the earliest part of the whole New Testament.

12—17. PAUL IS ACCUSED BEFORE GALLIO, WHO DECLINES TO CONSIDER THE CHARGE AGAINST HIM. IN CONSEQUENCE THE POPULACE FALL AT ONCE ON SOSTHENES, A CHIEF MAN AMONG THE JEWS, BUT GALLIO LETS THEIR ASSAULT PASS UNNOTICED.

12. *And when Gallio was the deputy of Achaia*] Better, **But when**

made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This *fellow* persuadeth <sup>13</sup> men to worship God contrary to the law. And when Paul <sup>14</sup> was *now* about to open *his* mouth, Gallio said unto the

*Gallio was proconsul of Achaia* (so *R. V.*). The narrative is about to enter on something which was adverse to the spirit of quiet rest mentioned in the previous verse, therefore "but" is the fitting conjunction. To give the governor of the province his proper title is of much importance, and here forms a mark of the fidelity of the narrative. Achaia was a Roman province. Such provinces belonged either to the Senate or to the Emperor. When they were senatorial the governor was styled Proconsul. Now Achaia had been a senatorial province under Augustus, but under Tiberius was an imperial province for a time, but after A.D. 44 under Claudius (Suet. *Claud.* xxv.), which is the reign in which these events in St Paul's life occurred, it was once more made senatorial and so had a Proconsul at this period for its governor. This Gallio was the brother of the famous philosopher Seneca, who was tutor and for a time minister of the Emperor Nero. Originally Gallio was called Marcus Annæus Novatus, and took the name of Gallio from the orator Lucius Junius Gallio, by whom he was adopted. The character of Gallio as described by his Roman contemporaries is that of a most bright, popular, and affectionate man. He is spoken of as "Sweet Gallio," and Seneca declares that "those who love him to the utmost, don't love him enough."

*the Jews made insurrection* [Better (with *R. V.*), *rose up*] *with one accord against Paul*] They probably thought to avail themselves of the inexperience of a newly arrived proconsul, and by appearing in a body to obtain the expulsion of the Apostle from their city.

*and brought him to the judgment seat*] To Gallio they would seem a company of Jews accusing one of their own race of some erroneous teaching. If he had only lately come from Rome, he would be likely to have heard there of the troubles about "Christus" (see above on verse 2), and he would consider that he had come into the midst of a quarrel about the same matter.

13. *contrary to the law*] i.e. the Jewish law. Their religion was one of those allowed throughout the Roman Empire, and their hope is to induce the proconsul to protect the Jewish law by Roman law. But the majesty of Roman power was far too august to be invoked for settling a quarrel between the members of a merely "tolerated" religion. He would not meddle in their matters.

14. *And (But) when Paul was now about to open his mouth*] There is nothing in the Gk. which requires the word "now." The Roman has too much contempt for the whole matter and all who are concerned in it to listen to any defence. For the law of the Jews, its breach or its observance, he has no care, and will not be used by either party.

*Gallio said unto the Jews*] He does not need to hear both sides of a question about which he will give no opinion.

Jews, If it were a matter of wrong or wicked lewdness, O ye  
 15 Jews, reason would that I should bear with you: but if it  
 be a question of words and names, and of your law, look ye  
 16 to it; for I will be no judge of such matters. And he drave  
 17 them from the judgment seat. Then all the Greeks took

*If indeed it were a matter of wrong or of wicked lewdness (villany)]* The old word "lewdness" has grown to have a different meaning from that which it had when the A. V. was made. The two things of which the magistrate would take account are (1) any evil doing (cp. xxiv. 20), an act of injustice, or (2) any unscrupulous conduct involving moral wrong. He would be, that is, a minister of law and equity, for that was his duty.

*reason would that I should bear with you]* He shews by his language how far he feels the Roman citizen above the tolerated Jews. But if their case called for its exercise they should have the benefit of toleration and he would inquire into matters that were the business of his office.

15. *But if they are questions about words and names]* The oldest authorities give the plural "questions," and there would no doubt have been many points brought forward from St Paul's teaching to which the Jews would object. And whether Jesus was the Christ or not would seem to the Roman a matter entirely of definition, and on which the law had no bearing. If he had heard the name of "Christus" at Rome, it would make Gallio the more ready to imitate his royal master, and get rid of the disputants as fast and as far as possible.

*and of your law]* Better, *and of your own law*. The words are literally "the law among (or according to) you." The accusers had without doubt been striving to make out that in teaching a different manner of worship (ver. 13) Paul was bringing forward a religion not enjoying toleration by the Roman government. But Gallio sees through their intention, and counting them all for Jews, he will not be drawn into their questions.

*look ye to it]* Better, *look to it yourselves* (as R. V.). The pronoun is very emphatic in the Greek.

*for I will be no judge of such matters]* The oldest authorities omit "for," and the *Revised Version* makes it plain that "will" is not here an auxiliary verb, as it often is in English. "*I am not minded to be a judge of these matters.*" Gallio knows his own business and will only mind that. It is not a case where his jurisdiction can interfere, and so he leaves the whole untouched. There is no question here about his own regard and disregard of enquiries about religion. He sits to administer Roman law, and this dispute among the Jews at Corinth lies outside his cognizance altogether.

16. *And he drave them from the judgment seat]* The description given by St Luke makes it probable that the seat of Gallio was in some open public place, where all might come and bring their complaints.

Sosthenes, the *chief* ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those *things*.

18—23. *Paul leaves Corinth to go into Syria, halting a short time at Cenchrea and somewhat longer at Ephesus. He lands at Cesarea, goes up to Jerusalem and from thence to Antioch, and after a time departs on his third missionary journey.*

The proconsul would be attended by his lictors and other officials, and those he now commands to clear the place of these troublesome cavillers about words and names. The new magistrate found perhaps enough to do in matters which came within his jurisdiction in the busy mercantile life of Corinth.

17. *Then all the Greeks took Sosthenes, the chief ruler of the synagogue*] The conjunction is too strongly rendered in the A.V. The oldest MSS. omit "the Greeks" which is very like a marginal gloss that has been introduced into the text by some scribe. Here as before (ver. 8) omit "chief." Render (with *R. V.*), **And they all laid hold on Sosthenes the ruler of the synagogue.** The verb is used (xxi. 30) of the violent action of the mob at Jerusalem, and just afterwards (xxi. 33) of the chief captain's conduct when he rescued Paul. Neither would be very gentle measures. And we may understand something of the same kind here. The surrounding crowd, of whom no doubt most would be Greeks, catching the tone of the magistrate, prepared to follow up his decision by a lesson of their own, of a rather rough kind. Sosthenes had probably been the spokesman of the Jews, and Paul would not improbably have some sympathizers among the Gentiles. And "Jew-baiting" was not unknown in those days. So with impunity the crowd could wreak their own vengeance on these interrupters of the proper business of the court, and beat Sosthenes before he was out of the magistrate's presence. The name Sosthenes was a very common one, and we need not identify this man with the Sosthenes mentioned in 1 Cor. i. 1.

*And Gallio cared for none of those things*] Neither for the questions raised nor for those who raised them. How little Jewish life was regarded by the Romans is shewn in many places in their literature (see Farrar's *St Paul*, vol. 1. Exc. XIV.). Tiberius banished four thousand of them to Sardinia, saying that if the unhealthy climate killed them off "it would be a cheap loss" (*Tac. Ann.* II. 85). Coming from Rome where such feeling was universal, the lives and limbs of a few Jews would appear of small importance, and like the Emperor just named he may have thought it mattered little what became of them.

18—23. PAUL LEAVES CORINTH TO GO INTO SYRIA, HALTING A SHORT TIME AT CENCHREA AND SOMEWHAT LONGER AT EPHESUS. HE LANDS AT CESAREA, GOES UP TO JERUSALEM

18 And Paul *after this tarried there yet a good while*, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his*  
 19 head in Cenchrea: for he had a vow. And he came to

AND FROM THENCE TO ANTIOCH, AND AFTER A TIME DEPARTS ON HIS THIRD MISSIONARY JOURNEY.

18. *And Paul after this tarried there yet a good while*] Lit. **many days**. This appears to be after the appearance before Gallio. We are told (ver. 11) that he settled quietly for a year and six months. Then came an opportunity of attacking him on Gallio's arrival. Of this the Jews tried to avail themselves, and when their attempt was at an end, the Apostle had another time of peace among his converts. So that the whole stay in Corinth extended over more than a year and a half.

*sailed thence into (better, for) Syria*] We have no motive given why the Apostle at this time sailed back. Some have suggested that he was carrying a contribution to the brethren in Jerusalem. It is clear that when the return was resolved on, he wished to reach Jerusalem as soon as possible, for he declined to tarry in Ephesus even though his preaching was more readily received there than by the Jews in many other places. It may have been the wish to fulfil his vow, which could only be brought to its conclusion by a visit to the temple in Jerusalem.

*having shorn his head in Cenchrea: for he had a vow*] We can observe all through the narrative of the Acts that St Paul, although the Apostle of the Gentiles, did not cease to regard the festivals and ceremonies of the Jews in things which did not militate against the Christian liberty. For some reason, either during sickness or in the midst of his conflict at Corinth, he had taken a vow upon himself of the nature of the Nazarene vows (Numb. vi. 1—21). This could only be brought to its fitting close by a journey to Jerusalem to offer up the hair, which it was a part of the vow, to leave uncut. At Jerusalem when the ceremony was completed the head was shaven (see Acts xxi. 24), but it seems to have been allowed to persons at a distance to cut the hair short and to bring that with them to the temple and offer it up when the rest was shaven. This appears to be what St Paul did at this time, at Cenchreæ, before starting on the voyage to Syria. The Greek word for "having shorn" stands in the original next to Aquila, and some have contended from this that it was he who had the vow, and cut his hair. They have pointed out also that the order of the names "Priscilla and Aquila" seems to have been adopted purposely to make this connexion of words possible. But the name of the wife stands before that of her husband in Rom. xvi. 3; see also 2 Tim. iv. 19; and may have been so placed because by her zeal she made herself a very conspicuous member of the Church wherever she lived. But it seems very unlikely that all this detail of a vow and its observance would be so prominently mentioned in connexion with Aquila, who played but a small part in St Luke's history; while it is a most significant feature in the conduct of St Paul that he so oft conformed to Jewish observances.

Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means

19. *And he [they] came to Ephesus*] The oldest authorities have the plural number here. Ephesus was the famous city, capital of Ionia, and afterwards the scene of a large period of St John's labours. It stood not far from the sea on some hilly ground by a small river which flows into the sea in the district lying between the greater rivers, the Hermus and the Meander. In St Paul's day it was by far the busiest and most populous city in Proconsular Asia. For a more complete account of its inhabitants and the special worship of Artemis (Diana) for which it was celebrated, a fitting place will be found in the notes on chap. xix.

*and left them there*] Aquila and Priscilla probably had business connexions with the large city of Ephesus, which caused them to end their journey here. These people though working at their trade appear to have been above the position which would be implied by Dr Farrar's expression (*St Paul* i. 573) "his lodging in the *squalid* shop of Aquila and Priscilla." They travelled about and lived now at Rome, now at Ephesus, and now in Corinth (1 Cor. xvi. 19; Rom. xvi. 3; 2 Tim. iv. 19), and on their condition when in Ephesus, see above on verse 2.

*entered into the synagogue*] He could not give up his own people, though he was constantly exposed to hard usage by them; so he seeks them out again here as soon as he arrives. In Ephesus however his message seems to have been received with less hostility, for those who heard him begged him to stay a longer time. The cosmopolitan character of the Ephesian population may have had something to do with this.

20. *And when they desired (asked) him to tarry a longer time with them*] The oldest texts omit the last two words. The verb is one most frequently rendered "to ask." We need not suppose that more impression had been produced on this occasion than made the Jews willing to give him a patient hearing.

21. *but bade them farewell*] This is the same verb as in verse 18, and should be rendered in the same way. "*But took his leave of them.*" The oldest authorities and the best modern editors, followed by the *Revised Version*, omit a large portion of the verse, reading thus: "*but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus.*" The words thus omitted are deemed to have been an insertion suggested by xx. 16. It is not only on the authority of a small number of uncials that the words are rejected; their omission is supported by several cursives, as well as by the Vulgate and some other versions.

There has been much discussion on the question whether it was the feast of the Passover or the Pentecost which the Apostle desired to keep in Jerusalem. If we accept the omission, as the authorities seem fully to warrant, the question is not raised.



keep *this* feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.  
 22 And when he had landed at Cesarea, and gone up, and  
 23 saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24—28. *Visit of Apollos to Ephesus, and his teaching there. He is more fully instructed by Aquila and Priscilla, and*

*I will return again unto you]* Having the opportunity, he soon redeemed his promise, see xix. 1.

22. *Cesarea]* (See viii. 40.) This was the home of Philip the Evangelist, and we may suppose that St Paul would make the success of his distant mission known to his fellow-labourer. He made the house of Philip his home in Cæsarea on a later occasion (xxi. 8).

*gone up]* i. e. from the coast town to the city of Jerusalem.

*and saluted the church]* This is a very brief notice of a visit to the centre of all church life and action at this time. And we cannot but be surprised that there is no mention (as in xiv. 27) of a gathering of the church, and of the report of what the great missionary had been enabled to effect. Dr Farrar (*St Paul*, II. 5) suggests that St Paul met with a cold and ungracious reception, and that the position which he assumed towards the Law in his preaching to Gentile converts, raised him up adversaries among the Christians in Jerusalem, who were naturally zealous for the Law. It is certainly strange that even the name of the city is not mentioned, nor are we told a word about the fulfilment of the vow. For some reason or other, the Apostle hastened, as soon as his salutations were ended, to the more congenial society of the Christians at Antioch who had rejoiced over his success on a former visit.

23. *And after he had spent some time there]* Having felt for themselves the troubles of the Judaizers, the people at Antioch would sympathize with the Apostle, if he were experiencing like opposition now to his own work.

*he departed]* Starting from Antioch as on both his former missions.

*and went over all the country (region) of Galatia and Phrygia in order]* Taking no doubt the same direction as before, and so visiting Lystra and Derbe, before he came to the more northern portions of Asia Minor.

*strengthening all the disciples]* The verb is elsewhere always rendered "confirming" both in the A.V. and in the *Revised Version* (cp. xiv. 22; xv. 32, 41). Here in the *Rev. Ver.* it is changed to "stablishing" which does perhaps contain the idea of "making firm" a little more fully than "strengthen" does. "Confirming" was to be avoided here because of the use of that word now as signifying the Church's rite of "Confirmation."

*afterwards passing over into Achaia, preaches Christ there with great power.*

And a certain Jew named Apollos, born at Alexandria, <sup>24</sup> an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; <sup>25</sup>

**24—28. VISIT OF APOLLOS TO EPHEBUS, AND HIS TEACHING THERE. HE IS MORE FULLY INSTRUCTED BY AQUILA AND PRISCILLA, AND AFTERWARDS PASSING OVER INTO ACHAIA, PREACHES CHRIST THERE WITH GREAT POWER.**

**24.** *And [Now] a certain Jew named Apollos]* As this interposed narrative about Apollos is an unconnected digression, preparatory to what will be mentioned in the following chapter, it is better to render the conjunction by a less distinctly conjunctive word. So "Now" is better than "And."

The name Apollos is an abbreviation of Apollonius, which is read in one MS. (D). His influence as a Christian teacher made itself most felt in Corinth. (Cp. 1 Cor. i. 12, iii. 5, iv. 6.)

*born at Alexandria* (lit. an Alexandrian by birth)] On Alexandria as a place abounding with Jews cp. vi. 9. It was in Alexandria and by Jews that the Septuagint Version of the Old Testament was made.

*an eloquent man]* The word in the original expresses not only ability as an orator, but also the possession of stores of learning. Hence the *Rev. Ver.* gives "learned." Either rendering only gives half the idea. He was learned and could use his learning with effect.

*came to Ephesus, and he was mighty in the Scriptures]* This is the arrangement and construction of the original. The study of the Old Testament flourished greatly in Alexandria, and Apollos had great power in the exposition and application of these Scriptures. The literary activity and philosophic pursuits of the Greek population of Alexandria were not without their effect on the more conservative Jews, and we find from many sources that the Jewish writings were studied with all the literary exactness which marked the Greek scholarship of the time, and the Jews, conscious of the antiquity of their own records and yet impressed with the philosophic character of their cultured fellow-citizens, bent themselves greatly to find analogies between the Mosaic writings and the teachings of the schools. In study like this Apollos had no doubt been fully trained.

**25.** *This man was instructed in the way of the Lord]* Nothing is gained by pressing the tense of the original into the "had been instructed" of the *Revised Version*. If he *had been* instructed he consequently *was* instructed. The word for instructed is that from which comes the English "catechize." Hence it implies a course of teaching distinct from his own study of the Scriptures. We know from Josephus (*Antiq.* XVIII. 5. 2) that the teaching and baptism of John produced great effect among the Jews. We need not therefore wonder at finding among Jews at Jerusalem and Ephesus men who had accepted

and being fervent in the spirit, he spake and taught diligently the *things* of the Lord, knowing only the baptism of  
26 John. And he began to speak boldly in the synagogue :

the Baptist's teaching about Jesus. But in considering such cases we must remember where such instruction as they had received would stop short. They would know that John baptized in preparation for the coming of the kingdom, they would have heard that he pointed to Jesus as the Lamb of God, being certified thereof when He came to be baptized. But when John was dead and the life of Jesus was brought to a close on Calvary, except the few of John's disciples who had joined the followers of our Lord, none would know of the way in which the foundations of the heavenly kingdom were laid, none would understand the institution of the Sacraments, nor the sending down of the Holy Ghost, nor the teaching of repentance, and of the gift of salvation to the faithful through grace. Of these things John had known nothing, and we must not forget in our attempt to estimate his work and its effects, that there came to himself a day when he sent to Christ to ask "Art thou He that should come?" (Matth. xi. 3.)

*and being fervent in the spirit, he spake and taught carefully the things concerning Jesus*] These variations from the A.V. are warranted by the best texts of the original. As "the spirit" intended is Apollos' own it is better to omit the article. The adverb rendered "carefully" indicates the accuracy with which he proclaimed all that he had been taught. "The things of the Lord" seems to have been the suggestion of some one who did not understand the plain statement of the text. In the previous expression "the way of the Lord" we have only the Old Test. words (Is. xl. 3) quoted by the Evangelists concerning John's preaching. (Matth. iii. 3; Mark i. 3.) There may have been some timidity felt about the further statement that Apollos taught the things "concerning Jesus," and so the reading of the early part of the verse was brought in here also. But after what has been said above we can see how this Alexandrian Jew might publish with the utmost accuracy all that John had proclaimed about the coming of the Kingdom of Heaven, and enforce it from his own studies of the Old Testament Scriptures, he might declare how John had pointed to Jesus, and might even relate much of the works and words of Christ, as an evidence that God was sending greater prophets than they had known for long, and that therefore Christ's life was a testimony that redemption was near. All this he might know and preach most carefully, and yet lack all that further knowledge which Aquila and Priscilla imparted.

*knowing only the baptism of John*] In this sentence we have the solution of any difficulty which there may seem to be in the verse. He knew nothing of that other baptism, which is the entrance into Christ's kingdom, and therefore he could merely be looking forward for the fulfilment of the prophecies, and the power of his teaching would consist in the zealous way which he published that the voice of God in His older Revelation proclaimed Messiah's advent very near.

26. *And he began to speak boldly in the synagogue*] For the Jews

whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, <sup>27</sup>

were not all ready to listen to announcements of the approach of the Messiah. The speaker must be prepared with arguments as well as courage who dwelt on this theme, about which the Jews had been deluded by many impostors.

*But when Priscilla and Aquila heard him*] This is the commencement of a new sentence in the original, and the oldest texts put the name of the wife before that of her husband as in ver. 18. By joining her in this marked way with Aquila in the communications with Apollos, the historian indicates that she was a woman of great power and zeal among the Christians. It has been suggested that she was perhaps a born Jewess and her husband not so, which might account for the prominence given in several places to her name. It may be noted here, as so often, that Aquila and his wife, like the other Judæo-Christians, still attended the worship of the synagogue.

*they took him unto them*] He would be much more in sympathy with them than with the Jewish congregation. He was prepared to accept the Messiah, but did not yet understand that Jesus was He.

*and expounded unto him the way of God more carefully*] The adverb here is the same as in the previous verse, and the use of it seems to shew that the studies of Aquila and his wife in the Scriptures had been of the same earnest kind as those of Apollos. By the "way of God" we must understand God's further working out of the Old Testament prediction in the closing events of the life of Jesus, and in the gift of the Holy Ghost. That Joel's prophecy, quoted by St Peter on the day of Pentecost (Acts ii. 16), had been thus fulfilled, was new learning for the eloquent Alexandrian. As also the newly appointed means of grace in baptism and the breaking of bread, with the promise of salvation to faith in Christ. These also may be included as part of the "way of God," being means whereby men are brought nearer to Him.

<sup>27</sup> *And when he was minded to pass over into Achaia*] The original expresses more than an inclination on his part; he wished to go. We find from xix. 1 that the centre of his labours there was Corinth. Being acquainted with the philosophy and learning of Greece he was well fitted to be a preacher to the Greeks as well as to the Jews, and he may have felt that Corinth was the place where he could do most good. We are not told of any Apostolic commission to Apollos, but we know from 1 Cor. i. 12, &c. that he came to be regarded by some Corinthians as the equal of St Paul, and that there arose some strong party feeling in that Church, which is rebuked in St Paul's letter to them. We cannot suppose that this was brought about by Apollos, for St Paul speaks of him as watering what he himself had planted, and it may be that the knowledge of the existence of such a spirit accounts for the unwillingness of Apollos to come back to Corinth (1 Cor. xvi. 12) which we read of somewhat later.

the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace : for he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

1—7. *Paul returning to Ephesus finds there some disciples of John the Baptist.*

19 And it came to pass that, while Apollos was at Corinth,

*the brethren wrote, exhorting the disciples to receive him]* Here the A. V. makes the disciples in Achaia the object of the exhortation. The construction in the original is not quite clear, but the order of the words seems in favour of the Revised rendering, "the brethren encouraged him and wrote to the disciples, &c." though the pronoun "him" is not expressed in the Greek. Here we find the first instance of letters of commendation sent from one Church to another. "The brethren" at Ephesus must have been a small number, but Aquila and Priscilla would be well known to the Christians in Corinth.

*who, when he was come, helped them much which had believed through grace]* So far as the Greek is concerned the last two words may be connected either with "helped" or "believed." But as the history is occupied with the work of Apollos, it seems more natural to explain the "grace" spoken of, as the gift which was already in Apollos, and which the more full instruction that he had just received had tended to increase. He had formerly been but partially enlightened. Now that he knows the truth in Christ, his former ability becomes more helpful still. His work seems rightly estimated by St Paul, "he watered" what the Apostle had "planted" (1 Cor. iii. 6).

28. *for he mightily convinced the Jews]* The verb expresses more than is given thus. He brought the objections of the Jews to the test of Scripture and confuted them. The disciples, who had already believed, appear to have been suffering from Jewish gainsayers. It was by his power in the Scriptures that Apollos was helpful against these adversaries of the faith. The *Revised Version* has changed "mightily" into "powerfully" to little profit. Shakespeare says "you have mightily persuaded" (*As you Like it*, 1. 2. 218).

*and that publickly]* By his discourses in the synagogue. This was an important feature in the help that Apollos gave. He was a learned Jew, able to set forth to whole Jewish congregations how their Scriptures were receiving their fulfilment. Thus they who already believed would be strengthened.

*shewing by the scriptures that Jesus was the Christ]* See above, on ver. 5. The Jews had complained before Gallio that St Paul's teaching was a religion "contrary to the law." Those who heard Apollos learnt that in Jesus they were accepting the "fulfiller of the law."

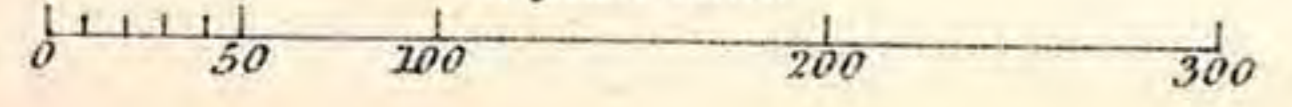


The probable course of the journey described Acts XVIII, 23 to XXI, 17 is shown thus —————  
 The Voyage to Rome Acts XXVII and XXVIII, thus: - - - - -

ILLUSTRATING THE THIRD MISSIONARY JOURNEY & THE VOYAGE TO ITALY of the

# APOSTLE PAUL.

English Miles.



Cambridge University Press

W. Hughes.

Paul having passed through the upper coasts came to Ephesus : and finding certain disciples, he said unto them, <sup>2</sup> Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be *any* Holy Ghost. And he said unto them, Unto <sup>3</sup>

**XIX. 1—7. PAUL RETURNING TO EPHESUS FINDS THERE SOME DISCIPLES OF JOHN THE BAPTIST.**

1. *And it came to pass that, while Apollos was at Corinth*] The digression concerning Apollos being ended, the history now returns to St Paul. Apollos found, no doubt, that Corinth was the most effective centre for his work in Achaia, and apparently made that his headquarters.

*Paul having passed through the upper country*] The English word "coasts" (A. V.) is now confined in meaning to the *sea-shore*, formerly it signified any "border-land." The parts actually visited by St Paul were far away from the sea. Indeed the adjective rendered "upper" signifies "that part to which men go up, away from the sea." It is applied here to the more Eastern parts of Asia Minor. The Apostle's journey was most likely through the districts of Lycaonia, Galatia and Phrygia which he had visited before.

*came to Ephesus*] In fulfilment of the conditional promise made by him when he left (xviii. 21).

*and finding certain disciples*] The participle, indicated by the A. V., is not supported by the oldest texts. Read with *R. V.* "and **found**." These men are called *disciples*, because they were, like Apollos, to a certain extent instructed concerning Jesus, and what they already knew drew them to listen to St Paul who could teach them more.

2. *and he said unto them*] The different reading in the last verse renders a conjunction needful here, and this the oldest MSS. have.

*Did ye receive the Holy Ghost when ye believed?*] The two verbs in the original are in the same tense, and there is nothing to justify the "since" of the A. V. The description of the state of these disciples is not easy to understand. St Paul addresses them as believers. But this perhaps is only because they presented themselves among the real Christian disciples, and his recent arrival made it impossible for him to know the history of all who appeared among the members of the congregation. He presumes they are believers from the company in which he finds them.

*And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was [given]*] This rendering of the Revised Version makes the sense more clear than did the A. V., but even yet requires explanation. Of the existence of the Holy Ghost no disciples of John could (as might be conceived from the A. V.) be ignorant, for in his preaching he had proclaimed that the baptism of Him who was to come after him should be with the Holy Ghost and with fire. But in the Greek where, as in this verse, the expression "Spirit" or "Holy Spirit" is found without an article (although in English we are forced

what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized *with* the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized

to put "the" before it) it signifies not the personal Comforter, but an operation or gift of the Holy Spirit. Thus in John vii. 39, the A. V. rightly renders "the Holy Ghost was not yet *given*," although there is no verb for "given," because the noun is without an article in the Greek, and so signifies "a spiritual outpouring." These disciples at Ephesus, then, imply by their answer not that the name "Holy Ghost" was strange, but that they were unacquainted (as was the Baptist himself) with any special bestowal of the gifts of the Spirit.

3. *And he said*] The oldest authorities omit "unto them," and it is more natural to do so in the account of these brief questions and answers.

*Into what then were ye baptized?*] The New Testament phrase is "baptized in" or "into," to express the close union with God into which men are brought by baptism.

*And they said, Into John's baptism*] They may have been disciples of Apollos and have been baptized by him before his more full instruction by Aquila and Priscilla.

4. *Then said Paul, John verily baptized with the baptism of repentance*] More simply, *And Paul said*. The best MSS. omit the word for "verily." Such was John's description of his own baptism (Matt. iii. 11), but after the day of Pentecost the language of the Christian preacher (Acts ii. 38) is, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." These Ephesian disciples knew nothing of baptism for the remission of sins, or of the other sacrament of the Lord's Supper, nor of the gift of the Spirit to the church, nor of the doctrines of faith in Christ and salvation by grace through faith.

*saying unto the people, that they should believe*] The demand for faith makes the difference between the preaching of Christ and the preaching of John. The latter said "Prepare by repentance for the coming King," Christ says (and John also spake of this) "Believe on me, for I am He that should come."

*on him which should come after him, that is, on Christ Jesus*] The oldest MSS. omit "Christ." In his preaching John had constantly used the phrase "He that cometh after me." This was the stage of instruction at which these disciples had arrived. They knew that John spake of one who was to come. St Paul's teaching made clear to them that this was Jesus. The closing words of the sentence are a condensation of all the explanations by which the Apostle convinced them, that Jesus, whom he preached, was the prophet whom John announced. St Luke does not anywhere give speeches or arguments *in extenso*, but only so much as is needed to explain the results which he describes.



in the name of the Lord Jesus. And when Paul had laid <sup>6</sup> *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men <sup>7</sup> were about twelve.

**5. And when they heard this]** The A. V. omits the conjunction which stands in the *Textus Receptus*. What they heard was not the mere statement that Jesus was the Messiah; but all the arguments with which St Paul demonstrated that this was so, and proved that in Him the Scriptures were fulfilled. The conviction need not have been sudden, though its description is brief.

*they were baptized into the name of the Lord Jesus]* They followed the order appointed for admission to the privileges of the Christian covenant. No argument can be drawn from this verse for a repetition of baptism. These disciples had never received such a baptism as Christ ordained. John's baptism was but a washing symbolical of the repentance which he preached; baptism into the name of Christ is the pledge of a covenant of salvation.

**6. And when Paul, &c.]** The gift of the Holy Ghost to these disciples appears to have been a special provision of the Spirit for the great work which was to change Ephesus, from the city wholly devoted to the goddess Diana, into the centre of Christian life throughout the west of Asia Minor for several centuries.

*and they spake with tongues]* A Pentecostal outpouring, for as in Jerusalem the gift wrought its effect among the Jews then gathered there from every quarter, so was the Spirit given in this great centre of Gentile activity that a like result might follow, and that the amazement and marvel at such a power might win attention to the message and gain converts to Christ.

*and prophesied]* Probably in this case to be understood of the exposition of Old Testament prophecy, and the power of preaching bestowed on them by the gift of the Holy Ghost. The foretelling of future events would be no such help to the cause of Christ as would the power of prophecy in the other sense.

**7. And all the men were about twelve]** The *Revised Version* "And they were in all about twelve men," is a more strict rendering of the Greek, but it does not give a different sense, and "men" in that position receives an undue accent.

The verse has been the cause of much remark. Why the inspired historian should speak with an "about," has been asked by some. With that we are not concerned, only to observe that the Spirit has not prompted him to speak otherwise. Some have seen in the number and the circumstances a resemblance to the Apostles and their supernatural endowment; others have looked back as far as the Patriarchs and have made of these men the beginning of another Israel. May it not be that the "about" was written to admonish us of the unprofitableness of such speculations? Cp. Josh. vii. 5.

8—20. *Paul preaches to the Jews first and afterwards to the Gentiles. The Word of God prevails mightily.*

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the 9 things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of *that* way before the multitude, he departed from them, and

8—20. PAUL PREACHES TO THE JEWS FIRST AND AFTERWARDS TO THE GENTILES. THE WORD OF GOD PREVAILS MIGHTILY.

8. *And he entered into the synagogue*] As the incident of John's disciples is mentioned before anything else, it seems likely that St Paul found them among the few Christian brethren in Ephesus, and began his teaching of them before he commenced his visits to the synagogue.

*and spake boldly for the space of three months*] Going there, that is, on all occasions of religious service, and so giving to his brethren of Israel a full opportunity of hearing all his reasoning, and inquiring whether what he taught was in accordance with the Scriptures. The abiding a longer time with them, which they had asked for (xviii. 20) on his previous visit, does not seem to have gained him more adherents among the Jews. Perhaps he had noticed when the request was made that it was not with great fervour. Otherwise, it is not like the Apostle to pass by an opened door.

*disputing* [Better, **reasoning**] *and persuading the things concerning the kingdom of God*] The *Rev. Ver.* has improved the translation in "reasoning," but the italic "*as to*" before "the things" is needless. The first participle is the same word as in xvii. 2, and though "from the Scriptures" is not added here as there, we may surely understand it, and that the persuasion spoken of afterwards was no greater display of gentleness than the Apostle used at other times.

9. *But when divers were hardened, and believed not*] Perhaps there may be a little gain to those unfamiliar with older English in putting (as *Rev. Ver.*) "some" for "divers," there seems to be none in giving "and disobedient" instead of "and believed not." The original looks back to the verb "persuade" in the previous verse. The Apostle tried to *persuade*, these men *refused to be persuaded*. That seems better expressed by the A. V.

*but spake* [better, **speaking**] *evil of that [the] way before the multitude*] The evil speaking is the final manifestation of the hardening. The Apostle continued his exhortations to stony-hearted hearers for three months, but when their obstinacy changed into malignity he left them. "The way" was soon given as a distinctive name to "the Christian religion." See note on ix. 2 and cf. below ver. 23.

It was not mere opposition to the arguments of the Apostle which these Jews employed, they took occasion to excite the crowds of the city against him. And it would seem from verse 33, where the Jews attempt to put forward a spokesman in the tumult, that they wished the

separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two <sup>10</sup> years; so that all they which dwelt in Asia heard the

heathen populace to understand that Paul was not approved of by his own nationality.

*he departed from them*] i. e. ceased to take part in the public services at the synagogue.

*and separated the disciples*] The Christian part of the congregation, with any of the Jews who were more interested than the rest in his teaching.

*disputing* [Better, **reasoning**] *daily*] The verb is the same as in the previous verse. Among these more sympathizing hearers, he would only have to set forward the arguments for the faith which he preached unto them. His teaching now could go on constantly, and was not confined to the synagogue times of service.

*in the school of one Tyrannus*] The best authorities omit "one." The teacher, whether a heathen or a Jew, was a man well known. Otherwise we can conceive no reason for the mention of a proper name. As the name is Greek, some have thought that the place meant was the lecture-room of a philosophic teacher; others, thinking that St Paul would hardly have chosen such a place for his preaching, have preferred to consider it a Jewish school or *Beth-Hammidrash*, in which his Jewish hearers would be more willing to assemble. Since the listeners are described, in the next verse, as being partly Jews, and partly Greeks, it is impossible to arrive at a conclusion. No doubt the Jews in Ephesus were numerous enough to render such "schools" necessary for their education, and in their intercourse with Gentiles they not unfrequently adopted a Gentile name in addition to their Jewish one. So Tyrannus may have been a Jew.

10. *And this continued by the space of two years*] The *Rev. Ver.* changes "by" into "for." As Englishmen still take a house at so much "by the week, or the year," the older phrase might well be retained, as the Revisers do in xx. 31. Speaking to the Ephesian elders at Miletus the Apostle says he ceased not to admonish the church there for "three years." The two statements need not be conflicting. To the two years mentioned here when the three months of verse 8 are added, and the time which may have preceded his teaching in the synagogue (see on ver. 8), the duration of the Apostle's stay in Ephesus would be described in Jewish reckoning as "three years," which in their mode of speech need only consist of one whole year, and parts of that which preceded, and that which followed it. Cp. The reckoning of *three* days between the crucifixion and the resurrection.

*so that all they which dwell in Asia heard, &c.*] The oldest authorities omit "Jesus" from this clause. By *Asia* is meant "proconsular Asia" (see note on ii. 10). The seed of the seven churches of the Apocalypse was sown in these two years. It is evident from the tumult described in this chapter that the Christian teaching was making as much way among the Gentiles as among the Jews. The language of St Luke here

11 word of the Lord Jesus, both Jews and Greeks. And God  
12 wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

implies that the audience of St Paul was made up not of the settled inhabitants of Ephesus only, but of those who visited the city for business or pleasure, and carried news of the preacher and his message to all corners of the district. Philemon from Colossæ may have been one of St Paul's converts during this time.

11. *And God wrought special miracles* [Gr. powers] *by the hands of Paul*] The language of the historian is noteworthy. God works, Paul is the instrument. (Cp. The mighty hand of Moses, Dent. xxxiv. 12.) The imperfect tense of the verb in the Greek implies that these manifestations of God's power were continued during the Apostle's stay. This was no mere spasmodic excitement over some powerful discourse. "By the hands" is probably only the Jewish mode of expressing "by." See note on v. 12.

12. *so that from his body were brought unto the sick*] In the oldest MSS. the verb signifies "to be carried away from." The *Rev. Version* brings out the meaning fully, and in a verse like this it is well to keep, as much as may be, the Greek order of the words. Read "Inasmuch that unto the sick were carried away from his body." St Luke is careful to intimate that the Apostle did not of himself adopt or recommend these methods, but the faith of the converts was such that it manifested itself in this way, and God was pleased to bestow blessings because of their faith. In the city of Ephesus where, as we find from this chapter, exorcism and "curious arts" of witchcraft and incantation were familiarly exercised, God appears to have made the cures that were wrought to be specially evidences of the power of faith. Paul does not go to the sick, and even the sons of Sceva (ver. 13) recognise that it is not to Paul, but to Jesus whom he preacheth, that the "powers" are to be ascribed. Thus was God's minister made to differ from the pretenders to miraculous power with which the Ephesian people were familiar. A specimen of these may be seen in the life of Apollonius of Tyana, iv. 3 (*Kayser*, p. 66).

*handkerchiefs or aprons*] Some take the latter word to signify the cincture, by which the loose robes of the Orientals were gathered together round the waist. This would be expressed by "belts" or "girdles." Others think they were the aprons used by the Apostle while working at his trade. The derivation of the word favours the latter sense. They seem to have been employed to cover the front half of the dress during work.

*and the diseases departed from them, and the evil spirits went out of them*] The oldest texts omit the last two words. These converts acted on the popular belief, that virtue proceeded from the bodies of our Lord and His Apostles. St Luke notices this belief in his Gospel

Then certain of the vagabond Jews, exorcists, took upon <sup>13</sup> them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, <sup>14</sup>

(viii. 44) and St Mark says of Jesus (v. 30) "perceiving in himself that the power proceeding from him had gone forth." The words of Scripture can hardly be made to countenance, though they recognise, the popular belief. Yet, even though these men employed means which were unnecessary and superstitious to display their faith, because of the reality of this faith God did not suffer it to lose its reward.

13. *Then certain of the vagabond Jews, exorcists*] The best MSS. have "**And certain also, &c.**" In addition to the real, though ignorant, faith of the converts alluded to in verse 12, some impostors, who had no faith, tried to win more credit for their jugglery by employing the names of Paul and Jesus. These were certain Jews who went about from place to place, professing by charms and spells to cure diseases. The A.V. "vagabond" conveys in modern language a moral censure, which probably these men well deserved, but which is not in the Greek. The *Rev. Ver.* has adopted **strolling**, which gives the sense of the original. We read in Josephus (*Ant.* VIII. 2. 5) that "God gave Solomon skill against demons for the help and cure of men. And he arranged certain incantations whereby diseases are assuaged, and left behind him forms of *exorcism*, wherewith they so put to flight the overpowered evil spirits that they never return. And this method of curing is very prevalent among us up to the present time." The Jews at Ephesus were professors of this pretended art of healing.

*took upon them to call* [Better, **to name**] *over them which had evil spirits the name of the Lord Jesus*] From an early date the traditional literature of the Jews ascribed great effects to the utterance of the incommunicable divine name. By means of this (they say) it was that Moses slew the Egyptian, and Elisha brought destruction on the mocking children "by the name of Jehovah." We can understand therefore, if the fame of St Paul were become known, and the name of Jesus connected with his preaching and with the powers vouchsafed, how these men would make a pretence to the possession of the same secrets by which, as they would declare, the cures were wrought.

*saying, We adjure you by Jesus whom Paul preacheth*] The oldest texts give the singular, I **adjure**, and this no doubt is correct, for the words would be uttered only by the one person, who was performing the act of exorcism. It is easy to see how the plural form of the first part of the verse suggested the change.

14. *And there were seven sons of one Sceva, a Jew, and chief of the priests*] The Greek says simply a **chief priest**, and so *Rev. Ver.* We cannot tell why the title is given to him, but it is most likely that the name was applied to the heads of the twenty-four courses of the Levitical priesthood, who are called in the Old Testament "heads of fathers' houses."

15 *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but  
 16 who are ye? And the man in whom the evil spirit was leapt on them, and overcame them, and prevailed against them, so that *they* fled out of that house naked and  
 17 wounded. And this was known to all the Jews and Greeks

*which did so*] i.e. which agreed to adopt this form of words in their exorcisms. There is no need to suppose that the whole seven were present in the case about to be named; but only that they were all exorcists, and in their wish to seem the best of their class they determined to use words which should connect them with the Christian preacher through whom many miracles were known to have been wrought.

15. *And the evil spirit answered and said*] The most ancient texts add **unto them**. They had taken upon them to use the name of Jesus, but the result was far contrary to their wishes and intentions. "Evil spirit" is used for the man in whom the spirit was. Cp. Mark iii. 11.

*Jesus I know, and Paul I know*] The verbs are not the same, though it is hardly possible in a translation to mark the difference. In the first there seems to be intended a recognition and admission of power, in the other a recognition of an appointed ministry thereof. The spirit speaking through the man would intimate: I recognise that Jesus has power over evil spirits, and I know that Paul is a true servant of Jesus, through whom Jesus manifests His power.

*but who are ye?*] Who are not followers of Jesus, and so are mere pretenders in the use of His name.

16. *And the man in whom the evil spirit was leapt on them*] With that power, more than natural, so often displayed by madmen.

*and overcame them*] Here we have a singular variation from the texts of the oldest MSS. These read, **both of them**, a reading which seems to preserve for us the information that only *two* of the seven sons were present on this occasion. This reading is not likely to have been substituted for the more simple one, but it is easy to see how the simpler pronoun would come in after the mention of the *seven*, and when there was in the story only this hint that five of them were not there. It is no objection to the acceptance of this old reading, that other words in the verse referring to these brethren are plural, and not dual. Plural verbs and adjectives are not unfrequently used of dual subjects. The verb is more closely translated in the *Rev. Ver.* **mastered**.

*and prevailed, &c.*] He tare their clothes to shreds, and left marks of the fierce tearing on their bodies.

17. *And this was known to all*] It is better to render, with *Rev. Ver.*, the verb literally, "**became known**." It was no doubt a gradual spreading of the story. We may be sure that the "sons of Sceva" said little about it.

also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that <sup>18</sup> believed came, and confessed, and shewed their deeds. Many also of them which used curious arts brought their <sup>19</sup> books together, and burned *them* before all *men*: and they

*the Jews and Greeks also dwelling at Ephesus*] Better, *both Jews and Greeks, that dwell at Ephesus*. The A. V. does not shew "Jews and Greeks" to be an explanation of the preceding "all," which it is in the original. Exorcists were plentiful enough at Ephesus, and the event would be looked on as a warning.

*and fear...magnified*] The "fear" was the first feeling and the most widely prevailing, for that would touch all who heard the history; the magnifying of the Lord Jesus was the later effect produced among those to whom Jesus was becoming known and worshipped.

18. *And many that believed*] i.e. who had made a profession of their faith. It was clearly as yet but an imperfect faith. The *Rev. Ver.* "had believed" is the more correct tense.

*came, and confessed*] Came before the Apostle and the Christian brethren, and in their fear owned that their profession had not been followed completely by their practice.

*and shewed their deeds*] The verb implies "making a public announcement," therefore "declaring" (as *R. V.*) is perhaps nearer to the sense. The "deeds" were those courses of action, connected with witchcraft, sorcery, and exorcism, that were inconsistent with the Christian life. Thus "deeds of the body" is used for *evil* deeds only (Rom. viii. 13). Cp. Luke xxiii. 51.

19. *Many also of them which used curious arts*] The Greek has not the same word for "many" here, as in the previous verse. To mark this the *Rev. Ver.* has here "not a few." The "curious arts" were magic, jugglery and all such practices as make pretence to supernatural agency. The word is used of magic arts both in classical and patristic Greek, and the kindred verb is used of Socrates (Plato, *Apol.* 8) because of his statement concerning his inward spiritual monitor or *dæmon*.

*brought their books together*] We have seen above that the Jews had receipts for incantations and exorcisms professedly dating back to the days of Solomon, and among the heathen population of Ephesus such writings were vastly abundant. Indeed "Ephesian letters" was a common expression, signifying charms composed of magic words and worn as amulets, and supposed to be efficacious against all harm. We are told of a wrestler who could not be thrown while he wore such a charm, but who was easily overcome when it was taken away. Some of these amulets were said to be composed of the letters which were upon the crown and girdle and feet of the statue of Artemis in the temple at Ephesus. See Farrar's *St Paul*, II. 26, and the authorities there quoted.

*and burned them before* [rather, **in the sight of**] *all men*. That is,

counted the price of them, and found *it* fifty thousand *pieces*  
 20 of silver. So mightily grew the word of God and prevailed.

21, 22. *St Paul's Plans for his Journey from Ephesus.*

21 After these *things* were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must

where all might see who were there. We must remember that what they burnt were rolls of written material, not books after the modern fashion, which are extremely difficult to burn. Such a burning pile must have attracted much notice, and was a proof that the descent of the Holy Ghost (ver. 6) had wrought in Ephesus in the same way as aforetime in Jerusalem.

*and they counted the price of them*] And in the sacrifice we must think not only of the cost of the books, but of the hopes of gain which were thrown also into the fire by those to whom "curious arts" had been a revenue.

*and found it fifty thousand pieces of silver*] As the scene of this abjuration was among a Greek population, it is almost certain that the Attic drachma is the coin in which the reckoning is made. As 24 of these were a little more in value than our English pound, we may consider that more than two thousand pounds worth of rolls and slips of magic treatises was consumed.

20. *So mightily grew the word of God, &c.*] The oldest Greek texts have "the word of the Lord" (adopted by *R. V.*). The full sense of the words rendered "mightily" is "with overpowering force and strength, which nothing could resist."

21, 22. ST PAUL'S PLANS FOR HIS JOURNEY FROM EPHEBUS.

21. *After these things were ended*] The foundations of the Ephesian Church seemed fully laid, when sacrifices of such a kind had been made by the converts, and so St Paul feels that he may leave the seed sown in good hope that it will grow.

*Paul purposed in the spirit*] i. e. had settled it in his own mind.

*when he had passed through Macedonia and Achaia*] Intending, no doubt, as was his wont, to visit the churches which had been founded on his previous mission (chapp. xvi.—xviii.) from Philippi to Corinth.

*to go to Jerusalem*] With contributions, as we know, collected throughout the other churches for the needs of the central organization of the Christian movement. See 1 Cor. xvi. 1—3. There this intended journey through Macedonia and to Corinth is alluded to, and the reason assigned for the Apostle's lingering in Ephesus (ver. 8, 9) "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." The opening of the door was manifest in the burning piles of magic books, of the many adversaries we read in this chapter in a description which might justify the Apostle in using the language of the Psalmist, "Great bulls of



also see Rome. So he sent into Macedonia two of them<sup>22</sup> that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

### 23—41. *Heathen Outbreak against St Paul and his Teaching.*

And the same time there arose no small stir about *that way*.<sup>23</sup> For a certain *man* named Demetrius, a silversmith, which made<sup>24</sup>

Bashan close me in on every side." Perhaps such a thought was in his mind when he wrote of "fighting with beasts at Ephesus" (1 Cor. xv. 32).

*saying, After I have been there, I must also see Rome*] Of the long cherished desire which he had to visit the Imperial City, the Apostle speaks Rom. i. 13, in which passage he intimates that the purpose had been often entertained, but hitherto disappointed.

22. *So he sent into Macedonia*] No doubt, that the contributions of the churches might be in readiness, and that there should be no gatherings when Paul himself came, as he says to the Corinthians (1 Cor. xvi. 2).

*two of them that ministered unto him*] The verb is that from which the noun "deacon" is derived, and at first the chief duties of these ministers were in regard of the alms of the churches.

*Timotheus and Erastus*] The former had laboured in Macedonia and in Greece when St Paul was there before; the latter is mentioned (2 Tim. iv. 20) as having stayed at Corinth, at the later period when the second Epistle to Timothy was written. He can hardly be the same person as Erastus the chamberlain of the city of Corinth spoken of in Rom. xvi. 23.

*but he himself stayed in Asia for a season*] We may perhaps infer from this that St Paul did not remain constantly at Ephesus, at all events when the congregation there became firmly established, but making that city his head-quarters, went out into other districts of the province of proconsular Asia.

### 23—41. HEATHEN OUTBREAK AGAINST ST PAUL AND HIS TEACHING.

23. *And the same time*] Literally, *And about that time*. There is some gain in accuracy of rendering of these connecting phrases. The literal rendering allows of the lapse of some period between the action of the converts in burning their magic books, and the uproar of the silversmiths. No doubt one movement was in part, but need not have been entirely, a consequence of the other, and the A. V. connects them more closely than is done by the original.

*about that way*] Render, *about the Way*, see above on verse 9.

24. *For a certain man.....shrines for Diana*] Better, *shrines of Diana*. These appear to have been little models in silver either of the temple or of the shrine in which the image was preserved. We may be quite sure that the ingenuity of Greek artists devised forms enough and sizes enough to suit all needs. Smaller specimens might be carried

silver shrines for Diana, brought no small gain unto the crafts-  
 25 men; whom he called together with the workmen of like oc-  
 cupation, and said, Sirs, ye know that by this craft we have  
 26 our wealth. Moreover ye see and hear, that not alone at  
 Ephesus, but almost throughout all Asia, this Paul hath per-

about and worn as ornaments and amulets at the same time; the larger could be kept in the houses of their possessors, and would be a sign of wealth as well as of devotion.

The Greek name rendered Diana is Artemis, but this Ephesian Artemis was totally distinct from Artemis the Greek goddess, the sister of Apollo. It is believed that the Ephesian worship was originally Asiatic, and that when the Greeks sent colonies to Asia Minor they found it already established there, and from some resemblance which they discovered in the worship they gave the Asian divinity the name of Artemis. The Ephesian Artemis was the personification of the fruitful and nurturing powers of nature, and so the image in the temple represented her with many breasts. Her whole figure is said to have been like a mummy, standing upright and tapering downwards to a point. Her crown and girdle and the pedestal on which the figure stood had engraved signs or letters, and the body was covered with figures of mystical animals. All these things would furnish abundant variety for the craft of the silversmiths.

*brought no small gain unto the craftsmen*] The *Rev. Ver.* renders "no little business." The word no doubt means primarily "employment" by which a living is made. But we have it used twice in chap. xvi. 16, 19 of the "gain" made by the Philippian masters from the ravings of the girl who was possessed. And here too "gain" seems the better sense. It was because their gains were going that the uproar was made, and probably Demetrius himself, the most fierce of all the rioters, did none of the work, but through employing many workmen had a large share of the gains. He calls the gain a business or craft (the same word) in verse 25, that being, as has been said, the first sense of the word, but there is no need to cast aside the other sense of the word here.

25. *whom he called* [Better, **gathered**] *together with the workmen of like occupation*] His own special craft was the carving and engraving of these shrines, as we learn from the word rendered silversmith. But before the work reached that higher stage, the materials had to pass through many hands in preparation, and from the smelter of the metal up to him who added the final touches of adornment and polishing, all were concerned in the threatened loss of trade.

*and said.....our wealth*] He appeals to them at once because they are enriched and make gain by their craft.

26. *Moreover ye see and hear*] Better, **And ye**, &c. They were eye-witnesses of what had taken place in Ephesus, and the falling-off in the demand would be made known from all the country round, for the preaching and preachers spread far and wide.

suaded and turned away much people, saying that they be no gods, which are made with hands: so *that* not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and

*that not alone at Ephesus, but almost throughout all Asia*] Beside Ephesus itself we have only notices through St Paul's writings of churches founded at Colossæ, Laodicæa and Hierapolis. But in the Apocalypse we find beside these, Pergamus, Smyrna, Thyatira, Sardis and Philadelphia, places whose position shews us that through about two-thirds of the coastline of Asia important centres of Christian life were formed before that book was written, and we cannot doubt that from St Paul and his fellow-workers the Gospel was preached in all that district. Hence the alarm of Demetrius.

*this Paul*] If we think of the bodily presence of St Paul which he himself always describes as insignificant, and which would be familiar to the hearers of Demetrius, we can fancy the scorn which would be thrown into the words as they fell from angry lips.

*hath persuaded and turned away, &c.*] From their devotion to Artemis, and so from the purchase of shrines.

27. *so that not only this our craft is in danger to be set at nought*] This is an instance where the *Rev. Ver.*, though more literal, gains nothing in force, and loses in diction. "And not only is there danger that this our trade come into disrepute." The requirements of the connexion would be sufficiently met by, "and not only is this, &c."

The word for "craft" means literally our "interest," our "share" (i.e. in the profits of trade).

*but also that the temple of the great goddess Diana*] This was one of the wonders of the ancient world, and the glory and pride of all the Ephesians, and the recent explorations of Mr Wood (see Wood's *Ephesus*) have made us aware of the grandeur of the edifice and the consequent reason for this pride. Even the fragments of the architecture in the British Museum make it plain that the whole temple must have been a work of unsurpassed magnificence. No expense had been spared on its building, and the munificence of worshippers maintained it in full splendour. It was also used as a divinely-secured treasure-house, and those who made use of it in this way no doubt paid liberally for the protection. Tradition said, as it said of many another heathen idol, that the image in the shrine fell down from heaven. The description of this image (see ver. 24) is taken from coins which were current at the date when the Acts of the Apostles was written.

*should be despised*] More literally (as *Rev. Ver.*) "*be made of no account.*" As would be the case if men began to think that they were no gods which were made with hands. In his eagerness to save the trade, Demetrius forgets to put forward what the townclerk mentions afterwards (verse 35), that the image was held to have come down from heaven. He is only interested in the support of what supplied his wealth.

her magnificence should be destroyed, whom all Asia and  
 28 the world worshippeth. And when they heard *these sayings*,  
 they were full of wrath, and cried out, saying, Great *is* Diana  
 29 of the Ephesians. And the whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with

*and her magnificence should be destroyed*] According to the best supported reading : *and that she should even be deposed from her magnificence*. The Greek word rendered "magnificence" is not frequently used to express the "majesty" of God.

*whom all Asia and the world worshippeth*] For wealth from the East, as well as from Greece, was bestowed on this gorgeous shrine.

28. *And when they heard these sayings*] The A.V. indicates that there is no Greek for the two last words. It is enough, with the *Rev. Ver.*, to say "this."

*they were full of wrath*] The verb in the original expresses that the anger *grew* as they listened. So better, *filled with*, as *Rev. Ver.* Demetrius had appealed to them in such wise as to excite them more by each fresh argument. Their self-interest first, and their pride and superstition afterwards.

*and...Diana of the Ephesians*] Here as before (ver. 24) the Greek name is Artemis.

29. *And the whole city was filled with confusion*] The oldest texts omit "whole" and add an article before "confusion." It is the special tumult which is meant. The city was not so much interested in the gains of the silversmiths, but equally with them in the glory and magnificence which Ephesus had, as the seat of the worship of Artemis. So that the noise, that began in the meeting which Demetrius had gathered, was taken up by the whole Ephesian population, and they needed a wider space for the crowds now pouring together from every side. The word for "confusion" intimates that the throng gathered in great excitement.

*and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel*] These men must have been seized by the crowd because they were not able to find Paul. We may see therefore that between the meeting of the craftsmen and the greater assembly in the theatre, there had been search made by the mob that they might lay hands on the Apostle. It is interesting to note that the companionship of these Macedonian converts gives evidence of the permanent effect of the labours of St Paul in that country on his previous journey. The brevity of the record in the Acts makes it important to observe such indications wherever they are given undesignedly. This Gaius is not identical with any other of the same name met with in Acts xx. 4, and Rom. xvi. 23, 1 Cor. i. 15. Of Aristarchus we hear again in xx. 4 and xxvii. 2, for he accompanied St Paul in his voyage to Rome and is mentioned in the Epistles written at that time (Col. iv. 10; Philemon 24). As natives of Colossæ, and most probably Philemon himself, came to

one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent

Ephesus and heard the preaching of St Paul there, Aristarchus may have been personally known to those to whom the Apostle sends his greeting in the above-named letters.

*they rushed with one accord into the theatre]* To preserve the order of the Greek, the *Rev. Ver.* places this clause before the preceding. The A. V. is more in agreement with the genius of the English language. The theatre was the scene of all the great games and exhibitions of the city. Its ruins still remain and give evidence that when this crowd assembled there it was a building that could hold 25,000 or 30,000 people (see Wood's *Ephesus*, p. 68; Fellowes, *Asia Minor*, p. 274). As Gaius and Aristarchus were not Jews, but the former perhaps of Roman extraction, if we may judge by his name, and the latter a Greek, with rights which even the Ephesian mob would not venture to outrage, we do not read of anything more done to them, than their being dragged along with the crowd towards the place of meeting. It might be thought that they could tell how St Paul was to be found, and when they could not, they were let go.

30. *And when Paul would have entered in unto the people]* This scarcely gives the idea of St Paul's wish, which the Greek contains. Read, with *Rev. Ver.*, **was minded to enter in.** Through a strength not his own, the Apostle, feeble in frame though he seems to have been, waxed bold in danger and where an opportunity appeared to be offered of testifying unto Christ.

*the disciples suffered him not]* The Christian brethren, to some of whom the storm that was rising would be known much sooner than to the Apostle, had evidently conveyed him from his usual abode, and were taking care of him until the excitement was allayed. They would tell him, of course, all that they heard of what was doing, and it was on hearing this, that he wanted to go and appear before the crowd in the theatre.

31. *And certain of the chief of Asia, which were his friends]* The Greek is one word, literally "Asiarchs." These were officers in the various cities of proconsular Asia, who were appointed to preside over the games and religious festivals. The *Rev. Ver.* is "*And certain also of the chief officers of Asia, being his friends.*" In Ephesus, these officers would be men of some importance, for in addition to the other games over which they would preside, the whole month of May was sacred to Artemis, being called Artemision, and was given up to festivals in honour of the city's idol. We read of an Asiarch at Smyrna in the narrative of the martyrdom of Polycarp (Euseb. *H. E.* iv. 15).

It would seem, from the fact that some of these prominent officials were friends to St Paul, that though presiding over the games and festivals for the satisfaction of the populace, they had no great care for Artemis or her worship.

unto him, desiring *him* that *he* would not adventure himself  
 32 into the theatre. Some therefore cried one *thing*, and some  
 another: for the assembly was confused; and the more part  
 33 knew not wherefore they were come together. And they  
 drew Alexander out of the multitude, the Jews putting him  
 forward. And Alexander beckoned with the hand, and  
 34 would have made *his* defence unto the people. But when  
*they* knew that he was a Jew, all with one voice about the

*sent unto him, desiring him that he would not adventure himself into the theatre*] The original says more than "desiring." The Greek word is of frequent occurrence in the Gospels and is generally rendered "beseech," which the *Rev. Ver.* has given here: *sent unto him and besought him.* The fuller rendering marks better the personal interest these officers had in the Apostle's safety, and we gather from the narrative that they knew where he was, though the mob had not found him.

32. *Some therefore, &c.*] As the craftsmen had not secured St Paul there was no central object to which attention could at once be called, and one general cry raised.

*for the assembly was confused*] The confusion in the city (ver. 29) had become intensified by the rush to the theatre.

*and the more part, &c.*] All that would be heard by many would be the shouts of the mob, from which nothing could be gathered about St Paul as the offender. Amid cries of "Artemis for ever" or "Hurrah for Demetrius," little would be learnt of how the tumult had begun.

33. *And they drew (Rev. Ver. brought) Alexander out of the multitude*] There is a various reading in the verb here; and the sense may be "And some of the multitude instructed Alexander." The verb in the *Text. Recept.* is the same which is used of the daughter of Herodias being *instructed* by her mother what she should ask. What appears to have been intended was that Alexander should explain on behalf of the Jews, that he and his fellow-Jews had no more sympathy with St Paul than the heathen multitude. It is just possible that this Alexander may be the same with him who is mentioned 2 Tim. iv. 14.

*the Jews putting him forward*] This appears to make it clear that he was no Christian. For the Jews could have had no interest in bringing forward anybody who would speak in defence of St Paul. But they were clearly concerned in hindering, if they could, this uproar, raised against one who to the heathen would be counted as a Jew, from developing into a general attack on their race. We see that this might be no unlikely result, for the crowd, recognising the Jewish face of the intending speaker, would not hear a word that he had to say.

*And Alexander...his defence unto the people*] Better, *a defence*. There was no charge against which he had to defend himself, and he need never have been heard of, had not the Jews put him forward to be the mouthpiece of their disclaimer.

34. *But when they knew that he was a Jew*] Better (with *Rev.*

space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from

*Ver.*), perceived. The stamp of his nationality was on his face, and no doubt on his dress also.

*all with one voice about the space of two hours cried out*] They now had one object against which to direct their uproar and thus became all of one cry. It is clear from this that Jews were not popular, and that as a Jew was the object at which Demetrius and the workmen were excited, the whole body of Jews might well be anxious lest an attack should be made on all the race.

*Great is Diana (Artemis) of the Ephesians*] The cry, first raised by the workmen, now became general, and was persisted in with all the energy of a fanatical mob.

35. *And when the townclerk*] It is not easy to find an English word which comes at all near the significance of this title. "Recorder" has been proposed, because he had charge of the city archives, and Luther calls him "chancellor." He was a most important personage, and his title is found at times on the coinage, and he gave name in some places to the year, like the Archon at Athens. Through him all public communications were made to the city, and in his name replies were given. It is this part of his duty which has led to the rendering "townclerk."

*had appeased the people*] Better (with the *Rev. Ver.*) **had quieted the crowd.** The appeasing was done afterwards by his speech. All that he could effect at first, was by the influence of his presence, to induce the assembled mob to mitigate their clamour and give him a hearing.

*he said*] *Gk. he saith.* The speech is full of ability, and shews that the man was fitted for his eminent position. It seems to shew also that the higher classes (as has been noticed in the case of the Asiarchs) were not so devoted to the service of the goddess as were the common people.

*Ye men of Ephesus...is a worshipper of the great goddess Diana*] The oldest MSS. omit "goddess" and only read "the great Artemis." The word rendered "worshipper" is literally "temple-sweeper." The name no doubt was first used to imply that any office in the service of so magnificent a goddess was a grand distinction; and not in Ephesus only did the worshippers of a special divinity apply this title to themselves. The *Rev. Ver.* gives "temple-keeper."

*and of the image which fell down from Jupiter*] The same was said of the Palladium of the Trojans (*Verg. Aen.* II. 183). The first clause of the speech is directed to point out how uncalled for their uproar is. There is no need for them to shout about the greatness of the Ephesian goddess. Everybody in the world is aware how devoted the city is to her worship and how glorious is her temple.

- 36 Jupiter? Seeing then that these *things* cannot be spoken against, ye ought to be quiet, and to do nothing rashly.  
 37 For ye have brought *hither* these men, *which are* neither robbers of churches, nor yet blasphemers of your goddess.  
 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any *man*, the law is open, and  
 39 there are deputies: let them implead one another. But if

36. *Seeing...cannot be spoken against*] Better, **gainsaid** with *Rev. Ver.* Paul had spoken, and others would speak, against the worship, nobody could gainsay the facts, they were incontrovertible.

*ye ought to be quiet*] The verb is the same as is used in verse 35, of his own quieting the people, which is another reason why the rendering there should be changed.

*and to do nothing rashly*] The last word is better taken as an adjective, "rash." The word describes the headstrong, outrageous uproar for which there was no reason, and from which no good could come, and also their conduct in seizing two persons who were not the offenders and against whom, as it appears, they could take no proceedings.

37. *For...robbers of churches*] Better, **robbers of temples** with *Rev. Ver.* As the temple at Ephesus had a great treasure-chamber, the offence might not be unknown among them. All that was placed under the guardianship of the goddess would be for the time the property of the temple, to steal which would be sacrilege.

*nor yet blasphemers of your goddess*] The "yet" has nothing to represent it in the original, and the oldest MSS. read "**our goddess.**" In a popular address it is natural that such a speaker would identify himself with his fellow-citizens. We may gather from this verse that the language of St Paul and his companions had been measured when they had spoken about the special worship of Ephesus. They had inculcated the great principle that those were no gods which were made with hands and had allowed that to do its work. We find the same restraint put on himself by St Paul at Athens, though he was greatly moved to see the city wholly given to idolatry. Different conduct in either of these cities would most likely have deprived him of all chance of a hearing.

38. *Wherefore if...have a matter against any man*] i.e. have any charge which they wish to bring. For the concerns in which they are interested will be such as the legal tribunals can attend to.

*the law is open*] This gives the general sense. The words are in the plural number and mean either "court-days are appointed," i.e. there are proper times fixed when such causes can be heard; or perhaps better, because of the verb which seems to imply that the opportunity of legal action is even now open, "court-meetings are now going on." This the *Rev. Ver.* appears to have adopted by rendering "the courts are open."

*and there are deputies*] The word is the same which in xiii. 7, 8, 12 should be rendered "proconsul," and that word is rightly given here



ye inquire any *thing* concerning other *matters*, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no

by the *Rev. Ver.*, for Asia was a proconsular province (see on this matter Conybeare and Howson, II. 78). The difficulty in the present verse has arisen from the use of the plural number, for there was only one proconsul over a province at the same time, and there could only be one in Ephesus when the townclerk was speaking. But if we consider that he is speaking merely of the provision made by the institutions of the empire for obtaining justice in a case of wrong, we can see that his words need not occasion much trouble. "Proconsuls are (he says) an imperial institution. In every province like ours there exists such a supreme magistrate, and so there is no fear about obtaining redress for real injuries." Another explanation (due to Basnage, and alluded to in the notes of Conybeare and Howson, *u. s.*) is that after the poisoning of Silanus the proconsul, (as related Tac. *An.* XIII. 1) Celer and Ælius, who governed the province of Asia as *procurators*, might be intended by this plural title. Others have thought that there might be present in Ephesus some other proconsul from a neighbouring province, as Cilicia, Cyprus, Bithynia or elsewhere; but what was first said seems the easier explanation.

*let them implead one another*] *Implead* is somewhat antiquated now, and the *Rev. Ver.* substitutes *accuse*. Of course the accusations would be only from the one side, which the other would be called on to answer.

39. *But if ye inquire any thing concerning other matters*] *Rev. Ver.* *But if ye seek anything about other matters*. The "seeking" which the townclerk means is by a legal process. If the matter were of such a character as to come before the proconsul, there he was, ready to hear the cause. It was, as we might say, "assize time." But if the question was of another kind, one for the jurisdiction of the ordinary city courts, then they could apply at the proper time and place.

*it shall be determined in a lawful assembly*] This conveys a wrong idea to the English reader. Of course the court where the proconsul sat was a "lawful assembly," though the contrary might be inferred from A.V. The word rendered "lawful" signifies "appointed by law." The days and time of the meeting of the city courts were defined by law. Thus the *Rev. Ver.* "*it shall be settled in the regular assembly*" is a better rendering, and distinguishes the ordinary, legal, appointed days of hearing in the regular courts, from the assize of the proconsul.

40. *For we are in danger to be called in question for this day's uproar*. The A.V. seems here to be incorrect. The word for "uproar" ought not to be joined with "this day." The construction is contrary to N.T. usage, and the adoption of it has caused some violence to be done to the other words. The verb rendered "called in question" is the verb used in verse 38 in the sense of "accuse," while the word for "uproar" means "riot," "sedition." So the *Rev. Ver.*

cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

1—6. *Paul journeys through Macedonia and Greece, and returns as far as Troas.*

20 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go

gives, as an alternative version, "For indeed we are in danger to be accused of riot concerning this day." Of course the town-clerk did not want himself to call it *riot*, but he intimates to them that other people may do so. He only styles it a "concourse."

*there being no cause whereby we may give an account of this concourse]* Here the readings of the oldest MSS. raise a considerable difficulty. Their repetition of *ὃ* after *περὶ οὗ* gives another form to the sentence altogether. But it is not possible to decide with certainty whether the two letters in question should or should not be part of the text. Westcott and Hort place them in their text, but do not think that thus the reading is correct. The rendering of the Received Text is that of the A.V. The text with the additional *ὃ* is translated in the *Rev. Ver.* "there being no cause for it; and as touching it we shall not be able to give account of this concourse."

But the alternative rendering of the *Rev. Ver.* given above for the first clause of the verse may be taken, with the rendering of the *Text. Recept.* in the second clause. The *Rev. Ver.* adheres to "this day's riot," but this involves a transposition of the preposition in the Greek, of which no other example is found in the N.T.

41. *And.....assembly]* This he could do in his official capacity. Probably the last argument which he used would have most weight with his audience. If such riotous conduct were reported at Rome it might lead to a curtailment of the privileges of their city.

XX. 1—6. PAUL JOURNEYS THROUGH MACEDONIA AND GREECE, AND RETURNS AS FAR AS TROAS.

1. *And after the uproar was ceased]* Some little time may have elapsed and public feeling have become calm enough for a meeting of the Christian congregation.

*Paul called unto him the disciples, and embraced them]* The oldest authorities read "Paul having sent for the disciples," and then add "and exhorted them" (adopted by *R. V.*). The word rendered "embraced" signifies as it is rendered in xxi. 6, "to take leave of," "to make parting greetings." He did not probably feel that it would be wise to leave till he saw the Church in quiet once more.

*and departed for to go into Macedonia]* In fulfilment of the purpose mentioned in xix. 21. We see from 2 Cor. ii. 13 that he went first to Troas expecting to meet Titus there. He did not find him till he reached Macedonia, from which country he wrote the second letter to Corinth.

into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months: and when the Jews

2. *And when he had gone over those parts]* Visiting specially, of course, the churches of Philippi, Thessalonica and Berea, among which St Luke may have been left from the former visit, and have laboured to carry on the work which St Paul had begun. Some have judged this to be very probable, and that in this Macedonian residence, St Luke's Gospel may have been written. It was also, as it seems, at this time that St Paul made the journey into Illyricum alluded to in Rom. xv. 19.

*and had given them much exhortation]* We may form some idea of the topics which would be embraced by such exhortation, if we read the two Epistles to the Thessalonians which had been written to that Church since St Paul's former visit to Macedonia. The most marked language in the first Epistle is against sorrowing immoderately for the dead. By the words of St Paul on this subject the Christian congregation had been much troubled concerning the nearness of the coming of the Son of Man, and the second letter is written to bring them to a calm and thoughtful mind. The Apostle's much exhortation would be an echo of what he had said in his letters, "Watch and be sober," "Abstain from every form of evil," "Be at peace among yourselves."

*he came into Greece]* There is nothing said of the places which St Paul visited in this journey, but as he was always anxious to strengthen any work which he had before begun we may feel sure that Athens and Corinth, on this account, as well as for their importance as centres of intellectual and commercial life, were the places in which he spent the greater part of his three months' stay. In the latter Church especially there were many things to be set in order. He had already written to the Corinthians his two Epistles. In the first, sent from Ephesus, he had found it necessary to rebuke them for the party-spirit in the Church, some calling themselves by the name of Peter, some of Apollos and some of Paul himself, instead of finding true unity in Christ; he had also censured the disorders in the Eucharistic feast, had given his judgment on a notorious offender, and on many topics raised by the difficulties of a Christian Church rising up amid heathen surroundings. These matters, and the guidance into a right channel of the exercise of those special gifts of preaching and speaking with tongues with which God endowed the Church in Corinth, would give the Apostle little rest during his brief stay even if he bestowed his whole time on Corinth alone.

3. *and there abode three months]* More literally, with *Rev. Ver.*, "*and when he had spent three months there,*" connecting it, as the Greek does, with what follows.

*and when the Jews laid wait for him]* The English of the A.V. defines too precisely the form of the danger. Read "*And when a plot was laid against him by the Jews.*" The Jews, who had tried to engage Gallio in their matters on St Paul's last visit to Corinth, now

laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of

take a secret instead of a public means of wreaking their vengeance on him. And we may judge that St Paul anticipated some trouble from the Judaizing party at Corinth by the tone of the latter portion (after chap. ix.) of his second Epistle written to them while he was on his way, but detained in Macedonia. There were persons in Corinth who spoke slightly of the Apostle. His bodily presence was weak and his speech contemptible. And in opposition to the remarks of these opponents, the Epistle concludes with an assertion of St Paul's equality to the chiefest Apostles, a recital more full than in any other place of his sufferings for the Gospel, and an account of revelations divinely made unto him. It is clear therefore that among those who would be counted as Christians St Paul was not everywhere accepted. The Jews under such circumstances would have some abettors in their animosity even among the Judæo-Christians, and seem to have planned some means whereby St Paul might be attacked on his sea-voyage to Syria. No doubt the intention was to kill him. The word in the original is that used (ix. 24) when the Jews watched the gates of Damascus night and day to kill him.

*as he was about to sail into Syria]* The rendering of the *Rev. Ver.* gives the sense more vividly "*as he was about to set sail for Syria.*" He had apparently gone so far as to arrange for his passage and go on board, and was nearly departed, before he got the warning news. Perhaps some heart, among the people to whom the plot was known on shore, was moved to give a hint of the great peril at the last moment. This is the more probable if we suppose some previous communications between the Jews and the Judaizers among the Christians.

*he purposed to return through Macedonia]* Better, **he determined**, with *Rev. Ver.* As the scheme for killing him had been meant to be carried out at sea, the choice of an overland journey and a prompt departure made the forming of a new plan impossible to the conspirators.

4. *And there accompanied him into Asia]* The literal rendering of the last words is "as far as Asia," but they are altogether omitted by the oldest MSS. We find Trophimus went to Jerusalem (xxi. 29) and that Aristarchus was with St Paul in the voyage to Rome (xxvii. 2).

*Sopater of Berea]* The oldest MSS. add **the son of Pyrrhus**. A various reading here has *Sosipater*, a name which is found in Rom. xvi. 21, but there is no reason for connecting the two persons. We know nothing of Sopater beyond the mention of him in this verse.

*and of the Thessalonians, Aristarchus and Secundus]* Aristarchus has been before mentioned (xix. 29), and in the Epistles written during the Roman imprisonment, to Philemon (24) he is one of those who sends

Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. 5 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

greeting, and also to the Colossians (iv. 10) in which place the Apostle calls him his fellow-prisoner, shewing that he shared in a great degree the whole hardships of St Paul's life at Rome. Secundus is only mentioned here.

*and Gaius of Derbe, and Timotheus]* As Timotheus was probably of Lystra, these men may have been friends from an early period and the former may have been a convert at the same time as the latter. We only know of him from this verse, and he has no connexion with any other Gaius named in the New Testament.

*and of Asia, Tychicus and Trophimus]* Of the former of these we have mention several times. In Eph. vi. 21, he is called a beloved brother and faithful minister, and St Paul states that he is about to send him to Ephesus. To the Colossians (iv. 7) he writes, "All my state shall Tychicus declare unto you." From both which notices we see that Tychicus was with St Paul in his first Roman imprisonment. He was also at hand when the Apostle wrote to Titus (Tit. iii. 12), and also had been with St Paul in the later imprisonment, when the second Epistle to Timothy was written (iv. 12) and had again been sent to Ephesus. Perhaps Tychicus like Trophimus was by birth an Ephesian. Trophimus also continued much with St Paul, for we read (2 Tim. iv. 20) that the Apostle at that time had left him detained by sickness at Miletus.

5. *These going before tarried for us at Troas]* Better (with *Rev. Ver.*), **But these had gone before and were waiting for us, &c.** What the writer wants to point out is that these men before-mentioned did not stop like St Paul at Philippi, nor indeed tarry at all in Macedonia. As in this verse the change of pronoun indicates that the writer of the narrative again becomes a fellow-traveller with St Paul, we may presume, as has before been said, that he had been left here by the Apostle, who now separated himself for a brief time from his companions that he might pick up St Luke.

6. *And we...unleavened bread]* St Paul seems to have stayed in Philippi because of the Jewish feast. As there could be no sacrifice of the Passover out of Jerusalem, the Apostle would feel no difficulty about remaining at any other form of the feast, and we know how loath he was to sever himself from his people in all things which he might lawfully share with them.

*and came unto them...seven days]* Troas could not be without much interest both to St Paul and Luke and Timothy, for at least these three had been here together, on that former visit when they were called over to Macedonia by a vision. Aristarchus and Secundus represented in part the fruits which God had granted to their work.

7—12. *Paul preaches at Troas. Eutyclus is restored to life.*

- 7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued *his* speech  
8 until midnight. And there were many lights in the upper  
9 chamber, where they were gathered together. And there sat in a window a certain young man named Eutyclus,

7—12. PAUL PREACHES AT TROAS. EUTYCHUS IS RESTORED TO LIFE.

7. *And upon the first day of the week*] Which had now, in memory of the Resurrection, begun to be observed as a holy day by Christians. In an Epistle written before this visit to Troas (1 Cor. xvi. 2) the day is appointed by St Paul as the special time when the Christian alms should be laid aside.

*when the disciples came together to break bread*] The oldest authorities give (and the *Rev. Ver.* represents) "*when we were gathered together,*" &c. We can see how the alteration has been introduced by some one who felt the awkwardness of the following "*them.*" Wherever a congregation was organized the natural service of the Christian worshippers was the communion of the body and blood of Christ.

*Paul preached unto them*] Except here and in verse 9 the verb is nowhere else rendered "preach." Better, "*discoursed with them.*" The meeting was one where reasoning and conversation were used to solve doubts and clear away difficulties which might be in the minds of the Christians at Troas. For we can perceive that there was a Church established here. Indeed wherever St Paul came he was enabled to leave that mark of his visit behind him. It is true the meeting was only still in an upper chamber, but the "*many lights*" shews that it was not a mere gathering of one or two with the Apostle and his friends, but a settled Christian congregation.

*ready [intending] to depart on the morrow*] They had met first for an evening service, but the consolation of Christian intercourse and the additional zeal infused into the church by the Apostle's visit caused the irregular conversational meeting to be protracted beyond the intended time.

*and continued his speech until midnight*] The "*prolonged*" of the *Rev. Ver.* is no improvement. It rather gives the impression that the Apostle had worn out all his hearers.

8. *And there were, &c.*] Our thoughts go back to the upper room in Jerusalem where (Acts i. 13) the first preachers of Christianity waited for the promised gift of the Holy Ghost.

9. *And there sat in a [better, the] window*] The window in that climate was only an opening in the wall, and not as in our country provided with a framework, the bars of which would have prevented the accident which is here described.

*a certain young man named Eutyclus, being fallen into a deep sleep*] The last verb signifies *borne down, overpowered,* and the *Rev. Ver.* gives

being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up *again*, and had broken bread, and eaten, and

“borne down with deep sleep.” He was not a careless hearer, but sleep at the late hour overcame his youthful frame and he could resist it no longer.

*and as Paul was long preaching*] Better, “*and as Paul discoursed yet longer*” with *Rev. Ver.* The comparative degree refers to the expectation or the wearied powers of the young man. The discourse went on longer than he thought it would, or than he could keep awake.

*he sunk down with sleep*] The verb is the same as before. Read “*being borne down by his sleep,*” as the word is a participle.

*and fell down from the third loft, and was taken up dead*] To join on with the participial sentence preceding, render *he fell down from the third story and,* &c. The latticework with which such windows were closed in the East would be set wide open to admit the cool air into the crowded room. The lad fell out, and down to the floor of the courtyard. There has been much debate whether the restoration of Eutychus was meant to be described as miraculous; whether, that is, “dead” may not be taken for “in a swoon like death.” But St Luke’s expression (ver. 12) “They brought him alive” seems to leave no room for question. That life was gone by reason of the fall and was restored by the prayer of the Apostle is the natural reading of the story, which has all the vividness that marks the narrative of an eyewitness.

10. *And Paul...fell on him*] The access to Eastern houses was by a staircase on the outside, so that the way down would be at hand. The action of the Apostle recalls that of Elijah (1 Kings xvii. 21) and of Elisha (2 Kings iv. 34). No doubt the Apostle, like the Old Testament prophets, accompanied his action with a cry unto the Lord.

*and embracing him said*] As he clasped the child in his arms, he would feel the returning motion, and know that his prayer was heard. The boy seems to have been left to the care of some members (perhaps women) of the congregation, who tended him till the service was over.

*Trouble not yourselves*] The *Rev. Ver.* gives “Make ye no ado,” evidently conforming to the rendering of this same Greek word in Mark v. 39, but while in English we find “this ado” and “much ado” and “no more ado,” the expression “no ado” seems not to occur. The two open syllables are not agreeable, and that probably caused the combination to be avoided. What the Apostle means is, “Don’t make any tumult or distress yourselves.”

11. *When he therefore was come up again*] Better (with *Rev. Ver.*), “*And when he was gone up.*” The Apostle’s calmness, as well as his words, was not without effect on the congregation. He returns to the upper room, and the unfinished act of worship is completed.

talked a long while, *even* till break of day, so he departed.  
 12 And they brought the young man alive, and were not a little comforted.

13—16. *Paul goes on foot to Assos, then by sea to Miletus.*

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, mind-  
 14 ing himself to go afoot. And when he met with us at

*and had broken bread*] The best texts give "**the bread**," i. e. the bread of the Eucharistic service.

*and eaten*] i. e. partaken of the more substantial meal of the "Agapæ," which in the early church followed after the Communion.

*and talked a long while*] The verb implies the talking of persons one with another, the talk of friendly intercourse, as distinguished from the previous discourse on more solemn subjects of the spread of Christ's kingdom and the part each of them might take in helping it on. So the *Rev. Ver.* well, "**and had talked with them a long while.**"

12. *And they brought the young man alive*] Here is a different noun, and the *Rev. Ver.* rightly gives "the lad." It would seem as though those who had had the care of him brought him, before the congregation broke up, perhaps even before the Apostle's departure, back again into the upper room.

13—16. PAUL GOES ON FOOT TO ASSO, THEN BY SEA TO MILETUS.

13. *And we went before to ship*] The conjunction should be adversative. The writer is describing now what the rest, without St Paul, did. Read "**But we**," i. e. St Luke and some of the other companions of the Apostle, "**going before to the ship**," i. e. before St Paul's departure from the congregation and those events by which it was attended.

*and sailed unto Assos*] Better "set sail for Assos." The verb is only indicative of the putting-out to sea. Assos was in Mysia, on the north shore of the gulf of Adramyttium. Opposite and about seven miles out at sea lay the island of Lesbos. There was a Roman road from Troas passing through Assos. So while the ship went round the cape Lectum, the Apostle was able to come by land and be taken on board by his companions.

*there intending...to go afoot*] The last verb when opposed to a journey by sea, need not necessarily signify a pedestrian journey, but may mean only "by land." This (as *Rev. Ver.*) seems the better rendering here, for although the distance between Troas and Assos is only 20 miles, yet after the labours and excitement of the past night, a walk of that length would scarcely have been contemplated by the Apostle, when his companions in the ship already had the start of him. Many reasons have been suggested why St Paul separated for a few hours from his friends: that he wished for solitude: that he would not be at sea one moment before he could help it: that there was some Christian duty which he



Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would

could perform on the way: or for his health's sake. The historian, who probably knew, has not told us, and conjectures in such a case are valueless.

14. *And...Mitylene*] The voyage was a coasting voyage, the nights being each spent in some harbour. Mitylene was the capital of Lesbos, to which place they went from Assos, because probably it had a better anchorage. There could have been little time for anything on St Paul's land journey like meeting Christian friends, since the vessel left Troas in the morning, and by an indirect course came to Mitylene before nightfall.

15. *And we sailed thence, and came the next day over against Chios*] As the word for "next" here is not the same as that so rendered in the following clause, the *Rev. Ver.* gives (with more closeness to the Greek) *And sailing from thence we came the following day, &c.* The island of Chios is about five miles distant from the mainland. It was in the shelter of the roadstead that the Apostle and his companions passed the night in their vessel.

*and the next day we arrived [touched] at Samos*] The verb is a technical seafaring word, which the *Rev. Ver.* has thus represented. The island of Samos lies off that part of the coast of Asia Minor where the ancient Ionia joined on to Caria. It has been famous both in ancient Greek and modern European history (see *Dict. of Greek and Roman Geogr.* s.v.). On the mainland opposite, at the termination of the ridge of Mycale, lay Trogyllium, for which the Apostle's vessel made without stopping in Samos.

*and tarried at Trogyllium*] The oldest MSS. omit these words. How they came into the text, if they be an addition, is not easy to explain. As the previous verb only implies the "touching" at Samos, some early marginal annotator knowing the country may have thus suggested the night's halting-place, which the historian did not mention.

*and the next day we came to Miletus*] Here is yet another Greek phrase for "next day." The A.V., which often gives a varied English for the same Greek, has here for varying Greek given the same English three times over. The *Rev. Ver.* has "the day after," and thus marks the variation in the original. Miletus had been a most famous sea-port in the earlier Greek history, but in the days of St Paul its fame was eclipsed by Ephesus. It lay on the coast of Caria, some 20 or 30 miles distant by land southward from the city of Ephesus, and one day's sail from Trogyllium. The site of the town is now some distance from the sea, and was not close to it in the Apostle's time, as we shall see below (verse 38).

16. *For Paul, &c.*] In the midst of a large Christian congregation, such as we know to have existed in Ephesus, there would have arisen

not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17—38. *Paul sends for the Elders from Ephesus, gives them his parting Charge and leaves Miletus.*

17 And from Miletus he sent to Ephesus, and called the  
18 elders of the church. And when they were come to him,  
he said unto them,

many causes of delay which the Apostle in this rapid journey desired to avoid. Perhaps too there might have been some hostility roused against him, and either from a wish not to awaken this or from fear lest the allaying of it should consume time he resolved to send for the heads of the church to confer with him at Miletus.

*because he would not spend the time in Asia*] Better (with *Rev. Ver.*), **that he might not have to spend time in Asia.** He felt that he could not go to Ephesus and leave again in a day.

*for he hasted*] Better, **was hastening.** The verb expresses the whole character of his journey, and we can only conclude that there was some difficulty in finding a vessel at Troas, or he would not have stayed there so long as he did and not have given a day to Ephesus, which he felt he was hardly likely to see again.

*if...Pentecost*] Pentecost at Jerusalem must have been a high Christian as well as a Jewish festival. There would be at such a time an opportunity for the Apostle to meet the more prominent members of the Christian body, and, while bringing his contributions from the churches which he had founded, to gladden them with the news of what God had enabled him to do.

17—38. PAUL SENDS FOR THE ELDERS FROM EPHESUS, GIVES THEM HIS PARTING CHARGE AND LEAVES MILETUS.

17. *And...Ephesus*] At Miletus the Apostle and his party must have tarried more than one day. It would take quite that time to send his messenger and summon those whom he wished to see. If they came to him on the next day, that would be consumed in their conference and leavetaking, and the voyage could hardly be begun again till the third day at the earliest.

*and...elders of the church*] To express the force of the preposition in the compound verb the *Rev. Ver.* gives "**called to him.**" For "elders" the Gk. word is *presbuteroi*, and might be rendered "presbyters." These men are called (ver. 28) *episcopoi*, i.e. "bishops" or "overseers." It is well established that the titles "presbyter" and "bishop" were in the early days of the church synonymous.

18. *And...he said unto them*] This is the only speech recorded in the Acts of the Apostles which we can be sure that the writer heard St Paul make. This is probably the reason why we have it somewhat in detail, and why it is so marked, as we shall see it is, with expressions that are to be found in the Apostle's letters. While giving other

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving<sup>19</sup> the Lord with all humility of mind, and *with* many tears, and temptations, which befell me by the lying in wait of the

speeches in abstract St Luke employs his own diction or that of some who were his authorities.

*Ye know*] The pronoun is emphatically expressed, and for this reason the *Rev. Ver.* says, "*Ye yourselves know.*" Had St Luke been giving the speech in substance, his Greek training would have made him commence, as he so often does, "*Men and brethren.*" That he has not done so in the speech which he gathered from St Paul's own lips is an evidence of a faithful reporter.

*from the first day that I came into Asia*] The *Rev. Ver.* brings out the force of the Greek verb "*I set foot in.*" The Apostle is appealing not only to what he had done in Ephesus itself, but to what they had heard of his labours elsewhere in Asia. Ephesus was no doubt the greatest centre of Christian life in Proconsular Asia, and all that was done elsewhere would be reported there, and the lesser churches would seek for intercommunion with a church in which they could learn so much of what St Paul had taught.

*after what manner I have been with you at all seasons*] The A.V. neither represents duly the last noun, which is singular, nor the tense of the verb. Read (with *Rev. Ver.*) *I was with you all the time.* The Apostle is appealing to his behaviour from first to last during his residence in Asia. It is not that he had been with them at all seasons which he desires to note, but *how* he had borne himself while he was among them.

19. *servings...humility of mind*] The *Rev. Ver.* here has "*lowliness of mind,*" as the word is rendered Phil. ii. 3, but the version is not consistent, for the same rendering is not kept (Col. iii. 12) where it might just as well have been. Probably the translators of 1611 did not like the collocation *all lowliness.* St Paul is careful to point out that the service in which he spent himself was done unto the Lord as His Apostle.

*and with many tears*] The oldest authorities omit "*many.*" The adjective is a comment from the statement in verse 31. In 2 Cor. ii. 4 St Paul says "*I wrote unto you with many tears.*"

*and temptations, which befell me by the lying in wait of the Jews*] The old sense of "*temptation*" is lost. Read (with *Rev. Ver.*) "*and with trials...by the plots of the Jews.*" We could only see in the account of the tumult at Ephesus that there were some indications that the Jewish population were anxious to make it plain that they had no sympathy with the Apostle who was so obnoxious to the Gentiles. Here we have an express declaration made before those who knew all the circumstances that plots had been laid against Paul's life by the Jews. It did not fall in with St Luke's purpose to tell us of them, but he manifestly knew about them, for he feels no difficulty

- <sup>20</sup> Jews: *and* how I kept back nothing that was profitable unto you, but have shewed you, and have taught you  
<sup>21</sup> publickly, and from house to house, testifying both to the Jews, and *also* to the Greeks, repentance toward God, and  
<sup>22</sup> faith toward our Lord Jesus Christ. And now behold, I go

in recording the Apostle's own mention of them here, nor has he a thought that his narrative will be held for other than true, though men may point out here an allusion to events of which he had made no mention before. We cannot too often bear in mind that the book is not meant for a history of either one or other Apostle, but a record of how the course of the Gospel was guided according to Christ's injunction, "beginning at Jerusalem" and ending when an Apostle had proclaimed Christ in the Imperial capital.

20. *and how I kept back nothing that was profitable unto you, but have shewed you*] The *Rev. Ver.* makes of these clauses, in which there is nothing for "and" or "but," only one, rendering "**How that I shrank not from declaring unto you anything that was profitable.**" The form of the sentence corresponds with verse 27 below. The word "how" takes up the "after what manner" of verse 18. The first verb implies the wrapping up of something to keep it out of sight, or out of the way, and is used of "furling" sails. Hence the metaphorical sense of "wrapping up" or "cloaking" what ought to be spoken out. The Apostle declares that he had never from any fear or under any circumstances done this. What he means by "that which was profitable," we may learn from his own expression (1 Cor. x. 33) "the profit of many, *that they may be saved.*" This would call for rebuke as well as encouragement, and would not always be a congenial work, however necessary.

*and have taught you publickly, and from house to house*] To connect with what has gone before, read "*and teaching you, &c.*" Here we are afforded another glimpse into the zealous character of St Paul's work. It was not only in the school of Tyrannus that he waited for and taught those who came to hear, but he also went about among the people, seeking to impress any who would listen.

21. *testifying, &c....to the Greeks*] The *Rev. Ver.* omits "the" before both nouns, the Greek having no article. "*Both to Jews and to Greeks.*" By "testifying" is meant "proclaiming the need of." And this message the Apostle would support by his own witness.

*repentance...Christ*] By some MSS. the last word is omitted. Some have seen in these two clauses a reference to the character of the preaching, "repentance" indicating what was most needful for the Gentiles, and "faith toward our Lord" the demand made upon the Jews. This however seems fanciful, especially when we remember the Pentecostal sermon of St Peter (Acts ii. 38) which was certainly addressed to Jews rather than Gentiles, "Repent, and be baptized every one of you."

22. *And now...Jerusalem*] The Apostle refers to his own spirit,

bound in the spirit unto Jerusalem, not knowing the *things* that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these *things* move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the

the constraint which in his own mind was laid upon him. Some therefore to make this plain would render "in *my* spirit." The verb implies that he felt there was no freeing himself from the impulse to go, but it has no such sense as that he already regards himself as a prisoner, that he will be seized and deprived of his liberty when he arrives at Jerusalem.

*not knowing...there*] This shews that the Holy Ghost had not given to the Apostle more than a general sense that in all places he would be called on to suffer for Christ.

23. *save that the Holy Ghost witnesseth in every city*] The oldest MSS. add "unto me." *Rev. Ver.* "testifieth unto me." The Holy Ghost had called him to the work (xiii. 2) and moved the disciples (xxi. 4) and Agabus (xxi. 11) to warn him of the sufferings which were at hand. We may suppose too that such warnings came more frequently than St Luke has recorded them.

*saying...abide me*] The two nouns are combined in Phil. i. 16, "supposing to add affliction to my bonds," where the sense is, as most likely here, mental grief in addition to bodily constraint. Such "afflictions" were harder to bear than the "bonds."

24. *But none of these things move me, neither count I my life dear unto myself*] The oldest MSS. omit the words for "neither count I," and following these the *Rev. Ver.* has translated, "but I hold not my life of any account, as dear unto myself." The feebleness and tautology of this sentence are enough to condemn it, and the "as" is a mere substitute for the "neither" of the A. V., which it quite implies. In a very clear paper on the verse Dr Field has shewn that there is probably some omission before "dear unto myself" of the same character, though not exactly the same, as what is supplied in the A. V., and that the reading of N, B, and C, which the *Rev. Ver.* has tried to give in English, arose after the words, of which he suggests the loss, had fallen away from some very early exemplar. The literal English of Dr Field's suggestion would be "Neither make I account of anything, nor think my life dear unto myself."

*so that I might finish my course with joy*] Better, "may accomplish." The figure of the Christian life as a race is common enough in St Paul's language (cp. xiii. 25). The Apostle signifies by his words that the race will last as long as life lasts, and that he must not faint in the middle, whatever suffering may be in store. The "joy" would arise from the sense of duty done, or, at all events, striven to be done.

*and the ministry, which I have received, &c.*] Better to omit the "have" with *Rev. Ver.* The Apostle refers to the commission which

- 25 Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.  
 26 Wherefore I take you to record this day, that I *am* pure  
 27 from the blood of all *men*. For I have not shunned to

he received at his conversion. The work and the sufferings are both foretold to Ananias from the first (Acts ix. 15, 16), and St Paul speaks of this ministry or service by the same word (1 Tim. i. 12), "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his *service*."

*to testify...God*] To bear witness to men of the good news that God is willing to be gracious. In the context of the passage just quoted (1 Tim. i. 14) St Paul shews how fit a person he was to bear such testimony. He had been a blasphemer, a persecutor and injurious, but had obtained mercy...and the *grace* of our Lord Jesus Christ *abounded exceedingly*.

25. *And...ye all*] We cannot be sure that the Apostle never again came to Ephesus. For we learn from Philemon 22 that, toward the close of his imprisonment at Rome, he had hopes and the intention of visiting Philemon, who was at Colossæ, and we can hardly think that if he went to Colossæ he would fail on the way to stay at Ephesus. Some have therefore been inclined to lay a great stress on the word "all" in this clause, as though the Apostle only meant that they were sure some of them to be dead before he paid their city another visit. It seems better to take the words as the conviction of the Apostle's mind at the moment. He was impressed with the belief that he would never come back. We have seen, however, just above that the Spirit did not give him definite knowledge of what would befall him in every place. And the sense that he was to be seized and imprisoned might make him sufficiently alive to the chances of his martyrdom for Christ to warrant the words which he here uses.

*among whom I have gone preaching the kingdom of God*] The oldest MSS. omit "of God." The verb is more fully rendered by the *Rev. Ver.* "I went about." Though speaking to the Ephesians only the memory of the Apostle recalls those missionary visits throughout Proconsular Asia which we may feel sure that he made during his "three years' residence at Ephesus." For the use of "kingdom" alone = kingdom of God, cp. Matth. iv. 23; ix. 35, &c.

26. *Wherefore I take you to record this day*] The *Rev. Ver.*, to explain the older English, gives "I testify unto you." The sense seems a little more than this. The Apostle not only gives his own testimony, but challenges them to confirm or refute it.

*that...all men*] St Paul looks upon himself as one like the watchmen of the house of Israel (Ezek. xxxiii. 8) to each of whom God says, if he warn not the wicked from his way, "his blood will I require at thine hand."

declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of

27. *For I have not shunned to declare unto you all the counsel of God*] The *Rev. Ver.* as in ver. 20, "*For I shrank not from declaring unto you the whole, &c.*" The "counsel of God" means the whole plan of salvation; what God offers and what he asks of men. This includes the "repentance and faith" as well as the "grace and mercy."

28. *Take heed therefore unto yourselves*] The best MSS. omit "therefore." The Apostle now resigns into their hands a charge which before had been his own, and the form of his language would remind them that the discharge of their duty after his example would be the means of saving both themselves and those over whom they were placed.

*and to all the flock*] He commits to them, as Christ had at first to St Peter, the charge to feed both lambs and sheep, in the name, and with the word, of the "good Shepherd" himself.

*over the which the Holy Ghost hath made you overseers*] These men who are called "elders," i.e. "presbyters" before (ver. 17) he now calls "overseers," i.e. "bishops," (see note there). The *Rev. Ver.* gives "*In the which, &c.....bishops.*" We have no information how these "elders" had been chosen or appointed, but we can see from this verse that there had been some solemn setting apart of the men for their office. The Church, as in xiii. 2, had recognised some indication that they were to be placed over the church. By reminding them from whence their appointment came, St Paul would enforce on them the solemnity of their position. Though they be "in the flock" they are not as others, more has been given unto them, and so more will be required.

*to feed the church of God*] Perhaps no text in the New Testament has been more discussed than these words. "Many ancient authorities (says *Rev. Ver.* in a note,) read *the Lord*" instead of "God." The Revisers have kept "God" in the text, and that reading is accepted as of most authority by Westcott and Hort. The variation, which has much support from MSS., has been discussed and the evidence for it most fully stated by Dr Ezra Abbott, of Harvard University. The text as it stands asserts most strongly the Divinity of our Blessed Lord, but the form of the sentence implies, from what follows, the use of such a phrase as "the blood of God" which is not like the New Testament mode of expression, though it is found in the Epp. of Ignatius, who perhaps derived it from this passage. Because in other places where "the Church of God" is used "God" cannot be taken, as it must here, to mean Christ, some have given a strong force to the word *own*, which follows, and have explained "His own blood," i.e. "the blood of His own Son." And as the Greek text, which has been accepted, as of most authority, by Westcott and Hort, reads *αἷματος τοῦ Ἰδίου*, it has been suggested that after this peculiar collocation of words, *ἴδιον* has fallen away in very early times. This would make all easy, rendering "with the blood of his own Son." But there is no evidence that the word "Son" was ever there, and though the death of Christ is in Scripture spoken of as

- 29 God, which he hath purchased with his own blood. For I  
 know this, that after my departing shall grievous wolves  
 30 enter in among you, not sparing the flock. Also of your  
 own selves shall men arise, speaking perverse things, to draw

something "given up" by the Father "for us all" (Rom. viii. 32), yet the price paid and the purchase made are as definitely (1 Cor. vii. 22, 23) referred to Christ. The direct assertion of Christ's Godhead has been the occasion of the questioning of this text, and may in early times have led to the various readings. That doctrine does not stand or fall by this verse, but as the authority of MSS. is in favour of the reading "God" we gladly accept it, and feel that to the first readers the harshness of the expression "blood of God" was not much regarded, as the words are not so written, but only suggested by the close of the verse.

*which he hath purchased...blood*] Better, as the price was paid once for all, "*which he purchased.*" The verb implies the "making of what is bought peculiarly one's own." It is not the usual word for "buying."

29. *For I know this*] The oldest MSS. (and the *Rev. Ver.*) have only "*I know.*"

*that after my departing*] This noun is only used here, and most frequently in classical Greek signifies "arrival," though not always. But as the person who *departs* from one place *arrives* at another, it is only a difference of the point of view. Here there can be no doubt of its meaning. It does not refer to the Apostle's death, but his leaving Asia, with the thought that he should return no more.

*shall grievous wolves...flock*] The Apostle seems first to refer to false teachers who should come in from without. He must have been familiar with the dangers to which the Ephesian church was exposed, and we know from his Epistles how much harm was already inflicted on the Christian Church by the Judaizers and Gnostics. Even when writing to so undisturbed a church as that in Philippi, we find the Apostle giving warning against both kinds of error. And if we turn to those early parts of the Apocalypse in which the condition of the churches of Asia is described, we can read of a crop of errors the sowers of which St Paul may have had in his mind as he spake at Miletus. "Nicolaitans," "those who say they are Jews and are not, but are a synagogue of Satan," "those that hold the teaching of Balaam," "the woman Jezebel, which calleth herself a prophetess," all these could not have risen in a moment, but must have given indications of their existence long before they became so prominent as they were when St John wrote. He must have read the New Testament with little appreciation who speaks of the words here ascribed to St Paul as a "prophecy after the event" made by the writer of the Acts in the second century.

30. *Also of your own selves, &c.*] Better (with *Rev. Ver.*) "*And from among your own selves.*" This gives an idea of the greater nearness of the apostasy which the Apostle predicts. Not some who may come of those to whom he speaks, but even out of the present existing Christian body. We know from St Paul's own experience that he



away disciples after them. Therefore watch, and remember, that *by the space of three years* I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is

had learnt how out of the professedly Christian body some would go back like Demas (2 Tim. iv. 10) through love of this world's good things, and some would err concerning the truth, like Hymenæus and Philetus, and that their word would eat like a canker, and they would overthrow the faith of some. These are the speakers of perverse things, things which should twist even the Apostle's own words into a wrong sense.

*shall men arise...draw away disciples after them*] Better, "**the disciples,**" i.e. other members of the Christian body. It is not that these men will desire and endeavour to gain disciples, but they will do their best, after their own falling-away, to drag others likewise from the true faith. This is expressed also by the verb which implies the *tearing away* from that to which they are already attached, and this more literal translation of the verb expresses the labour and exertion which these false teachers will spend to achieve their object.

31. *Therefore watch*] The sort of watching implied is that unsleeping alertness which can never be taken by surprise.

*and remember, that by the space of three years*] As the verb here is a participial form the *Rev. Ver.* translates "*Wherefore watch ye, remembering, &c.,*" in which there is this gain, that the watchfulness which the Apostle enjoins is thus enforced by his own example. Be ye watchful, because ye know that I was so night and day while I was among you. The "three years" may be a speaking in round numbers, yet it cannot have been far from the length of time which Paul spent at Ephesus. See notes on xix. 8, 10.

*I ceased not to warn* [admonish, *Rev. Ver.*] *every one night and day with tears*] We know from his appeal to the Corinthians (2 Cor. xi. 29) and other places, how sympathetic St Paul was in all that concerned his flock. "Who is weak, and I am not weak? who is offended, and I burn not?" And if for weakness and offences, how much more in a city like Ephesus where idolatry was rampant everywhere. We need not confine the "every one" to the presbyters, St Paul's labour was spent on the whole Ephesian Church.

32. *And now, brethren, I commend...his grace*] The oldest authorities omit "brethren." I am to leave you, but I commend you to One who will help you as He has helped me, and who will not leave you. "The word of His grace" means the gracious promises of the Gospel, such as those which Christ gave to His disciples when He foretold the mission of the Comforter (John xvii. 7—12), and which the Christian preachers might repeat as His words to the converts who believed on His name.

*which, &c.*] This must refer to God, and not to the intervening explanatory clause concerning the "word of God's grace." It is God who can build up His people, and give them their heavenly inheritance.

able to build *you* up, and to give you an inheritance among  
 33 all them which are sanctified. I have coveted no *man's*  
 34 silver, or gold, or apparel. Yea, ye yourselves know, that  
 these hands have ministered unto my necessities, and to  
 35 them that were with me. I have shewed you all *things*,

*and to give you an inheritance]* The oldest texts give "*the inheritance.*" The figure is taken from the apportionment of the promised land among the Israelites. The part of each of God's servants in the heavenly Canaan is to be regarded as definitely as were the possessions of the chosen people in the earthly Canaan.

*among...sanctified]* The tense is literally "that have been sanctified." But just as the Apostle uses "saints" frequently in his Epistles to mean those who have been called to be such, so here his words do not indicate that those of whom he speaks have attained the perfection of holiness. When they reach their inheritance, then they will have been perfected in Christ.

33. *I have coveted]* *Rev. Ver.* "*I coveted.*" But this seems unnecessary. The Apostle implies that the state of mind was his when he was with them and continues still.

*apparel]* In which Oriental wealth largely consisted. Hence Naaman brings "changes of raiment" as well as money among the rewards which he expects to give for his cure (2 Kings v. 5), and the same may be noticed in many other parts of the Scripture history. Cf. Gen. xxiv. 53; xlv. 22; 2 Kings vii. 3, &c.

34. *Yea, ye yourselves know]* The oldest texts omit "Yea." The working in company with Aquila and Priscilla, which the Apostle began in Corinth, was probably continued when they came together to Ephesus, and so the Apostle's trade and his steady pursuit of it would be well known to many of the listeners. It has been suggested that he was a partner in trade-matters with Philemon during this residence at Ephesus. Cf. Philemon 17.

*that these hands have ministered]* No doubt, he held them forth, and they bore marks that not only while at Ephesus, but since that time they had laboured for the means of living.

*unto...them that were with me]* We cannot determine under what circumstances the Apostle felt himself called upon to minister by his hand-labour to the support of his companions. We may be sure however that the necessity was there, and that St Paul, working himself, did not countenance indolence in others. And when we read of Timothy's "often infirmities" (1 Tim. v. 23) we may conjecture that there were those among the companions of St Paul who were less able to work with the hands than the Apostle himself.

35. *I have shewed you all things]* Better (as *Rev. Ver.*) "*In all things I gave you an example.*" The verb is cognate with that noun which Jesus uses (John xiii. 15), "I have given you an example that ye should do as I have done unto you."

how that so labouring *ye* ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and <sup>36</sup>

*how that so labouring*] i.e. in like manner as the Apostle laboured. And the verb implies "wearying toil." He had spared for no fatigue. He speaks of this toil (2 Cor. xi. 27), "in labour and travail."

*ye ought to support* [*Rev. Ver. "help" the weak*] By "weak" does St Paul here mean those standing in need of material or moral help? Grimm (s. v.) takes it for the poor, those who are in want from any cause, as those must have been who could not support themselves, and whose wants the Apostle supplied by his own labour. Yet this is a very rare sense, as he admits, for the verb to have, and "feebleness" of faith and trust is much the more common meaning. And that sense suits well here. If among new converts large demands should be made for the support of those who minister, they who are weak in the faith as yet, may be offended thereby, and becoming suspicious, regard the preacher's office as a source of temporal gain. An example like St Paul's would remove the scruples of such men, and when they became more grounded in the faith, these matters would trouble them no more. For the use of "weak" in the sense of moral, rather than physical, weakness, cp. Job iv. 3, 4; Is. xxxv. 3.

*and to remember... Jesus*] He appeals to them as though the saying was well-known, and as we notice this, we cannot but wonder at the scanty number of the words which have been handed down as "words of Jesus" beyond what we find in the Gospel. This is the only one in the New Testament, and from all the rest of the Christian literature we cannot gather more than a score of sentences beside. See Westcott, *Introd. to Study of the Gospels*, pp. 428 seqq.

*how he said*] The Greek has an emphatic pronoun, which is represented in the *Rev. Ver.* "he himself said."

*It is... receive*] In support of what has just been said about strengthening the feeble in faith, these words seem as readily applicable to that view of the Apostle's meaning, as to the sense of "poverty." What would be given in this special case, would be spiritual strength and trust; what is referred to in "receive" is the temporal support of the preacher, which St Paul refrained from claiming. We cannot doubt that he felt how much more blessed it was to win one waverer to Christ than it would have been to be spared his toils at tent-making by the contributions of his converts.

36. The kneeling posture marks the special character and solemnity of the prayer. We find the Apostle doing the same in his parting from the brethren at Tyre (xxi. 5). On the usual custom of standing in prayer, cp. Mark xi. 25 and the account of the Pharisee and publican (Luke xviii. 11—13). It has often been noticed that the historian, who gives the speech with unusual fulness, does not venture to record the prayer.

37 prayed with them all. And *they* all wept sore, and fell on  
38 Paul's neck, and kissed him, sorrowing most of *all* for the  
words which he spake, that they should see his face no  
more. And they accompanied him unto the ship.

1—6. *Paul's Voyage from Miletus, and his Stay in Tyre.*

21 And it came to pass, that after we were gotten from them,  
and had launched, we came with a straight course unto Cos,  
and the *day* following unto Rhodes, and from thence unto

37. *kissed him*] The word is not the simple verb but expresses earnest, sorrowing salutations.

38. *sorrowing...the words which he spake*] More literally "the word which he had spoken" (*Rev. Ver.*).

*that they should see, &c.*] The word in the original is not that which the Apostle uses in verse 25, when he says he shall not come again. So the *Rev. Ver.* has well given "behold." The Greek expresses the earnest reverent gaze, with which we can fancy those who knew the Apostle and his work would look upon him. His presence filled not only the eye, but the mind, they contemplated all which the sight of him would recall.

*And they accompanied him unto the ship*] *Rev. Ver.* "And they brought him on his way, &c." thus making the rendering of the verb here agree with the language of xv. 3 and xxi. 5. They would not lose one look or one word before they were forced to do so. We can see from these words that the harbour was at some distance from the town of Miletus. See on verses 15 and 17.

XXI. 1—6. PAUL'S VOYAGE FROM MILETUS, AND HIS STAY IN TYRE.

1. *And it came to pass, that after we were gotten from them, and had launched*] The *Rev. Ver.* has reproduced the Greek construction, but the sentence is not a happy one, nor the gain worth the sacrifice. "And when it came to pass that we were parted from them, and had set sail." It gives perhaps a little more of the sense of difficulty in tearing themselves away which is in the original, but it is not what an Englishman would say.

The vessel in which they sailed from Troas to Patara seems to have been under the Apostle's control, and they could stay wherever and as long as they pleased.

*we came...Cos*] The name, sometimes spelt Coos, should be written *Cos*. It is a small island, now called *Stanchio*, on the coast of Asia Minor, just at the entrance of the Archipelago, and in old times was famous for its wines and some light-woven fabrics. There was also in the island a temple of Aesculapius to which was attached a medical school.

*and the day following unto Rhodes*] In xx. 15 the A. V. gave three

Patara: and finding a ship sailing over unto Phœnicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade *her*

times over "the next day," and in each case the Greek was different, and here we have a fourth form in the original for the same sense. In one case in the former chapter the *Rev. Ver.* left "next day," and they make that change here, but as the Greek is not the same it is not easy to see why the A.V. should not be left alone.

Rhodes is the famous island at the south-west extremity of Asia Minor, off the coast of Caria and Lycia. The city of Rhodes and the island of which it is the capital were famous in the times of the Peloponnesian war. It was well supplied with timber fit for shipbuilding and hence became famous for its navy, and its position has caused the island to play a conspicuous part in European history from that time onward. It was celebrated for the great Temple of the Sun, whose worship in the island is marked by the head of Apollo on the coinage. With this worship was connected the great statue known as the Colossus, which was meant as a figure of the sun, and was one of the wonders of the world. In the Roman times many privileges were granted to Rhodes by the Roman emperors, while in mediæval history this was the last Christian city which resisted the advance of the Saracens.

*Patara*] This was a city on the coast of Lycia. It was devoted to the worship of Apollo, who is hence sometimes called by classical writers *Patareus*. The city was not far from the river Xanthus, and Patara was the port of the city of Xanthus. We can understand, therefore, why St Paul's voyage in the coasting vessel should end here, because at such a port he would be likely to find a larger vessel to carry him to Syria.

2. *And finding a ship sailing over unto Phœnicia*] *Rev. Ver.* literally, "having found a ship crossing, &c." Phœnicia was the country on the coast of the Levant, north of Palestine. It contained the important cities of Tyre and Sidon.

*we went aboard, and set forth*] *Rev. Ver.* "set sail."

3. *Now when we had discovered Cyprus*] *Rev. Ver.* "And when we had come in sight of." "Discover" has now acquired the special sense of "finding for the first time." On *Cyprus*, see notes on xiii. 4 seqq.

*we... Syria*] This was the general name for the whole district lying along the Mediterranean from Cilicia down to Egypt.

*Tyre*] One of the chief ports of Phœnicia, and a city of very great antiquity. It was built partly on the mainland and partly on an island, and is often mentioned both in Scripture and in profane literature. It is noticed as a strongly fortified city as early as Joshua xix. 29. We read of its fame in the time of Solomon in connexion with the building of the temple, and Jezebel, the wife of Ahab, was the daughter of Ethbaal, called King of the Sidonians in Scripture, but in Josephus (*Ant.* VIII. 13, 2) King of Tyre. The city was besieged by Shalmaneser and afterwards by Nebuchadnezzar, and was captured by Alexander the Great.

4 burden. And finding disciples, we tarried there seven days:  
 who said to Paul through the Spirit, that *he* should not go  
 5 up to Jerusalem. And when we had accomplished *those*  
 days, we departed and went *our way*; and *they* all brought  
 us on our way, with wives and children, till *we were* out of

Christ went on one of his journeys from Galilee into the neighbourhood of Tyre, if not to the city itself, which was about 30 miles from Nazareth, and it must have been then in much the same condition as at this visit of St Paul.

*there the ship, &c.*] And so most probably the further voyage to Ptolemais was made in a different vessel, this one going no farther.

4. *And finding disciples*] Better, "*And having found the disciples*" with *Rev. Ver.* This means the members of the Christian church of Tyre, not some disciples who by chance happened to be at Tyre. That there was already a Christian congregation there is probable from the account of the spread of the Gospel given in xi. 19, and as brethren in Phœnicia are spoken of in xv. 3. If there were such anywhere in that country, they would presumably be in Tyre.

*we tarried there seven days*] The Apostle now finds that he can easily accomplish his journey to Jerusalem in time, and so he no longer hastens as he did when all the probable mishaps of a coasting voyage were before him.

*who said to Paul through the Spirit*] *Rev. Ver.* "*and these said, &c.*" The Apostle himself was urged by some inward prompting to go on to Jerusalem "not knowing what might befall him." The Spirit warns these disciples of the dangers which would come upon him. We need not judge that these things are contrary one to the other. The Apostle knew that bonds and afflictions were to be his lot everywhere, and though the Spirit shewed to his friends that he would suffer, yet the impulse of the same Spirit urged him forward, because it was God's will that he should suffer thus in the cause and for the greater furtherance of the gospel.

*that he should not go up to Jerusalem*] The oldest texts give a reading which the *Rev. Ver.* represents "*should not set foot in.*"

5. *And when we had accomplished those days*] *Rev. Ver.* very literally "*And when it came to pass that we had accomplished the days.*" This means, of course, the seven days mentioned above. The verb rendered "accomplished" is very unusual in this sense, though the Vulgate explains it so, and Chrysostom gave it that meaning, so we may accept it. Some, keeping to a more common use of it "to fit out," have proposed to understand the word "ship" as the object of it, and to render "when we had refitted (the ship) during those days."

*we departed and went our way*] Because of the word "way" coming in the next clause for different Greek, the *Rev. Ver.* has here "went on our journey."

*and they all brought us on our way, with wives and children*] i.e. with their wives and children, the whole Christian community escorting

the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home *again*.

7—14. *Paul's Journey to Cesarea, and his Stay there.*

And when we had finished *our* course from Tyre, we came 7 to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company 8 departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven;

the Apostle to the shore. The existence of these families shews that "the disciples" (ver. 4) is required. They were the Church of Tyre.

*and we kneeled down on the shore, and prayed*] To follow the reading of the oldest text, the *Rev. Ver.* joins the construction of this verse with the following, "*and kneeling down on the beach, we prayed and bade each other farewell.*" On the action cp. xx. 36.

6. The best text requires here for the last clause, "*and we went on board the ship, but they returned home again.*" There is nothing in the Greek to tell us whether the ship was the same in which they had come, or not.

7—14. PAUL'S JOURNEY TO CESAREA, AND HIS STAY THERE.

*And when...Ptolemais*] For "our course" *Rev. Ver.* has "the voyage" and for "came to" reads "arrived at." For the same verb in xvi. 1, "came to" is left.

Ptolemais is the name given during Macedonian and Roman rule to the city anciently called Accho (Judges 1. 31), and known in modern history as *St Jean d'Acre* or often simply *Acre*. In the earliest times it was the most important town on that portion of the coast, but at the beginning of the Christian era was far surpassed by Cæsarea, which was the residence of Herod and of the Roman governor.

*and saluted the brethren*] There was therefore a Christian society in Ptolemais also. As the place lay on the great high-road by the coast, it was certain to be visited by some of the earliest preachers, when the disciples were dispersed from Jerusalem after the death of Stephen.

8. *And the next day*] *Rev. Ver.* "And on the morrow."  
*we that were of Paul's company*] The Greek for the last five of these words is omitted in the best MSS. We can see at once how such a marginal comment, thought useful by the reader of an early MS., would be brought into the text without scruple by the next copyist.

*unto Cesarea*] Though it was possible to have made this journey by sea, the verb seems rather to leave us to infer that it was a land journey. The road between the two places was of the best.

*and we entered...and abode with him*] *Rev. Ver.* (as Greek) "*and entering...we abode, &c.*" Philip is named next after Stephen in the

9 and abode with him. , And the same *man* had four daughters,  
 10 virgins, which did prophesy. And as we tarried *there* many  
 days, there came down from Judea a certain prophet, named  
 11 Agabus. And when he was come unto us, he took Paul's  
 girdle, and bound his *own* hands and feet, and said, Thus

narrative (vi. 5) of the choosing of the seven, and though no such prominent exhibition of his zeal is narrated as of Stephen, yet we are told, that he went away from Jerusalem and was the first to carry the Gospel to the Samaritans (Acts viii. 5). He also was directed by the angel of the Lord to go and baptize the Ethiopian eunuch (viii. 26—38), thus being doubly an ambassador to the Gentiles, and earning his title of "Evangelist." He preached afterwards at Ashdod, and from the chapter before us we may conclude that he had made his home at Cæsarea. Such a situation, the meeting-place of Gentiles with Jews, was the proper scene for such a missionary to labour in, and such a labourer would rejoice greatly to welcome to his house the great apostle who had gone forth once and again unto the Gentiles and with such mighty blessing on his work.

9. *And the same man...prophesy*] *Rev. Ver.* "Now this man had, &c." The family of the Evangelist were walking in their father's steps. These daughters, instead of resting at home, took upon them the hard duty of publishing the message of the Gospel. The English word "prophesy" has come to have, since about the beginning of the seventeenth century, only the one sense of "to predict what is yet to come." In the time of Queen Elizabeth "prophesyings" meant "preachings," and Jeremy Taylor's famous work on the "Liberty of Prophesying," was written to uphold the freedom of preaching. These women were, in their degree, Evangelists also.

10. *And as we tarried there many days*] The word rendered "many" is not the one commonly so translated. It is equal to "some" as *Rev. Ver.* in margin, and implies that the Apostle made a suitable stay, such as was seemly with a host of such a kind.

*there...Agabus*] Perhaps the same who (xi. 28) at Antioch foretold the coming famine. The prophets mentioned on that occasion had also come up from Jerusalem, and the name being somewhat unusual, makes the identity very probable.

11. *And when he was come...he took...and bound his own hands and feet*] The oldest MSS. have "feet and hands," and the *Rev. Ver.* adopts the Greek construction, "*And coming...and taking...he bound, &c.*" His adoption of this figurative action makes it almost certain that the man was a Jew. Similar actions are common with the Old Testament prophets. Thus Isaiah (xx. 3) walks naked and barefoot. Jeremiah (xiii. 5) hides his girdle by the river Euphrates, and (xix. 10, 11) breaks the potter's vessel in the Valley of Hinnom; Ezekiel (iv. 1—3) draws on a tile a picture of the siege of Jerusalem, and (v. 1—4) cuts off his hair and burns and destroys it as God commanded. So too Zedekiah



saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these <sup>12</sup> *things*, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye <sup>13</sup> to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we <sup>14</sup> ceased, saying, The will of the Lord be done.

the son of Chenaanah made horns of iron (1 Kings xxii. 11). With this act of Agabus may be compared our Lord's words to St Peter (John xxi. 18).

The girdle was that band with which the loose Oriental robe was drawn together at the waist. It was of considerable size, and served the purposes of a pocket, the money being carried in it. To judge from the verb employed in describing the prophet's action, it seems that St Paul had laid aside his girdle and that it was taken up by Agabus from the place where it lay.

*and said...Gentiles]* That we may observe the Apostle's zeal to carry out the Lord's will, once more we are told how the Holy Ghost made known to him through others that he was about to be made a prisoner, and still we see him go forward unmoved, because though others might know that he was to suffer, and might in their affection strive to hold him back, he was convinced that such suffering was the Lord's way for him, and so he went on.

12. *we, and they of that place]* We (i. e. St Luke and the rest who were his fellow-travellers) and the Christians of Cæsarea. The act of Agabus was in all probability done with some publicity.

13. *Then Paul answered, What mean ye to weep and to break mine heart]* Better (with *Rev. Ver.*), "What do ye, weeping and breaking my heart?" The sentence is little more than an emphatic question, "Why do ye weep?" implying, of course, the exhortation, "Don't weep, &c." The verb for "break" is found only here in N. T., and signifies the weakening of purpose in any one. So the Apostle intimates not that they intended, as we should say "to break his heart" by adding to his sorrow, but to weaken his determination, and deter him from his journey.

*for...Jesus]* The pronoun "I" stands emphatically in the Greek, and shews that the Apostle had long ago counted the cost of Christ's service, and found the sufferings of this present time not worthy to be compared with the glory that was to be revealed.

14. *And...be done]* They gathered from the language of St Paul that he had a higher leading than theirs in what he was doing, and feeling that Christ's guidance was better than any other, they quieted their minds with the thought that the work was "for the name of the Lord Jesus," who would strengthen His servant to do His will.

15, 16. *The Journey to Jerusalem.*

15 And after those days we took up our carriages, and went  
 16 up to Jerusalem. There went with us also *certain* of the  
 disciples of Cesarea, and brought *with them* one Mnason of  
 Cyprus, an old disciple, with whom we should lodge.

## 15, 16. THE JOURNEY TO JERUSALEM.

15. *And after those days we took up our carriages*] *Rev. Ver.* "our baggage." In the English of the A.V. "carriages" were things which were carried. The word is found in this sense, 1 Sam. xvii. 22; Is. x. 28, as well as in this passage. So in Shakespeare, and cp. Earle's *Microcosmographie* (Arber), p. 41, "His thoughts are not loaden with any carriage besides." But the use is quite lost now. The verb indicates rather "packing up" for the purpose of removal, than "taking up" in the act of moving.

16. *There went with us also...of Cesarea*] The Greek text has a conjunction to introduce the sentence, "**And there went, &c....from Cesarea.**" The Evangelist had formed a Church where he had settled, and the congregation were, like their teacher, concerned at St Paul's danger, and so some went with him to Jerusalem. Perhaps the nucleus of the Church may be dated from the baptism of Cornelius, and Philip settling in Cæsarea carried on what had been begun by St Peter.

*and brought with them*] There is no special word in Greek for the last two English words. The original is a participle, meaning "leading." Therefore the *Rev. Ver.* renders "*bringing*," and adds "with them" in italics. But seeing that "to lead" is "to bring somebody with you," the A.V. seems justified in printing "with them" in Roman letters as being necessary to the sense and implied in the meaning of the verb.

*one Mnason of Cyprus*] This man belonged to Cyprus, but had now his home in Jerusalem. Just as Barnabas and his sister Mary, the mother of John Mark, who were also Cypriotes, seem to have done.

*an old disciple*] *Rev. Ver.* "early." He had become a Christian in the first days of the gospel preaching, in the beginning of the Church of Jerusalem.

*with...lodge*] At such a time this was no unnecessary precaution, for at the Feast Jerusalem was certain to be full of people, and by this arrangement made in Cæsarea, the whole party was saved the trouble of searching for a lodging when they arrived. To find a house in which the Apostle and those with him might all be received would probably have been attended with much difficulty. To be the owner of such a house Mnason must have been one of the wealthier members of the congregation. His name is Greek, and he was most likely one of the Hellenists. Or, if he were a Jew, Mnason was perhaps substituted for some Jewish name, e.g. *Manasseh*.

17—36. *Arrival at Jerusalem. Paul's Reception by the Church and by the People.*

And when we were come to Jerusalem, the brethren<sup>17</sup> received us gladly. And the *day* following Paul went in<sup>18</sup> with us unto James; and all the elders were present. And<sup>19</sup> when he had saluted them, he declared particularly what *things* God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said<sup>20</sup>

17—36. ARRIVAL AT JERUSALEM. PAUL'S RECEPTION BY THE CHURCH AND BY THE PEOPLE.

17. *And...gladly*] The brethren, whose joy is here spoken of, would be those Christians who first learnt of the arrival of Paul at Mnason's house. It is not the public reception which is here intended, for however welcome Paul may have been to individuals, the heads of the Church were manifestly apprehensive of trouble which might arise from his presence in Jerusalem.

18. *And the day following...James*] This was the Church's reception of the returned missionaries. Notice of their arrival would soon be given, and the authorities who were at the time resident in Jerusalem were gathered together. There was not any Apostle there or St Luke would hardly have failed to mention the fact, as he was one of those present. Paul took with him to this interview all who had shared in his labours, that their work, as well as his own might receive the recognition of the mother church of Christ. The James here mentioned is the same who appears recognised as the head of the congregation in Jerusalem (xii. 17, xv. 13). He was most probably one of our Lord's brethren. See note on xii. 17.

*and...present*] These men, with James, formed the government of the Church, and were the persons to whom the Apostle would naturally desire to give an account of his labours. In the proceedings which follow, the narrative does not, as in the council at Jerusalem, represent James as taking the lead, or being spokesman; he is only mentioned as the person to whom the missionaries specially went. The advice given to St Paul is couched in the plural number, as if the elders had jointly tendered it.

*And...saluted them*] The verb is used both of the greetings at parting and arrival, and these in the East were of a much more formal character than is common in Western countries.

*he declared particularly what things*] More literally (with *Rev. Ver.*), "*he rehearsed one by one the things which.*" Such a narrative must have consumed a long time, though St Luke, having previously given a sketch of what the Apostle had done, omits any speech of St Paul here.

*God...by his ministry*] We cannot doubt, from what remains to us of St Paul's writings, that this was the tone of all that he would say. God had been pleased to use him, and for His own glory had made St Paul's weakness effective.

20. *And when they heard it, they glorified the Lord*] The oldest

unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they *ought* not to circumcise *their*

MSS. read *God*. They took up the strain of thanksgiving which had run through all the Apostle's story.

*and said unto him*] Their anxiety makes itself apparent at once, and we come here face to face with what must have been one of the greatest difficulties for the early Christians. Before Jerusalem was destroyed there must ever have been at that centre a party zealous for the law, with whom labour among the Gentiles would find small favour.

*Thou seest, brother*] The verb is not the ordinary one for to see. It implies that there had been an opportunity for the Apostle to behold some Christian gathering. At this feast the Christians would have as much interest in a commemorative assembly as the Jews.

*how many thousands*] The Greek is "myriads," but the word is used indefinitely, like our "thousand," to signify a large number.

*of Jews there are which believe*] The most authoritative Greek text is rendered by the *Rev. Ver.* "**there are among the Jews of them which have believed.**" These were persons who, as was not unnatural, accepted Christianity as the supplement of Judaism, but made no break with their old faith, of the observances of which their life-long training had made them tenacious. To such men, as Christianity rested on the Old Testament Scripture, there would seem little need to make a rent between their old life and the new.

*and they are all zealous of (for) the law*] i.e. rigorous maintainers of all the ceremonial of the Mosaic code. The word is the same as the name of the sect, Zealots.

21. *and they are informed of thee*] More clearly and in accordance with modern English, the *Rev. Ver.* "**they have been informed concerning thee.**" The verb is a very significant one, from which comes our English "catechize." It implies, therefore, that the process of educating public opinion in Jerusalem about St Paul had been a diligent business. They had taught the lesson persistently till their hearers were fully trained in it. We can hence understand the great hostility which the Apostle experienced, and his strong language about these Judaizers. They must have had their partisans at work in preparation for his visit, and have poisoned men's minds against him.

*that thou teachest... to forsake Moses*] The calumniators made use of the Apostle's earnest words to Gentile converts, that they should not accept Judaism first as a door to Christianity, to bring a charge that, to Jews also, he spake of the law as no longer to be regarded. We can see from what we know of his words and actions how false this was, but at such a time and amid such a populace the charge would rouse great animosity, and have no chance of being refuted.

*saying that they ought not to circumcise their children*] More simply

children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at

(with *Rev. Ver.*), "telling them not to," &c. This had so long been the mark of the Jew, and the expression "uncircumcised" meant something so abhorrent to his mind, that we cannot wonder that this is put in the forefront of the charge. For the sense of contempt and abomination in the name, cf. 1 Sam. xvii. 26; Ezek. xxviii. 10, xxxii. 29, 30.

*neither to walk after the customs*] The customs being the ceremonial law of the Jews. There is quite a Jewish sound in the frequent Old Testament phrase "to walk after."

22. *What is it therefore?*] i.e. How stands the matter? An expression used as introductory to the consideration of what is best to be done.

*the multitude must needs come together*] The oldest texts omit all but the word here rendered "needs," giving only, "they will certainly hear that thou art come," for the rest of the verse. Some keeping the Greek of the *Textus Receptus*, have translated "A multitude will certainly, &c." But the reading of the oldest MSS. seems to give the most natural sense. The gathering before whom Paul had been speaking was composed of only the conspicuous members of the Christian body, to hear a report on the day after St Paul's arrival. The rest of the speech addressed to the Apostle gives no hint of a crowd to be gathered, but recommends a policy by which the Judæo-Christians might learn gradually in their own visits to the temple that the Apostle against whom they had heard such reports was there himself taking part in the observance of the Mosaic customs.

23. *Do therefore...vow on them*] They advise St Paul to take a part in the ceremonies of a Nazarite vow. He could not go through the whole course of the observance, for these men had already for some time had the vow upon them, but it was permitted among the Jews for anyone who wished, to join in the final purification ceremonies of this vow; and this was the more readily permitted, if the person wishing to take a share, only in this concluding portion, bore the charges of the person or persons to whom he joined himself. It is significant of the intense clinging to the older ceremonial in the Jewish Church that among the Christian congregation there were men found who had taken this vow upon them. If the authorities knew of St Paul's previous observance of a like vow (xviii. 18) they would have no scruple in urging him to take part in a similar service again. For an account of the Nazarite's vow, see Numbers vi. 1—21. It is not there specified how long the observance of the vow lasted, and the time may have varied in different cases, but the final ceremonies appear to have lasted seven days.

24. *them take, and purify thyself with them*] i.e. make thyself one

charges with them, that they may shave *their* heads: and all may know that *those things*, whereof they were informed concerning thee, are nothing; but *that* thou thyself also  
 25 walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such *thing*, save only that they keep them-

of their company, and observe all the ordinances, with regard to purification and keeping from what is unclean, which they observe.

*and be at charges with (better, for) them*] Josephus (*Antiq.* XIX. 6. 1) tells how Agrippa took upon him the expenses of many Nazarites. Cp. also *Bell. Jud.* II. 15. 1, from which passage it appears that the whole time of the Nazarite's vow there mentioned was thirty days.

*that they may shave their heads*] Which was done at the conclusion of the vow, and when the victims were offered, the hair was burnt in the fire which was under the sacrifice of the peace-offering. The charges which had to be borne by St Paul would be the cost of the victims and other things connected with the sacrifice.

*and all may know*] The oldest texts read, "*and all shall know.*"

*that those things, whereof they were informed concerning thee, are nothing*] *Rev. Ver.* "that there is no truth in the things whereof they have been informed concerning thee." The "are nothing" of the A. V. is an attempt to keep closer to the Greek, and means "have no foundation in fact." Cp. xxv. 11.

*but that...and keepest (Rev. Ver. keeping) the law*] The participial clause expresses the nature of the orderly walk. It was in the special manner which the Jews so regarded.

25. *As touching the Gentiles which believe*] The clause should commence with **But**, which is expressed in the Greek. The elders, while urging on Paul the course they have described in consideration of Jewish prejudices, are yet careful to distinguish from this the liberty of the Gentiles, and to confirm that liberty, and shew to the Apostle that they were of the same mind as when the council was held (Acts xv.), they refer now to the decisions then arrived at.

*we have written*] Better (with the *Rev. Ver.*), **we wrote**. This is said in reference to the time when the decrees were first published (Acts xv. 23). The verb used in that account for "write" (xv. 20) is the same which the elders employ here, and it is not the usual one, shewing that an exact reference is made to the proceedings of the former synod.

*and concluded*] Better (with *Rev. Ver.*), "**giving judgment.**" This word also refers back to xv. 19, where James then said, "My judgment is, &c." And although he is not specially named here as the speaker, there must have been one who at this time also gave utterance to the advice of the whole presbytery, and none was more likely to do so than he.

*that they observe no such thing, save only*] The oldest texts omit all these words, and they appear merely to be a marginal comment, echoing

selves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the <sup>26</sup>

in part, but with a negative, the language of xv. 5, 24. They do not represent any part of the form given in that chapter of the letter of the synod.

*that they keep themselves from things offered to idols...and from strangled, &c.]* The *Rev. Ver.* makes both the meaning and the English clearer: "*that they should keep themselves from things sacrificed to idols...and from what is strangled, &c.*" On the prohibitions and the reasons for them see notes on xv. 20.

26. *Then Paul took the men]* This consent of Paul to the advice of James and the elders has been taken by some for a contradiction of the words and character of the Apostle as represented in his own writings. But he has testified of himself (1 Cor. ix. 19—23) that for the Gospel's sake he was made all things to all men, unto the Jews becoming as a Jew that he might gain the Jews, and for the same end, to them that are without law, as himself without law. And these brethren of the Church of Jerusalem to whom St Paul joined himself were Christians, and therefore were not clinging to legal observances as of merit towards salvation, but as ordinances which were of divine origin, and which education had made them careful to observe. The same spirit had actuated the Apostle to manifest by an outward act his thankfulness for some deliverance when, on a former occasion, he took this vow on himself without the suggestion of others (xviii. 18). In the Christian services of the earliest days there was very little outlet for the expression by action of any religious emotion, and we cannot wonder that a people whose worship for a long time had been mainly in external observance should cling still to such outward acts, though they had grown to estimate them as of no saving virtue in themselves. With reference to the supposed contradiction in the two pictures of St Paul as given by St Luke and by himself, we need only compare his language about Judaizers in the Epistle to the Galatians with what he says of the preaching of the Gospel at Rome by similar adversaries, when he was writing to the Philippian, to see that the Apostle in what he said and did had ever an eye to the circumstances. To the Galatians he speaks in the strongest terms against the Judaizers because their influence was to draw away the Christians in Galatia from the simple Gospel as offered by him in Christ's name to the Gentiles, and to make them substitute for it the observance of the law of Moses as a necessary door to Christianity. He has no words strong enough to express his horror of such teachers in such a place. But the same Paul at Rome, the condition of whose people may be learnt by a perusal of the first chapter of his letter to that Church, says (Phil. i. 15—18), "Some preach Christ even of envy and strife, supposing to add affliction to my bonds. Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Assuredly there is as much of so-called contradiction between Paul as described in different places by himself, as between his own description

men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in

and what St Luke has left us of his history. Contradiction it is not, but only such concession as might be expected from one strong in the faith as St Paul was when he was dealing, as he was called upon to deal, with two classes of men who could never be brought to the same standpoint. To observe the ceremonial law was not needful for the Gentiles, therefore the Apostle decried its observance and opposed those who would have enforced it. The ceremonial law was abolished for the Jew also in Christ, but it had a divine warrant for those who had been trained in it from their youth up, therefore all that the Apostle here desired was that their true value only should be set on externals. He felt that time would develop Christian worship to fill the place which the Temple Service for a long time must hold among the Christians of Jerusalem.

*and the next day...temple*] The regulation was that the Nazarite should avoid all persons and things that would cause ceremonial defilement, and that this might be more thoroughly accomplished the closing days of the vow appear, at this time, to have been passed within the Temple precincts. This, of course, must have been a later arrangement than any which is spoken of in the institution of the vow (Numb. vi.).

*to signify the accomplishment of the days of purification*] *Rev. Ver.* "declaring the fulfilment, &c." The meaning is that St Paul gave notice to the proper of the officials of the Temple that the completion of the vow would be at a certain time. It would be needful for him to do this, as otherwise they would have expected him to keep the full number of days which others observed. After his explanation that he was only a sharer for a time in the vow of his companions, it would be understood that his days of purification should terminate when theirs did.

*until that an offering should be offered for every one of them*] *Rev. Ver.* "Until the offering was, &c." The offering is better, for it means that special one which was enjoined by the law. The words are a part not of St Paul's notice to the priests, but of St Luke's history. The Apostle did these things and continued as a Nazarite till the whole ceremonial for all of them was ended.

27. *And when the seven days were almost ended*] *Rev. Ver.* "completed." This seems to have been the period devoted to the more secluded residence in the Temple.

*the Jews which were of Asia*] *Lit.* (with *Rev. Ver.*) "the Jews from Asia." So that it would seem that a portion of the visitors to Jerusalem had known the Apostle in his missionary labours, and may have come after him, in their enmity, to damage his reputation, by calumnious reports of his teaching, reports which had as much ground in truth as the story about Trophimus from which the tumult arose at this time in Jerusalem.



the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian,

*when...stirred up all the people, &c.] Rev. Ver.* "multitude." These Asian Jews were coming up to the Temple for their worship, and may even have been of the company in the ship by which the Apostle and his companions came from Patara. They certainly had known, or found out, that Trophimus was an Ephesian and a Gentile. If they had seen the Apostle in familiar converse with him, this would be enough to rouse their indignation, especially as Paul and his companion would be living together in the same house and at the same board (cp. Acts xi. 3).

28. *crying...help]* The cry as if an outrage had been committed, and they, the strangers visiting Jerusalem, were the persons who could afford the best testimony to what had been done. For had they not seen and heard Paul in Ephesus and elsewhere?

*This...people]* They would intimate that he was bringing the whole nation into contempt. The Jews no doubt were treated with contempt among the Gentiles, and to hear that one of their own nation had helped this on would rouse them as much as anything could.

*and the law, and this place]* How great a change has come over the Apostle since the day when he joined with those who charged Stephen (ch. vi. 13), with speaking blasphemous words against this holy place (the Temple) and the law. Now a like multitude brings similar charges against him.

*and further brought (Rev. Ver. "and moreover he brought") Greeks also into the temple]* There was in the Temple a "court of the Gentiles" but the accusation against the Apostle was, that during his own sojourn in the sacred precincts he had brought his companions into places which were forbidden to them. How unscrupulous their charge was is indicated by the plural "Greeks," whereas the only person to whom such a term could be applied was Trophimus.

*and hath polluted (Rev. Ver. "defiled") this holy place]* They themselves as Jews were in the court allotted to their nation, and which was deemed more sacred than that of the Gentiles. The Greek word is literally "made common," and carries the thought back to St Peter's vision, where the Gentiles were figured by the beasts which the Apostle deemed "common or unclean" (Acts x. 14).

29. *For they had, &c.]* Hence we see that Trophimus had come with the Apostle not only "as far as Asia" (see note on xx. 4), but all the way to Jerusalem. His name bespeaks the man a Greek, and, from the anger of these Asiatic Jews, he was doubtless a convert to Christianity without having been a proselyte of Judaism. It is noticeable that so ready were these men to find a cause for attacking St Paul,

whom they supposed that Paul had brought into the temple.)  
 30 And all the city was moved, and the people ran together :  
 and they took Paul, and drew him out of the temple : and  
 31 forthwith the doors were shut. And as *they* went about to  
 kill him, tidings came unto the chief captain of the band,  
 32 that all Jerusalem was in an uproar. Who immediately

that they began it on a mere thought, "They supposed Paul had brought him into the temple."

30. *And...ran together*] This is a proof that what James and the elders had stated was true, the whole Jewish community had been "catechized" on the doings of St Paul among the Gentiles. The least spark set the whole train on fire.

*and they took Paul, and drew him out of the temple*] This rendering hardly does justice to the Greek. Read (with *Rev. Ver.*) "*they laid hold on Paul and dragged him,*" &c. Their design was probably to get him out of the Temple precincts before they proceeded to further violence. It is clear that all the ceremonies of the Apostle's vow were not yet accomplished, and had they not laid violent hands on him, he might have fled to the altar for safety. That such a murder as they contemplated was possible in Jerusalem at this period we have evidence in the case of Stephen.

*and forthwith the doors were shut*] We need not suppose that any of the Levites, the gatekeepers of the Temple, were of the same mind with the rioters. Their action in closing the gates was only to prevent any profanation of the building by the uproar which they saw to be beginning.

31. *And as they went about* (*Rev. Ver.* "were seeking") *to kill him*] The object of the mob was clearly, now that they had the Apostle in their power, to beat him to death in the crowd, and thus avoid a charge of murder against any individual.

*tidings came unto* (Better with *Rev. Ver.* **up to**) *the chief captain of the band*] The chief military officer of the Romans in Jerusalem was stationed in the tower of Antonia, which was situate on the N.W. of the Temple on the hill Acra. It had been built by Herod and was so close to the scene of the tumult that news would be brought at once. The military officer (probably a *tribune*) is called in the Greek, *chiliarch*, that is, officer over a thousand men. On the word "band" for a Roman cohort, or troop of soldiers, cf. x. 1. The verb "came up to" shews that the writer was familiar with the locality and had the whole scene in his mind.

*that all Jerusalem was in an uproar*] *Rev. Ver.* "in confusion." At the time of the feast religious party feeling would run very high, and the multitudes of strangers visiting the city would think to shew their zeal for the temple and the law by their eagerness to avenge any supposed profanation.

32. *Who immediately took soldiers and centurions*] Clearly he had charge of a considerable troop, which perhaps might just then be aug-

took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one *thing*, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

mented in anticipation of any disturbance to which such a concourse, as would come together for the feast, might give rise.

*and ran down unto them*] *Rev. Ver.* "upon them." The tower was on the height above the temple, so that the verb is very correct.

*and when they saw...left beating of Paul*] The *Rev. Ver.* alters the last four words into "left off beating Paul" which gives a rhythm not so pleasant, and the older English was not misunderstood. The mob probably knew that Roman law would do justice, and that if the Apostle were found by the chief captain to have been wrongfully treated they would be brought to an account.

33. *Then...took him*] The last verb implies a formal arrest, therefore the *Rev. Ver.* rightly gives "laid hold on him." The chief captain did not come with a view to relieve St Paul, but to find out what was the matter, and seeing the Apostle in the hands of the mob, himself arrested him, that he might not be killed without a hearing.

*and...two chains*] (Cp. xii. 6.) Evidently, as appears from his language afterwards, regarding him as some desperate criminal. The chief captain would have thought little of any question about Jewish law (see xxiii. 29).

*and demanded...done*] The English word *demand* had in early times the sense of "ask," "inquire." Cp. *Cymbeline*, III. 6. 92, "We'll mannerly demand thee of thy story." But it has in modern times only the stronger meaning of imperative questioning. Therefore *Rev. Ver.* "and inquired." The inquiry was made of the crowd, not of the Apostle.

34. *And some cried* [*R. V.* shouted].....*another*] The verb is the same which St Luke uses for the din of the multitude which shouted against Jesus (Luke xxiii. 21), "Crucify him;" also for the adulatory shouting in honour of Herod Agrippa (Acts xii. 22). No other New Testament writer uses the word. The chief captain appears to have made an effort to learn what was laid to the charge of the Apostle.

*and when.....tumult* [*R. V.* uproar]. Perhaps as at Ephesus (xix. 32) a large part of the shouters hardly knew themselves for what the clamour was raised.

*he...to be carried* [*R. V.* brought] *into the castle*] The Greek word signifies "an encampment," but was employed to designate the barracks which the Romans had in the Tower of Antonia. The same word is rendered "army" in Heb. xi. 34.

35 And when he came upon the stairs, so it was, that he was  
 36 borne of the soldiers for the violence of the people. For  
 the multitude of the people followed *after*, crying, Away  
 with him.

37—40. *Paul asks leave to address the Crowd.*

37 And as Paul was to be led into the castle, he said unto  
 the chief captain, May I speak unto thee? Who said, Canst  
 38 thou speak Greek? Art not thou *that* Egyptian, which be-

35. *And...stairs*] This was the flight of steps leading from the Temple area up to the Tower where the soldiers were stationed. The stairs were not covered in, for St Paul is able to address the multitude while standing on them (verse 40).

*so it was...for the violence of the people* [*R. V. crowd*]. The crowd pressed on St Paul with all the more fury because they saw that he was now to be taken out of their hands. Hence it came to pass, that some of the soldiers were obliged, in order to keep him safe, to lift him from his feet and carry him up till he was out of reach, their comrades meanwhile keeping back the people from the foot of the stairs.

36. *For...Away with him*] The same cry which (Luke xxiii. 18) was used by the Jews before Pilate in reference to Jesus.

37—40. PAUL ASKS LEAVE TO ADDRESS THE CROWD.

37. *And as Paul was to be led into the castle*] More clearly (with *Rev. Ver.*) "*was about to be brought, &c.*" This must have been when Paul with the soldiers had reached some place where he could be allowed to stand.

*he said* [Gk. saith]...*May I speak unto thee?*] Literally, (with *Rev. Ver.*), "*May I say something unto thee?*"

*Who said, Canst thou speak Greek?*] More closely, as *Rev. Ver.* "*And he said, Dost thou know Greek?*" The chief captain had evidently come down with a preconceived notion who the offender was about whom the disturbance had arisen. And from some source or other he appears to have known that the Egyptian, whom he supposed St Paul to be, could not speak Greek.

38. *Art not thou that Egyptian*] Better (as *Rev. Ver.*), "*Art thou not then the Egyptian?*" Thus we see more clearly the reason of the previous question which the chief captain had asked. The Egyptian to whom allusion is here made was a sufficiently formidable character, if we only reckon his followers at four thousand desperadoes. Josephus (*Ant. xx. 8. 6; Bell. 7. 11. 13. 5*) tells how he was one of many impostors of the time, and when Felix was governor came to Jerusalem, gave himself out as a prophet, gathered the people to the Mount of Olives in number about 30,000, telling them that at his word the walls of Jerusalem would fall down, and they could then march into the city. Felix

fore these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But <sup>39</sup> Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had <sup>40</sup>

with the Roman soldiers went out against him. The impostor and a part of his adherents fled, but a very large number were killed and others taken prisoners. The narrative of Josephus does not accord with the account of St Luke, but if the former be correct, we may well suppose that the numbers and the occasion spoken of by the chief captain relate to an event anterior to that great gathering on the Mount of Olives. The fame of the impostor may have grown; indeed, must have done so before he could collect the number of adherents of which Josephus speaks.

*which before these days madest an uproar*] The verb, which is found besides in Acts xvii. 6; Gal. v. 12, is active and requires an object. Read "stirred up to sedition" (as *Rev. Ver.*), and make this verb, like the one which follows, relate to the incitement of the four thousand.

*and...murderers*] Read (with *R. V.*) "*and led out into the wilderness the four thousand men of the assassins.*" The Gk. name is *Sicarii* (i.e. men armed with a dagger), and Josephus (*B. J.* 11. 13. 3), in an account of the lawless bands which infested Judæa in these times, says (after relating how a notorious robber named Eleazar had been taken with his followers and sent in chains to Rome), "But when the country was thus cleared there sprang up another kind of plunderers in Jerusalem called Sicarii. They kill men by daylight in the midst of the city. Particularly at the feasts they mix with the crowd, carrying small daggers hid under their clothes. With these they wound their adversaries, and when they have fallen the murderers mix with the crowd and join in the outcry against the crime. Thus they passed unsuspected for a long time. One of their earliest victims was Jonathan the high priest."

<sup>39</sup>. *But Paul said, I am a man which am a Jew of Tarsus*] The *A. V.* does not often follow the Greek so closely as this. And here it is better to read with the *Rev. Ver.*, "*I am a Jew of Tarsus in Cilicia*" (see vi. 9, notes).

*a citizen of no mean city*] Tarsus was the metropolis of Cilicia, and a city remarkable for its culture, and the zeal of its inhabitants for philosophic studies.

*and...people*] An objection has been here raised that it is extremely improbable that the chief captain could have held this conversation with St Paul amid the tumult, and also that he would have granted permission to speak to a man whom he had just taken as his prisoner, and whom he afterwards arranges to examine by scourging (xxii. 24). But we have only to remember that the Apostle and his interlocutor were high up above the crowd, and so away from the noise; that the staircase crowded with soldiers, who could not rapidly be withdrawn because they were restraining the multitude, made some delay absolutely unavoidable, and

given *him* licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

1—21. *St Paul's Defence.*

22 Men, brethren, and fathers, hear ye my defence *which I*  
 2 *make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence :

that, added to this was the surprise of the chief captain that his prisoner could speak Greek, and we have enough warrant for accepting the story as it is here told. Moreover the Greek which the Apostle used was of a very polished character, shewing the education and refinement of the speaker, and making good his claim to respect.

40. *And when he had given him licence* [leave, *R. V.*]. And as the same verb occurs in the previous verse, the *Rev. Ver.* has there "*give me leave to speak, &c.*" It is fitting that in such passages the renderings should be uniform.

*Paul...people*] Apparently the chief captain had also been so far impressed by the conversation of his prisoner, that he allowed at least one of his hands to be released from its chain while he spake to the multitude, and this he waved to ask for silence.

*And...great silence*] The unusual circumstance, and the gesture which could be seen through the whole crowd, would gain an audience very readily. Beside which an Oriental mob is less persistent than those of the western world.

*he spake...in the Hebrew tongue* [language, *R. V.*] This alone, as soon as it was heard, would gain the speaker an audience with many. It was their own speech. For by "Hebrew" here is meant the Aramaic dialect of Palestine.

XXII. 1—21. ST PAUL'S DEFENCE.

1. *Men, brethren, and fathers*] The Greek is amply rendered (with *Rev. Ver.*) by "*Brethren and fathers.*" See note on i. 16.

*hear ye my defence which I make now unto you*] The *Rev. Ver.* substitutes *the* for *my* and puts *now* before *make*. There seems nothing gained by either change, the former of which leaves a pronoun which is in the original without anything to represent it. The *A. V.* does represent it, though not exactly after the manner of the Greek construction.

2. *And...Hebrew tongue*] The beckoning with the hand (xxi. 40) had procured silence enough for the Apostle's first words to be heard, and now they caught the sound of their own dialect.

*they kept the more silence*] The noun in the original refers not only to peace from cries and shouts, but to general quietness, such as would be produced by refraining from all movements. It expresses a very high degree of quietness. *Rev. Ver.* has "*they were the more quiet.*"

and he saith,) I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and

3. *I am verily a man which am a Jew*] The word rendered *verily* is omitted in the oldest MSS. The *Rev. Ver.* has "*I am a Jew*," and this renders the original fully enough. Cp. note on verse 1 above. These first words of the Apostle would correct many wrong impressions among the crowd, for we may be sure that many, beside the Chief Captain, had the notion that St Paul was one of those foreign desperadoes with which Judæa abounded at this time.

*born in Tarsus, a city in Cilicia*] Better, "*born in Tarsus of Cilicia*" with the *Rev. Ver.* On Tarsus see note on vi. 9.

*brought up in this city*] St Paul means not that from his infancy he had lived in Jerusalem, but that, when he had reached an age fitted for it, he was sent from home to be educated under Gamaliel. The verb is used in this sense in classical Greek. On *Gamaliel*, see note on v. 34.

*at the feet*] (Cp. Luke x. 39.) The most usual position of teacher and pupils at the time of St Paul was that both should sit, the former on a higher level than the latter. For the evidence on this matter from the Talmud, see Taylor, *Pirke Aboth*, pp. 28, 29.

*and taught [instructed] according to the perfect [strict] manner of the law of the [our] fathers, and was [being] zealous, &c.*] For an account by the Apostle himself of his Jewish birth, education, and character, cf. Phil. iii. 5, 6. He was a Hebrew of the Hebrews, and his language shews how learned he was in all that concerned his own people. He makes frequent allusions to Jewish customs, laws, and festivals, and reckons his time by the Jewish calendar. He was also a Pharisee, and none of his contemporaries surpassed him while but few equalled him in strictness of legal observance.

*as ye all are*] The Apostle wishes to put himself in an acceptable light before them, and for that reason explains that he was, like themselves, a zealous observer of the law.

4. *And I persecuted this way, &c.*] On "the Way" as the designation of the Christian religion, cp. note on ix. 2. We are not told of any Christians who were put to death through Saul's zealous persecution, for in the case of Stephen he was not a very active agent, but his own statement in this verse, and the stronger expression xxvi. 10, "when they were put to death I gave my voice against them," make it certain that the persecutions in which he took part were carried beyond imprisonment even to the martyrdom of the accused.

*into prisons*] The original has the plural "prisons," and it is probably intended to express by it, what in chap. xxvi. is given in more detail, the wide field over which Saul's zeal was exerted, "being ex-

5 women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. 6 And it came to pass that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone 7 from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,

ceedingly mad against them, I persecuted them even unto strange cities."

5. *the high priest doth bear me witness*] The Apostle refers not to the high priest at the time when he was speaking, but to him who had held that office when (ix. 1) in his earnestness against the Christians he had desired a commission from the authorities to carry his persecuting measures as far as Damascus. Josephus (*Ant.* xviii. 5, 3) tells us that in A.D. 37 Theophilus, son of Ananus, was made high priest in the place of his brother Jonathan. The high priest to whom St Paul here alludes was one of these two brothers, for Theophilus held office till he was removed by Agrippa and his place occupied by Simon, called Kantheras (see *Jos. Ant.* xix. 6, 2, and cp. Farrar's *St Paul*, I. 178). Ananias was high priest at the time of St Paul's arrest. See xxiii. 2.

*and all the estate of the elders*] Though it was now more than twenty years since St Paul's conversion, yet it was not improbable that some members of the Sanhedrin which granted him his commission were still alive, and the records of the transaction were doubtless preserved and could be appealed to.

*letters unto the brethren*] i.e. to the Jewish authorities in Damascus. The Jews spake of all their race as brethren from early times (cp. Deut. xviii. 15).

*to bring them which were there, bound unto Jerusalem*] The English of the A. V. is not free from ambiguity. The Greek is plain, and the *Rev. Ver.* gives the sense clearly "to bring them also which were there unto Jerusalem in bonds."

6. *about noon*] The time of the day at which the vision occurred is not noticed in chap. ix., but in chap. xxvi. the Apostle also mentions that it was "at mid-day," at which time the heavenly brightness must have been very overpowering to shine above the glare of an Eastern sun.

7. *and heard a voice*] As in chap. ix. 4 and 7, so here, and below in verse 9, the case of the noun is varied, so as to mark that the hearing in St Paul's case was different from the hearing of his companions. The verb can be connected with either a genitive or accusative case. In both the narratives a variation is made, and it was not without its significance (see notes on chap. ix.). St Paul heard intelligible words, the others heard a sound, but it was not speech to them. Cp. the narrative in Daniel x. 6—9.



why persecutest thou me? And I answered, Who art thou, 8  
 Lord? And he said unto me, I am Jesus of Nazareth,  
 whom thou persecutest. And they that were with me saw 9  
 indeed the light, and were afraid; but they heard not the  
 voice of him that spake to me. And I said, What shall I 10  
 do, Lord? And the Lord said unto me, Arise, and go into  
 Damascus; and there it shall be told thee of all things  
 which are appointed for thee to do. And when I could not 11  
 see for the glory of that light, being led by the hand of them  
 that were with me, I came into Damascus. And one Ana- 12  
 nias, a devout man according to the law, having a good

8. *of Nazareth*] This is found only here in chap. xxii., the other two accounts omitting the words, though in some MSS., to make one story exactly like the other, they are inserted in ix. 5. Such assimilation of verses to each other is not uncommon in the Acts.

9. *and were afraid*] These words are omitted in the oldest MSS. and have been left out in the *Rev. Ver.* But they are not like anything in the other two accounts, the one of which (ix. 7) describes Saul's companions as being "speechless," the other (xxvi. 14) as "all falling to the ground." Therefore it seems best to retain them, as not being due to any annotation, or to the assimilation of one form of the story to another. The last three letters of this phrase are the same as those of the phrase preceding it, and the eye of a scribe in early times may have passed from one to the other, and thus words belonging to the earliest form of the narrative may have been omitted.

*heard not the voice*] i.e. the words which were spoken to Saul. They were only conscious of a sound around them. See above on verse 7.

10. *which are appointed for thee to do*] God explained this to Ananias (see ix. 15), how Saul was a chosen vessel to bear His name before Gentiles and kings and the children of Israel; and still more about his labours was to be revealed to the new Apostle himself. According to xxvi. 16—18 the character of the work to which he was called was from the first indicated to Saul; though as no mention is made of Ananias in that passage, it may well be that the Apostle there brings into one statement both the words he heard on the way, and those which were afterwards spoken to him by Ananias.

11. *could not see for the glory of that light*] This explanation of the reason of the Apostle's blindness is only given in this place.

12. *Ananias, a devout man according to the law, &c.*] The Apostle neglects nothing in his address which can conciliate his audience, and so he tells them that the messenger whom God sent to him was "well reported of by all the Jews that dwelt in Damascus." (For *Ananias* see note on ix. 10.) The hostility towards Christians, which was so strong in Jerusalem, had not at the time of St Paul's conversion manifested itself

- 13 report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight.  
 14 And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that *thou* shouldest know his will, and see *that* Just One, and shouldest hear the  
 15 voice of his mouth. For thou shalt be his witness unto all  
 16 men of what thou hast seen and heard. And now why

so greatly in Damascus, since Ananias "a disciple" was still in good repute with the Jews there.

13. *and stood*] The fuller force of the compound verb is given by the *Rev. Ver.* "and standing by me."

*receive thy sight...I looked up, &c.*] The verb is the same in both places, and this the *Rev. Ver.* has noted in the margin. But the word is used in both senses elsewhere in N. T., as of Jesus (Luke xix. 5) *looking up* and seeing Zacchæus in the sycamore tree, and (John ix. 11) of the blind man who *received his sight*.

*And the same hour*] *Rev. Ver.* with strict grammatical warrant, "*and in that very hour.*"

14. *The God of our fathers, &c.*] Ananias spake naturally as one Jew to another. At the commencement of the Christian Church there was no thought of a rupture with Judaism, and nothing is more to be noticed in the Acts than the gradual advance made by the Apostles and their companions in apprehending what the result of their mission would be.

*hath chosen thee*] The verb, which is found only in the Acts in the N. T., has the sense of committing a work into anyone's hands. So *Rev. Ver.* "**appointed.**"

*that thou shouldest know his will*] For this reason it is that St Paul so often in the commencement of his Epistles speaks of himself as an Apostle according to the *will* of God, 1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1, &c. The whole passage Eph. i. 1—11 is a comment on this clause.

*and see that Just One*] *Rev. Ver.* "*see the righteous One,*" i. e. Jesus, called "the Holy One and the Just" (Acts iii. 14) and "the Just One" (vii. 52), in both which places the *R. V.* reads "Righteous," thus connecting all the passages with 1 John ii. 1, "We have an Advocate with the Father, Jesus Christ the righteous."

*and shouldest hear the voice of his mouth*] *Rev. Ver.* "*a voice from, &c.*" In this way Paul was taught of Jesus as the other Apostles.

15. *For thou shalt be his witness, &c.*] Thus the commission of the later-called Apostle was in the same terms as those in which Christ had spoken (Acts i. 8) to the eleven before his Ascension.

*unto all men*] Paul does not utter the word "Gentiles" until he is forced to do so.

*of what thou hast seen and heard*] For by revelation the Apostle was made aware of the whole scope of Christian truth, and of those doctrines which Christ in His life on earth had communicated to the Twelve.

tariest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass <sup>17</sup> that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him say- <sup>18</sup>

**16.** *why tariest thou?*] According to the narrative in ix. 15 the message of Ananias had already proclaimed the gift of the Holy Ghost to Saul, and the favour of God had been shewn in the recovery of his sight. So the question of Ananias becomes parallel to that of St Peter in the house of Cornelius: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

*arise, and be baptized*] Though the gift of the Spirit was announced, yet God directs that the means of grace, the sacrament of baptism, which the Apostle must offer to others, should also be received by himself.

*and wash away thy sins*] The close connexion of the sacramental sign with renewing grace is spoken of in like terms by the Apostle in his Epistle to Titus (iii. 5) "according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

*calling on the name of the Lord*] The oldest authorities give "calling on His name," which refers back to "the Just One." Probably the *Textus Receptus* is due to a desire to make the phrase accordant with ii. 21.

**17.** *when I was come again to Jerusalem*] *Rev. Ver.* "had returned." This refers to that visit of the Apostle recorded in Acts ix. 26 seqq. We learn from Gal. i. 18 that three years had elapsed between the conversion of Saul and this visit to Jerusalem, which period is supposed to have been consumed in Arabia (cp. Gal. i. 17). The preaching of Saul at Jerusalem we are told in the Acts roused the anger of the Greek-speaking Jews, and that in consequence of their attempts against Saul the Christian congregation sent him away first to Cæsarea and then to Tarsus.

*even while I prayed in the temple*] It is worthy of note how often in this address St Paul incidentally expresses himself in such wise as to conciliate the crowd. His visit to the temple for the purpose of prayer was at once a proof that he was not likely to despise Jewish ordinances and religious observances.

*I was in a trance*] Better (with *Rev. Ver.*), "I fell into a trance." This was the occasion of one of those "visions and revelations of the Lord" of which St Paul speaks to the Corinthians (2 Cor. xii. 1) and with which, from his conversion onwards, he was many times instructed and comforted.

**18.** *and saw him saying unto me*] In Acts ix. 29-30 no mention is made that a vision had appeared to Saul commanding him to depart from Jerusalem. It is only said that "the disciples" sent him away. But these two statements are not inconsistent with each other. Saul might be warned to go, and the disciples at the same time prompted to send him. In the same way two different causes, one natural, the other

ing unto me, Make haste, and get *thee* quickly out of Jerusalem: for they will not receive thy testimony concerning me.  
 19 And I said, Lord, they know that I imprisoned and beat in  
 20 every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of  
 21 them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

supernatural, are mentioned Acts xiii. 2—4, *viz.* the prompting of the Holy Spirit, and the act of the Church of Antioch. And still more like is the statement of St Paul (Gal. ii. 2), that he went up to Jerusalem “by revelation,” when it is placed side by side with Acts xv. 2 where we are told that the Christians of Antioch determined that Paul and Barnabas should go up to consult the church in Jerusalem.

*get thee quickly out of Jerusalem*] We know from Gal. i. 18 that the duration of the Apostle’s stay was but fifteen days.

*receive thy testimony concerning me*] Better (with *Rev. Ver.*), “receive of thee testimony, &c.” The Apostle, as is clear from what follows in the next verse, considered that he would be specially a messenger likely to persuade and convince men of the truths of the Christian faith. God, in the vision, points out that this will not be so.

19. *Lord, they know, &c.*] The *Rev. Ver.* gives “they themselves know” to mark that the pronoun is emphatic. This is not English, but there seems to be no other way of indicating in our language the emphasis which is expressed in the original. Saul is confident that he will be well known by many to whom he is speaking, and that his zealous persecution of the Christians less than four years before cannot have fallen out of men’s memories.

*I imprisoned and beat*] The Greek implies that this conduct was of some continuance. Saul was regularly engaged in the work.

*in every synagogue*] For the synagogues as places where such punishment was inflicted cp. Matth. x. 17, xxiii. 34, Mark xiii. 9, Luke xxi. 12. That they were also places in which charges were heard is seen from Luke xii. 11.

20. *thy martyr Stephen*] Better, “Stephen, thy witness.” The Greek word had not yet come to be applied as it afterwards was to those Christians who bore witness to the truth by their death.

*and consenting unto his death*] The oldest authorities omit the last three words, which are added to bring the phrase into exact accord with viii. 1.

*kept the raiment*] cp. vii. 58.

21. *I will send thee far hence, &c.*] *Rev. Ver.* “will send thee forth far hence, &c.” We need not understand the command as implying that the Apostle’s missionary labours were to begin from that moment, but that God’s work for him was now appointed, and would begin in His own time, but would be not among Jews or Greeks at Jerusalem, but among the Gentiles in distant places.

22—29. *Fury of the Jews. The Chief Captain orders Paul to be scourged, but on hearing that he is a Roman, recalls the order in alarm.*

And they gave him audience unto this word, and *then* lift<sup>22</sup> up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they<sup>23</sup> cried out, and cast *off their* clothes, and threw dust into the air, the chief captain commanded him to be brought into<sup>24</sup>

*unto the Gentiles*] St Paul had kept back the word which he was sure would rouse their anger as long as ever he could, and we may well suppose from the conciliatory tone of much of his speech that the attention of the crowd had been enlisted, for the speaker was a man of culture and spake their own tongue. But when the Gentiles are spoken of as recipients of God's message they break forth into all the excitement of an Oriental mob.

22—29. FURY OF THE JEWS. THE CHIEF CAPTAIN ORDERS PAUL TO BE SCOURGED, BUT ON HEARING THAT HE IS A ROMAN, RECALLS THE ORDER IN ALARM.

22. *unto this word*] It is probable that, though listening, they were not well-pleased at some things which they heard. Their pent-up feelings broke into instant execration at the hated word.

*and then lift up*] The *Rev. Ver.* omits "then" for which there is no word in the original, but it is needed for the English sense, and would be therefore better retained.

*for it is not fit*] The best authorities read "It was not fit." And this no doubt expresses the feeling of the mob. They had listened for a time, but when the speaker made mention of "the Gentiles" they were at once clear that he ought *long ago* to have been destroyed. He had been all along a man who was not fit to live.

23. *cast off their clothes*] i.e. the loose upper robe, which could easily be laid aside, and which in such an excitement would interfere with their movements. Compare the conduct of the crowd when our Lord rode into Jerusalem, and also the behaviour of Jehu's friends, 2 Kings ix. 13.

*and threw dust into the air*] Compare the action of Shimei, 2 Sam. xvi. 13, where the marginal rendering shews that the dust was thrown at David. Perhaps it may have been meant in the present case to be thrown at St Paul, who was above the crowd, at the top of the stairs. The attempt to reach him with what they threw was futile, but it shewed what they would fain have done. For a like action as a sign of grief cp. Job ii. 12.

24. *the chief captain, &c.*] Probably the chief captain knew nothing of what St Paul had been saying, and would be surprised at the outbreak of rage on the part of the people, and conclude from it that there

the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man *that is* a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And

was some serious charge laid against him which he might best ascertain by subjecting his prisoner to torture till he should confess.

*wherefore they cried so against him*] The *Rev. Ver.* has "for what cause they so shouted against him," and the verb is rendered "gave a shout" (Acts xii. 22), but there it is the voice of the applauding crowd that is spoken of. In this verse and Luke xxiii. 21 (the only other passage in which the word is found in N. T.) "cry" seems to express better in English the utterance of an infuriated mob. It is true that a different verb is rendered by "cry" in verse 23, but that proves that the Greeks had two verbs which they could use for the noise of a mob, while in English we appear not to be so rich. In the A. V. "shout" seems always used of triumph and exultation.

25. *And as they bound him with thongs*] *Rev. Ver.* "And when they had tied him up with the thongs." This gives more of the force of the verb in the Greek which implies the stretching of the prisoner forward, so that he may be in a position to receive the blows. Some have translated "for the thongs," but the word rendered "thongs" is one which is always used for straps employed for straining or binding tight, and rarely, if ever, for the implement by which the chastisement is inflicted.

*the centurion that stood by*] He was superintending the work of fastening the prisoner to the whipping-post, which was done by the common soldiers.

*a man that is a Roman*] It was an offence punishable with the severest penalties for a man to claim to be a Roman citizen, if he were not one. The peril of such an assertion, if it were not true, convinces the centurion at once, and though we are not told so expressly we may feel sure that the operation of "tying up" was stopped.

26. *Take heed what thou doest*] The oldest texts omit the word for "take heed" and so make the remainder to be a blunt question "What art thou about to do?" And thus *Rev. Ver.* It was forbidden, under heavy penalty, by the *Lex Porcia*, to scourge a Roman citizen (Liv. x. 9).

28. *obtained I this freedom*] Better "*this citizenship*" (*Rev. Ver.*). Probably at the time when the A. V. was made "freedom" conveyed somewhat of this sense as we speak still of bestowing on any one the

Paul said, But I was *free* born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. *The Chief Captain brings Paul before the Sanhedrin.*

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all

“freedom” of a city, meaning thereby all the rights of a citizen. It was the Roman boast “I am a Roman citizen,” (Cic. in *Verr.* v. 63). The sale of the freedom of Rome was at times the perquisite of some of the Imperial parasites and favourites, who made what they could of such a privilege.

*I was free born*] *Rev. Ver.* “I am a Roman born.” How St Paul came to be a Roman citizen by birth we cannot tell, probably some ancestor for meritorious conduct had been rewarded with enfranchisement. Tarsus was a free city, and had its own laws and magistrates, but that did not constitute its inhabitants Roman citizens.

29. *which should have examined him*] This is old English for “which were about to examine him” which the *Rev. Ver.* gives. The verb is euphemistically employed for the scourging which it was proposed to administer to obtain information from St Paul.

*because he had bound him*] i.e. bound him for the purpose of scourging. To be bound with a chain as a prisoner was not prohibited in the case of Romans. Hence we find St Paul speaking often in the Epistles, written during his imprisonment at Rome, of the bonds and the “chain” with which he was afflicted. Cp. Phil. i. 7, 13, 14, 16; Col. iv. 18; Philem. 10, 13. Also Acts xxviii. 20, while the next verse in this chapter shews that though the Apostle was unloosed from the whipping-post, he was still kept in bands.

30. THE CHIEF CAPTAIN BRINGS PAUL BEFORE THE SANHEDRIN.

30. *because he would have known*] Literally and better (with *Rev. Ver.*) “desiring to know.” The Chief Captain was anxious as a Roman officer, that justice should be done, and this could only be by having both sides before some authoritative council.

*he loosed him from his bands*] The oldest MSS. do not contain the last three words, but they are to be understood, whether expressed or not.

*and commanded the chief priests*] He had discovered thus much that the offence charged against his prisoner was concerning the religion of the Jews. He therefore summons the chief religious authorities as those who were best able to decide whether any wrong had been done.

*and all their council*] The oldest text omits “their.” The council intended was the whole Jewish Sanhedrin.

their council to appear, and brought Paul down, and set *him* before them.

1—10. *St Paul before the Sanhedrin. Disagreement between the Pharisees and Sadducees.*

23 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias com-

*to appear*] i. e. to be assembled in some place to which he might bring Paul, and have the case fairly discussed. The place where the Sanhedrin met for their own consultations was called *Lishkath-Hagganith* and was a hall built of cut stone so situate that one half was built on holy, the other half on the profane ground, and it had two doors, one to admit to each separate section. T. B. *Foma* 25<sup>a</sup>. But whether this was the place of meeting at this time we have no means of deciding.

*brought Paul down*] The castle was situate on the highest part above the temple, so that wherever he had to go, the Chief Captain must come down.

*set him before them*] He appears to have left him there (see xxiii. 10) and to have given him over to them for examination, though still taking care that he should not be the victim of mob-law.

XXIII. 1—10. ST PAUL BEFORE THE SANHEDRIN. DISAGREEMENT BETWEEN THE PHARISEES AND SADDUCEES.

1. *And Paul, earnestly beholding the council*] The verb is one which St Luke very frequently employs to note a speaker's expression at the commencement of a speech, and it is one of those features in the Acts which shew us where the compiler has acted as editor to the narratives which he used. He very generally gives some word to indicate the gesture or look of the person who speaks. This verb is often rendered in A. V. "looking stedfastly" and that rendering the *Rev. Ver.* gives here.

*Men and brethren*] Better, "Brethren." See note on i. 16.

*I have lived in all good conscience before God until this day*] The pronoun "I" is emphatically inserted in the Original. It is as though the Apostle would say, 'You see me before you as though I were an offender, but personally I feel myself innocent.' The verb is one which in profane authors signifies 'to discharge the duties of a citizen.' St Paul implies by its use that he has been obedient to God's laws, as a good citizen would be to the laws of his country. So far as being devoted to God's service, his whole life up to the present moment had been of one piece, it was only that his conscience had been enlightened, and so his behaviour had changed. He had at first lived as a conscientious and observant Jew, his conscience now approved his conduct as a Christian.

2. *And the high priest Ananias*] This was Ananias the son of Nebedæus. (*Joseph. Ant.* xx. 5, 2.) In the time of the Emperor



manded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *3* *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? *4* Then said Paul, I wist not, brethren, that he was the high *5*

Claudius he had been suspended from his office for some offence and sent to Rome (*Ant.* xx. 6. 2) but afterwards seems to have been held in great reputation in Jerusalem (*Ant.* xx. 9. 2).

*to smite him on the mouth*] No doubt St Paul's address, before the high priest gave this order, had extended much beyond the single sentence which St Luke records, and he only preserves for us that which appears to have moved the anger of the authorities, by his claim to have led a life of which in God's sight he was not ashamed. The action was intended to put a stop to what would be counted the presumptuous language of St Paul.

*3. God shall smite thee, thou whited wall*] Here we may see how very far even the excellence of St Paul comes short of the behaviour of the Divine Master, who when he suffered threatened not, and when reviled, reviled not again. We need not however consider that St Paul's language here was a wish for evil upon the high priest, but only an expression of confidence in God that such conduct as that of Ananias would not be allowed to go unpunished. We know from Josephus (*Wars*, II. 17. 9) that Ananias did come to a violent end. St Paul calls him "whited wall" because he bore the semblance of a minister of justice, but was not what he seemed. Cp. "whited sepulchres" (*Matth.* xxiii. 27).

*for sittest thou, &c.*] The original has merely the copulative conjunction, which the *Rev. Ver.* consequently represents by "and sittest thou, &c." The translation misses the force of the Greek, which has the pronoun emphatically expressed. The connexion seems to be this. The Apostle had just named the high priest "a whited wall;" he then continues "and dost *thou* (such an one) sit, &c."

*after the law*] i. e. according to the law (as *Rev. Ver.*). Cp. *Pr. Bk.* "Deal not with us *after* our sins."

*contrary to the law*] For St Paul had not yet been heard. Cp. *John* vii. 51.

*4. God's high priest*] So styled because he sat on the judgment-seat as God's representative, cp. *Deut.* xvii. 8—13. In the Old Test. the priestly, and even other, judges are sometimes called by God's own name "Elohim." (See *Exod.* xxi. 6, xxii. 8, 9 and cp. *Ps.* lxxxii. 1.)

*5. I wist not, brethren, that he was the high priest*] Several explanations have been given of this statement of St Paul. Some think that it may have been true that St Paul from defect of sight, with which he is supposed to have been afflicted, could not distinguish that the speaker was the high priest; others that the high priest was not in his official position as president of the court; or that owing to the

priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the

troublesome times, and St Paul's recent arrival in Jerusalem, he was not aware who was high priest; or that he was speaking in irony, and meant to imply that the action of the judge was of such a character that none would have supposed him to be high priest; or that he meant by "I wist not" that for the moment he was not thinking of what he was saying. It is most consonant with St Paul's character to believe that either his own physical deficiency, or some lack of the usual formalities or insignia, made him unable to distinguish that he who had given the order was really the high priest.

*for it is written*] The quotation is from Exod. xxii. 28 and is another illustration of what was said above on verse 4. The whole sentence of the O. T. is "Thou shalt not revile the gods, nor curse the ruler of thy people" and the marginal note on "gods" is "Or, judges" which margin should be in the text. The *Rev. Ver.* in this verse omits "the" before "high priest", and renders "a ruler" instead of "the ruler."

6. *But when Paul perceived, &c.*] We are not told in what way the knowledge which the Apostle here acted on was gained. Perhaps the Pharisees, as in the parable of the Pharisee and publican, kept themselves apart; or to a Jewish eye some mark of their dress may have been enough to bespeak a difference of party. St Paul used this party spirit in a perfectly legitimate manner. What he did was not done merely to set them by the ears, but to secure an opportunity for speaking on that central doctrine of Christianity, the resurrection of the dead. (Cp. xxiv. 21.)

*Men and brethren*] Better "*Brethren.*" See note on i. 16.

*the son of a Pharisee*] The best MSS. give a son of Pharisees. This reading has the advantage of removing St Paul's language beyond the questioning which has sometimes been raised about it. "I am a Pharisee," he says. And the question has been raised, whether he had a right to describe himself thus. When he continues "a son of Pharisees" we see that he is stating that by descent and birth his family had for generations been members of that party. Having said this, he then propounds that doctrine which, of all their teaching, was that which severed them from the Sadducees. That this point also was the central doctrine of Christianity makes St Paul's address not disingenuous, but an appeal to those who agreed with him thus far in his belief, to hear what he had further to say which might meet with their acceptance. And it is not as if the Apostle had raised the question in their midst on some side-issue. The whole teaching of the Christian church rested on the truth of the resurrection, and therefore with much wisdom and without any thought of deception he cries, "I am a Pharisee, and for

dead I am called in question. And when he had so said, 7 there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees 8 say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. And there arose a great 9 cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief 10

teaching the doctrine of the resurrection (which they hold) I am now called in question.'

7. *and the multitude [Rev. Ver. assembly] was divided*] The verb in the original is that from which our English "schism" is derived, and this points to the character of the division. God made the division work for the safety of his servant, as He many times brings good out of evil.

8. *the Sadducees say that there is no resurrection*] It is said that their teaching had its rise in the thought that "God's servants should not do service with the hope of reward." As the life to come would be a reward we are told that their doctrine developed into the denial of the Resurrection. As we meet with them in the New Testament, they are mainly members of the priestly order, and appear to have accepted only the written Law, as distinct from tradition, yet in spite of the mention of angels in the Pentateuch they appear to have explained the language in such wise as to identify these angelic appearances with some manifestation of the divine glory, and thus to have come to deny the existence of any spiritual beings distinct from God Himself. In political matters they were on the side of Rome, and in consequence are found uniting at times with the Herodians.

9. *And there arose a great cry [Rev. Ver. clamour]* The noise was of an excited mob. It is the same word that is used in the parable of the Ten Virgins, to describe the shout "the bridegroom cometh."

*and the scribes that were of the Pharisees' part*] The best authorities read "some of the scribes of the Pharisees' part."

*let us not fight against God*] These words are not found in the oldest MSS, and it may be that St Luke left the sentence as an incomplete exclamation. This the *Rev. Ver.* has endeavoured to represent by rendering the preceding clause "And what if a Spirit hath spoken to him, or an angel." The temper of these Pharisees is so very much akin to the counsel of Gamaliel in chap. v. 39, that it is not difficult to understand how a thoughtful reader filled up on his margin the unfinished exclamation by an adaptation of Gamaliel's language, and that these words found their way in a short time into the text.

10. *the chief captain*] He must have been in some position where he could watch all the proceedings, though we can hardly think that he was presiding in the Sanhedrin.

captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11—25. *Paul is cheered by a Vision. The Jews conspire to kill him.*

- 11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in  
12 Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and

*pulled in pieces of them*] The Pharisees had constituted themselves protectors of the Apostle, and so the possession of his person had become the object of a struggle between them and their opponents.

*commanded the soldiers*] They were in the tower of Antonia, overlooking the Temple-precincts, and so were ready to interfere in the struggle as soon as they were bidden. They were in considerable numbers, for below (ver. 27) the A. V. renders this word by "army." Jerusalem was at this time in such an excited state that the presence of a large Roman force was necessary.

11—25. PAUL IS CHEERED BY A VISION. THE JEWS CONSPIRE TO KILL HIM.

11. *And the night following*] The Apostle was now, though not rightly a prisoner, yet kept, that he might be out of harm's way, under the charge of the Roman soldiers. The hearing of his case having been interrupted, another time was to be appointed when the examination should be completed.

*the Lord stood by him*] Appearing in a vision as before at Corinth, cp. xviii. 9.

*Be of good cheer*] The Apostle could hardly be otherwise than downcast with the events of the previous day. He had entered the Temple and undertaken the Nazarite vow with a view of conciliating the Jews and he had only been saved from being torn in pieces of them through the interference of the Roman commander.

*so must thou bear witness also at Rome*] He had already written to the Roman church of his "longing to see them," and that "oftentimes he had purposed to come unto them (Rom. i. 11—13)," and St Luke (Acts xix. 21) records the intention in the history of St Paul's stay at Ephesus. The way to compass such a visit had not yet been found, but now it is pointed out by the Lord Himself.

12. *And when it was day*] While Paul was receiving comfort from the Lord, the Jews were plotting to secure his destruction and they let no time be wasted. Their plans are ready by the next day, and as soon as it arrived they set about their execution.

*certain of the Jews banded together*] The best MSS. omit *certain of*. The addition looks like a marginal comment of some one who felt that

bound themselves under a curse, saying that *they* would neither eat nor drink till they had killed Paul. And they <sup>13</sup> were more *than* forty which had made this conspiracy. And they came to the chief priests and elders, and said, We <sup>14</sup> have bound ourselves under a great curse, that *we* will eat nothing until we have slain Paul. Now therefore ye with <sup>15</sup> the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he

the plot would only be contrived by the Sadducees. The men who banded themselves thus together were probably belonging to the Zealots of whose fanaticism Josephus gives several instances.

*bound themselves under a curse*] Lit. placed themselves under an anathema. The noun is used in very solemn language twice over by St Paul (Gal. i. 8, 9), "Let him be accursed." It was an invocation of God's vengeance upon themselves, if they failed to do the work which they undertook.

*they would neither eat nor drink*] So that there was no time to be lost; their work must be promptly executed.

13. *more than forty*] Shewing the excited state of popular feeling at this moment among the Jews. They may have been prompted to this method of getting rid of the Apostle, because they had not the power of life and death any longer, and were not likely to procure Paul's death at the hands of the Roman authorities, on any accusation connected with a religious question.

14. *they came to the chief priests and elders*] Who were most likely of the Sadducees' part, and who therefore would have no wish to save St Paul's life.

*We have bound ourselves under a great curse*] Lit. "with a curse have we cursed ourselves." A Hebrew mode of expressing the intensity and earnestness of any action. Cp. "to die the death, &c."

*that we will eat nothing*] More literally (with *Rev. Ver.*) "to taste nothing."

15. *Now therefore ye with the council, &c.*] *Rev. Ver.* "do ye," to mark more clearly the imperative. The chief priests and elders, of the Sadducees' party, were to use their influence in the council, that a request might proceed from the whole body of the Sanhedrin, that Paul should be again brought before them by the chief captain. From what we read of the Sadducees, in the N. T. and Josephus, it is easy to believe that they would be in a majority.

*that he bring him down*] i. e. from the tower of Antonia to the place where the Sanhedrin held its meetings.

*unto you to morrow*] The oldest MSS. omit the last word. It is found in verse 20 below, and may have been early inserted here to make that verbal accord of the desire for which the received text of the Acts of the Apostles furnishes so many illustrations.

16 come near, are ready to kill him. And when Paul's sister's  
 son heard of *their* lying in wait, he went and entered into  
 17 the castle, and told Paul. Then Paul called one of the  
 centurions unto *him*, and said, Bring this young man unto  
 the chief captain: for he hath a certain *thing* to tell him.  
 18 So he took him, and brought *him* to the chief captain, and  
 said, Paul the prisoner called me unto *him*, and prayed *me*

*as though ye would inquire something more perfectly concerning him*] *Rev. Ver.* "as though ye would judge of his case more exactly," which is more in accordance with the classical meaning of the verb.

*we...are ready to kill him*] So that the suspicion of complicity in the crime would not fall upon the chief priests and elders. Their intention would appear to have been to give St Paul a fair hearing, and the murder would seem to be the work of some fanatics unconnected with the Council.

16. *And when Paul's sister's son, &c.*] The *Rev. Ver.* keeps to the Greek construction, "But Paul's sister's son heard...and he came, &c."

We have no other mention of the family of St Paul anywhere in the history. It seems improbable that the sister and her son were settled inhabitants of Jerusalem, or we should have been likely to hear of them on Paul's previous visits. His imprisonment at this time was only to keep him from being killed, and so any relative or friend was permitted to come to him.

*he went and entered into the castle*] The margin of the *Rev. Ver.* gives the rendering of the text with a different punctuation: "he heard of their lying in wait, having come in upon them and he entered, &c."

17. *Then Paul called one of the centurions, &c.*] The Apostle was under the charge of a military guard, and so would have no difficulty in getting his message conveyed. And the knowledge that he was a Roman citizen, and that by birth, would have spread among the soldiery and would not be without its influence.

*for he hath a certain thing* [*Rev. Ver. something*] *to tell him*] We have nothing to guide us to a knowledge of how Paul's nephew became acquainted with the plot to murder his uncle. As we know nothing of any kinsmen of St Paul being Christians we may perhaps be right in supposing that the young man was a Jew, present in Jerusalem on account of the feast, and that he had heard among the Jewish population about the uproar, and the undertaking of the would-be assassins. In his interview with the chief captain it is clear that he was prepared with evidence which was convincing to that officer.

18. *he took him, and brought him, &c.*] With soldier-like obedience and raising no questions.

*Paul the prisoner*] A name which St Paul was often afterwards to apply to himself. Cp. Eph. iii. 1, iv. 1; Philemon 1 and 9, &c.

*and prayed me*] In the older English the verb "pray" as here used is no more than "ask," which latter verb is here given by the *Rev. Ver.*, but it is a needless interference with the older diction.

to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the <sup>19</sup> hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews <sup>20</sup> have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou <sup>21</sup> yield unto them: for there lie in wait for him of them more *than* forty men, which have bound themselves with an oath, that *they* will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain then let the young man depart, and <sup>22</sup> charged *him*, *See thou* tell no man that thou hast shewed

19. *the chief captain took him by the hand*] The messenger from a Roman citizen was entitled to some consideration, and the action of the chief captain is meant to encourage the young man. The chief captain would naturally incline to favour Paul after his conversation with him, rather than his Jewish accusers. We can gather this from the tone of the letter which he subsequently sent to Cæsarea.

*and went with him aside privately, and asked him*] The adverb "privately" is better joined with the verb "asked" as in the *Rev. Ver.*: this is more in accordance with the Greek order, and such an adverb is somewhat out of place with the first verb, in which privacy is implied without such an addition.

20. *as though they would inquire*] The oldest MSS. give "*as though thou wouldest inquire.*" It is more probable that this older reading was altered to agree with the plural in verse 15, than that the plural was changed into the singular. It was natural enough for the speaker among the Zealots to say to the chief priests "as though ye would inquire," and it is equally natural that Paul's nephew, speaking to the chief captain, who had control of the whole proceedings, should say "as though *thou* wouldest inquire."

21. *But do not thou yield unto them*] More literally, "Do not thou therefore yield, &c." (with *Rev. Ver.*).

*which have bound themselves with an oath*] The Greek is the same as in verse 12. It is better therefore to render as there "bound themselves under a curse." Beside which, the invocation implied in the original is much stronger than is indicated by our English "oath." And to vary the English rendering gives an idea of variation in the Greek, which in one continuous narrative should be avoided.

*looking for a promise*] *Rev. Ver.* "**the** promise" i. e. the one which they are coming to ask you to make.

22. *So the chief captain then let the young man depart*] There is but one conjunction in the original, which is doubly rendered here by *So* and *then*. It is better to omit the latter.

*and charged him, See thou tell no man, &c.*] The *Rev. Ver.* has

- 23 these *things* to me. And he called unto *him* two centurions,  
 saying, Make ready two hundred soldiers to go to Cæsarea, and  
 horsemen threescore *and* ten, and spearmen two hundred, at  
 24 the third hour of the night; and provide *them* beasts, that  
 they may set Paul on, and bring *him* safe unto Felix the  
 25 governor. And he wrote a letter after this manner :

“charging him, Tell no man, &c.” The Greek is literally “charging him to tell, &c.” but though this is correct enough in Greek when a sentence like “that thou hast shewed, &c.” is to follow it cannot stand in English; so for the infinitive “to tell” an imperative or its equivalent must be substituted. The A. V. has taken the one, the *Rev. Ver.* the other way of rendering.

*that thou hast shewed* [*Rev. Ver.* signified] &c.] This change is made because the same word was so rendered in verse 15.

23. *to go to Cæsarea*] The residence of the Roman governor and the seat of the chief jurisdiction. The preposition is not the usual one. Hence the *Rev. Ver.* gives “to go as far as Cæsarea.” The distance between Jerusalem and Cæsarea is about 70 miles.

*and spearmen*] The Greek word is an unusual one, and signifies ‘graspers by the right hand.’ Hence it has been explained, as in the A. V., of soldiers who carried a spear in their right hand; others have thought a military guard was meant who kept on the right hand of the prisoners of whom they had charge. The Vulgate gives *lancearii*, lancers.

*at the third hour of the night*] This would be, according to Jewish reckoning, at 9 P.M.

24. *and provide them beasts*] Here is an infinitive, in dependence on the verb in the previous verse, to mark which the *Rev. Ver.* inserts *he bade them*.

*Felix the governor*] He was made procurator of Judæa by Claudius in A.D. 53. He was the brother of Pallas, the favourite freedman of Claudius, and it was by the interest of his brother, that Felix was advanced, and retained in his position even after the death of Claudius. The character of Felix, as gathered both from Roman and Jewish historians, is that of a mean, profligate and cruel ruler, and even the troublous times in which he lived are not sufficient to excuse the severity of his conduct. After his return to Rome, on the appointment of Festus to be governor in his stead, Felix was accused by the Jews of Cæsarea and only saved by the influence which his brother Pallas had with Nero, as he had had with his predecessor. Felix was connected with the Herodian family by his marriage with Drusilla the daughter of Herod Agrippa I. He continued to hold office at Cæsarea for two years after St Paul’s coming there (xxiv. 27) and during the whole of that time the Apostle was his prisoner.

25. *a letter after this manner*] [*Rev. Ver.* form]. As both the writer and receiver of the letter were Romans, it is most likely that Latin would be the language of the original, and that St Luke has



26—30. *Letter of Claudius Lysias to Felix.*

Claudius Lysias unto the most excellent governor Felix <sup>26</sup>  
*sendeth* greeting. This man was taken of the Jews, and <sup>27</sup>  
 should have been killed of them: then came I with an  
 army, and rescued him, having understood that he was  
 a Roman. And when I would have known the cause <sup>28</sup>

given us a representation of the substance of the document rather than its very words.

## 26—30. LETTER OF CLAUDIUS LYSIAS TO FELIX.

26. *the most excellent governor*] The title "most excellent" is that which is given by St Luke at the beginning of his Gospel to the Theophilus for whom he wrote it. Hence it is probable that Theophilus held some official position, it may be under the Romans in Macedonia, where St Luke remained for some time and where he may probably have written his gospel.

*sendeth greeting*] The *Rev. Ver.* omits the first word. The original has only the infinitive "to rejoice" which is of course governed by some word indicating a wish, i. e. = "biddeth to rejoice," "wisheth joy."

27. *This man was taken of the Jews*] The verb implies a seizure or arrest. It is used (Matth. xxvi. 55; Mark xiv. 48) of the party of men who came to seize our Lord, and (Acts xii. 3) of Herod Agrippa's arrest of St Peter.

It is to be noted that the chief captain employs the word for *man*, which in the original implies respect, no doubt because he was presently about to mention that he was a Roman citizen. The same distinction exists in Latin as in Greek, so that the original may have been in either language. There can be little doubt that Roman officers at this time were familiar enough with Greek to write in it, if need were.

*and should have been killed of them*] The *Rev. Ver.* modifies the obsolescent English, and reads "was about to be slain of them." The chief captain does not give a very exact report of what had happened. He says nothing about the strife between the two religious parties; perhaps he did not understand its nature and cause.

*then came I with an army, and rescued him*] *Rev. Ver.* "when I came upon them with the soldiers, and, &c." This must refer rather to the first rescue from the mob in the Temple-precincts (xxi. 32). There is no word said of what happened afterwards, the binding with two chains, and the intention of scourging the prisoner.

*having understood* [*R. V. learned*] *that he was a Roman*] The chief captain put this in such wise as to claim credit for interference on behalf of a Roman citizen, and in so doing omits to state that it was only when Paul was about to be scourged and protested against it, that he was discovered to be a citizen of Rome by birth.

28. *And when I would have known, &c.*] The *Rev. Ver.* more literally "and desiring to know, &c." The method by which the chief

wherefore they accused him, I brought him forth into their  
 29 council: whom I perceived to be accused of questions  
 of their law, but to have nothing laid to his charge worthy  
 30 of death or of bonds. And when it was told me how that  
 the Jews laid wait for the man, I sent straightway to thee,  
 and gave commandment to *his* accusers also to say before  
 thee what *they had* against him. Farewell.

31—35. *Paul is brought to Cesarea, and kept prisoner by  
 Felix.*

31 Then the soldiers, as it was commanded them, took Paul,  
 32 and brought *him* by night to Antipatris. On the morrow

captain proposed to learn the charge against Paul was by scourging the  
 prisoner. Cp. xxii. 24.

29. *whom I perceived* [*R. V. found*] *to be accused, &c.*] At first he  
 would have discovered that the outcry against St Paul had something to  
 do with the regulations of the temple, then that there was a dispute  
 about the resurrection of those who were dead, and that on this point  
 some of the Jewish leaders sided with Paul. Such questions about their  
 law would seem to the Roman officer quite as unworthy of consideration  
 as they did to Gallio at Corinth (xviii. 15).

30. *And when it was told me how that the Jews laid wait for the  
 man*] In the oldest MSS. there is no mention made of "the Jews."  
 The *Rev. Ver.* therefore renders "and when it was shewn to me that  
 there would be a plot against the man."

*I sent straightway to thee*] i.e. I sent him. The pronoun is supplied  
 in the *Rev. Ver.* as needful to the sense. Of course Lysias implies by  
 his language that he felt that Felix was a more fit person than himself to  
 deal with such a case.

*and gave commandment, &c.*] By reason of the text in the oldest  
 MSS. the *Rev. Ver.* has, in the latter part of this clause, "to speak  
 against him before thee." The word "Farewell" is also unsupported  
 by the earliest authorities.

31—35. PAUL IS BROUGHT TO CESAREA, AND KEPT PRISONER  
 BY FELIX.

31. *Then* [*So*] *the soldiers, &c....took Paul*] i.e. they formed a party  
 for his escort, and took him among them.

*and brought him by night*] i.e. that same night, starting off early in  
 the night and travelling during night-time, thus getting clear away from  
 Jerusalem before the ambush of the Jews was prepared.

*to Antipatris*] This place was 42 miles from Jerusalem and 26 from  
 Cesarea. It was in early times called Capharsaba, but Herod the  
 Great rebuilt it and named it Antipatris in memory of his father Anti-  
 pater. It lay in a beautiful part of the Vale of Sharon and was both  
 well watered and rich in wood. The remains of a Roman road have been

they left the horsemen to go with him, and returned to the castle: who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was: and when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are

found close by it. For notices of the older city, see Josephus, *Ant.* xvi. 5. 2; 1 Macc. vii. 31; of the place as rebuilt, see Josephus, *B. J.* I. 4. 7; II. 19. 1 and 9; IV. 8. 1.

32. *On the morrow*] The original has a conjunction which the *Rev. Ver.* represents by "But." These men would return to Jerusalem again on the day of the intended plot.

*they left the horsemen to go with him*] Now that they were far away from Jerusalem and in no fear of a surprise, seventy horsemen were guard enough for the remainder of the way. But it may give us some idea of the dangerous state of the country at the time when we consider that the chief captain thought it needful to send with this one prisoner a guard of 470 soldiers. We may also form some idea of what the garrison in Jerusalem must have been when so many men could be detached at a moment's notice.

*and returned to the castle*] Apparently coming back as quickly as it was possible for them to do so. As the road was one much travelled they were probably able to obtain a change of horses here and there.

33. *who, when they came to Cesarea*] The *Rev. Ver.* breaks up the relative into a conjunction and a personal pronoun. "And they, when, &c." This makes the reference to the horsemen more clear.

*and delivered the epistle [letter] to the governor*] It is not easy to see what led the A. V. to give "epistle" here and "letter" for the same word in ver. 25. Sometimes rhythm may account for such a variation, but that is not the case here.

*presented Paul also*] If the letter as given above be a copy of the original, the prisoner was not mentioned in it by name, but the soldiers would merely declare that this was the man that had been committed to their charge.

34. *And when the governor had read the letter*] The oldest MSS. have nothing either for "the governor" or "the letter." Read (with *Rev. Ver.*) "And when he had read it."

*of what province he was*] Cilicia had been at one time, and perhaps still was, attached to the province of Syria. It was so in the time of Quirinus. This will explain why at once Felix without question decided that, at the proper time, he would hear the cause.

35. *I will hear thee*] The verb implies a complete and thorough hearing of a case. "I will give thee a full hearing." The *Rev. Ver.* renders "I will hear thy cause."

*when thine accusers are also come*] Assuming that they would appear, since they had been bidden to do so by the chief captain, as he had explained in his letter. Of course Lysias had not said a word of this

also come. And he commanded him to be kept in Herod's judgment hall.

1—9. *Arrival of the Accusers. Speech of Tertullus, their advocate.*

24 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus,

to the Jews when his letter was written, but intended to do so when Paul was safely on the road to Cæsarea.

*to be kept in Herod's judgment hall*] The word rendered "judgment hall" is "prætorium," and may signify either the palace of a prince, the tent of a general, or the barracks of the soldiery. Here it is probably the name of the palace which Herod had erected for himself, and which now was used as the governor's residence. It seems (from xxiv. 24—26) that it was close to the quarters of Felix himself, and that Paul could speedily be sent for. Render "Herod's palace" (with *Rev. Ver.*). The verb employed in the sentence only implies that Paul was to be taken care of; he was not kept in close imprisonment. "A Roman and uncondemned" would not be subject to needless indignities, when his accusers were Jews who could make no such claim for consideration. Cf. xxiv. 23.

XXIV. 1—9. ARRIVAL OF THE ACCUSERS. SPEECH OF TERTULLUS, THEIR ADVOCATE.

1. *And after five days*] Most naturally this means after St Paul's arrival in Cæsarea, and the events narrated at the end of chap. xxiii. But it may mean five days after the departure of the Apostle from Jerusalem. The chief captain would give notice to the high priest of what he had done as soon as it was safe to do so. After learning that they must go to Cæsarea with their accusation, the enemies of St Paul would spend some little time in preparing their charge for the hearing of Felix, and in providing themselves with an advocate. And as they would not probably travel with as much haste as St Paul's convoy did, five days is not a long interval to elapse before they arrived in Cæsarea.

*Ananias the high priest*] He would be sure to be hot against the Apostle after that speech about the "whited wall."

*descended*] *Rev. Ver.* [came down], i.e. from the capital to the sea-coast city of Cæsarea.

*with the elders*] The best MSS. have "*with certain elders.*" It is not likely that all the elders came. There would be some, who belonged to the Pharisees, who would rather have spoken in favour of St Paul. Those who came would be Sadducees, and so only a portion of the Council.

*and with a certain orator named Tertullus*] *Rev. Ver.* "*and with an orator, one Tertullus.*" This man, as we may judge from his name, which is a modification of the Latin *Tertius*, was a Roman, and would be chosen because of his knowledge of Roman law, and his ability

who informed the governor against Paul. And when he was called *forth*, Tertullus began to accuse *him*, saying,

Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble

to place the case before Felix in such a light as to make it seem that Paul was dangerous to the Roman power, and not merely a turbulent and renegade Jew. We see below that he endeavoured to do this.

*who informed, &c.*] Better with *Rev. Ver.* "And they informed." Thus it is shewn that the relative in the original refers not merely to Tertullus but to the whole deputation. The verb is one which St Luke uses in other places (Acts xxv. 2, 15) of the laying a formal information before a judge. It is also used, Esther ii. 22, of Esther laying the information of the plot of the two chamberlains before king Ahasuerus.

2. *And when he was called forth*] There is nothing in the original to represent "forth" which is consequently omitted by the *Rev. Ver.* The "calling" referred to is that of the crier of the court calling on the case.

*Tertullus began to accuse him*] St Luke has given us but the digest of the advocate's speech. The seven verses, in which it is included, and a large part of which is occupied with compliments to the judge, would not have occupied three minutes in the delivery.

*Seeing that by thee we enjoy great quietness*] [**much peace**] The orator seizes on almost the only point in the government of Felix on which he could hang any praise. By severity he had put down false Messiahs, and the partizans of an Egyptian magician, as well as riots in Cæsarea and Jerusalem, so that the country was in a more peaceful condition than it had been for a long time past.

*and that very worthy deeds are done unto this nation by thy providence*] Better (with *Rev. Ver.* and in accordance with the oldest MSS.) "and that by thy providence evils are corrected for this nation." The word rendered "providence" is found 2 Macc. iv. 6 where what is literally "without the king's providence" is rendered "unless the king did look thereto." It was by the severe looking thereto of Felix that disorders were corrected, though we learn from Tacitus (*Hist.* v. 9; *Ann.* XII. 54) that his severity in the end bore evil fruit, and it seems probable that his main motive in suppressing other plunderers was that there might be the more left for himself.

3. *we accept it always*] [Better, **in all ways**] and **in all places**] The word rendered "in all ways" is only found here in N. T. and does not mean "always." Some would join "in all ways and in all places" with the former part of the sentence thus: "evils are corrected for this nation in all ways and in all places." "We accept it" means "we acknowledge and are glad of it."

*most noble* [*R. V. excellent*] *Felix*] The adjective is the same title which was given to Felix in the letter from Claudius Lysias, and which is afterwards given to Festus by St Paul (Acts xxvi. 25).

4 Felix, with all thankfulness. Notwithstanding, that I be  
 5 not further tedious unto thee, I pray thee that thou wouldst  
 6 hear us of thy clemency a few words. For we have found  
 this man a pestilent fellow, and a mover of sedition among  
 all the Jews throughout the world, and a ringleader of the  
 sect of the Nazarenes: who also hath gone about to pro-

4. *be not...tedious*] The notion in the verb is that of stopping a person's way and so hindering him. Tertullus would imply that Felix was so deeply engaged in his public duties that every moment was precious.

5. *For we have found this man a pestilent fellow*] The Greek literally says "a pestilence." The same word in the plural is translated "pestilent fellows" in 1 Macc. x. 61, and it is further explained there by "men of a wicked life." When they say "we have found" it is implied that they have already spent some pains in detecting the evil ways of the prisoner.

*and a mover of sedition*] (*insurrections*, with oldest MSS. and *Rev. Ver.*). The first charge had been one of general depravity. On coming to particulars Tertullus puts that first which would most touch the Roman power, and against which Felix had already shewn himself to be severe. Insurrections were of such common occurrence that one man might at this time be readily the prime mover in many.

*among all the Jews throughout the world*] We must bear in mind that Paul had been assailed at a time when Jerusalem was full of strangers come to the feast. It is not improbable that from some of the Jewish visitors particulars had been gathered about the Apostle's troubles at Philippi, Corinth, Ephesus and elsewhere, which in the minds and on the lips of his accusers would be held for seditious conduct, conduct which had brought him at times under the notice of the tribunals. This Tertullus would put forward in its darkest colours. "The world" at this time meant "the whole Roman Empire." Cp. Cæsar's decree (Luke ii. 1) that "all the world" should be taxed.

*a ringleader*] The word is used in classical Greek of the front-rank men in an army.

*of the sect of the Nazarenes*] The adjective is used as a term of reproach equivalent to "the followers of him of Nazareth," which origin was to the mind of the Jews enough to stamp Jesus as one of the many false Messiahs. Cp. on the despised character of Nazareth, John i. 46.

6. *who also hath gone about* [*who moreover assayed R. V.*] *to profane the temple*] The old English "gone about" was equivalent to "attempted." Cp. Shaks. *Mids. Nt. D.* iv. 1. 212: "Man is but an ass, if he go about to expound this dream." But the expression is somewhat obsolete now.

It is noteworthy that the Jews no longer adhere to their definite charge as made xxi. 28, but only impute to St Paul the attempt at profanation.

fane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came <sup>7</sup> upon us, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee: by <sup>8</sup> examining of whom thyself mayest take knowledge of all

*whom we took*] i. e. by main force. They would represent their proceedings as an arrest of a grave offender.

*and would, &c.*] These words, as well as verse 7 and verse 8 down to "come unto thee" are omitted in nearly all the oldest MSS., and by the *Rev. Ver.*, while the Greek Text, in those MSS. where it is found, exhibits many variations. But in spite of this it is very difficult to see how the advocate could have avoided some allusion to the circumstances mentioned in these words. Of course he puts the matter in a light most favourable to the Jews. "We would have judged him according to our law" is very different language from that in which (xxiii. 27) Lysias describes Paul as in danger to be killed by the Jews. The action of Lysias too is described by Tertullus as one of great violence. Probably the Roman soldiers would not handle the mob tenderly. But Tertullus is trying to cast blame upon the chief captain and to represent his party as doing all things according to law.

*according to our law*] Tertullus identifies himself, advocate-like, with the Jews whose mouthpiece he is.

7. *But the chief captain Lysias*] If this verse be an interpolation, it differs from others in the Acts very greatly. In other parts of the book such insertions have merely been made to bring the whole of a narrative under view at once, and there has been no variation of an account previously given elsewhere. But here we have a passage not representing the facts as stated before, but giving such a version of them as might make Lysias appear to have been in the wrong, and to have exercised his power in Jerusalem most arbitrarily against men who were only anxious to preserve the purity of their sacred temple. As both the Syriac and the Vulgate represent the passage it is not quite satisfactory to reject it.

8. *commanding his accusers to come unto thee*] Which Lysias had not done till Paul was removed beyond reach of pursuit.

*by examining of whom*] In the A. V. the relative "whom" is here naturally referred to "accusers." A glance at the Greek shews that this cannot be, for it is in the singular number. The *Rev. Ver.* gives the literal rendering of the passage thus, "*From whom thou wilt be able, by examining him thyself, to take knowledge, &c.*" If the supposed interpolation be accepted as text, then "whom" and "him" would most properly be referred to Lysias. Felix might on the arrival of the chief captain question him and learn the truth of what had taken place. And with this the remark of Felix in verse 22 fits in, "When Lysias the chief captain shall come down, I will determine your matter." If however the doubtful words be rejected, then the pronouns must refer to St Paul. But it is curious, to say the least, that Tertullus should suggest to Felix

9 these *things*, whereof we accuse him. And the Jews also assented, saying that these *things* were so.

10—21. *St Paul's answer to the charge.*

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the  
11 more cheerfully answer for myself: because that thou mayest understand, that there are *yet* but twelve days since

that the truth of his case should be supported by an examination of the person accused. It has therefore been suggested that the word rendered "examining" has regard to some process of torture by which a prisoner might be forced to confess the truth. But for this no sufficient support has been found. The noun derived from this verb is employed (xxv. 26) for the inquiry before Agrippa. On the whole there seems quite as much to be said in favour of the *Textus Receptus* from internal evidence, as can be brought against it by the evidence of MSS.

9. *And the Jews also assented*] [*Rev. Ver.* joined in the charge.] The verb implies much more than assent. They made common cause with their representative, and by their own language reiterated the accusation.

*saying (R. V. affirming) that these things were so*] Ananias and the elders must have first instructed their orator. So that the speech was what they had supplied him with, and must have their accord.

#### 10—21. ST PAUL'S ANSWER TO THE CHARGE.

10. *Then Paul, &c.*] When the governor had given him leave to speak the Apostle addressed his defence to the points charged against him. He had not excited the people, nor been the leader of any body of Nazarenes, nor had he polluted the temple.

*thou hast been of many years a judge*] We have arrived in the history at about A. D. 58 or 59, and Felix had been made procurator in A. D. 52. So that "many years" is about six or seven. But many of the governors were recalled before they had held office so long. In verse 17 "many years" must be about four or five.

*I do the more cheerfully, &c.*] The best MSS. have the positive, "I cheerfully make my defence." St Paul was so far of good courage, because the experience of Felix, and his knowledge of Jewish manners and customs, would enable him to appreciate the statements which related to the Apostle's presence in Jerusalem.

11. *because that thou mayest understand*] *Rev. Ver.* taking a slightly different reading, "Seeing that thou canst take knowledge." The Apostle means that it was easy to find evidence about all that had happened in such a short space of time. Beside which Felix's knowledge of Jewish customs would tell him that this was just the time at which foreign Jews came to Jerusalem.

*that there are yet but twelve days*] The *Rev. Ver.* has the more



I went up to Jerusalem for to worship. And they neither <sup>12</sup> found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove *the things* whereof they now <sup>13</sup> accuse me. But this I confess unto thee, that after the way <sup>14</sup> which they call heresy, so worship I the God of my fathers,

modern English, which is also closer to the Greek, "that it is not more than twelve days." The time may be accounted for thus: the day of St Paul's arrival, the interview with James on the second day, five days may be given to the separate life in the temple during the vow, then the hearing before the council, next day the conspiracy, the tenth day St Paul reached Caesarea, and on the thirteenth day (which leaves five days (xxiv. 1), as Jews would reckon from the conspiracy to the hearing in Caesarea) St Paul is before Felix. See Farrar's *St Paul*, II. 338 (note).

*since I went up to Jerusalem for to worship*] The *Rev. Ver.* gets rid of the antiquated English by rendering, "since I went up to worship at Jerusalem." But the A. V. gives more of the emphasis which St Paul intended to lay on the object of his visit. He went on purpose to worship. Was it likely that he would try to profane the temple? And the verb which he uses expresses all the lowly adoration common among Orientals. The Apostle probably chose it for this reason. He would have Felix know that it was in a most reverent frame of mind that he came to the feast.

12. *And they neither found me, &c.*] The Apostle gives a flat denial to the charge of insurrection, and challenges them to prove any single point of it. He had not even entered into discussion with any man.

*raising up the people*] *Rev. Ver.* "stirring up a crowd." For the crowd was gathered by the Jews.

13. *neither can they prove* (*Rev. Ver.*, with MS. authority, adds to thee) *the things, &c.*] The proof must be such as the law required, not the mere multiplied assertions of the accusers. The verb implies a formal setting-forth of evidence, and is used by Josephus (*De vita sua*, 6) of an array of proof which he has set forth to shew that his fellow-countrymen did not enter on a war till they were forced.

14. *after the way which they call heresy*] Better (with *Rev. Ver.*) "after the Way which they call a sect." The word is the same which is used in verse 5 for the "sect" of the Nazarenes. St Paul employs the expression "the Way," in that sense in which it soon became well known, to signify "the Christian religion." See note on ix. 2.

*so worship I the God of my fathers*] Better, as *Rev. Ver.*, "so serve I the God of our fathers." The verb is not the same as in verse 11. Here the notion is of service which a man is bound to pay. The Apostle means that he has cast off no morsel of his old allegiance. The adjective can equally be rendered by "my fathers" or "our fathers," but St Paul's aim is to shew that he has not severed himself from the ancestral faith of the whole nation, and so his thought would include himself with them.

believing all *things* which are written in the law and the  
 15 prophets: and have hope towards God, which they them-  
 selves also allow, that there shall be a resurrection of  
 16 the dead, both of the just and unjust. And herein do  
 I exercise myself, to have always a conscience void of  
 17 offence toward God, and *toward* men. Now after many  
 years I came to bring alms to my nation, and offerings.

*believing all things which are written in the law and the prophets*  
 The *Rev. Ver.* gives very literally "all things which are according to  
 the Law, and which are written in the Prophets." The Apostle thus  
 testifies to his complete acceptance of all the Jewish Scriptures. Some-  
 times the division is given as "the Law, the Prophets, and the Psalms"  
 (Luke xxiv. 44), but more frequently, as in the text, only two sections  
 are named (cp. Matt. vii. 12, xi. 13, xxii. 40; Luke xvi. 16; John i.  
 45).

15. *and have (R. V. having) hope...which they themselves also allow*  
 (*R. V.* look for). Here the Apostle is of course alluding only to the  
 Pharisees among his own people, but he puts them as representatives of  
 the larger part of the nation. The *Rev. Ver.* renders "which these also  
 themselves look for." If the Apostle employed the words in that sense  
 he would be turning towards the body of Jews in the court rather than  
 to the Sadducees and their spokesman.

*that there shall be a resurrection of the dead*] The best MSS. give  
 nothing for the last three words. St Paul adheres to the point which  
 had before provoked the anger of Ananias and his party, and they must  
 have been the more irritated because the words of the Apostle declare  
 their opponents, the Pharisees, to be holding the true faith, and imply  
 that such is the general belief of the Jewish people.

*both of the just and unjust*] Speaking in the presence of Felix, the  
 Apostle seems to have chosen words to touch the conscience of the  
 Procurator.

16. *And herein do I exercise myself*] "Herein" i.e. in the worship,  
 faith and hope spoken of in the two last verses. While holding this  
 belief, and because I hold it, I try to keep my conscience clear. "I ex-  
 ercise myself" that I may, by constant training and striving, at length  
 get near to what I aim after.

*to have always a conscience void of offence, &c.*] The *Rev. Ver.*, to  
 preserve the Greek order, puts "always" at the end of the verse. A man  
 who strove for such an object was neither likely to be a profaner of the  
 Temple, nor a pestilent mover of sedition. His religion was worked  
 into his life.

17. *Now after many years*] He had come to Jerusalem on the  
 return from his second missionary journey in A.D. 53. It was now  
 A.D. 58, so that his absence had lasted four or five years (see note on  
 verse 10).

*I came to bring alms to my nation*] These consisted of the money  
 which had been collected in the churches of Macedonia and Achaia at

Whereupon certain Jews from Asia found me purified<sup>18</sup> in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object,<sup>19</sup> if they had ought against me. Or else let these same<sup>20</sup> here say, if they have found any evil doing in me, while

St Paul's request, and which is often alluded to in his epistles (cp. 1 Cor. xvi. 1; Rom. xv. 26; 2 Cor. viii. 4, &c.). There could be no desire to wound the feelings of the Jews in a man who had come for such a purpose. It is noticeable too that he describes the alms as not for the Christians only, but for his nation, conveying by the word the impression of his great regard for all the Jews.

*and offerings*] These were the sacrifices connected with the vow which he had undertaken. They must be offered in the Temple, and the offerer was not likely to be one who thought of profaning the holy place.

18. *Whereupon*] According to the best MSS. the relative here, by its gender, must be referred to the "offerings" which have just been named. Read (with *Rev. Ver.*) **Amidst which**, i. e. engaged in offering which oblations.

*certain Jews from Asia*] These words should, according to all authorities, be placed in the latter clause of the verse. Read "Amidst which they found, &c."

*found me purified*] i. e. abstaining from all things forbidden by the law of the Nazarites. See Num. vi. 3—8.

*neither with multitude, &c.*] The gathering of a crowd and raising a disturbance would have been the first steps towards some act of profanation. But even this he had not done. The original requires that we should continue the sentence, "but there were certain Jews from Asia," as in the *Rev. Ver.* It was from the Asiatic Jews, perhaps those from Ephesus, that the uproar had at first been originated. It would appear also that part of Tertullus' argument was derived from their information. Of these Asiatic Jews St Paul was now about to speak, but he checks himself, and does not say any word against them, only that they ought to have been here to explain the offence for which he had been assailed.

19. *and object*] Better (with *Rev. Ver.*), "and to make accusation." They had set the cry against him, and now did not come to say what he had done wrong. They were probably on their way home, now that the feast was over.

20. *Or else let these same here (R. V. these men themselves) say*] i. e. the Sadducees with Ananias. The assailants of St Paul were of two classes, first the Asiatic Jews, who were furious against him because of his preaching among the Gentiles in their cities, then those in Jerusalem who hated him for preaching the resurrection. He challenges them both, and when the former do not appear, he turns to the other.

*if they have found any evil doing in me*] The oldest MSS. have "what wrong doing they found," omitting "in me."

- 21 I stood before the council, except *it be* for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22—27. *Adjournment of the cause. Felix's treatment of St Paul.*

- 22 And when Felix heard these *things*, having more perfect knowledge of *that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know  
23 the uttermost of your matter. And he commanded a

*while* (Better, *when*) *I stood before the council*] Up to the moment, when in the presence of the council he had spoken of the resurrection and so produced a division in the assembly, there was no act of St Paul which had to do with any disturbance. The tumult in the temple and while he was speaking from the Tower-stairs was all caused by the Jewish mob.

21. *except it be for this one voice*] i.e. this exclamation or cry. From xxiii. 6 we see that St Paul lifted up his voice, when he mentioned the resurrection.

*I am called in question by* (R. V. with MSS. *before*) *you*] "To call in question" means "to put one on his trial." Cf. Shaks. *Henry IV.* (pt. 2) l. 2. 68, "He that was in question for the robbery."

22—27. ADJOURNMENT OF THE CAUSE. FELIX'S TREATMENT OF ST PAUL.

22. *having more perfect knowledge of that way*] Better "the way," i.e. the Christian religion, for which this soon became the accepted name. See on ix. 2. Felix was more likely to understand something of the relations between Judaism and Christianity, because he had a Jewish wife, Drusilla, daughter of Herod Agrippa I., one who had been brought by her position into connexion with the movements of the time.

For those introductory words of this verse represented in A. V. by "when he heard these things," there is no Greek in the oldest MSS. Read (with *Rev. Ver.*) "But Felix, having, &c."

*When Lysias the chief captain shall come down*] There had been nothing said in the letter of Lysias, so far as we have it, about his coming to Cæsarea, but no doubt he went often between Jerusalem and the residence of the governor. The language of this verse gives some support to the genuineness of verse 7. (See note there.)

*I will know the uttermost of your matter*] Better, "I will determine." Cp. xxiii. 15.

23. *And he commanded a centurion*] The Greek noun has the article, therefore the *Rev. Ver.* gives "the centurion." It might

centurion to keep Paul, and to let *him* have liberty, and that *he* should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix <sup>24</sup> came with his wife Drusilla, which was a Jewess, he sent

perhaps be one of the two whom Lysias had put in charge of the conveyance of Paul (xxiii. 23). One might be appointed to go on to Cæsarea, while the other returned with the larger part of the convoy from Antipatris.

*to keep Paul]* The best MSS. omit the proper name. Read (with *Rev. Ver.*) "that he should be kept in charge." The verb only conveys the idea of safe keeping, not of severe detention, and it is clear that for some reason Felix shewed himself well-disposed towards the Apostle. Either his conscience moved him, or his hope of gain, or perhaps the flattery and compliments of Tertullus had overshot their mark.

*and to let him have liberty]* Better, "and should have indulgence." That is, there should be a relaxation of prison rules in his case.

*and that he should forbid none of his acquaintance]* In order to join on better with the previous clause, read (with *Rev. Ver.*) "and not to forbid any of his friends." The original has a word stronger than "acquaintance." It refers more particularly to such matters as country, home, family and friends, which are specially a man's *own*. Here from our limited knowledge we are only able to think of Philip the Evangelist who would be particularly a friend of St Paul, but he had been more than once before in Cæsarea, and he had no doubt made himself known there as in other places. Those unnamed disciples of Cæsarea (xxi. 16) would be among those who had a warm interest in St Paul, and it is clear from St Luke's language that there were friends at hand and ready to visit the Apostle when they were allowed.

*to minister or come unto him]* The best MSS. have no Greek for "or come." The verb "minister" implies the doing of those services of which a prisoner even under such liberal conditions must ever stand in need. They would be his means of communication with the outer world. And the cupidity of Felix may have suggested that through these friends the means might be supplied for purchasing the Apostle's release.

**24.** *And after certain days, when Felix came, &c.]* To conform to the Greek more strictly, the *Rev. Ver.* reads "But after certain days, Felix came, &c." It is difficult to say what is gained by this. Felix did not always reside in Cæsarea. After the first hearing of St Paul's cause he had gone away for a time, but on his return he sent for the Apostle to question him on his doctrine. Perhaps those words about the resurrection of the just and the unjust had made him uneasy.

*with his wife Drusilla, which was a Jewess]* She was a daughter of Herod Agrippa I. and so sister of Agrippa II. and of Bernice. She had formerly been married to Azizus, King of Emesa, but had been induced by Felix to leave her husband, and become his wife. Though she had been only six years of age when her father died (Acts xii. 23) she may have heard of the death of James the brother of John, and the

for Paul, and heard him concerning the faith in Christ.  
 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, *Go thy way for this time*; when I have a convenient season,  
 26 I will call for thee. He hoped also that money should

marvellous delivery of St Peter from prison. For such matters would be talked of long after they had happened, and perhaps her father's sudden death may have been ascribed by some to God's vengeance for what he had done against the Christians. Her marriage with the Gentile Felix shewed that she was by no means a strict Jewess, and what she had heard of Jewish opposition to St Paul's teaching may have made her, as well as her husband, desirous to hear him.

*sent for Paul*] The Apostle was lodged in some part of the procurator's official residence (see xxiii. 35, note) and so was close at hand.

*and heard him concerning the faith in Christ*] The best MSS. add *Jesus*. What St Paul would urge was not only a belief in the Christ, for whose coming all Jews were looking, but a belief that Jesus of Nazareth was the Messiah whom they had so long expected.

25. *And as he reasoned...and judgment* [*R. V.* the judgement] *to come*] It was to be no barren faith which St Paul commended, but was to have its fruits in the life. Felix perhaps expected some philosophical dissertation on the subject of the resurrection, and the life after death. His own conduct, of which Tacitus (*Ann.* XII. 54, *Hist.* v. 9) speaks as mean and cruel and profligate, would make the subjects on which St Paul addressed him peculiarly disturbing. For what if this man's teaching should be true?

*Felix trembled*] The expression is much stronger. It implies that he was filled with fear. Therefore the *Rev. Ver.* gives "was terrified." It can hardly be conceived that St Paul was ignorant of the character of those to whom he was speaking. Felix had been in office long enough to be well known. And the Apostle's themes were exactly those by which he could find the joints in the governor's harness. Of "righteousness" his life's history shews no trace, and for temperance, i.e. self-control, the presence of Drusilla by his side proved that he had no regard. Well might such a man be full of fear at the thought, as St Paul would urge it home, of the judgment after death. But the influence of his terror passed away, for we do not read that the Apostle ever beheld such signs of penitence as led him to quiet the terror, by preaching Christ as the atonement for sin.

*when I have a convenient season, I will call for thee*] [*Rev. Ver.* call thee unto me]. The convenient season never arrived. Felix did not change his conduct. When two years more of his rule were ended and he was superseded by Festus, the Jews in Cæsarea brought an accusation against him before Nero, and had it not been for his brother Pallas' influence he would have been punished for his cruelty and injustice. We have no record of how long he lived after his recall from Cæsarea.

26. *He hoped also* (*Rev. Ver.* withal) *that money should have been*

have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. 27

(*R. V.* would be) *given him of Paul*] He had heard the Apostle speak of the contributions which he had gathered for the Jews in Jerusalem. His thought would naturally be that if he could raise money for the needs of others, he could do so for his own release.

*that he might loose him*] These words are unrepresented in the oldest MSS., and read exactly like a marginal explanation which in time made its way into the text.

*wherefore (R. V. wherefore also) he sent...communed with him*] The original gives two reasons why Felix sent for Paul. First he desired to hear about the faith in Christ, and secondly to give the Apostle a chance of offering him a bribe. The verb "communed" implies that he brought about somewhat of a friendly intercourse with his prisoner. In this way the proposal for any terms of release would have been made easy.

27. *But after two years*] More literally the *Rev. Ver.* "But when two years were fulfilled;" and it may be that St Luke would indicate by his expression, that it was not a reckoning of time such as was usual among the Jews, where portions of a year were sometimes counted for a whole, but that the Apostle's detention endured for two years complete.

*Porcius Festus came into Felix' room*] Festus was made governor by Nero probably in A. D. 60 and died in about two years. Josephus (*B. J.* II. 14. 1) gives him a far better character than his predecessor, but he had the same kind of difficulties to deal with in the outbreaks of the populace and the bands of assassins with which the country was infested. (*Jos. Ant.* XX. 8. 10) The *Rev. Ver.* "Felix was succeeded by Porcius Festus" comes nearer to the literal rendering "Felix received Porcius Festus as a successor," but does not make the meaning clearer, and to put "Felix" as the subject in this sentence and in that which immediately follows gives an awkward sound to the English, which was neatly avoided in A. V.

*and Felix, willing to shew the Jews a pleasure*] The literal sense is "to store up for himself favour with the Jews," therefore the *Rev. Ver.* gives the proper rendering, "and desiring to gain favour with the Jews." Of course it may be said that if he shewed favour to them he would gain favour with them. But what he particularly desired at this time was to blunt the anger which the Jews (especially those of Cæsarea) felt against him, that they might be less bitter in their charges against him on his recall. And so he used Paul as his "Mammon of unrighteousness" and left him detained that he might make himself friends thereby.

*left Paul bound*] [*R. V.* in bonds.] This seems to indicate that before his departure Felix withdrew the indulgence which had been

1—12. *Arrival of Festus. Paul's cause heard before him.  
Paul appeals to the Emperor.*

25 Now when Festus was come into the province, after  
2 three days he ascended from Cæsarea to Jerusalem. Then  
the high priest and the chief of the Jews informed him  
3 against Paul, and besought him, and desired favour against

previously granted to Paul, and put him in bonds, so as to give to his successor the impression, which the Jews desired, that he was deserving of punishment. It would be very interesting to know what St Paul did during the two years that he was kept at Cæsarea. Various conjectures have been ventured on, but none with any ground of certainty. Some, accepting St Paul as the author of the Epistle to the Hebrews, point to this period as the time of its composition. Others assign to this imprisonment those letters of the Apostle which speak so much of his bonds, viz. to the Ephesians, the Philippians, the Colossians and Philemon, but the evidence in favour of Rome as the place whence they were written seems far to outweigh all that can be said on behalf of Cæsarea. Our only reflection on such a gap as this in the history of St Paul's work must be that the Acts was not intended to be a narrative of any man's labours, but how God employed now this servant, now that, for the establishment of the Kingdom of Christ. The remembrance of this will prevent us seeking from the book what it was not meant to give.

XXV. 1—12. ARRIVAL OF FESTUS. PAUL'S CAUSE HEARD BEFORE HIM. PAUL APPEALS TO THE EMPEROR.

1. *Now when Festus was come into the province*] This may either mean "when he had reached Cæsarea," to which, as the seaport, he would naturally come first; or, with margin of the *Rev. Ver.*, "when he had entered upon his province." The former seems to be the preferable sense because of what follows.

*after three days he ascended* (*R. V.* went up)] He took a very short time to make himself acquainted with what would be his principal residence, and then went up to the capital.

2. *Then the high priest*] *R. V.* "And the chief priests." For the best MSS. give the plural. No doubt Ananias, as before, was the leader of the accusation, but he got others of his own class to support him in Jerusalem. He was their representative when the hearing was in Cæsarea.

*and the chief of the Jews*] This might mean "the chief part;" therefore it is better, with *R. V.*, to read "the principal men of the Jews." The wealthiest men of the nation belonged to the Sadducees.

*informed him against Paul*] The verb indicates that the proceedings here assumed a legal form. It was no mere mention in any irregular way, but a definite charge was made, no doubt in the same terms which Tertullus had used before.



him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that <sup>4</sup> Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which <sup>5</sup> among you are able, go down with *me*, and accuse this man, if there be any *wickedness* in him. And when he had <sup>6</sup>

3. *and desired favour against him*] i.e. they begged that their case might have some special consideration. They were many and rich; the accused man was alone and an obscure person, and it was much easier to bring one man from Cæsarea, than for their whole body to undertake a journey from Jerusalem thither. No doubt too they hoped that with a new governor their influence and good position would not be without weight.

*laying wait in the way to kill him*] They still adhered to their plan of assassination, than which no crime was more common at this time in Judæa. Perhaps too those men who had bound themselves by a vow, though they had been forced to break it, yet felt dissatisfied that Paul was still alive.

4. *But Festus answered, that Paul should be kept, &c.*] This hardly gives the force of the original, which is better rendered in the *Rev. Ver.*, "that Paul was kept in charge at Cæsarea." The governor's position was that the prisoner had been placed by his predecessor in a certain state of custody, and that this could not be interfered with.

*would (R. V. was about to) depart shortly thither*] A governor newly arrived must move about actively, and could not remain long even in the capital. To have waited till all the arrangements, which the accusing party were supposed to be ready to make, were complete, would have consumed time, which must be occupied in learning the details of his provincial charge.

5. *Let them therefore...which among you are able*] *R. V.* "which are of power among you." The words of Festus do not refer to whether some of them could go to Cæsarea or not, but to the character of those who should go down, that they should be men of influence and character, such as would fitly represent the powerful body who appealed to him.

*go down with me*] For they were evidently wealthy persons, whose companionship on the journey might be no discredit to the governor. Festus was no doubt willing to conciliate the influential people in the nation, though he had refused to break through a regulation of his predecessor at their request.

*and accuse this man, if there be any wickedness in him*] A large number of MSS., with the *Text. Rec.*, give no word for "wickedness." But in some of the oldest Texts there is a word which signifies "out of the way." The *Rev. Ver.* therefore gives "and if there is anything amiss in the man, let them accuse him." The adjective is the same that is so rendered, Luke xxiii. 41, "This man hath done nothing *amiss*."

tarried among them more than ten days, he went down unto Cesarea; and the next day sitting in the judgment seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. But Festus, willing to do

6. *more than ten days*] The oldest texts read “not more than eight or ten days.” This seems the more likely reading. It is more probable that the writer would use words to mark the shortness of the stay, than a form which would seem to describe ten days as a long residence at Jerusalem. Festus was evidently full of business and anxious to get it done.

*and the next day*] *Rev. Ver.* “on the morrow.” The Jewish authorities must have accepted the governor’s invitation, and have gone down along with him, so that the hearing could begin at once.

7. *the Jews which came, &c.*] Better, with *Rev. Ver.*, “which had come, &c.”

*stood round about*] The best authorities give “round about him.” They were eager to set upon him, and so compassed him on every side.

*and laid many and grievous complaints against Paul*] The best MSS. have nothing for the last two words. Read, with *Rev. Ver.*, following a slightly different text, “bringing against him many and grievous charges.” In the two years lapse of time they had gathered up every rumour which they could collect, and these they brought forward, even though they could not support them by evidence.

8. *While he answered for himself*] *Rev. Ver.*, with MSS., “While Paul said in his defence.” He offered an “Apologia” for himself. He did not make a defence against the unsubstantiated charges, but alluded only to those points on which they would try to prove their case, i. e. his alleged attempt to defile the Temple, his breaches of the Jewish law, and any insurrectionary outbreaks, in which the accusers would try to prove him a leader, and which might be construed into opposition to the Roman power. On this last his accusers would lay most stress. St Luke has only given us the three heads of St Paul’s Apologia.

*Neither against the law of the Jews*] The accusation on the former occasion had not dwelt on this point, but in the course of two years they had discovered that the Apostle had taught among the Gentiles that circumcision was no necessary door for admission to Christianity, and this they would construe into an offence against the Jewish law.

*have I offended anything at all*] *Rev. Ver.*, “have I sinned at all.”

9. *But Festus, willing to do the Jews a pleasure*] Better (with *R. V.*) “desiring to gain favour with the Jews.” Cp. xxiv. 27. Though he had

the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these *things* before me? Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any *thing* worthy of death, I refuse not to die: but if there be none of *these things* whereof these accuse me, no *man* may deliver me unto them. I appeal unto Cesar. Then Festus, when

not consented to their request when he was in Jerusalem, he now went some way towards doing so by his question to Paul.

*Wilt thou...before me*] What Festus proposed was equivalent to acquitting the Apostle of any charge which would come under Roman law. He is therefore appealed to on the other accusations. The offences against the law of the Jews and against the Temple must be heard before the Sanhedrin. Would Paul accept an acquittal on one count and submit to a trial before his own people on the rest? And Festus would be present to see that right was done.

10. *I stand at Cesar's judgment seat*] Better (with *Rev. Ver.*) "I am standing before Cæsar's judgment seat." This represents more nearly the sense of the original, which implies, "I have been and am standing." The Roman authorities had taken charge of him and had kept him in custody for two years. Of this he reminds the governor, and refuses to be turned over to another tribunal, where he would have for judges, if he ever were allowed to live till his trial, those persons who had been cognizant of the plot to murder him.

*where I ought to be judged*] Because I am a Roman citizen.

*as thou very well knowest*] *Rev. Ver.* "as thou also, &c." St Paul does not mean to say that Festus is to be blamed for his proposal. Probably he saw that the governor was acting with a view to conciliate the Jews. But he intends to say that after all that the governor has heard, any man would say at once that there was no case against the prisoner.

11. *For if I be an offender*] The best MSS. have not "For." Read, with *Rev. Ver.*, "If then I am a wrong-doer." He has asserted that he was innocent so far as the Jews are concerned. If there be anything against him, it is for the civil jurisdiction of Rome, not for the religious tribunal at Jerusalem, to decide upon.

*no man may deliver me unto them*] The full idea of the verb is expressed by the margin of the *Rev. Ver.*, "no man may grant me by favour." The use of this word confirms the notion that St Paul saw through what the governor was doing. The word "may" represents the Greek "is able," and therefore the "can" of the *Rev. Ver.* is to be approved. There is no power anywhere which can give me up to them.

*I appeal unto Cesar*] The final tribunal being the hearing of the Emperor himself.

he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13—22. *Festus consults King Agrippa about his prisoner. Agrippa wishes to hear Paul's defence.*

13 And after certain days king Agrippa and Bernice came  
14 unto Cesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by

12. *when he had conferred with the council*] Having taken the opinion of those who sat as assessors with him. Such persons would be specially needed for a new governor, and the governors of Judæa were changed frequently. Of the existence of such assessors in the provinces, see Suetonius *Tib.* 33; *Galba* 19.

13—22. FESTUS CONSULTS KING AGRIPPA ABOUT HIS PRISONER.  
AGRIPPA WISHES TO HEAR PAUL'S DEFENCE.

13. *And after certain days*] More literally, but with no manifest gain, *Rev. Ver.* gives "Now when certain days were passed."

*king Agrippa*] This was Herod Agrippa II., son of Herod Agrippa I., and consequently a great-grandson of Herod the Great. He was therefore brother of Bernice and Drusilla. On account of his youth he was not appointed to succeed his father when he died. But after a time the Roman Emperor gave him the kingdom of Chalcis, from which he was subsequently transferred to govern the tetrarchies formerly held by Philip and Lysanias, and was named king thereof. His kingdom was afterwards increased by the grant of other cities which Nero gave him. At the fall of Jerusalem he retired to Rome, with his sister Bernice, and there died A. D. 100. He had sided with the Romans in the war against the Holy City. Festus was likely to avail himself of an opportunity of consulting Agrippa, for he would expect to be soundly advised by him on any question of Jewish law.

*and Bernice*] She was the eldest daughter of Herod Agrippa I. She had first been married to her uncle Herod, king of Chalcis. Her connexion with her brother Agrippa II. was spoken of both by Roman and Jewish writers as sinful. She was subsequently married to Polemon, king of Cilicia, but soon left him and lived with Agrippa II. in Rome.

*came unto Cesarea to salute Festus*] *Rev. Ver.*, following MSS., gives "arrived at Cæsarea, and saluted Festus," with a marginal rendering "having saluted." This would seem to imply that the salutation had taken place elsewhere than at Cæsarea. This is very improbable. Cæsarea was the official residence of the governor, and thither would the vassal-king Agrippa come to pay his formal visit of welcome to the representative of Rome.

14. *And when they had been there many days*] *Rev. Ver.* "And as they tarried there many days;" a rendering which may be taken to mean that the length of their stay was a reason why Festus set Paul's

Felix: about whom, when I was at Jerusalem, the chief 15  
priests and the elders of the Jews informed *me*, desiring  
*to have* judgment against him. To whom I answered, 16  
It is not the manner of the Romans to deliver any man  
to die, before that he which is accused have the accusers  
face to face, and have licence to answer for himself con-  
cerning the crime laid *against him*. Therefore, when they 17  
were come hither, without any delay, on the morrow I sat  
on the judgment seat, and commanded the man to be  
brought *forth*. Against whom when the accusers stood 18  
*up*, they brought none accusation of *such things* as I  
supposed: but had certain questions against him of their 19  
own superstition, and of one Jesus, *which was* dead,

cause before the king. This is not the sense of the Greek, so the A.V. appears the better rendering.

15. *the chief priests*] See note on verse 2.

*desiring to have judgment against him*] The older MSS. give a stronger word for "judgment" than the *Text. Recept.* It implies that they held there could be but one opinion and that a condemnatory sentence might be at once pronounced, even by the newly arrived governor.

16. *to deliver any man to die*] The best MSS. omit the Greek for the last two words. *Rev. Ver.* renders "to give up any man." The verb is the same as in verse 11, and implies the granting as a favour. The language throughout shews that the Jews thought the influence of their party was enough to gain from Festus the condemnation of this so obscure a prisoner, whatever might be the merits of his case.

*and have licence to answer for himself*] The Greek word for *licence* is literally "place," and is here used figuratively for "opportunity." So Rom. xv. 23 St Paul says "having no more place in these parts," by which he means that there is no further opportunity for preaching the Gospel there. So *Rev. Ver.* gives "have had opportunity to make his defence."

17. *when they were come hither*] The Greek is (as *Rev. Ver.*) "come together here."

18. *of such things as I supposed*] Following the authority of some ancient MSS. the *Rev. Ver.* gives "of such evil things as, &c."

19. *of their own superstition* [*R. V.* religion]. The noun used here is cognate to the adjective employed by St Paul in speaking to the Athenians (xvii. 22). It is a term which might be employed by any one without offence in speaking of a worship with which he did not agree. Addressing Agrippa, Festus would not wish to say a word that might annoy, any more than St Paul wished to irritate the Athenians by his speech.

*of one Jesus*] Neither in the hearing of the cause before Felix nor

- 20 whom Paul affirmed to be alive. And because I doubted of such *manner of* questions, I asked *him* whether he would go to Jerusalem, and there be judged of these *matters*.
- 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till
- 22 I might send him to Cesar. Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23—27. *Assembly of the Court, and address of Festus.*

- 23 And on the morrow, when Agrippa was come, and Ber-

when Festus made his inquiry, does St Luke record any mention of the name of Jesus, but it is clear from the explanation here given that not only had Paul stated the doctrine of the Resurrection generally, which the Pharisees accepted, but had also asserted in proof of it that Jesus had risen and "become the firstfruits of them that sleep."

20. *And because I doubted of such manner of questions*] *Rev. Ver.*, with ancient authorities, gives "And I, being perplexed how to inquire concerning these things." The whole subject was a strange one to Festus, and when he found that some Jews in part at least agreed with St Paul, while others of them were his bitter opponents, he could find no better plan than to turn to a Jew for an explanation. He did not himself know how to conduct an inquiry on such a subject, and yet the Jews' religion, being now allowed by the Empire, must have its causes adjudicated on.

21. *to be reserved unto the hearing of Augustus*] *Rev. Ver.* "to be kept for the decision of the Emperor." The verb is that which occurs xxiv. 23 where the centurion was commanded to "keep" Paul. He desired to be under the care of the Roman authorities until his case could be properly heard. "Augustus," the title given first to Octavianus, was afterwards conferred on his successors, and so came to mean "His Imperial Majesty," whoever might be on the throne. The present "Augustus" was Nero. In the noun rendered "hearing" we have a word which implies "thorough inquiry."

22. *I would also hear the man myself*] *Rev. Ver.* "I also could wish [*marg. was wishing*] to hear, &c." The marginal rendering here given is the most literal and appears to bring out the meaning best. What Agrippa means to say is that he had for some time been wishing to see and hear St Paul.

23—27. ASSEMBLY OF THE COURT AND ADDRESS OF FESTUS.

23. *with great pomp*] The children follow in the steps of their father, who formerly had sat on his throne in Cæsarea arrayed in royal apparel, to listen to the flatteries of the Tyrian deputation (xii. 21).

nice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought *forth*. And <sup>24</sup> Festus said, King Agrippa, and all men which are here present with us, ye see this *man*, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But <sup>25</sup> when I found that he had committed nothing worthy of death, and *that* he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain <sup>26</sup> *thing* to write unto *my* lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a <sup>27</sup> prisoner, and not withal to signify the crimes *laid* against him.

*were entered*] The A.V. of 1611 has "was entered," and so it will in consequence be found printed in most English Bibles. The correction is required by the original which is plural. So *Rev. Ver.*

*the place of hearing*] The word is found nowhere else in N.T. It was no doubt some special room attached to the governor's palace, where causes were tried. In classical Greek it signifies "a lecture-room."

*chief captains*] The Greek word *chiliarchos* is constantly used in N. T. for the "prefect" of a Roman cohort.

<sup>24.</sup> *have dealt with me*] *Rev. Ver.* "made suit to me." In all other places of the N. T. this word is used of "making intercession" to God.

*and also here*] No doubt the Sadducees from Jerusalem had been able in the course of two years to work up a great deal of feeling against Paul among their party in Cæsarea. So when Festus came he was appealed to by the great men of the residential city as well as by those from Jerusalem.

<sup>25.</sup> *committed nothing worthy of death*] To ask for the life of a prisoner because of some offence against the religious observances of the Jews would be absurd in the eyes of a Roman officer. The best texts give at the beginning of this verse "But I found that, &c."

*to Augustus*] See note on verse 21.

<sup>26.</sup> *unto my lord*] Octavianus by an edict forbade the title "Lord" to be given to him. The practice had its rise from parasites. But you find "Dominus" often used in Pliny's letters to Trajan. So that not many emperors were like Octavian.

*before you*] Spoken with a glance towards the chief priests and great persons who were present on the bench.

*specially before thee*] i.e. as one most likely to be able to clear up the difficulties which I feel about the prisoner.

1—23. *Paul's defence before Agrippa.*

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

- 1 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all *the things* 2 whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me 3 patiently. My manner of life from *my* youth, which was at the first among mine own nation at Jerusalem, know all the 4 Jews; which knew me from the beginning, if they would 5

## XXVI. 1—23. PAUL'S DEFENCE BEFORE AGRIPPA.

1. *and answered for himself*] *Rev. Ver.* "and made his defence." The verb is the same as before (xix. 33, xxiv. 10, xxv. 8) and intimates that what is coming is an *apologia*. St Luke here as in other places notices the gesture of the speaker.

2. *I think myself happy*] Because Agrippa was sure to understand much of the feeling imported into the case which would be entirely obscure to a Roman magistrate. Paul would thus be able to make his position clear, and get it explained through Agrippa to the Roman authorities.

*because I shall answer for myself*] As in the previous verse, "that I am to make my defence."

3. *especially because I know thee to be expert*] *Rev. Ver.* quite correctly "especially because thou art expert." The margin which *R. V.* gives "because thou art especially expert" might be accepted, but we have no reason to think that Agrippa was more than other persons of his station expert in Jewish customs.

4. *at the first*] Better (with *Rev. Ver.*) "from the beginning." The Apostle though born in Tarsus yet came early to Jerusalem for his education, and it was in the Holy City that his character was formed and his manner of life shewed itself.

*among mine own nation at Jerusalem*] The oldest MSS. say "and at Jerusalem." This would imply that even before coming to Jerusalem, the Apostle had always dwelt among his own people, and so was not likely to be one who would undervalue Jewish privileges or offend against Jewish prejudices.

*know all the Jews*] Because in the persecution of the Christians he had made himself a conspicuous character, had been in favour with the chief priests and allowed to undertake the mission to Damascus.

5. *which knew me from the beginning, if they would testify*] Better (with *Rev. Ver.*) "having knowledge of me from the first, if they be willing to testify." The word for "from the first" is the same which



testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto *our* fathers : unto which *promise* our twelve tribes, instantly serving *God* day

St Luke uses (Luke i. 3) to indicate his perfect understanding of the Gospel story "from the very first." When we remember that the early part of his Gospel can hardly have been gathered from anybody but the Virgin Mary, who alone could know many of the details, we may well think that the word implies that St Paul had been known from his very childhood. The rest of the sentence seems to intimate that there were some among those who were now his accusers who could give evidence about his previous years if they were so minded.

*the most straitest*] There is nothing in the Greek to warrant the double superlative. Read "straitest."

*sect*] The word is that which is rendered "heresy" by the A. V. in xxiv. 14. Everywhere else in the Acts it is *sect*. In the Epistles, where the plural only occurs, it is "heresies."

*our religion*] The word refers more especially to the outward ceremonials of worship, such as those by which the Pharisees were specially distinguished.

6. *And now I stand and am judged*] *Rev. Ver.* "And now I stand here to be judged." The idea is "I am on my trial."

*for the hope of the promise made of God unto our fathers*] i.e. because I entertain the hope that the promise which God made to the patriarchs and to David shall be fulfilled to us. The "promise" must be of the Messiah and of His coming into the world as King. For this is what the ten tribes were looking for. But this in St Paul's view embraced the doctrine of the resurrection, because that was God's assurance to the world (Acts xvii. 31) that He who was so raised up was to be the judge of quick and dead.

7. *unto which promise*] This makes it clear that the promise was the sending of Him in whom all the families of the earth should be blessed.

*our twelve tribes*] For the Jews regarded themselves as representing the whole race, and not merely the two tribes of the kingdom of Judah. And this no doubt was true. For tribal names continued to be preserved and with the people of Judah there came back many of the members of the previous captivity of Israel. Thus in the N. T. we find (Luke ii. 36) that Anna was of the tribe of Aser, and St James addresses his Epistle (i. 1.) "to the twelve tribes that are scattered abroad" and Paul himself knew that he was of the tribe of Benjamin. Cp. also 2 Chron. xxxi. 1. for evidence of the existence of some of the ten tribes after the Captivity. In T. B. *Berachoth* 20<sup>a</sup> Rabbi Jochanan says "I am from the root of Joseph."

*instantly serving God*] i.e. earnestly serving God (as *R. V.*). The old use of the word "instantly" has disappeared, and is not very common in any writings but such as are marked by the use of Scripture phraseology, e.g. Latimer's Sermons, Bishop Pilkington's Works, &c.

and night, hope to come. For which hope's sake, king  
 8 Agrippa, I am accused of the Jews. Why should it be  
 thought *a thing* incredible with you, that God should raise  
 9 the dead? I verily thought with myself, that *I* ought to do  
 many *things* contrary to the name of Jesus of Nazareth.  
 10 Which *thing* I also did in Jerusalem: and many of the saints  
 did I shut up in prison, having received authority from the  
 chief priests; and when they were put to death, I gave my  
 11 voice against *them*. And I punished them oft in every  
 synagogue, and compelled *them* to blaspheme; and being

*For which hope's sake, king Agrippa*] The two last words are omitted in many MSS., in some only the last one.

*I am accused of the Jews*] Emphatically placed to mark the inconsistency of the position. The Jews accuse Paul because he looks for the promise which was made to the forefathers of the Jewish race.

8. *Why should it be thought a thing incredible...that God, &c.*] More literally (with *Rev. Ver.*) "Why is it judged incredible with you if God doth raise the dead." The last clause is not to be understood hypothetically, but "If God doth, as he hath done in the case of Jesus." So that it is equivalent to "Why should you not believe that Jesus has been raised from the dead?"

9. *contrary to the name*] i. e. to the faith of Jesus Christ, into whose name believers were to be baptized. Cp. v. 41, note. "Name" is constantly used in O. T. as the equivalent of "Godhead," and any Jew who heard the language of such a verse as this would understand that the Christians held Jesus to be a divine Being.

*of Jesus of Nazareth*] Whom we preach now as raised by God from the dead, and as the fulfiller of the promises made to the fathers.

10. *Which thing I also did in Jerusalem*] Saul must have been a most active and prominent agent in the work of persecution in Jerusalem, for we learn here that the death of Stephen was not the only one for which he had given his vote. He had also had the warrant of the chief priests for other arrests beside those he intended to make in Damascus. We can see that the slaughter of the Christians was not in all cases the result of a sudden outburst of rage at some act or speech, but that some of them were imprisoned, then subjected to a form of trial, and afterwards put to death as men condemned by law.

11. *And I punished them oft in every synagogue*] The Gk. continues with a participial construction, represented in *Rev. Ver.* "and punishing...in all the synagogues." This closer representation of the original seems to add strength to the description of Saul's former zeal as a persecutor. Of the synagogues as places where offenders were accused and punished, cp. *Matth. x. 17, xxiii. 34; Mark xiii. 9; Luke xii. 11, xxi. 12.*

*and compelled them to blaspheme*] *Rev. Ver.* "I strove to make them blaspheme." The verb is that which is frequently rendered "constrain"

exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with <sup>12</sup> authority and commission from the chief priests, at midday, <sup>13</sup> O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to <sup>14</sup> the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.* And I said, <sup>15</sup>

or "compel," but being in the imperfect tense, it seems to signify that the attempt was repeated often, and needed to be so, for it was not in some cases successful. Saul kept on with his constraint. "To blaspheme," i.e. the name of Jesus into which they had been baptized. They were to be forced to renounce the belief in the divinity of Jesus. Cp. on blasphemy of the divine Name, Lev. xxiv. 11—16.

*even unto strange [R. V. foreign] cities*] That is, cities outside the country of the Jews proper. So that, as it appears, Damascus was but one among several cities to which Saul had gone on his errand of punishment.

12. *Whereupon*] The Greek has "in which *things*," and the sense is given well by the margin of *R. V.* "on which errand."

*with authority*] *Rev. Ver.* "with the authority." Saul was the commissioner sent by the Jewish magistrates, and at this particular time Damascus had been assigned as the district where he was to search for the Christians.

13. *at midday*] There could be no question about the supernatural character of a light which overpowered the midday glare of an Eastern sun.

14. *I heard a voice speaking unto me, and saying*] The oldest MSS. have only "a voice saying unto me." Saul alone gathered the import of what was said. His companions only heard the sound, not the words. Cp. Dan. x. 7.

*in the Hebrew tongue [R. V. language]* Which is therefore represented by a different orthography of the proper name, not "Saulos," the usual Greek form, but "Saoul," a transliteration of the Hebrew.

*it is hard for thee to kick against the pricks* [goad] This is the only place where the oldest MSS. give these words. See note on ix. 5. The figure is from an ox, being driven on in his work. When restive or lazy, the driver pricks him, and in ignorance of the consequences, he kicks back, and so gets another wound. The words would imply that God had been guiding Saul towards the true light for some time before, and that this zeal for persecution was a resistance of the divine urging. It is not unusual for men who are moved to break away from old traditions at such times, by outward acts, to manifest even more zeal than before for their old opinions, as if in fear lest they should be thought to be falling away. This may have been Saul's case, his kicking against the goads.

Who art thou, Lord? And he said, I am Jesus whom thou  
 16 persecutest. But rise, and stand upon thy feet: for I have  
 appeared unto thee for this *purpose*, to make thee a minister  
 and a witness both of *these things* which thou hast seen, and  
 17 *of those things* in the which I will appear unto thee; deliver-  
 ing thee from the people, and *from* the Gentiles, unto whom  
 18 now I send thee, to open their eyes, *and* to turn *them* from  
 darkness to light, and *from* the power of Satan unto God,

15. *Who art thou, Lord*] The readiness with which "Lord," an expression of allegiance, comes to the Apostle's lips lends probability to the notion that God's promptings had been working in his heart before, and that the mad rage against "the Way" was an attempt to stifle them.

16. *to make [R. V. appoint] thee a minister*] The verb is that which in xxii. 14 is rendered "have chosen" (*R. V.* appointed), and implies a deliberate selection and appointment. Saul was "a chosen vessel" (ix. 15).

*and a witness both of these things which thou hast seen*] *Rev. Ver.* "a witness both of the things wherein thou hast seen me," with a certain amount of MS. authority, though A. V. is well supported. St Paul dwells not unfrequently in his Epistles on his having seen Jesus. Cp. 1 Cor. ix. 1, xv. 8, &c., and he makes this the ground of his independence in the Apostolic work, so that he can say he is not a whit behind any of the other Apostles.

*and of those things in the which I will appear unto thee*] St Paul was more favoured than the rest of the Apostles, as far as we gather from the N. T. records, with visions from God to guide and comfort him at critical points in his work. Cp. Acts xviii. 9, xxiii. 11; and 2 Cor. ii. 2. It was specially important that Paul should have seen Jesus, so that he might bear independent witness to the truth of his resurrection.

17. *delivering thee*] i. e. though they may and will seize upon thee and persecute thee, yet I am with thee and will save thee from their hands. From the first the Apostle knew that in every city persecution was to be his lot.

*the Gentiles, unto whom now I send thee*] The best authorities (with *Rev. Ver.*) omit "now." The verb "send" is that from which the word "Apostle" comes, and its force is "I make thee my Apostle." In the oldest texts the *I* is emphatically expressed. "Thou art, as well as the rest, an Apostle chosen by me the Lord Jesus." The mission to the Gentiles seems to have been made clear to Saul from the very first. Compare his own language Gal. i. 16. And in Acts ix. 29 his preaching appears to have been rather directed to the Greek-Jews than to the members of the Church in Jerusalem.

18. *to open their eyes, and to turn them*] More literally *Rev. Ver.* "that they may turn." A sentence full of hope and promise of success. If the eyes of the Gentiles be but opened, then they will turn. In blindness the Jews often said (as Paul found) "We see," therefore their sin remained.

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto<sup>19</sup> the heavenly vision: but shewed first unto them of Damascus,<sup>20</sup> and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that *they* should repent and turn to God, and do works meet for repentance. For these<sup>21</sup> causes the Jews caught me in the temple, and went about

*them which are sanctified by faith that is in me*] Better, with *Rev. Ver.*, "by faith in me." It is by their belief in Jesus that men are sanctified. And here "sanctified," as so often "saint" in St Paul's Epistles, is applied to those who have been set on the way of salvation, and not to those who are perfect in holiness. To that they will be brought if they persevere.

19. *I was not disobedient*] The verb should be more fully translated "I did not become disobedient." The thought goes back to the "kicking against the pricks," the opposition of previous times. That was at an end now. Jesus was "Lord," and Saul's only question "What wilt thou have me to do?"

20. *but shewed* [*R. V.* declared] The word signifies the delivery of a message. Saul was henceforth God's evangelist.

*and at Jerusalem*] Cp. ix. 29. Here he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, so that they went about to kill him.

*and throughout all the coasts of Judæa*] Of this ministration we are only told, ix. 30, that the brethren finding Saul in danger in Jerusalem, brought him to Cæsarea, and thence sent him to Tarsus. But as we see in the history of Felix (cp. xxiii. 34, note) that Cilicia was sometimes reckoned as a part of the province of Judæa, the preaching in Cilicia may be included in the expression "country of Judæa." And we may feel sure that Paul, wherever he might be, never laid aside the character which Christ's mission had imposed upon him.

*and do works meet for repentance*] *Rev. Ver.*, more literally and better, "doing works worthy of repentance" or "worthy of their repentance." For the works were to be a sign of their repentance and turning unto God; the means whereby the reality of their sorrow, and the earnestness of their desire, was to be shewn.

21. *For these causes*] Lit. "on account of these things" which the *R. V.* better represents by "for this cause."

*the Jews caught me* [*R. V.* seized me] The word implies an arrest with violence.

*and went about* [*R. V.* assayed] *to kill me*] St Paul combines the riot in the Temple with the subsequent plot before he was sent to Cæsarea. Or he may be alluding only to the violence by which he was nearly torn in pieces before the chief captain came to his rescue. The verb rendered "kill" indicates the laying violent hands on any one, and so favours the latter view.

- 22 to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other *things* than those which the prophets and  
 23 Moses did say should come: that Christ should suffer, *and* that he *should be* the first *that* should rise from the dead, and should shew light unto the people, and to the Gentiles.

22. *Having therefore obtained help of God* [R. V. the help that is from God.] The "therefore" implies that against such attempts the help which alone could deliver him was divine. The word for "help" means the succour of an ally, and recalls God's promise "Surely I will be with thee."

*I continue* [R. V. stand] *unto this day*] The Apostle has in mind the many attempts to cast him down which had been made by Jews, and Gentiles too, during his missionary journeys. He has been rescued in many ways, and is still there standing safe and sound through the help which God hath sent him. He does not forget human agency, but this, whatever it was, was all sent of God.

*witnessing* [R. V. testifying] *both to small and great*] He was now before two who would be named great, and he knew that God had declared that he should testify "before kings" (ix. 15).

*the prophets and Moses*] i.e. the whole Old Testament Scriptures. The form of the phrase is usually "Moses and the prophets" according to the order of the O. T. books. Sometimes we have "the Law and the prophets," and once (Luke xxiv. 44) "the law of Moses, the prophets and the Psalms."

23. *that Christ should suffer*] *Rev. Ver.* "How that the Christ must suffer," but giving in the margin on "How that" or "if" or "whether." The Greek is the conjunction ordinarily rendered "if," and the literal meaning is "If the Christ be one who has to suffer." The original puts it as though it were a question on which there was debate among the Jews. As indeed there was. See John xii. 34. And out of the Scriptures Paul says he answered the question whether this should be so. As his answer was a positive one the sense is nearly enough represented by "that" in the A. V., but we should read "the Christ."

*and that he should be the first that should rise from the dead, and should shew light*] The *Rev. Ver.* gives a better representation of the original thus, "and how that he first *by the resurrection of the dead should proclaim.*" Christ was the firstfruits of them that sleep. His resurrection was an earnest of the general resurrection. Thus life and immortality were brought to light. "Should proclaim" = "is about to proclaim," for this is the gospel which is to be preached from generation to generation.

*light unto the people, and to the Gentiles*] The best MSS. insert "both" before "unto." The "people," i.e. of the Jews. Christ was spoken of in like terms by the aged Simeon. "A light to lighten the Gentiles and to be the glory of thy people Israel." And he could say this because in Jesus he beheld God's "salvation." He could

24—32. *Interruption by Festus. Appeal to Agrippa.  
Consultation and decision.*

And as he thus spake for himself, Festus said with a loud <sup>24</sup> voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble <sup>25</sup> Festus; but speak forth *the* words of truth and soberness. For the king knoweth of these *things*, before whom also I <sup>26</sup> speak freely: for I am persuaded that none of these *things* are hidden from him; for this *thing* was not done in a

“depart in peace,” being sure that “to die” was only the pledge of “to rise again.”

24—32. INTERRUPTION BY FESTUS. APPEAL TO AGRIPPA. CONSULTATION AND DECISION.

24 *Festus said with a loud voice*] Probably what had last fallen from Paul seemed to him little better than lunatic ravings. The Gospel of the Cross did appear as “foolishness” to the Gentile world. And this Gospel he had just heard in all its fulness: that the Christ by suffering of death and rising to life again should be the source of true enlightenment both to Jews and Gentiles.

*Paul, thou art beside thyself* [*R. V. mad*]. As the same word is taken up in the following verse, it is better that it should be rendered alike in both places.

*much learning doth make thee mad*] Lit. (with *R. V.*) “doth turn thee to madness.” But there is nothing gained by construing thus, and much is lost in English vigour. “Much learning” is literally “the many writings.” As in John vii. 15, where the same word is rendered “letters,” it may mean study and learning generally. But it seems better to take it of those writings (viz. the Old Testament) to which Paul had been appealing. For as a religious literature no nation, not even the polished Greeks, had anything to place in comparison with the Sacred Books of the Jews.

25. *most noble* [*R. V. excellent*] *Festus*] The same title of respect which is given to Felix (xxiii. 26, xxiv. 3). As St Chrysostom remarks the Apostle now answers with gentleness, not as to the high priest (xxiii. 3).

*soberness*] The word, in classical Greek, is the opposite to that “madness” unto which Festus had said Paul was turned.

26. *none of these things are hidden from him*] i.e. the history of the life and works of Jesus, of His death and resurrection, of the marvellous gifts of Pentecost, and the preaching of the Gospel since Jesus had been crucified.

*for this thing was not done in a corner*] Of the truth of this we can be sure from the excitement caused both in the religious and political world by the work of Jesus during his life, by the efforts put forth to stop his teaching, which culminated in a trial in which both Jewish

27 corner. King Agrippa, believest thou the prophets? I  
 28 know that thou believest. Then Agrippa said unto Paul,  
 29 Almost thou persuadest me to be a Christian. And Paul  
 said, I would to God, that not only thou, but also all that  
 hear me this day, were both almost, and altogether such as

and Roman magistrates were consulted, and by the exclamation of the Pharisees (John xii. 19) "The world is gone after him," and the declaration (Acts xvii. 6) "These that have turned the world upside down."

27. *believest thou the prophets*] Whose writings foretell these events of which I am speaking, and which have had their fulfilment in the history of Jesus of Nazareth.

*I know that thou believest*] The Apostle answers his own question, for he is sure that Agrippa would not have given a different answer, seeing how anxious all his family were, in spite of their relations with Rome, to be accepted of the Jewish nation. St Paul does not imply by his words any conviction about the character of Agrippa's faith in the Scriptures.

28. *Almost thou persuadest me to be a Christian*] *Rev. Ver.* "With but little persuasion thou wouldest fain make me a Christian." The original is "with [or in] little (labour or time) thou art persuading me, &c." It would seem therefore that the *Rev. Ver.* represents Agrippa's words more nearly than A. V. "With little labour" or "in a little time" implies that the king despised the attempt which had been made to convince him, and mocked at the language of St Paul in so readily taking for granted that the king was in accord with him. It is as though he said "You are supposing that I accept these words of the prophets in the same sense as you do, and you are a fool for your pains, to think that with so little trouble and in so short a space you could win me over to your side. And such a side! To be a Christian." The name had, no doubt, been given, when it was first applied (Acts xi. 26), to the adherents of Jesus as a term of reproach, and it is likely that it had not yet won its way to be a name of credit, at all events among such men as Agrippa and his friends. For we have no reason to suppose that the king was influenced at all by Paul's words.

29. *both almost, and altogether*] The literal rendering of the Greek is given by the *Rev. Ver.* "whether with little or with much," and it is difficult to see how the sense of the A. V. can be extracted from the words. The Apostle takes up the jeer of the king in a serious tone, and replies: "I may have seemed to use little persuasion, and suddenly to have jumped at the conclusion that you accept the teaching of the prophets as I myself receive it; but whether it need little or much persuasion, or little or much time, my prayer to God is, for you and for all who listen to me that they may become such as I am, save as to my bonds."

*were...such as I am*] Better with *Rev. Ver.* "might become such as I am." Paul avoids the word "Christian," which for himself he might willingly have accepted (cp. 1 Pet. iv. 16), but which was used by the



I am, except these bonds. And when he had thus spoken, <sup>30</sup> the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they <sup>31</sup> talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto <sup>32</sup> Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

I—44. *Paul's voyage and shipwreck.*

And when it was determined that we should sail into <sup>27</sup> Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And <sup>28</sup>

king in a mocking sense, and therefore would not have made his wish seem an acceptable one. You may call me "Christian" in mockery, my joy and hope and faith in Christ are such, that I know no better prayer for any than to wish you all the like blessings.

*except these bonds*] From this it is clear, in spite of the leniency with which Paul had been at first treated by Felix, that either because his case was deemed more serious in consequence of his being left in prison so long, or because he was just now before the court as a prisoner, the Apostle had been put in chains.

<sup>30.</sup> *And when he had thus spoken*] The oldest MSS. omit these words.

*they that sat with them*] i. e. the chief captains and the principal men of Cæsarea. (See xxv. 23.) The authorities withdrew to consult upon what they had heard.

<sup>31.</sup> *they talked between themselves*] *R. V.* "they spake one to another." This is more literal and conveys better the idea that they were all of one mind about the case.

<sup>32.</sup> *might have been set at liberty*] Thus Agrippa, looking at the question from the Jewish stand-point, confirms the opinion of the Roman magistrate (cp. xxv. 25). So that St Paul was acquitted on all hands, and Festus may rightly be deemed guilty because he had driven an innocent man to appeal to a higher court, from fear that he would be delivered into the power of his enemies. But God was using human means for bringing the Apostle to Rome, and so fulfilling his servant's great desire, and in such wise that he should be heard before kings in behalf of the Gospel.

*if he had not appealed*] The appeal put an end to all powers of a lower court either to condemn or absolve.

XXVII. 1—44. PAUL'S VOYAGE AND SHIPWRECK.

<sup>1.</sup> *they delivered Paul*] i. e. the soldiers who had the care of him did so, by order of Festus.

*a centurion*] This was generally the rank of the officers appointed to such a charge. Cp. xxi. 32, xxiv. 23, &c.

*of Augustus' band*] *Rev. Ver.* "Of the Augustan band." The

entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto *his* friends to refresh him-

word rendered "band" might be translated "cohort" as in the margin of *R. V.*, and it is said that in the time of Octavianus Augustus there were some legions to which the title "Augustan" (Gk. *Sebastos*) was given, as being specially the Imperial troops, and that perhaps among the soldiers in Cæsarea there was a detachment of these legions. But as Cæsarea was itself called "Sebaste" it seems more likely that the soldiers were Samaritan troops belonging to Cæsarea itself. And Josephus (*Wars* ii. 12. 5) makes mention of troops which had their name, Sebasteni, from this city Cæsarea Sebaste.

2. *And entering into (R. V. embarking in)* The verb is the technical term for "going on board."

*Adramyttium*] a seaport on the coast of that district of Asia Minor called Mysia, and in early times Æolis. It appears to have been in St Paul's time a place of considerable trade, and Pliny (v. 30) mentions it as an assize town. The reason why the Apostle and his companions embarked on board a vessel from this port was that it was probably the easiest way of getting into the line of vessels going from Asia to the West. The isle of Lesbos lay off the gulf on which Adramyttium was situated, and to which it gave name, and the town was in close connexion with Ephesus, Miletus, Pergamos and Troas, and so was a considerable centre of commerce.

*we launched, meaning to sail*] The best MSS. make the participle refer to the ship and not to the Apostle and his company. So read, with *Rev. Ver.* "a ship...which was about to sail unto the places on the coast of Asia, we put to sea." For in a voyage of such a character they would be very likely to find, in some of the ports at which they touched, a vessel that would convey them to Italy.

*Aristarchus*] Mentioned before (xix. 29) as one of those whom the mob in Ephesus seized in their fury against St Paul. He went, as it seems, with the Apostle into Europe, for he is enumerated amongst those who accompanied St Paul (xx. 4) on his return. After the present notice of him, we learn nothing more of his history except that from Col. iv. 10 and Philem. 24 we can gather that he remained with the Apostle during his first Roman imprisonment.

3. *Sidon*] The well-known seaport on the coast of Phœnicia.

*courteously entreated Paul*] "To entreat" is in modern English only used as "to beseech" "to supplicate." In the older language it had the same sense as "to treat," "use" has now. Cp. Shaks. *Hen. VI.* (pt. 2) ii. 4. 81 "Entreat her not the worse, in that I pray you use her well." The *R. V.* has "treated Paul kindly."

*to refresh himself*] The Greek is literally "to receive attention." The Apostle no doubt knew some of the residents in Sidon, and at his

self. And when we had launched from thence, we sailed <sup>4</sup> under Cyprus, because the winds were contrary. And when <sup>5</sup> we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion <sup>6</sup> found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and <sup>7</sup> scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and <sup>8</sup>

request the centurion allowed him, while the vessel stayed there, to enjoy their company and kind offices.

4. *And when we had launched from thence*] *R. V.* "And putting to sea from thence." "Launch" has become a little restricted in meaning in modern English, but compare, for the sense, Christ's words to Peter (Luke v. 4), "Launch out into the deep."

*we sailed under Cyprus*] i. e. between Cyprus and the mainland, so as to have the shelter of the island on their left to protect them from the contrary winds. *R. V.* "under the lee of Cyprus."

5. *the sea of Cilicia and Pamphylia*] *R. V.*, more correctly, "the sea which is off Cilicia and Pamphylia." These two countries formed the coast of Asia Minor in that portion which is opposite Cyprus.

*Myra*] Lies about 20 stadia (2½ miles) from the coast on the river Andriacus.

6. *a ship of Alexandria*] They found a means of transport into Italy sooner perhaps than they had expected. It may be that the same strong contrary winds from the west which had altered already the course of their voyage from Sidon, had carried this vessel across the Mediterranean to the Asiatic coast. Myra was certainly out of the way for persons sailing from N. Africa to Italy.

7. *sailed slowly many days*] Kept back by the same head-winds. *and scarce were come over against Cnidus*] The word rendered "scarce" would be better "with difficulty." They had been forced to hug the coast all the way from Myra, and when off Cnidus they were only opposite to the S.W. extremity of Asia Minor. Cnidus was, as its remains demonstrate, a famous seaport town in ancient times, and we find that Jews dwelt there in the days of the Maccabees (1 Macc. xv. 23). It was a notable seat of the worship of Aphrodité.

*the wind not suffering us*] Better, with *R. V.*, "not further suffering us," i. e. not allowing us to make further progress.

*under Crete*] *Rev. Ver.*, "under the lee of Crete." See above on verse 4. Crete is the modern island of *Candia*. Salmone was the eastern extremity of the island, off which when they came they sheltered themselves under the island, and sailed to the south of it, to avoid the wind as much as might be.

8. *and hardly passing it*] "Hardly" is in the original the same word which was rendered "scarce" in the previous verse. Read (with

hardly passing it, came unto a place *which is* called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that *this* voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the

*R. V.*) "with difficulty coasting along it." The verb represents the voyage as made by keeping close in to the southern shores of the island.

*came unto a place*] i.e. on the coast of Crete. The Gk. gives (as *R. V.*) "a certain place."

*which is called The fair havens*] *R. V.* "called Fair Havens." This place, though mentioned nowhere else in literature, yet is known by the same name still. It is on the south of Crete, four or five miles east of Cape Matala, which is the largest headland on that side of the island.

*Lasea*] This city has also been identified very recently. Its ruins were discovered in 1856, a few miles east of Fair Havens. See Smith's *Voyage and Shipwreck of St Paul*, App. III. pp. 262, 263.

9. *Now when much time was spent*] Waiting for a change of wind, and in debate on what course should next be taken.

*and when sailing (R. V. and the voyage) was now dangerous*] It had come to be dangerous by the late season of the year. In St Paul's day navigation both among the Jews and other nations was only attempted for a limited portion of the year.

*because the fast was now already past*] The fast here meant is that on the great Day of Atonement, which falls on the tenth day of Tishri, the seventh month of the Jewish year. This corresponds to a part of September and October of our calendar. So that a stormy season was to be expected.

10. *Sirs, I perceive that this (R. V. the) voyage will be with hurt and much damage (R. V. injury and much loss)*]. Evidently the character of the Apostle had won him the regard and respect of those in charge of the vessel as well as of the centurion. He must have had some experience of sailing in the Mediterranean, and so was fitted to speak on the question which was now being debated. We should bear in mind too that he had seen more of perils by sea already than we gather from the Acts. For some time before this voyage to Rome, he wrote to the Corinthians (2 Cor. xi. 25), "Thrice I suffered shipwreck, a night and a day I have been in the deep."

The verb rendered "I perceive" implies the results of observation, and does not refer to any supernatural communication which the Apostle had received. This is clear from the end of the verse where St Paul speaks of hurt to the lives of those on board, which did not come to pass (verse 44).

centurion believed the master and the owner of the ship, more than those *things* which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that *they* had obtained *their* purpose, loosing *thence*, they sailed

11. *the centurion believed* (*R. V.* gave more heed to)] As the centurion was in charge of prisoners for the Imperial tribunal, his wish would be much regarded by both owner and sailing-master. And it was natural when they recommended the attempt to proceed that he should not listen to Paul's advice and remain where they were.

*the master*] i. e. the sailing-master. The original means "pilot," which term must here be understood of that officer who had charge of the navigation.

*the owner of the ship*] Who was probably owner of the cargo too, and if, as is most likely, this was corn, he would be sailing with it, that he might dispose of it to the best advantage when they reached Italy.

12. *not commodious to winter in*] And this was what they most likely would have to do, wherever they stopped, as the season for sailing was nearly over.

*to depart thence also*] The oldest MSS. do not represent the last word. (*R. V.* "to put to sea from thence.") The word is the technical term, and not the ordinary word for "depart."

*they might attain to Phenice*] (*R. V.* "they could reach Phoenix.") Phoenix is no doubt the correct orthography of the name. The place is mentioned both by Strabo and Ptolemy, and has been identified with the modern port of Lutro (Spratt's *Crete* ii. 250 seqq.).

*and lieth toward the south west and north west*] (*R. V.* looking north-east and south-east) The original is "looking down the south-west wind and down the north-west wind." To look down a wind is to look in the direction in which it blows. So as a south-west wind would blow towards N.E., the *Rev. Ver.* appears to give the correct sense, and the haven of Lutro answers these conditions, being open towards the east.

13. *the south wind blew softly*] The storm appeared to have in some degree abated, and the change of wind must have been very complete, for (see verses 7, 8) they had previously sailed under the lee of Crete to get shelter from the north wind.

*loosing thence, they sailed close by Crete*] (*R. V.* "They weighed anchor and sailed along Crete, close in shore.") The word for "close in shore" is *asson*, and it has been by some taken for a proper name and endeavours been made to discover traces of some place so named in Crete. But though the translation "when they had loosed from Assos" is as old as the Vulgate, there can be little doubt that the

14 close by Crete. But not long after there arose against it a  
 15 tempestuous wind, called Euroclydon. And when the ship  
 was caught, and could not bear up into the wind, we let *her*  
 16 drive. And running under a certain island *which is* called

Greek word is really the comparative degree of an adverb signifying "near." So it literally means "nearer," and is probably used to indicate that the coasting voyage now being made was one in which the coast was hugged more closely than usual. This is intended by *R. V.* "close in shore."

14. *there arose against it*] The word "it" must mean the last-mentioned subject, the island Crete. Thus the A. V. would state that the south wind, which already had begun to blow, became tempestuous, and dashed against the island. But if so, it must have carried the vessel with it. Whereas, what really happened was that they were driven southward to the island of Clauda. It is therefore better to take the preposition=*down from*, a sense which it often has in such a construction, than to give the verb the more literal meaning from the margin of A. V., and to construe (with *R. V.*) "there beat down from it, &c." The wind suddenly changed from south to north, and coming over the land carried the vessel southward away from Crete. Such changes are not unusual in the Mediterranean (*Smith's Voyage of St Paul*, p. 99).

*a tempestuous wind*] The adjective is one from which the word "typhoon" is derived.

*called Euroclydon*] (*R. V.* "which is called Euraquilo"). This reading of *R. V.* is supported by the oldest MSS., and has the Vulgate "Euroaquilo" in its favour, and it exactly describes the wind which would carry the vessel in the direction indicated. It is known in Greek by the name "Coecias" and is a north-east wind. Some have thought that the reading of the A. V., which has the support of many MSS., arose from a corruption in the mouths of sailors. For the word "Euraquilo" is a hybrid, the first portion being Greek, the latter Latin. The form in the *Text Rec.* gives it a look of being all Greek, and the words "which is called" seem to intimate that the name was one known to the sailors, rather than a word of general use. Whereas "Euraquilo" would have needed no such introductory expression, but have been understood at once by its etymology.

15. *and could not bear up into the wind*] (*R. V.* "face the wind"). This comes nearer to the original, which is literally "to look the wind in the eye."

*we let her drive*] (*R. V.* "we gave way to it, and were driven.") The literal rendering is "having given way we were driven." The general usage of the verb in the sense of "yielding to superior force" makes it most probable that the meaning is "we yielded to the wind." The A. V. makes the sense "we yielded the vessel up."

16. *And running under a certain island which is called Clauda*] (*R. V.* "And running under the lee of a small island, called Cauda")

Clauda, we had much work to come by the boat: which <sup>17</sup> when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly <sup>18</sup> tossed with a tempest, the next *day* they lightened the ship;

For the verb cp. above on verses 4 and 7. The word for "island" is here in the original a diminutive form, hence "small island." The name "Cauda" which has the best MS. support agrees well with the form which the name has assumed in modern times, "Gozzo" and "Gaudo." But the form in A.V. is warranted by the orthography of Ptolemy (Claudos) and Pliny (Glaudos).

*we had much work to come by the boat*] This is most idiomatic old English, but is changed in *R.V.* into "we were able, with difficulty, to secure the boat." The boats in old times were not as in modern ships made fast round about the vessel, but were carried on in tow. In stormy weather, there was of course much danger that the boat would be washed away. This was the case here, and as soon as ever they had gained the shelter of the island, they set about making sure of its safety by hauling it on board, but this they were not able to do without much difficulty, probably because it had been already filled with water.

**17.** *which when they had taken up*] [*R.V.* "and when they had hoisted it up"]. The sense of the verb is thus fully brought out, as it indicates the labour which the work required.

*helps*] These were strong cables, which were drawn several times round the hulls of vessels, to help in keeping the timbers from parting. The technical term for the operation is "to frap" a vessel, and it is only in modern times that the process has been abandoned.

*should fall into the quicksands*] [*R.V.* "lest they should be cast upon the Syrtis"]. The Syrtis Major and Syrtis Minor are two quicksands on the north coast of Africa, of which the Syrtis Major lies most to the east, between Tripoli and Barca, and was the shoal on to which the sailors at this time were afraid of being driven.

*strake sail*] [*R.V.* "lowered the gear"] The noun is a very general one, signifying "tackling" or "implements" of any kind. What was done was to lower everything from aloft that could be dispensed with. They could not have struck sail, because to do so would be to give up all the chance which remained of using the wind to avoid the Syrtis, which was what they desired to do.

**18.** *And we being exceedingly tossed with a tempest*] Better, with *R.V.* "and as we laboured exceedingly with the storm." The storm waxed in violence.

*the next day they lightened the ship*] This is not as precise as the original. Read "they set about throwing the cargo overboard." The verb is an imperfect, and the noun is used in classical Greek for "a cargo cast forth." The ship was probably carrying corn from Alexandria to Italy, and if so the load would be a heavy one and its removal a great relief to the struggling vessel. On the African supply of corn to Italy cp. *Juv. Sat. v. 118 seqq.*

19 and the third *day* we cast *out* with our own hands the tackling  
 20 of the ship. And when neither sun nor stars in many days  
 appeared, and no small tempest lay on *us*, all hope that we  
 21 should be saved was then taken away. But after long  
 abstinence Paul stood *forth* in the midst of them, and said,  
 22 *Sirs, ye* should have hearkened unto me, and not have loosed  
 from Crete, and to have gained this harm and loss. And  
 now I exhort you to be of good cheer : for there shall be no  
 23 loss of *any man's* life among you, but of the ship. For there

19. *we cast out with our own hands*] The oldest MSS., with *R.V.* read "They cast out with their &c." which is much more likely than that the writer of the narrative, even if he were a fellow-traveller with St Paul in this voyage, was employed in such a work, which is pre-eminently that which the sailors alone would undertake.

*the tackling*] (*Gk.* furniture). The word is closely akin to that used in verse 17 for "gear." As that signified all that could be spared from aloft, so this seems to mean all that could be removed from the deck or the hull of the vessel.

20. *in many days appeared*] [*R.V.* shone upon us for many days]. This does not imply a continuous darkness like night, but that the mist and spray made the whole sky obscure both by day and night. In such a state of things we can understand how hopeless seemed the case of the Apostle and his fellows. They were at the mercy of the storm, and could neither know the direction in which they were carried, nor see if they were nearing any danger.

21. *But after long abstinence*] As this sentence stands in *A.V.* it seems to indicate that the Apostle had been observing this long abstinence before he spake to his companions. The *Gk.* means that everybody on board had been without food for a long time. Read (with *R.V.*) "when they had been long without food." This was in consequence of the excitement which made it impossible to eat, as well as the condition of the vessel which made the preparation of food very difficult. They had been living on anything that happened to be attainable, and that had been very little.

*and not have loosed* [*R.V.* set sail] *from Crete*] His exhortation had been that they should stay at Fair Havens, even though it was not so very commodious as a harbour.

*and to have gained* [*gotten R.V.*] *this harm* [injury *R.V.*] *and loss*] "To gain a loss" is a Greek, though not an English expression, and signifies "to prevent the loss by avoiding the danger." The negative of the previous clause must not therefore be taken with this clause too, but the whole read as meaning "ye would not have set sail from Crete, and so would have escaped (been the gainers in respect of) this harm and loss from which ye now suffer."

22. *And now*] i.e. though my advice was formerly rejected I offer it again.



stood by me this night *the* angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought<sup>24</sup> before Cesar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe<sup>25</sup> God, that it shall be even as it was told me. Howbeit<sup>26</sup> we must be cast upon a certain island.

But when the fourteenth night was come, as we were<sup>27</sup> driven up and down in Adria, about midnight the shipmen

*there shall be no loss of any man's life among you, but of the ship*] *R. V.* "no loss of life among you, but *only* of the ship." This is more literal, but does not alter the sense. The Apostle now speaks in the confidence of a revelation. Formerly (verse 10) he had reasoned from the probabilities of the case.

23. *the angel of God*] [*R. V.* an angel of ~~the~~ God]. In speaking to heathens this would be the sense which the Apostle designed to convey. They had their own gods. But St Paul stood in a different relation to his God from any which they would acknowledge towards their divinities. To him God was a Father, and therefore all obedience and service were His due. Cp. the language of Jonah when he was among the heathen sailors. (Jonah i. 9.)

24. *thou must be brought*] [*R. V.* stand] *before Cesar*] i.e. "and that this may come to pass, thou shalt be saved from the present danger."

*God hath given*] [*R. V.* granted] *thee*] This must be understood as in answer to prayer on the part of St Paul. In the midst of such peril, though no mention is made of the fact, we cannot doubt that the Apostle cried unto the Lord in his distress, and the gracious answer was vouchsafed that all should be preserved. It is not with any thought of boastfulness that he speaks thus to the heathen captain and centurion. All the praise is ascribed to God, and thus the heathen would learn that St Paul had God very near unto him.

25. *for I believe God*] And he implies "I would have you do so too." In the midst of danger, few things could be more inspiring than such an address. And by this time all in the ship must have learnt that they had no common prisoner in the Jew who had appealed from his own people to the Roman Emperor.

26. *upon a certain island*] Hence it appears that in the vision some details of the manner of their preservation had been made known to St Paul by the divine messenger.

27. *the fourteenth night*] i.e. from the time of their sailing away from Fair Havens. Since that time they had been constantly driven to and fro.

*in Adria*] [*R. V.* in the sea of Adria]. That part of the Mediterranean which lies between Greece, Italy and Africa is so called. The name embraced a much wider extent of sea than the present Gulf of Venice, which is called "the Adriatic." Cf. Strabo, II. 123.

*the shipmen deemed*] [*R. V.* surmised]. Their knowledge of the sea would enable them to form an opinion from things which others would

28 deemed that they drew near to some country; and sounded,  
and found *it* twenty fathoms: and when they had gone a  
little further, they sounded again, and found *it* fifteen  
29 fathoms. Then fearing lest we should have fallen upon  
rocks, they cast four anchors out of the stern, and wished  
30 for the day. And as the shipmen were about to flee out of  
the ship, when they had let down the boat into the sea,  
under colour as though they would have cast anchors out  
31 of the foreship, Paul said to the centurion and to the

hardly notice, some alteration in the currents or the different character and sounds of the waves, dashed as they would be against the land.

28. *and sounded*] In ancient times, this must have been the only means of feeling their way in dark and stormy weather. The lead must have been in constant use.

*found it twenty fathoms*] The original has no word for "it," which is therefore omitted by *R.V.* What is meant is "they found twenty fathoms' depth of water." The same omission is found at the end of the verse also.

*and when they had gone a little further*] The verb has no sense of "going," but only implies that they allowed an interval to elapse. The movement of the vessel meanwhile is of course understood, but the simpler rendering of the *R.V.* "after a little space" is to be preferred.

*fifteen fathoms*] So rapid a decrease in the depth of the water shewed them that they would soon be ashore.

29. *lest we should have fallen upon rocks*] [*R.V.* should be cast ashore on rocky ground]. That rocks were near was evident from the dashing of the waves. But the morning, even with the faint light which appeared through the dark clouds, might enable them to make for a part where the coast was not so full of danger.

*out of the stern*] Thus trying as best they might to keep the head of the vessel towards the land and yet let her come no nearer to it, until they could make out what it was like.

*wished for the day*] Or the verb may be rendered "prayed." The similarity of the circumstances to those in Jonah's voyage would thus be made still greater, for then the heathen sailors prayed to their own gods.

30. *were about to flee*] The Greek is better represented by the *R.V.* "were seeking to flee." They had hit upon a device which they thought would enable them to have the first chance for safety and now they set about to carry it out. Everybody would agree that it was the most important matter at the moment to hold the ship in her position. So they professed to be anxious to make her secure fore as well as aft, and to lay out anchors from the foreship. For doing this they made out that the boat must be lowered from the deck, and that having been done, they intended to avail themselves of it and to row towards the shore. Paul's interference stopped them.

soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her <sup>32</sup> fall off. And while the day was coming on, Paul besought <sup>33</sup> *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this <sup>34</sup> is for your health: for there shall not a hair fall from the head of any of you. And when he had thus spoken, he <sup>35</sup> took bread, and gave thanks to God in presence of *them*.

31. *Paul said to the centurion and to the soldiers*] These would probably be able to stop the intended desertion better than the captain of the vessel. At all events they were strong enough in numbers to take the matter into their own hands, and cut the boat adrift. It seems too (from verse 11) that the centurion had much to do with the direction of the ship. Probably he had chartered her for the conveyance of his prisoners and so had the right to be consulted on all that was done.

*Except these abide in the ship*] We see from this that every human effort was still to be made, although God had revealed to Paul that they should all be saved. If the sailors had left, the ignorance of the soldiers and other passengers would not have availed to save them at such a time. The skill of the sailors was to be exerted to carry out what God had promised.

32. *cut off [R.V. away] the ropes of the boat*] i.e. cut asunder the ropes which attached the boat to the ship.

33. *while the day was coming on*] Before it was light enough to see what had best be done. Here again we may notice how every means was to be employed for safety. Paul urges them to take now a proper meal that when the time for work arrives they may be in a condition to undertake it. The remaining clauses of the verse are not to be understood as implying that the fast had been entire for so long a time. Such a thing is impossible. But what the Apostle means is that the crew and passengers had taken during all that time no regular food, only snatching a morsel now and then when they were able, and that of something which had not been prepared.

34. *to take some meat*] "Meat" in the older English was used for any kind of food, which is what the Greek signifies, "nourishment." Therefore in these verses the *R.V.* has everywhere "food."

*this is for your health*] [*R.V.* safety.] The *R.V.* is the better rendering of the Greek, and agrees with what has been said on verse 32. The men when they had eaten would be able to do more towards their own preservation.

*there shall not a hair fall, &c.*] The best MSS. have "perish" instead of "fall," and so *R.V.* The phrase is a proverbial one to express complete deliverance. Cp. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Luke xxi. 18.

35. *gave thanks to God*] As he had advised, so he set the example

36 all: and when he had broken *it*, he began to eat. Then  
 were they all of good cheer, and they also took *some* meat.  
 37 And we were in all in the ship two hundred threescore *and*  
 38 sixteen souls. And when they had eaten enough, they  
 lightened the ship, and cast out the wheat into the sea.  
 39 And when it was day, they knew not the land: but they

of taking food. But he did more than this. He made an Eucharist of this meal. In the sight of the heathen soldiers and sailors, he brake the bread in solemn thanksgiving, and thus converted the whole into a religious act, which can hardly have been without its influence on the minds of some, at all events, of those who had heard St Paul's previous words about the revelation which God had made to him.

36. *all of good cheer*] Paul's hopeful spirit had breathed hope into the whole company, and doubtless the religious character infused into the meal was not without a calming influence.

*took some meat*] The "some" of the A. V. seems warranted by the genitive case in the original, and is therefore to be preferred to the "took food" of the R. V.

37. *two hundred threescore and sixteen*] As we do not know the number of prisoners and soldiers, it is impossible to form any conclusion about the manning of such a ship as this. The number here mentioned is very large, and we cannot suppose that a merchantman from Alexandria to Rome would carry a very large crew. But to accept the reading (supported by very little authority) which makes the whole company "about threescore and sixteen" has equal difficulty on the other side, and the way in which it arose can be easily explained from the use of letters for numerals among the Greeks. A vessel which could have four anchors cast from the stern, and still have more to spare for the foreship, must have been of large size and have needed many hands. The occasion of the numbering was probably the near expectation of coming ashore, and so it was needful to have all told, for the captain, in respect of the crew, and for the centurion, that of his prisoners and soldiers none might be allowed to escape or be missing. The mention of the number at this point of the history is one of the many very natural features of the narrative.

38. *And when they had eaten enough*] *Gk.* "And having been satisfied with food." When they had satisfied their present need, there was no use in trying to save more of the food which they had. So they set about lightening the ship. This is implied by the tense of the verb, and the next clause tells us the way they did it. They cast into the sea the corn which had been the first cargo of the vessel from Alexandria. No doubt this was the heaviest part of the freight, and would relieve the vessel greatly.

39. *they knew not the land*] We are not from this to suppose that none of the sailors were acquainted with the island of Malta, but that the point of the land close to which they were was unrecognised by them. When they were close in shore, and amid stormy weather, this could

discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And <sup>40</sup> when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And <sup>41</sup> falling into a place where two seas met, they ran the ship

very well happen, as they were a long way distant from the usual harbour.

*but they discovered a certain creek with a shore*] Better (with *R. V.*) "they perceived a certain bay with a beach." The word is used to signify such a sandy beach as might allow a ship to be run aground upon it without the danger of her immediately coming to pieces.

*into the which they were minded, if it were possible, to thrust in the ship*] Better (with *R. V.*) "and they took counsel whether they could drive the ship upon it," i.e. they saw that the beach was such that they had a chance of landing there, and they discussed the best way of doing so, in their present maimed condition.

40. *And when they had taken up the anchors*] The verb in the original implies that they cast loose all the anchors round about the stern of the vessel where they had laid them out. So the *R. V.* rightly gives "And casting off the anchors." When they had thrown overboard a load of corn, they would have no wish to encumber themselves with the weight of the anchors or to take the trouble of hauling them up.

*they committed themselves unto the sea*] The italics of the *A. V.* shew that "themselves" is unrepresented in the original. It is far better to refer the verb to the anchors already mentioned, and render (with *R. V.*) "they left them in the sea."

*and loosed the rudder bands*] The original has an adverb which is feebly represented by the conjunction of the *A. V.* Read (as *R. V.*) "at the same time loosing," &c. The rudders, of which the ancient ships had two, had been made fast, and raised out of the water, when the anchors were laid out in the stern. Now that an attempt is to be made to steer the ship toward the beach they are let down again into the water.

*and hoised up the mainsail*] The Gk. word "artemon" here used, was in old times the name given to the "foresail" of the vessel, and so it should be rendered here. Cognate words are now employed for the larger sails of vessels in the Mediterranean, but the "foresail" was all they here had left.

*toward shore*] i.e. toward this beach, which seemed a suitable place where they might try to land.

41. *And falling into a place where two seas met*] The conjunction should here be rendered adversatively "But." The verse goes on to describe some circumstances which defeated the intention of the sailors. Read "But lighting upon a place, &c." This is one of the features of the narrative by which the locality can almost certainly be identified. The little island of Salmonetta forms with the Maltese coast near St

aground; and the forepart stuck fast, and remained un-  
 moveable, but the hinder part was broken with the violence  
 42 of the waves. And the soldiers' counsel was to kill the  
 prisoners, lest any of *them* should swim out, and escape.  
 43 But the centurion, willing to save Paul, kept them from *their*  
 purpose; and commanded that they which could swim  
 44 should cast *themselves* first into *the sea*, and get to land: and

Paul's Bay exactly such a position as is here described. From the sea at a little distance, it appears as though the land were all continuous, and the current between the island and the mainland is only discovered on a nearer approach. This current by its deposits has raised a mud-bank where its force is broken by the opposing sea, and into this bank, just at the place where the current meets the sea-waves, was the ship driven, the force of the water preventing the vessel from reaching the beach just beyond. So it came to pass that though they got much nearer to the shore than at first, yet after all they had to swim for their lives.

*but the hinder part was broken*] Read (as *R. V.*) "the stern began to break up." The verb in the original expresses an incomplete and gradual process. When the foreship was immovable, the stern would also be held fast, and so be acted on by the waves with great violence and begin to go to pieces.

*with the violence of the waves*] The best MSS. do not represent the last three words. Of course they are to be understood, if they be not there.

42. *to kill the prisoners*] This was the advice of the soldiers because, by the Roman law, they were answerable with their own lives for the prisoners placed under their charge.

43. *But the centurion, willing to save*] The Gk. word indicates an active desire, and not a mere willingness. Read (with *R. V.*) "desiring to save." The centurion could not fail to feel that it was to the Apostle that the safety of the whole party was due, and he could hardly help feeling admiration for the prisoner, after all he had seen of him. From the first (see verse 3) he had been well disposed toward Paul, and the after events would not have lessened his regard. So to save him, he stops the design of his men, and saves the whole number of the prisoners.

*kept them*] Better, "hindered them" or (with *R. V.*) "stayed them." The verb is a forcible word, and shews that the centurion was in full command of his men, and had not in the confusion lost his thoughtfulness and presence of mind.

*they which could swim*] This was the wisest course to adopt. Thus there would be a body ready on the shore to help those who only could float thither by the aid of something to which they were clinging. As St Paul had already been thrice shipwrecked and had been in the deep a night and a day (2 Cor. xi. 25) we may be sure that he was among those who were told off to swim ashore.

the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that *they* escaped all safe to land.

1—10. *The shipwrecked company hospitably entertained in Malta. Paul, bitten by a viper, feels no hurt. Cure of the father of the chief magistrate.*

And when they were escaped, then they knew that the 28 island was called Melita. And the barbarous people shewed 2

*should cast themselves first into the sea, and get to land*] [*R.V.* "should cast themselves overboard and get first to the land"] What is represented in the *A.V.*, by "into the sea" is merely the preposition compounded with the verb "to cast." This the *R.V.* represents by "overboard," and so brings the word "first" into its proper and emphatic position. The swimmers were to get into safety first of all, that then they might be in readiness to succour those who drifted to the land on the floating spars and planks.

44. *and the rest*] The nominative is here left pendent, both in the original and the translation. We supply readily in thought the needful words "should get to the land."

*some on boards* [*R.V.* planks] *and some on broken pieces of* [*R.V.* other things from] *the ship*] The *R.V.* is the closest rendering of the Greek, but the *A.V.* gives the sense. The things on which they were saved were pieces which on the stranding of the vessel would be broken away from the main timbers. Everything that was needless to be kept on board they had already thrown over, and so we cannot think here of loose furniture of the vessel, but only of the framework itself.

*escaped all safe*] [*R.V.* all escaped safe]. The transposition of *R.V.* makes the emphasis clear. "All safe" might be read as if it meant "quite safe," and "all" were merely an adverb qualifying the adjective.

XXVIII. 1—10. THE SHIPWRECKED COMPANY HOSPITABLY ENTERTAINED IN MALTA. PAUL, BITTEN BY A VIPER, FEELS NO HURT. CURE OF THE FATHER OF THE CHIEF MAGISTRATE.

1. *And when they were escaped*] The oldest MSS. give the first person plural in this verse. Render (with *R.V.*) "when we were...we knew."

*Melita*] They would at once learn what the land was from the natives whom they found on the shore. Tradition has from the earliest times identified Melita with the modern Malta. But Constantine Porphyrogenitus (*de Adm. Imp.* p. 36) and others after him have attempted to shew that *Meleda*, a small island in the Adriatic Sea, not far from the coast of Illyria, was the scene of the shipwreck. They have supported this opinion by confining the sense of *Adria* (xxvii. 27) to the

us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat,

modern Adriatic Sea, by their explanation of "barbarians" in the next verse of this chapter, and by the absence of vipers at the present time from the island of Malta. But the latter circumstance is not without a parallel. The advance of cultivation and alteration of temperature have destroyed poisonous beasts out of other districts besides Malta, and the two first arguments are founded on mistakes. Moreover it is hardly possible to conceive that a ship should be driven for fourteen days in the Adriatic without going ashore, and the direction in which they sailed after finding a fresh vessel (xxviii. 11, 12) is also completely opposed to the idea that they were wrecked in the Gulf of Venice.

2. *And the barbarous people* [*R.V.* barbarians] The word is used in the original, as it was used by the ancient Greeks and Romans. Those who did not speak their language were to them always "barbarians" not necessarily in our modern sense but as strange and foreign folks. The language spoken in Malta was probably a Phœnician dialect, as the island had received most of its inhabitants from Carthage, but had come under Roman rule in the second Punic war (Livy, XXI. 51).

*shewed us no little* [*R.V.* no common] *kindness*] The same Greek expression is used xix. 11 of St Paul's miracles. There both versions give "special" as the rendering. And we might here read "shewed us especial kindness."

*received us every one* [*R.V.* all] i.e. took us under their care. At first of course the hospitality would be shewn by kind treatment on the beach, evidenced by their lighting a fire. Afterwards, as the stay was of three months' duration, the sailors and prisoners would find quarters in the dwellings of the natives. Paul, the centurion, and some others were received into the house of the chief magistrate. The rain continued after they had got ashore, and the storm had so lowered the temperature that the first thing to be done was to make a large fire.

3. *And* [*R.V.* But] *when Paul had gathered*] This is only another sign of the active spirit of the Apostle. Whatever was to be done, if he were able to take a part in it, he was never wanting, whether it was in counselling about a difficulty, in comforting under danger, or helping by bodily labour to relieve the general distress.

*a bundle of sticks*] The word in the original would apply very fitly to the brushwood and furze which is said to be the only material growing near St Paul's Bay of which a fire could be made.

*there came a viper*] Dr Farrar (*Life of St Paul*, II. 384, note) has noticed that the viper has disappeared from the isle of Arran, as it is now said to have done from Malta.

*out of the heat*] [*R.V.* by reason of the heat] The original has the preposition usually rendered "from." The *R.V.* gives the better explanation of its meaning here. The creature had been numbed by



and fastened on his hand. And when the barbarians saw <sup>4</sup> the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. <sup>5</sup> Howbeit they looked when he should have swollen, or <sup>6</sup> fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed *their minds*, and said that he was a god. In the same <sup>7</sup> quarters were possessions of the chief *man* of the island,

the cold, and feeling the sudden warmth, woke up and sprang away from it.

4. *saw the venomous beast*] There is nothing in the Greek to represent "venomous," though it was because the inhabitants knew that such was its character that they were so astonished at what happened.

*Vengeance suffereth not to live*] [*R.V.* "Justice hath not suffered to live"] This is an instance in which the A.V. expresses far more truly than the *R.V.* the sense of the Greek. The indefinite meaning of the Greek aorist is often more like what we call the English present than the perfect. "I eat" does not necessarily mean "I am eating" and covers more time than "I have eaten." It may be present, but it can refer both to past and future time. What the people meant to say was that Justice, as her wont is, is finding out the wrong-doer.

5. *And* [*R.V.* *Howbeit*] *he shook off the beast*] The rendering of the particles by the *R.V.* is to be preferred. The verb is the same which is used (Luke ix. 5) of shaking off dust from the feet. The idea conveyed is that Paul was quite composed in what he did, and that the beast was no cause of alarm to him.

6. *Howbeit they looked when he should have swollen*] Better (with *R.V.*) "But they expected that he would have swollen." Such being the usual effect of the viper's bite, and making itself apparent in a very short time.

*but after they had looked a great while*] [*R.V.* "but when they were long in expectation."] The verb is the same as in the first clause of the verse, and does not express merely the gazing upon Paul, but the thought in their minds of what was to come. The pluperfect of the A.V. is the better English. So read "when they had been long in expectation."

*saw no harm*] [*R.V.* "beheld nothing amiss."] The adjective is the same which is used, Luke xxiii. 41, "This man hath done nothing *amiss*," and can be applied to anything abnormal, whether it be as there a breach of a law, or as here a change of condition.

*and said that he was a god*] Compare the conduct of the Lycaonians in Lystra (xiv. 11 seqq.), whose behaviour afterwards shews that the opinion quickly formed was unstable, and liable to change as suddenly as it came.

7. *In the same quarters were possessions of &c.*] The A.V. omits

whose name was Publius; who received us, and lodged us  
 8 three days courteously. And it came to pass, that the  
 father of Publius lay sick of a fever and of a bloody fluxe:  
 to whom Paul entered in, and prayed, and laid his hands on  
 9 him, and healed him. So when this was done, others also,  
 which had diseases in the island, came, and were healed:  
 10 who also honoured us with many honours; and when we

the conjunction, and the indefinite word "possessions" is improved on by *R. V.* "Now in the neighbourhood of that place were lands belonging to, &c." The nearest place to what is believed to have been the scene of the wreck is the town now called *Alta Vecchia*.

*the chief man of the island*] The Greek word is "Protos," which is known from inscriptions (see Bochart, *Geogr.* II. I. 26) to have been the official title of the governor of Melita. The island of Melita belonged to the province of the Sicilian Prætor (Cicero, *Verr.* IV. 18), whose legatè Publius probably was. Tradition makes him become bishop of Malta.

*who received us*] This was only natural in the Roman official, for Paul was under the charge of a Roman officer, and had appealed for hearing to the Roman Emperor.

*and lodged [R. V. entertained] us three days*] This was until arrangements could be made for a more permanent dwelling-place. As they must remain in the island through the stormy weather of winter, before they could start again, it would be needful to provide them with settled quarters. They could not be guests for the whole three months.

8. *And it came to pass, that*] [*R. V.* "and it was so, that"]. The *R. V.* is the better modern rendering. The expression means "It happened that, &c.," not that after the arrival of St Paul the father fell ill, which might be taken as the meaning of the *A. V.*

*of a fever and of a bloody fluxe*] [*R. V.* "of fever and dysentery"]. The words are technical such as a physician, as St Luke is reputed to have been, would be likely to use in describing the disease. The first, which is in the plural number, implies the *fits of fever* which occur at intervals in such diseases as ague.

9. *others also*] [*R. V.* the rest also] The latter rendering is to be preferred. It was not a few who came, but during the three months of their stay all the others who were in sickness and heard of what had been done for the father of the chief magistrate (and it was sure to be widely noised abroad) came to be cured.

*who also honoured us*] i.e. the whole people upon whom these benefits had been conferred honoured Paul and for his sake the rest of the party.

*with many honours*] No doubt these included gifts of money and such things as would be needed by travellers who had lost everything in the shipwreck: but to restrict the word to the sense of "honorarium" or fee, such as might be paid to a physician, is to narrow the meaning needlessly, and to put a construction on the proceeding which it cannot

departed, they laded *us* with such *things* as were necessary.

11—16. *The voyage from Malta and the arrival in Rome.*

And after three months we departed in a ship of 11 Alexandria, which had wintered in the isle, *whose sign was* Castor and Pollux. And landing at Syracuse, we tarried 12

bear. The Apostle who prayed and laid his hands on the sick and healed them was not the sort of person to whom they would offer money as a fee.

*and when we departed*] [*R. V.* sailed] This is better, for the word is one constantly used of putting out to sea, and not of any ordinary departure by other modes of travel.

*they laded us with such things as were necessary*] [*R. V.* "they put on board such things as we needed"]. The bounty must have been large if we consider the number of those for whom it was given. But Publius would set the example and others would not be slow to follow it.

11—16. THE VOYAGE FROM MALTA AND THE ARRIVAL IN ROME.

11. *And after three months*] The proper season for sailing having again come round, now that the winter was over.

*we departed*] [*R. V.* set sail]. The verb is the same as in the preceding verse.

*in a ship of Alexandria*] Another vessel employed in the same trade probably as that in which (xxviii. 6) they had embarked at Myra, and suffered so many perils.

*which had wintered in the isle*] Having got so far on the voyage out before the stormy weather came on. As the harbour was then where it now is, the ship had wintered in what is now Valetta.

*whose sign was Castor and Pollux*] [*R. V.* the Twin Brothers]. The Greek is Dioscuri, the name given to Jupiter's two sons born of Leda, who, when they were translated to the sky, became a constellation of special favour towards sailors. Horace speaks of them as "lucida sidera" (*Od.* 1. 3. 2), where he describes their beneficent influence on the ocean. By "sign" is meant what we now call "figure-head," only that the ancient ships had such signs both at stem and stern, and often the figure was that of some divinity.

If for no other reason than the description of the vessel in which the further journey was performed we cannot accept the theory that the wreck took place in the Adriatic sea. It would be hard to conceive of a vessel from Alexandria, which had stopped on its voyage to Italy to avoid the storms of winter, being found so far out of its course as Meleda in the Adriatic.

12. *And landing* [*R. V.* touching] *at Syracuse*] The vessel takes the regular road, sailing north from Valetta to Sicily. Syracuse was one of the chief towns of Sicily lying on the south-eastern extremity,

13 *there* three days. And from thence we fet a compass, and  
 14 came to Rhegium: and after one day the south wind blew,  
 and we came the next day to Puteoli: where we found  
 brethren, and were desired to tarry with them seven days:

and was famous in classical history as the scene of many of the disasters of the Athenian fleet and army in their expedition to Sicily during the Peloponnesian war.

13. *we fet a compass*] [*R.V.* "made a circuit"] The old English phrase of the A.V. is not uncommon, cp. 2 Sam. v. 23; 2 Kings iii. 9. They made this winding course because the favourable wind, for which they had probably been waiting during the three days' stay at Syracuse, did not come. "Fet" is the old preterite of "fetch" and is found often in the version of 1611, but has been changed by modern printers.

*came to* [*R.V.* arrived at] *Rhegium*] The modern *Reggio* situated at the southern point of Italy, on the straits of Messina. At this place Caligula designed to construct a harbour for these corn ships coming from Egypt to Italy, but his intention was never carried out.

*the south wind blew*] Better (with *R.V.*) "a south wind sprang up." Thus by a change of wind they were able to go speedily forward, instead of tacking as they had been obliged to do from Syracuse to Rhegium.

*to Puteoli*] This is the modern *Pozzuoli*, near Naples. In St Paul's day it was a principal port of Rome, and to it came most of the corn supply from Egypt.

14. *where we found brethren*] i.e. there was a Christian Church established in Puteoli, and it was to such a degree well known, that the Apostle on his arrival at once learnt of its existence. From this we may gather that the Christians in Italy had already spread to a considerable extent, and hence it seems very probable that Christianity had been carried into that country from Jerusalem soon after the first Pentecostal preaching, at which time Roman visitors were present in the Holy City. Of course in such a place as Puteoli the Jews were likely to congregate, for the sake of trade, more than in many other places of Italy, and from their body the earliest converts to Christianity must have been made. But that, without any previous recorded visit of an Apostle, there should already be in Puteoli a numerous band of Christians is evidence of the zeal with which the new faith was being propagated. For it was now only about 28 years since the death of Jesus.

*and were desired*] [*R.V.* intreated]. The stronger word represents the original better. It has generally been thought that the duration of this stay was arranged so that the Apostle might be present with the Church in Puteoli at least over one Lord's day. Thus the Christian congregation would be able to gather in its entirety, and to hear from the lips of the great Apostle of the Gentiles, the Gospel for which he was now "an ambassador in bonds." We do not know whether any circumstances occurred to detain Julius in Puteoli, but if it were not so,

and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he

it is a token of the great influence which St Paul had obtained over the centurion, that he was permitted to stay such a long time with his Christian friends, when the capital was so near at hand.

*and so we went toward Rome*] The Greek is more nearly represented by the *R. V.* "and so we came to Rome." The narrative at first speaks of the completed voyage, and then in verse 15 mention is made of some details which relate to the short land journey from Puteoli to the capital.

15. *when the brethren heard of us*] Between Puteoli and Rome there was constant communication, and the seven days of the Apostle's sojourn in the port were amply sufficient to make the whole Christian body in Rome aware of his arrival in Italy and of the time when he would set out towards the city.

*they came to meet us*] If it were quite certain that the sixteenth chapter of the Epistle to the Romans was part of the letter which was sent to that Church we might make sure of the names of some who would be of the party which started from Rome to welcome St Paul on his arrival in Italy. Aquila and Priscilla, Epænetus; Andronicus and Junias, who are both spoken of as having been formerly fellow-prisoners with the Apostle; Rufus, Herodion and Apelles, who are mentioned there in terms of the greatest affection, could hardly have failed to be among the company at Appii Forum. But the whole closing chapter of the Epistle to the Romans appears to apply better to some Asiatic Church, probably Ephesus, than to Rome, and so it is unsafe to conclude that the Christians there mentioned were those who now met St Paul and cheered him on his way.

*as far as Appii forum*] [*R. V.* the Market of Appius] The name 'Forum' seems to have been given by the Romans to places such as we should now call Borough-towns. The town here mentioned was situated on the Appian Way, the great road from Rome to Brundisium. Both road and town owed their name to the famous Appius Claudius, the Roman Censor, and this town is mentioned by Horace as crowded with sailors, and abounding in tavernkeepers of bad character (*Sat.* i. 5. 4). It was distant rather more than forty miles from Rome, and as the Appian Way was only one of two ways by which travellers could go from Appii Forum to the Imperial City, it was natural that the deputation from Rome should halt here and wait for the Apostle's arrival.

*The three taverns*] The name "*Tabernæ*" had in Latin a much wider signification than the English "*Taverns*" and was applied to any shop whatever, not as the English word to one where refreshments are sold. The site of this place has not been identified, but it is said to have been about ten miles nearer to Rome than Appii Forum; and the body of Christians who came as far as this had perhaps set out from Rome later than their brethren. The whole distance from Puteoli to

16 thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Rome was about 140 miles. "Tres Tabernæ" is placed 33 miles from Rome.

*he thanked God, and took courage*] When thinking and writing about his coming to Rome, Paul had never thought that his first visit to it would be as a prisoner. He had hoped (Rom. i. 11—12) to come as the bearer of some spiritual blessing, and to be comforted himself by the faith of the Roman brethren. How different was the event from what he had pictured. But yet here were some of the brethren, and their faith and love were made manifest by their journey to meet the Apostle, and no doubt they brought with them the salutations of all the Church. This was somewhat to be thankful for. The prisoner would not be without sympathy, and the spiritual gift might be imparted even though Paul was no longer free. The cause of Christ was advancing; and cheered by the evidence of this the Apostle's heart revived.

16. *And when we came to Rome*] There was much that might have been said of this land journey from Puteoli to Rome, and the writer of the Acts was one of the fellow-travellers. But it is foreign to his purpose to dwell on anything which does not concern the spread of the Gospel according to the command of Jesus (Acts i. 8), and so he leaves all the glorious sights and scenery unmentioned, and tells us no word of the many monuments which stood along the Appian Way, only noticing, what his history required, the two little bands, that represented Christ's cause and the work of the Gospel, in the great city to which they were approaching.

*the centurion delivered the prisoners to the captain of the guard: but*] For these words there is no text in the oldest Greek MSS. which we possess. But the words are not of the same character as many of the sentences which seem introduced into the text of the Acts by later hands. They are entirely independent of anything either in the Acts or the Epistles of St Paul, and it is not easy to understand why they should have been added to the original text. There is moreover such similarity between the ending of the first and last words in the clause, that the eye of an early scribe may have passed over from the one to the other, and thus omitted the clause, and in this way may have originated the text of the MSS. which leave the passage out.

The "Captain of the Guard" here alluded to was probably the "præfectus prætorio," one of whose duties was to take charge of those persons from the provinces whose causes were to be brought before the Emperor.

*Paul was suffered to dwell [R.V. abide] by himself*] This lenity was probably due to the commendation of the centurion Julius, who cannot but have found that he had charge of no ordinary prisoner in St Paul,

17—28. *St Paul's interview with the Jews in Rome.*

And it came to pass, that after three days Paul called <sup>17</sup> the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined <sup>18</sup>

and having been saved and aided by the Apostle's advice would naturally wish to do something in return.

*with a soldier that kept [R. V. guarded] him*] The custom was that the prisoner should be chained by one hand to the soldier while he was on guard. And to this chain the Apostle often makes allusion in the Epistles (Ephesians, Philippians, Colossians and Philemon) written during this imprisonment. See also below, verse 20. The frequent change of the person who guarded him would give the Apostle an opportunity of spreading the knowledge of his cause, and the message of the Gospel, very widely among the Prætorian guards who had him in charge, and many things would have been heard by them from the soldiers who had sailed with St Paul, which would make them ready to attend to the narrative of their prisoner.

## 17—28. ST PAUL'S INTERVIEW WITH THE JEWS IN ROME.

17. *after three days*] At first the Apostle would naturally desire to learn all he could of the Christian congregations at Rome from those who had been the first to welcome him on his approach to that city. But for this, three days sufficed. Then he set about explaining his position to those of his fellow-countrymen, not Christians, who were of most importance in Rome. For to them would most probably be forwarded an account of the charges to be laid against the Apostle, and of the evidence by which they were to be supported.

*Paul called the chief of the Jews together*] Keeping still to the rule to offer the Gospel first to the Jews, even here in Rome, where he had good reason to think that his message would not be received. The decree by which in the reign of Claudius all the Jews had been banished from Rome (xviii. 2) was evidently no longer in force. For clearly there was an important body of them resident in the city.

*Men and brethren*] See note on i. 16.

*though I have committed [R. V. had done] nothing against the people, or customs of our fathers*] For everywhere had he shewn himself desirous that his own people should hear the message of the Gospel first, and for Jews he had never forbidden circumcision, only insisting that Gentile converts should not be forced to submit to the Jewish law before they were received into the Christian Church.

*delivered prisoner...into the hands of the Romans*] He describes the result, rather than the steps by which it was brought about. The chief captain had rescued him from the violence of the Jewish mob, and he

me, would have let *me* go, because there was no cause of  
 19 death in me. But when the Jews spake against *it*, I was  
 constrained to appeal unto Cesar; not that I had ought to  
 20 accuse my nation of. For this cause therefore have I  
 called for you, to see *you*, and to speak with *you*: because  
 that for the hope of Israel I am bound with this chain.  
 21 And they said unto him, We neither received letters out of  
 Judea concerning thee, neither any of the brethren that

had never since been out of the care of the Roman authorities. Yet but for the Jews he never would have been a Roman prisoner, and when the Sadducees in Jerusalem found that he was not to be given up to them, they made themselves his accusers before Felix and Festus.

18. *would have let me go*] [*R. V.* "desired to set me at liberty"] Alluding most probably to Agrippa's remark (xxvi. 32) and the statement of Festus (xxv. 25). It seems probable that Felix would have found means to set Paul free had the requisite bribe been offered to him (xxiv. 26). All were convinced of his innocence.

19. *not that I had ought to accuse my nation of*] St Paul shews himself the patriotic Jew. He knew how many things his fellow-countrymen had suffered at the hands of the Roman power, and he did not wish in any way to bring on them any more trouble. He therefore explains that he had taken the course of appealing to Cæsar only because he saw no other means of obtaining his release. If that were secured he wished to lay no charge at the door of his accusers or their brethren in Rome.

20. *For this cause therefore have I called for you to see you, and to speak with you*] [*R. V.* "did I intreat you to see and to speak with me"] As the marginal note in the *R. V.* shews, the *A. V.* may be a correct rendering of the Greek, and it is more probable that Paul would say that *he* wished to speak to the Jews than that he wished *them* to come and speak with *him*.

*because that for the hope of Israel I am bound with this chain*] The hope of Israel is the general expectation of Messiah. In Jesus Paul believed that the expected Saviour had appeared, and for preaching this he had been attacked and made a prisoner. He held the same faith as all the Jews, only going in this matter farther than they in that he believed the ancient promise was now fulfilled. We can see from the reply of the Jews that they understood his position exactly.

21. *letters out of* [*R. V.* from] *Judea concerning thee*] This may easily be understood. For no ship starting later than that in which St Paul sailed was likely to have arrived in Rome before he reached that city, and the Jews who conducted the accusation would take a little time for drawing up all the details which they desired to lay before the court of appeal, so that their despatch would be sent later than the time of Paul's sailing. For before it was determined that he should be sent to Rome they would see no necessity for informing the Jews there concerning his case.



came shewed or spake any harm of thee. But we desire to<sup>22</sup> hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when<sup>23</sup> they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the

*neither any of the brethren that came shewed or spake any harm of thee*] [*R.V.* "nor did any of the brethren come hither and report or speak &c.""] The English of the A. V. makes the words refer to any who might have come to Rome from Judæa at any time. And it is conceivable that during the time between Paul's first arrest and his arrival in Rome many opportunities might have arisen for news about the prisoner to have been sent to Rome. But in the original it appears as if only the present time were in the minds of the speakers, and what they want to say is represented by the *R.V.* "Nobody has come in connection with this trial and appeal to tell us any evil about thee." They seem not to have been at all anxious to move in the matter. At whatever time the edict of Claudius was withdrawn it could only be within the last few years (ten at the most) that the Jewish population had been again permitted to come to Rome. They were probably loath therefore to call public attention again to their nation by appearing before the court of appeal in a cause connected with their religion.

22. *But we desire to hear of thee*] He was a Jew, one of their own nation, and was likely to be able to put his belief before them in its true light. They professed to be open to reason, but this may have been only because they knew not what else to do.

*concerning this sect*] It is clear from this expression that they had learnt from St Paul's speech, though St Luke does not record the words, that he was an adherent of Jesus of Nazareth, and held that in Him "the hope of Israel" had been fulfilled.

*we know*] [*R.V.* "it is known to us"]. The change has the merit of being very literal. Other merit it would be hard to find in it.

*every where it is spoken against*] They were doubtless aware of many of the attacks which had been made by their countrymen on the Christians both in the cities of Asia and Europe, and would have heard them spoken of as the men who were turning the world upside down. The result of the conference was that a day was fixed, on which the Apostle should set forth to them his opinions, so that, as they had no other means for deciding on their course of action, they might discover for themselves what would be the best course to take.

23. *many*] The original is the comparative degree, and implies that the first visitors had been only a small deputation, but that on the set day they and their fellows appeared "in greater numbers."

*into his lodging*] From this it would seem that for the first portion of the time that Paul was in Rome, he was allowed to accept the hospitality of the Christian body, and though chained to his guard, yet to be resident in a house which his friends had provided for him, and where he was, as far as he could be under the circumstances, treated as their guest.

kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from  
 24 morning till evening. And some believed the *things* which  
 25 were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by  
 26 Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not per-  
 27 ceive: for the heart of this people is waxed gross, and *their* ears are dull of hearing, and their eyes have they closed; lest they should see with *their*

*to whom he expounded and testified the kingdom of God*] [*R. V.* "expounded the matter, testifying the, &c." ] i.e. bearing witness that the Messianic hope, which the Jews all spake of as the kingdom of God, or the kingdom of heaven, had now been revealed.

*from morning till evening*] It is clear from what follows that as in Jerusalem so here, there were some to whom the Apostle's words were not all unwelcome. This accounts for their staying to hear him the whole day through.

24. *some believed not*] [*R. V.* disbelieved]. No doubt both the Sadducees and the Pharisees had their representatives here as elsewhere among the Jewish population.

25. *agreed not among themselves*] This may have been the real cause of their inaction in the matter of the Apostle's trial. He would not have been without a party of supporters among their own body.

*unto our* [*R. V.* your] *fathers*] The change of pronoun has the support of the oldest MSS., and is more in accord with the spirit in which St Paul is speaking. He would wish to distinguish these obstinate Jews from himself and others who received the words of the Old Testament as fulfilled in Jesus.

26. *saying, &c.*] The passage which the Apostle quotes is from Isaiah vi. 9, and had already been quoted by our Lord himself against the Jews (Matt. xiii. 14; Mark iv. 12; Luke viii. 10; see also John xii. 40) when He was explaining why all His teaching was given in parables. He spake in this wise first because had He said openly all that He wished to teach He would have had far less chance of acceptance than when His message was veiled under a parable; and next He so spake that those only who cared to manifest a desire to know the deeper meaning of His words might be able to do so. His words were for those who had ears to hear. But most of those to whom He spake had not.

*Hearing* [*R. V.* "By hearing" ] i.e. with the outward organs ye shall catch what is said, but since ye have no heart for the message, ye shall not understand.

eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these *words*, the Jews <sup>29</sup> departed, and had great reasoning among themselves.

And Paul dwelt two whole years in his own hired house, <sup>30</sup>

27. *and should be converted*] [*R. V.* "and should turn again"] The new rendering is to be preferred on account of the restricted meaning which in modern speech has become attached to the word "convert." In the older language it signified "to turn round and go back again."

28. *the* [*R. V.* this] *salvation of God*] The oldest MSS. add "this," and it has been almost surely omitted in later MSS. by the carelessness of the scribes. The Apostle would be anxious to emphasize that the doctrine which he was preaching to them and which they were rejecting, that *this*, was God's very message of salvation.

*and that they will hear it*] This is certainly a wrong sense of the original. The Apostle does not wish to convey, as the English Version does, a taunt to the Jews that they come behind the Gentiles. What he wants to express is, that now the message has been given according to Christ's command to the Jews everywhere, for Rome may be regarded as the centre of the then known world, and now the time has come when the Gentiles should in their turn be privileged to have everywhere the offers of the Gospel. Therefore read (with *R. V.*) "they will also hear" (i.e. as well as you), though looked upon by strict Jews as beyond the pale of salvation.

29. *And when, &c.*] This verse is omitted in the oldest MSS. and in *R. V.*

30. *And Paul*] The proper name is omitted in the oldest MSS., and this omission supports the rejection of verse 29. It is only the insertion of that verse which rendered the word "Paul" here needful to the sense.

*two whole years*] Of these years we have no history, except such as we can gather from the four Epistles which were written from Rome during the time (see above on verse 16). We know that from first to last the chain galled both his body and mind (Eph. iii. 1, iv. 1; Phil. i. 13, 16; Col. iv. 18; Philem. verses 1, 9, 10), and that his case was at times an object of much anxiety (Phil. ii. 23, 24). We also learn from the same letters that beside Luke and Aristarchus (Acts xxvii. 27), he had also the fellowship, for some time at least, of Tychicus, who (Eph. vi. 21) was the bearer of his letter to Ephesus; of Timothy, whom (Phil. i. 1; Col. i. 1; Philem. 1) he joins with himself in the greeting to the Churches of Philippi and Colossæ and also in that to Philemon. In the former of these Churches Timothy had been a fellow-labourer with the Apostle. Epaphroditus came with the Philippian contributions to the need of the imprisoned Apostle (Phil. iv. 18). Onesimus found out St Paul when in flight from his master he made his way to Rome

and received all that came in unto him, preaching the kingdom of God, and teaching those *things* which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(Col. iv. 9; Philem. 10). Mark, the cousin of Barnabas, was also there, and another Jewish convert, Jesus, called Justus, of whom we only know that the Apostle considered him worthy to be called a fellow-worker unto the kingdom of God (Col. iii. 12). Epaphras, from the churches in Laodicea and Hierapolis, had come to visit Paul, and to bring him the greetings doubtless of the Christians there, and carry back some words of earnest counsel and advice from the Roman prisoner (Col. iii. 12). Last of all Demas was there, soon after to be mentioned as having forsaken the good way through love of this present world (Col. iii. 14; 2 Tim. iv. 10). More than this and the few words in this verse we do not know of this first imprisonment.

*in his own hired house* [*R. V.* dwelling] The means for such hiring were provided by the liberality of the Philippians and others, for the Apostle could no longer with his own hands minister even to his own wants.

*all that came* [*R. V.* went] *in unto him*] For the fulness of Gospel freedom had now been reached, and the word of God and the kingdom of God were open to all who sought unto them.

*with all confidence, no man forbidding him*] The word rendered "confidence" [*R. V.* "boldness"] implies that "freedom of speech" which was looked upon by the Athenians as the great mark of their liberty. For Englishmen there must arise the thought that perhaps from some of those Roman soldiers who heard Paul in his prison the message of the Gospel came first to our island.

The historian had now reached the end of his work, and does not even tell the manner of the Apostle's release, though as he mentions the duration of the imprisonment, he must have known how he came to be liberated. But that concerned not the purpose of his record, and so he has no word more. "*Victoria Verbi Dei. Paulus Romæ. Apex Evangelii. Actorum Finis*" (Bengel).

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